THE BIBLE.

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

And also a most profitable Concordance, for the readie finding out of any thing in the same conteined.

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1603.

☞ Of the incomparable treasure of *the holy Scriptures, with a prayer for the true vse of the same.*

Esai.12.3 & 49 HEre is the Spring where waters flow,
10.reue.21.16. to quench our heat of sinne:
and 22.17. Ierem.33.15. Here is the Tree where trueth doth grow,
psal.119.160. to leade our liues therein:
reue.2.7.and Here is the Iudge that stints the strife,
22.2.psal.119. when mens deuices faile:
142,144. Iohn 6.35. Here is the Bread that feeds the life,
that death can not assaile.
Luke 2.10. The tidings of Saluation deere,
comes to our eares from hence:
Ephes.6.16. The fortresse of our Faith is heere,
and shield of our defence.
Matth.7.6. Then be not like the hogge, that hath
a pearle at his desire,
2.Pet.2.22. And takes more pleasure of the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke, in any case,
but with a single eye:
Psal.119.27, 73. Reade not, but first desire Gods grace,
to vnderstand thereby.
Iude 20. Pray still in faith, with this respect,
to fructifie therein,
Psal.119.11. That knowledge may bring this effect,
to mortifie thy sinne.
Iosbua 1.8. Then happy thou, in all thy life,
Psal.1.1,2. whatso to thee befalles:
Psal.94 12,13. Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

UMI

¶ To the Christian Reader.

Besides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, frō light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word be vnderstood of them that are not well practised therein) we haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names; and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Who so euer mindeth to take profite by reading Scriptures, must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.
- } Psal.119.

2 Diligently keepe such order of reading the Scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke.9.v.62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. } Esa.29.v.36. Ephe.5.v.16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing. } 2.Tim.3.ver.16.& 17.
- Comfort, that in trouble we may be confirmed in patient hope. } Rom.15.v.4.

4 Remember that Scriptures conteine matter concerning
- Religion and the right worshipping of God, as
  - Faith in one God
    - Father.
    - Sonne.
    - Holy Ghost.
  - The state of mankinde, by
    - 1. Creation.
    - 2. fall and sinne.
    - 3. regeneration in Christ.
  - The Church and the gouernment thereof.
    - Before Christ.
    - Since Christ.
  - The word of God written in the Testament
    - Olde.
    - Newe.
  - Sacraments
    - Before Christ.
    - Since Christ.
  - The ende and generall iudgement of the
    - Good.
    - Wicked.
- Common wealthes and gouernments of people, by
  - Magistrates
    - Good.
    - Euill.
  - Peace and warre.
  - Prosperitie and plagues.
  - Subiectes
    - Quiet.
    - Disordered.
- Families and things that belong to houshold, in which are
  - Husbands.
  - Wiues.
  - Parents.
  - Children.
  - Masters.
  - Seruants.
  - Godly blessed.
  - Vngodly plagued.
- The priuate life and doings of euery man in
  - Wisedome and follie.
  - Loue and hatred.
  - Sobernesse and incontinencie.
  - Mirth and sorrowe.
  - Speach and silence.
  - Pride and humilitie.
  - Couetousnesse and liberalitie.
- The common life of all men, as
  - Riches, pouertie.
  - Nobilitie.
  - Fauour.
  - Labour and idlenesse.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
- 1. Coherence of the text, how it hangeth together.
- 2. Course of times and ages, with such things as belong vnto them.
- 3. Maner of speach proper to the Scriptures.
- 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

4004
1815
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UM

The first booke of Moses, called *GENESIS.

* This word signifieth the beginning and generation of the creatures.

2 Tim 4 / 1 Lesson / 2 Matt 2 / Morn

The Creation 4004 years before Christ

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to bee considered. First, that the world and all things therein were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promisse of Christ to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked vnmindful of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chaseth to bee his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be only attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praised.

1 Lesson Septuagesima Morn / Trin Sund Morn

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darkenesse. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sunne, the Moone, and the starres. 21 Hee createth the fish, birdes, beasts. 26 Hee createth man, and giueth him rule ouer all creatures, 29 And prouideth nourriture for man and beast.

IN the a beginning *God
created the heauen and
the earth.
2 And the earth was
b ‖ without forme and
void, and c darkenes was
vpon the ‡ deepe, and the
Spirit of God d moued
vpon the ‡ waters.
3 Then said God, *Let there be light:
and there was e light.
4 And God sawe the light that it was
good, and God separated ‡ the light from
the darkenesse.
5 And God called the light, Day, and
the darkenesse, hee called Night. † ‡ So
the Euening and the Morning were the
first day.
6 ¶ Againe God said, *Let there bee a
‡ firmament in the midst of the waters: and
let it separate the waters from the waters.
7 Then God made the firmament, and
separated the waters which were f vnder
the firmament, from the waters which were
* aboue the firmament, and it was so.
8 And God called the firmament, g Hea-
uen. † So the euening and the morning were
the second day.
9 ¶ God sayd againe, *Let the waters
vnder the heauen bee gathered into one
place, and let the drie land appeare. and it
was so.
10 And God called the drie land, Earth,
and he called the gathering together of the
waters, Seas: and God sawe that it was
good.
11 Then God sayd, h Let the earth bud
forth the bud of the herbe, that seedeth seede,
the fruitfull tree, which beareth fruit accor-
ding to his kinde, which hath his seede in it
selfe vpon the earth. and it was so.
12 And the earth brought forth the bud of
the herbe that seedeth seede according to his
kinde, also the tree that beareth fruit, which
hath his seed in it selfe according to his kind:
and God i saw that it was good.
13 † So the euening and the morning
were the third day.
14 ¶ And God sayde, *Let there bee
k lights in the firmament of the heauen, to
l separate the day from the night, & let them
be for m signes, and for seasons, and for dayes,
and yeeres.
15 And let them bee for lights in the fir-
mament of the heauen to giue light vpon the
earth. and it was so.
16 God then made two n great lights:
the greater light to o rule the day, and the
lesse light to rule the night: hee made also the
starres.
17 And God set them in the firmament of
the heauen to shine vpon the earth,
18 And to *rule in the day, and in the
night, and to separate the light from the
darkenesse: and God saw that it was good.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. Psal.33.6. and 136.5. ecclus.18.1. actes 14.15. and 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖Or, waste.

c Darknesse couered the deepe waters: for as yet the light was not created. ‡Ebr. face of the deepe.

d He maintained this confused heape by his secret power. ‡ Ebr. face of the waters. Heb.11.3. e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‡ Ebr betweene the light, and betweene the darknesse. † The first day. ‡ Ebr. so was the euening, so was the morning. Psal.33.6. and 136.5. ierem.10.12. and 51.15. ‡Or, spreading ouer and aire. f As the Sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. Psal.148.4. g That is, the region of the aire, and all that is aboue vs.

† The second day. Psal.33.7. and 89.11. and 136.6. iob.38.4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man, but for sinne they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The third day. Psal.136.7. deut.4.19.

k By the lights he meaneth the Sun, the Moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe. m Of things appertaining to naturall and politicall orders and seasons. n To wit, the Sunne and the Moone: and here he speaketh as man iudgeth by his eye: for else the Moone is lesse than the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. Iere.31.35.

† The fourth day.

p As fish and wormes which slide, swimme, or creepe.

‡ Ebr. the soule of life.

‡ Ebr. the face of the firmament.

q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

† The fift day.

‡ Eb. soule of life.

Cha 15.1.& 9.6. 1.cor.11.7. coloss.3.10.

s God commanded the water and the earth to bring forth other creatures: but of man hee saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenesse of God in man is expounded, Ephes. 4.24.

19 † So the euening and the morning
were the fourth day.
20 Afterward God said, Let the waters
bring foorth in abounndance euery p creeping
thing that hath ‡ life: and let the foule flie
vpon the earth in the ‡ open firmament of
the heauen.
21 Then God created the great whales,
and euery thing liuing and moouing, which
the q waters brought forth in abundance ac-
cording to their kinde, and euery feathered
foule according to his kinde: and God sawe
that it was good.
22 Then God r blessed them, saying,
Bring foorth fruit and multiply, and fill the
waters in the seas, and let the foule multiply
in the earth.
23 † So the euening and the morning
were the fift day.
24 ¶ Moreouer God said, Let the earth
bring foorth the ‡ liuing thing according to
his kinde, cattell, and that which creepeth,
and the beast of the earth, according to his
kinde. and it was so.
25 And God made the beast of the earth
according to his kinde, and the cattell accor-
ding to his kinde, and euery creeping thing
of the earth according to his kind: and God
saw that it was good.
26 Furthermore God sayde, * s Let vs
make man in our t image according to our
likenesse, and let them rule ouer the fish of
the sea, and ouer the foule of the heauen, and
ouer the beastes, and ouer all the earth, and
ouer euery thing that creepeth and mooueth
on the earth.
27 * Thus God created the man in his
image: in the image of God created he him:
he created them * male and female.
28 And God u blessed them, and God said
to them, * Bring foorth fruit and multiplie,
and fill the earth, and subdue it, and rule o-
uer the fish of the sea, and ouer the foule of
the heauen, and ouer euery beast that moo-
ueth vpon the earth.
29 And God said, Beholde, I haue giuen
vnto you x euery herbe bearing seede, which
is vpon all the earth, and euery tree, wherein
is the fruit of a tree bearing seed: * that shall
be to you for meate.
30 Likewise to euery beast of the earth,
and to euery foule of the heauen, and to eue-
ry thing that mooueth vpon the earth, which
hath life in it selfe, euery greene herbe shall be
for meate. and it was so.
31 * And God saw all that hee had made,
and loe, it was very good. † So the euening
and the morning were the sixt day.

where it is written, that man was created after God in righteousnes and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c. Wisd. 2.23. eeclus. 17.1. Matth. 19.4. u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. and 9.1. x Gods great liberality to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. ecclus. 39.26,33. mark 7.37. † The sixt day.

CHAP. II.

2 *God resteth the seuenth day, and sanctifieth it.* 15 *He setteth man in the Garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THus the heauens, and the earth were fi-
nished, and all the a hoste of them.
2 For in the seuenth day God ended his
worke which he had made, * and the seuenth
day he b rested from all his worke, which hee
had made.
3 So God blessed the seuenth day, and
c sanctified it, because that in it he had rested
from all his worke, which God had created
and made.
4 ¶ These are the ‖ generations of the
heauens and of the earth, when they were
created, in the day that the Lord God made
the earth and the heauens,
5 And euery ‖ plant of the fielde, before it
was in the earth, and euery herb of the field,
before it grewe: for the Lord God had not
caused it to d raine vpon the earth, neither
was there a man to till the ground,
6 But a mist went vp from the earth, and
watered all the earth.
7 ¶ The Lord God also ‖ made the man e of
the dust of the ground, & breathed in his face
breath of life, * & the man was a liuing soule.
8 And the Lorde God planted a garden
Eastward in f Eden, and there hee put the
man whom he had made.
9 (For out of the ground made the Lord
God to grow euery tree pleasant to the sight,
and good for meate: the g tree of life also in
the middes of the garden, h and the tree of
knowledge of good and euill.
10 And out of Eden went a riuer to wa-
ter the garden, and from thence it was diui-
ded, and became into foure heads.
11 The name of one is * Pishon: the same
compasseth the whole lande i of Hauilah,
where is gold.
12 And the golde of that land is good:
there is ‖ Bdelium, and the onyx stone.
13 And the name of the second riuer is Gi-
hon: the same compasseth the whole land of
‖ Cush.
14 The name also of the third riuer is
‖ Hiddekel: this goeth toward the East side
of ‖ Asshur: & the fourth riuer is ‖ Perath.)
15 ¶ Then the Lord God tooke the man,
and put him into the garden of Eden, that
hee might k dresse it, and keepe it.
16 And the Lord God l commanded the
man, saying, ‡ Thou shalt eat freely of eue-
ry tree of the garden,
17 But of the tree of knowledge of good
and euill, thou shalt not eate of it: for ‖ in the
day that thou eatest thereof, thou shalt die
the m death.
18 Also the Lorde God sayde, It is not
good that the man should be himselfe alone:
I will make him an helpe ‡ meet for him.
19 So the Lord God formed of the earth
euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth.

Exod. 20.11. and 31.17. deut. 5.14 hebr. 4.4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

‖ Or, the originall and beginning.

‖ Or, tree, as chap. 21.15.

d God onely openeth the heauens, and shutteth them, hee sendeth drought and raine according to his good pleasure.

‖ Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

1 Cor. 15.45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

Ecclus. 24.29.

i Which Hauilah is a countrey ioyning to Persia Eastward, and inclineth toward the West. ‖ Or, precious stone, or pearle. Plinie sayth it is the name of a tree. ‖ Or, Ethiopia. ‖ Or, Tygris. ‖ Or, Assyria. ‖ Or, Euphrates. k God would not haue man idle, though as yet there was no need to labour. l So that man might knowe there was a soueraigne Lord to whom he owed obedience. ‡ Ebr. Eating thou shalt eate of. ‖ Or, when soeuer. m By this death he meaneth the separation of man from God, who is our life and chiefe felicitye: and also that our disobedience is the cause thereof. ‡ Ebr. before him.

the

the heauen, and brought them vnto the man
to see how hee would call them: for how soe-
uer the man named the liuing creature, so
was the name thereof.
20 The man therefore gaue names vnto
all cattell, and to the foule of the heauen, and
to euery beast of the field: but for Adam
found he not an helpe meete for him.
21 ¶ Therefore the Lord God caused an
heauie sleepe to fall vpon the man, and hee
slept: and he tooke one of his ribs, and clo-
sed vp the flesh in stead thereof.
22 And the rib which the Lord God had
taken from the man, ‡ made he a ° woman
and brought her to the man.
23 Then the man sayd, * This nowe is
bone of my bones, and flesh of my flesh. She
shall be called || woman, because she was ta-
ken out of man.
24 * Therefore shall man leaue ᵖ his fa-
ther and his mother, and shall cleaue to his
wife, and they shall be one flesh.
25 And they were both naked, the man
and his wife, and were not ᑫ ashamed.

n By moouing them to come and submit themselues to Adam.
‡ Ebr. built.
o Signifying, that mankinde was perfit, when the woman was created, which before was like an vnperfit building.
1 Cor. 11. 8.
|| Or, mannesse, because she commeth of man: for in Ebrewe Ish is man, and Isshah the woman.
Mat. 19. 5. mark. 10. 7. 1 cor. 6. 16 ephes. 5. 31.
p So that mariage requireth a greater duety of vs toward our wiues, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest & comely.

CHAP. III.

1 *The woman seduced by the serpent, 6 intiseth her husband to sin. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.*

NOw the * serpent was more ᵃ subtill then
any beast of the fielde, which the Lorde
God had made: and he ᵇ said to the woman,
Yea, hath God in deede said, Yee shall not
eate of euery tree of the garden?
2 And the woman sayde vnto the ser-
pent, We eate of the fruit of the trees of the
garden,
3 But of the fruit of the tree which is in
the mids of the garden, God hath sayd, Yee
shall not eate of it, neither shall ye touch it,
ᶜ lest ye die.
4 Then * the serpent said to the woman,
Ye shall not ᵈ ‡ die at all.
5 But God doth know, that when ye shal
eate thereof, your eyes shalbe opened, and ye
shalbe as gods, ᵉ knowing good and euill.
6 So the woman (seeing that the tree
was good for meate, and that it was plea-
sant to the eyes, and a tree to be desired to
get knowledge) tooke of the fruit thereof,
and did ᶠ eate, and gaue also to her husband
with her, and he ᶠ did eate.
7 Then the eyes of them both were ope-
ned, and they ᵍ knew that they were naked,
and they sewed figge tree leaues together,
and made themselues ‡ breeches.
8 ¶ Afterwarde they heard the voyce of
the Lord God walking in the garden in the
coole of the day, and the man and his wife
hid themselues from the presence of the Lord
God among the trees of the garden.

Wisd. 2. 24.
a As Satan can change himselfe into an Angel of light, so did hee abuse the wisedome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument, and to speake in him.
c In doubting of Gods threatning, she yelded to Satan.
2 Cor. 11. 3.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.
‡ Eb. die the death
e As though he should say, God doeth not forbid you to eat of the fruit, saue that he knoweth that if ye should eate therof, ye should be like vnto him.
Eccles. 25. 26. 1 tim. 2. 14. f Not so much to please his wife, as moued by ambition at her perswasion. g They began to feele their miserie, but they sought not to God for remedy.
‡ Eb. things to gird about them to hide their [illegible] h [illegible] The sinnefull conscience feareth Gods presence.

9 But the Lord God called to the man,
and said vnto him, Where art thou?
10 Who saide, I heard thy voice in the
garden, and was afraide: because I was
ⁱ naked, therefore I hid my selfe.
11 And he said, Who told thee that thou
wast naked? hast thou eaten of the tree,
whereof I commanded thee that thou shoul-
dest not eate?
12 Then the man saide, The woman
which thou ᵏ gauest to be with me, shee gaue
me of the tree, and I did eate.
13 And the Lord God said to the woman,
Why hast thou done this? and the woman
said, ˡ The serpent beguiled me, and I did
eate.
14 ¶ Then the Lord God said to the ser-
pent, ᵐ Because thou hast done this, thou
art cursed aboue all cattell, and aboue euery
beast of the field: vpon thy belly shalt thou
goe, and ⁿ dust shalt thou eate all the dayes
of thy life.
15 I will also ° put enmitie betweene thee
and the woman, and betweene thy seede
and her seede. He shall breake thine ᵖ head,
and thou shalt bruise his heele.
16 ¶ Unto the woman he saide, I will
greatly increase thy ᵠ sorrowes, and thy con-
ceptions. In sorrow shalt thou bring foorth
children, and thy desire shalbe subiect to thine
husband, and he shall * rule ouer thee.
17 ¶ Also to Adam he said, Because thou
hast obeyed the voice of thy wife, and hast
eaten of the tree, (whereof I commaunded
thee, saying, Thou shalt not eate of it) ˢ cur-
sed is the earth for thy sake: in sorrowe shalt
thou eate of it all the dayes of thy life.
18 ᵗ Thornes also and thistles shall it
bring foorth to thee, and thou shalt eate the
herbe of the field.
19 In the sweate of thy face shalt thou
eate bread, till thou returne to the earth: for
out of it wast thou taken, because thou art
dust, and to dust shalt thou returne.
20 (And the man called his wiues name
Heuah, because she was the mother of all li-
uing)
21 Unto Adam also and to his wife did
the Lord God ᵘ make coates of skinnes, and
clothed them.
22 ¶ And the Lord God said, ˣ Behold,
the man is become as one of vs, to knowe
good and euill. And now lest he put foorth
his hand, and ʸ take also of the tree of life,
and eate and liue for euer,
23 Therefore the Lorde God sent him
foorth from the garden of Eden, to till the
earth whence he was taken.
24 Thus he cast out man: and at the East
side of the garden of Eden hee set the Che-
rubims, and the blade of a sword shaken, to
keepe the way of the tree of life.

i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne, she increaseth it by accusing the serpent.
m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asked not the serpent, because he would shew him no mercie.
n As a vile and contemptible beast. Isa. 65. 25.
o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seede, & also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenesse, might liue by faith.
1 Cor. 14. 34. s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. t These are not the naturall fruites of the earth, but proceede of the corruption of sinne. u Or gaue them knowledge to make themselues coates. x By this derision he reprocheth Adams miserie, whereinto he was fallen by ambition. y Adam depriued of life, lost also the signe thereof.

Christ is Promised v 15

Sexagesima 3 Janu. 1 Lesson Morn.

2 Lesson

3 Janu. 1 Les. Morn.

Abel is Slain

CHAP. IIII.

1 The generation of mankind. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

1 AFterward the man knew Heuah his
wife, which a conceiued and bare Kain,
and saide, I haue obtained a man b by the
Lord.
2 And againe she brought foorth his bro-
ther Habel, and Habel was a keeper of
sheepe, and Kain was a tiller of the ground.
3 ¶ And in processe of time it came to
passe, that Kain brought an c oblation vnto
the Lord of the fruit of the ground,
4 And Habel also himselfe brought of
the first fruites of his sheepe, and of the fat of
them, and the Lord had respect vnto Habel,
and to his offering,
5 But vnto Kain and to his offering he
had no d regard: Wherefore Kain was excee-
ding wroth, and his countenance fel downe.
6 Then the Lord said vnto Kain, Why
art thou wroth? and why is thy countenance
cast downe?
7 If thou do well, shalt thou not e be ac-
cepted? and if thou doest not well, sinne lieth
at the f doore: also vnto thee his g desire shal
be subiect, and thou shalt rule ouer him.
8 ¶ Then Kain spake to Habel his bro-
ther. And when they were in the fielde,
Kain rose vp against Habel his brother, and
slew him.
9 Then the Lord said vnto Kain, Where
is Habel thy brother? Who answered, I
cannot tell. h Am I my brothers keeper?
10 Againe he said, What hast thou done?
the i voice of thy brothers blood cryeth vnto
me from the earth.
11 Now therefore thou art cursed k from
the earth, which hath opened her mouth to
receiue thy brothers blood from thine hand.
12 When thou shalt till the ground, it
shall not henceforth yeelde vnto thee her
strength: a l vagabond and a runnagate
shalt thou be in the earth.
13 Then Kain said to the Lord, m ‖ My
punishment is greater then I can beare.
14 Behold, thou hast cast mee out this
day from the earth, and from thy face shall
I be hid and shalbe a vagabond, and a run-
nagate in the earth, and whosoeuer findeth
me, shall slay me.
15 Then the Lord said vnto him, Doubt-
lesse whosoeuer slayeth Kain, he shalbe n pu-
nished seuen fold. And the Lord set a o marke
vpon Kain, lest any man finding him should
kill him.
16 Then Kain went out from the pre-
sence of the Lord, and dwelt in the land of
Nod toward the East side of Eden.
17 Kain also knew his wife, which con-
ceiued and bare Henoch: and he built a p ci-
tie, and called the name of the citie by the
name of his sonne, Henoch.
18 And to Henoch was borne Irad, and
Irad begate Mehuiael, & Mehuiael begate
Methushael, & Methushael begate Lamech.
19 ¶ And Lamech tooke to him q two
wiues: the name of the one was Adah, and
the name of the other Zillah.
20 And Adah bare Iabal, who was the
‖ father of such as dwell in the tents, and of
such as haue cattell.
21 And his brothers name was Iubal,
who was the father of all that play on the
harpe and ‖ organs.
22 And Zillah also bare Tubal-kain,
who wrought cunningly euery craft of brasse
and of yron: and the sister of Tubal-kain
was Naamah.
23 Then Lamech saide vnto his wiues
Adah and Zillah, Heare my voyce, ye wiues
of Lamech: hearken vnto my speech: r for
I would slay a man in my wound, and a
yong man in mine hurt.
24 If Kain shall be auenged seuen folde,
truely Lamech s seuentie times seuen fold.
25 ¶ And Adam knew his wife againe,
and she bare a sonne, and she called his name
Sheth: for God, said she, hath appointed me
another seede for Habel, because Kain slewe
him.
26 And to the same Sheth also there was
borne a sonne, and he called his name Enosh.
Then began men to t call vpon the Name of
the Lord.

CHAP. V.

1 The genealogie. 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

1 THis is the ‖ booke of the generations of
Adam. In the day that God created A-
dam, in the a likenes of God made he him,
2 Male and female created he them, and
blessed them, and called their name b Adam
in the day that they were created.
3 ¶ Now Adam liued an hundreth and
thirtie yeeres, and begate a childe in his
owne c likenesse after his image, and called
his name Sheth.
4 d And the dayes of Adam, after he had
begotten Sheth, were eight hundred yeeres,
and he begate sonnes and daughters.
5 So all the dayes that Adam liued,
were nine hundred and thirtie yeeres: and
he died.
6 And e Sheth liued an hundreth and
fiue yeeres, and begate Enosh.
7 And Sheth liued after hee begate
Enosh, eight hundreth and seuen yeeres, and
begate sonnes and daughters.

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promise, as chap. 3. 15. some read, To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord, as the first fruits of her birth.
c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life.
Heb. 11. 4.
d Because he was an hypocrite, and offred onely for an outward shew without sincerity of heart.
e Both thou and thy sacrifice shal be acceptable to me.
f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel.
Wisd. 10. 3. matt. 23. 35. 1. ioh. 3. 12. iude 11.
h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.
k The earth shall bee a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge, because he did punish him so sharpely.
‖ Or, my sinne is greater then can be pardoned.
‡ Ebr. from off the face of.
n Not for the loue hee bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.
q The lawful institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ Or, first inuenter.
‖ Or, of flutes and pipes.
r His wiues seeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none so lusty that were able to resist, although he were already wounded.
s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.
t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had been suppressed.
‖ Or, rehearsall of the stocke.
a Read cha. 1. 26.
b By giuing them both one name, he noteth the inseparable coniunction of man and wife.
c As well concerning his creation, as his corruption.
1 Coron. 1. 1.
d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that hee continued ouer his grace toward it by a continuall succession.

AM 120 Ante C 3875

The Birth of Cain 4100 years Before Ct

e The chiefe cause of long life in the first age, was the multiplicatiõ of mankinde, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally prayse his Name.

Ecclus.44 16. hebr.11 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

8 So all the dayes of Sheth were ᵉ nine
hundred and twelue yeeres: and he died.
9 ¶ Also Enosh liued ninety yeeres, and
begate Kenan.
10 And Enosh liued, after he begate Kenan,
eight hundred and fifteene yeeres, and
begate sonnes and daughters.
11 So all the dayes of Enosh were nine
hundred and fiue yeeres: and he died.
12 ¶ Likewise Kenan liued seuenty yeeres,
and begate Mahalaleel.
13 And Kenan liued, after he begat Mahalaleel,
eight hundred and fourtie yeeres,
and begate sonnes and daughters.
14 So all the dayes of Kenan were nine
hundred and ten yeeres: and he died.
15 ¶ Mahalaleel also liued sixtie and fiue
yeeres, and begate Iered.
16 Also Mahalaleel liued after he begate
Iered, eight hundred and thirty yeeres, and
begate sonnes and daughters.
17 So all the dayes of Mahalaleel were
eight hundred ninety and fiue yeres: and he
died.
18 ¶ And Iered liued an hundred sixtie
and two yeeres, and begate Henoch.
19 Then Iered liued, after he begate Henoch,
eight hundred yeres, and begat sonnes
and daughters.
20 So all the dayes of Iered were nine
hundred sixtie and two yeeres: and he died.
21 ¶ *Also Henoch liued sixtie and fiue
yeeres, and begate Methushelah.
22 And Henoch walked ᶠ with God, after
he begate Methushelah, three hundred
yeeres, and begate sonnes and daughters.
23 So all the dayes of Henoch were three
hundred sixtie and fiue yeeres.
24 And Henoch walked with God, and
hee was no more seene: for ᵍ God tooke him
away.
25 Methushelah also liued an hundred
eighty and seuen yeeres, and begat Lamech.
26 And Methushelah liued, after he begate
Lamech, seuen hundred eighty and two
yeeres, and begate sonnes and daughters.
27 So all the dayes of Methushelah were
nine hundred sixtie and nine yeeres: and he
died.
28 ¶ Then Lamech liued an hundred
eightie and two yeeres, and begate a sonne,
29 And called his name Noah, saying,
This same shall ʰ comfort vs concerning our
worke and sorow of our hands, as touching
the earth, which the Lord hath cursed.
30 And Lamech liued after hee begate
Noah, fiue hundred ninetie and fiue yeeres,
and begate sonnes and daughters.
31 So all the dayes of Lamech were seuen
hundred seuentie and seuen yeeres: and
he died.
32 And Noah was fiue hundred yeere
olde. And Noah begate Shem, Ham, and
Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 8 Noah and his are preserued in the Arke, which he was commanded to make.

So when men began to be multiplied vpon
the earth, and there were daughters
borne vnto them,
2 Then the ᵃ sonnes of God sawe the
daughters ᵇ of men that they were ᶜ faire, and
they tooke them wiues of al that they ‖ liked.
3 Therefore the Lord said, My spirit shal
not alway ᵈ striue with man, because hee is
but flesh, and his dayes shall be an ᵉ hundred
and twentie yeeres.
4 There were ‖ giants in the earth in
those dayes, yea, and after that the sonnes of
God came vnto the daughters of men, and
they had borne them children, these were
mighty men, which in old time were men of
ᶠ renowme.
5 ¶ When the Lord sawe that the wickednesse
of man was great in the earth, and
all the imaginations of the thoughts of his
* heart were onely euill ‡ continually,
6 Then it ᵍ repented the Lord, that hee
had made man in the earth, and he was sorie
in his heart.
7 Therefore the Lord said, I will destroy
from the earth the man whom I haue created,
from man ʰ to beast, to the creeping
thing: and to the foule of the heauen: for I
repent that I haue made them.
8 But Noah ⁱ found grace in the eyes of
the Lord.
9 ¶ These are the ‖ generations of Noah.
Noah was a iust and vpright man in his
time: and Noah walked with God.
10 And Noah begat three sonnes, Shem,
Ham, and Iapheth.
11 The earth also was corrupt before
God: for the earth was filled with ᵏ cruelty.
12 Then God looked vpon the earth, and
behold, it was corrupt: for all flesh had corrupted
his way vpon the earth.
13 And God said vnto Noah, ‖ An end of
all flesh is come before mee: for the earth is
filled with ‖ crueltie ‡ through them: and behold,
I will destroy them with the earth.
14 ¶ Make thee an Arke of ‡ pine trees:
thou shalt make ‡ cabins in the Arke, and
shalt pitch it within and without with pitch.
15 And ‖ thus shalt thou make it: The
length of the Arke shall be three hundred cubites,
the breadth of it fiftie cubites, and the
height of it thirtie cubites.
16 A windowe shalt thou make in the
Arke, and in a cubite shalt thou finish it aboue,
and the doore of the Arke shalt thou set
in the side thereof: thou shalt make it with
the ˡ low, second and third roome.
17 And I, behold, I will bring a flood of
waters vpon the earth to destroy all flesh,
wherein is the breath of life vnder the heauen:
all that is in the earth shall perish.
18 But with thee will I ᵐ establish my
Couenant, and thou shalt goe into the Arke,
thou and thy sonnes, and thy wife, and thy
sonnes wiues with thee.
19 And of euery liuing thing, of all flesh,
two of euery sort shalt thou cause to come

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖ Or, had chosen.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby hee stroue to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent, before he would destroy the earth, 1 Pet. 3. 20.

‖ Or, tyrants.

f Which vsurped authoritie ouer others, and did degenerate from that simplicity wherein their fathers liued.

Chap. 8. 21. matth. 15. 19.

‡ Ebr. euery day.

g God doth neuer repent, but he speaketh after our capacitie, because hee did destroy him, and in that, as it were, did disauow him to be his creature.

h God declareth how much hee detesteth sinne, seeing the punishment thereof extendeth to the bruit beasts.

i God was mercifull vnto him.

‖ Or, historie.

k Meaning, that all were giuen to the contempt of God, & oppression of their neighbours. ‖ Or, I will destroy mankind. ‖ Or, oppression and wickednesse. ‡ Ebr. from the face of them. ‡ Ebr. Gopher. ‡ Ebr. nestes. ‖ Or, of this measure. l That is, of three heights. m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

Hebr.11.7.
a That is, he obeyed Gods commandement in all points, without adding or diminishing.

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2.Pet.2.5.
a In respect of the rest of the world, and because he had a desire to serue God, and liue vprightly.
|| Or, generation.
b Which might be offered in sacrifice, whereof sixe were for breede, and the seuenth for sacrifice.
Matth.24.37.
luke 17.26.
1.pet.3.20.

2 Month is Zif 6 Ch 1 Kings

c God compelled them to present themselues to Noah, as they did before to Adam, when hee gaue them names, Chap. 2.19.
d Which was about the beginning of May, when all things did most florish.
e Both the waters in the earth did ouerflow, & also the cloudes powred downe.
f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

into the Arke, to keepe them aliue with thee: they shalbe male and female.
20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe them aliue.
21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meat for thee and for them.
22 * Noah therefore did according vnto all, that God commanded him: euen * so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this || age.
2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.
3 Of the foules also of the heauen by seuens, male and female to keepe seede aliue vpon the whole earth.
4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes & fourtie nights, and all the substance that I haue made, will I destroy from off the earth.
5 * Noah therfore did according vnto al that the Lord had commanded him.
6 And Noah was sixe hundreth yeeres old, when the flood of waters was vpon the earth.
7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.
8 Of the cleane beastes, and of the vncleane beastes, & of the foules, and of all that creepeth vpon the earth,
9 There [c] came two and two vnto Noah into the Arke, male and female as God had commanded Noah.
10 And so after seuen dayes the waters of the flood were vpon the earth.
11 ¶ In the sixe hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,
12 And the raine was vpon the earth fourty dayes and fourty nights.
13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.
14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kind, and euery foule after his kind, euen euery bird of euery feather.
15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.
16 And they entring in, came male and female of all flesh, as God had commaunded him: and the Lord [g] || shut him in.
17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.
18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.
19 The waters ‡ preuailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.
20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.
21 * Then all flesh perished that moued vpon the earth, both foule and cattell and beast, & euery thing that creepeth and mooueth vpon the earth, and euery man.
22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.
23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.
24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lorde. 22 God promiseth that all things shall continue in their first order.

NOw God [a] remembred Noah and [b] euery beast, & all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.
2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained,
3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day, the waters abated.
4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke || rested vpon the mountaines of || Ararat.
5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.
6 ¶ So ‡ after fourty dayes, Noah opened the window of the Arke, which hee had made,
7 And sent forth a † rauen, which went out going foorth and returning, vntill the waters were dried vp vpon the earth.
8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.
9 But the doue found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and hee [e] put foorth his hand and receiued her, and tooke her to him into the Arke.
10 And he abode yet other seuen daies, and againe he sent forth the doue out of the Arke.

11 And

g So that Gods secret power defended him against the rage of the mighty waters.
|| Or, shut it vpon him.
‡ Eb. waxed very mighty.

2348 before Christ

Wisd.10.4.
ecclus 39.27. 28.

The flood cont 377 days

h That is, God.
i Learne what it is to obey God onely, and to forsake the multitude, 1.Pet.3.20.

5 Janua

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember euery bruit beast, what ought to be the assurance of his children?
c Which conteined part of September and part of October.
|| Or, stayed.
|| Or, Armenia.
d Which was the moneth of December.
‡ Ebr. at the ende of fourtie dayes.
† The rauen is sent forth and returneth.
† He sendeth the doue.
e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

5 Janua

11 And the doue came to him in the eue-
ning, and loe, in her mouth was an [f] oliue
leafe that shee had pluckt: whereby Noah
knew that the waters were abated from off
the earth.
12 Notwithstanding he waited yet other
seuen dayes, and sent foorth the doue, which
returned not againe vnto him any more.
13 ¶ And in the sixe hundreth & one yere,
in the first day of the [g] first moneth, the wa-
ters were dried vp from off the earth: and
Noah remoued the couering of the Ark and
looked, and beholde, the vpper part of the
ground was drie.
14 And in the second moneth, in the se-
uen and twentieth day of the moneth, was
the earth drie.
15 ¶ Then God spake to Noah, saying,
16 [h] Go forth of the Arke, thou & thy wife,
& thy sonnes and thy sons wiues with thee.
17 Bring forth with thee euery beast that
is with thee, of all flesh, both foule & cattell,
and euery thing that creepeth and moueth
vpon the earth, that they may breede abun-
dantly in the earth, * and bring foorth fruit
and increase vpon the earth.
18 So Noah came forth, & his sonnes, and
his wife, and his sonnes wiues with him.
19 Euery beast, euery creeping thing, and
euery foule, all that mooueth vpon the earth
after their kindes, went out of the Arke.
20 ¶ Then Noah [i] built an altar to the
Lord, and tooke of euery cleane beast, and of
euery cleane foule, and offered burnt offe-
rings vpon the altar.
21 And the Lord smelled a || [k] sauour of
rest, and the Lord sayd in his heart, I will
henceforth curse the ground no more for
mans cause: for the imagination of mans
* heart is euill, euen from his youth: neither
will I smite any more all things liuing, as
I haue done.
22 Hereafter [l] seed time and haruest, and
cold and heat, and summer, and winter, and
day and night shall not cease, so long as the
earth remaineth.

|| Or, bill.
f Which was a signe that the waters were much diminished: for the oliues grow not on the hie mountaines.
g Called in Ebrew Abib, conteining part of March and part of Aprill.
h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherin nothing must be don without the word of God.
Chap 1.22. and 9.1.
i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.
|| Or, a sweete sauour.
k That is, thereby he sheweth himselfe appeased, and his anger to rest.
Chap 6.5. matth. 15.19.

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permission of meates 6 The power of the sword 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God [a] blessed Noah and his sonnes,
and sayd to them, * Bring foorth fruite,
and multiply, and replenish the earth.
2 Also the [b] feare of you, & the dread of you
shall be vpon euery beast of the earth, & vpon
euery foule of the heauen, vpon all that mo-
ueth on the earth, and vpon all the fishes of
the sea: into your hand are they deliuered.
3 Euery thing that moueth and liueth,
shall be meate for you: as the [c] greene herbe,
haue I giuen you all things.
4 * [d] But flesh with the life therof, I meane,
with the blood thereof, shall ye not eate.
5 [e] For surely I will require your blood,
wherein your liues are: at the hand of euery
beast will I require it: and at the hande of
man, euen at the hande of a mans || brother
will I require the life of man.
6 Who so * sheddeth mans blood, [f] by
man shall his blood be shed: * for in the [g] I-
mage of God hath he made man.
7 But bring ye forth fruit and multiply:
growe plentifully in the earth, and increase
therein.
8 ¶ God spake also to Noah and to his
sonnes with him, saying,
9 Behold, I, euen I establish my [h] coue-
nant with you, & with your [i] seed after you,
10 And with euery liuing creature that
is with you, with the foule, with the cattell,
and with euery beast of the earth with you,
from all that goe out of the Arke, vnto eue-
ry beast of the earth.
11 * And my couenant will I establish
with you, that from henceforth all flesh shall
not be rooted out by the waters of the flood,
neither shall there bee a flood to destroy the
earth any more.
12 Then God said, This is the token of
the couenant which I make betweene mee
and you, & betweene euery liuing thing that
is with you vnto perpetuall generations.
13 I haue set my [k] bow in the cloud, and
it shall bee for a signe of the couenant be-
tweene me and the earth.
14 And when * I shall couer the earth
with a cloud, and the bow shalbe seene in the
cloud,
15 Then will I remember my [l] couenant,
which is betweene mee and you, and be-
tweene euery liuing thing in all flesh, and
there shall bee no more waters of a flood to
destroy all flesh.
16 Therefore the bowe shall bee in the
cloud, that I may see it, and remember the
euerlasting couenant betweene God, and
euery liuing thing in all flesh that is vpon
the earth.
17 God said yet to Noah, [m] This is the
signe of the couenant, which I haue establi-
shed betweene mee and all flesh that is vpon
the earth.
18 ¶ Now the sonnes of Noah going
foorth of the Arke, were Shem and Ham
and Iapheth. And Ham is the father of Ca-
naan.
19 These are the three sonnes of Noah,
& of them was the [n] whole earth ouerspread.
20 || Noah also began to bee an husband-
man, and planted a vineyard.
21 And hee drunke of the wine, and was
[o] drunke, and was vncouered in the mids
of his tent.
22 And when Ham the father [p] of Ca-
naan sawe the nakednesse of his father, [q] he
tolde his two brethren without.
23 Then tooke Shem & Iapheth a gar-

a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth.
Chap. 1.28. and 8.17.
b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessity. Chap. 1.29.

Leuit. 17. ...
d That is, creatures, & the flesh of beasts that are strangled: and hereby al crueltie is forbidden.
e That is, I will take vengeance for your blood.
|| Or, neighbour.
Matth. 26. 52. reuel. 13. 10.
f Not onely by the Magistrate, but oftimes God raiseth vp one murtherer to kill another.
Chap. 1.27.
g Therefore to kil man is to deface Gods image and so iniury is not onely done to man, but also to God.
h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
Isa. 54.9.
k Hereby we see that signes or sacraments ought not to be separated from the word.
Ecclus. 43.11.12.
l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.
m God doth repeate this the oftner, to confirme Noahs faith so much more.
n This declareth what was the vertue of Gods blessing, when he said, Increase and bring foorth, Chap. 1.28.
|| Or, Noah began againe.
o This is set before our eyes to shew what an horrible thing drunkennesse is.
p Of whom came the Canaanites, that wicked nation, who were also cursed of God.
q In derision and contempt of his father.

2006

ment, and put it vpon both their shoulders,
and went backward, & couered the naked-
nes of their father w their faces backward:
so they saw not their fathers nakednesse.
24 Then Noah awoke from his wine,
and knew what his yonger sonne had done
vnto him,
25 And sayde, [r]Cursed bee Canaan: a
[s]seruant of seruants shal he be vnto his bre-
thren.
26 He said moreouer, Blessed be the Lord
God of Shem, & let Canaan be his ‖ seruant.
27 God ‖ [t]perswade Iapheth, that hee
may dwell in the tents of Shem, and let
Canaan be his seruant.
28 ¶ And Noah liued after the flood
three hundreth and fiftie yeeres.
29 So all the dayes of Noah were nine
hundreth and fiftie yeeres, and he died.

r He pronounceth as a prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.
s That is, a most vile slaue.
‖ Or, their.
‖ *Or, enlarge, or, cause to returne.*
t He declareth that the Gentiles which came of Iapheth, & were separated frō the Church, should be ioyned to the same by the perswasion of Gods Spirit & preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah and his sons.
10 The beginning of cities, countreys & nations.

NOw these are the [a] generations of the
sonnes of Noah, Shem, Ham, and Ia-
pheth: vnto whom sonnes were borne after
the flood.
2 The sonnes of Iapheth were Gomer,
and Magog, and [b] Madai, and Iauan, and
Tubal, and Meshech, and Tiras.
3 And the sonnes of Gomer, Ashkenaz,
and Riphath, and Togarmah.
4 Also the sonnes of Iauan, Elishah,
and Tarshish, Kittim, and Dodanim.
5 Of these were the [c]Iles of the Gen-
tiles diuided in their lands, euery man after
his tongue, and after their families in their
nations.
6 ¶ Moreouer the sonnes of Ham were
[d]Cush, and Mizraim, and Put, & Canaan.
7 And the sonnes of Cush, Seba, and
Hauilah, and Sabtah, and Raamah, and
Sabtecha: also the sonnes of Raamah were
Sheba and Dedan.
8 And Cush begat Nimrod, who began
to be [e]mighty in the earth.
9 Hee was a mighty hunter before the
Lord: wherefore it is sayde, [f]As Nimrod
the mighty hunter before the Lord.
10 And the beginning of his kingdome
was Babel, and Erech, and Accad, & Cal-
neh in the land [g]of Shinar.
11 Out of that land came Asshur, & builded
Nineueh, & the ‖ citie Rehoboth, and Calah:
12 Resen also betweene Nineueh, & Ca-
lah: this is a great citie.
13 And Mizraim begat [h]Ludim, and A-
namim, and Lehabim, and Naphtuhim,
14 Pathrusim also, and Casluhim, out
of whom came the Philistims, and ‖ Caph-
torims.
15 ¶ Also Canaan begate Zidon his first
borne, and Heth,
16 And Iebusi, and Emori, & Girgashi,
17 And Hiui, and Arki, and Sini,
18 And Aruadi, and Zemari, and Hama-
thi: and afterward were the families of the
Canaanites spread abroad.
19 Then the border of the Canaanites
was from Zidon, as thou commest to Gerar
vnto Azzah, and as thou goest vnto Sodom
and Gomorrah, and Admah, and Zeboim,
euen vnto Lasha.
20 These are ye sonnes of Ham according
to their families, according to their tongues
in their countreyes and in their nations.
21 ¶ Vnto [i]Shem also the father of all
the sonnes of [k] Eber, and elder brother of
Iapheth were children borne.
22 *The sonnes of Shem were Elam, and
Asshur, and Arpachshad, & Lud, and Aram.
23 And the sonnes of Aram, Uz, & Hul,
and Gether, and Mash.
24 Also Arpachshad begate Shelah, and
Shelah begate Eber.
25 Unto Eber also were borne two
sonnes: the name of the one was Peleg: for
in his dayes was the earth [l]diuided: and
his brothers name was Ioktan.
26 Then Ioktan begate Almodad, and
Sheleph, and Hazarmaueth, and Ierah,
27 And Hadoram, and Uzal, & Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, & Hauilah, and Iobab:
all these were the sonnes of Ioktan.
30 And their dwelling was from Me-
sha, as thou goest vnto Sephar a mount of
the East.
31 These are the sonnes of Shem accor-
ding to their families, according to their
tongues, in their countreys and nations.
32 These are the families of the sonnes
of Noah, after their generations among
their people: and ‖ out of these were the na-
tions diuided in the earth after the flood.

a The generations are here recited, partly to declare the marueilous increase in so smal a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.
b Of Madai and Iauan came the Medes and Greekes.
c The Iewes so call all countreis which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning a cruell oppressour and tyrant.
f His tyranny came into a prouerbe as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.
g For there was another citie in Egypt, called also Babel.
‖ *Or, the streets of the citie.*
h Of Lud came the Lydians.
‖ *Or, the Cappadocians.*
i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.
k Of whome came the Ebrews or Iewes.
1.Chron.1.17.
l This diuision came by the diuersitie of languages, as appeareth, Chap. 11.9.
‖ *Or, of these came diuers nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai, and Lot. 32 The age and death of Terah.

AM 1786

THen the whole earth was of one *lan-
guage, and one speech.
2 And [a] as [b] they went from the [c] East,
they found a plaine in the land of [d]Shinar,
and there they abode.
3 And they sayd one to another, Come,
let vs make bricke, and burne it in the fire.
So they had bricke for stone, and slime had
they in stead of morter.
4 Also they sayde, Goe to, let vs [e] build
vs a citie and a tower, whose top may reach
vnto the heauen, that wee may get vs a
name, least we be scattered vpon the whole
earth.
5 But the Lord [f] came downe, to see the
citie and tower, which the sonnes of men
builded.
6 And the Lord said, [g] Behold, the peo-
ple is one, and they all haue one language,
and this they begin to doe, neither can they
now be stopped from whatsoeuer they haue
imagined to doe.

Wisd.10.5.
a In the yeere an hundreth and thirty after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia, where the Arke stayed.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preferre their owne glorie to Gods honour.
f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.

Nimrod the first Monarch v 10 -

h He speaketh as though hee tooke counsell with his owne wisedome and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the cōfusion of tongues appeareth Gods horrible iudgement against mans pride and vaine glory.

‖Or, confusion.

1.Chron.1.17.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1.Chron.1.25.

1.Chron.1.26. iosh.24.2.

l Hee maketh mention first of Abram, not because he was the first borne, but for the history, which properly apperteineth vnto him. For by comparing this place with verse 32 and chap.12. vers.4. it may be gathered that Abram was borne, when his father was 130. yeeres olde.

‡Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

Iosh.24.2 nehe. 9.7. iudeth 5.7. acts 7.4.

7 Come on, h let vs goe downe, & i there
confound their language, that euery one
perceiue not anothers speach.

8 So the Lorde scattered them from
thence vpon all the earth, and they left off to
build the citie.

9 Therefore the name of it was called
‖Babel, because the Lord did there confound
the language of all the earth: from thence
then did the Lord scatter them vpon all the
earth.

10 ¶ *These are the generations k of
Shem: Shem was an hundred yere old, and
begat Arpachshad two yeres after the flood.

11 And Shem liued, after he begate Arpachshad,
fiue hundred yeeres, and begate
sonnes and daughters.

12 Also Arpachshad liued fiue and thirty
yeeres, and begate Shelah.

13 And Arpachshad liued after he begate
Shelah, foure hundred and three yeeres, and
begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and
begate Eber.

15 So Shelah liued, after he begate Eber,
foure hundred and three yeeres, and begate
sonnes and daughters.

16 Likewise Eber liued foure and thirty
yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg,
foure hundred and thirty yeeres, and begate
sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate
Reu.

19 *And Peleg liued after he begat Reu,
two hundreth and nine yeeres, and begate
sonnes and daughters.

20 Also Reu liued two and thirty yeeres,
and begate Serug.

21 So Reu liued, after he begate Serug,
two hundreth and seuen yeeres, and begate
sonnes and daughters.

22 Moreouer Serug liued thirty yeeres,
and begate Nahor.

23 And Serug liued, after he begate Nahor,
two hundreth yeeres, and begate sonnes
and daughters.

24 And Nahor liued nine and twentie
yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah,
an hundreth and nineteene yeeres, and
begate sonnes and daughters.

26 *So Terah liued seuenty yeeres, and
begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of
Terah: Terah begate l Abram, Nahor, and
Haran: and Haran begate Lot.

28 Then Haran died before Terah his
father in the land of his natiuitie, in Ur of
‡ the Caldees.

29 So Abram and Nahor tooke them
wiues. The name of Abrams wife was Sarai,
and the name of Nahors wife Milcah,
the daughter of Haran, the father of Milcah,
and the father of m Iscah.

30 But Sarai was barren & had no child.

31 Then n Terah tooke Abram his sonne,
and Lot the sonne of Haran, his sonnes
sonne, and Sarai his daughter in law, his
sonne Abrams wife: and they departed together
from Ur of the Caldees, to o goe into
the land of Canaan, and [illegible]
ran, and dwelt there.

32 So the dayes of Terah [illegible]
dreth and fiue yeeres, and Terah died in
Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abrā buildeth altars for the exercise & declaration of his faith amōg the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lord had said vnto Abram, *a Get
thee out of thy countrey, and from thy
kinred, and from thy fathers house vnto b the
land that I will shew thee.

2 And I will make of thee a great nati-
on, and will blesse thee, and make thy name
great, and thou shalt be a c blessing.

3 I will also blesse them that blesse thee,
and curse them that curse thee, and in thee
shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord
spake vnto him, and Lot went with him.
(And Abram was seuentie and fiue yeere
old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife,
and Lot his brothers sonne, and al their substance
that they possessed, & the d soules that
they had gotten in Haran, and they departed,
to goe into the land of Canaan: and to
the land of Canaan they came.

6 ¶ So Abram e passed through the land
vnto the place of Shechem, and vnto the
‖ plaine of Moreh (and the f Canaanite was
then in the land)

7 And the Lord appeared vnto Abram,
& sayd, Unto thy seede will I giue this land.
And there hee builded an g altar vnto the
Lord, which appeared vnto him.

8 Afterward remoouing h thence vnto a
mountaine Eastward from Beth-el, he pitched
his tent hauing Beth-el on the West-
side, & Haai on the East: and there he built
an i Altar vnto the Lord, and called on the
Name of the Lord.

9 k Againe Abram went forth going and
iourneying toward the South.

10 ¶ Then there came a l famine in the
land: therefore Abram went downe into Egypt,
to soiourne there: for there was a great
famine in the land.

11 And when he drew neere to enter into
Egypt, he sayd to Sarai his wife, Beholde
now, I know that thou art a faire woman
to looke vpon:

12 Therefore it will come to passe, that
when the Egyptians see thee, they will say,
Shee is his wife: so will they kill me, but
they will keepe thee aliue.

13 Say, I pray thee, that thou art my m si-
ster,

o Which was a citie of Mesopotamia.

Actes 7.3.

a From the flood to this time were foure hundreth twenty and three yeeres.

b In appointing him no certaine place, he proueth so much more his faith and obedience.

c The worlde shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning as well seruants as cattell.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

‖Or, oke groue.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that he had among that wicked people. i And so serued the true God, and renounced all idolatry. k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse. l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another. m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that, if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

ſter, that I may fare well for thy ſake, and
that my ‡ life may be preſerued by thee.
14 ¶ Now when Abram was come into
Egypt, the Egyptians beheld the woman:
for ſhe was very faire.
15 And the princes of Pharaoh ſaw her,
and commended her vnto Pharaoh: ſo the
woman was ⁿ taken into Pharaohs houſe:
16 Who intreated Abram well for her
ſake, and he had ſheepe, and beeues, and hee
aſſes, and men ſeruants, and maid ſeruants,
and ſhee aſſes, and camels.
17 But the Lord ᵒ plagued Pharaoh and
his houſe with great plagues, becauſe of
Sarai Abrams wife.
18 Then Pharaoh called Abram, and
ſayd, Why haſt thou done this vnto mee?
Wherefore diddeſt thou not tell me, that ſhe
was thy wife?
19 Why ſaydeſt thou, She is my ſiſter,
that I ſhould take her to be my wife? Now
therefore behold thy wife, take her and goe
thy way.
20 And Pharaoh gaue men ᵖ comman-
dement concerning him: and they conueyed
him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promiſe made to Abram is renewed 18 Abram buildeth an altar to the Lord.

Then ᵃ Abram went vp from Egypt, hee
and his wife, and all that hee had, and
Lot with him toward the South.
2 And Abram was very rich in cattell, in
ſiluer, and in gold.
3 And hee went on his iourney from the
South toward ᵇ Beth-el, to the place where
his tent had bene at the beginning, betweene
Beth-el, and Haai,
4 Unto the place of the * altar, which he
had made there at the firſt: & there Abram
called on the Name of the Lord.
5 ¶ And Lot alſo, who went with A-
bram, had ſheepe, and cattell, and tents,
6 So that the lande could not ᶜ beare
them, that they might dwell together: for
their * ſubſtance was great, ſo that they
could not dwell together.
7 Alſo there was debate betweene the
heardmen of Abrams cattell, and the heard-
men of Lots cattell. (and the ᵈ Canaanites
and the Perizzites dwelled at that time in
the land.)
8 Then ſayd Abram vnto Lot, Let there
be no ᵉ ſtrife, I pray thee, betweene thee and
me, neither betweene mine herdmen & thine
herdmen: for we be brethren.
9 Is not the whole land before thee? de-
part I pray thee from me: if thou wilt ᶠ take
the left hand, then wil I goe to the right: or
if thou go to the right hand, then I will take
the left.
10 So when Lot lifted vp his eyes, hee
ſaw that all the plaine of Iorden was wa-
tered euery where: (for before the Lord de-
ſtroyed Sodom and Gomorah, it was as the
ᵍ garden of the Lord, like the land of Egypt,
as thou goeſt vnto Zoar)
11 Then Lot choſe vnto him all the plaine
of Iorden, & tooke his iourney frō the Eaſt:
and they departed the ʰ one from the other.
12 Abram dwelled in the land of Cana-
an, and Lot abode in the cities of the plaine,
and pitched his tent euen to Sodom.
13 Now the men of Sodom were wicked
and exceeding ⁱ ſinners againſt the Lord.
14 ¶ Then the Lord ſaid vnto ᵏ Abram,
(after that Lot was departed frō him) Lift
vp thine eyes now, and looke from the place
where thou art, Northward, and South-
ward, and Eaſtward, and Weſtward:
15 For all * the land, which thou ſeeſt, will
I giue vnto thee, and to thy ſeede for ˡ euer,
16 And I will make thy ſeed, as the duſt
of the earth: ſo that if a man can number the
duſt of the earth, then ſhal thy ſeede be num-
bred,
17 Ariſe, walke thorow the land, in the
length thereof, and breadth thereof: for I
will giue it vnto thee.
18 Then Abram remooued his tent, and
came and dwelled in the plaine of Mamre,
which is in Hebron, and builded there an
altar vnto the Lord.

ſpiritually this is referred to the true children of Abram, borne according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken priſoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel king of
ᵃ Shinar, Arioch king of Ellaſar, Che-
dor-laomer king of Elam, & Tidal king of
the ᵇ nations:
2 Theſe men made warre with Bera king
of Sodom, and with Birſha king of Gomo-
rah, Shinab king of Admah, and Sheme-
ber king of Zeboiim, and the king of Bela,
which is Zoar.
3 All theſe ᶜ ioyned together in the vale
of ‖ Siddim, which is the ᵈ ſalt ſea.
4 Twelue yeeres were they ſubiect to
Chedor-laomer, but in the thirteenth yeere
they rebelled.
5 And in the fourteenth yeere came Che-
dor-laomer, and the kings that were with
him, and ſmote the ‖ Rephaims in Aſhteroth
Karnaim, and the Zuzims in Ham, and the
Emims in ‖ Shaueh Kiriathaim,
6 And the Horites in their mount Seir,
vnto the plaine of Paran, which is by the
wilderneſſe.
7 And they returned & came to En-miſh-
pat, which is Kadeſh, & ‖ ſmote all the coun-
trey of the Amalekites, and alſo the Amo-
rites that dwelled in Hazezon-tamar.
8 Then went out the King of Sodom,
and the King of Gomorah, and the King of
Admah, and the king of Zeboiim, & the King
of Bela, which is Zoar: and they ioyned bat-
tell with them in the vale of Siddim:
9 To wit, with Chedor-laomer king of
Elam, and Tidal king of nations, and Am-
raphel king of Shinar, and Arioch king of
Ellaſar: foure kings againſt fiue.
10 Now the ᵉ vale of Siddim was full
of ſlime pits, and the kings of Sodom and

Gomo-

---

‡ Ebr. that my ſoule may liue.

Abram & Lot part

n To be his wife.

o The Lorde tooke the defence of this poore ſtranger againſt a mightie King: and as he is euer carefull ouer his, ſo did he preſerue Sarai.

p To the intent that none ſhould hurt him either in his perſon or goods.

8 Januar 1 Leſſon Morn

a His great riches gotten in Egypt hindred him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap 28.19.

Chap. 12.7.

c This incommodity came by their riches, which brake friendſhip, and as it were the bond of nature.

Chap. 36.7.

d Who ſeeing their contention, might blaſpheme God, and deſtroy them.

e He cutteth off the occaſion of contention: therefore the euill ceaſeth.

f Abram reſigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10.

h This was done by Gods prouidence, that onely Abram and his ſeede might dwel in the land of Canaan.

i Lot thinking to get Paradiſe, found hell.

k The Lord comforted him, leſt he ſhould haue taken thought for the departure of his nephew.

Chap. 12.7. and 15.7, 18. & 26.4. deut. 34.4.

l Meaning, a long time, and till the comming of Chriſt, as Exod. 12.14. & 21.6. deut 15.17. and

8 Januari 1 Leſſon Evening

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

c Ambition is the chiefe cauſe of warres among princes.

‖ *Or, of the laboured fields.*

d Called alſo the dead ſea, or the lake Aſphaltite neere vnto Sodom and Gomorah.

‖ *Or, giants.*

‖ *Or, plaine.*

‖ *Or, deſtroyed.*

e And afterward was ouerwhelmed with water, and ſo was called the ſalt ſea.

Gomorah fled, and || fell there: and the resi-
due fled to the mountaine.
11 Then they tooke all the substance of
Sodome & Gomorah, and all their victuals,
and went their way.
12 They [f] tooke Lot also Abrams bro-
thers sonne and his substance (for he dwelt
at Sodome) and departed.
13 ¶ Then came one that had escaped,
and told Abram the Ebrew, which dwelt in
the plaine of Mamre the Amorite, brother
of Eshcol, and brother of Aner, which were
[g] confederate with Abram.
14 When Abram heard that his brother
was taken, he || brought foorth of them that
were borne & brought vp in his house, three
hundred and eighteene, and pursued them
vnto Dan.
15 Then he & his seruants diuided them-
selues against them by night, & smote them,
and pursued them vnto Hobah, which is on
the left side of ‡ Damascus.
16 And he recouered all the substance, and
also brought againe his brother Lot, and his
goods, and the women also and the people.
17 ¶ After that hee returned from the
slaughter of Chedor-laomer, & of the kings
that were with him, came the king of So-
dome foorth to meete him in the valley of
Saueh, which is the * Kings dale.
18 And * Melchi-zedek king of Shalem
[h] brought foorth bread and wine: and he was
a Priest of the most high God.
19 Therefore hee [i] blessed him, saying,
Blessed art thou Abram, of God most high
possessour of heauen and earth,
20 And blessed bee the most high God,
which hath deliuered thine enemies into
thine hand. * And Abrā gaue him tithe of all.
21 Then the king of Sodom sayd to A-
bram, Giue mee the ‡ persons, and take the
goods to thy selfe.
22 And Abram sayd to the king of So-
dom, || I haue lift vp mine hand vnto the
Lord the most high God possessour of heauen
and earth,
23 ‡ That I will not take of all that is
thine, so much as a threed or shoo-latchet,
lest thou shouldest say, I haue made Abram
rich,
24 [k] Saue onely that, which the yong
men haue eaten, and the parts of the men
which went with mee, Aner, Eshcol, and
Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrams defence & reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things the || word of the Lord
came vnto Abram in * a vision, saying,
Feare not, Abram, I am thy buckler, and
thine exceeding * great reward.
2 And Abram said, O Lord God, what
wilt thou giue me, seeing I go childlesse, and
the steward of mine house is this Eliezer of
Damascus?
3 Againe Abram sayd, Beholde, to me
thou hast giuen no seed: wherefore, lo, a ser-
uant of mine house shalbe mine heire.
4 Then behold, ÿ word of the Lord came
vnto him, saying, This man shall not bee
thine heire, but one that shall come out of
thine owne bowels, he shall be thine heire.
5 Moreouer he brought him forth & said,
* Looke vp nowe vnto heauen, and tell the
starres, if thou be able to number them: and
he sayd vnto him, So shall thy seed be.
6 And Abram * beleeued the Lord, and he
counted that to him for righteousnesse.
7 ‡ Againe hee sayd vnto him, I am the
Lorde that brought thee out of * Ur of the
Caldees, to giue thee this land to inherit it.
8 And he sayd, O Lord God, [b] whereby
shall I know that I shall inherit it?
9 Then he sayd vnto him, Take me an
heifer of three yeeres olde, and a she goat of
three yeeres olde, and a ram of three yeeres
olde, a turtle doue also and a pigeon.
10 So hee tooke all these vnto him, and
[c] diuided them in the mids, and layed euery
piece one against another: but the birds di-
uided he not.
11 Then foules fell on the carkeises, and
Abram droue them away.
12 And when the Sunne went downe,
there fell an heauy sleepe vpon Abram: and
loe, ‡ very fearefull darknesse fell vpon him.
13 Then hee sayd to Abram, * Know for
a suretie, that thy seede shal be a stranger in
a land, that is not theirs, * [d] foure hundred
yeeres, and shall serue them: and they shall
intreate them euill.
14 Notwithstanding, the nation, whom
they shall serue, will I iudge: and afterward
shall they come out with great substance.
15 But thou shalt goe vnto thy fathers in
peace, and shalt be buried in a good age.
16 And in the || fourth generation they
shall come hither againe: for the [e] wicked-
nesse of the Amorites is not yet full.
17 Also when the Sunne went downe,
there was a darknes: and behold a smoking
fornace, and a firebrand, which went be-
tweene those pieces.
18 * In that same day the Lord made a co-
uenant w Abram, saying, Unto thy seed haue
I giuen this land, * from the riuer of Egypt
vnto the great riuer, the riuer ‡ Euphrates:
19 The Kenites, and the Kenezites, and
the Kadmonites,
20 And the Hittites, and the Perizzites,
and the Rephaims,
21 The Amorites also, & the Canaanites,
and the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11.12 The name & maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

Now [a] Sarai Abrams wife bare him no
children, and she had a maid an Egypti-
an, Hagar by name.
2 And Sarai said vnto Abram, Beholde
now, the Lord hath [b] restrained mee from

|| Or, were discomfited.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and preserued him from their idolatry and superstitions.

|| Or, armed.

‡ Ebr. Dammesek.

2. Sam. 18.18.

Heb. 7.1.

h For Abram and his souldiers refection, and not to offer sacrifice.

i In that Melchi-zedek fed Abram, he declared himselfe to represent a king: and in that he blessed him, the high Priest.

Hebr. 7.8.

‡ Ebr. soules.

|| Or, I haue sworne.

‡ Eb. If I take frō thee a threed &c. read. 1. Sam. 14. 44.

k He would not that his liberality should bee hurtfull vnto others.

|| Or, the Lorde spake to Abram.

Num. 12.6.

Psal. 16.6.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

Rom. 4.18.

Rom. 4.3. gal. 3. 6. iam. 2.23.

Chap. 11.28.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezekiah.

c This was the old custome in making couenants Ier. 34.18 to the which God added these conditions, that Abrams posteritie should bee as torne in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

‡ Ebr. A feare of great darknesse.

Acts 7.6.

Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

|| Or, after foure hundred yeeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

Chap. 12.7. & 13.15. and 26.4. deut. 4.5. 1. King. 4.21. 2 chron. 9.26. ‡ Ebr. Perath.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

b
‖ Or, peraduenture.
‡ Ebr. be builded by her.

c This puniſhment declareth what they gaine that attempt any thing againſt the word of God.
‡ Ebr. Mine iniurie is vpon thee.
‖ Or, power.

d Which was Chriſt, as appeareth verſe 13. & chap. 18. 17.
e God reiecteth none eſtate of people in their miſeries, but ſendeth them comfort.
‖ Or, fierce & cruell: or, as a wilde aſſe.
Chap. 25. 18.
f That is, the Iſhmaelites ſhal be a peculiar people by themſelues, and not a portion of another people.
g She rebuketh her owne dulneſſe, and acknowledgeth Gods graces, who was preſent with her euery where.
Chap. 24. 62.
‖ Or, the well of the liuing and ſeeing me.

childe bearing. I pray thee goe in vnto my
maide: ‖ it may bee that I ſhall ‡ receiue a
childe by her. And Abram obeyed the voyce
of Sarai.
3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram
had dwelled tenne yeere in the lande of Canaan, and gaue her to her huſband Abram
for his wife.
4 ¶ And he went in vnto Hagar, and ſhe
conceiued, & when ſhe ſaw that ſhe had conceiued, her dame was c deſpiſed in her eyes.
5 Then Sarai ſayd to Abram, ‡ Thou
doeſt me wrong: I haue giuen my mayd into thy boſome, and ſhe ſeeth that ſhe hath conceiued, and I am deſpiſed in her eyes: the
Lord iudge betweene me and thee.
6 Then Abram ſayd to Sarai, Behold,
thy maide is in thine ‖ hand: do with her as
it pleaſeth thee. Then Sarai dealt roughly
with her: wherefore ſhe fled from her.
7 ¶ But the d Angel of the Lord found
her beſide a fountain of water in the wilderneſſe, by the fountaine in the way to Shur,
8 And hee ſayd, Hagar Sarais mayd,
whence commeſt thou, & whither wilt thou
go? And ſhe ſaid, I flee frõ my dame Sarai.
9 Then the Angel of the Lorde ſayd to
her, e Returne to thy dame, and humble thy
ſelfe vnder her hands.
10 Againe the Angel of the Lord ſaid vnto her, I wil ſo greatly increaſe thy ſeed, that
it ſhall not be numbred for multitude.
11 Alſo the Angel of the Lorde ſayd vnto
her, See, thou art with childe, & ſhalt beare
a ſonne, and ſhalt call his name Iſhmael; for
the Lord hath heard thy tribulation.
12 And he ſhalbe a ‖ wilde man: his hand
ſhall be againſt euery man, and euery mans
hand againſt him, * and f he ſhall dwell in
the preſence of all his brethren.
13 Then ſhe called the Name of the Lord
that ſpake vnto her, Thou God lookeſt on
me: for ſhe ſayd, g Haue I not alſo here looked after him that ſeeth me?
14 * Wherefore the well was called ‖ Beer-lahai-roi: loe, it is betweene Kadeſh and
Bered.
15 ¶ And Hagar bare Abram a ſonne, and
Abram called his ſonnes name, which Hagar bare, Iſhmael.
16 And Abram was foureſcore and ſixe
yeere old, when Hagar bare him Iſhmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promiſe. 8 The land of Canaan is the fift time promiſed. 12 Circumciſion is inſtituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Izhak is promiſed. 23 Abraham and his houſe are circumciſed.

‖ Or, Almighty.
Chap. 5. 22.
‖ Or, without hypocriſie.
a Not onely according to the fleſh, but of a farre greater multitude by faith, Rom. 4. 17.

When Abram was ninety yere old and
nine, the Lorde appeared to Abram,
and ſayd vnto him, I am God ‖ al ſufficient:
* walke before me, and be thou ‖ vpright.
2 And I will make my couenant betweene mee and thee, and I will multiplie
thee exceedingly.
3 Then Abram fell on his face, and God
talked with him, ſaying,
4 Behold, I make my couenant with thee,
and thou ſhalt be a a father of many nations,
5 Neither ſhall thy name any more bee
called Abram, but thy name ſhall be b Abraham: * for a father of many nations haue I
made thee.
6 Alſo I will make thee exceeding fruitfull, & will make nations of thee: yea, kings
ſhall proceede of thee.
7 Moreouer, I will eſtabliſh my couenant betweene mee and thee, and thy ſeede
after thee in their generations, for an * euerlaſting couenant, to bee God vnto thee and
to thy ſeede after thee.
8 And I wil giue thee and thy ſeed after
thee the land, wherein thou art a ſtranger,
euen all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.
9 ¶ Againe God ſaide vnto Abraham,
Thou alſo ſhalt keepe my couenant, thou,
and thy ſeed after thee in their generations.
10 c This is my couenant, which ye ſhall
keepe betweene me and you, and thy ſeed after thee, * Let euery man childe among you
be circumciſed:
11 That is, ye ſhall circumciſe the d foreſkinne of your fleſh, and it ſhall be a * ſigne
of the couenant betweene me and you.
12 And euery manchilde of eight dayes
olde among you ſhall be circumciſed in your
generations, as well he that is borne in thine
houſe, as he that is bought with money of any ſtranger, which is not of thy ſeede.
13 He that is borne in thine houſe, and he
that is bought with thy money, muſt needes
be circumciſed: ſo my couenant ſhall be in
your fleſh for an euerlaſting couenant.
14 But the vncircumciſed e manchilde,
in whoſe fleſh the foreſkinne is not circumciſed, euen that perſon ſhall be cut off from
his people, becauſe hee hath broken my couenant.
15 ¶ Afterward God ſayde vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‖ Sarah ſhalbe her name.
16 And I wil bleſſe her, and wil alſo giue
thee a ſonne of her, yea, I will bleſſe her, and
ſhe ſhall be the mother of nations: Kings alſo
of people ſhall come of her.
17 Then Abraham fell vpon his face, and
f laughed, and ſaid in his heart, Shal a child
be borne vnto him that is an hundred yeere
olde? And ſhall Sarah that is ninetie yeere
olde, beare?
18 And Abraham ſayde vnto God, Oh,
that Iſhmael might liue in thy ſight.
19 Then God ſaid, * Sarah thy wife ſhall
beare thee a ſonne in deede, and thou ſhalt
call his name Izhak: and I will eſtabliſh my
couenant with him for an g euerlaſting couenant, and with his ſeede after him.
20 And as concerning Iſhmael, I haue
heard thee: loe, I haue bleſſed him, and will
make him fruitfull, and will multiply him
‡ exceedingly: twelue princes ſhall he beget,
and I will make a great nation of him.
21 But my couenant will I eſtabliſh with
Izhak, which Sarah ſhall beare vnto thee
the next * yeere at this ſeaſon.
22 And he left off talking with him, and
God went vp from Abraham.
23 ¶ Then Abraham tooke Iſhmael his
ſonne, and all that were borne in his houſe,
and

b The changing of his name is a ſeale to confirme Gods promiſe vnto him.
Rom. 4. 17.
Chap. 13. 16.
c Circumciſion is called the couenant, becauſe it ſignifieth the couenant, and hath the promiſe of grace ioyned to it. which phraſe is cõmon to al Sacraments.
Acts 7. 8.
d That priuie part is circumciſed, to ſhew that all that is begotten of man is corrupt, and muſt be mortified.
Rom. 4. 11.
e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the mankind all was conſecrated, and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo the promiſe.
‖ Or, dame, or princeſſe.
f Which proceeded of a ſudden ioy, and not of infidelitie.
Chap. 18. 10. and 21. 2.
g The euerlaſting couenant is made with the children of the ſpirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.
‡ Ebr. greatly, greatly.
Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money,
that is, euery man childe among the men of
Abrahams house, and h hee circumcised the
foreskin of their flesh in that selfe same day,
as God had commanded him.
24 Abraham also himselfe was ninetie
yeere old and nine, when the foreskin of his
flesh was circumcised.
25 And Ishmael his sonne was thirteene
yeere old, when the foreskin of his flesh was
circumcised.
26 The selfe same day was Abraham
circumcised, and Ishmael his sonne:
27 And all the men of his house, both
borne in his house, and bought with money
of the stranger, were circumcised with him.

Trin Sun[day] Even

ii Lesson

CHAP. XVIII.

1 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

Heb. 13.2.
‖Or, Okegroue.

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.
c For men vsed because of the great heate to go bare footed in those parts.
d As sent of God that I should doe my duty to you.
‡Ebr. Seim.
e For as God gaue the bodies for a time, so gaue he them the faculties thereof to walke, to eate and drinke, and such like.
Chap. 17. 19, 21. & 21. 2. rom. 9. 9.
f That is, about this time when she shalbe aliue, or when ÿ childe shall come into this life.
g For the father had respect to this order of nature, then beleeued the promise of God.
1. Pet. 3. 6.

AGaine the Lord * appeared vnto him in
the ‖ plaine of Mamre, as hee sate in his
tent doore about the heat of the day.
2 And he lift vp his eyes, & looked: and
loe, three a men stood by him, and when he
saw them, he ran to meet them from the tent
doore, and bowed himselfe to the ground.
3 And he sayd, b Lord, if I haue now
found fauour in thy sight, goe not, I pray
thee, from thy seruant.
4 Let a little water, I pray you, bee
brought, and c wash your feete, and rest your
selues vnder the tree.
5 And I will bring a morsell of bread,
that you may comfort your hearts, after-
ward ye shall goe your wayes: for therefore
are ye d come to your seruant. And they said,
Doe euen as thou hast sayd.
6 Then Abraham made haste into the
tent vnto Sarah, and sayd, Make ready at
once three ‡ measures of fine meale: kneade
it, and make cakes vpon the hearth.
7 And Abraham ran to the beastes, and
tooke a tender and good calfe, and gaue it to
the seruant, who hasted to make it ready.
8 And he tooke butter and milke, and the
calfe which he had prepared, and set before
them, and stood himselfe by them vnder the
tree, and e they did eate.
9 ¶ Then they sayd to him, Where is
Sarah thy wife? And he answered, Be-
hold, she is in the tent.
10 And he sayd, * I will certainely come
againe vnto thee according to the time f of
life, and loe, Sarah thy wife shall haue a
sonne: and Sarah heard in the tent doore,
which was behind him.
11 (Now Abraham and Sarah were old
and stricken in age, and it ceased to be with
Sarah after the maner of women.)
12 Therefore Sarah g laughed within
herselfe, saying, After I am waxed olde,
* and my lord also, shall I haue lust?
13 And the Lord sayd vnto Abraham,
Wherefore did Sarah thus laugh, saying,
Shall I certainly beare a childe, which am
olde?

10 Sunday

1 Lesson Even

14 (Shall any thing bee ‖ * hard to the
Lord? At the time appointed will I returne
vnto thee, euen according to the time of life,
and Sarah shall haue a sonne.)
15 But Sarah denied, saying, I laughed
not: for she was afrayd. And he sayd, ‡ It
is not so: for thou laughedst.
16 ¶ Afterward the men did rise vp from
thence and looked toward Sodom: and A-
braham went with them to bring them on
the way.
17 And the h Lord sayde, Shall I hide
from Abraham that thing which I doe,
18 Seeing that Abraham shalbe in deede
a great and a mighty nation, and * all the
nations of the earth shall be blessed in him?
19 For I know him i that hee will com-
mand his sonnes and his houshold after
him, that they keepe the way of the Lord, to
doe righteousnesse and iudgement, that the
Lord may bring vpon Abraham that he hath
spoken vnto him.
20 Then the Lord sayd, Because the cry
of Sodom and Gomorah is great, and be-
cause their sinne is exceeding grieuous,
21 I will k goe downe now, and see whe-
ther they haue done altogether according to
that l cry, which is come vnto mee: and if
not, that I may know.
22 And the men turned thence and went
toward Sodom: but Abraham stood yet be-
fore the Lord.
23 Then Abraham drew neere, and said,
Wilt thou also destroy the righteous with
the wicked?
24 If there be fiftie righteous within the
citie, wilt thou destroy & not spare the place
for the fifty righteous that are therein?
25 Be it farre from thee from doing this
thing, to slay the righteous with the wic-
ked: and that the righteous should be euen
as the wicked, be it farre from thee. Shall
not the Iudge of all the world ‡ doe right?
26 And the Lord answered, If I shall
find in Sodom m fifty righteous within the
citie, then will I spare all the place for their
sakes.
27 Then Abraham answered and sayd,
Behold now, I haue begun to speake vnto
my Lord, and I am n but dust and ashes.
28 If there shall lacke fiue of fifty righte-
ous, wilt thou destroy all the citie for fiue?
And he sayd, If I find there fiue and fourty,
I will not destroy it.
29 And hee yet spake to him againe, and
said, What if there shalbe found forty there?
Then he answered, I will not doe it for for-
ties sake.
30 Againe he sayd, Let not my Lord now
be angry that I speake, What if thirtie be
found there? Then he said, I will not doe it
if I finde thirtie there.
31 Moreouer he sayd, Behold, now I
haue begun to speake vnto my Lord, What
if twenty be found there? And hee answe-
red, I will not destroy it for twenties
sake.
32 Then he said, Let not my Lord be now
angry, and I will speake but this once,
What if tenne be found there? And he an-
swered, I will not destroy it for tennes sake.
33 ¶ And

‖Or, hid.
Zech. 8. 6.

‡Ebr. Nay.
h Iehouah the Ebrew worde, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applyed to God.
Chap. 12. 3. and 22. 18.
i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.
l For our sinnes cry for vengeance, though none accuse vs.
‡Ebr. doe iudgement.
m God doth shew that his iudgements are tempered with great mercie, for asmuch as all were so corrupt that not onely fiftie, but ten righteous could not be found there: and also that the wicked are spared for the righteous sake.
n Hereby wee learne, that the neerer wee aproch vnto God, the more doeth our miserable state appeare, and the more are wee humbled.
o If God graunted now the prayer for the wicked Sodomites, at the fixt request, how much more will hee graunt the prayers of the godly for the afflicted Church?

Lot recieve two Angels
2047 Mot
1910

33 ¶ And the Lord went his way when
he had left communing with Abraham, and
Abraham returned vnto his place.

CHAP. XIX.

*3 Lot receiueth two Angels into his house. 4
The filthy lusts of the Sodomites. 16 Lot is deliue-
red. 25 Sodom is destroyed. 26 Lots wife is made
a pillar of salt. 33 Lots daughters lie with their
father, of whom came Moab and Ammon.*

AND in the euening there came two a An-
gels to Sodom: and Lot sate at the gate
of Sodom, and Lot saw them, and rose vp to
meete them, and he bowed himselfe with his
face to the ground.
2 And he sayd, See my Lords, I pray
you turne in now into your seruants house,
and tary all night, and *wash your feete, and
yee shall rise vp early and goe your wayes.
Who sayd, Nay, but we will abide in the
streete all night.
3 Then he b preassed vpon them earnest-
ly, and they turned in to him, and came to
his house, and he made them a feast, and did
bake vnleauened bread, and they did c eate.
4 But before they went to bed, the men of
the city, euen the men of Sodom compassed
the house round about, from the yong euen
to the old, d all the people from all quarters.
5 Who crying vnto Lot, sayde to him,
Where are the men, which came to thee this
night? bring them out vnto vs that we may
know them.
6 Then Lot went out at the doore vnto
them, and shut the doore after him,
7 And sayd, I pray you, my brethren, doe
not so wickedly.
8 Behold now, I haue two e daughters,
which haue not knowen man: them will I
bring out now vnto you, and doe to them as
seemeth you good: onely vnto these men doe
nothing: f for therefore are they come vnder
the shadow of my roofe.
9 Then they sayd, Away hence. And
they sayd, He is come alone as a stranger,
and shall he iudge and rule? wee will now
deale worse with thee then with them. So
they preassed sore vpon Lot * himselfe, and
came to breake the doore.
10 But the men put forth their hand and
pulled Lot into the house to them, and shut
to the doore.
11 *Then they smote the men that were
at the doore of the house with blindnes both
small and great, so that they were weary in
‡ seeking the doore.
12 ¶ Then the men sayde vnto Lot,
Whom hast thou yet here? either sonne in
lawe, or thy sonnes, or thy daughters, or
whatsoeuer thou hast in the citie, bring it
out of this place.
13 For wee g will destroy this place, be-
cause the *crie of them is great before the
Lord, & the Lord hath sent vs to destroy it.
14 Then Lot went out and spake vnto
his sonnes in law which ‖ maried his daugh-
ters, and sayde, Arise, get you out of this
place: for the Lord will destroy the citie: but
he seemed to his sonnes in law, as though he
had mocked.
15 ¶ And when the morning arose, the
Angels hasted Lot, saying, Arise, take thy
wife and thy two daughters ‡ which are
heere, lest thou be destroyed in the punish-
ment of the citie.
16 And as he h prolonged the time, *the
men caught both him and his wife, and his
two daughters by the hands (the Lord being
mercifull vnto him) and they brought him
forth, and set him without the citie.
17 ¶ And when they had brought them
out, the Angel sayde, Escape for thy life:
i looke not behinde thee, neither tary thou in
all the plaine: escape into the mountaine,
lest thou be destroyed.
18 And Lot sayde vnto them, Not so, I
pray thee, my Lord.
19 Behold now, thy seruant hath found
grace in thy sight, and thou hast magnified
thy mercie which thou hast shewed vnto me
in sauing my life: and I cannot escape in
the mountaine, lest some euill take mee, and
I die.
20 See now this city hereby to flee vn-
to, which is a little one: Oh let mee escape
thither: is it not a k little one, and my soule
shall liue?
21 Then hee sayd vnto him, Behold, I
haue receiued ‡ thy request also concerning
this thing, that I will not ouerthrow this
city, for the which thou hast spoken.
22 Haste thee, saue thee there: for I can
do l nothing til thou be come thither. There-
fore the name of the city was called m Zoar.
23 ¶ The sunne did rise vpon the earth,
when Lot entred into Zoar.
24 Then the Lord *rained vpon So-
dom and vpon Gomorrah brimstone, and
fire from the Lord out of heauen,
25 And ouerthrew those cities and all the
plaine, and all the inhabitants of the cities,
and that that grew vpon the earth.
26 ¶ Now his wife behinde him looked
backe, and she became a n pillar of salt.
27 ¶ And Abraham rising vp early in
the morning went to the place, where he had
stood before the Lord,
28 And looking toward Sodom and Go-
morrah, & toward all the land of the plaine,
behold, he saw the smoke of the land moun-
ting vp as the smoke of a fornace.
29 ¶ But yet when God destroyed the
cities of the plaine, God thought vpon A-
braham, and sent Lot out from the mids of
the destruction, when hee ouerthrew the ci-
ties wherein Lot dwelled.
30 ¶ Then Lot went vp from Zoar, and
dwelt in the mountain with his two daugh-
ters: for hee o feared to tarie in Zoar, but
dwelt in a caue, he and his two daughters [illegible]
31 And the elder sayd vnto the yonger, [illegible]
Our father is olde, and there is not a [illegible]
in the p earth to come in vnto vs after [illegible]
maner of all the earth.
32 Come, we will make our father q drinke
wine, and lie with him, that wee may pre-
serue seede of our father.
33 So they made their father drinke wine
that night, and the elder went & lay with her
father: but he perceiued not, neither when
she lay downe, neither when she rose vp.
34 And on the morow the elder said to the
yonger, Behold, yesternight lay I with my
father:

a Wherein we see Gods prouident care in preseruing his, albeit he reueileth not himselfe to all alike: for Lot had but two Angels, and Abraham had three.
Chap. 18.4.
b That is, he prayed them so instantly.
c Not for that they had necessitie, but because the time was not yet come y they would reueile themselues.
d Nothing is more dangerous then to dwell where sinne reigneth; for it corrupteth all.
e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.
f That I should preserue them from all iniury.
1.Pet.2.7.
Wisd. 19.16.
‡ *Ebr. finding.*
g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.
Chap. 18.20.
‖ *Or, should mary.*
‡ *Ebr. which are found.*
h The mercy of God striueth to ouercome man's slownesse in following Gods calling.
Wisd. 10.6.
i He willeth him to flee frō Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.
k Though it be litle, yet it is great ynough to saue my life: wherin he offendeth in chusing another place then the Angel had appointed him.
‡ *Ebr. thy face.*
l Because Gods commandement was to destroy the city and to saue Lot.
m Which before was called Bela, Chap. 14.2.
Deut. 29.23. isa. 13.19 iere. 50. 40. ezek. 16.49. hose. 11.8. amos 4.11 luke 17.29. iude 7.
n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.
o Hauing before felt Gods mercy, he durst not prouoke him againe [illegible] continuing [illegible] the wic[illegible]
p Meaning, in the countrey which the Lord had now destroyed.
q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

11 Jan
1 Less Morn

father: let vs make him drinke wine this
night also, and goe thou and lie with him,
that we may ‡ preserue seed of our father.
35 So they made their father drinke wine
that night also, and the yonger arose, and lay
with him, but he perceiued not when she lay
downe, neither when she rose vp.
36 Thus were ˢ both the daughters of
Lot with childe by their father.
37 And the elder bare a sonne, and shee
called his name Moab: the same is the fa-
ther of the ᶠ Moabites vnto this day.
38 And the yonger bare a sonne also, & she
called his name ᵗ Ben-ammi: the same is the
father of the Ammonites vnto this day.

‡ Ebr. keepe aliue.
r Thus God permitted him to fal most horribly in the solitary moûtaines, whom the wickednes of Sodom could not ouercome.
f Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.
t That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprooueth the king, 9 and the king Abraham. 14 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence to-
ward the South countrey, and dwelled
betweene Cadesh and ᵃ Shur, and soiour-
ned in Gerar.
2 And Abraham said of Sarah his wife,
ᵇ Shee is my sister. Then Abimelech King
of Gerar sent and tooke Sarah.
3 But GOD came to Abimelech in a
dreame by night, and sayd to him, Beholde,
ᶜ thou art but dead, because of the woman
which thou hast take: for she is a mans wife.
4 (Notwithstanding Abimelech had not
yet come neere her) And he sayd, Lord, wilt
thou slay euen ᵈ the righteous nation?
5 Said not he vnto me, She is my sister?
yea, and she her selfe said, He is my brother:
with an vpright ᵉ minde, and ᶠ innocent
hands haue I done this.
6 And God said vnto him by a dreame,
I knowe that thou didst this euen with an
vpright minde, and I ᵍ kept thee also that
thou shouldest not sinne against mee: there-
fore suffered I thee not to touch her.
7 Now then, deliuer the man his wife a-
gaine: for he is a ʰ Prophet, & he ⁱ shall pray
for thee that thou mayest liue: but if thou de-
liuer her not againe, bee sure that thou shalt
die the death, thou and all that thou hast.
8 Then Abimelech rising vp early in the
morning, called all his seruaunts, and tolde
all these things ‡ vnto them, and the men
were sore afrayd.
9 Afterward Abimelech called Abraham,
[illegible] sayd vnto him, What hast thou done vn-
[illegible] and what haue I offended thee, that
[illegible] hast brought on mee and my ᵏ king-
dome this great sinne? thou hast done things
vnto me that ought not to be done.
10 So Abimelech sayde vnto Abraham,
What sawest thou that thou hast done this
thing?
11 Then Abraham answered, Because I
thought thus, Surely the ˡ feare of God is not
in this place, and they will slay mee for my
wiues sake.

a Which was toward Egypt.
b Abraham had now twise fallen into this fault: such is mans frailtie.
c So greatly God detested ỷ breach of marriage.
d The infidels confessed ỷ God wold not punish but for iust occasion: therefore whensoeuer hee punisheth, the occasion is iust.
e As one falling by ignorance, & not doing euil of purpose.
f Not thinking to doe any man harme.
g God by his holy spirit retaineth them that offend by ignorance, that they fal not into greater incôuenience.
h That is, one to whom God reuealeth himselfe familiarly.
i For the prayer of the godly is of force towards God.
‡ Eb. in their eares.
k The wickednes of the king bringeth Gods wrath vpon the whole realme.
l He sheweth that no honestie can be hoped for, where the feare of God is not.

12 Yet in very deede she is my ᵐ sister: for
she is the daughter of my father, but not the
daughter of my mother, and she is my wife.
13 Now when God caused me to wander
out of my fathers house, I sayd then to her,
This is thy kindenesse that thou shalt shew
vnto me in all places where we come, * Say
thou of me, He is my brother.
14 Then tooke Abimelech sheepe and
beeues, and men seruants, and women ser-
uants, and gaue them vnto Abraham, and
restored him Sarah his wife.
15 And Abimelech said, Behold, my land
is ‖ before thee: dwell where it pleaseth thee.
16 Likewise to Sarah he sayd, Behold,
I haue giuen thy brother a thousand pieces
of siluer: behold, hee is the ⁿ vaile of thine
eyes to all that are with thee, & to all others:
and she was ᵒ thus reprooued.
17 ¶ Then Abraham prayed vnto God,
and God healed Abimelech, & his wife, and
his women seruants: and they bare children.
18 For the Lorde ᵖ had shut vp euery
wombe of the house of Abimelech, because of
Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

Now the Lord visited Sarah, as he had
sayd, and did vnto her * according as
he had promised.
2 For * Sarah conceiued, and bare A-
braham a sonne in his ᵃ old age, at the same
season that God tolde him.
3 And Abraham called his sonnes name
that was borne vnto him, which Sarah
bare him, Izhak.
4 Then Abraham circumcised Izhak
his sonne, when he was eight dayes old, * as
God had commanded him.
5 So Abraham was an hundred yere old,
when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah said, God hath made me
to reioyce: all that heare wil reioice with me.
7 Againe she sayd, ᵇ Who would haue
sayd to Abraham, that Sarah should haue
giuen children sucke? for I haue borne him
a sonne in his olde age.
8 Then the childe grewe, and was wea-
ned: and Abraham made a great feast the
same day that Izhak was weaned.
9 ¶ And Sarah saw the sonne of Hagar
the Egyptian (which she had borne vnto A-
braham) ᶜ mocking.
10 Wherefore shee sayd vnto Abraham,
* Cast out this bond woman and her sonne:
for the sonne of this bond woman shal not be
heire with my sonne Izhak.
11 And this thing was very grieuous in
Abrahams sight, because of his sonne.
12 ¶ But God sayd vnto Abraham, Let
it not be grieuous in thy sight for the childe,
and for thy bond woman: in all that Sarah
shall say vnto thee, heare her voyce: for in
Izhak shall thy seede be ᵈ called.
13 As for the sonne of the bond woman, I
will make him ᵉ a nation also, because he is
thy seede.

m By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse these words.
Chap. 12.13.
‖ Or, is at thy commandement.
n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile & defence.
p Had take away frô them the gift of conceiuing.
Chap. 17.19. and 18.10.
Mat. 1.2. act. 7.8. galat. 4.23. heb. 11.11.
a Therefore the miracle was greater.
Chap. 17.12.
b She accuseth herselfe of ingratitude that she did not beleeue the Angel.
c He derideth Gods promise made to Izhak, which the Apostle calleth persecution, Galat. 4.29.
Galat. 4.30.
d The promised seed shall be counted from Izhak and not from Ishmael, Rom. 9.7. hebr. 11.18.
e The Ishmaelites shall come of him.

1 Sun Lent Even 2064

14 So Abraham arose vp early in the
morning, and tooke bread, and a bottle of
water, and gaue it vnto Hagar, putting it
on her shoulder and the child also, and [f] sent
her away: who departing, wandered in the
wildernes of Beer-sheba.
15 And when the water of the bottle was
spent, shee cast the childe vnder a certaine
tree.
16 Then she went & sate her ouer against
him afarre off, about a bowe shoot: for shee
sayd, I will not see the death of the childe:
and she sate downe ouer against him, and lift
vp her voyce, and wept.
17 Then God [g] heard the voyce of the
child, and the Angel of God called to Hagar
from heauen, and said vnto her, What aileth
thee, Hagar? feare not, for God hath heard
the voyce of the childe where he is.
18 Arise, take vp the childe, and hold him
in thine hand: for I will make of him a great
people.
19 And God [h] opened her eyes, and shee
saw a well of water: so she went & filled the
bottle with water, and gaue the boy drinke.
20 So God was [i] with the childe, and he
grew and dwelt in the wildernesse, and was
an || archer.
21 And he dwelt in the wildernes of Pa-
ran, and his mother tooke him a wife out of
the land of Egypt.
22 ¶ And at that same time Abimelech
and Phichol his chiefe captaine spake vnto
Abraham, saying, God is with thee in all that
thou doest.
23 Now therefore sweare vnto mee heere
by God, that thou wilt not ‡ hurt me nor my
children, nor my childrens children: thou
shalt deale with me and with the countrey
where thou hast beene a stranger, according
vnto the kindnesse that I haue shewed thee.
24 Then Abraham said, I will [k] sweare.
25 ¶ And Abraham rebuked Abimelech
for a well of water, which Abimelechs ser-
uants had violently taken away.
26 And Abimelech sayde, [l] I know not
who hath done this thing: also thou toldest
me not, neither heard I of it but this day.
27 Then Abraham tooke sheepe, and
beeues, and gaue them vnto Abimelech: and
they two made a couenant.
28 And Abraham set seuen lambes of the
flocke by themselues.
29 Then Abimelech said vnto Abraham,
What meane these seuen lambes, which thou
hast set by themselues?
30 And he answered, Because thou shalt
receiue of mine hand these seuen lambes, that
it may be a witnesse vnto mee, that I haue
digged this well.
31 Wherefore the place is called || Beer-
sheba, because there they both sware.
32 Thus made they a [m] couenant at Be-
er-sheba: afterward Abimelech and Phi-
chol his chiefe captaine rose vp, and turned
againe vnto the land of the Philistims.
33 ¶ And Abraham planted a groue in
Beer-sheba, and [n] called there on the Name
of the Lord the euerlasting God.
34 And Abraham was a stranger in the
Philistims land a long season.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

h Except God open our eyes, we can neither see nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

|| Or, shoot in the bow, and was an hunter.

‡ Ebr. deale falsely with me, or lie.

k So that it is a lawful thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sinceritie.

l Wicked seruants doe many euils vnknowen to their masters.

|| Or, well of the othe, or of seuen, meaning lambes.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, hee worshipped God in all points of true religion.

CHAP. XXII.

1, 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

AND after these things, God did * proue
Abraham, and sayd vnto him, Abraham.
Who answered, Here am I.
2 And he sayd, Take now thine onely
sonne Izhak, whom thou louest, and get thee
vnto the land of [a] Moriah, and [b] offer him
there for a burnt offering vpon one of the
mountaines, which I will shew thee.
3 Then Abraham rose vp early in the
morning, and sadled his asse, and tooke two
of his seruants with him, & Izhak his sonne,
and claue wood for the burnt offering, and
rose vp, and went to the place, which God
had tolde him.
4 ¶ Then the third day Abraham lift
vp his eyes, and saw the place afarre off.
5 And sayd vnto his seruants, Abide you
here with the asse: for I and the childe will
goe yonder and worship, and [c] come againe
vnto you.
6 Then Abraham tooke the wood of the
burnt offering, and layd it vpon Izhak his
sonne, and he tooke the fire in his hand, and
the knife: and they went both together.
7 Then spake Izhak vnto Abraham his
father, and sayd, My father. And he answe-
red, Here am I, my sonne. And he sayd, Be-
hold the fire and the wood, but where is the
lambe for the burnt offering?
8 Then Abraham answered, My sonne,
God will [d] prouide him a lambe for a burnt
offering: so they went both together.
9 And when they came to ye place which
God had shewed him, Abraham builded an
altar there, and couched the wood, and
[e] bound Izhak his sonne, * and layd him on
the altar vpon the wood.
10 And Abraham stretching foorth his
hand, tooke the knife to kill his sonne.
11 But the Angel of the Lord called vnto
him from heauen, saying, Abraham, Abra-
ham. And he answered, Here am I.
12 Then he said, Lay not thine hand vp-
on the child, neither do any thing vnto him:
for now I [f] knowe that thou fearest God,
seeing for my sake || thou hast not spared
‡ thine onely sonne.
13 And Abraham lifting vp his eyes,
looked: and behold, there was a ramme be-
hinde him, caught by the hornes in a bush.
Then Abraham went and tooke the ram,
and offered him vp for a burnt offering in
the stead of his sonne.
14 And Abraham called the name [illegible]
place, || Iehouah-iireh, as it is sayd this day,
In the mount will the Lord [g] be seene.
15 ¶ And the Angel of the Lord cryed
vnto Abraham from heauen the second time,
16 And said, * By [h] my selfe haue I sworne
(sayth the Lord) because thou hast done this
thing, and hast not spared thine onely sonne,
17 Therefore will I surely blesse thee,
and will greatly multiply thy seede, as the
starres of the heauen, and as the sand which
is vpon the sea shore, and thy seede shall pos-
sesse the || gate of his enemies.

18 * And

* Hebr. 11.17.

‡ Ebr. Loe, I.

a Which signifieth the feare of God, in ye which place he was honoured, and Salomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was cōmanded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himself obedient.

* Iam. 2.21.

f That is, by thy true obedience thou hast declared thy liuely faith.

|| Or, and hast not withholden thine only sonne from me.

‡ Ebr. thy sonne, thine only sonne.

|| Or, the Lord will see, or prouide.

g The name is changed to shew that God doeth both see & prouide secretly for his, and also euidently is seene and felt in time conuenient.

* Psal. 105.9. ecclus. 44.21. luke 1.73. hebr. 6.13.

h Signifying, that there is no greater then he.

|| Or, holds.

12 Janu 1 Less evening 1 Lesson

Good Friday Morn to v 20

Chap.12.3. and 18.18. ecclus.44.22. actes 3.25. galat.3.8.

‖*Or, of the Syrians.*

i Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

13 January
1 Lesson
1 Morning

‡*Ebr. the yeeres of the life of Sarah.*

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

‡*Ebr. sonnes of Heth.*

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

‡*Ebr. in your soule.*

‖*Or, double caue, because one was within another.*

‡*Ebr. in full siluer.*

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

18 *And in thy seede shall all the nations of the earth bee blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖Aram,

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his i concubine called Reumah, shee bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hundreth twentie and seuen yeere olde (‡ so long liued shee.)

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

4 I am a stranger and a forreiner among you, giue me a possession of buriall with you, that I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it bee ‡ your minde, that I shall burie my dead out of my sight, heare me, and intreate for me to Ephron, the sonne of Zoar,

9 That hee would giue me the caue ‖ of Machpelah which he hath in the end of his field: that hee would giue it me for as much ‡ money as it is worth for a possession to burie in among you.

10 (For Ephron dwelt among the Hittites.) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

11 No, my lord, heare mee: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will burie my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundreth e shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

16 So Abraham hearkned vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundreth siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Unto Abraham for a possession, in the sight of the Hittites, euen of all that f went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue that is therein, was made sure vnto Abraham for a possession of buriall (by the Hittites.

CHAP. XXIIII.

2 Abraham causeth his seruants to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie towards his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent, and shee agreeth, 67 and is married to Izhak.

Now Abraham was old, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, * a Put now thine hand vnder my thigh,

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt goe vnto my countrey, and to my kinred, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman will not come with mee to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, * Unto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou bee ‡ discharged of this mine oath: onely bring not my sonne thither againe.

Ephrons Field

e The common shekel is about 20 pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

‖*Or, citizens.*

f That is, all the people confirmed the sale.

13 January
1 Lesson
Evening

‡*Ebr. come into dayes.*

Chap.47.29.

a Which ceremonie declared the seruants obedience toward his master, and the masters power ouer the seruant.

b This sheweth that an oath may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are set foorth in sundrie places of the Scriptures.

d Lest he should lose the inheritance promised.

Chap.12.7. and 13.15. and 15.18. and 26.4.

‡*Ebr. innocent.*

Abrams seruant meet Rebekah

9 Then the seruant put his hand vnder
the thigh of Abraham his master, and sware
vnto him for this matter.
10 ¶ So the seruant tooke ten camels of
the camels of his master, and departed: (for
hee had all his masters goods in his hand:)
and so hee arose, and went to ‖ Aram Naha-
raim, vnto the e citie Nahor.
11 And he made his camels to ‡ lie downe
without the citie by a well of water, at euen-
tide about the time that the women come out
to draw water.
12 And he said, O f Lord God of my ma-
ster Abraham, I beseech thee, ‖ send me good
speede this day, and shewe mercie vnto my
master Abraham.
13 Loe, I stand by the well of water,
whiles the mens daughters of this citie
come out to draw water.
14 g Graunt therefore that the maide, to
whom I say, Bow downe thy pitcher, I pray
thee, that I may drinke: if shee say, Drinke,
and I will giue thy camels drinke also: may
be she that thou hast ordeined for thy seruant
Izhak: and thereby shall I know that thou
hast shewed mercie on my master.
15 ¶ And now yer hee had left speaking,
behold, h Rebekah came out, the daughter of
Bethuel, sonne of Milcah the wife of Nahor
Abrahams brother, and her pitcher vpon her
shoulder.
16 (And the maide was very faire to
looke vpon, a virgin and vnknowen of man)
and shee i went downe to the well, and filled
her pitcher, and came vp.
17 Then the seruant ranne to meete her,
and said, Let me drinke, I pray thee, a little
water of thy pitcher.
18 And she said, Drinke ‡ sir: and she ha-
sted, and let downe her pitcher vpon her
hand, and gaue him drinke.
19 And when shee had giuen him drinke,
shee said, I will draw water for thy camels
also, vntill ‡ they haue drunken enough.
20 And shee powred out her pitcher into
the trough speedily, and ranne againe vnto
the well to draw water, and shee drew for al
his camels.
21 So the man wondered at her, and held
his peace, to know whether the Lord had
made his iourney prosperous or not.
22 And when the camels had left drin-
king, the man tooke a golden ‖ k abillement of
l halfe a shekell weight, and two bracelets
for her hands, of tenne shekels weight of
golde:
23 And hee said, Whose daughter art
thou? tell me, I pray thee, Is there roome in
thy fathers house for vs to lodge in?
24 Then she said to him, I am the daugh-
ter of Bethuel the sonne of Milcah whom
shee bare vnto Nahor.
25 Moreouer she said vnto him, We haue
litter also and prouender enough, and roome
to lodge in.
26 And the man bowed himselfe and
worshipped the Lord,
27 And said, Blessed be the Lord God of
my master Abraham, which hath not with-
drawen his mercie m and his trueth from
my master: for when I was in the way, the
Lord brought mee to my masters brethrens
house.
28 And the maide ran and tolde them of
her mothers house according to these words.
29 ¶ Now Rebekah had a brother called
Laban, and Laban ranne vnto the man to
the well.
30 For when he had seene the earerings,
and the bracelets in his sisters hands, and
when hee heard the words of Rebekah his
sister, saying, Thus said the man vnto me,
then he went to the man, and loe, n he stood
by the camels at the well.
31 And hee said, Come in thou blessed of
the Lord: wherefore standest thou without,
seeing I haue prepared the house and roome
for the camels?
32 ¶ Then the man came into the house,
and o he vnsadled the p camels, and brought
litter and prouender for the camels, and wa-
ter to wash his feete, and the mens feete that
were with him.
33 Afterward the meate was set before
him: but he said, I wil not eat, vntill I haue
said my message. And he said, Speake on.
34 Then he said, I am Abrahams seruant
35 And the Lord hath q blessed my master
wonderfully, that he is become great, for hee
hath giuen him sheepe, and beeues, and sil-
uer, and gold, and men seruants, and maide
seruants, and camels, and asses.
36 And Sarah my Masters wife hath
borne a sonne vnto my master, when she was
old, & vnto him hath he giuen al that he hath
37 Now my master made me sweare, say-
ing, Thou shalt not take a wife to my sonne
of the daughters of the s Canaanites, in
whose land I dwell.
38 But thou shalt goe vnto my t fathers
house, and to my kinred, and take a wife vn-
to my sonne.
39 Then I said vnto my master, What if
the woman will not follow me?
40 Who answered me, The Lord, before
whom I walke, will send his Angel with
thee, and prosper thy iourney, and thou shalt
take a wife for my sonne of my kinred, and
my fathers house.
41 Then shalt thou be discharged of u mine
oath, when thou commest to my kinred: and
if they giue thee not one, thou shalt bee free
from mine oath.
42 So I came this day to the well, and
said, O Lord the God of my master Abra-
ham, if thou now prosper my ‖ iourney which
I goe,
43 Behold, * I stand by the well of wa-
ter: when a virgine commeth forth to draw
water, and I say to her, Giue mee, I pray
thee, a little water of thy pitcher to drinke,
44 And she say to me, Drinke thou, and I
will also draw for thy camels, let her bee the
wife, which the Lord hath ‖ prepared for my
masters sonne.
45 And before I had made an ende of
speaking in mine x heart, beholde, Rebekah
came foorth and her pitcher on her shoulder,
and she went downe vnto the wel, and drew
water. Then I said vnto her, Giue me drink
I pray thee.
46 And she made haste, and tooke downe
her

‖ Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.
e That is, to Charran.
‡ Ebr. to bow their knees.
f He groundeth his prayer vpon Gods promise made to his master.
‖ Or, cause me to meete.
g The seruant moued by Gods spirit, desired to be assured by a signe, whether God prospered his iourney or no.
h God giueth good successe to all things that are vndertaken for the glory of his Name and according to his word.
i Here is declared that God euer heareth the prayers of his, and granteth their requests.
‡ Ebr. my Lord.
‡ Ebr. haue made an end of drinking.
‖ Or, earering.
k God permitted many things both in apparell and other things, which are now forbid: especially when they appertaine not to our mortification.
l The golden shekel is here meant, and not that of siluer.
m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.
o To wit, Laban.
p The gentle intertainement of strangers vsed among the godly fathers.
q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.
r To blesse, signifieth here to inrich, or increase with substance, as the text in the same verse declareth.
s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.
t Meaning, among his kinsefolkes, as verse 40.
u Which by mine authoritie I caused thee to make.
‖ Or, way.
Verse 13.
‖ Or, shewed.
x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

her pitcher from her shoulder, and sayde,
Drinke, and I will giue thy camels drinke
also. So I dranke, and shee gaue the camels
drinke also.
47 Then I asked her, and sayd, Whose
daughter art thou? And she answered, The
daughter of Bethuel Nahors sonne, whom
Milcah bare vnto him. Then I put the a-
billement vpon her face, and the bracelets
vpon her hands:
48 y And I bowed downe and worship-
ped the Lord, and blessed the Lord God of
my master Abraham, which had brought me
the ‡ right way to take my masters brothers
daughter vnto his sonne.
49 Now therefore, if ye will deale z mer-
cifully and truely with my master, tell mee:
and if not, tell me, that I may turne mee to
the a right hand, or to the left.
50 Then answered Laban and Bethuel,
and sayd, b This thing is proceeded of the
Lorde: wee cannot therefore say vnto thee,
neither euill nor good.
51 Behold, Rebekah is ‖ before thee, take
her and goe, that she may be thy masters sons
wife, euen as the Lord hath ‖ sayd.
52 And when Abrahams seruant heard
their words, hee bowed himselfe toward the
earth vnto the Lord.
53 Then the seruant tooke foorth iewels
of siluer, and iewels of golde, and raiment,
and gaue to Rebekah: also vnto her brother
and to her mother he gaue gifts.
54 Afterward they did eate and drinke,
both hee, and the men that were with him,
and taried all night: and when they rose vp
in the morning, he sayd, * Let me depart vn-
to my master.
55 Then her brother and her mother an-
swered, Let the maide abide with vs, at the
least ‡ ten dayes: then shall she goe.
56 But hee sayd vnto them, Hinder you
me not, seeing the Lord hath prospered my
iourney: send me away, that I may goe to
my master.
57 Then they said, We wil call the maid
and aske c her ‡ consent.
58 And they called Rebekah, and sayde
vnto her, Wilt thou go with this man? And
she answered, I will goe.
59 So they let Rebekah their sister goe,
and her nurse, with Abrahams seruant and
his men.
60 And they blessed Rebekah, and sayd
vnto her, Thou art our sister, growe into
thousand thousands, and thy seede possesse
the d gate of his enemies.
61 ¶ Then Rebekah arose, & her maids,
& rode vpon the camels, & followed the man:
and the seruant tooke Rebekah, & departed.
62 Now Izhak came from the way of
* Beer-lahai-roi, (for he dwelt in the South
countrey)
63 And Izhak went out to e pray in the
fielde toward the euening: who lift vp his
eyes, and looked, & behold, the camels came.
64 Also Rebekah lift vp her eyes, and
when she saw Izhak, she lighted downe from
the camel.
65 (For she had sayd to the seruant, Who
is yonder man, that commeth in the fielde,

y He sheweth what is our duety, when we haue receiued any benefit of the Lord.
‡ Ebr. in the way of trueth.
z If you wil freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide elsewhere.
b So soone as they perceiue that it is Gods ordinance, they yeeld.
‖ Or, at thy commandement.
‖ Or, ordained.
Vers. 56. and 59.
‡ Ebr. dayes, or tenne.
c This sheweth that parents haue not authority to marry their children without consent of the parties.
‡ Ebr. her mouth.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

to meete vs? and the seruant had sayd, It is
my master) So shee tooke f a vaile, and co-
uered her.
66 And the seruant told Izhak al things
that he had done.
67 Afterward Izhak brought her into
the tent of Sarah his mother, and hee tooke
Rebekah, and she was his wife, and he loued
her: So Izhak was ‖ comforted after his
mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, & getteth many children. 5 Abraham giueth al his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abraham had taken a him another
wife called Keturah.
2 Which bare him Zimran, and Iok-
shan, and Medan, and Midian, and Ish-
bak, and Shuah.
3 And Iokshan begate Sheba, and De-
dan: * And the sonnes of Dedan were As-
shurim, and Letushim, and Leummim.
4 Also the sons of Midian were Ephah,
and Epher, and Hanoch, and Abida, & El-
daah. All these were the sonnes of Keturah.
5 ¶ And Abraham gaue ‡ all his goods
to Izhak:
6 But vnto the b sonnes of the c concu-
bines, which Abraham had, Abraham d gaue
gifts, and sent them away from Izhak his
sonne (while he yet liued) Eastward to the
East countrey.
7 And this is the age of Abrahams life,
which he liued, an hundreth seuenty and fiue
yeere.
8 Then Abraham yeelded the spirit, and
died in a good age, an old man, and of great
yeeres, and was e gathered to his people.
9 And his sonnes, Izhak and Ishmael
buried him in the caue of Machpelah, in the
field of of Ephron sonne of Zoar the Hittite,
before Mamre,
10 Which * field Abraham bought of the
Hittites, where Abraham was buried with
Sarah his wife.
11 ¶ And after the death of Abraham
God blessed Izhak his sonne, * and Izhak
dwelt by Beer-lahai-roi.
12 ¶ Now these are the generations of
Ishmael Abrahams sonne, whom Hagar
the Egyptian, Sarahs handmayde, bare
vnto Abraham.
13 * And these are the names of the sons
of Ishmael, name by name, according to
their kinreds: the ‡ eldest sonne of Ishmael
was Nebaioth, then Kedar, and Adbeel, and
Mibsam,
14 And Mishma, and Dumah, & Massa,
15 Hadar, and Tema, Ietur, Naphish,
and Kedemah.
16 These are the sonnes of Ishmael, and
these are their names, by their townes and
by their castles: to wit, twelue princes of
their nations.
17 (And these are the yeeres of the life of
Ishmael, an hundreth thirty and seuen yeere,
and he yeelded the spirit, and died, and was
gathered vnto his f people)

f The custome was, ye the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastity.
‖ Or, had left mourning for his mother.
a Whiles Sarah was yet aliue.
1. Chron. 1. 32.
‡ Ebr. all that he had.
b For by the vertue of Gods word he had not onely Izhak, but begat many mo.
c Reade Chap. 22. 24.
d To auoid the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.
Chap. 23. 16.
Chap. 16. 14. and 24. 62.
1. Chro. 1. 29.
‡ Ebr. first borne.
f Which dwelt among the Arabians, and were separate from the blessed seede.

‖Or, his lot fell.
g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 12.
‖Or, Syrian of Mesopotamia.

Esau & Jacob born

‖Or, hurt one another.
h That is, with child, seeing one shall destroy another.
i For that is the onely refuge in all our miseries.
Rom. 9. 12.

Hosea 12. 3. matth. 1. 2.

‡Ebr. a man of the field.
‖Or, simple and innocent.
‡Ebr. venison in his mouth.
‖Or, feede me quickly.
k The reprobate esteem not Gods benefits except they feele them presently, and therefore they preferre present pleasures.
Heb. 12. 16.
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

14 January
1 Lesson
Evening

a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the wayes of his children.

18 And they dwelt from Hauilah vnto
Shur, that is towards Egypt, as thou goest
to Asshur. Ishmael ‖ dwelt g in the presence of
all his brethren.
19 ¶ Likewise these are the generations
of Izhak, Abrahams sonne. Abraham begate
Izhak,
20 And Izhak was forty yeere old, when
he tooke Rebekah to wife, the daughter of
Bethuel the ‖ Aramite of Padan Aram, and
sister to Laban the Aramite.
21 And Izhak prayed vnto the Lord for
his wife, because she was barren: and the
Lord was intreated of him, and Rebekah
his wife conceiued,
22 But the children ‖ stroue together
within her: therefore shee sayd, Seeing it is
so, why am I h thus? wherefore shee went
i to aske the Lord.
23 And the Lord sayd to her, Two nations
are in thy wombe, and two maner of people
shalbe diuided out of thy bowels, and the
one people shall bee mightier then the other,
and the * elder shall serue the yonger.
24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twinnes were in
her wombe.
25 So he that came out first was red, and
he was all ouer as a rough garment, and
they called his name Esau.
26 * And afterward came his brother
out, and his hand held Esau by the heele:
therefore his name was called Jaakob. Now
Izhak was threescore yeere old when Rebekah
bare them.
27 And the boyes grew, and Esau was a
cunning hunter, & ‡ liued in the fields: but
Jaakob was a ‖ plain man, & dwelt in tents.
28 And Izhak loued Esau, for ‡ venison
was his meate, but Rebekah loued Jaakob.
29 Now Jaakob sodde pottage, and Esau
came from the field and was weary.
30 Then Esau said to Jaakob, ‖ Let me
eate, I pray thee, of that pottage so red, for I
am weary. Therefore was his name called
Edom.
31 And Jaakob sayd, Sell mee euen now
thy birthright.
32 And Esau sayd, Loe, I am almost
dead, what is then this k birthright to me?
33 Jaakob then sayd, Sweare to me euen
now. And he sware to him, and * l solde his
birthright vnto Jaakob.
34 Then Jaakob gaue Esau bread and
pottage of lentils: and he did eate & drinke,
and rose vp, and went his way: So Esau
contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stop his welles, 16 and driue him away. 24 God comforteth him. 31 He maketh aliance with Abimelech.

AND there was a famine in the a lande
besides the first famine that was in the
dayes of Abraham. Wherefore Izhak went
to Abimelech king of the Philistims vnto
Gerar.
2 For the Lord appeared vnto him, and
said, b Goe not downe into Egypt, but abide
in the land which I shall shew vnto thee.
3 Dwell in this land, and I will be with
thee, and I will blesse thee: for to thee, and to
thy seede I will giue all these * countreys:
and I will performe the othe which I sware
vnto Abraham thy father.
9 Also I will cause thy seede to multiplie
as the starres of heauen, and will giue vnto
thy seede all these countreys: and in thy seed
shall all the nations of the earth be * blessed.
5 Because that Abraham c obeyed my
voyce and kept mine ‡ ordinance, my commandements,
my statutes, and my Lawes.
6 ¶ So Izhak dwelt in Gerar.
7 And the men of the place asked him of
his wife, and hee sayd, Shee is my sister: for
hee d feared to say, Shee is my wife, lest,
sayd he, the men of the place should kill mee,
because of Rebekah: for shee was beautifull
to the eye.
8 So after he had been there long time,
Abimelech king of the Philistims looked
out at a windowe, and loe, hee sawe Izhak
e sporting with Rebekah his wife.
9 Then Abimelech called Izhak, & sayd,
Loe, shee is of a surety thy wife, and why
saydest thou, Shee is my sister? to whome
Izhak answered, Because I thought this,
It may be that I shall die for her.
10 Then Abimelech said, Why hast thou
done this vnto vs? one of the people had almost
lien by thy wife, so shouldest thou haue
brought f sinne vpon vs.
11 Then Abimelech charged all his people,
saying. Hee that toucheth this man, or
his wife, shall die the death.
12 Afterward Izhak sowed in that land,
and found in the same yeere an ‖ hundreth
folde by estimation: and so the Lord blessed
him.
13 And the man waxed mighty, and ‡ still
increased till he was exceeding great:
14 For he had flocks of sheepe, and herds
of cattell, and a mighty houshold: therefore
the Philistims had g enuie at him.
15 Insomuch that the Philistims stopped
and filled vp with earth all the welles,
which his fathers seruants digged in his father
Abrahams time.
16 Then Abimelech said vnto Izhak,
Get thee from vs, for thou art mightier then
we a great deale.
17 ¶ Therefore Izhak departed thence
and pitched his tent in the h valley of Gerar,
and dwelt there.
18 And Izhak returning, digged the wels
of water, which they had digged in the
dayes of Abraham his father: for the Philistims
had stopped them after the death of
Abraham, and he gaue them the same names,
which his father gaue them.
19 Izhaks seruants then digged in the
valley, and found there a well of ‖ liuing
water.
20 But the herdmen of Gerar did striue
with Izhaks herdmen, saying, The water
is ours: therefore called hee the name of
the well ‖ Esek, because they were at strife
with him.
21 Afterward they digged another well,
and stroue for that also, and hee called the
name

Chap. 13. 15. and 15. 18.
Chap. 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14.
c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercie, so doeth the confirmation thereof proceede of the same fountaine.
‡Ebr. my keeping.
d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar signe of loue, wherby it might be knowen that she was his wife.
f In al ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.
‖Or, an hundreth measures.
‡Ebr. hee went forth going and increasing.
g The malicious enuie alwaies the graces of God in others.
h The Ebrewe word signifieth a flood or valley, where water at any time runneth.
‖Or, springing.
‖Or, contention, strife.

name of it || Sitnah.
22 Then he remoued thence, and digged
another well, for the which they stroue not:
therefore called hee the name of it || Reho-
both, and said, Because the Lord hath now
made vs roome, we shall increase vpon the
earth.
23 So he went vp thence to Beer-sheba.
24 And the Lord appeared vnto him the
same night, and said, I am the God [i] of A-
braham thy father: feare not, for I am with
thee, and will blesse thee, and multiply thy
seed for my seruant Abrahams sake.
25 Then he built an [k] altar there, and cal-
led vpon the Name of the Lord, and there
spread his tent: where also Izhaks seruants
digged a well.
26 ¶ Then came Abimelech to him from
Gerar, and Ahuzzath one of his friends, and
Phichol the captaine of his armie.
27 To whom Izhak saide, Wherefore
come ye to me, seeing ye hate mee, and haue
put me away from you?
28 Who answered, Wee saw certainely
that the Lord was with thee, & wee thought
thus, Let there be now an othe betweene vs,
euen betweene vs and thee, and let vs make
a couenant with thee.
29 [l] If thou shalt doe vs no hurt, as wee
haue not touched thee, and as we haue done
vnto thee nothing but good, and sent thee a-
way in peace: thou now, the blessed of the
Lord, doe this.
30 Then he made them a feast, and they
did eat and drinke.
31 And they rose vp betimes in the mor-
ning, and sware one to another: then Izhak
let them goe, and they departed from him
in peace.
32 And that same day Izhaks seruants
came and tolde him of a well, which they
had digged, and said vnto him, Wee haue
found water.
33 So he called it || Shibah: therefore the
name of the citie is called || Beer-sheba vnto
this day.
34 ¶ Now when Esau was fourty yeere
olde, he tooke to wife Iudith the daughter
of Beeri an Hittite, and Bashemath the
daughter of Elon an Hittite also.
35 And they [*] were || a griefe of minde to
Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing frō Esau by his mothers counsel. 38 Esau by weeping moueth his father to pity him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

And when Izhak was olde, and his eyes
were dimme, (so that he could not see)
he called Esau his eldest sonne, and said vn-
to him, My sonne. And hee answered him,
‡ I am here.
2 Then he said, Behold, I am now old,
and know not the day of my death:
3 Wherfore now, I pray thee, take thine
instruments, thy quiuer and thy bowe, & get
thee to the field, that thou mayest ‡ take me
some venison.
4 Then make me sauorie meat, such as
I loue, and bring it me that I may eate, and
that my [a] soule may blesse thee before I die.
5 (Now Rebekah heard, when Izhak
spake to Esau his sonne) and Esau went
into the fielde to hunt for venison, and to
bring it.
6 ¶ Then Rebekah spake vnto Iaakob
her sonne, saying, Beholde, I haue heard
thy father talking with Esau thy brother,
saying,
7 Bring me venison, & make me sauou-
rie meate, that I may eate and blesse thee
before the Lord, afore my death.
8 Now therefore, my sonne, heare my
voyce in that which I command thee.
9 [b] Get thee now to the flocke, and bring
me thence two good kids of the goates, that
I may make pleasant meat of them for thy
father, such as he loueth.
10 Then thou shalt bring it to thy father,
and he shall eate, to the intent that he may
blesse thee before his death.
11 But Iaakob said to Rebekah his mo-
ther, Beholde, Esau my brother is rough,
and I am smoothe.
12 My father may possibly feele me, and
I shal seeme ‡ to him to be a || mocker: so shal
I bring a curse vpon me, and not a blessing.
13 But his mother said vnto him, || [c] Vp-
on me be thy curse, my sonne: onely heare my
voyce, and goe and bring me them.
14 So he went and fet them, and brought
them to his mother: and his mother made
pleasant meate, such as his father loued.
15 And Rebekah tooke faire clothes of her
elder sonne Esau, which were in her house,
and clothed Iaakob her yonger sonne:
16 And shee couered his hands and the
smoothe of his necke with the skinnes of the
kids of the goats.
17 Afterward she put the pleasant meate
and bread, which she had prepared, in the
hand of her sonne Iaakob.
18 ¶ And when he came to his father, he
said, My father. Who answered, I am
here: who art thou, my sonne?
19 And Iaakob said to his father, [d] I am
Esau thy first borne, I haue done as thou
badest me, arise, I pray thee: sit vp and eate
of my venison, that thy soule may blesse me.
20 Then Izhak said vnto his sonne, How
hast thou found it so quickly my sonne? Who
said, Because the Lord thy God brought it
to mine hand.
21 Againe Izhak sayde vnto Iaakob,
Come neere now, that I may feele thee, my
sonne, whether thou be that my sonne Esau
or not.
22 Then Iaakob came neere to Izhak
his father, and he felt him, and sayd, The
[e] voyce is Iaakobs voyce, but the handes are
the handes of Esau.
23 (For he knew him not, because his
handes were rough as his brother Esaus
hands: wherefore he blessed him)
24 Againe hee sayd, Art thou that my
sonne Esau? Who answered, ‡ Yea.
25 Then said he, Bring it me hither, and
I will eate of my sonnes venison, that my
soule may blesse thee. And he brought it to
him, and he ate: also he brought him wine,
and he dranke.
26 Afterwarde his father Izhak saide
vnto

|| Or, hatred.

|| Or, largenesse, roome.

i God assureth Izhak against al feare by rehearsing the promise made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Hebrewes in swearing begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shewe that they are afrayd lest that come to them, which they would do to other.

|| Or, othe.

|| Or, the wel of the othe.

Chap. 27. 47.

|| Or, disobedient and rebellious.

‡ Ebr. Loe, I

‡ Ebr. hunt.

a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

b This subtiltie is blameworthy, because shee should haue taried till God had performed his promise.

‡ Ebr. before his eyes.

|| Or, as though I would deceiue him.

|| Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

d Although Iaakob was assured of this blessing by faith: het he did euil to seeke it by lies, and the more because he abuseth Gods name thereunto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

‡ Ebr. I am.

Jacob getteth the blessing

unto him, Come neere nowe, and kisse me,
my sonne.
27 And hee came neere, and kissed him.
Then he smelled the sauour of his garments,
and blessed him, and said, Beholde, the smell
of my sonne is as the smell of a field, which
the Lord hath blessed.
28 *God giue thee therefore of the dewe
of heauen, and the fatnesse of the earth, and
plentie of wheat and wine.
29 Let people be thy seruants, and nati-
ons bow vnto thee: bee lord ouer thy bre-
thren, and let thy mothers children honour
thee. cursed be he that curseth thee, and bles-
sed be he that blesseth thee.
30 ¶ And when Izhak had made an end
of blessing Iaakob, and Iaakob was scarce
gone out from the presence of Izhak his fa-
ther, then came Esau his brother from his
hunting,
31 And hee also prepared sauorie meate
and brought it to his father, & said vnto his
father, Let my father arise, and eate of his
sonnes venison, that thy soule may blesse me.
32 But his father Izhak said vnto him,
Who art thou? And hee answered, I am
thy sonne, euen thy first borne Esau.
33 Then Izhak was [f] stricken with a mar-
uellous great feare, and said, Who & where
is he that hunted venison, and brought it me,
and I haue eate ‖ of all before thou camest?
and I haue blessed him, therefore he shall be
blessed.
34 When Esau heard the wordes of his
father, hee cryed out with a great crie & bit-
ter, out of measure, and said vnto his father,
Blesse me, euen me also, my father.
35 Who answered, Thy brother came
with subtiltie, and hath taken away thy
blessing.
36 Then he said, Was he not iustly called
[g] Iaakob? for hee hath deceiued mee these
two times: he tooke my birthright, and loe,
now hath he taken my blessing. Also he said,
Hast thou not reserued a blessing for me?
37 Then Izhak answered, and said vnto
Esau, Beholde, I haue made him [h] thy lord,
and all his brethren haue I made his ser-
uants: also with wheat and wine haue I fur-
nished him, and vnto thee now what shall I
doe, my sonne?
38 Then Esau said vnto his father, Hast
thou but one blessing, my father? blesse me,
‖ euen me also my father: and Esau lifted vp
his voyce, and * wept.
39 Then Izhak his father answered, and
said vnto him, Beholde, the fatnesse of ye earth
shall be thy dwelling place, and thou shalt
haue of the dew of heauen from aboue.
40 And [i] by thy sword shalt thou liue, and
shalt be thy brothers [k] seruant. But it shall
come to passe, when thou shalt get the ma-
sterie, that thou shalt breake his yoke from
thy necke.
41 ¶ Therefore Esau hated Iaakob be-
cause of the blessing, wherewith his father
blessed him. And Esau thought in his
minde, * The dayes of mourning for my fa-
ther will come shortly, [l] then I will slay my
brother Iaakob.
42 And it was tolde to Rebekah of the

Hebr. 11, 20.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

‖ Or, sufficiently.

g In the Cha. 25 he was so called, because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

h For Izhak did this as he was the minister & Prophet of God.

‖ Or, I am also (thy sonne)

Hebr. 12, 17.

i Because thine enemies shalbe round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

Obad. 1, 10.

l Hypocrites onely absteine from doing euil for feare of men.

wordes of Esau her elder sonne, and she sent
and called Iaakob her younger sonne, & said
vnto him, Beholde, thy brother Esau [m] is
comforted against thee, meaning to kill thee;
43 Nowe therefore my sonne, heare my
voyce: arise, and flee thou to Haran to my
brother Laban,
44 And tarie with him a while, vntill
thy brothers fiercenesse be swaged,
45 And till thy brothers wrath turne a-
way from thee, & he forget the things which
thou hast done to him: then will I send and
take thee from thence: why should I bee
[n] depriued of you both in one day?
46 Also Rebekah said to Izhak, * I am
wearie of my life, for ye [o] daughters of Heth.
If Iaakob take a wife of the daughters of
Heth like these of the daughters of the land,
[p] what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

Then Izhak called Iaakob, and [a] blessed
him, and charged him, and saide vnto
him, Take not a wife of the daughters of
Canaan.
2 Arise, * Get thee to * Padan Aram to
the house of Bethuel thy mothers father,
and thence take thee a wife of the daughters
of Laban thy mothers brother.
3 And God ‖ all sufficient blesse thee and
make thee to increase, & multiplie thee, that
thou mayest be a multitude of people,
4 And giue thee the blessing of Abra-
ham, euen to thee and to thy seed with thee,
that thou mayest inherit the land (wherein
thou art a [b] stranger,) which God gaue vn-
to Abraham.
5 Thus Izhak sent foorth Iaakob, and
he went to Padan Aram vnto Laban sonne
of Bethuel the Aramite, brother to Rebe-
kah Iaakobs and Esaus mother.
6 ¶ When Esau sawe that Izhak had
blessed Iaakob, and sent him to Padan A-
ram, to fet him a wife thence, and giuen him
a charge when he blessed him, saying, Thou
shalt not take a wife of the daughters of Ca-
naan,
7 And that Iaakob had obeyed his fa-
ther and his mother, and was gone to Pa-
dan Aram:
8 Also Esau seeing that the daughters
of Canaan displeased Izhak his father,
9 Then went Esau to Ishmael, & tooke
‖ vnto the wiues which he had, Mahalath the
daughter of [c] Ishmael Abrahams sonne, the
sister of Nebaioth, to be his wife.
10 ¶ Now Iaakob departed from Beer-
sheba, and went to Haran.
11 And he came vnto a certaine place, and
taried there all night, because the sunne was
downe, and tooke of the stones of the place,
and laide vnder his head, and slept in the
same place.
12 Then hee dreamed, and beholde, there
stoode a [d] ladder vpon the earth, and the
top

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne wil kil the godly: and the plague of God will afterward light on the wicked sonne.

Chap. 26, 35.

o Which were Esaus wiues.

p Hereby she perswaded Izhak to agree to Iaakobs departure.

15 Janua 1 Lesson Evening

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion.

Hose. 12, 12.

Chap. 24, 10.

‖ Or, almightie.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

‖ Or, beside his wiues.

c Thinking hereby to haue recōciled himselfe to his father, but all in vain: for he taketh not away ye cause of the euil.

d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

UMI

Chap. 35. 1. and 48. 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

Deut. 12. 20. and 19, 14. Chap. 12. 3. and 18, 18. and 22, 18. and 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him.

Chap. 35. 13.

‖ Or, house of God

h He bindeth not God vnder this condition, but acknowledgeth his infirmity, and promiseth to be thankfull.

16 Jany 1 Lesson Morn.

top of it reached vp to heauen: and loe, the
Angels of God went vp and downe by it.
13 *And beholde, the Lorde stoode aboue
it, and sayd, I am the Lord God of Abraham
thy father, and the God of Izhak: the land,
vpon the which thou sleepest, e will I giue
thee and thy seede.
14 And thy seed shall be as the dust of the
earth, and thou shalt spread abroade * to the
West, and to the East, & to the North, and
to the South, and in thee and in thy seede
shal all the * families of the earth be blessed.
15 And loe, I am with thee, and will
keepe thee whithersoeuer thou goest, and
will bring thee againe into this land: for I
will not forsake thee vntill I haue perfourmed
that, that I haue promised thee.
16 ¶ Then Iaakob awoke out of his
sleepe, and sayd, Surely the Lord is in this
place, and I was not aware.
17 And he was f afraid, and sayd, How
fearefull is this place! this is none other but
the house of God, and this is the gate of
heauen.
18 Then Iaakob rose vp early in the
morning, & tooke the stone that he had laid
vnder his head, and g set it vp as a * pillar,
and powred oyle vpon the top of it.
19 And hee called the name of that place
‖ Beth-el: notwithstanding the name of the
citie was at the first called Luz.
20 Then Iaakob vowed a vow, saying,
If h God will be with me, and will keepe me
in this iourney which I goe, and will giue
me bread to eate, and clothes to put on:
21 So that I come againe vnto my fathers
house in safetie, then shall the Lord be
my God.
22 And this stone, which I haue set vp
as a pillar, shall be Gods house: and of all
that thou shalt giue me, wil I giue the tenth
vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeres more for Rahel. 32 Leah conceiueth and beareth foure sons.

a That is, hee went forth on his iourney.

‡ Eb. to the land of the children of the East.

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to cal euen strangers brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperity.

Then Iaakob a lift vp his feete and came
into the ‡ East countrey.
2 And as he looked about, behold, there
was a well in the field, b and lo, three flocks
of sheepe lay thereby (for at that well were
the flockes watered) and there was a great
stone vpon the wels mouth.
3 And thither were all the flocks gathered,
and they rolled the stone from the wels
mouth, & watered the sheepe, & put the stone
againe vpon the wels mouth in his place.
4 And Iaakob sayd vnto them, My
c brethren, whence be yee? And they answered,
We are of Haran.
5 Then he sayd vnto them, Knowe yee
Laban the sonne of Nahor? Who sayd, Wee
know him.
6 Againe he sayd vnto them, d Is hee in
good health? and they answered, Hee is in
good health, and behold, his daughter Rahel
commeth with the sheepe.
7 Then he said, Loe, it is yet hie day, neither
is it time that the cattell should bee gathered
together: water yee the sheepe and
goe feede them.
8 But they sayd, We may not vntill all
the flockes be brought together, and till men
rolle the stone from the welles mouth, that
we may water the sheepe.
9 ¶ While he talked with them, Rahel
also came with her fathers sheepe, for shee
kept them.
10 And assoon as Iaakob saw Rahel the
daughter of Laban his mothers brother,
and the sheep of Laban his mothers brother,
then came Iaakob neere, & rolled the stone
from the wels mouth, and watered the flock
of Laban his mothers brother.
11 And Iaakob kissed Rahel and lift vp
his voyce, and wept.
12 (For Iaakob tolde Rahel, that hee
was her fathers ‖ brother, and that hee was
Rebekahs sonne) then she ranne and tolde
her father.
13 And when Laban heard tell of Iaakob
his sisters sonne, he ranne to meet him,
and imbraced him, and kissed him, & brought
him to his house: and he tolde Laban e all
these things.
14 To whom Laban said, Wel, thou art
my f bone and my flesh, and hee abode with
him the space of a moneth.
15 ¶ For Laban sayde vnto Iaakob,
Though thou be my brother, shouldest thou
therefore serue me for nought? Tel me what
shalbe thy wages?
16 Now Laban had two daughters, the
elder called Leah, and the yonger called
Rahel.
17 And Leah was ‖ tender eyed, but Rahel
was beautifull and faire.
18 And Iaakob loued Rahel, and sayd, I
will serue thee seuen yeeres for Rahel thy
yonger daughter.
19 Then Laban answered, It is better
that I giue her thee, then that I should
giue her to another man: abide with me.
20 And Iaakob serued seuen yeeres for
Rahel, & they seemed vnto him but a g fewe
dayes, because he loued her.
21 ¶ Then Iaakob sayd to Laban, Giue
me my wife that I may goe in to her: for my
‡ terme is ended.
22 Wherefore Laban gathered together
all the men of the place, and made a feast.
23 But h when the euening was come,
he tooke Leah his daughter, and brought
her to him, and he went in vnto her.
24 And Laban gaue his mayd Zilpah to
his daughter Leah, to be her seruant.
25 But when the morning was come,
behold, it was Leah. Then said he to Laban,
Wherefore hast thou done thus to me? Did
not I serue thee for Rahel? wherefore then
hast thou beguiled me?
26 And Laban answered, It is not the
i maner of this place, to giue the yonger before
the elder.
27 Fulfil seuen yeeres for her, and we wil
also giue thee this for the seruice, which thou
shalt serue me yet seuen yeeres more.
28 Then Iaakob did so, and fulfilled her
seuen yeeres: so hee gaue him Rahel his
daughter to be his wife.
29 Laban also gaue to Rahel his daugh-

Jacob is entertained by Laban

‖ Or, nephew.

e That is, the cause why hee departed from his fathers house and what he saw in the way.

f That is, of my blood and kinred.

‖ Or, bleare eyed.

g Meaning, after that the yeeres were accomplished.

‡ Eb. my dayes are full.

h The cause why Iaakob was deceiued, was, that in old time the wife was couered with a vaile, when shee was brought to her husband, in signe of chastitie and shamefastnesse.

i He esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the country though he alleadged custome for his excuse.

Jacob serves for Leah

ter Bilhah his mayd to be her seruant.
30 So entred he into Rahel also, and lo-
ued also Rahel more then Leah, and serued
him yet seuen yeeres more.
31 ¶ When the Lord saw that Leah was
despised, he ‡ made her k fruitfull: but Ra-
hel was barren.
32 And Leah conceiued and bare a son,
and shee called his name Reuben: for shee
sayde, Because the l Lord hath looked vpon
my tribulation, now therefore mine husband
will m loue me.
33 And she conceiued againe, and bare a
sonne, and sayd, Because the Lorde heard
that I was hated, he hath therefore giuen
me this sonne also, and shee called his name
Simeon.
34 And she conceiued againe, and bare a
sonne, and sayd, Now at this time will my
husband keepe mee company, because I
haue borne him three sonnes: therefore was
his name called Leui.
35 Moreouer she conceiued againe, and
bare a sonne, saying, Nowe will I ‖ prayse
the Lord: *therefore she called his name Iu-
dah, and ‡ left bearing.

CHAP. XXX.

4.9 Rahel & Leah being both barren giue their maids vnto their husband, and they bare him children. 15 Leah giueth Mandrakes to Rahel, that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake 43 Iaakob is made very rich.

16 Janua 1 Lesson Evening

AND when Rahel saw that she bare Iaa-
kob no children, Rahel enuied her sister,
and sayd vnto Iaakob, Giue mee children,
or els I die.
2 Then Iaakobs anger was kindled a-
gainst Rahel, and he sayd, Am I in a Gods
stead, which hath withholden from thee the
fruit of the wombe?
3 And she sayd, Beholde my mayd Bil-
hah, goe in to her, and shee shall beare vpon
my b knees, and ‡ I shall haue children also
by her.
4 Then she gaue him Bilhah her mayd
to wife, and Iaakob went in to her.
5 So Bilhah conceiued, and bare Iaa-
kob a sonne.
6 Then said Rahel, God hath giuen sen-
tence on my side, and hath also heard my
voyce, and hath giuen me a sonne: therefore
called she his name Dan.
7 And Bilhah Rahels mayd conceiued
againe, and bare Iaakob the second sonne.
8 Then Rahel sayd, With ‡ c excellent
wrestlings haue I wrestled with my sister,
and haue gotten the vpper hand: and shee
called his name Naphtali.
9 And when Leah saw that she had left
bearing, shee tooke Zilpah her maide, and
gaue her Iaakob to wife.
10 And Zilpah Leahs mayde bare Iaa-
kob a sonne.
11 Then sayd Leah, d A company com-
meth: and she called his name Gad.
12 Againe Zilpah Leahs maid, bare Iaa-
kob another sonne.
13 Then sayd Leah, Ah, blessed am I, for
the daughters will blesse me: and she called
his name Asher.
14 ¶ Now Reuben went in the dayes of

‡ Ebr. opened her wombe.
k This declareth that oft times they which are despised of men are fauoured of God.
l Hereby appeareth, that she had recourse to God in her affliction.
m For children are a great cause of mutuall loue betweene man and wife.
‖ Or, confesse. Matth. 1, 2.
‡ Ebr. stood from bearing.
a It is only God that maketh barren and fruitfull, and therefore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
‡ Ebr. I shall be builded.
‡ Ebr. wrestlings of God.
c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.
d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name Gad, Chap. 49:19.

the wheate haruest, & found e mandrakes in
the field, and brought them vnto his mother
Leah. Then sayd Rahel to Leah, Giue me,
I pray thee, of thy sonnes mandrakes.
15 But shee answered her, Is it a small
matter for thee to take mine husband, ex-
cept thou take my sonnes mandrakes also?
Then sayd Rahel, Therefore he shall sleepe
with thee this night for thy sonnes man-
drakes.
16 And Iaakob came from the fielde in
the euening, & Leah went out to meet him,
& sayd, Come in to me, for I haue ‡ bought
and payed for thee with my sonnes man-
drakes: and he slept with her that night.
17 And God heard Leah, and she concei-
ued, and bare vnto Iaakob the fift sonne.
18 Then sayd Leah, God hath giuen me
my reward, because I gaue my f mayde to
my husband, and shee called his name Issa-
char.
19 After, Leah conceiued againe, & bare
Iaakob the sixt sonne.
20 Then Leah sayd, God hath indued
me with a good dowrie: now wil mine hus-
band dwell with me, because I haue borne
him sixe sonnes: and shee called his name
Zebulun.
21 After that, shee bare a daughter, and
she called her name Dinah.
22 ¶ And God remembred Rahel, and
God heard her, and ‖ opened her wombe.
23 So she conceiued and bare a son, and
sayd, God hath taken away my g rebuke.
24 And she called his name Ioseph, say-
ing, The Lord will giue mee yet another
sonne.
25 ¶ And assoone as Rahel had borne
Ioseph, Iaakob sayd to Laban, Send me a-
way that I may goe to my place, and to my
countrey.
26 Giue mee my wiues and my children,
for whome I haue serued thee, and let mee
goe: for thou knowest what seruice I haue
done thee.
27 To whom Laban answered, If I
haue nowe found fauour in thy sight, tarie:
I haue ‖ perceiued that the Lord hath bles-
sed me for thy sake.
28 Also hee sayd, Appoynt vnto mee thy
wages, and I will giue it thee.
29 But he said vnto him, Thou knowest
what seruice I haue done thee, and in what
taking thy cattell hath bene ‖ vnder me.
30 For the litle, that thou hadst before I
came, is increased into a multitude: and the
Lorde hath blessed thee ‡ by my comming:
but now when shal h I trauel for mine owne
house also?
31 Then he said, What shall I giue thee?
And Iaakob answered, Thou shalt giue
mee nothing at all: if thou wilt doe this
thing for me, I will returne, feed, and keepe
thy sheepe.
32 I will passe through all thy flocks this
day, and ‖ separate from them all the sheepe
with litle spots and great spots, and all
‖ blacke lambs among the sheepe, & the great
spotted, and litle spotted among the goates:
i and it shalbe my wages.
33 So shall my k righteousnes answere for
me

e Which is a kinde of herbe whose root hath a certaine likenesse of the figure of a man.
‡ Ebr. buying, I haue bought.
f In stead of acknowledging her fault, shee boasteth as if God had rewarded her therfore.
‖ Or, made her fruitfull.
g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.
‖ Or, tryed by experience.
‖ Or, with me.
‡ Ebr. at my foote.
h The order of nature requireth that euery one prouide for his owne familie.
‖ Or, separate thou.
‖ Or, red.
i That which shall hereafter be thus spotted.
k God shal testifie for my righteous dealing by rewarding my labours.

me hereafter, when it shall come for my re-
ward before thy face, & euery one that hath
not litle or great spots among the goates,
and blacke among the sheepe, the same shall
be ‖ theft with me.

‖Or, counted theft.

34 Then Laban said, Go to, would God
it might be according to thy saying.
35 Therefore ‖ he tooke out the same day
the hee goates, that were party coloured and
with great spots, and all the she goates with
litle and great spots, and all that had white
in them, & all the ‖ blacke among the sheepe,
and put them in the keeping of his sonnes.

‖Or, Laban.

‖Or, redde, or, browne.

36 And hee set three dayes iourney be-
tweene himselfe and Iaakob. And Iaakob
kept the rest of Labans sheepe.
37 ¶ Then Iaakob [l] tooke rods of greene
popular, & of hasell, and of the chesnut tree,
and pilled white strakes in them, and made
the white appeare in the rods.

l Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. and 11.

38 Then he put the rods, which he had
pilled, in the gutters and watering troughs,
when the sheepe came to drinke, before the
sheepe: (for they were in heate, when they
came to drinke)
39 And the sheepe ‖ were in heate before
the rods, and afterward brought foorth yong
of partie colour, and with small and great
spots.

‖Or, conceiued.

40 And Iaakob parted these lambs, and
turned the faces of the flocke towards these
lambes party coloured, & all maner of blacke,
among the sheepe of Laban: so he put his
owne flockes by themselues, and put them
not with Labans flocke.
41 And in euery ramming time of the
[m] stronger sheepe, Iaakob laid the rods be-
fore the eyes of the sheepe in the gutters,
that they might conceiue before the rods.
42 But when the sheepe were feeble, he
put them not in: and so the feebler were La-
bans, and the stronger Iaakobs.
43 So the man increased exceedingly,
and had many flockes, and maide seruants,
and men seruants, and camels, and asses.

m As they which tooke the ramme about Septēber, & brought forth about March: so the feebler in March, & lambd in September.

17 January 1 Lesson Morn

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his country. 13. 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idols. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

1 NOw he heard the [a] wordes of Labans
sonnes, saying, Iaakob hath taken a-
way all that was our fathers, and of our
fathers goods hath he gotten all this ho-
nour.
2 Also Iaakob beheld the countenance
of Laban, ‡ that it was not towards him as
in times past:
3 And the Lord had said vnto Iaakob,
Turne againe into the land of thy fathers,
and to thy kinred, and I will be with thee.
4 Therfore Iaakob sent and called Ra-
hel and Leah to the field vnto his flocke.
5 Then said he vnto them, I see your fa-
thers countenance, that it is not toward me
‡ as it was woont, and the [b] God of my fa-
ther hath bene with me.
6 And ye know that I haue serued your
father with all my might.

a The children vttered in words that which ÿ father dissēbled in heart, for the conetous think that whatsoeuer they cannot snatch, is pluckt frō them.

‡Ebr. and loe, not be with him, as yesterday, and yer yesterday.

‡Eb. as yesterday, and before yesterday.

b The God whō my father worshipped.

7 But your father hath deceiued me, and
changed my wages ‖ ten times: but God
suffered him not to hurt me.

‖Or, many times.

8 If he thus sayd, The spotted shall be
thy wages, then all the sheepe bare spotted:
and if he sayd thus, The partie coloured
shalbe thy reward, then bare all the sheepe
partie coloured.
9 Thus hath [c] God taken away your
fathers ‖ substance, and giuen it me.
10 ¶ For in ramming time I lifted vp
mine eyes and saw in a dreame, and behold,
the hee goates leaped vpon the shee goates,
that were partie coloured with litle and
great spots spotted.
11 And the Angel of God sayd to me in a
dreame, Iaakob. And I answered, Loe, I
am here.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceite.

‖Or, cattell.

12 And hee sayde, Lift vp now thine
eyes, and see all the hee goates leaping vp-
on the shee goates that are partie coloured,
spotted with litle and great spottes: for
I haue seene all that Laban doeth vnto
thee.
13 [d] I am the God of Beth-el, where
thou * anointedst the pillar, where thou
vowedst a vow vnto mee. Now rise, get
thee out of this countrey, and returne vnto
the land where thou wast borne.
14 Then answered Rahel and Leah, and
sayd vnto him, Haue wee any more portion
and inheritance in our fathers house?
15 Doeth not he count vs as strangers?
for he hath [e] solde vs, and hath eaten vp and
consumed our money.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

*Chap. 28. 18.

e For they were giuen to Iaakob in recompense of his seruice, which was a kinde of sale.

16 Therefore all the riches, which God
hath taken from our father, is ours, and our
childrens: now then whatsoeuer God hath
sayd vnto thee, doe it.
17 ¶ Then Iaakob rose vp, and set his
sonnes and his wiues vpon camels.
18 And he caried away all his flockes,
and all his substance which he had gotten,
to wit, his riches which hee had gotten in
Padan Aram, to goe to Izhak his father
vnto the land of Canaan.
19 ¶ When Laban was gone to sheare his
sheepe, then Rahel stole her fathers [f] idoles.
20 Thus Iaakob ‖ stole away the heart
of Laban the Aramite: for he tolde him not
that he fled.
21 So fled he with all that hee had, and
he rose vp, and passed the ‖ riuer, and set his
face toward mount Gilead.
22 And the third day after was it tolde
Laban, that Iaakob fled.
23 Then hee tooke his ‖ brethren with
him, and followed after him seuen dayes
iourney, and ‖ ouertooke him at mount
Gilead.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

‖Or, went away priuily from Laban.

‖Or, Euphrates.

‖Or, kinsefolkes and friends.

‖Or, ioyned with him.

24 And God came to Laban the Ara-
mite in a dreame by night, and sayde vnto
him, Take heede that thou speake not to
Iaakob ‡ ought saue good.

‡Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob,
and Iaakob had pitched his tent in the
mount: and Laban also with his brethren
pitched vpon mount Gilead.
26 Then Laban sayd to Iaakob, What
hast thou done? ‖ thou hast euen stollen
away mine heart, and carryed away my
daughters

daughters as though they had bene taken
captiues with the sword.
27 Wherefore diddest thou flee so secret-
ly and steale away from me, and diddest not
tell me, that I might haue sent thee forth
with mirth and with songs, with timbrell
and with harpe?
28 But thou hast not suffered me to kisse
my sonnes and my daughters: now thou
hast done foolishly in doing so.
29 I am †able to doe you euill: but the
g God of your father spake vnto me yester-
night, saying, Take heede that thou speake
not to Iaakob ought saue good.

† Ebr. power is in mine hand.
g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way,
because thou greatly longedst after thy fa-
thers house, yet wherefore hast thou stollen
my gods?
31 Then Iaakob answered, and sayd to
Laban, Because I was afraid, and thought
that thou wouldest haue taken thy daugh-
ters from me.
32 But with whom thou findest thy gods,
‖let him not liue. Search thou before our
brethren what I haue of thine, and take it
to thee, (but Iaakob wist not that Rahel
had stollen them.)

‖ Or, let him die.

33 Then came Laban into Iaakobs
tent, and into Leahs tent, and into the two
maydes tents, but found them not. So hee
went out of Leahs tent, and entred into Ra-
hels tent.
34 (Now Rahel had taken the idoles,
and put them in the camels ‖litter, and sate
downe vpon them) and Laban searched all
the tent, but found them not.
35 Then sayd shee to her father, †My
lord, be not angry that I cannot rise vp be-
fore thee: for the custome of women is vp-
on me: so hee searched, but found not the
idoles.

‖ Or, straw, or, saddle.
† Ebr. let not anger be in the eyes of my lord.

36 ¶ Then Iaakob was wroth, & chode
with Laban: Iaakob also answered & sayd
to Laban, What haue I trespassed? what
haue I offended, that thou hast pursued af-
ter me?
37 Seeing thou hast searched all my
stuffe, what hast thou found of all thine
houshold stuffe? put it here before my bre-
thren and thy brethren, that they may iudge
betweene vs both.
38 This twentie yeere I haue bene with
thee: thine ewes and thy goates haue not
‖cast their young, and the rammes of thy
flocke haue I not eaten.
39 †Whatsoeuer was torne of beastes, I
brought it not vnto thee, but made it good
my selfe: *of mine hand didst thou require
it, were it stollen by day or stollen by night.
40 I was in the day consumed with
heate, and with frost in the night, and my
‖sleepe departed from mine eyes.

‖ Or, bene barren.
† Ebr. the torne, or taken by praye.
Exod. 22.12.
‖ Or, I slept not.

41 Thus haue I bene twenty yeere in
thine house, and serued thee fourteene yeres
for thy two daughters, and sixe yeeres for
thy sheepe, and thou hast changed my wages
ten times.
42 Except the God of my father, the
God of Abraham, and the h feare of Izhak
had bene with me, surely thou haddest sent
me away now emptie: but God beheld my
tribulation, and the labour of my hands, and
rebuked thee yesternight.

h That is, the God whom Izhak did feare and reuerence.

43 Then Laban answered, and said vnto
Iaakob, These daughters are my daugh-
ters, and these sonnes are my sonnes, and
these sheepe are my sheepe, and all that thou
seest, is mine, and what can I doe this day
vnto these my daughters, or to their sonnes
which they haue borne?
44 Now therefore i come & let vs make
a couenant, I and thou, which may be a wit-
nesse betweene me and thee.
45 Then tooke Iaakob a stone, and set it
vp as a pillar.
46 And Iaakob sayd vnto his brethren,
Gather stones: who brought stones, and
made an heape, and they did eate there vp-
on the heape.
47 And Laban called it ‖Iegar-sahadu-
tha, and Iaakob called it k Galeed.
48 For Laban sayd, This heape is wit-
nesse betweene me and thee this day: there-
fore he called the name of it Galeed.
49 Also he called it ‖Mizpah, because he
sayd, The Lord l looke betweene mee and
thee, when we shall be ‖departed one from
another,
50 If thou shalt vexe my daughters, or
shalt take m wiues beside my daughters:
there is no man with vs, behold, God is wit-
nesse betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.
‖ Or, the heape of witnesse.
k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.
‖ Or, watch tower.
l To punish the trespasser.
‖ Or, hid.
m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 Moreouer Laban sayde to Iaakob,
Behold this heape, and behold the pillar,
which I haue set betweene me and thee,
52 This heape shall be witnesse, and the
pillar shall bee witnesse, that I will not come
ouer this heape to thee, and that thou shalt
not passe ouer this heape and this pillar vn-
to me for euill.
53 The God of Abraham, and the God
of n Nahor, and the God of their father bee
iudge betweene vs: but Iaakob sware by
the o feare of his father Izhak.
54 Then Iaakob did offer a sacrifice vp-
on the mount, and called his brethren to eat
‖bread, and they did eate bread, and tarried
all night in the mount.
55 And early in the morning Laban rose
vp and kissed his sonnes and his daughters,
and p blessed them, and Laban departing,
went vnto his place againe.

n Behold, how the idolaters mingle the true God with their fained gods.
o Meaning, by the true God whom Izhak worshipped.
‖ Or, meate.
p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confessing his vnworthines. 13 He sendeth presents vnto Esau. 24 28 Hee wrestled with the Angel who nameth him Israel.

Saint Michael

NOw Iaakob went forth on his iour-
ney, and *the Angels of GOD met
him.
2 And when Iaakob saw them, he sayd,
a This is Gods hoste, and called the name
of the same place ‖Mahanaim.
3 Then Iaakob sent messengers before
him to Esau his brother, vnto the land of
Seir into the countrey of Edom:
4 To whom he gaue commaundement,
saying, Thus shall yee speake to my b lord
Esau: thy seruant Iaakob sayeth thus, I
haue bene a stranger with Laban, and tari-
ed vnto this time.
5 I haue beeues also & asses, sheepe, and

* Chap. 48.16.
a He acknowledgeth Gods benefites, who for the preseruation of his, sendeth hosts of Angels.
‖ Or, tents.
b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.

men

1 Lesson Morn

17 Januar 1 Lesson Even

Geneſis Cha 32

men ſeruants, & women ſeruants, and haue
ſent to ſhew my lord, that I may find grace
in thy ſight.
6 ¶ So the meſſengers came againe to
Iaakob, ſaying, We came vnto thy brother
Eſau, and he alſo commeth againſt thee, and
foure hundreth men with him.
7 Then Iaakob was [c] greatly afrayd,
and was ſore troubled, and diuided the peo-
ple that was with him, and the ſheepe, & the
beeues, and the camels into two companies.
8 For he ſaid, If Eſau come to the one
companie and ſmite it, the other companie
ſhall eſcape.
9 ¶ Moreouer Iaakob ſaid, O God of
my father Abraham, and God of my father
Izhak: Lord, which * ſaideſt vnto me, Re-
turne vnto thy countrey, & to thy kinred, and
I will doe thee good,
10 I am not ‡ worthie of the leaſt of all
the mercies and all the trueth, which thou
haſt ſhewed vnto thy ſeruant: for with my
[d] ſtaffe came I ouer this Iorden, and nowe
haue I gotten two bands.
11 I pray thee deliuer me from the hand
of my brother, from the hand of Eſau: for
I feare him, leſt he will come and ſmite me,
and the [e] mother vpon the children.
12 For thou ſaideſt, I will ſurely doe thee
good, & make thy ſeed as the ſand of the ſea,
which cannot be numbred for multitude.
13 ¶ And he taried there the ſame night,
and tooke of that which came to hande, a
[f] preſent for Eſau his brother:
14 Two hundred ſhee goats and twenty
hee goates, two hundred ewes and twenty
rammes:
15 Thirty milch camels with their colts,
fourtie kine, and ten bullockes, twentie ſhee
aſſes and ten foales.
16 So he deliuered them into the hand of
his ſeruants, euery droue by themſelues, and
ſaid vnto his ſeruants, Paſſe before me, and
put a ſpace betweene droue and droue.
17 And he commanded the foremoſt, ſay-
ing, If Eſau my brother meete thee, & aſke
thee, ſaying, Whoſe ſeruant art thou? And
whither goeſt thou? And whoſe are theſe
before thee?
18 Then thou ſhalt ſay, They bee thy ſer-
uant Iaakobs: it is a preſent ſent vnto my
lord Eſau: and beholde, he himſelfe alſo is
behinde vs.
19 So likewiſe commanded hee the ſe-
cond, and the third, and al that followed the
droues, ſaying, After this maner yee ſhall
ſpeake vnto Eſau, when ye finde him.
20 And ye ſhall ſay moreouer, Beholde,
thy ſeruant Iaakob commeth after vs, (for
he thought, I [g] will appeaſe his wrath with
the preſent that goeth before me, and after-
ward I will ſee his face: it may be that hee
will ‡ accept me.)
21 So went the preſent before him: but
he taried that night with the company.
22 And he roſe vp the ſame night, and
tooke his two wiues, and his two maides,
and his eleuen children, and went ouer the
foord Iabbok.
23 And hee tooke them, and ſent them o-
uer the riuer, and ſent ouer that he had.
24 ¶ Now when Iaakob was left him-
ſelfe alone, there wreſtled a [h] man with him
vnto the breaking of the day.
25 And hee ſaw that he could not [i] pre-
uaile againſt him: therefore he touched the
holow of his thigh, & the holow of Iaakobs
thigh was looſed, as he wreſtled with him.
26 And he ſayd, Let me goe, for the mor-
ning appeareth. Who anſwered, * I will not
let thee goe, except thou bleſſe me.
27 Then ſayd he vnto him, What is thy
name? And he ſaid, Iaakob.
28 Then ſaid he, * Thy name ſhalbe cal-
led Iaakob no more, but Iſrael: becauſe
thou haſt had [k] power with God, thou ſhalt
alſo preuaile with men.
29 Then Iaakob demanded, ſaying, Tel
me, I pray thee, thy name. And hee ſaide,
Wherefore now doeſt thou aſke my name?
And he bleſſed him there.
30 And Iaakob called the name of the
place, Peniel: for, ſaid he, I haue ſeene God
face to face, and ‖ my life is preſerued.
31 And the ſunne roſe to him as he paſſed
Peniel, and he [l] halted vpon his thigh.
32 Therefore the children of Iſrael eate
not of the ſinew that ſhranke in the holow of
the thigh, vnto this day: becauſe he touched
the ſinew that ſhranke in the holow of Iaa-
kobs thigh.

CHAP. XXXIII.

4 Eſau and Iaakob meet and are agreed. 11 Eſau receiueth his gifts. 19 Iaakob buyeth a poſſeſſion, 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and loo-
ked, beholde, Eſau came, and with him
foure hundred men: and hee [a] diuided the
children to Leah, and to Rahel, and to the
two maides.
2 And he put the maides, and their chil-
dren formoſt, and Leah, and her children af-
ter, and Rahel, and Ioſeph hindermoſt.
3 So he went before them, and [b] bowed
himſelfe to the ground ſeuen times, vntill he
came neere to his brother.
4 Then Eſau ranne to meete him, and
embraced him, and fell on his necke, and kiſ-
ſed him, and they wept.
5 And hee lift vp his eyes, and ſaw the
women, and the children, and ſaid, Who are
theſe with thee? And he anſwered, They are
the children whom God of his grace hath
giuen thy ſeruant.
6 Then came the maides neere, they,
and their children, and [c] bowed themſelues.
7 Leah alſo with her children came neere
and made obeyſance: and after, Ioſeph and
Rahel drew neere and did reuerence.
8 Then he ſaid, What meaneſt thou by
all this droue, which I met? Who anſwe-
red, I haue ſent it, that I might finde fauour
in the ſight of my lord.
9 And Eſau ſayd, I haue enough my
brother: keepe that thou haſt to thy ſelfe.
10 But Iaakob anſwered, Nay, I pray
thee: if I haue found grace now in thy ſight,
then receiue my preſent at mine hand: for
[d] I haue ſeene thy face, as though I had ſeen
the face of God, becauſe thou haſt accepted
mee.
11 I pray thee take my ‖ bleſſing, that is
brought

c Albeit he was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.

Chap. 31, 13.

‡ Ebr. I am leſſe then all thy mercies.

d That is, poore and without all prouiſion.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not diſtruſting Gods aſſiſtance, but vſing ſuch meanes as God had giuen him.

17 Jany 1 Less Eve

g He thought it no loſſe to depart with theſe goods, to the intent he might follow the vocation whereunto God called him.

‡ Eb. receiue my face.

h That is, God in form of man.

i For God aſſaileth his with the one hand, & vpholdeth them with the other.

Hoſe. 12, 4.

Jacob & the Angel

Chap. 35. 10.

k God gaue Iaakob both power to ouercome, & alſo the prayſe of the victorie.

‖ Or, my ſoule is deliuered.

l The faithful ſo ouercome their tentations, that they feele the ſmart thereof, to the intent that they ſhould not glory but in their humilitie.

18 January 1 Lesson Morn

a That if the one part were aſſailed, the other might eſcape.

b By this geſture he partly did reuerence to his brother, & partly prayed to God to mitigate Eſaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to ſubiection.

d In that that his brother imbraced him ſo louingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

‖ Or, gift.

Dinah Rauished

e By earnest entreatie.

Genesis

brought thee: for God hath had mercie on
me, and therefore I haue all things: so he
e compelled him, and he tooke it.
12 And he said, Let vs take our iourney
and go, and I will go before thee.
13 Then he answered him, My lord know-
eth, that the children are tender, and the ewes
and kine with yong vnder mine hand: and
if they should ouerdriue them one day, all the
flocke would die.
14 Let nowe my lord goe before his ser-
uant, and I will driue softly, according to
the pace of the cattell, which is before mee,
and as the children be able to endure, vntill
f I come to my lord vnto Seir.
15 Then Esau said, I will leaue then
some of my folke with thee. And he answe-
red, What needeth this? let me finde grace
in the sight of my lord.
16 ¶ So Esau returned, & went his way
that same day vnto Seir.
17 And Iaakob went forward toward
Succoth, and built him an house, and made
boothes for his cattell: therefore hee called
the name of the place || Succoth.
18 ¶ Afterward, Iaakob came safe to
Shechem a citie, which is in the land of Ca-
naan, when he came from || Padan Aram,
and pitched before the citie.
19 And there hee bought a parcell of
ground, where hee pitched his tent, at the
hand of the sonnes of Hamor Shechems fa-
ther, for an hundred || pieces of money.
20 And he set vp there an altar, and cal-
led g it, The mighty God of Israel.

f He promised that which (as seemeth) his mind was not to performe.

|| Or, tents.

|| Or, Mesopotamia.

|| Or, lambes, or money so marked.

g He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauished. 8 Hamor asketh her in mariage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

2 Sunday Euen 1st Lesson

Then Dinah, þ daughter of Leah, which
she bare vnto Iaakob, a went out to see
the daughters of that countrey.
2 Whom when Shechem the sonne of
Hamor the Hiuite lord of that countrey saw,
he tooke her, and lay with her, and ‡ defiled
her.
3 So his heart claue vnto Dinah the
daughter of Iaakob: and he loued the maid,
and ‡ spake kindely vnto the maid.
4 Then said Shechem to his father Ha-
mor, saying, b Get me this maid to wife.
5 (Now Iaakob heard that hee had de-
filed Dinah his daughter, and his sonnes
were with his cattell in the field: therefore
Iaakob helde his peace, vntill they were
come.)
6 ¶ Then Hamor the father of She-
chem went out vnto Iaakob to commune
with him.
7 And when the sonnes of Iaakob were
come out of the field and heard it, it grieued
the men, and they were very angry, because
he had wrought || villenie in Israel, in that
he had lien with Iaakobs daughter: ‡ which
thing ought not to be done.
8 And Hamor communed with them,
saying, The soule of my sonne Shechem
longeth for your daughter: giue her him to
wife, I pray you.

a This example teacheth that too much libertie is not to be giuen to youth.

‡ Ebr. humbled her.

‡ Ebr. spake to the heart of the maid.

b This proueth that the consent of parents is requisite in mariage, seeing the very infidels did also obserue it as a thing necessary.

|| Or, follie.

‡ Ebr. and it shall not be so done.

18 Janua 1 Lesson Euening

9 So make || affinitie with vs: giue your
daughters vnto vs, and take our daughters
vnto you,
10 And yee shall dwell with vs, and the
land shall be before you: dwell, & do your bu-
sinesse in it, & haue your possessions therein.
11 Shechem also said vnto her father and
vnto her brethren, || Let me finde fauour in
your eyes, and I will giue whatsoeuer yee
shall appoynt me.
12 ‡ Aske of me abundantly both dowrie
and gifts, and I wil giue as ye appoynt me,
so that ye giue me the maid to wife.
13 Then the sonnes of Iaakob answe-
red Shechem & Hamor his father, talking
deceitfully, because hee had defiled Dinah
their sister,
14 And they sayd vnto them, c Wee can
not doe this thing, to giue our sister to an
vncircumcised man: for that were a d re-
proofe vnto vs.
15 But in this will we consent vnto you,
if yee will be as we are, that euery manchild
among you be e circumcised:
16 Then will we giue our daughters to
you, and we will take your daughters to vs,
and will dwell with you, and be one people.
17 But if ye will not hearken vnto vs to
be circumcised, then wil we take our daugh-
ter and depart.
18 Now their words pleased Hamor, and
Shechem Hamors sonne.
19 And the yong man deferred not to do
the thing, because he loued Iaakobs daugh-
ter: hee was also the || most set by of all his
fathers house.
20 ¶ Then Hamor and Shechem his
sonne went vnto the f gate of their citie,
and communed with the men of their citie,
saying,
21 These men are g peaceable with vs:
and that they may dwell in the land, and do
their affaires therein (for behold, the lande
hath roome enough for them) let vs take
their daughters to wiues, & giue them our
daughters.
22 Onely herein will the men consent
vnto vs for to dwell with vs, and to be one
people, if all the men children among vs be
circumcised as they are circumcised.
23 Shall not h their flocks and their sub-
stance and all their cattell be ours? onely let
vs consent herein vnto them, and they will
dwell with vs.
24 And vnto Hamor, and Shechem his
sonne hearkned al that went out of the gate
of his citie: and all the men children were
circumcised, euen all that went out of the
gate of his citie.
25 And on the third day (when they were
sore) two of the sonnes of Iaakob, i Sime-
on and Leui Dinahs brethren, tooke either
of them his sworde and went into the citie
boldly, and * slew k euery male.
26 They slew also Hamor and Shechem
his sonne with the ‡ edge of the sworde, and
tooke Dinah out of Shechems house, and
went their way.
27 Againe the other sonnes of Iaakob
came vpon the dead, and spoyled the citie,
because they had defiled their sister.

|| Or, marriages.

|| Or, graunt my request.

‡ Ebr. multiplie greatly the dowry.

c They made the holy ordinance of God, a meane to compasse their wicked purpose.

d As it is an abomination for the that are baptized to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

|| Or, most honourable.

f For the people vsed to assemble there, and iustice also was ministred.

g Thus many pretend to speake for a publike profit, when they onely speake for their owne priuate gaine and commoditie.

h Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company.

Chap. 49. 6.

k The people are punished with their wicked princes.

‡ Ebr. mouth of the sword.

28 They

Genesis

28 They tooke their sheepe, and their
beeues, and their asses, and whatsoeuer was
in the citie, and in the fields.
29 Also they caried away captiue and
spoyled all their goods, and all their chil-
dren and their wiues, and al that was in the
houses.
30 Then Iaakob sayd to Simeon and
Leui, Ye haue troubled me, and made me
‖ stinke among the inhabitants of the lande,
as well the Canaanites, as the Perizites,
and I being few in number, they shal gather
themselues together against me, & slay me,
and so shall I and my house be destroyed.
31 And they answered, Should he abuse
our sister as a whore?

‖Or, to be abhorred.

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth-el to build an altar. 2 Hee reformeth his houshold. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

19 Janu 1 Lesson Morn

Then [a] God sayd to Iaakob, Arise, goe vp
to Beth-el and dwell there, and make
there an altar vnto God, that appeared vn-
to thee, * when thou fleddest from Esau thy
brother.
2 Then sayd Iaakob vnto his houshold,
and to all that were with him, Put away
the strange gods that are among you, and
[b] cleanse your selues, and change your gar-
ments:
3 For we will arise, & goe vp to Beth-el,
and I will make an altar there vnto God,
which heard me in the day of my tribulation,
and was with me in the way which I went.
4 And they gaue vnto Iaakob all the
strange gods, which were in their handes,
and all their [c] earerings which were in their
eares, and Iaakob hid them vnder an oke,
which was by Shechem.
5 Then they went on their iourney, and
the [d] feare of God was vpon the cities that
were round about them: so that they did not
follow after the sonnes of Iaakob.
6 ¶ So came Iaakob to Luz, which is in
the land of Canaan: (the same is Beth-el)
he and all the people that was with him.
7 And he built there an altar, and * had
called ÿ place, The God of Beth-el, because
that God appeared vnto him there, when he
fled from his brother.
8 Then Deborah Rebekahs nurse died,
and was buried beneath Beth-el vnder an
oke: and he called the name of it ‖ Allon Ba-
chuth.
9 ¶ Againe God appeared vnto Iaakob,
after he came out of Padan Aram, and bles-
sed him.
10 Moreouer God sayd vnto him, Thy
name is Iaakob: thy name shall be no more
called Iaakob, but * Israel shall bee thy
name: and he called his name Israel.
11 Againe, God sayd vnto him, I am
God ‖ all sufficient, growe, and multiplie, a
nation and multitude of nations shal spring
of thee, and Kings shall come out of thy
loynes.
12 Also I wil giue the land, which I gaue
to Abraham and Izhak vnto thee: and vnto
thy seede after thee will I giue that land.
13 So God [e] ascended from him in the
place where he had talked with him.
14 And Iaakob set vp a pillar in the place
where he talked with him, a pillar of stone,
and powred drinke offering thereon: also he
powred oyle thereon.
15 And Iaakob called the name of the
place where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el,
and when there was [f] about halfe a dayes
iourney of ground to come to Ephrath, Ra-
hel trauelled, and in trauelling shee was in
perill.
17 And when she was in paines of her la-
bour, the midwife said vnto her, Feare not:
for thou shalt haue this sonne also.
18 Then as shee was about to yeelde vp
the ghost (for shee died) she called his name
Ben-oni, but his father called him Ben-
iamin.
19 Thus * died Rahel, and was buried in
the way of Ephrath, which is Beth-lehem.
20 And Iaakob set a [g] pillar vpon her
graue: this is the pillar of Rahels graue vn-
to this day.
21 ¶ Then Israel went forward, and pit-
ched his tent beyond Migdal-eder.
22 Now when Israel dwelt in that land,
Reuben went, and [h] lay * with Bilhah his
fathers concubine, and it came to Israels
eare. And Iaakob had twelue sonnes.
23 The sonnes of Leah: Reuben Iaa-
kobs eldest sonne, and Simeon, and Leui,
and Iudah, and Issachar, and Zebulun.
24 The sonnes of Rahel: Ioseph & Ben-
iamin.
25 And the sonnes of Bilhah Rahels
maide: Dan and Naphtali.
26 And the sonnes of Zilpah Leahs maid:
Gad and Asher. These are the sonnes of
Iaakob, which were borne him in Padan
Aram.
27 ¶ Then Iaakob came vnto Izhak
his father to Mamre a citie of Arbah: this
is Hebron, where Abraham and Izhak were
strangers.
28 And the dayes of Izhak were an hun-
dreth and fourescore yeeres.
29 And Izhak gaue vp the ghost, and
died, and was * gathered vnto his people,
being old and full of dayes: and his sonnes
Esau and Iaakob buried him.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob & Esau are rich. 9 The genealogy of Esau. 24 The finding of mules.

Now these are the [a] generations of Esau,
which is Edom.
2 Esau tooke his wiues of the [b] daugh-
ters of Canaan: Adah the daughter of E-
lon an Hittite, and Aholibamah the daugh-
ter of Anah, the daughter of Zibeon an Hi-
uite,
3 And tooke Basemath Ishmaels daugh-
ter, sister of Nebaioth.
4 And * Adah bare vnto Esau, Eliphaz:
and Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaa-
lim, and Korah: these are the sonnes of
Esau which were borne to him in the
land

a God is euer at hand to succour his in their troubles.

Chap. 28. 13.

b That by this outward act they should shewe their inward repentance.

c For therein was some signe of superstition, as in tables and Agnus deis.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

Chap 28, 19.

‖Or, oke of lamentation.

Chap. 32, 28.

‖Or, almighty.

e As God is said to descend, when he sheweth some signe of his presence, so he is said to ascend, when the vision is ended.

f The Ebrewe word signifieth as much ground as one may goe from baiting to baite, which is taken for halfe a dayes iourney.

Chap. 48. 7.

g The ancient fathers vsed this ceremony to testifie their hope of the resurrection to come, which was not generally reuealed.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies whose election by their fault was not changed.

Chap. 49. 4.

2228 A M

Chap. 25. 8.

1730

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

c Besides those wiues whereof is spoken, Chap. 26. 34.

1 Chron. 1. 35.

Esaus generations

land of Canaan.
6 So Esau tooke his wiues and his sons
and his daughters, and all the soules of his
house, and his flockes, and all his cattell, and
all his substance which he had gotten in the
land of Canaan, and [c] went into another
countrey from his brother Iaakob.
7 For their riches were so great that
they could not dwell together, and the land,
wherein they were strangers, could not re-
ceiue them because of their flockes.
8 *Therfore dwelt Esau in mount Seir:
This Esau is Edom.
9 ¶ So these are the generations of E-
sau father of || Edom in mount Seir.
10 These are the names of Esaus sonnes:
*Eliphaz the sonne of Adah, the wife of
Esau, and Reuel the sonne of Bashemath
the wife of Esau.
11 And the sonnes of Eliphaz were Te-
man, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eli-
phaz Esaus sonne, and bare vnto Eliphaz
Amalek: these be the sonnes of Adah Esaus
wife.
13 ¶ And these are the || sonnes of Reuel:
Nahath, and Zerah, Shammah, and Miz-
zah: these were the sonnes of Bashemath E-
saus wife.
14 ¶ And these were the sonnes of Aholi-
bamah the daughter of Anah, || daughter of
Zibeon Esaus wife: for she bare vnto Esau
Ieush, and Iaalam, and Korah.
15 ¶ These were || [d] Dukes of the sonnes
of Esau: the sonnes of Eliphaz, the first
borne of Esau: Duke Teman, Duke O-
mar, Duke Zepho, Duke Kenaz,
16 Duke Korah, Duke Gatam, Duke
Amalek: these are the Dukes that came of
Eliphaz in the land of Edom: these were
the || sonnes of Adah.
17 ¶ And these are the sonnes of Reuel
Esaus sonne: Duke Nahath, Duke Zerah,
Duke Shammah, Duke Mizzah: these are
the Dukes that came of Reuel in the land of
Edom: these are the || sonnes of Bashemath
Esaus wife.
18 ¶ Likewise these were the sonnes of
Aholibamah Esaus wife: Duke Ieush,
Duke Iaalam, Duke Korah: these Dukes
came of Aholibamah, the daughter of Anah
Esans wife.
19 These are the children of Esau, and
these are the Dukes of them: This Esau is
Edom.
20 ¶ *These are the sonnes of Seir the
Horite, which [e] inhabited the land before,
Lotan, and Shobal, and Zibeon, and Anah,
21 And Dishon, and Ezer, and Dishan:
these are the Dukes of the Horites, the sons
of Seir in the land of Edom.
22 And the sonnes of Lotan were Hori,
and Heman, and Lotans sister was Timna.
23 And the sonnes of Shobal were these:
Aluan, and Manahath, and Ebal, Shepho,
and Onam.
24 And these are the sonnes of Zibeon:
both Aiah, and Anah: this was Anah that
found [f] mules in the wildernesse, as hee fed
his father Zibeons asses.
25 And the children of Anah were these:
Dishon, and Aholibamah the daughter of
Anah.
26 Also these are the sonnes of Dishan:
Hemdan, and Eshban, and Ithran, and
Cheran.
27 The sonnes of Ezer are these: Bil-
han, and Zaauan, and Akan.
28 The sonnes of Dishan are these: Uz,
and Aran.
29 These are the Dukes of the Horites:
Duke Lotan, Duke Shobal, Duke Zibeon,
Duke Anah,
30 Duke Dishon, Duke Ezer, Duke Di-
shan: These bee the Dukes of the Horites,
after their Dukedomes in the land of Seir.
31 ¶ And these are the [g] kings that reig-
ned in the land of Edom, before there reig-
ned any King ouer the children of Israel.
32 Then Bela the sonne of Beor reigned
in Edom, and the name of his city was Din-
habah.
33 And when Bela died, Iobab the sonne
of Zerah, of Bozrah reigned in his stead.
34 When Iobab also was dead, Husham
of the land of Temani reigned in his stead.
35 And after the death of Husham, Ha-
dad the sonne of Bedad, which slew Midi-
an in the field of Moab, reigned in his stead,
and the name of his citie was Auith.
36 When Hadad was dead, then Sam-
lah of Masrekah reigned in his stead.
37 When Samlah was dead, Shaul of
[h] Rehoboth by the riuer reigned in his stead.
38 When Shaul died, Baal-hanan the
sonne of Achbor reigned in his stead.
39 And after the death of Baal-hanan
the sonne of Achbor, Hadad reigned in his
stead, and the name of his citie was Pau: and
his wiues name Mehetabel the daughter of
Matred, the || daughter of Mezahab.
40 Then these are the names of the
Dukes of Esau according to their families,
their places & by their names: Duke Tim-
na, Duke Aluah, Duke Ietheth,
41 Duke Aholibamah, Duke Elah,
Duke Pinon,
42 Duke Kenaz, Duke Teman, Duke
Mibzar,
43 Duke Magdiel, Duke Iram: these
be the Dukes of Edom, according to their
habitations, in the land of their inheritance.
This Esau is the father of [i] Edom.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.

Iosh. 24. 4.

|| Or, the Edomites.

1. Chron. 1. 35.

|| Or, nephewes.

|| Or, neece.

|| Or, chiefe men.

d If Gods promise be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?

|| Or, nephewes.

|| Or, nephewes.

1. Chron. 1. 38.

e Before that Esau did there inhabite.

f Who not contented with those kinds of beasts which God had created, found out the mõstrous generation of mules betweene the Asse and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for euer, Psal. 102. 28.

h Which citie is by the riuer Euphrates.

|| Or, neece.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iaakob bewaileth Ioseph.

Iaakob now dwelt in the land, wherein
his father was a stranger, in the lande of
Canaan.
2 These are the [a] generations of Iaa-
kob: when Ioseph was seuenteene yeere old,
he kept sheepe with his brethren: and the
childe was with the sonnes of Bilhah, and
with the sonnes of Zilpah, his fathers wiues.
And Ioseph brought vnto their father their
|| [b] euill saying.
3 Now Israel loued Ioseph more then
all his sonnes, because hee begate him in his
old age, and hee made him a coate of many
|| colours.

19 Ianua 1 Lesson Euening

a That is, the story of such things as came to him and his familie, as Chap. 5. 1.

|| Or, slander.

b He complained of the euill words, and iniuries which they spake and did against him.

|| Or, pieces.

Genesis

4 So when his brethren saw that their
father loued him more then all his brethren,
then they hated him, and could not speake
peaceably vnto him.
5 ¶ And Ioseph ᶜ dreamed a dreame,
and told his brethren, who hated him so
much the more.
6 For he sayde vnto them, Heare, I pray
you, this dreame which I haue dreamed.
7 Behold now, we were binding sheaues
in the mids of the field: and loe, my sheafe
arose, and also stood vpright, and beholde,
your sheaues compassed round about, and
did reuerence to my sheafe.
8 Then his brethren said to him, What,
shalt thou reigne ouer vs, and rule vs? or
shalt thou haue altogether dominion ouer
vs? And they ᵈ hated him so much the more
for his dreames, and for his wordes.
9 ¶ Againe he dreamed another dreame,
and told it his brethren, and said, Beholde,
I haue had one dreame more, and beholde,
the sunne and the moone and eleuen starres
did reuerence to me.
10 Then he told it vnto his father and to
his brethren, and his father ᵉ rebuked him,
and sayde vnto him, What is this dreame,
which thou hast dreamed? shall I, and thy
mother, and thy brethren come in deede and
fall on the ground before thee?
11 And his brethren enuied him, but his
father ‖ᶠ noted the saying.
12 ¶ Then his brethren went to keepe
their fathers sheepe in Shechem.
13 And Israel sayd vnto Ioseph, Do not
thy brethren keepe in Shechem? come, and
I will send thee to them.
14 And hee answered him, I am here.
Then he sayd vnto him, Go now, see whe-
ther it be well with thy brethren, and howe
the flocks prosper, and bring mee worde a-
gaine: so he sent him from the vale of He-
bron, and he came to Shechem.
15 ¶ Then a man found him: for loe, he
was wandring in the field, and the man as-
ked him, saying, What seekest thou?
16 And hee answered, I seeke my bre-
thren: tell me, I pray thee, where they keepe
sheepe.
17 And the man said, They are departed
hence: for I heard them say, Let vs goe vn-
to Dothain. Then went Ioseph after his
brethren, and found them in Dothan.
18 And when they saw him afar off, euen
before he came at them, they ᵍ conspired a-
gainst him for to slay him.
19 For they said one to another, Behold,
this ‖ dreamer commeth.
20 Come now therefore, and let vs slay
him, and cast him into some pit, and we will
say, A wicked beast hath deuoured him:
then wee shall see, what will come of his
dreames.
21 * But when Reuben heard that, he de-
liuered him out of their hands, and said,
‡ Let vs not kill him.
22 Also Reuben said vnto them, Shead
not blood, but cast him into this pit that is
in the wildernesse, and lay no hand vpon
him. Thus hee said, that hee might deliuer
him out of their hand, and restore him to
his father againe.
23 ¶ Now when Ioseph was come vnto
his brethren, they stript Ioseph out of his
coate, his particoloured coat that was vpon
him.
24 And they tooke him, and cast ʰ him
into a pit, and the pit was emptie, without
water in it.
25 Then they sate them down to eat bread:
and they lift vp their eyes, and looked, and
behold, there came a companie of Ishmee-
lites from Gilead, and their camels laden
with spicerie, and ‖ balme, and myrrhe, and
were going to carie it downe into Egypt.
26 Then Iudah said vnto his brethren,
What auaileth it, if wee slay our brother,
though we keepe his blood secretly?
27 Come and let vs sell him to the Ish-
meelites, and let not our hands be vpon him:
for hee is our brother and our flesh: and his
brethren obeyed.
28 Then the * Midianites merchantmen
passed by, and they drew foorth, and lift Io-
seph out of the pit, and solde Ioseph vnto the
ⁱ Ishmeelites for twentie pieces of siluer: who
brought Ioseph into Egypt.
29 ¶ Afterward Reuben returned to the
pit, and behold, Ioseph was not in the pit:
then he rent his clothes,
30 And returned to his brethren, and
said, The childe is not yonder, and I, whi-
ther shall I goe?
31 And they tooke Iosephs coat, and kil-
led a kid of the goats, and dipped the coat in
the blood.
32 So they sent that particoloured coat,
ᵏ and they brought it vnto their father, and
said, This haue wee found: see now, whe-
ther it be thy sonnes coat, or no.
33 Then hee knew it, and said, It is my
sonnes coat: a wicked beast hath * deuoured
him: Ioseph is surely torne in pieces.
34 And Iaakob rent his clothes, and put
sackcloth about his loynes, and sorrowed for
his sonne a long season.
35 Then all his sonnes and al his daugh-
ters rose vp to comfort him, but hee would
not be comforted, but said, ‖ Surely I will
goe downe into the graue vnto my sonne
mourning: so his father wept for him.
36 And the Midianites solde him into
Egypt vnto Potiphar ˡ an Eunuch of Pha-
raohs, and his ‖ chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7.9. The trespasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in lawe Tamar. 24 Tamar is iudged to bee burnt for whoredome, 29. 30. The birth of Pharez and Zarah.

AND at that time ᵃ Iudah went downe
from his brethren, and turned in to a
man called Hirah an Adullamite.
2 And Iudah saw there the daughter of
a man called * Shuah a ᵇ Canaanite: and
he tooke her to wife, and went in vnto her.
3 So shee conceiued, and bare a sonne,
and he called his name Er.
4 * And she conceiued againe, and bare a
sonne, and shee called his name Onan.
5 Moreouer she bare yet a sonne, whome
shee

c God reuealed to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

‖ *Or, kept diligently.*

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults, as do vaine writers which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42. 22.

‡ *Ebr. let vs not smite his life.*

The Trespass of Onan

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

‖ *Or, rosen, turpentine, or triacle.*

AM 2217

Wisd. 10. 13. Psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth heere confound their names: as also appeareth, verse 36 & chap. 39. 1 or else he was first offered to the Midianites but sold to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

‖ *Or, I wil mourne for him, so long as I liue.*

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignitie.

‖ *Or, captaine of the guard.*

a Moses describeth the genealogy of Iudah, because the Messias should come of him.

1. Chron. 2. 3.

b Which affinitie notwithstanding was condemned of God.

Numb. 26. 19.

Judahs incest

Genesis

shee called Shelah: and Iudah was at Chezib when shee bare him.
6 Then Iudah tooke a wife to Er his
first borne sonne, whose name was Tamar.
7 *Now Er the first borne of Iudah
was wicked in the sight of the Lord: therefore the Lord slue him.
8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise ^c vp seede vnto thy brother.
9 And Onan knew that the seed should not be his: Therefore when hee went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.
10 And it was wicked in the eyes of the Lord, which he did: wherefore hee slew him also.
11 Then sayde Iudah to Tamar his daughter in law, ^d remaine a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest he die as well as his brethren,) So Tamar went and dwelt in her fathers house.
12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he ‡ had left mourning, went vp to his sheepe sheerers to Timnah, he, and his neighbour Hirah the Adullamite.
13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheere his sheepe.
14 Then she put her widowes garments off from her, & couered her with a vaile, and wrapped her selfe, & sate downe in ‖ Pethah-enaim, which is by the way to Timnah, because she saw that Shelah was growen, and shee was not giuen vnto him to wife.
15 When Iudah saw her, hee iudged her an whore: for shee had couered her face.
16 And hee turned to the way towardes her, and said, Come, I pray thee, let mee lie with thee. (for hee ^e knew not that shee was his daughter in lawe.) And shee answered, What wilt thou giue me for to lie with mee?
17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Wel, if thou wilt giue me a pledge, till thou send it.
18 Then he said, What is the pledge that I shall giue thee? And shee answered, Thy signet, and thy ‖ cloake, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and shee was with childe by him.
19 Then shee rose, & went & put her vaile from her, and put on her widowes raiment.
20 Afterward Iudah sent a kidde of the goates by the hand of his ^f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.
21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.
22 Hee came therefore to Iudah againe, and said, I cannot finde her, and also the men of the place said, There was no whore there.
23 Then Iudah said, Let her take it to her, lest we bee ‡ ^g ashamed: beholde, I sent this kid, and thou hast not found her.
24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, shee is great with childe. Then Iudah said, Bring yee her foorth, and let her be ^h burnt.
25 When shee was brought foorth, shee sent to her father in lawe, saying, By the man, vnto whom these things pertaine, am I with childe: and said also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.
26 Then Iudah knew them, and said, Shee is ^i more righteous then I: for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her ^k no more.
27 ¶ Now when the time was come, that shee should be deliuered, beholde, there were twinnes in her wombe.
28 And when shee was in trauell, the one put out his hand, and the midwife tooke and bound a red thread about his hand, saying, This is come out first.
29 But when he ^l plucked his hand backe againe, lo, his brother came out, and the midwife said, How hast ^m thou broken the breach vpon thee? and his name was called *Pharez.
30 And afterward came out his brother that had the red thread about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20. Hee is accused and cast in prison. 21 God sheweth him fauour.

Now Ioseph was brought downe into Egypt: and Potiphar ^a an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which brought him thither.
2 And the ^b Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.
3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.
4 So Ioseph found fauour in his sight, and serued him: and hee made him ^c ruler of his house, and put all that hee had, in his hand.
5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord ^d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.
6 Therefore he left all that he had in Iosephs hand, ^e and tooke account of nothing that was with him, saue onely of the bread, which hee did eate. And Ioseph was a faire person, and well fauoured.
7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, ^f Lie with me.
8 But he refused and said to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.
9 There is no man greater in this house then I: neither hath hee kept any thing from

20 Janua 1 Lesson even

Numb.26.19.

c This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

d For she could not marie in any other family so long as Iudah would reteine her in his.

‡ *Ebr. was comforted.*

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

e God had wonderfully blinded him, that hee could not know her by her talke.

‖ *Or, tire of thine head.*

f That his wickednesse might not be knowen to others.

‡ *Ebr. in contempt.*

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their heinous sinne was signified by this monstrous birth.

m Or, the separation betweene thee and thy brother.

1.Chron.2.4. matth.1.3.

3 Sun Lent Morn

a Reade Chap. 37.36.

2 Lesson

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profit.

d The wicked are blessed by the companie of the godly.

e For hee was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word she declareth the summe wherunto all her flatteries did tend.

g The feare of God preserued him against her continuall tentations.

from me,but onely thee,because thou art his
wife: how then can I doe this great wic-
kednesse and so sinne against g God?
10 And albeit she spake to Ioseph day by
day, yet hee hearkened not vnto her, to lie
with her,or to be in her companie.
11 Then on a certaine day Ioseph entred
into the house,to doe his businesse: and there
was no man of the houshold in the house:
12 Therefore she caught him by his gar-
ment, saying, Sleepe with me: but hee left
his garment in her hand, and fled, and got
him out.
13 Now when shee saw that he had left
his garment in her hand, and was fled out,
14 She called vnto the men of her house,
and tolde them, saying, Behold, he hath
brought in an Ebrew vnto vs, to || mocke vs:
who came in to mee for to haue slept with
me,but I h cried with a lowde voice.
15 And when hee heard that I lift vp my
voice and cried, hee left his garment with
me, and fled away,and got him out.
16 So shee laide vp his garment by her,
vntill her lord came home.
17 Then she told him || according to these
words, saying, The Ebrew seruant, which
thou hast brought vnto vs,came in to me,to
mocke me.
18 But assoone as I lift vp my voyce and
cried, he left his garment with me, and fled
out.
19 Then when his master heard the
words of his wife,which shee tolde him,say-
ing, After this maner did thy seruant to me,
his anger was kindled.
20 And Iosephs master tooke him and
put him in ‡ i prison, in the place, where the
Kings prisoners lay bound: and there hee
was in prison.
21 ¶ But the Lord was with Ioseph,and
‡ shewed him mercie, and got him fauour in
the sight of the || master of the prison.
22 And the keeper of the prison commit-
ted to Iosephs hand all the prisoners that
were in the prison,and k whatsoeuer they did
there,that did he.
23 And the keeper of the prison looked vn-
to nothing that was vnder his hand, seeing
that the Lord was with him: for whatsoeuer
he did,the Lord made it to prosper.

||Or, to doe vs villanie and shame.
h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie & craft.
||Or, after this maner.
‡Ebr. in the prison house.
i His euil intreatment in the prison may be gathered of the Psal. 105.18.
‡Ebr. inclined mercy vnto him.
||Or, lord.
k That is, nothing was done without his commandement.

CHAP. XL.

8 The interpretation of dreames is of God. 12 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

And after these things, the butler of the
King of Egypt and his baker offended
their lord the King of Egypt.
2 And Pharaoh was angrie against his
two || officers, against the chiefe butler, and
against the chiefe baker.
3 Therefore he put them in ward in his
chiefe stewards house,in the prison and place
where a Ioseph was bound.
4 And the chiefe steward gaue Ioseph
charge ouer them, and he serued them: and
they continued a season in ward.
5 ¶ And they both dreamed a dreame
either of them his dreame in one night b ech
one according to the interpretation of his
dreame, both the butler and the baker of the
King of Egypt, which were bound in the
prison.
6 And when Ioseph came in vnto them
in the morning, and looked vpon them, be-
hold they were sad.
7 And he asked Pharaohs officers, that
were with him in his masters ward,saying,
‡ Wherefore looke ye so sadly to day?
8 Who answered him, Wee haue drea-
med ech one a dreame, and there is none to
interprete the same. Then Ioseph said vnto
them, c Are not interpretations of God? tell
them me now.
9 So the chiefe butler tolde his dreame
to Ioseph,and said vnto him,In my dreame,
behold,a vine was before me,
10 And in the vine were three branches,
and as it budded,her flowre came forth:and
the clusters of grapes waxed ripe.
11 And I had Pharaohs cup in mine hand,
and I tooke the grapes, and wrung them
into Pharaohs cup,and I gaue the cup into
Pharaohs hand.
12 Then Ioseph said vnto him,This d is
the interpretation of it: The three branches
are three dayes.
13 Within three dayes shall Pharaoh lift
vp thine head, and restore thee vnto thine
‡ office, and thou shalt giue Pharaohs cup
into his hand after the olde maner, when
thou wast his butler.
14 But haue mee in remembrance with
thee, when thou art in good case, and shewe
mercie, I pray thee, vnto mee, and e make
mention of me to Pharaoh,that thou maiest
bring me out of this house.
15 For I was stollen away by theft out of
the land of the Ebrewes, and here also haue
I done nothing, wherefore they should put
me || in the dungeon.
16 And when the chiefe baker sawe that
the interpretation was good, hee sayd vnto
Ioseph, Also me thought in my dreame, that
I had three f white baskets on mine head.
17 And in the vppermost basket there was
of all maner baken meates for Pharaoh:
and the birds did eate them out of the bas-
ket vpon mine head.
18 Then Ioseph answered, and sayde,
g This is the interpretation thereof: The
three baskets are three dayes:
19 Within three dayes shall Pharaoh
take thine head from thee, and shall hang
thee on a tree, and the birds shall eate thy
flesh from off thee.
20 And so the third day, which was Pha-
raohs h birth day, hee made a feast vnto all
his seruants: and hee lifted vp the head of
the chiefe butler, and the head of the chiefe
baker among his seruants.
21 And he restored the chiefe butler vnto
his butlership, who gaue the cup into Pha-
raohs hand.
22 But hee hanged the chiefe baker, as
Ioseph had interpreted vnto them.
23 Yet the chiefe butler did not remem-
ber Ioseph, but forgate him.

||Or, eunuches: the word signifieth them that were in high estate, or them that were gelded.
a God worketh many wonderful meanes to deliuer his.
b That is, euery dreame had his interpretation, as the thing afterward declared.
‡Ebr. why are your faces euill?
c Cannot God raise vp such as shall interprete such things?
d He was assured by the spirit of God, that his interpretation was true.
‡Ebr. place.
e He refused not the meanes to be deliuered, which he thought God had appointed.
||Or, in the pit.
f That is, made of white twigs, or as some reade, baskets full of holes.
g He sheweth that the Ministers of God ought not to conceale that which God reuealeth vnto them.
h Which was an occasion to appoint his officers, and so to examine them that were in prison.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 Hee hath two sonnes: Manasseh

Pharaohs

nasseh and Ephraim. 54 The famine beginneth throughout the world.

AND ‡ two yeeres after, Pharaoh also
[a] dreamed, and behold, hee stood by a ri-
uer,
2 And loe, there came out of the riuer se-
uen || goodly kine and fat fleshed, and they
fed in a || medow:
3 And loe, seuen other kine came vp af-
ter them out of the riuer, euill fauoured and
leane fleshed, and stood by the other kine vp-
on the brinke of the riuer.
4 And the euill fauoured and leane flesh-
ed kine did eate vp the seuen well fauoured
and fat kine: so Pharaoh awoke.
5 Againe he slept, and dreamed the [b] se-
cond time: and behold, seuen eares of corne
grew vpon one stalke, ranke and goodly.
6 And loe, seuen thin eares, and blasted
with the Eastwinde, sprang vp after them:
7 And the thinne eares deuoured the se-
uen ranke and full eares. Then Pharaoh a-
waked, and loe, it was a dreame.
8 Now when the morning came, his spi-
rit was [c] troubled: therefore he sent and cal-
led all the soothsayers of Egypt, and all the
wise men thereof, and Pharaoh tolde them
his dreames: but [d] none could interprete
them to Pharaoh.
9 Then spake the chiefe butler vnto
Pharaoh, saying, I [e] call to minde my faults
this day.
10 Pharaoh being angrie with his ser-
uants, put me in ward in the chiefe stewards
house, both me and the chiefe baker.
11 Then wee dreamed a dreame in one
night, both I, and hee: wee dreamed each
man according to the interpretation of his
dreame.
12 And there was with vs a yong man, an
Ebrew, seruant vnto the chiefe stewarde,
whom when wee tolde, hee declared our
dreames to * vs, to euery one he declared ac-
cording to his dreame.
13 And as he declared vnto vs, so it came
to passe: for hee restored mee to mine office,
and hanged him.
14 * Then sent Pharaoh and [f] called Io-
seph, and they brought him hastily out of pri-
son, and hee shaued him, and changed his
raiment, and came to Pharaoh.
15 Then Pharaoh said to Ioseph, I haue
dreamed a dreame, and no man can inter-
prete it, and I haue heard say of thee, that
when thou hearest a dreame, thou canst in-
terprete it.
16 And Ioseph answered Pharaoh, say-
ing, [g] Without mee God shall ‡ answere for
the wealth of Pharaoh.
17 And Pharaoh said vnto Ioseph, In
my dreame, behold, I stood by the banke of
the riuer:
18 And loe, there came vp out of the ri-
uer seuen fat fleshed, and wel fauoured kine,
and they fed in the medow.
19 And loe, seuen other kine came vp af-
ter them, poore and very ‡ euill fauoured, and
leane fleshed: I neuer saw the like in all the
land of Egypt, for euill fauoured.
20 And the leane and euill fauoured kine
did eate vp the first seuen fat kine.

‡ *Ebr. at the end of two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods church.

|| *Or, faire to behold.*

|| *Or, flaggie place.*

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reueiled.

e He confesseth his fault against the King, before he speake of Ioseph.

* Reade Chap. 40.5.

Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.

‡ *Ebr. answere peace.*

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‡ *Ebr. naught.*

22 Janu[ary] 1 Lesson Morning

21 And when they ‡ had eaten them vp,
it could not bee knowen that they had ea-
ten them, but they were still as euill fauou-
red, as they were at the beginning: so did I
awake.
22 Moreouer I sawe in my dreame, and
behold, seuen eares sprang out of one stalke,
full and faire.
23 And loe, seuen eares, withered, thinne,
and blasted with the Eastwind, sprang vp
after them.
24 And the thinne eares deuoured the se-
uen good eares. Now I haue told the sooth-
sayers, and none can declare it vnto me.
25 ¶ Then Ioseph answered Pharaoh,
[h] Both Pharaohs dreames are one: God
hath shewed Pharaoh, what hee is about
to doe.
26 The seuen good kine are seuen yeeres:
and the seuen good eares are seuen yeeres:
this is one dreame.
27 Likewise the seuen thinne and euill
fauoured kine, that came out after them, are
seuen yeeres: and the seuen emptie eares
blasted with the Eastwind, are seuen yeeres
of famine.
28 This is the thing which I haue said
vnto Pharaoh, that God hath shewed vnto
Pharaoh, what he is about to doe.
29 Behold, there come seuen yeeres of
great || plentie in all the land of Egypt.
30 Againe, there shall arise after them se-
uen yeeres of famine, so that all the plentie
shall be forgotten in the land of Egypt, and
the famine shall consume the land:
31 Neither shall the plentie || bee knowen
in the land by reason of this famine that
shall come after: for it shall bee exceeding
great.
32 And therefore the dreame was doub-
led vnto Pharaoh the second time, because
the thing is established by God, and God
hasteth to performe it.
33 Now therefore let Pharaoh [i] prouide
for a man of vnderstanding and wisedome,
and set him ouer the land of Egypt.
34 Let Pharaoh make and appoint offi-
cers ouer the land, and take vp the fift part
of the land of Egypt in the seuen plenteous
yeeres.
35 Also let them gather all the foode of
these good yeres that come, and lay vp corne
vnder the hand of Pharaoh for foode, in the
cities, and let them keepe it.
36 So the foode shall be for the prouision
of the land, against the seuen yeeres of fa-
mine, which shall bee in the land of Egypt,
that the land perish not by famine.
37 ¶ And the saying pleased Pharaoh
and all his seruants.
38 Then said Pharaoh vnto his seruants,
Can we finde such a man as this, in whom is
the [k] spirit of God?
39 Then Pharaoh said to Ioseph, For
as much as God hath shewed thee all this,
there is no man of vnderstanding, or of wis-
dome like vnto thee.
40 * Thou shalt be ouer mine house, and
at thy ‡ [l] word shall all my people be armed,
onely in the Kings throne will I bee aboue
thee.

‡ *Ebr. were gone into their inward parts.*

h Both his dreames tend to one ende.

|| *Or, abundance and saturitie.*

|| *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

Psal. 105.21. 1. *mac.* 2.53. *actes* 7.10.

‡ *Ebr. mouth.*

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things.

41 Moreouer

2229 AM

41 Moreouer Pharaoh sayd to Ioseph,
Beholde, I haue set thee ouer all the land of
Egypt.

‖Or, his signet.

42 And Pharaoh tooke off his ‖ ring from
his hande, and put it vpon Iosephs hande,
and arayed him in garments of fine linnen,
and put a golden chaine about his necke.

‡Ebr. second charet.

m Insigne of honour: which word some expound, tender father, or father of the king, or, kneele downe.

43 So hee set him vpon the ‡ best charet
that hee had, saue one: and they cryed before
him, m Abrech, and placed him ouer all the
land of Egypt.

44 Againe Pharaoh sayde vnto Ioseph,
I am Pharaoh, and without thee shall no
man lift vp his hande or his foote in all the
land of Egypt.

‖Or, the expounder of secrets.

‖Or, Priest.

45 And Pharaoh called Iosephs name
‖ Zaphnath-paaneah: and he gaue him to
wife Asenath the daughter of Poti-pherah
‖ Prince of On. Then went Ioseph abroad
in the land of Egypt.

n His age is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more.

46 ¶ And Ioseph was n thirty yeere olde
when he stood before Pharaoh king of E-
gypt: and Ioseph departing from the pre-
sence of Pharaoh, went throughout all the
land of Egypt.

2233

‡Ebr. made for gatherings.

47 And in the seuen plenteous yeres the
earth ‡ brought foorth store.

48 And hee gathered vp all the foode of
the seuen plenteous yeeres which were in
the land of Egypt, and layd vp food in the
cities: the foode of the field, that was round
about euery citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vn-
to the sand of the Sea in multitude out of
measure, vntill he left numbring: for it was
without number.

Chap. 46, 20, and 48 5.

50 Now vnto Ioseph were borne * two
sonnes (before the yeeres of famine came)
which Asenath the daughter of Poti-phe-
rah Prince of On bare vnto him.

51 And Ioseph called the name of the first
borne Manasseh: for God, said he, hath made
me forget all my labour and all my o fathers
houshold.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperity caused him to forget it.

52 Also he called the name of the second,
Ephraim: for God, said hee, hath made mee
fruitfull in the land of mine affliction.

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53 ¶ So the seuen yeres of the plenty that
was in the land of Egypt were ended.

Psal 105, 16.

‖Or, foode.

54 * Then began the seuen yeeres of fa-
mine to come, according as Ioseph had said:
and the famine was in all lands, but in all
the land of Egypt was ‖ bread.

55 At the length all the lande of Egypt
was affamished, and the people cried to
Pharaoh for bread. And Pharaoh said vnto
all the Egyptians, Go to Ioseph: what hee
saith to you, doe ye.

56 When the famine was vpon all the
land, Ioseph opened all places, wherein the
store was, and sold vnto the Egyptians: for
the famine waxed sore in the land of Egypt.

‖Or, came to Egypt to Ioseph.

57 And all countreys ‖ came to Egypt to
buy corne of Ioseph, because the famine was
sore in all lands.

3 Sunday Lent Eve

22 Jan 1 Less Morn

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

a This storie sheweth plainely that all things are gouerned by Gods prouidence for the profit of his Church.

Then a Iaakob sawe that there was
‖ foode in Egypt, and Iaakob sayd vn-
to his sonnes, Why b gaze yee one vpon ano-
ther?

‖Or, corne.

b As men destitute of counsell.

2 And hee sayde, Beholde, I haue heard,
that there is food in Egypt, * Get you downe
thither, and buy vs food thence, that we may
liue, and not die.

Act. 7. 12.

3 ¶ So went Iosephs tenne brethren
downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would
not Iaakob send with his brethren: for hee
said, Lest death should ‡ befall him.

‡Ebr. should meet him.

5 And the sonnes of Israel came to buy
food among them that came: for there was
famine in the land of Canaan.

Joseph Brethren come into Egypt

6 Now Ioseph was Gouernour of the
land, who sold to all the people of the land:
then Iosephs brethren came, & bowed their
face to the ground before him.

7 And when Ioseph sawe his brethren,
he knew them, and c made himselfe strange
toward them, and spake to them roughly,
and sayd vnto them, Whence come ye? Who
answered, Out of the land of Canaan to buy
victuall.

c This dissembling is not to be followed, nor any particular facts of the Fathers, not approued by Gods word.

8 (Now Ioseph knew his brethren, but
they knew not him.

9 And Ioseph remembred the * dreames,
which he dreamed of them) and he sayd vn-
to them, Ye are spies, and are come to see the
‡ weakenesse of the land.

Chap. 37. 5.

‡Ebr. nakednesse or filthinesse.

10 But they sayd vnto him, Nay, my
lord, but to buy victuall thy seruants are
come.

11 We are all one mans sons: we meane
truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are
come to see the weakenesse of the land.

13 And they sayd, Wee thy seruants are
twelue brethren, the sonnes of one man in
the lande of Canaan: and beholde, the yon-
gest is this day with our father, and one ‖ is
not.

‖Or, is dead.

14 Againe, Ioseph sayd vnto them, This
is it that I spake vnto you, saying, Yee are
spies.

15 Hereby ye shalbe prooued: d by the life
of Pharaoh, yee shall not goe hence, except
your yongest brother come hither.

d The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked smelleth of their corruptions.

16 Send one of you which may fet your
brother, and ye shall be kept in prison, that
your words may be prooued, whether there
be truth in you: or els by the life of Pharaoh
ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third
day, This doe, and liue: for I e feare God.

e And therefore am true and iust.

19 If ye be true men, let one of your bre-
thren be bound in your prison house, and goe
yee, carie foode for the famine of your hou-
ses:

20 * But bring your yonger brother vnto
me, that your words may be tried, and that
ye die not: and they did so.

Chap. 43. 5.

21 ¶ And they sayd one to another, f We
haue verely sinned against our brother, in
that we saw the anguish of his soule when he
besought vs, and wee would not heare him:
therefore is this trouble come vpon vs.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

22 And Reuben answered them, saying,

Chap 37.21.

g God will take vengeance vpon vs,and measure vs with our own measure.

‡*Ebr.an interpreter betweene them.*

h Though hee shewed himselfe rigorous,yet his brotherly affection remained.

The money returnd

‡*Ebr.went out.*

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖*Or,cannot bee found.*

‖*Or,light vpon mee.*

k For they seemed not to be touched with any loue toward their brethren which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

4 Sun in Lent Morn 2d Lesson

Warned I not you, saying, * Sinne not a-
gainst the childe, and yee would not heare?
and loe,his g blood is now required.
23 (And they were not aware that Io-
seph vnderstood them: for hee ‡ spake vnto
them by an interpreter.)
24 Then hee turned from them, h and
wept,and turned to them againe, and com-
muned with them, and tooke Simeon from
among them, and bound him before their
eyes.
25 ¶ So Ioseph commaunded that they
should fill their sackes with wheate, and put
euery mans money againe in his sacke, and
giue them victual for the iourney: and thus
did he vnto them.
26 And they layd their victual vpon their
asses,and departed thence.
27 And as one of them opened his sacke
for to giue his asse prouender in the Inne,he
espied his money: for loe, it was in his sacks
mouth.
28 Then he sayd vnto his brethren, My
money is restored: for loe, it is euen in my
sacke. And their heart ‡ failed them, & they
were i astonished, and sayd one to another,
What is this,that God hath done vnto vs?
29 ¶ And they came vnto Iaakob their
father vnto the land of Canaan, and tolde
him all that had befallen them,saying,
30 The man,who is lord of the land,spake
roughly to vs, and put vs in prison, as spies
of the countrey.
31 And we sayd vnto him, Wee are true
men,and are no spies.
32 We be twelue brethren, sonnes of our
father: one ‖ is not, and the yongest is this
day with our father in the land of Canaan.
33 Then the lord of the countrey sayd vn-
to vs, Hereby shall I know if yee bee true
men: Leaue one of your brethren with mee,
and take foode for the famine of your houses,
and depart,
34 And bring your yongest brother vnto
me, that I may know that yee are no spies,
but true men: so will I deliuer you your bro-
ther,and ye shall occupie in the land.
35 ¶ And as they emptied their sackes,
beholde, euery mans bundle of money was
in his sacke: and when they and their father
sawe the bundles of their money, they were
afraid.
36 Then Iaakob their father sayde to
them, Ye haue robbed mee of my children:
Ioseph is not, and Simeon is not, and yee
will take Beniamin: all these things ‖ are
against k me.
37 Then Reuben answered his father,
saying, Slay my two sonnes, if I bring him
not vnto thee againe: deliuer him to mine
hand,and I will bring him to thee againe.
38 But he sayd, My sonne shall not goe
downe with you: for his brother is dead and
he is left alone: if death come vnto him by
the way which ye goe,then ye shal bring my
gray head with sorow vnto the graue.

CHAP. XLIII.

13 *Iaakob suffereth Beniamin to depart with his children.* 23 *Simeon is deliuered out of prison* 30 *Ioseph goeth aside and weepeth.* 32 *They feast together.*

NOw great * famine was in the land.
2 And when they had eaten vp the
victuall, which they had brought from E-
gypt, their father sayd vnto them, Turne a-
gaine,and buy vs a little foode.
3 And Iudah answered him,saying,The
man charged vs by an othe, saying, * Ne-
uer see my face, except your brother be with
you.
4 If thou wilt send our brother with vs,
we will go downe,and buy thee foode:
5 But if thou wilt not send him, we will
not goe downe: for the man sayde vnto vs,
* Looke me not in the face, except your bro-
ther be with you.
6 And Israel sayd,Wherfore dealt ye so
euill with me,as to tell the man, whether yee
had yet a brother or no?
7 And they answered, The man asked
straitly ‖ of our selues and of our kinred,
saying, Is your father yet aliue? haue yee
any brother? And wee told him ‡ according
to these wordes: could wee know certaine-
ly that hee would say, Bring your brother
downe?
8 Then said Iudah to Israel his father,
Send the boy with me,that we may rise and
goe,and that we may liue,and not die, both
we,and thou,and our children.
9 I will be surety for him: of mine hand
shalt thou require him. * If I bring him not
to thee,and set him before thee, ‡ then let me
beare the blame for euer.
10 For except we had made this tarying,
doubtlesse by this wee had returned the se-
cond time.
11 Then their father Israel sayd vnto
them, If it must needes be so nowe, doe thus:
take of the best fruits of the land in your ves-
sels,and bring the man a present, a little ro-
sen,and a little honie, ‖ spices and myrrhe,
nuts,and almonds:
12 And take b double money in your
hand, and the money that was brought a-
gaine in your sackes mouthes: carie it a-
gaine in your hand, lest it were some ouer-
sight.
13 Take also your brother,and arise, and
goe againe to the man.
14 And c God Almighty giue you mer-
cie in the sight of the man, that he may deli-
uer you your other brother, and Beniamin:
but I shall be d robbed of my child,as I haue
beene.
15 Thus the men tooke this present, and
tooke twise so much money in their hande
with Beniamin,and rose vp, & went downe
to Egypt and stood before Ioseph.
16 And when Ioseph sawe Beniamin
with them,hee said ‖ to his steward, Bring
these men home, and kill meate, and make
ready: for the men shall eate with mee at
noone.
17 And the man did as Ioseph bade, and
brought the men vnto Iosephs house.
18 Nowe when the men were brought
into Iosephs house, they were e afrayde,
and sayd, Because of the money that came
in our sackes mouthes at the first time, are
we

a This was a great tentation to Iaakob to suffer so,great a famine in that land where God had promised to blesse him.

Chap.42.20.

Chap.42.20.

‖*Or,of our estate and condition.*

‡*Eb.to the mouth of these words: that is, that thing which he asked vs.*

Chap.44 32.

‡*Ebr.I will sinne to thee.*

‖*Or,sweet smels.*

b When we are in necessitie or danger,God forbiddeth not to vse all honest means to better our estate and condition.

c Our chiefe trust ought to be in God,and not in worldly meanes.

d He speaketh these words not so much of despaire,as to make his sonnes more carefull to bring againe their brother.

‖*Or,to the ruler of his house.*

e So the iudgement of God pressed their conscience.

22 Jan 1 Less Even 43 Ch

‡ Ebr. roule himselfe vpon vs.
‡ Ebr. cast himselfe vpon vs.

we brought, that he may ‡ picke a quarell a-
gainst vs, and ‡ lay something to our charge,
and bring vs in bondage and our asses.
19 Therefore came they to Iosephs ste-
ward, & communed with him at the doore
of the house,

Chap. 42. 3.

20 And sayd, Oh sir, * we came indeed
downe hither at the first time to buy food,
21 And as we came to an Inne and ope-
ned our sackes, behold, euery mans money
was in his sacks mouth, euen our money in
full weight, but we haue brought it again in
our hands.
22 Also other money haue we brought in
our hands to buy food, but we cannot tell,
who put our money in our sacks.
23 And he said, ‖ Peace be vnto you, feare
not: f your God and the God of your father
hath giuen you that treasure in your sacks, I
had your money: and he brought forth Si-
meon to them.

‖ Or, you are well.
f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

24 So the man led them into Iosephs
house, and gaue them water to wash their
feet, and gaue their asses prouender.
25 And they made ready their present a-
gainst Ioseph came at noone (for they heard
say, that they should eat bread there.)
26 When Ioseph came home, they
brought the present into the house to him,
which was in their hands, & bowed downe
to the ground before him.
27 And he asked them of their ‡ prosperi-
tie, and sayd, Is your father the old man, of
whom you told me, in good health? is he yet
aliue?

‡ Ebr. peace.

28 Who answered, Thy seruant our fa-
ther is in good health, he is yet aliue: & they
bowed downe, and made obeysance.
29 And he lifting vp his eyes, beheld his
brother Beniamin his g mothers sonne, and
sayd, Is this your yonger brother, of whom
ye told me? And he sayd, God be mercifull
vnto thee, my sonne.

g For they two only were borne of Rahel.

30 And Ioseph made haste, for his ‡ af-
fection was inflamed toward his brother,
and sought where to weepe) and entred into
his chamber, and wept there.

‡ Ebr. bowels.

31 Afterward he washed his face, & came
out, and refained himselfe, and sayd, Set on
‡ meate.

‡ Ebr. bread.

32 And they h prepared for him by him-
selfe, and for them by themselues, and for
the Egyptians, which did eate with him,
by themselues, * because the Egyptians
might not eate bread with the Ebrewes:
for that was an i abomination vnto the E-
gyptians.

h To signifie his dignitie.
i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest ac-
cording vnto his age, and the yongest accor-
ding vnto his youth: and the men marueiled
among themselues.
34 And they tooke measses from before
him, and sent to them: but Beniamins
measse was fiue times so much as any of
theirs: and they dranke, k and had of the
best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant that they had enough and dranke of the best wine.

CHAP. XLIIII.

13 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward,
saying, Fill the mens sacks with food, as
much as they can carie, and put euery mans
money in his sacks mouth.
2 And a put my cuppe, I meane the siluer
cup, in the sacks mouth of the yongest, and
his corne money. And he did according to
the commaundement that Ioseph gaue
him.

a We may not by this example vse any vnlawful practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were
sent away, they, and their asses.

‡ Eb. the morning shone.

4 And when they went out of the city not
farre off, Ioseph said to his steward, Up,
follow after the men: & when thou doest o-
uertake them, say vnto them, Wherefore
haue ye rewarded euill for good?
5 Is not that the cuppe, wherein my lord
drinketh? b and in the which he doeth di-
uine and prophesie? ye haue done euill in so
doing.
6 ¶ And when he ouertook them, he said
those words vnto them.
7 And they answered him, Wherefore
saith my lord such words? God forbid that
thy seruants should do such a thing.
8 Behold, the money which wee found
in our sacks mouthes, we brought againe to
thee out of the land of Canaan: how then
should we steale out of thy lords house siluer,
or gold?

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els hee faineth that he consulteth with soothsayers for it: which simulation is worthy to be reproued.

9 With whomsoeuer of thy seruants it
be found, let him die, and we also will be my
lords bondmen.
10 And he said, Now then let it be accor-
ding vnto your words: hee with whome it
is found, shall be my seruant, and ye shall be
‡ blamelesse.

‡ Ebr. innocent.

11 Then at once euery man tooke downe
his sacke to the ground, and euery one ope-
ned his sacke.
12 And he searched, and began at the el-
dest, and left at the yongest, and the cup was
found in Beniamins sacke.
13 Then they c rent their clothes, and la-
ded euery man his asse, and went again into
the city.

c To signifie how greatly the thing displeased them, and how sorie they were for it.

14 ¶ So Iudah and his brethren came
to Iosephs house (for hee was yet there) and
they fell before him on the ground.
15 Then Ioseph said vnto them, What
act is this, which ye haue done? know ye not
that such a man as I, can diuine and prophe-
sie?
16 Then said Iudah, What shall wee
say vnto my lord, what shall wee speake?
and how can wee iustifie our selues? d God
hath found out the wickednesse of thy ser-
uants: behold, wee are seruants to my lord,
both wee, and he, with whom the cuppe is
found.

d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I
should doe so, but the man, with whō the cup
is found, he shall be my seruant, and goe yee
in peace vnto your father.
18 ¶ Then Iudah drew neere vnto him,
and said, O my lord, let thy seruant now
speake a word in my lords eares, and let
not thy wrath bee kindled against thy ser-
uant: for thou art euen e as Pharaoh.

e Equall in authoritie: or next vnto the King.

19 My lord asked his seruants, saying,
* Haue ye a father, or a brother?

Chap. 42. 13, 16.

23 Janu
1 Lesson
Morn

20 And we answered my lord, Wee haue
a father that is olde, and a young ‡ childe,
which hee begate in his age: and his brother
is dead, and hee alone is left of his mother,
and his father loued him.

‡ Ebr. child of his old age.

21 Now thou saidst vnto thy seruants,
Bring him vnto mee, that I may ‖ set mine
eye vpon him.

‖ Or, that I may see him.

22 And we answered my lord, The child
cannot depart from his father: for if hee
leaue his father, his father would die.
23 Then saidest thou vnto thy seruants,
* Except your yonger brother come downe
with you, looke in my face no more.

Chap. 43. 3.

24 So when we came vnto thy seruant
our father, and shewed him what my lord
had said,
25 And our father said vnto vs, Goe a-
gaine, buy vs a little food,
26 Then we answered, We cannot goe
downe: but if our yongest brother ‡ go with
vs, then will we goe downe: for we may not
see the mans face, except our youngest bro-
ther be with vs.

‡ Ebr. be with vs.

27 Then thy seruant my father said vn-
to vs, Ye know that my [f] wife bare me two
sonnes,

f Rahel bare to Iaakob Ioseph and Beniamin.

28 And the one went out from me, and I
said, Of a suretie he is torne in * pieces, and
I saw him not since.

Chap. 37. 33.

29 Now ye take this also away from me:
if death take him, then [g] shall yee bring my
gray head in sorow to the graue.

g Ye shal cause me to die for sorow.

30 Now therefore, when I come to thy
seruant my father, and the child be not with
vs, (seeing that his ‡ life dependeth on the
childs life)

‡ Ebr. his soule is bound to his soule.

31 Then when he shall see that the childe
is not come, he will die: so shall thy seruants
bring the gray head of thy seruant our father
with sorow to the graue.
32 Doubtlesse thy seruant became suretie
for the childe to my father, and said, * If I
bring him not vnto thee againe, then I will
beare the blame vnto my father for euer.

Chap. 43. 9.

33 Now therefore, I pray thee, let mee thy
seruant bide for the child, as a seruant to my
lord, & let the child goe vp with his brethren.
34 For [h] how can I goe vp to my father,
if the child bee not with me, vnlesse I would
see the euill that shall come on my father?

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 Hee sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

4 Sun in Lent — Even Lesson

Then Ioseph coulde not refraine him-
selfe before all that stood by him, but
hee cryed, [a] Haue foorth euery man from
mee. And there taried not one with him,
while Ioseph vttered himselfe vnto his bre-
thren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens faule.

23 Janua 1 Lesson Evening

2 And he wept and cried, so that the E-
gyptians heard: the house of Pharaoh heard
also.
3 Then Ioseph said to his brethren, I
am Ioseph; doeth my father yet liue? But
his brethren could not answere him, for they
were astonished at his presence.
4 Againe, Ioseph said to his brethren,
Come neere, I pray you, to mee. And they
came neere. And hee said, I am * Ioseph
your brother, whom ye sold into Egypt.

Acts 7. 13.

5 Nowe therefore bee not [b] sad, neither
grieued with your selues, that ye sold me hi-
ther: * for God did send mee before you for
your preseruation.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and wounded for their sinnes.

Chap. 50. 20.

6 For nowe two yeeres of famine haue
beene through the land, and fiue yeeres are
behinde, wherein neither shall be earing nor
haruest.
7 Wherefore God sent me before you to
preserue your posteritie in this land, and to
saue you aliue by a great deliuerance.
8 Now then you sent not me hither, but
[c] God, who hath made mee a father vnto
Pharaoh, and lord of all his house, and ru-
ler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and go vp to my father, and
tell him, Thus saith thy sonne Ioseph, God
hath made mee lorde of all Egypt: come
downe to me, tarie not.
10 And thou shalt dwell in the lande of
Goshen, and shalt bee neere mee, thou and
thy children, and thy childrens children, and
thy sheepe, and thy beasts, and all that thou
hast.
11 Also I will nourish thee there (for yet
remaine fiue yeeres of famine) least thou pe-
rish through pouertie, thou and thy house-
hold, and all that thou hast.
12 And behold, your eyes doe see, and the
eyes of my brother Beniamin, that [d] my
mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine
honour in Egypt, and of all that yee haue
seene, and make haste, and bring my father
hither.
14 Then hee fell on his brother Benia-
mins necke, and wept, and Beniamin wept
on his necke.
15 Moreouer, hee kissed all his brethren,
and wept vpon them: and afterwarde his
brethren talked with him.
16 ¶ And the ‡ tidings came vnto Pha-
raohs house, so that they saide, Iosephs bre-
thren are come: and it pleased Pharaoh
well, and his seruants.

‡ Ebr. voyce.

17 Then Pharaoh saide vnto Ioseph,
Say to thy brethren, This doe ye, lade your
beastes, and depart, goe to the lande of Ca-
naan,
18 And take your father, and your house-
holds, and come to me, and I will giue you
the [e] best of the land of Egypt, and yee shall
eat of the [f] fat of the land.

e The most plentifull ground.

f The chiefest fruits and commodities.

19 And I command thee, Thus doe ye,
take you charets out of the lande of Egypt
for your children, and for your wiues, and
bring your father, and come.
20 Also ‡ regard not your stuffe: for the
best of the land of Egypt is yours.

‡ Ebr. let not your eye spare your vessels.

21 And the children of Israel did so: and
Ioseph gaue them charets according to the
commandement of Pharaoh: he gaue them
vitaile also for the iourney.
22 He gaue them all, none except, change
of rayment: but vnto Beniamin hee gaue

three

Genesis

three hundreth pieces of siluer, and fiue suits
of raiment.
23 And vnto his father ‖ likewise hee sent
ten hee asses laden with the best things of
Egypt, and ten she asses laden with wheate,
and bread and meate for his father by the
way.
24 So sent hee his brethren away, and
they departed: and he said vnto them, g Fall
not out by the way.
25 ¶ Then they went vp from Egypt,
and came into the land of Canaan vnto
Iaakob their father,
26 And told him, saying, Ioseph is yet a-
liue, and hee also is gouernour ouer all the
land of Egypt, and Iaakobs heart h failed:
for he beleeued them not.
27 And they tolde him all the words of
Ioseph, which hee had said vnto them: but
when he saw the charets, which Ioseph had
sent to carie him, then the spirit of Iaakob
their father reuiued.
28 And Israel said, I haue enough: Io-
seph my sonne is yet aliue: I will goe and see
him yet I die.

‖ *Or, he sent as much, to wit, siluer, as verse 22. and ten asses.*

g Seeing he had remitted the fault done towards him, he would not that they should accuse one another

h As one betweene hope and feare.

24 January 1 Lesson Morning

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when hee went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all
that hee had, and came to Beer-sheba,
and a offered sacrifice vnto the God of his fa-
ther Izhak.
2 And God spake vnto Israel in a visi-
on by night, saying, Iaakob, Iaakob. Who
answered, I am here.
3 Then hee said, I am God, the God of
thy father, feare not to goe downe into E-
gypt: for I will there make of thee a great
nation.
4 I will b goe downe with thee into E-
gypt: and I will c bring thee vp againe,
and Ioseph shall d put his hand vpon thine
eyes.
5 Then Iaakob rose vp from Beer-she-
ba: and the sonnes of Israel caried Iaakob
their father, and their children, and their
wiues in the charets, which Pharaoh had
sent to carie him.
6 And they tooke their cattell, and their
goods, which they had gotten in the land of
Canaan, and came into Egypt, both * Iaa-
kob and all his seede with him,
7 His sonnes and his sonnes sonnes
with him, his daughters and his sonnes
daughters, and all his seede brought he with
him into Egypt.
8 ¶ And these are the names of the chil-
dren of Israel, which came into Egypt, euen
Iaakob and his sonnes: * Reuben, Iaakobs
first borne.
9 And the sonnes of Reuben: Hanoch,
and Phallu, and Hezron, and Carmi.
10 ¶ And the sonnes of * Simeon: Ie-
muel, and Iamin, and Ohad, and Iachin,
and Zohar, and Shaul the sonne of a Ca-
naanitish woman.
11 ¶ Also the sonnes of * Leui. Gershon,
Kohath, and Merari.
12 ¶ Also the sonnes of * Iudah: Er and

a Whereby he both signified that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessity droue him.

b Conducting thee by my power.

c In thy posteritie.

d Shall shut thine eyes when thou diest: which appertained to him that was most deare, or chiefe of the kinred.

Iosh.24.4. psal. 105.23 isa.52.4

Exod.1.2. and 6.14. numb.26.5. 1.chro.5.1.

Exod.6.15. 1.chro.4.24.

1.Chro.6.1.

1.Chro 2.3. & 4.21. chap 38.3.

Iacob comforted by God

Onan, and Shelah, and Pharez, and Ze-
rah: (but Er and Onan died in the land of
Canaan.) And the sonnes of Pharez were
Hezron and Hamul.
13 ¶ Also the sonnes of * Issachar: Tola,
and Phuah, and Iob, and Shimron.
14 ¶ Also the sonnes of Zebulun: Sered,
and Elon, and Iahleel.
15 These be the sonnes of Leah, which she
bare vnto Iaakob in Padan Aram, with
his daughter Dinah. All the ‖ soules of his
sonnes, and his daughters, were thirtie and
three.
16 ¶ Also the sonnes of Gad: Ziphion
and Haggi, Shuni, and Ezbon, Eri, and
Arodi, and Areli.
17 ¶ Also the sonnes of * Asher: Iim-
nah, and Ishuah, and Isui, and Beriah, and
Serah their sister. And the sonnes of Beri-
ah: Heber, and Malchiel.
18 These are the children of Zilpah,
whom Laban gaue to Leah his daughter:
and these shee bare vnto Iaakob, euen six-
teene soules.
19 The sonnes of Rahel Iaakobs wife,
were Ioseph and Beniamin.
20 ¶ And vnto Ioseph in the land of E-
gypt were borne Manasseh, and Ephraim,
which * Asenath the daughter of Poti-phe-
rah prince of On bare vnto him.
21 ¶ Also the * sonnes of Beniamin:
Belah, and Becher, and Ashbel, Gerah, and
Naaman, Ehi, and Rosh, Muppim, and
Huppim, and Ard.
22 These are the sonnes of Rahel, which
were borne vnto Iaakob, fourteene soules in
all.
23 ¶ Also the sonnes of Dan: Hushim.
24 ¶ Also the sonnes of Naphtali: Iah-
zeel, and Guni, and Iezer, and Shillem.
25 These are the sonnes of Bilhah,
which Laban gaue vnto Rahel his daugh-
ter, and she bare these to Iaakob, in all, se-
uen soules.
26 All the * soules, that came with Iaa-
kob into Egypt, which came out of his
† loynes (beside Iaakobs sonnes wiues)
were in the whole, threescore and sixe soules.
27 Also the sonnes of Ioseph which were
born him in Egypt, were two soules: so that
all the soules of the house of Iaakob, which
came into Egypt, are seuentie.
28 ¶ Then hee sent Iudah before him
vnto Ioseph, to ‖ direct his way vnto Go-
shen, and they came into the lande of Go-
shen.
29 Then Ioseph † made ready his cha-
ret, and went vp to Goshen, to meete Israel
his father, and presented himselfe vnto him,
and fell on his necke, and wept vpon his
necke a † good while.
30 And Israel sayd vnto Ioseph, Now
let me die, since I haue seene thy face, and
that thou art yet aliue.
31 Then Ioseph sayd to his brethren, and
to his fathers house, I will go vp and shewe
Pharaoh, and tell him, My brethren, and
my fathers house, which were in the land of
Canaan, are come vnto me,
32 And the men are e sheepheards, and
because they are sheepheards, they haue

1.Chro.7.1.

‖ *Or, persons.*

1.Chro.7.30.

Chap.41.50.

1.Chro.7.6. and 8.1.

Deut.10.22.

† *Ebr. thigh.*

‖ *Or, to prepare him a place.*

† *Ebr. bound his charet.*

† *Ebr. yet, or still.*

e He was not ashamed of his father, and kinred, though they were of base condition.

Iosephs 5 Brethren

brought their sheepe and their cattel,and all
that they haue.
33 And if Pharaoh call you,and aske you
what is your trade?
34 Then ye shall say, Thy seruants are
men occupied about cattell, from our child-
hood euen vnto this time, both wee and our
fathers: that yee may dwell in the lande of
Goshen: for euery sheepekeeper is an ‡abo-
mination vnto the Egyptians.

‡ God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

Genesis 24 Janua 1 Lesson Evening

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

Then came Ioseph and tolde Pharaoh,
and sayd, My father, and my brethren,
and their sheepe, and their cattell, and all
that they haue, are come out of the lande of
Canaan, and beholde, they are in the lande
of Goshen.
2 And Ioseph tooke part of his brethren,
euen ᵃ fiue men, and presented them vnto
Pharaoh.
3 Then Pharaoh said vnto his brethren,
What is your trade? And they answered
Pharaoh, Thy seruants are shepheards,
both we and our fathers.
4 They sayd moreouer vnto Pharaoh,
For to soiourne in the land are we come: for
thy seruants haue no pasture for their sheep,
so sore is the famine in the land of Canaan.
Nowe therefore, wee pray thee, let thy ser-
uants dwell in the land of Goshen.
5 Then spake Pharaoh to Ioseph, say-
ing, Thy father and thy brethren are come
vnto thee.
6 The ᵇ land of Egypt is before thee:in
the best place of the lande make thy father
and thy brethren dwell: let them dwell in
the land of Goshen: and if thou knowest
that there be men of actiuitie among them,
make them rulers ouer my cattell.
7 Ioseph also brought Iaakob his fa-
ther,and set him before Pharaoh: and Iaa-
kob ‡ saluted Pharaoh.
8 Then Pharaoh sayde vnto Iaakob,
‡ How old art thou?
9 And Iaakob sayde vnto Pharaoh,
The whole time of my * pilgrimage is an
hundreth and thirty yeeres: fewe and euill
haue the dayes of my life bene, and I haue
not attained vnto the yeeres of the life of
my Fathers, in the dayes of their pilgrima-
ges.
10 And Iaakob ‡ tooke leaue of Pharao-
oh,and departed from the presence of Pha-
raoh.
11 ¶ And Ioseph placed his father, and
his brethren, and gaue them possession in
the lande of Egypt, in the best of the land,
euen in the lande of ᶜ Rameses, as Pharaoh
had commanded.
12 And Ioseph nourished his father,
and his brethren, and all his fathers house-
holde with bread, ᵈ euen to the yong chil-
dren.
13 ¶ Now there was no bread in all the

a That the king might be assured they were come, and see what maner of people they were.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

‡Ebr. blessed.

‡Ebr. How many dayes are the yeres of thy life? Heb.11.9,13.

‡Ebr. blessed.

c Which was a city in the countrey of Goshen, Exod.1.11.

d Some read, that he fed them as litle babes, because they could not prouide for themselues against that famine.

land: for the famine was exceeding sore: so
that the land of Egypt, and the land of Ca-
naan were ‡ famished by reason of the fa-
mine.
14 And Ioseph gathered all the money,
that was found in the land of Egypt, and
in the land of Canaan, for the corne which
they bought, and ᵉ Ioseph layd vp the mo-
ney in Pharaohs house.
15 So when money failed in the land of
Egypt,and in the land of Canaan, then all
the Egyptians came vnto Ioseph, and sayd,
Giue vs bread: for why should we die before
thee? for our money is spent.
16 Then said Ioseph, Bring your cattel,
and I will giue you for your cattell, if your
money be spent.
17 So they brought their cattell vnto
Ioseph, and Ioseph gaue them bread for
the horses, and for the flockes of sheepe, and
for the herds of cattell, and for the asses: so
he fedde them with bread for all their cattell
that yeere.
18 But when the yeere was ended, they
came vnto him the next yeere, and sayd vnto
him, We will not hide from my lord, that
since our money is spent, and my lord hath
the herds of the cattell, there is nothing left
in the sight of my lord, but our bodies and
our ground.
19 Why shall we perish in thy sight, both
wee, and our ᶠ land? buy vs and our land
for bread,and we and our land wil be bound
to Pharaoh: therefore giue vs seede, that
we may liue and not die, and that the land
go not to waste.
20 So Ioseph bought all the land of E-
gypt for Pharaoh: for the Egyptians solde
euery man his ground, because the famine
was sore vpon them: so the lande became
Pharaohs.
21 And he ᵍ remoued the people vnto the
cities, from one ‡ side of Egypt euen to the
other.
22 Onely the land of the Priests bought
he not: for the Priests had an ordinarie of
Pharaoh,and they did eate their ordinarie,
which Pharaoh gaue them: wherefore they
sold not their ground.
23 Then Ioseph sayd vnto the people,
Beholde, I haue bought you this day, and
your land for Pharaoh: loe, here is seede for
you: sow therefore the ground.
24 And of the increase yee shall giue the
fift part vnto Pharaoh, and foure partes
shall be yours for the seede of the fielde, and
for your meate, and for them of your house-
holds,and for your children to eate.
25 Then they answered, Thou hast saued
our liues: let vs find grace in the sight of
my lord, and wee will bee Pharaohs ser-
uants.
26 Then Ioseph made it a law ouer the
land of Egypt vnto this day, that Phara-
oh should haue the fift part, ʰ except the land
of the Priests onely, which was not Pha-
raohs.
27 ¶ And Israel dwelt in the land of E-
gypt, in the countrey of Goshen: and they
had their possessions therein, and grew and
multiplied exceedingly.

28 Moreouer,

Genesis

‡Ebr. brought to an extremity, or at their wits end.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnes.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberality.

‡Ebr. end of the border.

h Pharaoh in prouiding for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

Genesis

Chap.24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, reade 1.Chro. 29.10.

28 Moreouer, Iaakob liued in the land
of Egypt seuenteene yeres, so that the whole
age of Iaakob was an hundreth fortie and
seuen yeeres.
29 Now when the time drew neere that
Israel must die, he called his sonne Ioseph,
and sayd vnto him, If I haue now found
grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truly with mee: bury me not, I pray thee, in
Egypt,
30 But when I shall [i] sleepe with my fathers, thou shalt cary me out of Egypt, and
bury me in their buriall. And he answered,
I will doe as thou hast said.
31 Then he sayd, Sweare vnto me. And
he sware vnto him. And Israel [k] worshipped toward the beds head.

26 January 1 Lesson Morning

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

AGaine, after this, one sayd to Ioseph,
Loe, thy father is sicke: then he tooke
with him his [a] two sonnes, Manasseh and
Ephraim.
2 Also one tolde Iaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and
Israel tooke his strength vnto him, and sate
vpon the bed.
3 Then Iaakob said vnto Ioseph, God
‖Almighty appeared vnto mee at * Luz in
the land of Canaan, and blessed me.
4 And he said vnto me, Behold, I will
make thee fruitfull, and will multiply thee,
and will make a great number of people of
thee, and will giue this land vnto thy seede
after thee for an [b] euerlasting possession.
5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee
in the land of Egypt, before I came to thee
into Egypt, shall be mine, as Reuben and
Simeon are mine.
6 But thy linage which thou hast begotten after them, shall be thine: they shall be
called after the names of their brethren in
their inheritance.
7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe
a dayes iourney of ground to come to Ephrath: and I buried her there in the way
to Ephrath: the same is Beth-lehem.
8 Then Israel beheld Iosephs sonnes,
and said, Whose are these?
9 And Ioseph said vnto his father, They
are my sonnes, which [c] God hath giuen mee
here. Then he sayd, I pray thee bring them
to me, that I may blesse them.
10 (For the eyes of Israel were dimme
for age, so that he could not wel see) Then he
caused them to come to him, and hee kissed
them and imbraced them.
11 And Israel sayd vnto Ioseph, I had
not thought to haue seene thy face: yet loe,
God hath shewed me also thy seede.
12 And Ioseph tooke them away from
his knees, and did reuerence ‡ downe to the
ground.

a Ioseph more esteemeth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.

‖Or, all sufficient.

Chap.28.13.

b Which is true in the carnall Israel vnto the comming of Christ, and in the spirituall for euer.

Chap.41.50.

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

‡Ebr. his face to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels
left hand, and Manasseh in his left hand toward Israels right hand, so he brought them
vnto him.
14 But Israel stretched out his right
hand, and layde it on [d] Ephraims head,
which was the yonger, and his left hand
vpon Manassehs head (directing his hands
of purpose) for Manasseh was the elder.
15 ¶ * Also he blessed Ioseph, and sayd,
The God before whom my fathers Abraham and Izhak did walke, the God, which
hath fed me all my life long vnto this day,
blesse thee.
16 The [e] Angel, which hath deliuered me
from all euill, blesse the children, and let my
[f] name be named vpon them, and the name
of my fathers Abraham and Izhak, that
they may grow as fish into a multitude in
the mids of the earth.
17 But when Ioseph saw that his father
laid his right hand vpon the head of Ephraim, it [g] displeased him: and hee stayed his
fathers hand to remooue it from Ephraims
head to Manassehs head.
18 And Ioseph said vnto his father, Not
so, my father, for this is the eldest: put thy
right hand vpon his head.
19 But his father refused, and sayd, I
knowe well, my sonne, I know well: hee
shall be also a people, and he shall be great
likewise: but his yonger brother shall bee
greater then he, and his seede shall be full of
nations.
20 So he blessed them that day, and said,
In thee Israel shall blesse, and say, GOD
make thee as [h] Ephraim and as Manasseh.
And he set Ephraim before Manasseh.
21 Then Israel sayde vnto Ioseph, Behold, I die, and God shall be with you, and
bring you againe vnto the land of [i] your fathers.
22 Moreouer, I haue giuen vnto thee one
portion aboue thy brethren, which [k] I gate
out of the hand of the Amorite by my ‖ sword
and by my bow.

Jacob Blesseth His Sons

d Gods iudgement is oft times cōtrary to mans, and he preferreth that, which man despiseth.

Heb.11.21.

e This Angell must be vnderstood of Christ, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whome Gods graces should manifestly appeare.

i Which they had by faith in the promise.

k By my children whom God spared for my sake.

Chap.34.25.

26 January 1 Lesson Evening

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his sonnes, and said,
Gather your selues together, that I
may tell you what shall come to you in the
[a] last dayes.
2 Gather your selues together, and heare,
ye sonnes of Iaakob, and hearken vnto Israel your father.
3 * Reuben mine eldest sonne, thou art
my [b] might, & the beginning of my strength,
[c] the excellencie of dignity, and the excellencie of power:
4 Thou wast light as water: thou shalt
not be excellent, because thou * wentest vp to
thy fathers bed: ‖ then diddest thou defile
my bed, thy dignitie is gone.
5 ¶ Simeon and Leui, brethren in euill,
the ‖ instruments of cruelty are in their habitations.
6 Into their secret let not my soule come:
my

a Whē God shall bring you out of Egypt: And because ÿ he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birth-right by thine offence.

Chap.35.22.
1.chron.5.1.

‖Or, ceased to be my bed.

‖Or, their swords were instruments of violence.

UMI

d Or, tongue: meaning, that he neither cōsented to them in word nor thought.
e The Shechemites, Chap. 34.26.
f For Leui had no part, and Simeon was vnder Iudah, Iof. 19.1. till God gaue them the place of the Amalekites, 1. Chron. 4.43.
g As was verified in Dauid and Christ.
h His enemies shal so feare him.
‖Or, kingdome.
i Which is Christ the Messias, the giuer of all prosperitie: who shall call the Gentiles to saluation.
k A countrey most aboundant with vines and pastures is promised him.
‡Ebr. an asse of great bones.
l His force shall be great, but he shall want courage to resist his enemies.
m Shall haue the honour of a tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posteritie should fall into, he brasteth out in prayer to God, to remedie it.
p He shal abound in corne and pleasant fruits.
q Ouercomming more by faire wordes then by force.
‡Ebr. a sonne of encrease.
‡Ebr. daughters.
r As his brethren, when they were his enemies, Potiphar and others.
s That is, God.
t In as much as hee was more neere to the accomplishment of the promise, and it had bene more often confirmed.

my [d] glory, bee not thou ioyned with their
assembly: for in their wrath they slew [e] a
man, & in their selfe will they digged downe
a wall.
7 Cursed be their wrath, for it was fierce,
and their rage, for it was cruell: I will [f] diuide them in Iaakob, and scatter them in
Israel.
8 ¶ Thou Iudah, thy brethren shal praise
thee: thine hand shalbe in the necke of thine
enemies: thy fathers sonnes shall [g] bow
downe vnto thee.
9 Iudah, as a lyons whelpe shalt thou
come vp from the spoyle, my sonne. He shall
lie downe and couch as a Lyon, and as a Lyonesse: [h] Who shall stirre him vp?
10 The ‖scepter shall not depart from
Iudah, nor a lawgiuer from betweene his
feete, vntill [i] Shiloh come, and the people
shalbe gathered vnto him.
11 He shall binde his asse foale vnto the
[k] vine, and his asses colt vnto the best vine:
he shall wash his garment in wine, and his
cloke in the blood of grapes.
12 His eyes shalbe red with wine, and his
teeth white with milke.
13 ¶ Zebulun shall dwell by the sea side,
and he shalbe an hauen for shippes: and his
border shalbe vnto Zidon.
14 ¶ Issachar shalbe ‡ [l] a strong asse, couching downe betweene two burdens.
15 And he shall see that rest is good, and
that the land is pleasant, and he shall bowe
his shoulder to beare, and shalbe subiect vnto tribute.
16 ¶ Dan [m] shall iudge his people as one
of the tribes of Israel.
17 Dan shall be a [n] Serpent by the way,
an adder by the path, biting the horse heeles,
so that his rider shall fall backward.
18 [o] O Lord, I haue waited for thy saluation.
19 ¶ Gad, an hoste of men shall ouercome
him, but he shall ouercome at the last.
20 ¶ Concerning Asher, his [p] bread shall
be fat, and he shall giue pleasures for a king.
21 ¶ Naphtali shalbe a hinde let goe, giuing [q] goodly words.
22 ¶ Ioseph shall be ‡ a fruitfull bough,
euen a fruitfull bough by the Well side: the
‡ small boughes shall runne vpon the wall.
23 [r] And the archers grieued him, and
shot against him, and hated him.
24 But his bow abode strong, and the
handes of his armes were strengthened, by
the hands of the mighty God of Iaakob, of
whom was the feeder appointed by the [s] stone
of Israel,
25 Euen by the God of thy father, who
shall helpe thee, and by the Almightie, who
shal blesse thee with heauenly blessings from
aboue, with blessings of the deepe, that lieth
beneath, with blessings of the breasts, and of
the wombe.
26 The blessings of thy father shall bee
[t] stronger then the blessings of mine elders:
vnto the ende of the hilles of the world they
shall bee on the head of Ioseph, and on the
top of the head of him that was [u] separate
from his brethren.
27 ¶ Beniamin shall rauine as a wolfe:
in the morning hee shall deuoure the praye,
and at night he shall diuide the spoyle.
28 ¶ All these are the twelue tribes of
Israel, and thus their father spake vnto
them, and blessed them: euery one of them
blessed he with a seuerall blessing.
29 And he charged them, and sayd vnto
them, I am ready to bee gathered vnto my
people: * bury mee with my fathers in the
caue that is in the fielde of Ephron the Hittite,
30 In the caue that is in the fielde of
Machpelah besides Mamre in the land of
Canaan: which caue Abraham bought with
the field of Ephron the Hittite for a possession to burie in.
31 There they buried Abraham and
Sarah his wife: there they buried Izhak
and Rebekah his wife: and there I buried
Leah.
32 The purchase of the fielde, and the
caue that is therein, was bought of the children of Heth.
33 Thus Iaakob made an ende of giuing
charge to his sonnes, and [x] plucked vp his
feete into the bed, and gaue vp the ghost,
and was gathered to his people.

u Either in dignitie, or when he was solde from his brethren.
Chap. 47.30.
x Whereby is signified how quietly he died.

27 Janua
1 Lesson
Morn

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 Hee seeth his childrens children. 25 He dieth.

Then Ioseph fell vpon his fathers face,
and wept vpon him, and kissed him.
2 And Ioseph commanded his seruants
the [a] Physicians, to embalme his father,
and the Physicians embalmed Israel.
3 So fortie dayes were accomplished,
(for so long did the dayes of them that were
embalmed last) and the Egyptians bewayled him [b] seuen dayes.
4 And when the dayes of his mourning
were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour
in your eyes, speake, I pray you, in the eares
of Pharaoh, and say,
5 My father made me * sweare, saying,
Loe, I die, bury mee in my graue, which I
haue made me in the land of Canaan: now
therefore let me goe, I pray thee, and bury
my father, and I will come againe.
6 Then Pharaoh said, Goe vp and bury
thy father, [c] as he made thee to sweare.
7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of
Pharaoh, both the Elders of his house, and
all the Elders of the land of Egypt.
8 Likewise all the house of Ioseph, and
his brethren and his fathers house: onely
their children and their sheepe, and their
cattell left they in the land of Goshen.
9 And there went vp with him, both charets and horsemen: and they were an exceeding great company.
10 And they came to ‖ Goren Atad, which
is beyond Iorden, and there they made a
great and exceeding sore lamentation: and
he mourned for his father seuen dayes.

a He meaneth them that embalmed the dead and buried them.
b They were more excessiue in lamenting then the faithfull.
Chap. 47.29.
c The very infidels would haue othes performed.
‖Or, the corne floore of Atad.

11 And

11 And when the Canaanites the inha-
bitants of the lande sawe the mourning in
Goren Atad, they sayd, This is a great
mourning unto the Egyptians: wherefore
the name thereof was called ‖ Abel-Mizra-
im, which is beyond Iorden.

‖ Or, the lementation of the Egyptians.

12 So his sonnes did unto him, accor-
ding as he had commanded them.
13 * For his sonnes caried him into the
land of Canaan, and buried him in the caue
of the field of Machpelah, which caue * A-
braham bought with the field, to be ‖ a place
to burie in, of Ephron the Hittite besides
Mamre.

Acts 7.16.
Chap. 23. 16.
‖ Or, a possession.

14 ¶ Then Ioseph returned into Egypt,
hee and his brethren, and all that went up
with him to burie his father, after that hee
had buried his father.
15 And when Iosephs brethren saw that
their father was dead, they sayd, [d] It may
bee that Ioseph will hate us, and will pay
us againe all the euill, which wee did unto
him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent unto Ioseph, say-
ing, Thy father commaunded before his
death, saying,
17 Thus shall ye say unto Ioseph, For-
giue now, I pray thee, the trespasse of thy
brethren, and their sinne: for they rewarded
thee euill. And now, wee pray thee, forgiue
the trespasse of the seruants of thy fathers
[e] God. And Ioseph wept, when ‖ they
spake unto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.
‖ Or, the messengers.

18 Also his brethren came unto him, and
fell downe before his face, and said, Behold,
we be thy seruants.
19 To whom Ioseph said, * Feare not:
for ‖ am not I under [f] God?
20 When ye thought euill against mee,
God disposed it to good, that he might bring
to passe, as it is this day, and saue much peo-
ple aliue.
21 Feare not now therefore, I will nou-
rish you, and your children: and he comfor-
ted them, and spake ‡ kindly unto them.

Chap. 45. 5.
‖ Or, am I in Gods stead? meaning, to take vengeance.
f Who by the good successe seemeth to remit it, and therfore it ought not to be reuenged by me.
‡ Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and
his fathers house: and Ioseph liued an
[g] hundreth and ten yeere.
23 * And Ioseph saw Ephraims children,
euen unto the third generation: also the
sonnes of Machir the sonne of Manasseh
were brought up on Iosephs knees.
24 And Ioseph sayde unto his brethren,
* I am ready to die, and God will surely vi-
site you, and bring you out of this land, unto
the land which hee sware unto Abraham,
unto Izhak, and unto Iaakob.
25 And Ioseph tooke an othe of the chil-
dren of Israel, saying, * [h] God will surely vi-
site you, and ye shall cary my bones hence.
26 So Ioseph died when hee was an
hundreth and tenne yeere olde: and they
embalmed him and put him in a chest in
Egypt.

g Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.
Num. 32. 39.
Heb. 11. 22.
Exod. 13. 19.
h He speaketh this by the spirit of prophecie, exhorting his brethren to haue ful trust in Gods promise for their deliuerance.

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The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuenty persons grew to an infinite number, so that the king and the countrey grudged and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise, Gen. 15. 14 had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passeouer to be a signe & memorial of the same, yet they fell to distrust, & tempted God with sundry murmurings & grudgings against him & his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them and gaue them his Word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuil policie: to the intent that they should not serue God after their own inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

27 Ianua
1 Lesson
Euening

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Gen. 46. 8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14

NOw * [a] these are the names of
the children of Israel, which
came into Egypt (euery man
and his houshold came thi-
ther with Iaakob)
2 Reuben, Simeon, Leui,
and Iudah,
3 Issachar, Zebulun and Beniamin,
4 Dan, and Naphtali, Gad, and A-
sher.
5 So al the ‖ soules, that came out of the
loynes of Iaakob, were * seuentie soules:
Ioseph was in Egypt already.
6 Now Ioseph died & all his brethren,
and that whole generation.
7 ¶ And the * children of Israel ‖ brought
foorth fruite, and increased in aboun-
dance, and were multiplied, and were
exceeding

‖ Or, persons.
Gen. 46. 27.
deut. 10. 22.
Acts 7. 17.
‖ Or, did grow.

exceeding mighty, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and d || get them out of the land.

11 Therefore did they set taske-makers ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the || treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, ‡ which they laid vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commaunded the midwiues of the Ebrew women, (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And said, * When ye doe the office of a midwife to the women of the Ebrewes, and see them on their || stooles, if it bee a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commaunded them, but preserued aliue the men children.

18 Then the King of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew g women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mighty.

21 And because the midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child that is borne, i cast yee into the riuer, but reserue euery maid child aliue.

CHAP. II.

1 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter & kept. 11 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

1 Then there went a a man of the house of Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reedes, and daubed it with slime & with pitch, and b laid the child therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, & her maidens walked by the riuer side: and when she saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then shee opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then sayd his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Goe. So the maide went and called the c childes mother.

9 To whom Pharaohs daughter sayd, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, sayd shee, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, he went foorth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrew, one of his brethren.

12 And he looked ‡ round about, & when he sawe no man, he e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and beholde, two Ebrewes stroue: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And hee answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses f feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the || Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their || father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drew vs water ynough, and watered the sheepe.

20 Then hee sayd vnto his daughters, And where is hee? why haue ye so left the man? g call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

22 And

b He meaneth the countrey of Goshen.

c He considered not how God had preserued Egypt for Iosephs sake.

The task masters

d Into Canaan, and so we shall lose our commoditie.

|| Or, goe vp out of the land.

|| Or, corne and prouision.

e The more that God blesseth his, the more doeth the wicked enuie them.

‡ Ebr. wherewith they serued themselues of them by crueltie.

f These seeme to haue bene the chiefe of the rest.

Wisd. 18.5.

|| Or, seats whereupon they sate in trauell.

g Their disobedience herein was lawfull, but their dissembling euil.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

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a This Leuite was called Amram, who maried Iochabed, Chap. 6.20. Numb. 26.59. 1. chron. 23.13. acts 7.20. heb. 11.23.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that, which God hath determined shall come to passe.

d That is, was fortie yeere old, Act. 7.23.

‡ Eb. thus & thus.

e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

|| Or, prince.

‡ Ebr. saued them.

|| Or, grandfather.

g Wherin he declared a thankful mind, which would recompense the benefit done vnto his.

28 Janu 1 Lesson Morn

Chap. 18. 3.

h God humbleth his by afflictions that they should crie vnto him, & receiue the fruit of his promise.

i He iudged their cause or acknowledged them to be his.

22 And shee bare a sonne, * whose name
he called Gershom: for he sayd, I haue bene
a stranger in a strange land.
23 ¶ Then in processe of time, the King
of Egypt died, and the children of Israel
sighed for the bondage and h cried: and their
crie for the bondage came vp vnto God.
24 Then God heard their mone, & God
remembred his couenant with Abraham, Izhak, and Iaakob.
25 So God looked vpon the children of
Israel, and God i had respect vnto them.

28 Janu

CHAP. III.

1 Lesson euen

5 Sun in Lent Morn 1 Lesson

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

‖Or, farre within the desert.

a It was so called after the Lawe was giuen.

b Called also Sinai.

Acts 7.30.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4.7. iosh. 5.15.

f Because of my presence.

Math. 22.32. acts 7.32.

g For sinne causeth man to feare Gods iustice.

h Whose cruelty was intolerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weaknesse.

m Neither feare thine owne weakenes, nor Pharaohs tyrannie.

When Moses kept the sheepe of Iethro
his father in lawe, Priest of Midian, and droue the flocke to the ‖ backside
of the desert, and came to the a mountaine of
God, b Horeb.
2 Then the Angel of the Lord appeared
vnto him in * a flame of fire, out of the mids
of a c bush: and he looked, and beholde, the
bush burned with fire, and the bush was not
consumed.
3 Therefore Moses sayd, I will turne aside now, and see this great sight, why the
bush burneth not.
4 And when d the Lord saw that he turned aside to see, God called vnto him out of
the middes of the bush, and sayd, Moses,
Moses. And he answered, I am here.
5 Then he sayd, Come not hither, e put
thy shooes off thy feete: for the place whereon thou standest is f holy ground.
6 Moreouer hee sayd, * I am the God of
thy father, the God of Abraham, the God of
Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraid to looke
vpon God.
7 ¶ Then the Lord sayd, I haue surely
seene the trouble of my people, which are in
Egypt, and haue heard their crie, because of
their h taskemasters: for I know their sorrowes.
8 Therefore I am come downe to deliuer them out of the hand of the Egyptians,
and to bring them out of that land into a
good land & a large, into a land that i floweth with milke and honie, euen into the place
of the Canaanites, and the Hittites, and the
Amorites, and the Perizzites, and the Hiuites, and the Iebusites.
9 k And now loe, the crie of the children
of Israel is come vnto mee, and I haue also
seene the oppression, wherewith the Egyptians oppresse them.
10 Come now therefore, and I will send
thee vnto Pharaoh, that thou mayest bring
my people the children of Israel out of Egypt.
11 ¶ But Moses sayd vnto God, Who
am l I, that I should go vnto Pharaoh, and
that I should bring the children of Israel
out of Egypt?
12 And he answered, m Certainely I will
be with thee: and this shall be a token vnto
thee, that I haue sent thee, After that thou
hast brought the people out of Egypt, ye shal
serue God vpon this mountaine.
13 Then Moses sayd vnto God, Behold,
when I shall come vnto the children of Israel, and shall say vnto them, The God of your
fathers hath sent mee vnto you: if they say
vnto me, What is his Name? what shall I
say vnto them?
14 And God answered Moses, I n AM
THAT I AM. Also hee sayd, Thus shalt
thou say vnto the children of Israel, I AM
hath sent me vnto you.
15 And God spake further vnto Moses,
Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the
God of Abraham, the God of Izhak, and
the God of Iaakob hath sent mee vnto you;
this is my Name for euer, and this is my
memoriall vnto all ages.
16 Goe and gather the Elders of Israel
together, and thou shalt say vnto them, The
Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and sayde, ‡ I haue surely remembred you, and that which is done to you in
Egypt.
17 Therefore I did say, I will bring you
out of the affliction of Egypt vnto the land
of the Canaanites, and the Hittites, and the
Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that
floweth with milke and honie.
18 Then shall they obey thy voyce, and
thou and the Elders of Israel shall goe vnto
the King of Egypt, and say vnto him, The
Lord God of the Ebrewes hath ‖ met with
vs: we pray thee nowe therefore, let vs goe
three dayes iourney in the wildernesse, that
we may o sacrifice vnto the Lord our God.
19 ¶ But I knowe that the king of Egypt will not let you goe, but by strong
hand.
20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders,
which I will do in the middes thereof: and
after that shall he let you goe.
21 And I will make this people to be fauoured of the Egyptians: so that when yee
goe yee shall not goe emptie.
22 p * For euery woman shall aske of her
neighbour, and of her ‖ that soiourneth in
her house, iewels of siluer, and iewels of
golde and raiment, and ye shall put them on
your sonnes, and on your daughters, and
shall spoile the Egyptians.

The name of God

n The God which haue euer been, am, and shalbe: the God Almighty, by whom all things haue their being, and the God of mercie, mindfull of my promise, Reuel. 1.4.

‡ *Ebr. in visiting haue visited.*

‖ *Or, appeared vnto vs.*

o Because Egypt was ful of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally though at Gods commandement they did it iustly, receiuing some recompense of their labours.

Chap. 11.2. and 12.35.

‖ *Or, in whose house shee soiourneth.*

CHAP. IIII.

29 January 1 Lesson Morn

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

a God beareth with Moses doubting, because he was not altogether without faith.

Then Moses answered, and sayde, a But
loe they will not beleeue mee, nor hearken vnto my voice: for they will say, The
Lord hath not appeared vnto thee.
2 And the Lord sayd vnto him, What
is that in thine hand? And hee answered, A
rodde.

3 Then

3 Then said hee, Cast it on the ground.
So he cast it on the ground, and it was tur-
ned into a serpent: and Moses fled from it.
4 Againe, the Lorde sayde vnto Moses,
Put foorth thine hand, and take it by the
taile. Then he put forth his hand and caught
it, and it was turned into a rodde in his
hand.
5 Doe this, [b] that they may beleeue, that
the Lord God of their fathers, the God of
Abraham, the God of Izhak, and the God
of Iaakob hath appeared vnto thee.
6 ¶ And the Lorde sayde furthermore
vnto him, Thrust nowe thine hand into
thy bosome. And hee thrust his hand into
his bosome, and when hee tooke it out a-
gaine, beholde, his hand was ‖ leprous as
snowe.
7 Moreouer he sayd, Put thine hand in-
to thy bosome againe. So hee put his hand
into his bosome againe, and pluckt it out of
his bosome, and behold, it was turned again
as his other flesh.
8 So shall it bee, if they will not beleeue
thee, neither obey ‖ the voice of the first signe,
yet shall they beleeue for the voice of the se-
cond signe.
9 But if they will not yet beleeue these
two signes, neither obey vnto thy voyce,
then shalt thou take of the [c] water of the ri-
uer, and powre it vpon the drie land: so the
water which thou shalt take out of the ri-
uer, shall bee turned to blood vpon the drie
land.
10 ¶ But Moses sayd vnto the Lord, Oh
my Lord, I am not eloquent, ‡ neither at a-
ny time haue been, nor yet since thou hast spo-
ken vnto thy seruant: but I am ‡ slowe of
speech, and slow of tongue.
11 Then the Lord sayd vnto him, Who
hath giuen the mouth to man? or who hath
made the dumbe, or the deafe, or him that
seeth, or the blinde? haue not I the Lord?
12 Therefore goe now, and * I will bee
with thy mouth, and will teach thee what
thou shalt say.
13 But he said, Oh my Lord, send, I pray
thee, by the ‖ hand of him, whom thou [d] shoul-
dest send.
14 Then the Lord was [e] very angry with
Moses, and said, Doe not I know Aaron
thy brother the Leuite, that he himselfe shall
speake? for loe, hee commeth also foorth to
meete thee, and when he seeth thee, hee will
be glad in his heart.
15 Therefore thou shalt speake vnto him,
and [f] put the words in his mouth, and I
will be with thy mouth, and with his mouth,
and will teach you what ye ought to doe.
16 And he shall bee thy spokesman vnto
the people: and hee shall be, euen he shall bee
as thy mouth, and thou shalt bee to him as
* [g] God.
17 Moreouer thou shalt take this rodde
in thine hand, wherewith thou shalt doe mi-
racles.
18 ¶ Therefore Moses went and retur-
ned to Iethro his father in law, and sayd vn-
to him, I pray thee let me goe, and returne
to my ‖ brethren, which are in Egypt, and
see whether they be yet aliue. Then Iethro
said to Moses, Goe in peace.
19 (For the Lord had sayd vnto Moses
in Midian, Goe, returne to Egypt: for they
are all dead which ‡ went about to kill thee)
20 Then Moses tooke his wife, and his
sonnes, and ‡ put them on an asse; and re-
turned toward the lande of Egypt, and
Moses tooke the [h] rodde of GOD in his
hand.
21 And the Lord said vnto Moses, When
thou art entred and come into Egypt a-
gaine, see that thou doe all the wonders be-
fore Pharaoh, which I haue put in thine
hand: but I will [i] harden his heart, and hee
shall not let the people goe.
22 Then thou shalt say to Pharaoh,
Thus saith the Lord, Israel is my sonne, euen
my [k] first borne.
23 Wherefore I say to thee, Let my sonne
goe, that he may serue me: if thou refuse to
let him goe, beholde, I will slay thy sonne,
euen thy first borne.
24 ¶ And as hee was by the way in the
Inne, the Lord met him, and [l] would haue
killed him.
25 Then Zipporah tooke a sharpe knife,
and [m] cut away the foreskinne of her sonne,
and cast it at his feete, and said, Thou art in
deed a bloody husband vnto me.
26 So ‖ he departed from him. Then she
sayd, O bloody husband (because of the cir-
cumcision.)
27 ¶ Then the Lord said vnto Aaron, Go
meet Moses in the wildernes. And he went
and met him in the ‖ mount of God, and
kissed him.
28 Then Moses told Aaron all the words
of the Lord, who had sent him, and all the
signes wherewith he had charged him.
29 ¶ So went Moses and Aaron, and
gathered all the Elders of the children of
Israel.
30 And Aaron told all the words, which
the Lord had spoken vnto Moses, and he did
the miracles in the sight of the people.
31 And the [n] people beleeued, and when
they heard that the Lord had visited the
children of Israel, and had looked vpon
their tribulation, they bowed downe, and
worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel to depart, but oppresseth them more and more. 20 They crie out vpon Moses and Aaron therefore, and Moses complaineth to God.

1 Then afterward Moses and Aaron went
and sayd to [a] Pharaoh, Thus sayth the
Lord God of Israel, Let my people goe, that
they may [b] celebrate a feast vnto mee in the
wildernesse.
2 And Pharaoh sayd, Who is the Lord,
that I should heare his voyce, and let Israel
goe? I know not the Lord, neither will I let
Israel goe.
3 And they sayd, ‖ Wee worship the God
of the Ebrewes: we pray thee, let vs go three
daies iourney in the desert, and sacrifice vnto
the Lord our God, lest ‡ hee bring vpon vs
the pestilence or sworde.

4 Then

---

b This power to workes miracles was to confirme his doctrine, and to assure him of his vocation.

‖ *Or, white as snow.*

‖ *Or, the wordes confirmed by the first signe.*

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

‡ *Eb. from yesterday, and yer yesterday.*

‡ *Ebr. heauie of mouth.*

Matth. 10.19. and 12.22.

‖ *Or. ministery.*

d That is, of the Messias: or some other, that is more meete then I.

e Though wee prouoke God iustly to anger, yet will he neuer reiect his.

f Thou shalt instruct him what to say.

Chap 7.1.

g Meaning, as a wise counseller, and full of Gods Spirit.

‖ *Or, kinsfolke and linage.*

‡ *Ebr. sought thy soule.*

‡ *Eb. caused them to ride.*

h Whereby hee wrought the miracles.

i By retaining my spirit, and deliuering him vnto Satan to encrease his malice.

k Meaning most deare vnto him.

l God punished him with sicknes for neglecting his sacrament.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

‖ *Or, the Angel.*

‖ *Or, Horeb.*

n So that Moses had now experience of Gods promise, that he should haue good successe.

a Faith ouercommeth feare, and maketh men bold in their vocation.

b And offer sacrifice.

‖ *Or, God hath met vs.*

‡ *Ebr lest he meete vs with pestilẽce.*

Exodus

4 Then said the King of Egypt vnto
them, Moses and Aaron, why cause yee the
people to cease from their workes? get you
to your burdens.
5 Pharaoh said furthermore, Behold,
much people is now in the land, and ye [c] make
them leaue their burdens.
6 Therefore Pharaoh gaue commande-
ment the same day vnto the taske masters of
the people, and to their [d] officers, saying,
7 Yee shall giue the people no more
straw, to make bricke (‡ as in time past) but
let them goe and gather them strawe them-
selues.
8 Notwithstanding lay vpon them the
number of bricke, which they made in time
past, diminish nothing thereof: for they bee
idle, therefore they crie, saying, Let vs go to
offer sacrifice vnto our God.
9 * Lay more worke vpon the men, and
cause them to doe it, and let them not regard
[f] vaine words.
10 ¶ Then went the taske masters of the
people, and their officers out, and tolde the
people, saying, Thus saith Pharaoh, I will
giue you no more straw.
11 Goe your selues, get you strawe where
yee can finde it, yet shall nothing of your la-
bour be diminished.
12 Then were the people scattred abroad
thorowout all the land of Egypt, for to ga-
ther stubble in stead of straw.
13 And the taskemasters hasted them, say-
ing, Finish your dayes worke ‡ euery dayes
taske, as yee did when yee had straw.
14 And the officers of the children of Is-
rael, which Pharaohs taske masters had
set ouer them, were beaten, and demanded,
Wherefore haue yee not fulfilled your taske
in making bricke yesterday and to day, as in
times past?
15 ¶ Then the officers of the children of
Israel came, and cried vnto Pharaoh, say-
ing, Wherefore dealest thou thus with thy
seruants?
16 There is no strawe giuen to thy ser-
uants, and they say vnto vs, Make bricke:
and loe, thy seruaunts are beaten, and ‖ thy
people is blamed.
17 But he said, ‡ Yee are too much idle:
therefore ye say, Let vs goe to offer sacrifice
to the Lord.
18 Goe therefore now and worke: for
there shall no straw be giuen you, yet shal ye
deliuer the whole tale of bricke.
19 Then the officers of the children of
Israel ‖ saw themselues in an euill case, be-
cause it was said, Ye shall diminish nothing
of your bricke, nor of euery dayes taske.
20 ¶ And they met Moses and Aaron,
which stood in their way as they came out
from Pharaoh,
21 To whom they said, The Lord looke
vpon you and iudge; for yee haue made our
sauour to * stinke before Pharaoh and before
his seruants, in that yee haue [g] put a sword
in their hand to slay vs.
22 Wherefore Moses returned to the
Lord and said, Lord, why hast thou afflic-
ted this people? wherefore hast thou thus
sent me?
23 For since I came to Pharaoh to speake
in thy Name, he hath vexed this people, and
yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

Then the Lord said vnto Moses, Now
shalt thou see what I will doe vnto Pha-
raoh: for by a strong hand shall hee let them
goe, and ‡ euen be constrained to driue them
out of his land.
2 Moreouer, God spake vnto Moses,
and said vnto him, I am the Lord.
3 And I appeared vnto Abraham, to
Izhak, and to Iaakob by the name of ‖ Al-
mightie God: but by my name [a] Iehouah
was I not knowen vnto them.
4 Furthermore as I made my couenant
with them to giue them the land of Cana-
an, the land of their pilgrimage, wherein
they were strangers:
5 So I haue also heard the groning of
the children of Israel, whome the Egypti-
ans keepe in bondage, and haue remembred
my couenant.
6 Wherefore say thou vnto the children
of Israel, I am the Lord, and I will bring
you out from the burdens of the Egypti-
ans, and will deliuer you out of their bon-
dage, and will redeeme you in a stretched
out arme, and in great ‖ iudgements.
7 Also I will [b] take you for my people,
and will bee your God: then yee shall know
that I the Lord your God bring you out
from the burdens of the Egyptians.
8 And I will bring you into the land
which I ‡ sware that I would giue to Abra-
ham, to Izhak, and to Iaakob, and I will
giue it vnto you for a possession: I am the
Lord.
9 ¶ So Moses tolde the children of Is-
rael thus: but they hearkened [c] not vnto
Moses, for anguish of spirit and for cruell
bondage.
10 Then the Lord spake vnto Moses,
saying,
11 Goe speake to Pharaoh king of E-
gypt, that hee let the children of Israel goe
out of his land.
12 But Moses spake before the Lord, say-
ing, Behold, the children of Israel hearken
not vnto me, how then shall Pharaoh heare
me, which am of [d] vncircumcised lips?
13 Then the Lord spake vnto Moses and
vnto Aaron, and charged them to goe to the
children of Israel, and to Pharaoh king of
Egypt, to bring the children of Israel out of
the land of Egypt.
14 ¶ These bee the [e] heads of their fa-
thers houses: the * sonnes of Reuben the
first borne of Israel are Hanoch and Pallu,
Hezron and Carmi: these are the families
of Reuben.
15 * Also the sons of Simeon: Iemuel and
Iamin,

Margin notes (chap. 5):

c As though yee would rebell.

d Which were of the Israelites, and had charge to see them doe their worke.

‡ Ebr. yesterday and yer yesterday.

e The more cruelly that tyrants rage, the neerer is Gods helpe.

f Of Moses and Aaron.

‡ Ebr. the work of a day in his day.

‖ Or, thy people the Egyptians are in the fault.

‡ Ebr. Idle ye are idle.

‖ Or, looked sad on them, which said.

* Reade Gene. 34.30.

g It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duetie requireth.

Margin notes (chap. 6):

God renew his promise

King Chas Start 1 Less Morn Jo 14 ven-

27 Matteo 2o Lesson

‡ Ebr. in a strong hand.

30 January

‖ Or, all sufficient.

a Whereby he signifieth that he will performe in deed, that which hee promised to their fathers: for this Name declareth that hee is constant, and wil performe his promise.

‖ Or, plagues.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

‡ Ebr. lift vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

3029

e This genealogie sheweth of whom Moses and Aaron came.

Gene. 46.9. num. 26.5. 1. chron. 5.3

1. Chron. 4.24.

Rubens generation

Iamin, and Ohad, and Iachin, and Zoar,
and Shaul the sonne of a Canaanitish wo-
man: these are the families of Simeon.

Num.3.17. 1.chron.6.1. and.23.6.

16 ¶ *These also are the names of the
sonnes of Leui in their generations: Ger-
shon and Kohath, and Merari (and the
yeeres of the life of Leui were an hundred
f thirtie and seuen yeere.)

f For he was 43 yeere olde, when he came into Egypt, and there liued 94.

17 The sonnes of Gershon, were Libni
and Shimi by their families.

Num.26.57. 1.chron.6.1. and 23.6.

18 *And the sonnes of Kohath, Amram
and Izhar, and Hebron, and Uzziel, (and
Kohath liued an hundred thirtie and three
yeere.)
19 Also the sonnes of Merari were Ma-
hali and Mushi: these are the families of Le-
ui by their kinreds.

Chap.2.2. numb.26.59.

20 *And Amram tooke Iochebed his
g fathers sister to his wife, and she bare him
Aaron and Moses (and Amram liued an
hundred thirtie and seuen yeere.)

g Which kinde of marriage was after in the law forbidden, Leuit.18.12.

21 ¶ Also the sonnes of Izhar: h Korah,
and Nepheg, and Zichri.

h Moses and he were brothers children, whose rebellion was punished, Numb.16.1.

22 And the sonnes of Uzziel: Mishael,
and Elzaphan, and Sithri.
23 And Aaron tooke Elisheba daughter
of i Amminadab, sister of Nahashon to his
wife, which bare him Nadab and Abihu,
Eleazar and Ithamar.

i Who was a prince of Iudah, Num.2.3.

24 Also the sonnes of Korah: Assir, and
Elkanah, and Abiasaph: these are the fami-
lies of the Korhites.

Numb.25.11.

25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his wife,
which bare him *Phinehas: these are the
principall fathers of the Leuites thorowout
their families.
26 These are Aaron and Moses to whom
the Lord said, Bring the children of Israel
out of the land of Egypt, according to their
k armies.

k For their families were so great that they might be compared to armies.

27 These are that Moses and Aaron,
which spake to Pharaoh King of Egypt,
that they might bring the children of Israel
out of Egypt.
28 ¶ And at that time when the Lord
spake vnto Moses in the land of Egypt,
29 When the Lord, I say, spake vnto Mo-
ses, saying, I am the Lord, speake thou vnto
Pharaoh the king of Egypt all that I say
vnto thee,
30 Then Moses said before the Lord,
Behold, I am of l vncircumcised lips, and
how shall Pharaoh heare me?

AM 1312

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercie.

30 Janua 1 Lesson Even

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the myracles of the serpent, and the blood, and Pharaohs sorcerers doe the like.

Then the Lord said to Moses, Behold, I
haue made thee ‖ Pharaohs a God, and
Aaron thy brother shall ‖ be thy Prophet.

‖Or, a God to Pharaoh.

a I haue giuen thee power & authority to speake in my name, and to execute my iudgements vpon him.

‖Or, shall speake for thee (before Pharaoh.)

2 Thou shalt speake all that I comman-
ded thee: and Aaron thy brother shall speake
vnto Pharaoh, that he suffer the children of
Israel to goe out of his land.
3 But I will harden Pharaohs heart,
and multiply my miracles and my wonders
in the land of Egypt.
4 And Pharaoh shall not hearken vn-
to you, that I may lay mine hand vpon E-
gypt, and bring out mine armies, euen my
people, the children of Israel out of the land
of Egypt, by great b iudgements.

b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.

5 Then the Egyptians shall know that
I am the Lord, when I stretch foorth mine
hand vpon Egypt, and bring out the chil-
dren of Israel from among them.
6 So Moses and Aaron did as the Lord
commanded them, euen so did they.
7 (Now Moses was c fourescore yeere
olde, and Aaron fourescore and three, when
they spake vnto Pharaoh)

c Moses liued in affliction and banishment fortie yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Mo-
ses and Aaron, saying,
9 If Pharaoh speake vnto you, saying,
Shew a miracle for you, then thou shalt
say vnto Aaron, Take thy rod, and cast it
before Pharaoh, and it shall be turned into a
‖ serpent.

‖Or, Dragon.

10 ¶ Then went Moses and Aaron vn-
to Pharaoh, and did euen as the Lord had
commanded: and Aaron cast foorth his rod
before Pharaoh and before his seruants, and
it was turned into a serpent.

1491 yrs before Xt

11 Then Pharaoh called also for the wise
men, and d sorcerers: and those charmers
also of Egypt did in like maner with their
enchantments.

d It seemeth that these were Iannes and Iambres, read 2.Tim.3.8. so euer the wicked maliciously resist the truth of God.

12 For they cast downe euery man his
rod, and they were turned into serpents: but
Aarons rod deuoured their rods.
13 So Pharaohs heart was hardened,
and hee hearkened not to them, as the Lord
had said.
14 ¶ The Lord then said vnto Moses,
Pharaohs heart is ‖ obstinate, he refuseth to
let the people goe.

‖Or, heauie and dull.

15 Go vnto Pharaoh in the morning, (lo,
he will come forth vnto the water) and thou
shalt stand & meet him by the e riuers brinke,
and the rod, which was turned into a ser-
pent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The
Lord God of the Hebrewes hath sent me vn-
to thee, saying, Let my people goe, that they
may serue me in the wildernesse: and behold,
hitherto thou wouldest not heare.
17 Thus saith the Lord, In this thou
shalt know that I am the Lord: behold, I
will smite with the rod that is in mine hand,
vpon the water that is in the riuer, and it
shalbe turned to blood.
18 And the fish that is in the riuer, shall
die, and the riuer shall stinke, and it shall
‖ grieue the Egyptians to drinke of the wa-
ter of the riuer.

‖Or, they shalbe wearie, and abhorre to drinke.

19 ¶ The Lord then spake to Moses,
Say vnto Aaron, Take thy rod, and stretch
out thine hand ouer the waters of Egypt,
ouer their streames, ouer their riuers, and
ouer their pondes, and ouer all pooles of
their waters, and they shall bee † blood, and
there shall bee blood thorowout all the land
of Egypt, both in vessels of wood, and of
stone.

† The first plague

20 So Moses and Aaron did euen as the
Lord commanded: *and hee lift vp the rod,
and smote the water that was in the riuer
in the sight of Pharaoh, and in the sight of
his seruants: and *all the water that was
in the riuer was turned into blood.

Chap.17.5.

Psal.78.44.

21 And

f To signifie that it was a true miracle, and that God plagued them in that which was most necessarie for the preseruation of life.

Wisd.17.7.

g In outward appearance, and after that the seuen dayes were ended.

‡*Ebr. was made strong.*

‡*Ebr. he set not his heart at all thereunto.*

||*Or, seuen dayes were accomplished.*

21 And the f fish that was in the riuer,
died, and the riuer stanke: so that the Egyp-
tians could not drinke of the water of the ri-
uer: and there was blood throughout all the
land of Egypt.
22 *And the inchanters of Egypt did
likewise with their sorceries: and the heart
of Pharaoh was ‡ hardened: so that hee
did not hearken vnto them, as the Lord had
sayde.
23 Then Pharaoh returned, and went
againe into his house, ‡ neither did this yet
enter into his heart.
24 All the Egyptians then digged round
about the riuer for waters to drinke: for they
could not drinke of the water of the riuer.
25 And this || continued fully seuen dayes
after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe. 32 But Pharaohs heart is hardened.

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

||*Or, vpon thy dough, or into thine ambries.*

Afterward the Lord sayde vnto Moses,
Goe vnto Pharaoh, and tell him, Thus
saith the Lord, Let my people goe, that they
may serue me:
2 And if thou wilt not let them goe, be-
hold, I will smite all thy countrey with
a frogs:
3 And the riuer shall scrall full of frogs,
which shall goe vp and come into thine
house, and into thy chamber where thou slee-
pest, and vpon thy bed, and into the house of
thy seruaunts, and vpon thy people, and in-
to thine ouens, and || into thy kneading
troughs.
4 Yea, the frogges shall climbe vp vpon
thee, and on thy people, and vpon all thy ser-
uants.
5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch out thine hand
with thy rod vpon the streames, vpon the ri-
uers, and vpon the ponds, and cause frogs to
come vp vpon the land of Egypt.
6 Then Aaron stretched out his hand
vpon the waters of Egypt, and the † frogs
came vp, and couered the land of b Egypt.
7 *And the sorcerers did likewise with
their sorceries, and brought frogs vp vpon
the land of Egypt.
8 Then Pharaoh called for Moses and
Aaron, and said, c Pray yee vnto the Lord
that hee may take away the frogs from mee,
and from my people, and I will let the peo-
ple goe, that they may doe sacrifice vnto the
Lord.
9 And Moses said vnto Pharaoh, ‡ Con-
cerning mee, euen || command when I shall
pray for thee, and for thy seruants, and for
thy people, to destroy the frogges from thee
and from thine houses, that they may re-
maine in the riuer onely.
10 Then he said, To morow. And he an-
swered, Bee it ‡ as thou hast said, that thou
mayest know, that there is none like vnto
the Lord our God.

†The second Plague.

b But Goshen, where Gods people dwelt, was excepted.

Wisd.17.7.

c Not loue, but feare causeth the very infidels to seeke vnto God.

‡*Ebr. haue this honour ouer me.*

||*Or. speake plaine vnto me.*

‡*Ebr. according to thy word.*

11 So the frogs shall depart from thee,
and from thine houses, and from thy ser-
uants, and from thy people: onely they shall
remaine in the riuer.
12 Then Moses and Aaron went out
from Pharaoh: and Moses cried vnto the
Lord concerning the frogs, which hee had
|| sent vnto Pharaoh.
13 And the Lord did according to the say-
ing of Moses: so the frogs d died in the hou-
ses, in the townes, and in the fields.
14 And they gathered them together by
heapes, and the land stanke of them.
15 But when Pharaoh saw that he had
rest giuen him, he || hardned his heart, & hear-
kened not vnto them, as the Lord had said.
16 ¶ Againe the Lord said vnto Moses,
Say vnto Aaron, Stretch out thy rod, and
smite the dust of the earth, that it may bee
turned to † lice throughout all the land of E-
gypt.
17 And they did so: for Aaron stretched
out his hand with his rod, and smote the
dust of the earth: and lice came vpon man
and vpon beast: all the dust of the earth was
lice throughout all the land of Egypt.
18 Now the inchanters assayed likewise
with their inchantments to bring forth lice,
but they e could not. So the lice were vpon
man and vpon beast.
19 Then said the inchanters vnto Pha-
raoh, This is the f finger of God. But
Pharaohs heart remained obstinate, and he
hearkened not vnto them, as the Lord had
said.
20 ¶ Moreouer the Lord said vnto Mo-
ses, Rise vp earely in the morning, and stand
before Pharaoh (loe, he will come foorth vn-
to the water) and say vnto him, Thus saith
the Lord, Let my people goe, that they may
serue me.
21 Else if thou wilt not let my people go,
behold, I will send || swarmes of flies both
vpon thee, and vpon thy seruants, and vpon
thy people, and into thine houses: and the
houses of the Egyptians shall bee full of
swarmes of flies, and the ground also wher-
on they are.
22 But the land of Goshen, where my
people are, || will I cause to be wonderfull in
that day, so that no swarmes of flies shall be
there, that thou mayest know that I am the
Lord in the midst of the || earth.
23 And I will make a deliuerance of my
people from thy people: to morrow shall this
miracle be.
24 And the Lord did so: * for there came
† great swarmes of flies into the house of
Pharaoh, and into his seruants houses, so
that through all the land of Egypt the earth
was corrupt by the swarmes of flies.
25 Then Pharaoh called for Moses, and
Aaron, and said, Goe, doe sacrifice vnto your
God in this land.
26 But Moses answered, It is not meete
to doe so: for then wee should offer vnto the
Lord our God that, which is an g abominati-
on vnto the Egyptians. Lo, can we sacrifice
the abomination of the Egyptians before
their eyes, and they not stone vs?
27 Let vs goe three dayes iourney in the

D desert,

||*Or, laide vpon.*

d In things of this life God oft times heareth the prayers of the vniust for the vngodly.

||*Or, made his heart heauie.*

†The third Plague.

e God confounded their wisedome and authoritie in a thing most vile.

f They acknowledge that this was done by Gods power and not by sorcerie. Luke 11.20.

||*Or, a multitude of venemous beasts, as serpents, &c.*

||*Or, I will separate.*

||*Or, land of Egypt.*

Wisd.16.9.

†The fourth Plague.

g [illegible] tians [illegible] diuers [illegible] the oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

The fyfth

Chap.8.18.

6 Plague

h So the wicked preſcribe vnto Gods meſſengers how farre they ſhall goe.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

k Where God giueth not faith, no miracles can preuaile.

deſert, and ſacrifice vnto the Lord our God,
* as he hath commanded vs.
28 And Pharaoh ſaid, I will let you goe,
that yee may ſacrifice vnto the Lord your
God in the wilderneſſe, but [h] goe not farre
away, pray for me.
29 And Moſes ſaid, Behold, I will goe
out from thee, and pray vnto the Lord, that
the ſwarmes of flies may depart from Pha-
raoh, from his ſeruants, and from his people
to morow: but let Pharaoh from henceforth
[i] deceiue no more, in not ſuffering the people
to ſacrifice vnto the Lord.
30 So Moſes went out from Pharaoh,
and prayed vnto the Lord.
31 And the Lord did according to the ſay-
ing of Moſes, and the ſwarmes of flies de-
parted from Pharaoh, from his ſeruants,
and from his people, and there remained
not one.
32 Yet Pharaoh [k] hardened his heart at
this time alſo, and did not let the people goe.

CHAP. IX.

1 The murraine of the beaſts. 10 The plague of botches and ſores. 23 The terrible haile, thunder, and the lightning. 26 The land of Goſhen euer is excepted. 27 Pharaoh confeſſeth his wickedneſſe. 33 Moſes prayeth for him. 35 Yet is hee obſtinate.

6: Sun in Lent — Mor

2 Leſſon

31 Janar

1 Leſſon Even

† The fift plague.

a He ſhall declare his heauie iudgement againſt his enemies, and his fauour toward his children.

b Into the land of Goſhen, where the Iſraelites dwelled.

|| Or, embers.

† The ſixt plague

Then the Lord ſaid vnto Moſes, Goe to
Pharaoh, and tell him, Thus ſaith the
Lord God of the Ebrewes, Let my people
goe, that they may ſerue me.
2 But if thou refuſe to let them goe, and
wilt yet hold them ſtill,
3 Behold, the hand of the Lord is vpon
thy flocke which is in the field: for vpon the
horſes, vpon the aſſes, vpon the camels, vpon
the cattell, and vpon the ſheepe ſhall bee a
† mightie great murraine.
4 And the Lord ſhall doe [a] wonderful-
ly betweene the beaſtes of Iſrael, and the
beaſts of Egypt: ſo that there ſhall nothing
die of all, that pertaineth to the children of
Iſrael.
5 And the Lord appointed a time, ſaying,
To morrow the Lord ſhall finiſh this thing
in this land.
6 So the Lord did this thing on the
morrow: and all the cattell of Egypt died:
but of the cattell of the children of Iſrael
died not one.
7 Then Pharaoh [b] ſent, and behold,
there was not one of the cattell of the Iſra-
elites dead: and the heart of Pharaoh was
obſtinate, and he did not let the people goe.
8 ¶ And the Lord ſaid to Moſes, and to
Aaron, Take your handfull of || aſhes of the
fornace, and Moſes ſhall ſprinkle them to-
ward the heauen in the ſight of Pharaoh:
9 And they ſhall bee turned to duſt in all
the land of Egypt: and it ſhall bee as a ſcab
breaking out into bliſters vpon man, and
vpon beaſt, throughout all the lande of E-
gypt.
10 Then they tooke aſhes of the fornace,
and ſtoode before Pharaoh: and Moſes
ſprinkled them toward the heauen, & there
came † a ſcab breaking out into bliſters vp-
on man, and vpon beaſt.
11 And the ſorcerers could not ſtand be-
fore Moſes, becauſe of the ſcab: for the ſcab
was vpon the inchanters, and vpon all the
Egyptians.
12 And the Lord hardened the heart of
Pharaoh, and he hearkened not vnto them,
* as the Lord had ſaid vnto Moſes.
13 ¶ Alſo the Lord ſaid vnto Moſes, Riſe
vp early in the morning, and ſtand before
Pharaoh, and tell him, Thus ſaith the Lord
God of the Ebrewes, Let my people go, that
they may ſerue me.
14 For I will at this time ſend all my
plagues vpon [c] thine heart, and vpon thy ſer-
uants, and vpon thy people, that thou maieſt
know that there is none like mee in all the
earth.
15 For now I wil ſtretch out mine hand,
that I may ſmite thee and thy people with
the peſtilence; and thou ſhalt periſh from the
earth.
16 And indeede, * for this cauſe haue || I
appointed thee || to ſhewe my power in thee,
and to declare my [d] Name throughout all
the world.
17 Yet thou exalteſt thy ſelfe againſt my
people, and letteſt them not goe.
18 Behold, to morrow this time I will
cauſe to raine a mightie great haile, ſuch as
was not in Egypt ſince the foundation
thereof was laide vnto this time.
19 Send therefore now, and [e] gather thy
cattell, and all that thou haſt in the fielde:
for vpon all the men, and the beaſtes, which
are found in the fielde, and not brought
home, the haile ſhal fall vpon them, and they
ſhall die.
20 Such then as feared the word of the
Lord among the ſeruants of Pharaoh, made
his ſeruaunts and his cattell flee into the
houſes:
21 But ſuch as ‡ regarded not the [f] word
of the Lord, left his ſeruants, and his cattell
in the field.
22 ¶ And the Lorde ſayde to Moſes,
Stretch foorth thine hand toward heauen,
that there may be haile in all the land of E-
gypt, vpon man, and vpon beaſt, and vpon
all the hearbes of the field in the land of E-
gypt.
23 Then Moſes ſtretched out his rod to-
ward heauen, and the Lord ſent thunder and
† haile, and ‡ lightning vpon the ground:
and the Lord cauſed haile to raine vpon the
land of Egypt.
24 So there was haile, and fire mingled
with the haile, ſo grieuous, as there was
none throughout all the land of Egypt, ſince
|| it was a nation.
25 And the haile ſmote throughout al the
land of Egypt all that was in the field, both
man and beaſt: alſo the haile ſmote all the
hearbes of the field, and brake to pieces all
the trees of the field.
26 Onely in the land of Goſhen (where
the children of Iſrael were) was no haile.
27 Then Pharaoh ſent and called for
Moſes and Aaron, and ſaid vnto them, I
[g] haue now ſinned: the Lord is righteous,
but I and my people are wicked.
28 Pray ye vnto the Lord (for it is enough)
that there bee no more ‡ mightie thunders
and

Chap.4.21.

c So that thine owne conſcience ſhall condemne thee of ingratitude and malice.

Rom.9.17.

|| Or, ſet thee vp.

|| Or, to ſhew thee.

d That is, that all the world may magnifie my power in ouercomming thee.

e Here we ſee though Gods wrath be kindled, yet there is a certaine mercie ſhewed euen to his enemies.

‡ Ebr. ſet not his heart to.

f The word of the miniſter is called the word of God.

† The ſeuenth plague.

‡ Ebr. fire walked.

|| Or, ſince it was inhabited.

g The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeue to obtaine remiſſion.

‡ Ebr. voyces of God.

and haile, and I will let you goe, and ye shall
tary no longer.
29 Then Moses sayd vnto him, Assoone
as I am out of the citie, I will spread mine
hands vnto the Lord, and the thunder shall
cease, neither shall there bee any more haile,
that thou mayest know that *the earth is the
Lords.
30 As for thee and thy seruants, I know
h afore I pray, ye will feare before the face of
the Lord God.
31 (And the flaxe, and the barley were
smitten: for the barley was eared, and the
flaxe was bolled.
32 But the wheate and the rye were not
smitten: for they were || hid in the ground.)
33 Then Moses went out of the citie from
Pharaoh, and spread his hands to the Lord,
and the thunder and the haile ceased, neither
rained it vpon the earth.
34 And when Pharaoh saw that the rain
and the haile and the thunder were ceased,
hee sinned againe, and hardened his heart,
both he, and his seruants.
35 So the heart of Pharaoh was harde-
ned, neither would he let the children of Is-
rael goe, as the Lord had sayd † by Moses.

Psal. 24.1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherin we see the practises of the wicked.

||*Or, late sowen.*

†*Ebr. by the hand of Moses.*

1 Lesson 6 Sun a[fter] Lent — Euen

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Againe the Lord sayd vnto Moses, Goe
to Pharaoh: for *I haue hardened his
heart, and the heart of his seruants, that I
might worke these my miracles || in the mids
of his realme,
2 And that thou mayest declare in the
a eares of thy sonne, and of thy sonnes sonne,
what things I haue done in Egypt, and
my miracles which I haue done among
them: that yee may knowe that I am the
Lord.
3 Then came Moses and Aaron vnto
Pharaoh, and they sayd vnto him, Thus
saith the Lord God of the Ebrewes, Howe
long wilt thou refuse b to humble thy selfe
before me? Let my people goe, that they may
serue me.
4 But if thou refuse to let my people go,
behold, to morrow will I bring || *grashop-
pers into thy coasts.
5 And they shall couer the face of the
earth that a man cannot see the earth: and
they shall eate the residue which remaineth
vnto you, and hath escaped from the haile:
and they shall eate all your trees that bud in
the field.
6 And they shall fill thine houses, and all
thy seruants houses, and the houses of all
the Egyptians, as neither thy fathers, nor
thy fathers fathers haue seene, since the
time they were vpon the earth vnto this
day. So hee returned, and went out from
Pharaoh.
7 Then Pharaohs seruants sayd vnto
him, How long shall hee be || an c offence vn-
to us? let the men goe, that they may serue
the Lord their God: wilt thou first knowe
that Egypt is destroyed?
8 So Moses and Aaron were brought
againe vnto Pharaoh, and he sayd to them,
Goe, serue the Lord your God, but who are
they that shall goe?
9 And Moses answered, Wee will goe
with our yong and with our olde, with our
sonnes and with our daughters, with our
sheepe and with our cattell will we goe: for
we must celebrate a feast vnto the Lord.
10 And hee sayd vnto them, Let d the
Lord so bee with you, as I will let you goe
and your children: behold, for e euill is be-
fore your face.
11 It shall not be so: now goe yee that are
men, and serue the Lord: for that was your
desire. Then they were thrust out from Pha-
raohs presence.
12 ¶ After the Lord sayde vnto Moses,
Stretch out thine hand vpon the land of E-
gypt for the grashoppers, that they may
come vpon the land of Egypt, and eate all
the herbes of the land, euen all that the haile
hath left.
13 Then Moses stretched foorth his rod
vpon the lande of Egypt: and the Lorde
brought an East winde vpon the lande all
that day, and all that night: and in the mor-
ning the East winde brought the † grashop-
pers.
14 So the grashoppers went vp vpon all
the land of Egypt, and || remained in all
quarters of Egypt: so grieuous grashoppers,
like to these were neuer before, neither after
them shall be such.
15 For they couered all the face of the
earth, so that the land was darke: and they
did eate all the herbes of the land, and all the
fruits of the trees, which the haile had left,
so that there was no greene thing left vpon
the trees, nor among the herbes of the field
thorowout all the land of Egypt.
16 Therefore Pharaoh called for f Mo-
ses and Aaron in haste, and sayd, I haue
sinned against the Lord your God, and a-
gainst you.
17 And now forgiue mee my sinne onely
this once, and pray vnto the Lord your God,
that hee may take away from mee this death
onely.
18 Moses then went out from Pharaoh,
and prayed vnto the Lord.
19 And the Lord turned a mighty strong
West winde, and tooke away the grashop-
pers, and violently cast them into the g red
sea, so that there remained not one grashop-
per in all the coast of Egypt.
20 But the Lorde hardened Pharaohs
heart, and he did not let the children of Is-
rael goe.
21 ¶ Againe the Lord sayd vnto Moses,
Stretch out thine hand toward heauen, that
there may bee vpon the lande of Egypt
darkenesse, euen darkenesse, that may bee
h felt.
22 Then Moses stretched forth his hand
toward heauen, and there was a † blacke
* darkenesse in all the land of Egypt three
dayes.
23 No man saw another, neither arose
vp from the place where hee was for three

Chap. 4.21.

||*Or, in his presence, or among them.*

a The miracles should bee so great, that they should be spoken of for euer, where also we see the ductie of parents toward their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

||*Or, locusts.*
Wisd. 16.9.

||*Or, snare.*

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

† The eighth plague.

||*Or, he caused them to remaine.*

f The wicked in their misery seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sand or grauel is red: the Ebrewes call it the sea of bulrushes.

h Because it was so thicke.

† The ninth plague.

Wisd. 17.2.

1 Febru 1 Less Morn

Wisd.18.1.

dayes: *but all the children of Israel had
light where they dwelt.
24 Then Pharaoh called for Moses, and
sayd, Goe, serue the Lord: onely your sheepe
and your cattell shall abide, and your chil-
dren shall goe with you.
25 And Moses sayd, Thou must giue vs
also sacrifices, and burnt offerings, that wee
may do sacrifice vnto the Lord our God.
26 Therefore our cattel also shal go with
vs: there shal not an [i] hoofe be left, for there-
of must we take to serue the Lord our God:
neither do we know [k] how we shall serue the
Lord, vntill we come thither.
27 (But the Lord hardened Pharaohs
heart, and he would not let them goe)
28 And Pharaoh said vnto him, Get thee
from me: looke thou see my face no more:
for whensoeuer thou commest in my sight,
thou shalt [l] die.
29 Then Moses sayd, Thou hast sayd
well: from henceforth will I see thy face no
more.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.
k That is, with what beasts, or how many.
l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

1 Febur 1 Lesson Evening

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOw the Lord had sayd vnto Moses,
Yet wil I bring one plague more vpon
Pharaoh, and vpon Egypt: after that, hee
will let you go hence: when he letteth you
goe, he shall [a] at once chase you hence.
2 Speake thou now to the people, that
euery man || require of his neighbour, and
euery woman of her neighbour *iewels of sil-
uer and iewels of gold.
3 And the Lord gaue the people fauour
in the sight of the Egyptians: also *Moses
was very great in the land of Egypt, in the
sight of Pharaohs seruants, and in the sight
of the people)
4 Also Moses said, Thus saith the Lord,
*About midnight will I goe out into the
mids of Egypt.
5 *And all the first borne in the land of
Egypt shall die, from the first borne of Pha-
raoh that sitteth on his throne, vnto the first
borne of the mayde seruant, that is at [b] the
mill, and all the first borne of beasts.
6 Then there shalbe a great crie thorow-
out all the land of Egypt, such as was neuer
none like, nor shalbe.
7 But against none of the children of Is-
rael shall a dogge moue his tongue, neither
against man nor beast, that yee may know
that the Lord putteth a difference betweene
the Egyptians and Israel.
8 And all these thy seruants shall come
downe vnto me, and fall before mee, saying,
Get thee out, and all the people that [c] are
at thy feete, and after this will I depart.
So hee went out from Pharaoh very an-
gry.
9 And the Lorde sayde vnto Moses,
Pharaoh shall not heare you, [d] that my
wonders may be multiplied in the lande of
Egypt.
10 So Moses and Aaron did all these
wonders before Pharaoh: but the Lord har-
dened Pharaohs heart, and hee suffered not
the children of Israel to goe out of his
land.

a Without any condition, but with haste and violence.
|| Or, borow.
Chap.3.22. and 12.35.
Eccles.45.1.
Chap.12.29.
Wisd.18.11.
b From the highest to the lowest.
c That is, vnder thy power and gouernment.
d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set foorth, Rom 9.17.

E as day Morn 2 Lesson
A M 2453.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mystery thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake vnto Moses and to
Aaron in the land of Egypt, saying,
2 This [a] moneth shalbe vnto you the be-
ginning of moneths: it shalbe to you the first
[b] moneth of the yeere.
3 Speake ye vnto all the Congregation
of Israel, saying, In the tenth of this mo-
neth let euery man take vnto him a lamb, ac-
cording to the house of the [c] fathers, a lambe
for an house.
4 And if the houshold be too little for the
lambe, he shall take his neighbour, which is
next vnto his house, according to the num-
ber of the persons: euery one of you, accor-
ding to his [d] eating, shall make your count
for the lambe.
5 Your lambe shall be without blemish,
a male of a yeere olde: yee shall take it of the
lambes, or of the kids.
6 And yee shall keepe it vntill the foure-
teenth day of this moneth: then [e] al the mul-
titude of the Congregation of Israel shall
kill it ‡ at euen.
7 After, they shall take of the blood, and
strike it on the two postes, and on the vp-
per doore poste of the houses where they shal
eat it.
8 And they shall eate the flesh the same
night, rost with fire, and vnleauened bread:
with sowre herbes they shall eate it.
9 Eate not thereof raw, boyled nor sod-
den in water, but roste with fire, both his
[f] head, his feete, and his purtenance.
10 And yee shall reserue nothing of it vn-
to the morning: but that, which remaineth
of it vnto the morrowe, shall yee burne with
fire.
11 ¶ And thus shall yee eate it, Your
loynes girded, your shooes on your feete,
and your staues in your hands, and yee shall
eate it in haste: for [g] it is the Lords Passe-
ouer.
12 For I will passe thorow the land of E-
gypt the same night, and will smite all the
first borne in the land of Egypt, both man
and beast, and I wil execute iudgement vp-
on all the || gods of Egypt, I am the Lord.
13 And the blood shall be a token for you
vpon the houses where ye are: so when I see
the blood, I will passe ouer you, and the
plague shall not be vpon you to destruction,
when I smite the land of Egypt.
14 And this day shall bee vnto you a [h] re-
membrance: and yee shall keepe it an holy
feast vnto the Lord, thorowout your genera-
tions: ye shall keepe it holy by an ordinance
[i] for euer.
15 Seuen dayes shall yee eate vnleaue-
ned bread, and in any case yee shall put a-
way leauen the first day out of your hou-
ses: for whosoeuer eateth leauened bread
from

a Called Nisan, conteining part of March, and part of April.
b As touching the obseruation of feasts: as for other policies, they reckoned from September.
c As the fathers of the houshold had great or small families.
d He shall take so many as are sufficient to eate the lambe.
e Euery one in his house.
‡ Ebr. betweene the two euenings or twilight.
f That is, all that may be eaten.
g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.
|| Or, Princes, or idoles.
h Of the benefite receiued for your deliuerance.
i That is, vntill Christs comming: for then ceremonies had an end.

3 Febur 1 Lesson Morn

from the first day vntill the seuenth day, that
person shalbe cut off from Israel.
16 And in the first day shalbe an holy ‖ as-
semblie: also in the seuenth day shall bee an
holy assembly vnto you: no worke shall
bee done in them, saue about that which
euery man must eate: that onely may yee
doe.
17 Ye shall keepe also the feast of vnleaue-
ned bread: for that same day I will bring
your armies out of the land of Egypt: there-
fore ye shal obserue this day throughout your
posteritie, by an ordinance for euer.
18 ¶ *In the first moneth and the four-
teenth day of the moneth at k euen yee shall
eate vnleauened bread vnto the one & twen-
tieth day of the moneth at euen.
19 Seuen dayes shall no leauen be found
in your houses: for whosoeuer eateth leaue-
ned bread, that person shall be cut off from
the Congregation of Israel: whether he be
a stranger, or borne in the land.
20 Ye shall eat no leauened bread: but in
all your habitations shall ye eat vnleauened
bread.
21 ¶ Then Moses called all the Elders
of Israel, and sayd vnto them, Chuse out
and take you for euery of your housholdes a
lambe, and kill the Passeouer.
22 And take *a bunch of hyssope, and dip
it in the blood that is in the basen, and strike
the ‖ lintell, and the ‖ doore cheekes with the
blood that is in the basen, and let none of
you goe out at the doore of his house, vntill
the morning.
23 For the Lorde will passe by to smite
the Egyptians: and when he seeth the blood
vpon the lintell & on the two doore cheekes,
the Lord will passe ouer the doore, and will
not suffer the l destroyer to come into your
houses to plague you.
24 Therefore shall ye obserue this thing
as an ordinance both for thee and thy sonnes
for euer.
25 And when yee shall come into the
m land, which the Lord will giue you, as
he hath promised, then yee shall keepe this
‖ seruice.
26 *And when your children aske you,
What seruice is this ye keepe?
27 Then yee shall say, It is the sacrifice
of the Lords Passeouer, which passed ouer
the houses of the children of Israel in E-
gypt, when hee smote the Egyptians, & pre-
serued our houses. Then the people n bowed
themselues, and worshipped.
28 So the children of Israel went, and
did as the Lorde had commaunded Moses
and Aaron: so did they.
29 ¶ Now at *midnight the Lord †smote
all the first borne in the land of Egypt, from
the first borne of Pharaoh that sate on his
throne, vnto the *first borne of the captiue
that was in prison, and all the first borne of
beasts.
30 And Pharaoh rose vp in the night,
he, and all his seruants, and all the Egypti-
ans: and there was a great crie in Egypt:
for there was o no house where there was not
one dead.
31 And he called to Moses and to Aaron

‖ Or, calling together of the people to serue God.

Leuit.23.5. num.28.16.

k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr.11.28.

‖ Or, transome, or vpper doore post.
‖ Or, two side posts.

l The Angel sent of God to kill the first borne.

m The land of Canaan.
‖ Or, Ceremonie.
Iosh.4.6.

n They gaue God thanks for so great a benefite.
Chap.11.4.
† The tenth plague.
Wisd.18.5.

o Of those houses wherein any first borne was, either of men or beasts.

by night, and said, Rise vp, get you out from
among my people, both ye, and the children
of Israel, and goe serue the Lord as ye haue
sayd.
32 Take also your sheepe, and your cat-
tell as ye haue sayd, and depart, and p blesse
me also.
33 And the Egyptians did force the
people, because they would send them out
of the land in haste: for they sayd, Wee die
all.
34 Therefore the people tooke their dough
before it was leauened, euen their dough
bound in clothes vpon their shoulders.
35 And the children of Israel did accor-
ding to the saying of Moses, and they asked
of the Egyptians *iewels of siluer, and
iewels of gold, and rayment.
36 And the Lord gaue the people fauour
in the sight of the Egyptians: and they
‖ graunted their request: so they spoyled the
Egyptians.
37 Then the *children of Israel tooke
their iourney from q Rameses to Succoth
about sixe hundreth thousand men of foote,
beside children.
38 And r a great multitude of sundrie
sortes of people went out with them, and
sheepe, and beeues, and cattell in great abun-
dance.
39 And they baked the dough which they
brought out of Egypt, and made vnleaue-
ned cakes: for it was not leauened, because
they were thrust out of Egypt, neither could
they tarrie, nor yet prepare themselues vic-
tuals.
40 ¶ So the dwelling of the children of
Israel, while they dwelled in Egypt, was
*foure hundreth and thirtie yeeres.
41 And when the s foure hundreth and
thirtie yeeres were expired, euen the selfe
same day departed all the hostes of the Lord
out of the land of Egypt.
42 It is a night to be kept holy to the Lord,
because hee brought them out of the lande of
Egypt: this is that night of the Lorde,
which all the children of Israel must keepe
throughout their generations.
43 Also the Lorde sayd vnto Moses and
Aaron, This is the law of the Passeouer:
t no stranger shall eat thereof.
44 But euery seruant that is bought for
money, when thou hast circumcised him,
then shall he eat thereof.
45 A stranger or an hired seruant shall
not eate thereof.
46 *In one house shall it be eaten: thou
shalt carrie none of the flesh out of the
house, *neither shall yee breake a bone
thereof.
47 All the Congregation of Israel shall
obserue it.
48 But if a stranger dwell with thee,
and will obserue the Passeouer of the Lord,
let him circumcise all the males that belong
vnto him, and then let him come and obserue
it, and he shall bee as one that is borne in the
lande: for none vncircumcised person shall
eate thereof.
49 One u law shall bee to him that is
borne in the lande, and to the stranger that

D 3 dwelleth

p Pray for me.

Chap.3.22. and 11.2.

‖ Or, lent them.

Num.33.3. iosh.24.6.
q Which was a citie in Goshen, Gen.47.11.
r Which were strangers, and not borne of the Israelites.

Gen.15.13. acts 7.6. gala.3.17.
s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

t Except he be circumcised and onely professe your religion.

Num.9.12.

Iohn 19.36.

u They that are of the houshold of God, must be all ioyned in one faith & religion.

dwelleth among you.
50 Then all the children of Israel did as
the Lord commanded Moses and Aaron: so
did they.
51 And the selfe same day did the Lorde
bring the children of Israel out of the land
of Egypt by their armies.

First born
Passover
3 Februarie
1 Lesson
Evening

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernesse. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake vnto Moses, saying,
2 *Sanctifie vnto me all the first borne,
that is, euery one that first openeth the wombe
among the children of Israel as wel of man,
as of beast: for it is mine.
3 ¶ Then Moses sayd vnto the people,
*Remember this day in the which yee came
out of Egypt, out of the ‡ house of [a] bondage:
for by a mightie hand the Lord brought you
out from thence: therefore no leauened bread
shall be [b] eaten.
4 This day came yee out in the moneth
of [c] Abib.
5 ¶ Now when the Lord hath brought
thee into the lande of the Canaanites, and
Hittites, and Amorites, and Hiuites, and
Iebusites (which he sware vnto thy fathers,
that he would giue thee, a land flowing with
milke and honie) then thou shalt keepe this
seruice in this moneth.
6 Seuen dayes shalt thou eate vnleauened
bread, and the [d] seuenth day shall be the
feast of the Lord.
7 Unleauened bread shall be eaten seuen
dayes, and there shall no leauened bread bee
seene with thee, nor yet leauen be seene with
thee in all thy quarters.
8 ¶ And thou shalt shew thy sonne [e] in
that day, saying, This is done, because of that
which the Lord did vnto mee, when I came
out of Egypt.
9 And it shal be a signe vnto thee [f] vpon
thine hand, and for a remembrance betwene
thine eyes, that the law of the Lord may bee
in thy mouth: for by a strong hand the Lord
brought thee out of Egypt.
10 Keepe therefore this ordinance in his
season appointed from yeere to yeere.
11 ¶ And when the Lord shall bring thee
into the land of the Canaanites, as he sware
vnto thee and to thy fathers, and shall giue
it thee,
12 *Then shalt thou let apart vnto the
Lord all that ‡ first openeth the wombe: also
euery thing that first doeth open the wombe,
and commeth foorth of thy beast; the males
shall be the Lords.
13 But euery ‡ first foale of an [g] asse thou
shalt redeeme with a lambe: and if thou redeeme
him not, then thou shalt breake his
necke: likewise also the first borne of man among
thy sonnes shalt thou [h] buy out.
14 ¶ And when thy sonne shall aske thee

Chap. 22.29 and 34.19 leuit. 27.26. num. 3.13. & 8.16 luke 2.23
Exod. 23.13.
‡ Ebr. house of seruants.
a Where they were in most cruel slauerie.
b To signifie that they had not leasure to leauen their bread.
c Conteining part of March & part of April, when corne began to ripe in that countrey.
d Both the seuenth and the first day were holy, as chap. 12.16.
e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continual remembrance thereof, as thou wouldest of a thing that is in thine hand orbefore thine eyes.
Chap. 22.29. and 34.19. eze. 44.30
‡ Ebr. that first commeth forth.
g This is also vnderstood of the horse and other beastes, which were not offred in sacrifice.
h By offring a cleane beast in sacrifice, Leuit. 12.6.

to morow, saying, What is this? thou shalt
then say vnto him, With a mightie hand the
Lord brought vs out of Egypt, out of the
house of bondage.
15 For when Pharaoh was hard hearted
against our departing, the Lord then slew
all the first borne in the land of Egypt from
the first borne of man euen to the first borne
of beast: therefore I sacrifice vnto the Lord
all the males that first open the wombe, but
all the first borne of my sonnes I redeeme.
16 And it shall be as a token vpon thine
hand, and as ‖ frontlets betweene thine eyes,
that the Lord brought vs out of Egypt by a
mighty hand.
17 ¶ Now when Pharaoh had let the
people goe, God carried them not by the
way of the Philistims countrey, ‖ though it
were neerer: (for God sayd, Lest the people
repent when they see [i] warre, and turne againe
to Egypt)
18 But God made the people to goe about
by the way of the wildernesse of the red
sea: and the children of Israel went vp [k] armed
out of the land of Egypt.
19 (And Moses tooke the bones of Ioseph
with him: for he had made the children
of Israel sweare, saying, *God will surely
visite you, and ye shall take my bones away
hence with you.)
20 ¶ *So they tooke their iourney from
Succoth, and camped in Etham in the edge
of the wildernesse.
21 *And the Lord went before them by
day in a pillar of a [l] cloud, to leade them the
way, and by night in a pillar of fire to giue
them light, that they might goe both by day
and by night.
22 *Hee tooke not away the pillar of the
cloud by day, nor the pillar of fire by night
from before the people.

‖ Or, hereafterwards.
‖ Or, signes of remembrance.
‖ Or, because.
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuily, but openly, and as the word doeth signifie, set in order by fiue and fiue.
Gene. 50.25. iosh. 24.30.
Num. 33.6.
Num. 14.14. deut. 1.33. psal. 78.14. 1. cor. 10.1.
l To defend them from the heat of the sunne.
Nehem. 9.19.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with feare, murmure against Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

Easter day
Even
4 Februar
1 Lesson
Morn

THen the Lorde spake vnto Moses, saying,
2 Speake to the children of Israel, that
they [a] returne and campe before [b] Pi-hahiroth,
betweene Migdol and the Sea, ouer
against *Baal-zephon: about it shall yee
campe by the Sea.
3 For Pharaoh will say of the children
of Israel, They are tangled in the land: the
wildernesse hath shut them in.
4 And I will harden Pharaohs heart,
that he shall follow after you: so I will [c] get
mee honour vpon Pharaoh, and vpon all
his hoste: the Egyptians also shall knowe
that I am the Lord: and they did so.
5 ¶ Then it was told the king of Egypt,
that the people fled: and the heart of Pharaoh
and of his seruaunts was turned against
the people, and they sayd, Why haue
we this done, and haue let Israel goe out of
our seruice?
6 And he made readie his charets, and
tooke

a From toward the countrey of the Philistims.
b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.
Num. 33.7.
c By punishing his obstinate rebellion.

Exodus

tooke his people with him,
7 And tooke sixe hundreth chosen cha-
rets, and [d] all the charets of Egypt, and
captaines ouer euery one of them.
8 (For the Lord had hardened the heart
of Pharaoh king of Egypt, and he followed
after the children of Israel: but the children
of Israel went out with an [e] hie hand.)
9 *And the Egyptians pursued after
them, and all the horses and charets of Pha-
raoh, and his horsemen, and his host ouer-
tooke them camping by the Sea, beside Pi-
hahiroth, before Baal-zephon.

d Iosephus writeth that besides these charets there were 50000. horsmen, and 200000. footmen.

e With great ioy and boldnesse.

Iosh.24.6. 1.mac.4.9.

10 And when Pharaoh drew nigh, the
children of Israel lift vp their eyes, and be-
holde, the Egyptians marched after them,
and they were sore [f] afraide: wherefore the
children of Israel cryed vnto the Lord.
11 And they sayd vnto Moses, Hast thou
brought vs to die in the wildernesse, because
there were no graues in Egypt? wherefore
hast thou serued vs thus, to carie vs out of
Egypt?
12 Did not we tell thee this thing in E-
gypt, saying, Let [g] vs be in rest, that we may
serue the Egyptians? for it had bene better
for vs to serue the Egyptians, then that we
should die in the wildernesse.
13 Then Moses said to the people, Feare
ye not, stand still, and behold ‖ the saluation
of the Lord which hee will shew to you this
day. For the Egyptians, whom yee haue
seene this day, yee shall neuer see them a-
gaine.
14 The Lord shall fight for you: therfore
[h] hold you your peace.
15 ¶ And the Lord sayde vnto Moses,
Wherefore [i] cryest thou vnto mee? speake
vnto the children of Israel that they go for-
ward:
16 And lift thou vp thy rod, and stretch
out thine hand vpon the Sea, and diuide it,
and let the children of Israel goe on drie
ground thorow the mids of the Sea.
17 And I, behold, I wil harden the heart
of the Egyptians, that they may followe
them, and I will get me honour vpon Pha-
raoh, and vpon all his hoste, vpon his cha-
rets, and vpon his horsemen.
18 Then the Egyptians shall know that
I am the Lord, when I haue gotten me ho-
nour vpon Pharaoh, vpon his charets, and
vpon his horsemen.
19 (And the Angel of God, which went
before the hoste of Israel, remooued, and
went behinde them: also the pillar of the
cloude went from before them, and stood be-
hind them,
20 And came betweene the campe of the
Egyptians, and the campe of Israel: it was
both a cloude and darkenesse, yet gaue it
[k] light by night, so that all the night long the
one came not at the other)
21 And Moses stretched foorth his hand
vpon the Sea, and the Lord caused the Sea
to runne backe by a strong East winde all
the night, and made the Sea drie land: for
the waters were * diuided.
22 Then the * children of Israel went
thorowe the middes of the Sea vpon the
dry ground, and the waters were a wal vnto

f They, which a litle before in their deliuerance reioyced, being now in danger, are afraid, and murmure.

g Such is the impatience of the flesh, that it can not abide Gods appoynted time.

‖ *Or, deliuerance.*

h Only put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and cryeth with inward gronings to the Lord.

k The cloude shewed light to the Israelites, but to the Egyptians it was darkenes, so that their two hostes could not ioyne together.

Iosh.4.23 psal.114.3.

Psal.78.13. 1.cor.10.1. hebr.11.29.

them on their right hand, and on their left
hand.
23 And the Egyptians pursued and went
after them to the mids of the Sea, euen all
Pharaohs horses, his charets, and his horse-
men.
24 Now in the morning [l] watch, when
the Lord looked vnto the hoste of the Egyp-
tians out of the fierie and cloudie pillar, hee
strooke the hoste of the Egyptians with
feare.
25 For he tooke off their charet wheeles,
and they draue them ‖ with much adoe: so
that the Egyptians euery one sayde, I will
flee from the face of Israel: for the Lorde
fighteth for them against the Egyptians.
26 ¶ Then the Lorde sayde to Moses,
Stretch thine hand vpon the Sea, that the
waters may returne vpon the Egyptians,
vpon their charets, and vpon their horse-
men.
27 Then Moses stretched forth his hand
vpon the Sea, and the Sea returned to his
force early in the morning, and the Egyp-
tians fled against it: but the Lord [m] ouer-
threwe the Egyptians in the middes of the
Sea.
28 So the water returned and couered
the charets and the horsemen, euen all the
hoste of Pharaoh that came into the Sea
after them: there remained not one of them.
29 But the children of Israel walked vp-
on drie land thorow the middes of the Sea,
and the waters were a wall vnto them on
their right hand, and on their left.
30 Thus the Lord saued Israel the same
day out of the hand of the Egyptians, and
Israel saw the Egyptians dead vpon the sea
banke.
31 And Israel saw the mightie † power,
which the Lorde shewed vpon the Egyp-
tians: so the people feared the Lord, and
beleeued the Lord, and his [n] seruant Moses.

The Song of Moses

l Which was about the three last houres of the night.

‖ *Or, heauily.*

m So the Lord by the water saued his, and by the water drowned his enemies.

† *Ebr. hand.*

n That is, the doctrine, which he taught them in the name of the Lord.

CHAP. XV.

1.20. Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

4 Februa[ry] Lesson Evening

Then [a] sang Moses * and the children of
Israel this song vnto the Lord, and said
in this maner, I will sing vnto the Lorde:
for he hath triumphed gloriously: the horse
and him that rode vpon him hath hee ouer-
throwen in the Sea.
2 The Lord is my strength and ‖ praise,
and he is become my saluation. Hee is my
God, and I will [b] prepare him a Taber-
nacle: he is my fathers God, and I will ex-
alt him.
3 The Lorde is a [c] man of warre, his
[d] Name is Iehouah.
4 Pharaohs charets and his hoste hath
he cast into the Sea: his chosen captaines
also were drowned in the red Sea.
5 The depths haue couered them, they
sanke to the bottom as a stone.
6 Thy ‖ right hand, O Lord, is glorious in
power:

a Praysing God for the ouerthrow of his enemies and their deliuerance.

Wisd.10.20.

‖ *Or, the occasion of my song of prayse.*

b To worship him therein.

c In battell he ouercommeth euer.

d Euer constant in his promise.

‖ *Or, power.*

The people praiſe God

e Thoſe that are enemies to Gods people, are his enemies.

‖Or, in the depth of the Sea.

‡Ebr. my ſoule ſhalbe filled.

f For ſo often times the Scripture calleth the mighty men of the world.

g Which oughteſt to be praiſed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Deut. 2. 25. ioſh 2 9.

‖Or, for thy great power.

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy: which cuſtome the Iewes obſerued in certaine ſolemnities, Iudg. 11 34. and 21. 21. but it ought not to be a cloke to couer our wanton dances.

l By ſinging the like ſong of thankſgiuing.

m Which was called Etham, Num. 33 8.

‖Or, bitterneſſe.

power: thy right hand, O Lord, hath bruiſed
the enemie.
7 And in thy great glory thou haſt ouer-
throwen them that roſe againſt e thee: thou
ſenteſt forth thy wrath, which conſumed the
as the ſtubble.
8 And by the blaſt of thy noſtrels the
waters were gathered, the floods ſtood ſtill
as an heape, the depths congealed together
in the ‖ heart of the ſea.
9 The enemie ſaid, I will purſue, I wil
ouertake them, I will diuide the ſpoile,
‡ my luſt ſhall be ſatiſfied vpon them, I will
draw my ſworde, mine hand ſhall deſtroy
them.
10 Thou bleweſt with thy winde, the
ſea couered them, they ſanke as leade in the
mightie waters.
11 Who is like vnto thee, O Lord, among
the f gods! who is like thee ſo glorious in
holineſſe, g fearefull in prayſes, doing won-
ders!
12 Thou ſtretchedſt out thy right hand,
the earth ſwallowed them.
13 Thou wilt by thy mercie carie this
people, which thou deliueredſt: thou wilt
bring them in thy ſtrength vnto thine holy
h habitation.
14 The people ſhall heare and be afraid:
ſorowe ſhall come vpon the inhabitants of
Paleſtina.
15 Then the Dukes of Edom ſhall be a-
maſed, and trembling ſhall come vpon the
great men of Moab: all the inhabitants of
Canaan ſhall waxe faint hearted.
16 * Feare & dread ſhall fall vpon them:
becauſe of the ‖greatneſſe of thine arme, they
ſhall be ſtill as a ſtone, till thy people paſſe,
O Lorde, till this people paſſe, which thou
haſt purchaſed.
17 Thou ſhalt bring them in, and plant
them in the mountaine of thine i inheri-
tance, which is the place that thou haſt prepa-
red, O Lord, for to dwell in, euen the Sanc-
tuary, O Lorde, which thine handes ſhall e-
ſtabliſh.
18 The Lord ſhall reigne for euer & euer.
19 For Pharaohs horſes went with his
charets and horſemen into the Sea, and the
Lord brought the waters of the Sea vpon
them: but the children of Iſrael went on dry
land in the mids of the Sea.
20 ¶ And Miriam the propheteſſe, ſiſter
of Aaron, tooke a timbrell in her hand, and
all the women came out after her with tim-
brels and k dances.
21 And Miriam l anſwered the men,
Sing ye vnto the Lord: for he hath trium-
phed gloriouſly: the horſe and his rider hath
he ouerthrowen in the Sea.
22 Then Moſes brought Iſrael from the
red Sea, and they went out into the wil-
derneſſe of m Shur: and they went three
dayes in the wilderneſſe, and found no wa-
ters.
23 And when they came to Marah, they
could not drinke of the waters of Marah,
for they were bitter: therefore the name of
the place was called ‖ Marah.
24 Then the people murmured againſt
Moſes, ſaying, What ſhall we drinke?
25 And he cryed vnto the Lord, and the
Lord ſhewed him a * tree, which when hee
had caſt into the waters, the waters were
ſweete: there hee made them an ordinance
and a law, and there n he proued them,
26 And ſayde, If thou wilt diligently
hearken, O Iſrael, vnto the voice of the Lord
thy God, and wilt do that, which is o right
in his ſight, and wilt giue eare vnto his
commaundements, and keepe all his ordi-
nances, then will I put none of theſe diſea-
ſes vpon thee, which I brought vpon the
Egyptians: for I am the Lord that healeth
thee.
27 ¶ * And they came to Elim, where
were twelue fountaines of water, and ſeuen-
tie ‖ palme trees, and they camped there by
the waters.

CHAP. XVI.

1 The Iſraelites come to the deſert of Zin, and murmure againſt Moſes & Aaron. 13 The Lord ſendeth Quailes and Manna 23 The Sabbath is ſanctified vnto the Lorde 27 The ſeuenth day Manna could not be found 32 It is kept for a remembrance to the poſterity.

AFterward all the Congregation of the
children of Iſrael departed from Elim,
and came to the wilderneſſe of a Sin (which
is betweene Elim and Sinai) the fifteenth
day of the ſecond moneth after their depar-
ting out of the land of Egypt.
2 And the whole Congregation of the
children of Iſrael murmured againſt Mo-
ſes and againſt Aaron in the wilderneſſe.
3 For the children of Iſrael ſaid to them,
Oh that wee had died by the hande of the
Lord in the lande of Egypt, when wee ſate
by the fleſh b pots, when wee ate bread our
bellies full: for ye haue brought vs out into
this wildernes, to kill this whole companie
with famine.
4 ¶ Then ſayd the Lorde vnto Moſes,
Beholde, I will cauſe bread to raine from
heauen to you, and the people ſhall goe out
and gather ‡ that that is ſufficient for euery
c day, that I may proue them, whether they
will walke in my Law or no.
5 But the ſixt day they ſhal prepare that,
which they ſhall bring home, and it ſhall be
twiſe as much as they gather dayly.
6 Then Moſes and Aaron ſaid vnto al
the children of Iſrael, At euen ye ſhall know
that the Lord brought you out of the land of
Egypt:
7 And in the morning yee ſhall ſee the
glory of the Lord: d for hee hath heard your
grudgings againſt the Lord: and what are
we that ye haue murmured againſt vs?
8 Againe Moſes ſayd, At euen ſhal the
Lord giue you fleſh to eate, and in the mor-
ning your fill of bread: for the Lorde hath
heard your murmurings, which yee mur-
mure againſt him: for what are wee? your
murmurings are not againſt vs, but againſt
the e Lord.
9 ¶ And Moſes ſaid to Aaron, Say vnto
all the Congregation of the children of Iſ-
rael, Drawe neere before the Lorde: for
he

Eccl*u*. 38. 5.

n That is, God, or Moſes in Gods name.

o Which is to do that onely that God commandeth.

Numb 33. 9.

‖Or, Date trees.

5 Februar 1 Leſson Morn

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherin they camped: & is alſo called Kadeſh Num. 33 36.

b So hard a thing it is to the fleſh not to murmure againſt God, when the belly is pinched.

‡Ebr. the portion of a day in his day.

c To ſignifie that they ſhould patiently depend vpon Gods prouidence from day to day.

d He gaue them not Manna becauſe they murmured, but for his promiſe ſake.

e He that contemneth Gods miniſters, contemneth God himſelfe.

Exodus

he hath heard your murmurings.
10 Now as Aaron spake vnto the whole
Congregation of the children of Israel, they
looked toward the wildernesse, and behold,
the glory of the Lord appeared * in a cloud.
11 (For the Lord had spoken vnto Mo-
ses, saying,
12 * I haue heard the murmurings of the
children of Israel: tell them therefore, and
say, ‖ At euen yee shall eate flesh, and in the
morning ye shall be filled with bread, and ye
shall know that I am the Lord your God)
13 And so at euen the * Quailes came and
couered the campe: and in the morning the
dew lay round about the host.
14 * And when the dew that was fallen,
was ascended, behold, a small round thing
was vpon the face of the wildernes, small as
the hoare frost on the earth.
15 And when the children of Israel sawe
it, they said one to another, It is f MAN, for
they wist not what it was. And Moses said
vnto them, * This is the bread which the
Lord hath giuen you to eate.
16 ¶ This is the thing which the Lord
hath commanded: gather of it euery man
according to his eating, g an Omer for ‡ a
man, according to the number of your per-
sons: euery man shall take for them which
are in his tent.
17 And the children of Israel did so, and
gathered some more, some lesse.
18 And when they did measure it with
an Omer, * he that had gathered much, had
nothing ouer, & he that had gathered little,
had no h lacke: so euery man gathered accor-
ding to his eating.
19 Moses then sayde vnto them, Let no
man reserue thereof till morning.
20 Notwithstanding, they obeyed not
Moses: but some of them reserued of it till
morning, and it was full of wormes, and
i stanke: therefore Moses was angry with
them.
21 And they gathered it euery morning,
euery man according to his eating: for
when the heate of the Sunne came, it was
melted.
22 ¶ And the sixth day they gathered
k twise so much bread, two Omers for one
man: then all the rulers of the Congrega-
tion came and told Moses.
23 And he answered them, This is that
which the Lord hath said, To morrow is the
rest of the holy Sabbath vnto the Lorde:
bake that to day which yee will bake, and
seethe that which ye will seethe, and all that
remaineth, lay it vp to be kept till the mor-
ning for you.
24 And they laide it vp till the morning,
as Moses bade, and it stanke not, neither
was there any worme therein.
25 Then Moses sayd, Eate that to day:
for to day is the Sabbath vnto the Lord: to
day ye shall not l finde it in the field.
26 Sixe dayes shall ye gather it, but in
the seuenth day is the Sabbath: in it there
shall be none.
27 ¶ Notwithstanding, there m went out
some of the people in the seuenth day for to
gather, and they found none.

Chap.13.21.

Ecclus.45.4.

‖ Or, in the twi-light.

Num.11.31.

Num.11.7. psal.78.24. wisd.16.20.

f Which signifieth a part, portion or gift: also meate prepared.

Iohn 6.31. 1.cor.10.3.

g Which conteineth about a pottle of our measure.

‡ Ebr. for an head.

2.Cor.8.15.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath, and the day before.

l God tooke away the occasion from their labor, to signifie how holy he would haue the Sabbath kept.

m Their infidelitie was so great, that they did expresly against Gods commandement.

28 And the Lord sayd vnto Moses, How
long refuse ye to keepe my commandements
and my lawes?
29 Behold, how the Lord hath giuen you
the Sabbath: therfore he giueth you the sixt
day bread for two dayes: tary therefore eue-
ry man in his place: let no man go out of his
place the seuenth day.
30 So the people rested the seuenth day.
31 And the house of Israel called ye name
of it MAN, and it was like a to Coriander
seede, but white: and the taste of it was like
vnto wafers made with hony.
32 And Moses sayd, This is that, which
the Lord hath commanded, Fill an Omer
of it, to keepe it for your posteritie: that they
may see the bread wherewith I haue fed you
in wildernesse, when I brought you out of
the land of Egypt.
33 Moses also sayd to Aaron, Take a
o pot, and put an Omer full of MAN there-
in, & set it before the Lord to be kept for your
posterity.
34 As the Lord commaunded Moses, so
Aaron laid it vp before the p Testimonie to
be kept.
35 And the children of Israel did eate
MAN * fortie yeeres, vntill they came vnto
a land inhabited: they did eate MAN vn-
till they came to the borders of the lande of
Canaan.
36 The Omer is the tenth part of the
q Ephah.

Manna kept for a remembrance

a In forme and figure, but not in colour, Numb. 11.7.

o Of this vessell, reade Heb.9.4.

p That is, the Arke of the couenant: to wit, after that the Arke was made.

Iosh.5.12. nehe.9.15.

q Which measure conteined about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rock. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

5 Februa[ry] 1 Lesson Evening

AND all the Congregation of the children
of Israel departed from the wildernesse
of Sin, by their iourneyes ‡ at the comman-
dement of the Lord, and camped in a Rephi-
dim, where was no water for the people to
drinke.
2 * Wherefore the people contended with
Moses, and sayd, Giue vs water, that wee
may drinke. And Moses sayd vnto them,
Why contend ye with me? Wherefore doe
ye b tempt the Lord?
3 So the people thirsted there for water,
and the people murmured against Moses,
and said, Wherefore hast thou thus brought
vs out of Egypt to kill vs and our children
and our cattell with thirst?
4 And Moses cried to the Lord, saying,
What shall I doe to this people? for they be
almost ready to c stone me.
5 And the Lord answered to Moses, Goe
before the people, and take with thee of the
Elders of Israel: and thy rod, wherewith
thou * smotest the riuer, take in thine hand,
and goe:
6 * Beholde, I will stand there before
thee, vpon the rocke in Horeb, and thou shalt
smite on the rocke, and water shall come
out of it, that the people may drinke. And
Moses did so in the sight of the Elders of
Israel.
7 And hee called the name of the place,
‖ Massah

‡ Eb. at the mouth.

a Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done.

Num.20.4.

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay ye true Prophets, & how slow they are to reuenge Gods cause against his enemies and false prophets.

Chap 7.20. Num.20.9. wisd.11.4. psal.78.15. & 105.41. 1.cor.10.4.

‖Or, tentation.
‖Or, strife.
d When in aduersity we thinke God to be absent, then we neglect his promise, and make him a liar.
Deut.25.17.
wisd.11.3.
e Who came of Eliphaz, sonne of Esau, Gen 36.12
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the Law.
‡ *Ebr. put it in the eares of Ioshua.*
Num.24.20.
1.Sam.15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
‡ *Ebr. the hand of the Lord vpon the throne.*

Februr
1 Lesson
Morn

Chap.2.16.
a It may seeme that he sent her backe for a time to her father for her impatiency, lest she should be a let to his vocation, which was so dangerous, Chap.4.25.
Chap.2.22.
b Horeb is called ẏ mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2.Pet.1.18.
c That is, he sent messengers to say vnto him.
‡ *Ebr. of peace.*

‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because
they had tempted the Lord, saying, Is the
ᵈ Lord among vs or no?
8 ¶ * Then came ᵉ Amalek and fought
with Israel in Rephidim.
9 And Moses said to Ioshua, Chuse vs
out men, and goe fight with Amalek: to morow I will stand on the top of the ᶠ hill with
the rod of God in mine hand.
10 So Ioshua did as Moses bade him,
and fought with Amalek: and Moses, Aaron, and Hur went vp to the top of the hill.
11 And when Moses held vp his hand,
Israel preuailed: but when hee let his hand
ᵍ downe Amalek preuailed.
12 Now Moses hands were heauy: therefore they tooke a stone, and put it vnder him,
and hee sate vpon it: And Aaron and Hur
stayed vp his hands, the one on the one side,
and the other on the other side: so his hands
were steady vntill the going downe of the
Sunne.
13 And Ioshua discomfited Amalek and
his people with the edge of the sword.
14 ¶ And the Lord said to Moses, Write
this for a remembrance ʰ in the booke, and
‡ rehearse it to Ioshua: for * I will vtterly
put out the remembrance of Amalek from
vnder heauen.
15 (And Moses built an altar, and called
the name of it ⁱ Iehouah-nissi)
16 Also he said, ‡ The Lord hath sworne,
that he will haue warre with Amalek from
generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men officers and Judges ought to be. 24 Moses obeyeth Iethros counsell in appointing officers.

When Iethro the * Priest of Midian
Moses father in law heard all that
God had done for Moses, and for Israel his
people, and how the Lord had brought Israel out of Egypt,
2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee
had ᵃ sent her away)
3 And her two sonnes, (whereof the one
was called * Gershom: for he sayd, I haue
bene an aliant in a strange land:
4 And the name of the other was Eliezer: for the God of my father, said he, was
mine helpe, & deliuered me from the sword
of Pharaoh)
5 And Iethro Moses father in law came
with his two sonnes and his wife vnto Moses into the wildernesse, where he camped by
the ᵇ mount of God.
6 And he ᶜ sayd to Moses, I thy father
in law Iethro am come to thee, and thy wife
and her two sonnes with her.
7 ¶ And Moses went out to meete his
father in law, and did obeysance, and kissed
him, and each asked other of his ‡ welfare,
and they came into the tent.
8 Then Moses tolde his father in law
all that the Lord had done vnto Pharaoh,
and to the Egyptians for Israels sake, and
all the trauaile that had come vnto them by
the way, and how the Lord deliuered them.
9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel,
and because he had deliuered them out of the
hand of the Egyptians.
10 Therefore Iethro sayd, ᵈ Blessed bee
the Lord, who hath deliuered you out of the
hand of the Egyptians, and out of the hand
of Pharaoh: who hath also deliuered the
people from vnder the hande of the Egyptians.
11 Now I know that the Lord is greater then all the gods: * for as they haue dealt
proudely with them, so are they ᵉ recompensed.
12 Then Iethro Moses father in law
tooke burnt offerings and sacrifices to offer
vnto God. And Aaron and all the Elders
of Israel came to eate bread with Moses father in law ᶠ before God.
13 ¶ Now on the morrow, when Moses
sate to iudge the people, the people stood about Moses from morning vnto euen.
14 And when Moses father in law saw
all that he did to the people, he sayd, What
is this that thou doest to the people? Why
sittest thou thy selfe alone, and all the people stand about thee from morning vnto
euen?
15 And Moses sayde vnto his father in
law, Because the people come vnto mee to
seeke ᵍ God.
16 When they haue a matter, they come
vnto me, and I iudge betweene one and another, and declare the ordinances of God,
and his lawes.
17 But Moses father in law sayde vnto him, The thing which thou doest, is not
well.
18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the
thing is too heauie for thee: * thou art not
able to doe it thy selfe alone.
19 Heare now my ‖ voyce, (I will giue
thee counsell, and God shall be with thee)
Be thou for the people to ʰ Godward, and
report thou the causes vnto God,
20 And admonish them of the ordinances, and of the lawes, & shew them the way
wherein they must walke, and the worke
that they must doe.
21 Moreouer, prouide thou among all the
people, ⁱ men of courage, fearing God, men
dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tennes.
22 And let them iudge the people at all
seasons: but euery great matter let them
bring vnto thee, and let them iudge all small
causes: so shal it be easier for thee, when they
shall beare the burden with thee.
23 If thou doe this thing, (and God so
command thee) both thou shalt be able to endure, and all this people shal also goe quietly
to their places.
24 So Moses ᵏ obeyed the voyce of his
father in lawe, and did all that hee had
sayd:
25 And Moses chose men of courage out
of

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter.
Chap.1.10,16, 22, and 5.7. and 14.8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods wil, and to haue iustice executed.
‡ *Ebr. thou wilt faint and fall.*
Deut.1.9.
‖ *Or, counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsel ought euer to be obeyed, though it come of our inferiors: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member heth neede of an other.

Exodus

of all Israel, and made them heads ouer the
people, rulers ouer thousands, rulers ouer
hundreths, rulers ouer fifties, and rulers o-
uer tennes.
26 And they iudged the people at all sea-
sons, but they brought the hard causes vnto
Moses: for they iudged all small matters
themselues.
27 Afterward Moses [l] let his father in
law depart, and he went into his countrey.

CHAP. XIX.

*1 The Israelites come to Sinai. 5 Israel is cho-
sen from among all other nations. 8 The people
promise to obey God. 12 He that toucheth the hill
dieth. 16 God appeareth to Moses vpon the
mount in thunder and lightning.*

IN the [a] third moneth, after the children of
Israel were gone out of the lande of E-
gypt, the same [b] day came they into the wil-
dernesse of Sinai.
2 For they departed from Rephidim,
and came to the desert of Sinai, and cam-
ped in the wildernesse: euen there Israel
camped before the mount.
3 *But Moses went vp vnto God, for
the Lorde had called out of the mount vnto
him, saying, Thus shalt thou say to the
house of [c] Iaakob, and tell the children of
Israel,
4 *Yee haue seene what I did to the E-
gyptians, & how I caried you vpon [d] eagles
wings, and haue brought you vnto me.
5 Now therefore *if yee will heare my
voyce in deed, and keepe my couenant, then
ye shall be my chiefe treasure aboue all peo-
ple, *though all the earth be mine.
6 Ye shal be also vnto me a kingdome of
*Priests, and an holy nation. These are the
wordes which thou shalt speake vnto the
children of Israel.
7 ¶ Moses then came and called for the
Elders of the people, and proposed vnto
them all these things, which the Lord com-
manded him.
8 And the people answered all together,
and sayd, *All that the Lord hath comman-
ded, we will doe. And Moses reported the
wordes of the people vnto the Lord.
9 And the Lord sayd vnto Moses, Loe,
I come vnto thee in a thicke cloud, that the
people may heare, whiles I talke with thee,
and that they also may beleeue thee for euer,
(for Moses had tolde the wordes of the peo-
ple vnto the Lord)
10 Moreouer the Lord said vnto Moses,
Goe to the people, and [e] sanctifie them to
day and to morow, and let them wash their
clothes.
11 And let them bee ready on the thirde
day: for the third day the Lorde will come
downe in the sight of all the people vpon
mount Sinai.
12 And thou shalt set markes vnto the
people round about, saying, Take heede to
your selues that ye go not vp to the mount,
nor touch the border of it: whosoeuer touch-
eth the *mount shall surely die.
13 No hand shall touch it, but he shall be
stoned to death, or stricken thorowe with
darts: whether it be beast or man, he shall
not liue: when the || horne bloweth long,

l Reade the occasion, Num. 10. 29.

2 Febru 1 Lesson Evening

a Which was in the beginning of the moneth Siuan, conteining part of May and part of Iune.

b That they departed from Rephidim.

Acts 7. 38.

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie onely Gods people.

Deut. 29. 2.

d For the eagle by flying hie, is out of danger, & in carying her birds rather on her wings then in her talents, declareth her loue.

Deut. 5. 2.
Deut. 10. 14.
psal. 24. 1.
1. pet. 2. 6.
reuel. 1. 6.
Chap. 24. 3.
deut. 5. 27.
and 26. 17.
iosh. 24. 16.

e Teach them to be pure in heart, as they shewe themselues outwardly cleane by washing.

Heb. 12. 20.

|| Or, trumpet.

they shall come vp || into the mountaine.
14 ¶ Then Moses went downe from the
mount vnto the people, and sanctified the
people, and they washed their clothes.
15 And he said vnto the people, Be ready
on the third day, & come not at your [f] wiues.
16 And the third day, when it was mor-
ning, there was thunders and lightnings,
and a thicke cloude vpon the mount, and the
sound of the trumpet exceeding loud, so that
all the people that was in the campe, was
afraid.
17 Then Moses brought the people out
of the tents to meete with God, and they
stood in the nether part of the mount.
18 *And mount Sinai was all on smoke,
because the Lorde came downe vpon it in
fire, and the smoke thereof ascended, as the
smoke of a fornace, and al the mount trem-
bled exceedingly.
19 And when the sound of the trumpet
blew long, & waxed lowder & lowder, Moses
spake, and God answered him by [h] voyce.
20 (For the Lorde came downe vpon
mount Sinai on the top of the mount) and
when the Lord called Moses vp into the top
of the mount, Moses went vp.
21 Then the Lord sayd vnto Moses, Goe
downe, charge the people, that they breake
not their bounds, to go vp to the Lord to gaze,
lest many of them perish.
22 And let the || Priests also which come
to the Lord, be sanctified, lest the Lord || de-
stroy them.
23 And Moses sayd vnto the Lord, The
people cannot come vp into the mount Si-
nai: for thou hast charged vs, saying, Set
markes on the mountaine, and sanctifie it.
24 And the Lord said vnto him, Goe, get
thee downe, and come vp, thou, and Aaron
with thee: but let not the [i] Priests and the
people breake their bounds to come vp vnto
the Lord, lest he destroy them.
25 So Moses went downe vnto the peo-
ple, and told them.

CHAP. XX.

*2 The commandements of the first table. 12 The
commandements of the second. 18 The people a-
fraid, are comforted by Moses. 23 Gods of siluer
and golde are againe forbidden. 24 Of what sort
the altar ought to be.*

THen God [a] spake all these words, saying,
2 *I am the Lorde thy God, which
haue brought thee out of the land of Egypt,
out of the house of || bondage.
3 Thou shalt haue none other gods [b] be-
fore me.
4 *Thou shalt make thee no grauen
image, neither any similitude of things that
are in heauen aboue, neither that are in the
earth beneath, nor that are in the waters
vnder the earth.
5 Thou shalt not [c] bow downe to them,
neither serue them: for I am the Lord thy
God, a [d] ielous God, visiting the iniquitie of
the fathers vpon the children, vpon the third
generation, and vpon the fourth, of them that
hate me:

|| Or, toward.

God appeareth to Moses on the mount

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5.

Deut. 4. 11.

g God vsed these fearefull signes, that his Law should be had in greater reuerence, and his maiesty the more feared.

h He gaue authority to Moses by plaine words, that the people might vnderstand him.

|| Or, rulers.

|| Or, breake out vpon them.

i Neither dignity nor multitude haue authority to passe the bounds, that Gods word prescribeth.

2454
1496
before at

a When Moses and Aaron were gone vp, or had passed ye bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

Deut. 5. 6. psal. 81. 10.

|| Or, seruants.

b To whose eyes all things are open.

Leuit. 26. 1. psal. 97. 7.

c By this outward gesture all kind of seruice and worship to idols is forbidden.
d And will be reuenged of the contemners of mine honour.

6 And

Moses on Easterck Morn

7 Febru 1 Lesson Morn

e So ready is he rather to shew mercie then to punish.
Leuit.19.12.deu. 5.11. matt.5.33.
f Either by swearing falsely, or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest by hearing Gods word, & resting from worldy trauailes.
Chap.23.12. ezek.20.12.
‖ Or, citie.
Genes.2.2.
Deut.5.16. matt.15.4. ephes.6.2.
h By the parents also is meant all that haue authoritie ouer vs.
Matt.5.21.
i But loue and preserue thy brothers life.
k But be pure in heart, word, and deed.
l But studie to saue his goods.
m But further his good name. & speake trueth.
Rom 7.7.
n Thou mayest not so much as wish his hinderance in any thing.
‖ Or, heard.
‡ Ebr. firebrands.
Deut.5.24. and 18.16. hebr 12.18.
o Whether you wil obey his precepts as you promised chap.19.8
Chap.27.8. and 38.7.
Leui.3.1.
Deut.27.5. iosh.8.31.
‡ Ebr. it, that is, the stone.
p Which might bee by his stouping, or flying abroad of his clothes.

6 And shewing mercie vnto [e] thousands,
to them that loue mee, and keepe my commandements.
7 *Thou shalt not take the Name of the
Lord thy God in [f] vaine: for the Lord will
not holde him guiltlesse, that taketh his
Name in vaine.
8 Remember the Sabbath day to [g] keepe
it holy.
9 *Sixe dayes shalt thou labour, and do
all thy worke.
10 But the seuenth day is the Sabbath
of the Lord thy God: in it thou shalt not do
any worke, thou, nor thy sonne, nor thy
daughter, thy man seruant, nor thy mayde,
nor thy beast, nor thy stranger that is within
thy ‖ gates.
11 *For in sixe dayes the Lord made the
heauen and the earth, the sea, and all that in
them is, and rested the seuenth day: therefore
the Lord blessed the Sabbath day, and
halowed it.
12 ¶ *Honour thy [h] father and thy mother,
that thy dayes may be prolonged vpon
the land, which ẏ Lord thy God giueth thee.
13 *Thou shalt not [i] kill.
14 Thou shalt not [k] commit adultery.
15 Thou shalt not [l] steale.
16 Thou shalt not beare false [m] witnesse
against thy neighbour.
17 *Thou shalt not [n] couet thy neighbors
house, neither shalt thou couet thy neighbours
wife, nor his man seruant, nor his
mayde, nor his oxe, nor his asse, neither any
thing that is thy neighbours.
18 ¶ And all the people ‖ saw the thunders,
and the ‡ lightnings, and the sound of
the trumpet, and the mountaine smoking:
and when the people saw it, they fled, and
stood afarre off,
19 And sayd vnto Moses, *Talke thou
with vs, and we will heare: but let not God
talke with vs, lest we die.
20 Then Moses sayde vnto the people,
Feare not: for God is come to [o] prooue you,
and that his feare may bee before you, that
ye sinne not.
21 So the people stoode a farre off, but
Moses drew neere vnto the darkenes where
God was.
22 ¶ And the Lorde sayde vnto Moses,
Thus shalt thou say vnto the children of Israel,
Ye haue seene that I haue talked with
you from heauen.
23 Ye shall not make therefore with mee
gods of siluer, nor gods of golde: you shall
make you none.
24 *An altar of earth thou shalt make
vnto mee, and thereon shalt offer thy
burnt offerings, and thy *peace offerings,
thy sheepe, and thine oxen: in all places,
where I shall put the remembrance of my
Name, I will come vnto thee, and blesse
thee.
25 *But if thou wilt make me an altar
of stone, thou shalt not build it of hewen
stones: for if thou lift vp thy toole vpō them,
thou hast polluted ‡ them.
26 Neither shalt thou goe vp by steps
vnto mine altar, that thy [p] filthinesse be not
discouered thereon.

CHAP. XXI.

Temporal & ciuil ordinances appointed by God, touching seruitude, murthers, & wrongs, the obseruation whereof doth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelty.

NOwe these are the lawes which thou
shalt set before them.
2 *If thou buy an Ebrew seruant, hee
shall serue sixe yeeres, and in the seuenth he
shall go out free, [a] for nothing.
3 If he came [b] himselfe alone, he shall go
out himselfe alone: if hee were maried, then
his wife shall go out with him.
4 If his master hath giuen him a wife,
and she hath born him sonnes or daughters,
the wife and the children shall bee her [c] masters,
but he shall go out himselfe alone.
5 But if the seruant say thus, I loue my
master, my wife and my children, I will not
go out free,
6 Then his master shal bring him vnto
the ‡ Iudges, and set him to the [d] doore, or
to the poste, and his master shall bore his
eare thorow with an awle, and he shall serue
him for [e] euer.
7 Likewise if a man [f] sel his daughter to
be a seruant, she shall not goe out as the men
seruants doe.
8 If she please not her master, who hath
betrothed her to himselfe, then shall [g] hee
cause to buy her: he shall haue no power to
sell her to a strange people, seeing he ‖ despised
her.
9 But if he hath betrothed her vnto his
sonne, he shall deale with her [h] according to
the custome of the daughters.
10 If he [i] take him another wife, he shall
not diminish her foode, her raiment, and recompense
of her virginitie.
11 And if he do not these [k] three vnto her,
then shall she goe out free, paying no money.
12 ¶ *He that smiteth a man, and he die,
shall die the death.
13 And if a man hath not layde wait but
[l] God hath offered him into his hand, *then
I will appoint thee a place whither he shall
flee.
14 But if a man come presumptuously
vpon his neighbour to slay him with guile,
thou shalt take him from mine [m] altar, that
he may die.
15 ¶ Also he that smiteth his father or his
mother, shall die the death.
16 ¶ And he ẏ stealeth a man & selleth him,
if it be found with him, shall die the death.
17 ¶ *And hee that curseth his father or
his mother, shall die the death.
18 ¶ When men also striue together, and
one smite another with [n] a stone, or with the
fist, and he die not, but lieth in bed,
19 If he rise againe, and walke without
vpon his staffe, then shall he that smote him,
go [o] quit, saue only he shall beare his charges
‖ for his resting, and shal pay for his healing.
20 ¶ And if a man smite his seruant, or
his mayde with a rod, and he die vnder his
hand, he shall be surely punished.
21 But if he continue a day, or two dayes,
he shal not [p] be punished: for he is his money.
22 ¶ Also if men striue & hurt a woman
with

Febr. 1 Lesson Evening

Leuit.25.39. deut.15.12. ierem.34.14.
a Paying no mony for his liberty
b Not hauing wife nor children
c Til her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.
‡ Ebr gods.
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouertie, or els to the intent that the master should marrie her.
g By giuing an other money to buy her of him.
‖ Or, deflowred her
h That is he shal giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
Leuit 24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
Deut.19.3.
m The holinesse of ẏ place ought not to defend the murther.
Leuit.20.9. prou. 20.20. mat.15.4. marke 7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖ Or, loosing of his time.
p By the ciuill Magistrate, but before God he is a murtherer.

with childe, so that her childe depart from
her, and q death follow not, he shall be surely
punished according as the womans husband
shall appoint him, or hee shall pay as the
‖ Iudges determine.
23 But if death follow, then thou shalt
pay life for life,
24 * r Eye for eye, tooth for tooth, hand for
hand, foote for foote,
25 Burning for burning, wound for
wound, stripe for stripe.
26 ¶ And if a man smite his seruant in
the eye, or his mayd in the eye, and haue peri-
shed it, he shall let him goe free for his eye.
27 Also if he smite s out his seruants tooth,
or his maydes tooth, he shall let him goe out
free for his tooth.
28 ¶ If an oxe gore a man or a woman,
that he die, the * oxe shal be t stoned to death,
and his flesh shal not be eaten, but the owner
of the oxe shall goe quit.
29 If the oxe were wont to push in times
past, and it hath been ‖ tolde his master, and
he hath not kept him, and after hee killeth a
man or a woman, the oxe shalbe stoned, and
his owner shall die also.
30 If there be set to him a u summe of mo-
ney, then he shall pay the ransome of his life,
whatsoeuer shalbe layd vpon him.
31 Whether he hath gored a sonne, or go-
red a daughter, hee shall be iudged after the
same maner.
32 If the oxe gore a seruant or a mayd, he
shall giue vnto their master thirty x shekels
of siluer, and the oxe shall be stoned.
33 ¶ And when a man shall open a well,
or when he shall digge a pit and couer it not,
and an oxe or an asse fall therin,
34 The owner of the pit shall y make it
good, and giue money to the owners thereof,
but the dead beast shall be his.
35 ¶ And if a mans oxe hurt his neigh-
bours oxe that he die, then they shall sell the
liue oxe, and diuide the money thereof, and
the dead oxe also they shall diuide.
36 Or if it bee knowen that the oxe hath
vsed to push in times past, and his master
hath not kept him, hee shall pay oxe for oxe,
but the dead shalbe his owne.

q Of the mother or child.

‖ Or, arbiters.

Leuiti. 24. 20. deut. 19. 21. matth. 5. 38.

r The execution of this law onely belonged to the Magistrate, Mat. 5. 38.

s So God reuengeth cruelty in most least things.

Gen. 9. 5.

t If the beast be punished, much more shall the murtherer.

‖ Or, testified to his.

u By the next of the kinredof him that is so slaine.

x Reade Gen. 23. 15.

y This law forbiddeth not only not to hurt, but to beware lest any be hurt.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borowing,* 16 *entising of maids,* 18 *witchcraft,* 20 *idolatry,* 21 *support of strangers, widowes, & fatherlesse,* 25 *vsury,* 28 *reuerence to Magistrates.*

If a man steale an a oxe or a sheepe, and kill
it or sell it, hee shall restore fiue oxen for the
oxe, * and foure sheepe for the sheepe.
2 ¶ If a theefe bee found b breaking vp,
and bee smitten that he die, no blood shalbe
shed for him.
3 But if it bee ‡ in the day light, c blood
shall be shed for him: for he should make full
restitution: if hee had not wherewith, then
should he be sold for his theft.
4 If the theft be found † with him aliue,
(whether it be oxe, asse, or sheepe) he shall re-
store the double.
5 ¶ If a man doe hurt field, or vineyard,
and put in his beast to feed in another mans
field, he shal recompense of ye best of his owne
field, and of the best of his owne vineyard.

a Either great beast of the herd, or a small beast of the flocke.

2. Sam. 12. 6.

b Breaking an house to enter in, or vndermining.

‡ Ebr. when the sunne riseth vpon him.

c He shalbe put to death, that killeth him.

† Ebr. in his hand.

6 ¶ If fire breake out, and catch in the
thornes, and the stacks of corne, or the stan-
ding corne, or the field be consumed, he that
kindled the fire, shall make full restitution.
7 ¶ If a man deliuer his neighbour mo-
ney, or stuffe to keepe, and it be stollen out of
his house, if the thiefe be found, he shall pay
the double.
8 If the thiefe be not found, then the ma-
ster of the house shall bee brought vnto the
‡ Iudges to sweare, whether he hath d put his
hand vnto his neighbours good, or no.
9 In all maner of trespasse, whether it
be for oxen, for asse, for sheepe, for raiment, or
for any maner of lost thing, which another
chalengeth to be his, the cause of both parties
shall come before the Iudges, and whome the
Iudges condemne, hee shall pay the double
vnto his neighbour.
10 If a man deliuer vnto his neighbour
to keepe asse, or oxe, or sheepe, or any beast,
and it die, or be ‡ hurt, or taken away by ene-
mies, and no man see it,
11 e An othe of the Lord shall be betweene
them twaine, that he hath not put his hand
vnto his neighbours good, and the owner of
it shall take the othe, and hee shall not make
it good:
12 * But if it be stollen from him, he shall
make restitution to the owner thereof.
13 If it be torne in pieces, hee shall bring
f record, and shall not make that good, which
is deuoured.
14 ¶ And if a man borrow ought of his
neighbour, & it bee hurt or els die, the owner
thereof not being by, hee shall surely make it
good.
15 If the owner thereof be by, he shall not
make it good: for if it be an hired thing, it
g came for his hire.
16 ¶ * And if a man entise a maide that
is not betrothed, and lie with her, hee shall
indow her, and take her to his wife.
17 If her father refuse to giue her to him,
he shall pay money, according to the dowrie
of virgins.
18 ¶ Thou shalt not suffer a witch to liue.
19 ¶ Whosoeuer lieth with a beast, shall
die the death.
20 ¶ * Hee that offereth vnto any gods,
saue vnto the Lord onely, shalbe slaine.
21 ¶ * Moreouer, thou shalt not doe iniu-
rie to a stranger, neither oppresse him: for ye
were strangers in the land of Egypt.
22 ¶ * Yee shall not trouble any widow,
nor fatherlesse childe.
23 If thou vexe or trouble such, & so he call
and crie vnto me, I will surely heare his cry.
24 Then shall my wrath be kindled, and
I will kill you with the sworde, and your
h wiues shall be widowes, and your children
fatherlesse.
25 ¶ * If thou lend money to my people,
that is, to the poore with thee, thou shalt not
be as an vsurer vnto him: yee shall not op-
presse him with vsurie.
26 If thou take thy neighbours raiment
to pledge, thou shalt restore it vnto him be-
fore the sunne goe downe:
27 For that is the couering onely, and
this is his garment for his skinne: wherein
shall

‡ Ebr. gods.

d That is, whether hee hath stollen.

‡ Ebr. broken.

e They should sweare by the Name of the Lord.

Gen. 31. 39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shalbe free by paying the hire.

Deut. 22. 28.

Deut. 13. 13, 14. 15. 1. mac. 2. 24.

Leuit. 19. 33.

Zech. 7. 10.

h The iust plague of God vpon the oppressours.

Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

shall he sleepe? therefore when he [i] crieth vn-
to me, I will heare him: for I am merciful.
28 ¶ *Thou shalt not raile vpon the
Iudges, neither speake euill of the ruler of
thy people.
29 ¶ Thine [k] abundance and thy liquor
shalt thou not keepe backe. *The first borne
of thy sonnes shalt thou giue me.
30 Likewise shalt thou doe with thine
oxen and with thy sheepe: seuen dayes it shal
be with his damme, and the eighth day thou
shalt giue it me.
31 ¶ Ye shall be an holy people vnto mee,
*neither shall ye eate any flesh that is torne
of beastes in the field: yee shall cast it [l] to the
dogge.

CHAP. XXIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feastes.* 20.23 *The Angel is promised to leade the people.* 25 *What God promiseth, if they obey him.* 29 *God will cast out the Canaanites by little and little, and why.*

1 Thou shalt not ‖ receiue a false tale, neither
shalt thou put thine hand with the wic-
ked, to be a ‖ false witnesse.
2 ¶ Thou shalt not follow a multitude
to doe euill, neither ‡ agree in a controuersie
[a] to decline after many and ouerthrow the
truth.
3 ¶ Thou shalt not esteeme a poore man
in his cause.
4 ¶ If thou meete thine enemies oxe, or
his asse going astray, thou shalt [b] bring him
to him againe.
5 If thou see thine enemies [c] asse lying
vnder his burden, wilt thou cease to helpe
him? thou shalt helpe him vp againe with
it.
6 ¶ Thou shalt not ouerthrow the right
of thy poore in his suit.
7 Thou shalt keepe thee far from a false
matter, *and shalt not slay the [d] innocent
and the righteous: for I will not iustifie a
wicked man.
8 ¶ *Thou shalt take no gift: for the gift
blindeth the wise, and peruerteth the words
of the righteous.
9 ¶ Thou shalt not oppresse a stranger:
for yee know the [e] heart of a stranger, seeing
ye were strangers in the land of Egypt.
10 *Moreouer, sixe yeeres thou shalt sow
thy land, and gather the fruits thereof,
11 But the seuenth yeere thou shalt let it
rest and lie still, that the poore of thy people
may eate, and what they leaue the beasts of
the field shall eate. In like maner thou shalt
doe with thy vineyard, and with thine oliue
trees.
12 *Sixe dayes shalt thou doe thy worke,
and in the seuenth day thou shalt rest, that
thine oxe, and thine asse may rest, and the
sonne of thy mayde and the stranger may be
refreshed.
13 And yee shall take heede to all things
that I haue sayd vnto you: and yee shall
make [f] no mention of the name of other
gods, neither shall it bee heard out of thy
mouth.
14 ¶ Three times thou shalt keepe a feast
vnto me in the yeere.

[i] For cold and necessitie.
Acts 23.5.
[k] Thine abundance of thy corne, oyle, and wine.
Chap. 13.2, 12. *and* 34.19. *Leuit.* 22.8. *ezek.* 44.31.
[l] And so haue nothing to doe with it.
‖ *Or, report a false tale.*
‖ *Or, cruel.*
‡ *Ebr. answere.*
[a] Do that which is godly though few do fauour it.
[b] If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.
[c] If God command to help vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens?
Dan. 13.53.
[d] Whether thou be a Magistrate, or art commanded by the Magistrate.
Deut. 16.19. *ecclus.* 20.28.
‡ *Ebr. seeing.*
[e] For in that that he is a stranger, his heart is sorowful enough.
Leu 25.3 *and* 26 43. *deut.* 15.1.
Chap. 20 8. *deut.* 5.13.
[f] Neither by swearing by them, nor speaking of them Psal. 16.4. Ephes. 5.3.

15 ¶ Thou *shalt keepe the feast of [g] vnlea-
uened bread: thou shalt eate vnleauened
bread seuen dayes, as I commanded thee, in
the season of the moneth of Abib: for in it
thou camest out of Egypt: and *none shall
appeare before me emptie.
16 The [h] feast also of the haruest of the
first fruits of thy labours, which thou hast
sowen in the fielde: and the [i] feast of gathe-
ring fruites in the ende of the yeere, when
thou hast gathered in thy labours out of the
fielde.
17 These three times in the yeere shall all
thy men children appeare before the Lorde
Iehouah.
18 Thou shalt not offer the blood of my
sacrifice with [k] leauened bread: neither shal
the fatte of my sacrifice remaine vntill the
morning.
19 *The first of the first fruites of thy
land thou shalt bring into the house of the
Lord thy God: yet shalt thou not seethe a kid
in his [l] mothers milke.
20 ¶ *Beholde, I send an Angel before
thee, to keepe thee in the way, and to bring
thee to the place which I haue prepared.
21 Beware of him, & heare his voyce, and
prouoke him not: for he will not spare your
misdeedes, because my [m] Name is in him.
22 But if thou hearken vnto his voyce,
and doe all that I speake, then I will bee an
enemie vnto thine enemies, and will afflict
them that afflict thee.
23 For mine Angel *shal goe before thee,
and bring thee vnto the Amorites, and the
Hittites, and the Perizzites, and the Canaa-
nites, the Hiuites, and the Iebusites, and I
will destroy them.
24 Thou shalt not bowe downe to their
gods, neither serue them, nor doe after the
workes of them: but *[n] vtterly ouerthrowe
them, and breake in pieces their images.
25 For ye shall serue the Lord your God,
and he shal blesse thy [o] bread and thy water,
and I will take all sickenesse away from the
midst of thee.
26 ¶ *There shall none cast their fruit
nor be barren in thy land: the number of
thy dayes will I fulfill.
27 I will send my [p] feare before thee, and
will destroy all the people among whome
thou shalt goe: and I will make all thine e-
nemies turne their backes vnto thee:
28 And I will send *hornets before thee,
which shal driue out the Hiuites, the Canaa-
nites, and the Hittites from thy face.
29 I will not cast them out from thy face
in one yeere, lest the land grow to a wilder-
nesse: and the beasts of the field multiplie a-
gainst thee.
30 By little and little I will driue them
out from thy face, vntill thou increase, and
inherite the land.
31 And I will make thy coastes from the
red sea vnto the sea [q] of the Philistims, and
from the [r] desert vnto the [s] Riuer: for I wil
deliuer the inhabitants of the land into your
hande, and thou shalt driue them out from
thy face.

Chap. 13.3. *and* 34.18.
[g] That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.
Deut. 16.16. *ecclus.* 35.4.
[h] Which is Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.
[i] This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wildernesse.
[k] No leauened bread shall bee then in thine house.
Chap. 34.26. *deut.* 14.22.
[l] Meaning, that no fruits should be taken before iust time: & hereby are bridled all cruel & wanton appetites.
Chap. 33.2. *deut.* 7.21.
[m] I will giue him mine authoritie, and he shal gouerne you in my Name.
Chap. 33.2. *deut.* 7.21. *iosh* 24.11.
Deut 7.25.
[n] God commandeth his not only not to worship idoles, but to destroy them.
[o] That is, all things necessary for this present life.
Deut. 7.14.
[p] I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2.
Iosh. 24.12.
[q] Called the sea of Syria.
[r] Of Arabia, called Deserta.
[s] To wit, Euphrates.

32 *Thou

32 * Thou shalt make no couenant with
them, nor with their gods:
33 Neither shall they dwell in thy land,
lest they make thee sinne against mee: for if
thou serue their gods, surely it shall bee thy
‡* destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine, 14 Aaron and Hur haue the charge of the people. 18 Moses was fortie dayes and fortie nights in the mountaine.

NOw hee had [a] said vnto Moses, Come
vp to the Lord, thou, and Aaron, Na-
dab, and Abihu, and seuentie of the Elders
of Israel, and yee shall worship afarre off.
2 And Moses himselfe alone shall come
neere to the Lord, but they shall not come
neere, neither shal the people go vp with him
3 ¶ [b] Afterward Moses came and tolde
the people all the words of the Lord, and all
the ‡ lawes: and all the people answered
with one voyce, and said, * All the things
which the Lord hath said, wil we doe.
4 And Moses wrote all the wordes of
the Lord, and rose vp earely, and set vp an
* altar ‖ vnder the mountaine, and twelue
pillars according to the twelue tribes of Is-
rael.
5 And he sent yong [c] men of the children
of Israel, which offered burnt offerings of
beeues, and sacrificed peace offerings vnto
the Lord.
6 Then Moses tooke halfe of the blood,
and put it in basins, and halfe of the blood
he sprinkled on the altar.
7 After he tooke the ‖ booke of the coue-
nant, and read it in the audience of the peo-
ple: who said, All that the Lord hath sayd,
we will doe, and be obedient.
8 Then Moses tooke the * blood, and
sprinkled it on the people, and said, Behold
the [d] blood of the couenant, which the Lord
hath made with you concerning all these
things.
9 ¶ Then went vp Moses and Aaron,
Nadab, and Abihu, and seuentie of the El-
ders of Israel.
10 And they [e] saw the God of Israel, and
vnder his feete was as it were a ‡ worke of a
Saphir stone, and as the very heauen when
it is cleere.
11 And vpon the nobles of the children of
Israel he [f] layed not his hand: also they saw
God, and [g] did eat and drinke.
12 ¶ And the Lord [h] sayd vnto Moses,
Come vp to me into the mountaine, and be
there, and I will giue thee [i] tables of stone,
and the law and the commandement which
I haue written, for to teach [k] them.
13 Then Moses rose vp, and his minister
Joshua, and Moses went vp into the moun-
taine of God,
14 And said vnto the Elders, Tarie vs
here, vntill wee come againe vnto you: and
behold, Aaron, and Hur are with you: who-
soeuer hath any matters, let him come to
them.
15 Then Moses went vp to the mount,
and the cloud couered the mountaine,
16 And the glorie of the Lord abode vpon

Chap.34.15. deut.7.2.
‡*Ebr. offence, or snare.*
Deut.7.16. iosh. 23.13.
9 Februa 1 Lesson Morn.
a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. Chapter hitherto.
b When he had receiued these lawes in mount Sinai.
‡*Ebr. iudgements*
Chap.19.8.
Chap.20.24.
‖*Or, at the foot of the mountaine.*
c For as yet the Priesthood was not giuen to Leui.
‖*Or, the booke of the Law.*
1.Pet.1.2. heb. 9.20.
d Which blood signifieth that the couenant broken cannot be satisfied without boodshedding.
e As perfectly as their infirmities could behold his maiestie.
‡*Ebr. brickworke*
f He made them not afraide, nor punished them.
g That is, reioyced.
h The second time.
i Signifying the hardnesse of our hearts, except God do write his lawes therein by his spirit, Iere. 31 33. ezek. 11.19. 2 cor. 3.3 heb. 8 10 and 10 16.
k To wit, the people.

mount Sinai, and the cloud couered ‖ it sixe
dayes: and the seuenth day hee called vnto
Moses out of the mids of the cloud.
17 And the sight of the glorie of the Lord
was like [l] consuming fire on the toppe of the
mountaine, in the eyes of the children of Is-
rael.
18 And Moses entred into the mids of
the cloud, and went vp to the mountaine:
and Moses was in the * mount fortie dayes
and fortie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieseate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, say-
ing,
2 [a] Speake vnto the children of Israel,
that they receiue an offering for mee: of * e-
uery man, whose heart giueth it freely, yee
shall take the offering for me.
3 And this is the offering which ye shall
[b] take of them, gold, and siluer, and brasse,
4 And blew silke, and purple, and skar-
let, and fine linnen, and goates haire,
5 And rammes skinnes coloured redde,
and the skinnes of badgers, and the wood
[c] Shittim,
6 Oyle for the light, spices for [d] anoyn-
ting oyle, and for the perfume of sweete sa-
uour,
7 Onix stones, and stones to bee set in
the * Ephod, and in the * brest plate.
8 Also they shall make me a [e] Sanctua-
rie, that I may dwell among them.
9 According to all that I shew thee, e-
uen so shal ye make the forme of the Taber-
nacle, and the fashion of all the instruments
thereof.
10 ¶ They shall make also an * Arke of
Shittim wood, two cubites and an halfe
long, and a cubite and an halfe broad, and a
cubite and an halfe hie.
11 And thou shalt ouerlay it with pure
golde: within and without shalt thou ouer-
lay it, and shalt make vpon it a ‖ crowne of
gold round about.
12 And thou shalt cast foure rings of
gold for it, and put them in the foure ‖ cor-
ners thereof: that is, two rings shalbe on the
one side of it, and two rings on the other side
thereof.
13 And thou shalt make barres of Shit-
tim wood, and couer them with gold.
14 Then thou shalt put the barres in the
rings by the sides of the Arke, to beare the
Arke with them.
15 The barres shall be in the rings of the
Arke: they shall not be taken away from it.
16 So thou shalt put in the Arke the
[f] Testimonie which I shall giue thee.
17 Also thou shalt make a ‖ [g] Mercy seat
of pure gold, two cubites and an halfe long,
and a cubite and an halfe broad.
18 And thou shalt make two Cherubims
of gold: of worke beaten out with the ham-
mer shalt thou make them at the two endes
of the Mercie seat.
19 And the one Cherub shalt thou make
at the one ende, and the other Cherub at
the

‖*Or, him.*
l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant saphir.
Chap.34.38. deut.9.9.
a After the morall and iudiciall law, he giueth them the ceremoniall law, that nothing should be left to mans inuention.
Chap.35.5.
b For the building and vse of the Tabernacle.
‖*Or, yellow.*
c Which is thought to be a kinde of cedar, which will not rot.
d Ordeined for the Priests.
Chap.28.4.
Chap.28.15.
e A place both to offer sacrifice, and to heare the Law.
Chap.37.1.
‖*Or, a circle, and a border.*
‖*Or, feete.*
f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
‖*Or, couering, or propitiatorie.*
g There God appeared mercifully vnto them: and this was a figure of Christ.

the other end: of the matter of the Mercyseat
shall yee make the Cherubims, on the two
ends thereof.
20 And the Cherubims shall stretch their
wings on hie, couering the Mercyseat with
their wings, and their faces one to another:
to the Mercyseat ward shall the faces of the
Cherubims be.
21 And thou shalt put the Mercyseat a-
boue vpon the Arke, and in the Arke thou
shalt put the Testimonie, which I will giue
thee,
22 And there I will || declare my selfe vn-
to thee, and from aboue the Mercyseat * be-
tweene the two Cherubims, which are vp-
on the Arke of the Testimonie, I will tell
thee al things which I wil giue thee in com-
mandement vnto the children of Israel.
23 ¶ * Thou shalt also make a Table of
Shittim wood, of two cubites long, and one
cubite broad, and a cubite and a halfe hie:
24 And thou shalt couer it with pure gold,
and make thereto a crowne of golde round
about.
25 Thou shalt also make vnto it a border
of || foure fingers round about: and thou shalt
make a golden crowne round about the bor-
der thereof.
26 After, thou shalt make for it foure rings
of golde, and shalt put the rings in the foure
corners that are in the foure feete thereof:
27 Ouer against the border shal the rings
be for places for barres, to beare the table.
28 And thou shalt make the barres of
Shittim wood, and shalt ouerlay them with
gold, that the table may be borne with them.
29 Thou shalt make also [h] dishes for it,
and incense cups for it, and couerings for it,
and goblets wherewith it shall bee couered,
euen of fine gold shalt thou make them.
30 And thou shalt set vpon the table shew
bread before me continually.
31 ¶ * Also thou shalt make a Candlestick
of pure gold: of [i] worke beaten out with the
hammer shall the Candlesticke be made, his
shaft, and his branches, his bowles, his
knops: and his floures shall bee of the same.
32 Sixe branches also shall come out of
the sides of it: three branches of the Can-
dlesticke out of the one side of it, and three
branches of the Candlesticke out of the o-
ther side of it.
33 Three bowles like vnto almonds, one
knop and one floure in one branch: and three
bowles like almonds in the other branch,
one knop and one floure: so throwout the
sixe branches that come out of the Candle-
sticke.
34 And in the shaft of the Candlesticke
shalbe foure bowles like vnto almonds, his
knops and his floures.
35 And there shall bee a knop vnder two
branches made thereof: and a knop vnder
two branches made thereof: and a knop vn-
der two branches made thereof, according to
the sixe branches comming out of the Can-
dlesticke.
36 Their knops and their branches shall
be thereof: all this shall be one beaten worke
of pure gold.
37 And thou shalt make the seuen lampes
thereof: and the lampes thereof shalt thou
put thereon, to giue light toward that that
is before it.
38 Also the snuffers and snuffedishes ther-
of shalbe of pure gold.
39 Of a [k] talent of fine gold shalt thou
make it with all these instruments.
40 * Looke therefore that thou make them
after their fashion, that was shewed thee in
the mountaine.

|| Or, will appoint with thee.
Numb. 7.89.
Chap. 37.10.
|| Or, an hand broad.
h To set the bread vpon.
Chap. 37.17.
i It shall not bee molten, but beaten out of the lumpe of golde with the hammer.
k This was the talent weight of the Temple, and weighed 120. pound.
Heb. 8.5. acts 7. 44.

Mon. in Easter Week Morn.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlesticke.

Afterward thou shalt make the Taber-
nacle with ten curtaines of fine twined
linnen, and blew silke, and purple, and skar-
let: and in them thou shalt make Cherubims
of [a] broydered worke.
2 The length of one curtaine shalbe eight
and twentie cubites, and the breadth of one
curtaine, foure cubites: euery one of the cur-
taines shall haue one measure.
3 Fiue curtaines shall be coupled one to
another: and the other fiue curtaines shal be
coupled one to another.
4 And thou shalt make strings of blewe
silk vpon the edge of the one curtaine, which
is in the seluedge [b] of the coupling: & likewise
shalt thou make in the edge of the other cur-
taine in the seluedge, in the second coupling.
5 Fiftie strings shalt thou make in one
curtaine, and fiftie strings shalt thou make
in the edge of the curtaine, which is in the
[c] second coupling: the strings shall bee one
right against another.
6 Thou shalt make also fiftie || taches of
golde, and couple the curtaines one to ano-
ther with the taches, and it shall be one || Ta-
bernacle.
7 ¶ Also thou shalt make curtaines of
goates haire, to be a [d] couering vpon the Ta-
bernacle: thou shalt make them to the num-
ber of eleuen curtaines.
8 The length of a curtaine shalbe thirtie
cubites, and the breadth of a curtaine foure
cubites: the eleuen curtaines shall bee of one
measure.
9 And thou shalt couple fiue curtaines by
themselues, and the sixe curtaines by them-
selues: but thou shalt double the [e] sixth cur-
taine vpon the forefront of the couering.
10 And thou shalt make fiftie strings in
the edge of one curtaine in the seluedge of
the coupling, and fifty strings in the edge of
the other curtaine in the second coupling.
11 Likewise thou shalt make fiftie || taches
of brasse, and fasten them on the strings, and
shalt couple the couering together, that it
may be one.
12 And the [f] remnant that resteth in the
curtaines of the couering, euen the halfe cur-
taine that resteth, shall bee left at the back-
side of the Tabernacle.
13 That the cubit on the one side, and the
cubite on the other side of that which is left
in the length of the curtaines of the coue-
ring, may remaine on either side of the Ta-
bernacle to couer it.
14 Moreouer, for that couering thou shalt
make

a That is, of most cunning, or fine worke.

First Lesson

b On the side, that the curtaines might be tied together.
c In tying together both the sides.
|| Or, hookes.
|| Or, partition.
d Lest raine and weather should marre it.
e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.
|| Or, hookes.
f For these curtaines were two cubites longer then the curtains of the Tabernacle: so that they were sider by a cubite on both sides.

g To be put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

make a g couering of rammes skinnes died
redde, and a couering h of badgers skinnes
aboue.
15 ¶ Also thou shalt make boordes for the
Tabernacle of Shittim wood to stand vp.
16 Ten cubites shall bee the length of a
boorde, and a cubite and an halfe cubite the
breadth of one boord.
17 Two tenons shalbe in one boord set in
order as the feet of a ladder, one against an-
other: thus shalt thou make for al the boords
of the Tabernacle.
18 And thou shalt make boords for the
Tabernacle, euen twentie boordes on the
South side, euen full South.
19 And thou shalt make fourtie || sockets
of siluer vnder the twentie boords, two soc-
kets vnder one boorde for his two tenons,
and two sockets vnder another boord for his
two tenons.
20 In like maner on the other side of the
Tabernacle toward the Northside shall bee
twentie boords,
21 And their fourtie sockets of siluer, two
sockets vnder one boord, and two sockets
vnder another boord.
22 And on the side of the Tabernacle to-
ward the West, shalt thou make sixe boords.
23 Also two boordes shalt thou make in
the corners of the tabernacle in ẏ two sides.
24 Also they shalbe i ioyned beneath, and
likewise they shalbe ioyned aboue to a ring:
thus shall it bee for them two: they shall bee
for the two corners.
25 So they shalbe eight boordes hauing
sockets of siluer, euen sixteene sockets, that is,
two sockets vnder one boord, and two soc-
kets vnder another boord.
26 ¶ Then shalt thou make fiue barres
of Shittim wood for the boords of one side
of the Tabernacle,
27 And fiue barres for the boords of the
other side of the Tabernacle: also fiue bars
for the boords of the side of the Tabernacle
toward the Westside.
28 And the middle barre shall go through
the mids of the boords, from end to end.
29 And thou shalt couer the boords with
gold, and make their rings of golde, for pla-
ces for the barres, and thou shalt couer the
barres with gold.
30 So thou shalt reare vp the Taberna-
cle * according to the fashion thereof, which
was shewed thee in the mount.
31 ¶ Moreouer, thou shalt make a vaile
of blue silke, and purple, and skarlet, and
fine twined linnen: thou shalt make it of
broydered worke with Cherubims.
32 And thou shalt hang it vpon foure pil-
lars of Shittim wood couered with golde,
(whose k hookes shalbe of gold) standing vpon
foure sockets of siluer.
33 ¶ Afterward thou shalt hang the vaile
‡ on the hookes, that thou mayest bring in
thither, that is, (within the vaile) the Arke of
the Testimonie: and the vaile shal make you
a separation betweene the Holy place and
the l most Holy place.
34 Also thou shalt put the Mercie seate
vpon the arke of the Testimonie in the most
Holy place.

|| *Or, base pieces, wherein were the mortaises for the tenons.*

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

Chap. 25.9,40. heb. 8.5. acts 7.44.

k Some reade, heads of the pillars.
‡ *Ebr. vnder the hookes: meaning that it should hang downward from the hookes.*
l Whereinto the hie Priest onely entred once a yeere.

35 And thou shalt set the table m without
the vaile, and the Candlesticke ouer against
the Table on the Southside of the Taber-
nacle, and thou shalt set the Table on the
Northside.
36 Also thou shalt make an n hanging for
the doore of the Tabernacle of blewe silke,
and purple, and skarlet, and fine twined lin-
nen, wrought with needle.
37 And thou shalt make for the hanging
fiue pillars of Shittim, and couer them with
gold: their heads shall be of golde, and thou
shalt cast fiue sockets of brasse for them.

m Meaning in the holy place.
n This hanging or vaile was betweene the holy place, and there where the people were.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The Lampes continually burning.

Monday in Easter Week Even First Lesson

MOreouer thou shalt make the a altar of
Shittim wood, fiue cubits long and fiue
cubits broad (the altar shalbe foure square)
and the height thereof three cubites.
2 And thou shalt make it hornes in the
foure corners thereof: the hornes shalbe of
it b selfe: and thou shalt couer it with brasse.
3 Also thou shalt make his ashpans for
his ashes, and his besoms, and his basins,
and his fleshhookes, and his || censers: thou
shalt make all the instruments thereof of
brasse.
4 And thou shalt make vnto it a grate
like networke of brasse: also vpon that grate
shalt thou make foure brasen rings vpon the
foure corners thereof.
5 And thou shalt put it vnder the com-
passe of the altar beneath, that the grate may
be in the mids of the altar.
6 Also thou shalt make barres for the al-
tar, barres, I say, of Shittim wood, and
shalt couer them with brasse.
7 And the barres thereof shall be put in
the rings, the which barres shall bee vpon
the two sides of the altar to beare it.
8 Thou shalt make the altar hollow be-
tweene the boords: as God shewed thee in the
mount, so shall they make it.
9 ¶ Also thou shalt make the c court of
the Tabernacle in the Southside, euen full
South: the court shal haue curtaines of fine
twined linnen, of an hundreth cubites long
for one side.
10 And it shall haue twentie pillars with
their twentie sockets of brasse: the heads of
the pillars, and their d fillets shalbe siluer.
11 Likewise on the Northside in length
there shall be hangings of an hundreth cubits
long, and the twentie pillars thereof with
their twentie sockets of brasse: the heads of
the pillars and the fillets shalbe siluer.
12 ¶ And the breadth of the court on the
West side shall haue curtaines of fiftie cu-
bites, with their ten pillars, and their ten soc-
kets.
13 And the bredth of the court, Eastward
full East shall haue e fiftie cubites:
14 Also hangings of fifteene cubits shalbe
on the one f side with their three pillars and
their three sockets.
15 Likewise on the other side shall be han-
gings of fifteene cubites, with their three
C pillars

a For the burnt offering.
b Of the same wood and matter not fastened vnto it.
|| *Or, fire pannes.*
‡ *Ebr. net.*
c This was the first entrie into the Tabernacle, where the people abode.
d They were certaine hoopes or circles for to beautifie the pillar.
e Meaning, curtaines of fiftie cubites.
f Of the doore of the court.

Lamps

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundreth cubites, and the breadth fiftie † at either ende, and the height fiue cubites, and the hangings of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court shalbe brasse.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle oliue [h] beaten for the light, that the lampes may alway || burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to bee obserued by the children of Israel.

† Ebr. fiftie in fiftie.

g Or, stakes wherewith the curtaines were fastened to the ground.

h Such as commeth from the oliue, when it is first pressed or beaten.

|| Or, ascend vp.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12 29. Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him, that hee may serue me in the Priests office.

4 Nowe these shall bee the garments, which they shall make, a brest plate, and an [c] Ephod, and a robe, and a broydered coate, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes that he may serue mee in the Priests office.

5 Therefore they shal take gold, and blue silke, and purple and skarlet, and fine linen,

6 ¶ And they shall make the Ephod of gold, blew silke, and purple, skarlet and fine twined linnen of broydered worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the [d] imbroydered garde of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of gold, blew silke, and purple, and skarlet, and fine twined linnen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

a Whereby his office may bee knowen to be glorious and excellent.

† Ebr. wise in heart.

b Which is to separate him from the rest.

c A short and strait coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

d Which went about his vpmost coate.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their [e] generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to bee set and embossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde [g] at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blew silke, and purple, and skarlet, and fine twined linnen shalt thou make it.

16 [i] Foure square it shall bee and double, an hand breadth long, and an hand breadth broade.

17 Then thou shalt set it ful of places for stones, euen foure rowes of stones: the order shalbe this, a || rubie, a topaze, and a || carbuncle in the first rowe.

18 And in the second row thou shalt set an || emeraud, a saphir, and a || diamond,

19 And in the third rowe a turkeis, an achate, and an hematite.

20 And in the fourth rowe a † chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

21 And the stones shalbe according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chaines at the ends of wrethen worke of pure gold.

23 Thou shalt make also vpon the brest plate two ringes of golde, and put the two ringes on [k] the two endes of the brest plate.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the endes of the brest plate.

25 And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the

broyderd-

e As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

i The description of the brest-plate.

|| Or, Sardoine.

|| Or, Emeraud.

|| Or, Carbuncle.

|| Or, iasper.

† Ebr. Tarshish.

k Which are vpmost toward the shoulder.

l Which are beneath.

broidred gard of the Ephod.

28 Thus they ſhall bind the breaſt plate
by his rings vnto the rings of the Ephod,
with a lace of blue ſilke, that it may bee faſt
vpon the broydred garde of the Ephod, and
that the breſtplate be not looſed from the E-
phod.

29 So Aaron ſhall [m] beare the names of
the children of Iſrael in the breſtplate of
iudgement vpon his heart, when he goeth
into the holy place, for a remembrance conti-
nually before the Lord.

m Aaron ſhall not enter into the holy place in his owne name but in the name of all the children of Iſrael.

30 ¶ Alſo thou ſhalt put in the breſtplate
of iudgement the [n] Vrim and the Thum-
mim, which ſhall bee vpon Aarons heart,
when he goeth in before the Lord: and Aa-
ron ſhall beare the iudgement of the children
of Iſrael vpon his heart before the Lord con-
tinually.

n Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breſtplate were moſt cleare, and of perfect beauty: by Vrim alſo is meant knowledge, & Thummim holineſſe, ſhewing what vertues are required in the Prieſts.

31 ¶ And thou ſhalt make the robe of the
Ephod altogether of blue ſilke.

32 And the hole for his head ſhall bee in
the middes of it, hauing an edge of wouen
worke round about the collar of it: ſo it ſhall
be as the collar of an habergeon that it rent
not.

33 ¶ And beneath vpon the ſkirts there-
of thou ſhalt make pomegrananes of blue
ſilke, and purple, and ſcarlet, round about
the ſkirts thereof, and bels of gold betweene
them round about:

34 That is, * a golden bell and a pomegra-
nate, a golden bel and a pomegranate round
about vpon the ſkirts of the robe.

Ecclus.45.9.

35 So it ſhall bee vpon Aaron, when hee
miniſtreth, and his ſound ſhall be heard,
when he goeth into the holy place before the
Lord, and when he commeth out, and he ſhal
not die.

36 ¶ Alſo thou ſhalt make a plate of pure
gold, and graue thereon, as ſignets are gra-
uen, [o] HOLINES TO THE LORD.

37 And thou ſhalt put it on a blue ſilke
lace, and it ſhall be vpon the miter: euen vp-
on the forefront of the miter ſhall it be.

o Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing vnholy may appeare before him.

38 So it ſhall be vpon Aarons forehead,
that Aaron may [p] beare the iniquitie of the
offrings, which the children of Iſrael ſhall
offer in all their holy offerings: and it ſhalbe
alwayes vpon his forehead, to make them
acceptable before the Lord.

p Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare, and pacified God.

39 Likewiſe thou ſhalt embroider the fine
linen coate, and thou ſhalt make a miter of
fine linen, but thou ſhalt make a girdle of
needleworke.

40 Alſo thou ſhalt make for Aarons
ſonnes coates, and thou ſhalt make them
girdles, and bonnets ſhalt thou make them
for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron
thy brother, and on his ſonnes with him,
and ſhalt anoint them, and [q] fill their hands,
and ſanctifie them, that they may miniſter
vnto me in the Prieſts office.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

42 Thou ſhalt alſo make them linen bree-
ches to couer their priuities: from the loines
vnto the thighes ſhall they reach.

43 And they ſhall be for Aaron and his
ſonnes when they come into the Tabernacle
‖ of the Congregation, or when they come
vnto the altar to miniſter in the holy place,
that they [r] commit not iniquitie, and ſo die.
This ſhall be a Law for euer vnto him and to
his ſeede after him.

‖ *Or, of witneſſe.*

r In not hiding their nakednes.

The holy Garments

CHAP XXIX.

1 The manner of conſecrating the Prieſts. 38
The continuall ſacrifice. 45 The Lord promiſeth
to dwell among the children of Iſrael.

This thing alſo ſhalt thou doe vnto them
when thou conſecrateſt them to bee my
Prieſts, * Take a young Calfe, and two
Rammes without blemiſh,

Leuit.9.2.

2 And vnleauened bread, and cakes vn-
leauened tempered with oyle, and wafers
vnleauened anointed with oyle: (of fine
wheate floure ſhalt thou make them)

3 Then thou ſhalt put them in one baſ-
ket, and [a] preſent them in the basket with the
calfe and the two rammes,

a To offer them in ſacrifice.

4 And ſhalt bring Aaron and his ſonnes
vnto ẏ doore of the Tabernacle of the Con-
gregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and
put vpon Aaron the tunicle, and the [b] robe
of the Ephod, and the Ephod, and the breſt-
plate, and ſhalt cloſe them to him with the
broydered garde of the Ephod.

b Which was next vnder the Ephod.

6 Then thou ſhalt put the miter vpon
his head, and ſhalt put the holy * crowne
vpon the miter.

Chap.28.36.

7 And thou ſhalt take the anointing
* oyle, and ſhalt powre vpon his head, and
anoint him.

Chap.30.25.

8 And thou ſhalt bring his ſonnes, and
put coates vpon them,

9 And ſhalt gird them with girdles, both
Aaron and his ſonnes: and ſhalt put the bo-
nets on them, and the Prieſts office ſhall be
theirs for a perpetual Lawe: thou * ſhalt al-
ſo ‖ fill the hands of Aaron, and the hands of
his ſonnes.

Chap.28.41.
‖ *Or, conſecrate them.*

10 After, thou ſhalt preſent the calfe be-
fore the Tabernacle of the Congregation,
* and Aaron and his ſonnes ſhall [c] put their
hands vpon the head of the calfe.

Leuit.1.4.

c Signifying, that the ſacrifice was alſo offered for them, and that they did approue it.

11 So thou ſhalt kill the calfe before the
Lord, at the doore of the Tabernacle of the
Congregation.

12 Then thou ſhalt take of the blood of
the calfe, and put it vpon the hornes of the
altar with thy finger, and ſhalt powre all the
reſt of the blood at the foote of the altar.

13 * Alſo thou ſhalt take all the fatte that
couereth the inwards, and the caule that is on
the liuer, and the two kidneis, and the fatte
that is vpon them, and ſhalt burne them vp-
on the altar.

Leuit.3.3.

14 But the fleſh of the calfe, and his ſkin,
and his dung ſhalt thou burne with fire
without the hoſte: it is a ‡ ſinne offering.

‡ *Ebr. ſinne, 2.cor.5,21.*

15 ¶ Thou ſhalt alſo take one ramme, and
Aaron and his ſonnes ſhall put their hands
vpon the head of the ramme.

16 Then thou ſhalt kill the ramme, and
take his blood, and ſprinckle it round about
vpon the altar,

17 And thou ſhalt cut the ramme in pie-
ces, and waſh the inwards of him and his
legges, and ſhalt put them vpon the pieces
thereof, and vpon his head.

18 So thou ſhalt burne the whole ramme

vpon

Exodus

vpon the altar: for it is a burnt offering vnto the Lord [d] for a sweete sauour: it is an offering made by fire vnto the Lord.

d Or, a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must bee sprinkled.

22 Also thou shalt take of the Rammes the fat, and the rumpe, euen the fat that couereth the inwards, & the caule of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

g Which is offered for the consecration of the high Priest.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shalbe thy part.

h This sacrifice the Priest did moue toward the East, West, North and South.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

k Which were offerings of thankesgiuing to God for his benefits.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the Ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

Leuit. 8.31. and 24.9. matth. 12.4.

33 So they shall eate these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

l That is, by the sacrifices.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: seuen dayes shalt thou ‡ consecrate them,

‡ Ebr. fill their hands.

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt clense the altar when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

m To appease Gods wrath that sinne may bee pardoned.

37 Seuen dayes shalt thou clense the altar, and sanctifie it, so the altar shall bee most holy: and whatsoeuer toucheth the altar, shal be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: euen two lambes of one yeere old, day by day continually.

Numb. 28.3.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

n That is, an Omer, reade Chap. 16.16.

o Which is about a pinte.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I wil ‖ make appointment with you, to speake there vnto thee.

‖ Or, declare my selfe to you.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glory.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

Leuit. 26.12. 2. cor. 6.16.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

q It is I the Lord that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen lauer. 23 The anointing oyle. 34 The making of the perfume.

Furthermore, thou shalt make an altar [a] for sweete perfume, of Shittim wood thou shalt make it,

a Vpon the which the sweete perfume was burnt, verse 34.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites:

bites: the hornes thereof shall bee [b] of the
same.
3 And thou shalt ouerlay it with fine
gold, both the top thereof and the sides there-
of round about, and his hornes: also thou
shalt make vnto it ‖ a crowne of gold round
about.
4 Besides this, thou shalt make vnder
this crowne two golden rings on either side:
euen on euery side shalt thou make them, that
they may be as places for the barres to beare
it withall.
5 The which barres thou shalt make of
Shittim wood, and shalt couer them with
gold.
6 After thou shalt set it [c] before the vaile,
that is neere the Arke of the Testimonie,
before the Mercie seate that is vpon the
Testimonie, where I will appoint with
thee.
7 And Aaron shall burne thereon sweet
incense euery morning: when hee [d] dresseth
the lampes thereof, shall he burne it.
8 Likewise at euen, when Aaron setteth
vp the lampes thereof, he shall burne incense:
this perfume shall bee perpetuall before the
Lord, throughout your generations.
9 Ye shal offer no [e] strange incense there-
on, nor burne sacrifice, nor offering, neither
powre any drinke offering [f] thereon.
10 And Aaron shall make reconciliation
vpon the hornes of it once in a yeere, with
the blood of the sinne offring in the day of re-
conciliation: once in the yeere shall hee
make reconciliation vpon it throughout
your generations: this is most holy vnto the
Lord.
11 ¶ Afterward the Lord spake vnto Mo-
ses, saying,
12 *When thou takest the summe of the
children of Israel after their number, then
they shall giue euery man [g] a redemption of
his life vnto the Lorde, when thou tellest
them, that there be no plague among them
when thou countest them.
13 This shall euery man giue that goeth
into the number, halfe a shekel, after the [h] she-
kel of the Sanctuary: (*a shekel is twenty
gerahs) the halfe shekel shall be an offering
to the Lord.
14 All that are numbred from twentie
yeere old and aboue, shall giue an offering to
the Lord.
15 The rich shall not passe, and the poore
shall not diminish from halfe a shekel, when
ye shal giue an offring vnto the Lord [i] for the
redemption of your liues.
16 So thou shalt take the money of the
redemption of the children of Israel, & shalt
put it vnto the vse of the Tabernacle of the
Congregation, that it may be a memoriall
vnto the children of Israel before the Lorde
for the redemption of your liues.
17 ¶ Also the Lord spake vnto Moses,
saying,
18 Thou shalt also make a lauer of brasse,
and his foote of brasse to wash, and shalt put
it betweene the Tabernacle of the Congre-
gation and the Altar, and shalt put water
therein.
19 For Aaron and his sonnes shall [k] wash
their hands and their feet thereat.
20 When they goe into the Tabernacle
of the Congregation, or when they goe vn-
to the Altar to minister and to make the per-
fume of the burnt offering to the Lord, they
shall wash themselues with water, lest they
die.
21 So they shall wash their handes and
their feet that they die not: and this shall be
to them an ordinance [l] for euer, both vnto
him and to his seede throughout their gene-
rations.
22 ¶ Also the Lord spake vnto Moses,
saying,
23 Take thou also vnto thee principall
spices: of the most pure myrre fiue hundreth
[m] shekels, of sweete cinamom halfe so much,
that is, two hundreth and fiftie, and of sweete
[n] calamus, two hundred and fiftie:
24 Also of Cassia, fiue hundreth, after the
shekel of the Sanctuarie, and of oyle oliue
an *Hin.
25 So thou shalt make of it the oile of ho-
ly oyntment, euen a most precious oyntment
after the arte of the Apoticarie: this shall be
the oyle of holy oyntment.
26 And thou shalt anoynt the [o] Taber-
nacle of the Congregation therewith, and
the Arke of the Testimonie:
27 Also the Table, and all the instruments
thereof, & the Candlesticke with all the in-
struments thereof, and the Altar of incense:
28 Also the Altar of burnt offering with
all his instruments, and the Lauer and his
foote.
29 So thou shalt sanctifie them, and they
shall be most holy: all that shall touch them,
shall be holy.
30 Thou shalt also anoynt Aaron and his
sonnes, and shalt consecrate them, that they
may minister vnto me in the Priests office.
31 Moreouer thou shalt speake vnto the
children of Israel, saying, This shall be an
holy oynting oyle vnto mee, throughout your
generations.
32 None shall anoynt [p] mans flesh there-
with, neither shall ye make any composition
like vnto it: for it is holy, and shalbe holy vn-
to you.
33 Whosoeuer shall make the like oynt-
ment, or whosoeuer shall put any of it vpon
[q] a stranger, euen he shall be cut off from his
people.
34 And the Lorde sayde vnto Moses,
Take vnto thee these spices, pure myrrhe,
and [r] cleare gumme and galbanum, these o-
dours with pure frankincense, of each like
weight:
35 Then thou shalt make of them per-
fume composed after the arte of the Apotica-
rie, mingled together, pure and holy.
36 And thou shalt beat it to powder, and
shalt put of it before the Arke of the Testimo-
nie in the Tabernacle of the Congregation,
where I will make appointment with thee:
it shalbe vnto you most holy.
37 And yee shall not make vnto you any
composition like this perfume, which thou
shalt make: it shall be vnto thee holy for the
[f] Lord.
38 Whosoeuer shall make like vnto that

b Of the same wood and matter.

‖ *Or, circle and border.*

c That is, in the Sanctuary, and not in the Holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described.

f But it must onely serue to burne perfume.

Num.1.2,5.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2.Sam 24.1.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer.

Leuit.27.25. numb.3.47. ezek.45.12.

i That God should be mercifull vnto you.

k Signifying, that hee that commeth to God, must be washed from all sinne and corruption.

Exodus

l So long as the Priesthood shal last.

m Weighing so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours.

Chap.29.40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests.

r In Ebrew, Sheheleth: which is a sweet kinde of gumme, and shineth as the naile.

f Onely dedicate to the vse of the Tabernacle.

to

to smell thereto, euen he shall be cut off from
his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lorde spake vnto Moses, say-
ing,
2 Beholde, I [a] haue called by name Be-
zaleel, the sonne of Uri, the sonne of Hur of
the tribe of Iudah,
3 Whom I haue filled with the Spirit
of God, in wisedome, and in vnderstanding,
and in knowledge, & in all [b] workemanship:
4 To finde out curious workes to worke
in gold, and in siluer, and in brasse,
5 Also in the arte to set stones, & to carue
in timber, & to worke in all maner of work-
manship.
6 And behold, I haue ioyned with him
Aholiab the sonne of Ahisamach of the tribe
of Dan, & in the hearts of all that are [c] wise
hearted, haue I put wisedome to make all
that I haue commanded thee:
7 That is, the Tabernacle of the Congre-
gation, and the Arke of the Testimonie, and
the Mercie seat that shal be thereupon, with
all instruments of the Tabernacle:
8 Also the Table and the instruments
thereof, and the [d] pure Candlesticke, with all
his instruments, and the altar of perfume:
9 Likewise the Altar of burnt offering
with all his instruments, & the Lauer with
his foot:
10 Also the garments of the ministrati-
on, and the holy garments for Aaron the
Priest, and the garments of his sonnes, to
minister in the Priests office,
11 And the [e] anoynting oyle, and sweete
perfume for the Sanctuary: according to all
that I haue commanded thee, shall they doe.
12 ¶ Afterward the Lorde spake vnto
Moses, saying,
13 Speake thou also vnto the children of
Israel, and say, [f] Notwithstanding keepe ye
my Sabbaths: for it is a signe betweene me
and you in your generations, that yee may
know that I the Lord doe sanctifie you.
14 *Ye shal therefore keepe the [g] Sabbath,
for it is holy vnto you: he that defileth it, shal
die the death: therefore whosoeuer worketh
therein, the same person shall be euen cut off
from among his people.
15 Sixe dayes shal men worke, but in the
seuenth day is the Sabbath of the holy rest to
the Lord: whosoeuer doeth any worke in the
Sabbath day, shall die the death.
16 Wherefore the children of Israel shall
keepe the Sabbath, that they may obserue
the ‖ rest throughout their generations for an
euerlasting couenant.
17 It is a signe betweene me and the chil-
dren of Israel for euer: * for in sixe dayes the
Lord made the heauen and the earth, and in
the seuenth day [h] he ceased, and rested.
18 Thus (when the Lorde had made an
end of communing with Moses vpon mount
Sinai) * hee gaue him two Tables [i] of the
Testimonie, euen tables of stone, written
with the finger of God.

a I haue chosen and made meet, Chap.35.30.

b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoint ye Priests and the instruments of the Tabernacle, & not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

Chap.20.8. ...20.12.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

‖ Or, Sabbath.

Gene.1.31. and 2.2.

h From creating his creatures, but not from gouerning and preseruing them.

Deut.9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUt when the people saw, that Moses ta-
ried long ere hee came downe from the
mountaine, the people gathered themselues
together against Aaron, and sayd vnto him,
Up, [a] make vs gods to goe before vs: for of
this Moses (the man that brought vs out of
the land of Egypt) wee knowe not what is
become of him.
2 And Aaron sayd vnto them, [b] Plucke
off the golden earerings, which are in the
eares of your wiues, of your sonnes, and of
your daughters, and bring them vnto me.
3 Then all the people pluckt from them
[c] selues the golden earerings, which were
in their eares, and they brought them vnto
Aaron.
4 * Who receiued them at their hands,
and fashioned it with the grauing toole, and
made of it a [d] molten calfe: then they sayde,
* These bee thy gods, O Israel, which
brought thee out of the land of Egypt.
5 When Aaron saw that, he made an al-
tar before it: and Aaron proclaimed, say-
ing, To morow shall be the holy day of the
Lord.
6 So they rose vp the next day in the
morning, and offered burnt offerings, and
brought peace offrings: also * the people sate
them downe to eate and drinke, and rose vp
to play.
7 ¶ Then the Lord sayd vnto Moses,
* Goe, get thee downe: for thy people which
thou hast brought out of the land of Egypt,
hath corrupted their wayes.
8 They [e] are soone turned out of the
way, which I commaunded them: for they
haue made them a molten calfe, and haue
worshipped it, and haue offered thereto,
saying, * These bee thy gods, O Israel,
which haue brought thee out of the land of
Egypt.
9 Againe the Lord said vnto Moses, *I
haue seene this people, and beholde, it is a
stiffenecked people.
10 Now [f] therefore let me alone, that my
wrath may waxe hote against them, for I
will consume them: but I will make of thee
a mighty people.
11 * But Moses prayed vnto the Lorde
his God, and sayd, O Lord, why doeth thy
wrath waxe hote against thy people, which
thou hast brought out of the lande of E-
gypt, with great power and with a mighty
hand?
12 * Wherefore shall the Egyptians
‖ speake, and say, He hath brought them out
malitiously for to slay them in the moun-
taines, and to consume them from the
earth? turne from thy fierce wrath, and
‖ change thy minde from this euill toward
thy people.
13 Remember [g] Abraham, Izhak, and
Israel thy seruaunts, to whom thou swa-
rest by thine owne selfe, and saydest vnto
them, * I will multiplie your seede as the
starres

a The roote of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatrie, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

Psal.106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen & serpents worshipped.

1.King.12.28.

1.Cor.10.7.

Deut.9.12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides.

1.King.12.28.

Chap.33.3.

deut.9.13.

f God sheweth that the prayers of the godly stay his punishment.

Psal.106.23.

Num.14.13.

‖ Or, blaspheme.

‖ Or, repent.

g That is, thy promise made to Abraham.

Gen.12.7. and 15.7. and 48.16.

Bezaleel & Aholiab

The 3 G... in ye Wild...

Tuesday in Easter week Even 1 Lesson

9 Febur 1 Less Even

starres of the heauen, and all this land, that
I haue spoken of, will I giue vnto your seed,
and they shall inherit it for euer.
14 Then the Lord changed his minde
from the euill, which he threatned to do vnto
his people.
15 So Moses returned and went down
from the mountaine with the two Tables
of the Testimony in his hand. The Tables
were written on both their sides, euen on the
one side and on the other were they written.
16 And these Tables were the worke of
God, and [h] this writing was the writing of
God grauen in the Tables.

h All these repetitions shewe how excellent a thing they defrauded themselues of by their idolatrie.

17 And when Joshua heard the noyse of
the people, as they showted, hee sayde vnto
Moses, There is a noise of warre in the hoste.
18 Who answered, It is not the noise of
them that haue the victorie, nor the noyse of
them that are ouercome: but I do heare the
noyse of singing.
19 Nowe, assoone as he came neere vnto
the hoste, he saw the calfe and the dancing:
so Moses wrath waxed hote, and he cast the
Tables out of his hands, and brake them in
pieces beneath the mountaine.
20 *After, he tooke the Calfe, which they
had made, and burned it in the fire, and
ground it vnto powder, and strowed it vp-
on the water, and made the children of Is-
rael [i] drinke of it.

Deut. 9. 21.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

21 Also Moses sayd vnto Aaron, What
did this people vnto thee, that thou hast
brought so great a sinne vpon them?
22 Then Aaron answered, Let not the
wrath of my lorde waxe fierce: Thou
knowest this people, that they are euen set on
mischiefe.
23 And they said vnto me, Make vs gods
to goe before vs: for wee know not what is
become of this Moses (ŷ man that brought
vs out of the land of Egypt.)
24 Then I sayd to them, Ye that haue
gold, plucke it off: and they brought it mee,
and I did cast it into the fire, and thereof
came this calfe.
25 Moses therefore saw that the people
were [k] naked (for Aaron had made them na-
ked vnto their shame among their enemies)

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

26 And Moses stoode in the gate of the
campe, & sayd, Who perteineth to the Lord?
let him come to me. And all the sonnes of Le-
ui gathered themselues vnto him.
27 Then he said vnto them, Thus saith
the Lord God of Israel, Put euery man his
sword by his side: goe to and fro, from gate
to gate thorow the hoste, & [l] slay euery man
his brother, and euery man his companion,
and euery man his neighbour.
28 So the children of Leui did as Mo-
ses had commaunded: and there fell of the
people the same day about three thousand
men.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

29 (For Moses had said, Consecrate your
handes vnto the Lorde this day, euen euery
man vpon his [m] sonne, and vpon his brother,
that there may be giuen you a blessing this
day.)
30 And when the morning came, Mo-
ses sayd vnto the people, Yee haue commit-
ted a grieuous crime: but nowe I will goe
vp to the Lord, if I may pacifie him for your
sinne.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

31 Moses therfore went againe vnto the
Lord, and said, Oh, this people haue sinned
a great sinne, and haue made them gods of
gold.
32 Therefore now if thou pardon their
sinne, thy mercie shall appeare: but if thou
wilt not, I pray thee, rase mee [n] out of thy
booke which thou hast written.
33 Then the Lord said to Moses, Who-
soeuer hath sinned against mee, I will put
him out of my [o] booke.
34 Goe nowe therefore, bring the people
vnto the place which I commaunded thee:
behold, mine Angel shall goe before thee, but
yet in the day of my visitation I will [p] visite
their sinne vpon them.
35 So the Lord plagued the people, be-
cause they caused Aaron to make the calfe
which he made.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I wil make it knowen that he was neuer predestinate in mine eternal counsel to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

10 Febru[illegible] 1 Lesson Morning

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses,
Depart, [a] go vp from hence, thou, and
the people (which thou hast brought vp out
of the land of Egypt) vnto the lande which
I sware vnto Abraham, to Izhak and to
Iaakob, saying, *Unto thy seed will I
giue it.

a The land of Canaan was compassed with hils: so they, that entred into it, must passe vp by the hilles.

Gen. 12. 7.

2 And *I wil send an Angel before thee,
and will cast out the Canaanites, the Amo-
rites, and the Hittites, and the Perizzites,
the Hiuites, and the Iebusites:

Chap. 23. 27. iosh. 24. 11. deut. 7. 22.

3 To a lande, I say, that floweth with
milke and hony: for I will not goe vp with
thee, *because thou art a stifnecked people,
lest I consume thee in the way.

Chap. 32. 9. deut. 9. 13.

4 And when the people heard this euill
tidings, they sorrowed, and no man put on
his best rayment.
5 (For the Lord had said to Moses, Say
vnto the children of Israel, Yee are a stiffe-
necked people, I will come suddenly vpon
thee, and consume thee: therefore now put
thy costly rayment from thee, that I may
know [b] what to do vnto thee.)

b That either I may shew mercy if thou repent, or els punish thy rebellion.

6 So the children of Israel layde their
good rayment from them, after Moses came
downe from the mount Horeb.
7 Then Moses took his tabernacle, and
pitched it without the hoste farre off from
the hoste, and called it [c] Ohel-moed. And
when any did seeke to the Lord, he went out
vnto the tabernacle of the Congregation,
which was without the hoste.

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

8 And when Moses went out vnto the
tabernacle, all the people rose vp, and stood
euery man at his tent doore, and looked af-
ter Moses, vntill he was gone into the ta-
bernacle.
9 And assoon as Moses was entred into
the tabernacle, the cloudy pillar descended
and stood at the doore of the tabernacle, and
the Lord talked with Moses.

10 Now when all the people sawe the
cloudy pillar stand at the Tabernacle doore,
all the people rose vp, and worshipped euery
man in his tent doore.
11 And the Lord spake vnto Moses, [d] face
to face, as a man speaketh vnto his friend.
After, he turned againe into the host, but his
seruant Ioshua the son of Nun a yong man,
departed not out of the Tabernacle.
12 ¶ Then Moses saide vnto the Lord,
See, thou sayest vnto me, Leade this people
forth, and thou hast not shewed me whom
thou wilt send with me: thou hast said more-
ouer, I know thee by [e] name, and thou hast
also found grace in my sight.
13 Now therefore, I pray thee, if I haue
found fauour in thy sight, shew me now thy
way, that I may know thee, and that I may
finde grace in thy sight: consider also that
this nation is thy people.
14 And he answered, ‡ [f] My presence shal
goe with thee, and I will giue thee rest.
15 Then hee said vnto him, If thy pre-
sence go not with vs, cary vs not hence.
16 And wherein now shall it be knowen,
that I and thy people haue found fauour in
thy sight? shall it not bee when thou goest
with vs? so I, and thy people shall haue pre-
eminence before all the people that are vpon
the earth.
17 And the Lord said vnto Moses, I wil
do this also that thou hast said: for thou hast
found grace in my sight, and I knowe thee
by name.
18 Againe hee said, I beseech thee, shewe
me thy [g] glory.
19 And he answered, I will make all my
[h] good goe before thee, and I wil [i] proclaime
the Name of the Lorde before thee: * for I
wil shew [k] mercy to whom I wil shew mer-
cy, and wil haue compassion on whom I wil
haue compassion.
20 Furthermore he said, Thou canst not
see my face, for there shal no man see me, and
[l] liue.
21 Also ẏ Lord said, Behold, there is a place
by [m] me, & thou shalt stand vpon the rocke:
22 And while my glory passeth by, I will
put thee in a cleft of the rocke, and will co-
uer thee with mine hand while I passe by.
23 After I wil take away mine hand, and
thou shalt see my [n] backe parts: but my face
shall not be seene.

d Most plainely and familiarly of all others, Num. 12.7,8. deut. 34.10.

e I care for thee, and will preserue thee in this thy vocation.

‡ *Ebr. face.*

f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

g Thy face, thy substance, and thy maiestie.

h My mercy, and fatherly care.

i Reade Chap. 34. verse 6.7.

Rom. 9.15.

k For finding nothing in man that can deserue mercy, he will freely saue his.

l For Moses saw not his face in full maiesty, but as mans weakenes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All felowship with idolaters is forbidden. 18 The three feasts. 28 Moses is fourtie dayes in the Mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord sayd vnto Moses, * Hew
thee two Tables of stone, like vnto the
first, and I will write vpon the Tables the
words that were in the first Tables, which
thou brakest in pieces,
2 And be ready in the morning, that thou
mayest come vp earely vnto the mount of
Sinai, and ‡ waite there for mee in the top
of the mount.
3 But let no man come vp with thee,
neither let any man be seene throughout all
the mount, neither let the sheepe nor cattell
feede || before this mount.
4 ¶ Then Moses || hewed two Tables
of stone like vnto the first, & rose vp early in
the morning, and went vp vnto the mount
of Sinai, as the Lord had commaunded
him, and tooke in his hand two Tables of
stone.
5 And the Lord descended in the cloud,
and stoode with him there, and proclaimed
the Name of the Lord.
6 So the Lord passed before his face, and
[a] cryed, The Lord, the Lord, strong, merci-
full, and gracious, slow to anger, and abun-
dant in goodnesse and trueth,
7 Reseruing mercy for thousands, forgi-
uing iniquitie and transgression, and sinne,
and not ‡ making the wicked innocent, * visi-
ting the iniquitie of the fathers vpon the
children, and vpon childrens children, vnto
the third and fourth generation.
8 Then Moses made haste, and bowed
himselfe to the earth, and worshipped,
9 And sayd, O Lord, I pray thee, If I
haue found grace in thy sight, that the Lord
would now goe with vs ([b] for it is a stifnec-
ked people) and pardon our iniquity and our
sinne, and take vs for thine inheritance.
10 And he answered, Behold, * I will
make a couenant before all thy people, & wil
doe marueiles, such as haue not bene done in
all the world, neither in all nations: and all
the people among whom thou art, shall see
the worke of the Lorde: for it is a terrible
thing that I will doe with thee.
11 Keepe diligently that which I com-
mand thee this day: Behold, I will cast out
before thee the Amorites, and the Canaa-
nites, and the Hittites, and the Perizzites,
and the Hiuites, and the Iebusites.
12 * Take heede to thy selfe, that thou
make no compact with the inhabitants of
the land whither thou goest, lest they be the
cause of [c] ruine among you:
13 But yee shall ouerthrow their altars,
and breake their images in pieces, and cut
downe their [d] groues,
14 (For thou shalt bow downe to none
other god, because the Lord, whose Name is
* Ielous, is a ielous God)
15 Lest thou make a * compact with the
inhabitants of the land, and when they goe
a whoring after their gods, and doe sacrifice
vnto their gods, some man call thee, and thou
* eate of his sacrifice:
16 And lest thou take of their * daughters
vnto thy sonnes, and their daughters goe a
whoring after their gods, and make thy
sonnes goe a whoring after their gods:
17 Thou shalt make thee no gods of
[e] mettall
18 ¶ The feast of * vnleauened bread shalt
thou keepe: seuen dayes shalt thou eate vn-
leauened bread, as I commanded thee, in the
time of the * moneth of Abib: for in the mo-
neth of Abib thou camest out of Egypt.
19 * Euery male, that first openeth the
wombe, shall be mine: also all the first borne
of thy flocke shall be reckoned mine, both of
beeues and sheepe.
20 But the first of the asse thou shalt buy
out

Deut. 10.1.

‡ *Ebr. stand to me.*

|| *Or, about.*

|| *Or, polished.*

a This ought to be referred to the Lord, and not to Moses proclaiming: as Chap. 33.19.

‡ *Ebr. not making innocent.*

Deut. 5.9. Iere. 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his spirit.

Deut. 5.2.

Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idoles.

Chap. 20.5.

Chap. 23.32. deut. 7.2.

1. Cor. 8.10.

1. King. 11.2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles whatsoeuer they be made of.

Chap. 23.15.

Chap. 13.4.

Chap. 13.2. and 22.29. Ezek. 44.30.

Chap. 23.15. ecclus. 35.4.
f Without offering some thing.
Chap. 23.12.
Chap. 23.16.
g Which was in September, when the sunne declined, which in the count of politicall things, they called the end of the yeere.
Deut. 16.16. chap. 23.14, 17.
h God promiseth to defend them and theirs, which obey his commandement.
Chap. 23.18.
i Reade Chap. 23.19. deut. 14.21.
Chap. 14.18. deut. 9.9.
k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.
Deut. 4.13.
‖Or, wordes.
l Reade 2. Cor. 3.7.
2. Cor. 3.13.
m Which was in the Tabernacle of the Congregation.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * f empty.
21 ¶ * Sixe dayes shalt thou worke, and in the seventh day thou shalt rest: both in earing time, and in the harvest thou shalt rest.
22 ¶ * Thou shalt also observe the feast of weekes in the time of the first fruites of wheate harvest, and the feast of gathering fruites in g the end of the yeere.
23 ¶ * Thrise in a yere shall all your men children appeare before the Lorde Iehovah God of Israel.
24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, when thou shalt come up to appeare before the Lorde thy God thrise in the yeere.
25 * Thou shalt not offer the blood of my sacrifice with leaven, neither shall ought of the sacrifice of the feast of Passeover be left unto the morning.
26 The first ripe fruits of thy land thou shalt bring unto the house of the Lord thy God: yet shalt thou not i seethe a kid in his mothers milke.
27 And the Lord said unto Moses, Write thou these wordes: for after the tenour of * these words I have made a covenant with thee and with Israel.
28 So he was there with the Lord * forty dayes and forty nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the covenant, even the ten ‖ Commandements.
29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (Now Moses wist not that the skinne of his face shone bright, after that God had talked with him.)
30 And Aaron and all the children of Israel looked upon Moses, and beholde, the skin of his face shone bright, and they were l afraid to come neere him.
31 But Moses called them: and Aaron and all the chiefe of the Congregation returned unto him: and Moses talked with them.
32 And afterward all the children of Israel came neere, and he charged them with al that the Lord had said unto him in mount Sinai.
33 So Moses made an ende of communing with them, * and had put a covering upon his face.
34 But when Moses came m before the Lord to speake with him, he tooke off the covering until he came out: then he came out, and spake unto the children of Israel that which he was commanded.
35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the covering upon his face untill he went to speake with God.

CHAP. XXXV.

2 *The Sabbath.* 5 *The free gifts are required.* 21 *The readinesse of the people to offer.* 30 *Bezaleel and Aholiab are praysed of Moses.*

Then Moses assembled all the Congregation of the children of Israel, and sayd unto them, These are the wordes which the Lord hath commanded that yee should doe them:
2 * Sixe dayes thou shalt worke, but the seventh day shal be unto you the holy a Sabbath of rest unto the Lord: whosoever doeth any worke therein, shall die.
3 Yee shall kindle no fire throughout all your habitations upon the Sabbath day.
4 ¶ Againe, Moses spake unto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,
5 Take from among you an offring unto the Lord: whosoever is of a * willing heart, let him bring this offring to the Lord, namely, gold, and silver, and brasse:
6 Also blew silke, and purple, and scarlet, and fine linnen, and goats haire,
7 And rams skinnes died red, and badgers skinnes with Shittim wood:
8 And oyle for light: and spices for the anoynting oyle, and for the sweete incense,
9 And onix stones, and stones to be set in the Ephod, and in the brest plate.
10 And all the wise b hearted among you shall come and make all that the Lord hath commanded:
11 That is, the * Tabernacle, the pavillion thereof, and his covering, and his taches, and his boordes, his barres, his pillars, and his sockets,
12 The Arke, and the barres thereof, the Mercy seat, and the vaile that c covereth it,
13 The Table, and the barres of it, & all the instruments thereof, and the shewbread,
14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:
15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle.
16 The * Altar of burnt offring with his brasen grate, his barres, and all his instruments, the Laver and his foote.
17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,
18 The pins of the Tabernacle, and the pins of the court with their coards,
19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.
20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.
21 And every one whose heart † encouraged him, & every one, whose spirit made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his uses, and for the holy garments.
22 Both men and women, as many as were free hearted, came & brought ‖ taches, and eare-rings, and rings, and bracelets, all were iewels of golde: and every one that offered

Chap. 20.9.
a Wherein yee shall rest from all bodily workes.
Chap. 25.2.
b Reade Chap. 28.3.
Chap. 26.31.
c Which hanged before the Mercie seate that it could not bee seene.
Chap. 30.1.
Chap. 27.1.
d Such as appertaine to the service of the Tabernacle.
† Ebr. lifted him up.
‖Or, hookes.

New Exodus

offered an offering of gold vnto the Lord:
23 Euery man also, which had blew silke, and purple, and scarlet, and fine linnen, and goates haire, and rammes skinnes died red, and badgers skinnes, brought them.
24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one that ‡ had Shittim wood for any maner of worke of the ministration, brought it.
25 And all the women that were [e] wise hearted, did spinne with their handes, and brought the spun worke, euen the blew silke, and the purple, the scarlet, and the fine linen.
26 Likewise al the women, [f] whose hearts were mooued with knowledge, spun goates haire.
27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:
28 Also spice, and oyle for light, and for the * anoynting oyle, and for the sweete perfume.
29 Euery man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lord had commanded them to make [g] by the hand of Moses, brought a free offring to the Lord.
30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur, of the tribe of Iudah,
31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner of worke,
32 To finde out curious works, to worke in gold, and in siluer, and in brasse,
33 And in grauing stones to set them, and in caruing of wood, euen to make any maner of fine worke.
34 And he hath put in his heart that hee may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:
35 Them hath he filled with wisedome of heart to worke all [h] maner of cunning, * and broydered, and needleworke: in blew silke, and in purple, in scarlet, and in fine linen and weauing, euen to do all maner of worke, and subtill inuentions.

‡ Ebr. with whom was found.

e Which were witty & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vsing Moses as a Minister thereof.

Chap. 31. 2.

‖ Or, with the spirit of God.

h Pertaining to grauing, or caruing, or suchlike.

Chap. 26. 1.

CHAP. XXXVI.

5 The great readinesse of the people, insomuch that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boords. 31 The barres, 35 And the vaile.

Then wrought Bezaleel, and Aholiab, and al ‡ cunning men to whom the Lord gaue wisedome and vnderstanding to know how to worke all maner of worke for the seruice of the [a] Sanctuary, according to all that the Lord had commanded.
2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto the worke to worke it.
3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also [b] they brought still vnto him free gifts euery morning.
4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,
5 And spake to Moses, saying, The people bring too [c] much, and more then enough for the vse of the worke which the Lord hath commanded to be made.
6 Then Moses gaue a commandement, and they caused it to be proclaimed throwout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.
7 For the stuffe they had, was sufficient for all the worke to make it, and too much.
8 * All the cunning men therefore among the workemen, made for the Tabernacle tenne curtaines of fine twined linen, and of blew silke, and purple, and scarlet: [d] Cherubims of broidered worke made they vpon them.
9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtaine foure cubits: and the curtaines were all of one cise.
10 And he coupled fiue curtaines together, and other fiue coupled he together.
11 And hee made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise hee made on the side of the other curtaine, in the seluedge in the second coupling.
12 * Fifty strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.
13 After, hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.
14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.
15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.
16 And he coupled fiue curtains by themselues, and sixe curtaines by themselues:
17 Also hee made fifty strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.
18 Hee made also fifty taches of brasse to couple the couering that it might be one.
19 And hee made a [e] couering vpon the pauilion of rammes skins died red, and a couering of badgers skins aboue.
20 ¶ Likewise he made the boords for the Tabernacle of Shittim wood to [f] stand vp.
21 The length of a boord was tenne cubites, and the breadth of a boord was a cubite and an halfe.
22 One boord had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boords of the Tabernacle.

‡ Ebr. wise in heart.

a By the Sanctuary he meaneth here all the Tabernacle.

b Meaning, the Israelites.

c A rare example and notable, to see the people so ready to serue God with their goods.

Chap. 26. 3, 4.

d Which were little pictures with wings in the forme of children.

Chap. 26. 10.

‖ Or, hookes.

‖ Or, pauillion.

e Those two were aboue the couerings of goates haire.

f And to beare vp the curtaines of the Tabernacle.

New Exodus

23 So he made twenty boords for ŷ South
side of the Tabernacle, euen full South.
24 And fourty sockets of siluer made he vn-
der the twentie boordes, two sockets vnder
one boord for his two tenons, & two sockets
vnder another boord for his two tenons.
25 Also for the other side of the Taber-
nacle toward the North, hee made twentie
boords,
26 And their fortie sockets of siluer, two
sockets vnder one boord, and two sockets
vnder another boord.
27 Likewise toward ᵍthe West side of
the Tabernacle he made sixe boords.
28 And two boords made hee in the cor-
ners of the Tabernacle, for either side,
29 And they were *ioyned beneath, and
likewise were made sure aboue with a ring:
thus he did to both in both corners.
30 So there were eight boords and their
sixteene sockets of siluer, vnder euery boord
two sockets.
31 ¶ After, he made *barres of Shittim
wood, fiue for the boordes in the one side of
the Tabernacle,
32 And fiue barres for the boords in the o-
ther side of the Tabernacle, and fiue barres
for the boords of the Tabernacle on the side
toward the West.
33 And hee made the middest barre to
shoot thorow the boords, from the one end to
the other.
34 Hee ouerlayed also the boords with gold,
and made their rings of golde for places for
the barres, & couered the barres with gold.
35 ¶ Moreouer he made a ʰvaile of blew
silke, and purple, and of scarlet, and of fine
twined linnen: with Cherubims of broide-
red worke made he it:
36 And made thereunto foure pillars of
Shittim, and ouerlayed them with golde,
whose ‖hookes were also of golde, and he cast
for them foure sockets of siluer.
37 And he made an ⁱhanging for the Ta-
bernacle doore of blew silke, and purple, and
scarlet, and fine twined linnen, and needle
worke,
38 And the fiue pillars of it with their
hookes, and ouerlayde their chapiters and
their ‖fillets with golde, but their fiue soc-
kets were of brasse.

g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem.
Chap. 26.24.
Chap. 26.28. and 30.4,5.
h Which was betweene the Sanctuarie & the Holiest of all.
‖ Or, heads.
i Which was between the Court and the Sanctuarie.
‖ Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Mercy seat. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

AFter this Bezaleel made the *Arke of
Shittim wood, two cubits and an halfe
long, and a cubite and an halfe broad, and a
cubit and an halfe hie:
2 And ouerlayd it with fine gold within
and without, and made a ᵃcrown of gold to
it round about,
3 And cast for it foure rings of gold for
the foure corners of it: that is, two rings for
the one side of it, and two rings for the other
side thereof.
4 Also hee made bars of Shittim wood,
and couered them with gold,
5 And put the barres in the rings by the
sides of the Arke, to beare the Arke.
6 ¶ And he made the *Mercy seat of pure
gold: two cubits and an halfe was the length
thereof, and one cubite & an halfe the breadth
thereof.
7 And he made two Cherubims of gold,
vpon the two ends of the Mercy seat: euen
of worke beaten with the hammer made hee
them.
8 One Cherub on the one end, and ano-
ther Cherub on the other end: ᵇof the Mer-
cie seat made he the Cherubims, at the two
ends thereof.
9 And the Cherubims spread out their
wings on high, and couered the Mercy seat
with their wings, and their faces were one
towards another: toward the Mercy seate
were the faces of the Cherubims.
10 ¶ Also he made the Table of Shittim
wood: two cubits was the length thereof,
and a cubit the breadth thereof, and a cubite
and an halfe the height of it.
11 And hee ouerlayd it with fine golde,
and made thereto a crowne of gold round
about.
12 Also hee made thereto a border of ‖an
hand breadth round about, and made vpon
the border a crowne of gold round about.
13 And he cast for it foure rings of golde,
and put the rings in the foure corners that
were in the foure feete thereof.
14 Against the border were the rings, as
places for the barres to beare the Table.
15 And hee made the barres of Shittim
wood, and couered them with gold to beare
the Table.
16 *Also hee made the instruments for
the Table of pure golde: dishes for it, and
incense cups for it, and goblets for it, and co-
uerings for it, wherewith it should bee co-
uered.
17 ¶ Likewise he made the Candlesticke
of pure golde: of worke beaten out with the
hammer made he the Candlesticke: and his
shaft, and his branch, his bowles, his knops,
and his flowers were of one piece.
18 And sixe branches came out of the
sides thereof: three branches of the Candle-
sticke out of the one side of it, and three bran-
ches of the Candlesticke out of the other side
of it.
19 In one branch three bowles made like
almonds, a knop and a flower: and in ano-
ther branch three bowles made like almods,
a knop and a flower: and so thorowout the
sixe branches that proceeded out of the Can-
dlesticke.
20 And vpon the Candlesticke were foure
bowles after the fashion of Almonds, the
knops thereof, and the flowers thereof:
21 That is, vnder euery two branches a
knop made thereof, and a knop vnder the se-
cond branch thereof, and a knop vnder the
third branch thereof, according to the sixe
branches comming out of it.
22 Their knops and their branches were
of the same: it was all one *beaten worke of
pure gold.
23 And he made for it seuen lampes with
the snuffers, and snuffedishes thereof of pure
gold.
24 Of a ᶜtalent of pure golde made he it
with all the instruments thereof.
25 ¶ Furthermore he made the *perfume
altar

Chap. 25.10.
a Like battlements.
Chap. 25.17.
b Of the selfe same matter that the Mercie seat was.
‖ Or, foure fingers
Chap. 25.29.
Chap. 25.31.
c Reade Chap. 25.39.
Chap. 30.1,2,3,4.

Table and Candlestick

Altar of Burnt Offerings

altar of Shittim wood: the length of it was
a cubit, and the breadth of it a cubit (it was
square) and two cubits high, and the hornes
thereof were of the same.
26 And he couered it with pure gold, both
the top & the sides thereof round about, and
the hornes of it, and made vnto it a crowne
of gold round about.
27 And he made two rings of gold for it,
vnder the crowne thereof, in the two corners
of the two sides thereof, to put barres in
for to beare it therewith.
28 Also hee made the barres of Shittim
wood, and ouerlayed them with gold.
Chap. 30. 23, 35.
29 And he made the holy *anointing oile,
and the sweete pure incense after the Apoti-
caries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Lauer. 9 The court. 24 The summe of that the people offered.

Chap. 27. 1.
Also hee made the altar of the burnt offe-
ring of *Shittim wood: fiue cubits was
the length thereof, & fiue cubits the breadth
thereof: it was square, and three cubits high.
2 And hee made vnto it hornes in the
foure corners thereof: the hornes thereof were
of the same, and he ouerlayed it with brasse.
Chap. 27. 3.
|| Or, firepans.
3 Also he made all the instruments of the
altar, the *ashpans, and the besoms, and the
basins, the fleshhookes, and the || censers: all
the instruments thereof made he of brasse.
4 Moreouer hee made a brasen grate
wrought like a net to the Altar, vnder the
compasse of it beneath in the a mids of it.
a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.
5 And cast foure rings of brasse for the
foure ends of the grate to put barres in.
6 And hee made the barres of Shittim
wood, and couered them with brasse.
7 The which bars he put into the rings
on the sides of the altar to beare it withall,
Chap. 27. 8.
and made it *hollow within the boards.
8 ¶ Also hee made the Lauer of brasse,
and the foot of it of brasse of the b glasses of
the women that did assemble and came to-
gether at the doore of the Tabernacle of the
Congregation.
b R. Kimhi saith, that the women brought their looking glasses which were of brasse, or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.
9 ¶ Finally hee made the court on the
South side ful South: the hangings of the
court were of fine twined linnen, hauing an
hundreth cubits.
10 Their pillars were twentie, and their
brasen sockets twentie: the hooks of the pil-
lars, and their fillets were of siluer.
11 And on the Northside the hangings were
an hundreth cubits: their pillars twentie,
and their sockets of brasse twenty, the hooks
of the pillars, and their fillets of siluer.
12 On the Westside also were hangings
of fiftie cubits, their ten pillars with their
ten sockets: the hookes of the pillars and
their fillets of siluer.
13 And toward the East side, full East,
were hangings of fiftie cubits.
14 The hangings of the one side were fif-
teene cubits, their three pillars, & their three
sockets:
Chap. 27. 14.
15 *And of the other side of the court gate
on both sides were hangings of fifteene cu-
bites, with their three pillars and their three
sockets.
16 All the hangings of the court rounde
about were of fine twined linnen:
17 But the sockets of the pillars were of
brasse: the hookes of their pillars and their
fillets of siluer, & the couering of their cha-
piters of siluer: and all the pillars of the
court were hooped about with siluer.
18 Hee made also the hanging of the gate
of the court of needle worke, blew silke and
purple, and skarlet, and fine twined linnen,
euen twentie cubits long, and fiue cubits in
height and breadth, ‡ like the hangings of ‡ Eb. ouer against
the court.
19 And their pillars were foure with their
foure sockets of brasse: their hooks of siluer,
and the couering of their chapiters, & their
fillets of siluer.
20 But all the *pinnes of the tabernacle Chap. 27. 19.
and of the court round about were of brasse.
21 ¶ These are the parts of the Taber-
nacle, I meane, of the Tabernacle of the Te-
stimony, which was appoynted by the com-
mandement of Moses for the office of the
c Leuites by the hande of Ithamar sonne to
Aaron the Priest.
c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.
22 So Bezaleel the sonne of Uri the
sonne of Hur of the tribe of Judah, made all
that the Lord commanded Moses.
23 And with him Aholiab sonne of Ahi-
samach of the tribe of Dan, a d cunning
workeman and an imbroiderer, and a wor-
ker of needle-worke in blewe silke, and in
purple, and in scarlet, and in fine linnen.
d As a grauer or carpenter, Chap. 31. 4.
24 All the gold that was occupied in all
the worke wrought for the holy place (which
was the golde of the offering) was nine and
twenty talents, and seuen hundred and thir-
tie shekels, according to the shekel of the
Sanctuary.
25 But the siluer of them that were num-
bred in the Congregation, was an hundred
talents, and a thousand seuen hundred se-
uenty and fiue shekels, after the shekel of the
Sanctuary:
26 A || portion for a man, that is, halfe a || Or, halfe a shekel.
shekel after the shekel of the Sanctuary, for
all them that were numbred from twenty
yeere olde and aboue, among sixe hundred
thousand, and three thousand, and fiue hun-
dred and fifty men.
27 Moreouer, there were an hundred ta-
lents of siluer, to cast ỹ sockets of the Sanc-
tuary, and the sockets of the vaile, an hun-
dred sockets of an hundred talents, a talent
for a socket.
28 But he made the hookes for the pillars
of a thousand seuen hundred and seuenty and
fiue shekels, and ouerlayed their chapiters,
and made fillets about them.
29 Also the brasse of the offering was se-
uenty e talents, and two thousand, and foure
hundred shekels.
e Reade the weight of a talent, chap. 25. 39.
30 Whereof hee made the sockets to the
doore of the Tabernacle of the Congregati-
on, and the brasen altar, and the brasen grate
which was for it, with all the instruments
of the altar,
31 And the sockets of the court round a-
bout, and the sockets for the court gate, and Chap. 27. 19.
all the *pins of the Tabernacle, and all the
pins of the court round about.

CHAP.

New Exodus — The holy Garments

CHAP. XXXIX.

1 The Apparell of Aaron and his sonnes. 32 All that the Lord commanded was made and finished. 43 Moses blesseth the people.

Moreouer, they made a garments of ministration to minister in the Sanctuarie, of blue silke, and purple, and scarlet: they *made also the holy graments for Aaron, as the Lord had commanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, and such like.

Chap.31.10. and 35.19.

2 So he made the Ephod of golde, blue silke, and purple, and scarlet, and fine twined linen.

3 And they did beate the gold into thin plates, and cut it into wyers, to worke it in the blue silke and in the purple, and in the scarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broyded garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought *two Onix stones closed in ouches of gold, and graued as b signets are grauen, with the names of the children of Israel,

Chap.28.9.

b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the Ephod, as stones for a *remembrance of the children of Israel, as the Lord had commanded Moses.

Chap.28.12.

8 ¶ Also he made the brestplate of broydered worke like the worke of the Ephod: to wit, of golde, blue silke, and purple, and scarlet, and fine twined linen.

9 They made the brestplate double, and it was square, an hand breadth long, and an hand breadth broade: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second rowe, an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe, c a Turkeis, and Achate, and an Hematite:

c Or, a ligure, which stone authors write that it cometh of the vrine of the beast called Lynx.

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, euen twelue d after their names, grauen like signets, euery one after his name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the brestplate chaines at the ends, of wreathen worke and pure gold.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wreathen chains of golde in the two rings, in the corners of the brestplate.

18 Also the two other endes of the two wreathen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, & ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastned the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broydered garde of the Ephod, and that the breastplate should not bee loosed from the Ephod, as the Lord had commaunded Moses.

22 ¶ Moreouer, he made the robe of the e Ephod of wouen worke, altogether of blue silke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

f Where hee should put thorow his head.

24 And they made vpon the skirts of the robe pomgranates, of blue silke, and purple, and scarlet, and fine linen twined.

25 They made also *belles of pure golde, and put the belles betweene the pomegranates vpon the skirts of the robe rounde about betweene the pomegranates.

Chap.28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lorde had commanded Moses.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen *breeches of fine twined linen,

Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blue silke, and purple, & scarlet, euen of needle worke, as the Lord had commaunded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of a signet, *HOLINES TO THE LORD.

Chap.28.36.

31 And they tied vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, euen of the *Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boords, his barres, and his pillars, and his sockets,

34 And the couering of Rams skins died red, and the couering of Badgers skins, and the g couering vaile,

g So called, because it hanged before the Merciseate, and couered it from sight, cha.35.12.

35 The Arke of the Testimonie, and the barres thereof, and the Merciseate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure candlesticke, the lampes thereof, euen the lampes h set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dressed and refreshed with oyle euery morning, Chap.30.7.

38 Also the golden altar and the anointing oyle, and the sweete incense, and the

hanging

Aron & his sons sanctified

New Exodus

hanging of the Tabernacle doore,
39 The brasen Altar with his grate of
brasse, his barres and all his instruments,
the Lauer and his foote.
40 The curtaines of the Court with his
pillars, and his sockets, and the hanging to
the court gate, and his cordes, and his pins,
and all the instruments of the seruice of the
Tabernacle, called the Tabernacle of the
Congregation.
41 Finally, the ministring garments to
serue in the Sanctuary, and the holy gar-
ments for Aaron the Priest, and his sonnes
garments to minister in the Priests office.
42 According to euery point that ŷ Lord
had [i] commanded Moses, so the children of
Israel made all the worke.
43 And Moses beheld all the worke, and
beholde, they had done it as the Lord had
commanded: so had they done: and Moses
[k] blessed them.

i Signifying, that in Gods matters man may neither adde nor diminish.

k Praised God for the peoples diligence, and praied for them.

CHAP. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

Then the Lorde spake vnto Moses, say-
ing,
2 In the [a] first day of the first moneth, in
the very first of the same moneth shalt thou
set vp the Tabernacle, called the Taberna-
cle of the Congregation:
3 And thou shalt put therein the Arke of
the Testimonie, and couer the Arke with
the vaile.
4 Also thou shalt bring in the * Table,
and set it in order as it doth require: thou
shalt also bring in the Candlesticke, & light
his lampes,
5 And thou shalt set the incense Altar,
[b] of gold before the Arke of the Testimony,
and put the [c] hanging at the doore of the
Tabernacle.
6 Moreouer, thou shalt set the burnt of-
fering Altar before the doore of the Taber-
nacle, called the Tabernacle of the Congre-
gation.
7 And thou shalt set the Lauer betweene
the Tabernacle of the Congregation and
the altar, and put water therein.
8 Then thou shalt appoint the Courte
round about, and hang vp the hanging at the
Court gate.
9 After, thou shalt take the anointing
oyle, and anoint the Tabernacle, and all
that is therein, and hallow it with all the in-
struments thereof, that it may be holy.
10 And thou shalt anoint the altar of the
burnt offering, and all his instruments, and
shalt sanctifie the altar, that it may bee an
altar most holy.
11 Also thou shalt anoint the Lauer, and
his foote, and shalt sanctifie it.
12 Then thou shalt bring Aaron and his
sonnes vnto the doore of the Tabernacle of
the Congregation, and wash them with
water,
13 And thou shalt put vpon Aaron the
holy garments, and shalt anoint him, and
sanctifie him, that he may minister vnto me
in the Priests office.
14 Thou shalt also bring his sonnes, and
clothe them with garments,
15 And shalt anoint them as thou diddest
anoynt their father, that they may minister
vnto me in ŷ Priests office: for their anoin-
ting shalbe a signe, that the Priesthood [d] shal
be euerlasting vnto them throughout their
generations.
16 So Moses did according to all that
the Lord had commanded him: so did he.
17 ¶ * Thus was the Tabernacle reared
vp the first day of the first moneth in [e] the se-
cond yeere.
18 Then Moses reared vp the Taberna-
cle and fastened his sockets, and set vp the
boards thereof, and put in the barres of it,
and reared vp his pillars.
19 And hee spread the couering ouer the
Tabernacle, and put the couering of that
couering on hie aboue it, as the Lorde had
commanded Moses.
20 ¶ And he tooke and put the [f] Testi-
monie in the Arke, and put the barres in the
rings of the Arke, and set the merciseate on
hie vpon the Arke.
21 Hee brought also the Arke into the
Tabernacle, and hanged vp the * couering
vaile, and couered the Arke of the Testi-
monie, as the Lorde had commaunded
Moses.
22 ¶ Furthermore hee put the Table in
the Tabernacle of the Congregation in the
Northside of the Tabernacle, without the
vaile,
23 And set the bread in order before the
Lord, as the Lord had commanded Moses.
24 ¶ Also he put the Candlesticke in the
Tabernacle of the Congregation, ouer a-
gainst the Table toward the South side of
the Tabernacle.
25 And he ‖ lighted the lampes before the
Lord, as the Lord had commanded Moses.
26 ¶ Moreouer, hee set the golden altar
in the Tabernacle of the Congregation be-
fore the vaile,
27 And burnt sweete incense thereon, as
the Lord had commanded Moses.
28 ¶ Also he hanged vp the vaile at the
[g] doore of the Tabernacle.
29 After, he set the burnt offering altar
without the doore of the Tabernacle, called
the Tabernacle of the Congregation, and
offered the burnt offering and the sacrifice
thereon, as the Lord had comanded Moses.
30 ¶ Likewise he set the Lauer betweene
the Tabernacle of the Congregation and
the altar, and powred water therein to wash
with.
31 So Moses and Aaron, and his sonnes
washed their hands and their feete thereat.
32 When they went into the Tabernacle
of the Congregation, and when they appro-
ched to the Altar, they washed, as the Lord
had commanded Moses.
33 Finally, he reared vp the court round
about the Tabernacle of the altar, and han-
ged vp the vaile at the Court gate: so Mo-
ses finished the worke.
34 ¶ * Then the cloud couered the Ta-
bernacle of the Congregation, and the glory
of the Lord filled the Tabernacle.
35 So Moses could not enter into the ta-
bernacle

a After that Moses had been fortie daies and fortie nights in the mount, that is, from the beginning of August to the tenth of September, hee came downe and caused this work to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

* Reade Chap. 26.35.

b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary and the Court.

New Exodus

d Till both the Priesthood and the ceremonies should ende, which was at Christs comming.

Num.7.1.

e After they came out of Egypt, Num.7.1.

f That is, the tables of the Law, chap.31.18. and 34.29.

Chap.35.12.

‖ *Or, set vp.*

g Betweene the Sanctuary and the Court.

Num.9.15. 1.king 8,10.

Cou-

bernable of the Congregation, because the
cloude abode thereon, and the glorie of the
Lord filled the Tabernacle.
36 Nowe when the cloude ascended vp
from the Tabernacle, the children of Israel
went forward in all their iourneyes.
37 But if ẏ cloud ascended not, then they
iourneyed not till the day that it ascended.
38 For [h] the cloud of the Lord was vpon
the Tabernacle by day, and fire was in it
by night, in the sight of all the house of Isra-
el throughout all their iourneyes.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

The third booke of Moses, called * Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefits declared himselfe to bee mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordained diuers kinds of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their apparrell, offices, conuersation and portion: hee shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can bee no forginenesse of sinnes And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whose companie they should flee: what marriages were lawful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I

Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offrings as well of bullocks, as of sheepe and birds.

NOw the [a] Lorde called Moses,
and spake vnto him out of the
Tabernacle of the Congregati-
on, saying,
2 Speake vnto the children
of Israel, and thou shalt say vnto them, If
any of you offer a sacrifice vnto the Lord, ye
shall offer your sacrifice of [b] cattell, as of
beeues and of the sheepe.
3 * If his sacrifice be a burnt offering of
the heard, he shall offer a male without ble-
mish, presenting him of his owne voluntary
will at the doore of the [c] Tabernacle of the
Congregation before the Lord.
4 And he shall put his hands vpon the
head of the burnt offering, and it shall be ac-
cepted ‡ to the Lord, to be his atonement.
5 And [d] hee shall kill the bullocke before
the Lorde, and the Priests Aarons sonnes
shall offer the blood, & shall sprinkle it round
about vpon the [e] altar, that is by the doore
of the Tabernacle of the Congregation.
6 Then shal hee flay the burnt offering,
and cut it in pieces.
7 So the sonnes of Aaron the Priest shal
put fire vpon the altar, and lay the wood in
order vpon the fire.
8 Then the Priests Aarons sonnes shal
lay the parts in order, the head and the ‖ kall
vpon the wood that is in the fire which is
vpon the altar.
9 But the inwards thereof & the legges
thereof he shall wash in water, & the Priest
shall burne all on the altar: for it is a burnt
offering, an oblation made by fire, for a
sweete sauour [f] vnto the Lord.
10 ¶ And if his sacrifice for the burnt of-
fring be of ẏ flocks (as of the sheepe or of the
goates) he shall offer a male without blemish,
11 [g] And he shall kill it on the Northside
of the altar [h] before the Lord, and the Priests
Aarons sonnes shall sprinkle the blood ther-
of round about vpon the altar.
12 And he shal cut in ‡ pieces, separating
his head and his ‖ kall, and the Priest shall
lay them in order vpon the wood that lieth
in the fire which is on the altar;
13 But he shall wash the inwards, & the
legges with water, and the Priest shall offer
the whole, and burne it vpon the altar: for
it is a burnt offering, an oblation made by
fire for a sweet sauour vnto the Lord.
14 ¶ And if his sacrifice bee a burnt offe-
ring to the Lord, of the foules, then he shall
offer his sacrifice of the turtle doues, or of the
yong pigeons.
15 And the Priest shall bring it vnto the
altar, & [i] wring the necke of it asunder, and
burne it on the altar: and the blood thereof
shall be ‖ shed vpon the side of the altar.
16 And he shal plucke out his mawe with
his feathers, and cast them beside the altar
on the [k] East part in the place of the ashes.
17 And he shal cleaue it with his wings,
but not diuide it asunder: and the Priest shal
burne it vpon the altar vpon the wood that
is in the fire: for it is a burnt offering, an ob-
lation made by fire for a sweete sauour vnto
the Lord.

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other sort, but of those which were commanded.

Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

‡ *Ebr. to him.*

d The Priest or Leuite.

e Of the burnt offering, Exod. 27. 1.

‖ *Or, the body of the beast, or the fat.*

f Or, a sauour of rest which pacifieth the anger of the Lord.

g Reade verse 5.

h Before the altar of the Lord.

‡ *Ebr. into his pieces.*

‖ *Or, fat.*

i The Ebrew word signifieth to pinch off with the nayle.

‖ *Or, strained, or pressed.*

k On the side of the court gate in the pans, which stoode with ashes, Exo. 27. 3.

CHAP. II.

1 The meat offring is after three sorts: of fine floure vnbakē, 4 of bread bakē, 14 & of corn in the eare.

ANd when any wil offer a [a] meat offering
vnto the Lord, his offering shalbe of fine
floure, and hee shall powre oyle vpon it, and
put incense thereon,
2 And shal bring it vnto Aarons sonnes
the Priests, & [b] he shal take thence his hand
ful of the floure, & of the oyle with all the in-
cense, and the Priest shal burne it for a [c] me-
moriall vpon the altar: for it is an offering
made by fire for a sweet sauor vnto the Lord.
3 * But

a Because the burnt offering could not be without the meate offering.

b The Priest.

c To signifie that God remembreth him that offereth.

Ecclus.7 31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2.
Exod,29.18.

f That is, fruites which are sweet as honie, ye may offer,

g But reserued for the Priests.

Mar.9.49.

h Which they were bound (as by a couenant) to vse in al sacrifices, Num.18 19 2.Chron.13.5. Ezek.43.24. or, it meaneth a sure and pure couenant.

Chap.23.14.

‖Or. full eares: for the word signifieth a fruitfull fielde. Reade 2.Chron.26.10. in the note g.

a A sacrifice of thankesgiuing, offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests and the third to him that offered.

Exod.29.22.

3 * But the remnant of the meate offe-
ring shall be Aarons and his sonnes: for it is
d most holy of the Lords offerings made by
fire.
4 ¶ If thou bring also a meate offering
baken in the ouen, it shall be an vnleauened
cake of fine floure mingled with oyle, or an
vnleauened wafer anoynted with oyle.
5 ¶ But if thy e meate offring be an ob-
lation of the frying panne, it shall bee of fine
floure vnleauened, mingled with oyle.
6 And thou shalt part it in pieces, and
powre oyle thereon: for it is a meat offering.
7 ¶ And if thy meate offring be an obla-
tion made in the cauldron, it shall be made of
fine floure with oyle.
8 After, thou shalt bring the meate offe-
ring (that is made of these things) vnto the
Lorde, and shalt present it vnto the Priest,
and he shall bring it to the altar,
9 And the Priest shal take from the meat
offring a * memoriall of it, and shall burne it
vpon the altar; for it is an oblation * made
by fire for a sweet sauour vnto the Lord.
10 But that which is left of the meat of-
fering, shall be Aarons and his sonnes: for it
is most holy of the offrings of the Lord made
by fire.
11 All the meate offerings which yee shall
offer vnto the Lord, shall bee made without
leauen: for yee shall neither burne leauen
nor honie in any offering of the Lord made
by fire.
12 ¶ In the oblation of the first fruites ye
shal offer f them vnto the Lord, but they shal
not be burnt g vpon the altar for a sweete sa-
uour.
13 (All the meate offerings also shalt thou
season with * salt, neither shalt thou suffer
the salt of the h couenant of thy God to bee
lacking from thy meate offering, but vpon
all thine oblations thou shalt offer salt)
14 If then thou offer a meate offering of
thy first fruites vnto the Lord, thou shalt
offer for thy meate offring of thy first fruits
* eares of corne dried by the fire, and wheate
beaten out of the ‖ greene eares.
15 After, thou shalt put oyle vpon it, and
lay incense thereon: for it is a meate offring.
16 And the Priest shal burne the memo-
riall of it, euen of that that is beaten, and of
the oyle of it, with all the incense thereof: for
it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

ALso if his oblation be a a peace offering,
if he will offer of the droue, (whether it
bee male or female) hee shall offer such as is
without blemish, before the Lord,
2 And shall put his hand vpon the head
of his offering, and kill it at the doore of the
Tabernacle of the Congregation: and Aa-
rons sonnes the Priestes shall sprinkle the
blood vpon the altar round about.
3 So hee shall offer b part of the peace
offerings as a sacrifice made by fire vnto the
Lord, euen the * fat that couereth ẏ inwards,
and all the fat that is vpon the inwards.
4 Hee shall also take away the two kid-
neis, and the fat that is on them, and vpon
‖ the flankes, and the kall on the liuer with
the kidneis.
5 And Aarons sonnes shal burn it on the
altar, with the burnt offering which is vpon
the wood, that is on the fire: this is a sacrifice
made by fire for a sweete sauour vnto the
Lord.
6 ¶ Also if his oblation be a peace offe-
ring vnto the Lord out of the flocke, whe-
ther it bee c male or female, hee shall offer it
without blemish.
7 If hee offer a lambe for his oblation,
then he shall bring it before the Lord,
8 And lay his hand vpon the head of his
offering, and shal kill it before the Taberna-
cle of the congregation, and Aarons sonnes
shall sprinkle the blood thereof round about
vpon the altar.
9 After, of the peace offrings he shall of-
fer d an offring made by fire vnto the Lord:
hee shall take away the fat thereof, and the
rumpe altogether, hard by the backe bone,
and the fat that couereth the inwards, and
all the fat that is vpon the inwards.
10 Also hee shall take away the two kid-
neis, with the fat that is vpon them, and vp-
on the * flankes, and the kall vpon the liuer
with the kidneis.
11 Then the Priest shall burne it vpon
the altar, as the meate of an offring made by
fire vnto the Lord.
12 ¶ Also if his offering be a goate, then
shall he offer it before the Lord,
13 And shall put his hand vpon the head
of it, and kill it before e the Tabernacle of
the Congregation, and the sonnes of Aaron
shall sprinkle the blood thereof vpon the al-
tar round about.
14 Then he shal offer thereof his offring,
euen an offering made by fire vnto the Lord,
the fat that couereth the inwards, and al the
fat that is vpon the inwards.
15 Also hee shall take away the two kid-
neis, and the fat that is vpon them, and vp-
on the flankes, and the kall vpon the liuer
with the kidneis.
16 So the Priest shall burne them vpon
the altar, as the meate of an offering made
by fire for a sweete sauour: * all the fat is the
Lords.
17 This shall bee a perpetuall ordinance
for your generations, throughout all your
dwellings, so that yee shall eate neither f fat
nor * blood.

CHAP. IIII.

1 The offernig for sinnes done of ignorance. 3 For the Priest. 13 The Congregation. 22 The ruler, 27 And the priuate man.

MOreouer, the Lord spake vnto Moses,
saying,
2 Speake vnto the children of Israel,
saying, If ‡ any shall sinne through a igno-
rance, in any of the commandements of the
Lord, (which ought not to be done) but shall
doe contrarie to any of them,
3 If the b Priest that is anoynted doe
sinne (according to the sinne of the people)
then shall hee offer, for his sinne which hee
hath sinned, a young bullocke without ble-
mish vnto the Lord for a sinne offering,

4 And

‖Or, the which kidneis are neere the flankes.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offring was wholly consumed, and of the offering made by fire onely the inwards &c. were burnt: the shoulder and breast with the two chawes and the mawe were the Priests, and the rest his that offered.

Verse 4.

e Meaning, at the Northside of the altar, Chap.1.1.

Chap 7.25.

f By eating fat was meant to be carnall, and by blood eating, was signified crueltie.

Gene.9.4 chap.17.14.

‡Ebr. a soule.

a That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num 15.22.

b Meaning, the hie Priest.

Diverse Offerings

4 And hee shall bring the bullocke unto the doore of the Tabernacle of the Congregation before the Lord, & shall put his hande upon the bullocks head, and [c] kill the bullocke before the Lord.

c Hereby confessing that he deserued the same punishment, which the beast suffered.

5 And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the [d] Sanctuarie.

d Which was betweene the holiest of all, and the Sanctuarie.

7 The Priest also shall put some of the blood before the Lord, upon the hornes of the Altar of sweet incense, which is in the [e] Tabernacle of the Congregation: then shall he powre *all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle the Sanctuarie and in the ende of this verse it is taken for the Court.

Chap 5.9.

8 And he shal take away all the fat of the bullocke for the sinne offring: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneis, and the fat that is upon them, and upon the flankes, and the kall upon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them upon the altar of burnt offering.

11 *But the skin of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his doung shall hee beare out.

Exod 29.14. numb.19.5.

12 So hee shall carie the whole bullocke out of the *hoste, unto a cleane place, where the ashes are powred, and shal burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

Hebr.13.11.

13 ¶ And if the [f] whole Congregation of Israel shall sinne through ignorance, and the thing be *hid from the eyes of the multitude, and haue don against any of the commandements of the Lord which should not be don, and haue offended:

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.

Chap.5.2,3,4.

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sin, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation shall put their hands upon the head of the bullocke before the Lord, and he ‖ shal kil the bullocke before the Lord.

g For all the people could not lay on their hands: therefore it was sufficient that the Auncients of the people did it in the name of all the congregation.

‖ Or, the Priest.

16 Then the Priest that is anoynted, shal bring of the bullocks blood into the tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaile.

18 Also he shal put some of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shal take all his fat from him, and ‖ burne it upon the altar.

‖ Or, make a perfume with it.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sin: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne, which he hath committed, then shal he bring for his offering, an hee ‖ goat without blemish,

‖ Or, the male goat of the fold.

24 And shall lay his hand upon the head of the hee goat, & kill it in the [h] place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

h That is, the Priest shal kill it: for it was not lawfull for any out of that office to kill the beast.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat upon the altar, as the fat of the peace offering: so the Priest shall make an [i] atonement for him, concerning his sinne, and it shal be forgiuen him.

i Wherein hee represented Iesus Christ.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not bee done, and shall offend,

‖ Or, priuate person.

28 If one shew him his sinne which hee hath committed, then shall he bring for his offring ‖ a she goat without blemish for his sinne which he hath committed,

‖ Or, the female of the goates.

29 [k] And hee shall lay his hand upon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

k Reade verse 24.

30 Then the Priest shal take of the blood thereof with his finger, and put it upon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it upon the altar for a *sweet sauour unto the Lord, and the Priest shall make an atonement for him, and it shal be forgiuen him.

Exod.29.18.

32 And if he bring a lambe for his sinne offring, he shall bring a female without blemish,

33 And shall lay his [l] hand upon the head of the sinne offering, and he shall slay it for a sinne offering in the place where hee should kill the burnt offering.

l Meaning, that the punishment of his sinne should be laide upon that beast, or that he had receiued all things of God, and offered this willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offring altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it upon the altar [m] with the oblations of the Lorde made by fire, and the

m Or, besides the burnt offerings, which were dayly offered to the Lord,

Offerings for his ignorance

Prieſt ſhal make an atonement for him con-
cerning his ſinne that hee hath committed,
and it ſhall be forgiuen him.

CHAP. V.

1 Of him that teſtifieth not the trueth, if hee heare another ſweare falſly. 4 Of him that voweth raſhly. 15 Of him that by ignorance withdraweth any thing dedicate vnto the Lord.

ALſo if ‡ any haue ſinned, that is ‖ if he haue
heard the voice of an oth, and he can be
a witnes, whether he hath ſeene or [a] knowen
of it, if he doe not vtter it, hee ſhall beare his
iniquitie:
2 Either if one touch any vncleane thing,
whether it be a carion of an vncleane beaſt,
or a carion of vncleane cattell, or a carion of
vncleane creeping things, and is not ware
of it, yet he is vncleane, and hath offended:
3 Either if he touch any vncleanneſſe of
man (whatſoeuer vncleanneſſe it be, that he
is defiled with) and is not ware of it, and af-
ter commeth to the knowledge of it, he hath
ſinned:
4 Either if any [b] ſweare, and pronounce
with his lips to do euil, or to do good (what-
ſoeuer it be that a man ſhall pronounce with
an oath) and it bee hid from him, and after
knoweth that hee hath offended in one of
theſe points,
5 When hee hath ſinned in any of theſe
[c] things, then hee ſhall confeſſe that he hath
ſinned therein.
6 Therefore ſhall hee bring his treſpaſſe
offring vnto the Lord for his ſinne which he
hath committed, euen a female from the
flocke, be it a lambe, or a ſhe goat, for a ſinne
offering, and the Prieſt ſhal make an atone-
ment for him concerning his ſinne.
7 But ‡ if hee bee not able to bring a
ſheepe, he ſhall bring for his treſpaſſe which
hee hath committed, two turtle doues, or
two yong Pigeons vnto the Lord, one for a
ſinne offering, and the other for a burnt offe-
ring.
8 So hee ſhall bring them vnto the
Prieſt, who ſhall offer the ſinne offring firſt,
and * wring the necke of it aſunder, but not
plucke it cleane off.
9 After hee ſhal ſprinckle of the blood of
the ſinne offering vpon the ſide of the al-
tar, and the reſt of the blood ſhall bee ‖ ſhed
at the foote of the altar: for it is a ſinne offe-
ring.
10 Alſo he ſhal offer the ſecond for a burnt
offering ‖ as the maner is: ſo ſhal the Prieſt
[d] make an atonement for him, (for his ſinne
which he hath committed) and it ſhalbe for-
giuen him.
11 ¶ But if hee * be not able to bring two
turtle doues, or two yong pigeons, then hee
that hath ſinned, ſhall bring for his offering
the tenth part of an [e] Ephah of fine floure
for a ſinne offering, hee ſhall put none [f] oyle
thereto, neither put any incenſe thereon: for
it is a ſinne offering.
12 Then ſhall hee bring it to the Prieſt,
and the Prieſt ſhall take his handfull of it,
for the * remembrance thereof, and burne it
vpon the altar * with the offerings of the
Lord made by fire: for it is a ſinne offering.

‡ Ebr. a ſoule.
‖ Or, if the Iudge hath taken an oth of any other.
a Whereby it is commanded to beare witneſſe to the trueth, and diſcloſe the iniquitie of the vngodly.
b Or, vow raſhly without iuſt examination of the circumſtances, and not knowing what ſhalbe the iſſue of the ſame.
c Which haue bene mentioned before in this Chapter.
‡ Ebr. if his hand cannot touch, meaning, for his pouertie.
Chap. 1. 15.
‖ Or, powred.
‖ Or, according to the Law.
d Or, declare him to be purged of that ſinne.
Verſe 7.
e Which is about a pottell.
f As in the meat offering, Chap. 2. 1.
Chap. 2. 2.
Chap. 4. 35.

13 So the Prieſt ſhal make an atonement
for him, as touching his ſinne that hee hath
committed in one of theſe points, and it ſhall
be forgiuen him: and the remnant ſhall be the
Prieſts, as the meate offering.
14 ¶ And the Lord ſpake vnto Moſes,
ſaying,
15 If any perſon tranſgreſſe and ſinne
through ignorance [g] by taking away things
conſecrated vnto the Lord, he ſhal then bring
for his treſpaſſe offring vnto the Lord a ram
without blemiſh out of the flocke, worth two
ſhekels of ſiluer [h] by thy eſtimation after the
ſhekel of the Sanctuarie for a treſpaſſe offe-
ring.
16 So hee ſhall reſtore that wherein hee
hath offended, in taking away of the holy
thing, and ſhall put the fift part more there-
to, and giue it vnto the Prieſt: ſo the Prieſt
ſhall make an atonement for him with the
ramme of the treſpaſſe offering, and it ſhall
be forgiuen him.
17 ¶ Alſo if any ſinne and * doe againſt
any of the Commandements of the Lord,
which ought not to bee done, and know not,
and [i] ſinne, and beare his iniquitie,
18 Then ſhall he bring a ramme without
blemiſh out of the flocke, in thy eſtimation
worth * two ſhekels for a treſpaſſe offering vn-
to the Prieſt: and the Prieſt ſhall make an
atonement for him concerning his [k] igno-
rance wherein hee erred, and was not ware:
ſo it ſhall be forgiuen him.
19 This is the treſpaſſe offering for the
treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offering for ſinnes which are done willingly. 9 The Law of the burnt offerings. 13 The fire muſt abide euermore vpon the altar. 14 The Law of the meate offering. 20 The offering of Aaron, and his ſonnes.

ANd the Lord ſpake vnto Moſes, ſaying,
2 If any ſinne, and commit a treſ-
paſſe againſt the Lorde, and denie vnto his
neighbour that, which was taken him to
keep, or that which was put to him of [a] truſt,
or doeth by [b] robbery, or by violence oppreſſe
his neighbour,
3 Or hath found that which was loſt, and
denieth it, and ſweareth falſly, * for any of
theſe things that a man doeth, [c] wherein he
ſinneth:
4 When, I ſay, he thus ſinneth and treſ-
paſſeth, he ſhall then reſtore the robbery that
hee robbed, or the thing taken by violence
which hee tooke by force, or the thing which
was deliuered him to keepe, or the loſt thing
which he found,
5 Or for whatſoeuer he hath ſworne falſe-
ly, hee ſhall both reſtore it in the whole
* ſumme, and ſhall adde the fift part more
thereto, and giue it vnto him to whom it per-
taineth, the ſame day that he offereth for his
treſpaſſe.
6 Alſo he ſhall bring for his treſpaſſe vn-
to the Lord, a ramme without blemiſh out of
the * flocke in thy eſtimation worth two ſhe-
kels for a treſpaſſe offering vnto the Prieſt.
7 And the Prieſt ſhall make an atone-
ment for him before the Lord, and it ſhall be
forgiuen

g As touching the firſt fruits of tithes due to the Prieſts and Leuites.
h By the eſtimation of the Prieſt Chap. 27. 12.
Chap. 4. 2.
i That is, afterward remembreth that he hath ſinned, when his conſcience doeth accuſe him.
Exod. 30. 13.
k Els if his ſinne againſt God come of malice he muſt die, Numb. 15. 30.
a To beſtow and occupie for the vſe of him that gaue it.
b By any guile or vnlawfull meanes.
Numb. 5. 6.
c Wherein he cannot but ſin: or, wherein a man accuſtometh to ſinne by periurie or ſuch like thing.
Numb. 5. 7.
Chap. 5. 15.

Leviticus

forgiuen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] law of the burnt offering, (it is the burnt offering, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar.)

d That is, the ceremonies which ought to be obserued therein.

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.

e Vpon his secret parts, Exod. 28.41.

f In the ashpans appointed for that vse.

11 After, he shal put off his garments, and put on other raiment, and carie the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne theron the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

Chap. 2.1. numb. 15.4.

14 ¶ *Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine floure of the meate offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete sauour, as a *memoriall therefore vnto the Lord:

Chap. 2.9.

16 But the rest thereof shall Aaron & his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offring, and as the trespasse offering.

g Or, kned with leauen, and after baken.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord made by fire: *whatsoeuer toucheth them shalbe holy.

Exod. 29.37.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an *Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

Exod. 16.36.

h So oft as the hie Priest shalbe elected and anoynted.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fryed, and shalt offer the || baken pieces of the meate offering for a sweete sauour vnto the Lord.

|| *Or, fryed.*

22 And the Priest that is [i] anointed in his stead, among his sonnes, shall offer it: it is the Lords ordinance for euer, it shalbe burnt altogether.

i His sonne that shall succeede him.

23 For euery meate offering of the Priest shalbe burnt altogether, it shal not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offring is killed, shall the sinne offering be killed before the Lord, for it is most holy.

The trespass Offering

26 The Priest that offreth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof, shall bee holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that wherein it droppeth in the holy place.

k Meaning the garment of the Priest.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.

l Which was in the lauer, Exod. 30.18.

29 All the males among the Priests shal eate thereof, for it is most holy.

Chap. 4.1. hebr. 13.15.

30 *But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the [m] fire.

m Out of the campe, chap. 4.12.

CHAP. VII.

1 The law of the trespasse offrings. 11 Also of the peace offrings. 23 The fat and the blood may not be eaten.

Likewise this is the lawe of the [a] trespasse offering, it is most holy.

a Which is for the smaller sinnes, and such as are committed by ignorance.

2 In the place [b] where they kil the burnt offering, shall they kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

b At the Court gate.

3 All the fat therof also shall [c] he offer, the rumpe, & the fat that couereth the inwards.

c The Priest.

4 After, he shall take away the two kidneyes, with the fat that is on them, and vpon the flankes, and the caule on the liuer with the kidneyes.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offring is, so is the trespasse offering, one [d] law serueth for both: [e] that wherewith the Priest shal make atonement, shalbe his.

d The same ceremonies: notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meat offring that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the Priestes that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] drie, shal pertaine vnto the sonnes of Aaron, to all alike.

f Because it had no oyle nor liquor.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fried with the cakes mingled with oyle.

g Peace offrings containe a confession & thanksgiuing for a benefit receiued, and also a vow, and free offring to receiue a benefit.

13 Hee shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thankes.

14 And of all the sacrifice he shal offer one

cake

The peace Offering

cake for an heaue offering vnto the Lord, and it shall be the Priestes that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thankesgiuing, shall bee eaten the same day that it is offred: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a h vowe, or a free offering, it shall be eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

h If he make a vowe to offer: for els the flesh of the peace offrings must be eaten the same day.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shal it be reckned vnto him, but shall be an abomination: therefore the person that eateth of it, shall i beare his iniquitie.

i The sin wherefore he offered, shall remaine.

19 The flesh also that toucheth any vncleane k thing, shall not be eaten, but burnt with fire: but l of this flesh all that be cleane shall eate thereof.

k After it be sacrificed.
l Of the peace offring, that is cleane.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lorde, hauing his * vncleannesse vpon him, euen the same person shall bee cut off from his people.

Chap. 15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall bee cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates:

Chap. 3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shall be occupied to any vse, but yee shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither * shall yee eate any blood, either of foule, or of beast in all your dwellings.

Gen. 9.4. *chap.* 17.14.

27 Euery person that eateth any blood, euen the same person shall bee cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

30 His m hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

m And should not send it by another.
Exod. 29.24.

31 Then the Priest shal burne the fat vpon the Altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offreth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the n anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when hee presented them to serue in the Priests office vnto the Lord.

n That is, his priuiledge, reward, and portion.

36 The which portions the Lorde commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sinne offring, and of the trespasse offering, and of the o consecrations, and of the peace offrings:

o Which sacrifice was offred when the Priests were consecrated, Exod. 29.22.

38 Which the Lorde commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

Exod. 28.1,4.
Exod. 30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, * This is the thing which the Lorde hath commanded to doe.

Exod. 29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the brestplate * the Urim and the Thummim.

Exod. 28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the a holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holines to the Lord, was grauen in it.

10 (Now Moses had taken the anointing oyle, and anointed the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

11 And sprinckled thereof vpon the altar
seuen times, and anoynted the altar, and all
his instruments, and the lauer, and his foot,
to sanctifie them)

Ecclus.45.15. psal.133.2.

12 * And he powred of the anointing oyle
vpon Aarons head, and anointed him, to
sanctifie him.
13 After, Moses brought Aarons sonnes,
and put coates vpon them, and girded them
with girdles, & put bonets vpon their heads,
as the Lord had commanded Moses.

Exod.29.1. chap 9.2.

14 * Then he brought the bullocke for the
sinne offring, and Aaron and his sonnes put
their hands vpon the head of the bullocke for
the sinne offering.
15 And Moses slew him, and tooke the
blood, which hee put vpon the hornes of the
c altar round about with his finger, and pu-
rified the altar, and powred the rest of the
blood at the foot of the altar: so he sanctified
d it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vp-
on the inwards, and the kall of the liuer, and
the two kidnies with their fat, which Moses
burned vpon the altar.
17 But the bullocke and his e hide, and
his flesh, and his dung, hee burnt with fire
without the hoste, as the Lord had comman-
ded Moses.

e In other burnt offerings, which are not of consecration, or offering for himself, the Priest hath the skin, Chap. 7.8.

18 ¶ Also hee brought the ramme for the
burnt offring, and Aaron and his sonnes put
their hands vpon the head of the ramme.
19 So Moses killed it, and sprinkled the
blood vpon the altar round about.
20 And Moses cut the ramme in pieces,
and burnt the head with the pieces, and the
fat,
21 And washed the inwards and the legs
in water: so Moses burnt the ramme euery
whit vpon the altar: for it was a burnt offe-
ring for a sweet sauour, which was made by
fire vnto the Lord, as the Lord had comman-
ded Moses.

Exod.29.31.

22 ¶ * After, hee brought the other ram,
the ramme of consecrations, and Aaron and
his sonnes laid their hands vpon the head of
the ramme,
23 Which Moses f slew, and tooke of the
blood of it, and put it vpon the lappe of Aa-
rons right eare, and vpon the thumbe of his
right hand, & vpon the great toe of his right
foote.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes,
and put of the blood on the lappe of their
right eares, and vpon the thumbes of their
right handes, and vpon the great toes
of their right feete, and Moses sprinkled
the rest of the blood vpon the altar round a-
bout.
25 And hee tooke the fat and the rumpe,
and all the fat that was vpon the inwards,
and the kall of the liuer, and the two kidnies
with their fat, and the right shoulder.
26 Also hee tooke of the basket of the vn-
leauened bread that was before the Lorde,
one vnleauened cake, and a cake of oyled
bread, and one wafer, and put them on the
fat, and vpon the right shoulder.

Exod.29.24.

27 So he put * all in Aarons hands, and
in his sonnes hands, and shooke it to and fro
before the Lord.
28 After, Moses tooke them out of their
hands, and burnt them vpon the altar for a
burnt offering: for these were consecrations
for a sweete sauour which were made by fire
vnto the Lord.

The cerimonies appertaining

29 Likewise Moses tooke the brest of the
ramme of consecrations, and shooke it to
and fro before the Lord; for it was Moses
* portion, as the Lord had commaunded
Moses.

Exod.29.26.

30 Also Moses tooke of the anoynting
oyle, and of the blood which was vpon the
altar, and sprinkled it vpon Aaron, vpon his
garments, and vpon his sonnes, and on his
sonnes garments with him, so hee sanctified
Aaron, his garments, and his sonnes, and
his sonnes garments with him.
31 ¶ Afterward Moses said vnto Aaron
and his sonnes, Seethe the flesh at the doore
of the g Tabernacle of the Congregation,
and there * eate it with the bread that is in
the basket of consecrations, as I commaun-
ded, saying, Aaron and his sonnes shall
eate it.

g At the doore of the court.

Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh
and of the bread, shall ye burne with fire.
33 And ye shal not depart from the doore
of the Tabernacle of the Congregation se-
uen dayes, vntill the dayes of your consecra
tions be at an ende: for * seuen dayes, said the
Lord, shall he ‡ consecrate you,

Exod.29.35.

‡ *Ebr. fill your hands.*

34 As ‖ he hath done this day: so the Lord
hath commanded to doe, to make an atone-
ment for you.

‖ *Or, as I haue done.*

35 Therefore shal ye abide at the doore of
the Tabernacle of the Congregation day
and night, seuen dayes, and shall keepe the
watch of the Lord, that yee die not: for so I
am commanded.
36 So Aaron and his sonnes did all
things which the Lord had commanded by
the h hand of Moses.

h By commission giuen to Moses.

CHAP. IX.

*8 The first offerings of Aaron. 22 Aaron bles-
seth the people. 23 The glory of the Lord is shew-
ed. 24 The fire commeth from the Lord.*

AND in the a eight day Moses called Aa-
ron and his sonnes, and the Elders of
Israel:

a After their consecration: for the seuen dayes before, the Priests were consecrate.

Exod.29.1.

2 * Then he said vnto Aaron, Take thee
a yong calfe for a b sinne offering, and a ram
for a burnt offering, both without blemish,
and bring them before the Lord.

b Aaron entreth into the possession of the Priesthood, & offereth the foure principall sacrifices: the burnt offering, the sinne offring, the peace offerings, and the meat offering.

3 And vnto the children of Israel thou
shalt speake, saying, Take yee an hee goate
for a sinne offering, and a calfe, and a lambe
both of a yeere olde, without blemish, for a
burnt offering:
4 Also a bullocke, and a ramme for peace
offrings, to offer before the Lord, and a meat
offering mingled with oyle: for to day the
Lord will appeare vnto you.
5 ¶ Then they brought that which Mo-
ses commaunded before the Tabernacle of
the Congregation, and all the assembly
drew neere and stood before the c Lord.
6 (For Moses had sayd, This is the
thing which the Lord commaunded that yee

c Before the Altar, where his glory appeared.

Arons first Offering

should doe, and the glory of the Lord shal appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lorde hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the kal of the liuer of the sinne offring, he [e] burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & [f] burnt them vpon the burnt offering on the altar.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the sinne offering for the people, and slewe it, and offered it for sinne, as the first:

16 So he offered the burnt offring, & prepared it according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and *beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullock, and of the ramme, the rumpe, and that which couereth the inwards and the kidnies, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the [g] breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, & consumed vpon the altar the burnt offring and the fat: which when all the people saw, they || gaue thankes, and fel on their faces.

d Reade for the vnderstanding of this place, Hebr. 5.3. and 7.27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

i Or, prayed for the people.

2. Mac. 2.8.

Gene. 4. 4.

1. king. 18.38.

2. chron. 7.1.

3. mac. 2.10, 11.

|| Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priests are forbidden wine.

But * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered [a] strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lord spake, saying, I will bee [b] sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel, the vncle of Aaron, and sayd vnto them, Come neere, cary your || brethren from before the Sanctuary out of the hoste.

5 Then they went and carried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses sayd vnto Aaron, & vnto Eleazar & Ithamar his sonnes, [c] Uncouer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest yee die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor || strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the || hand of Moses.

12 ¶ Then Moses sayd vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy duety and thy sonnes duety of the offrings of the Lord, made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eat in || a cleane place: thou and thy sonnes, and thy [e] daughters with thee: for they are giuen as thy || duetie and thy sonnes duety, of the peace offrings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro

before

Num. 3.4. & 26.61. 1. chro. 24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuity of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and prayse my iudgements.

|| Or, cousins.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28. Deut 14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

|| Or, drinke that maketh drunke.

|| Or, commission.

Exod. 29.24.

|| Or, wherein is no vncleannesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offrings of first fruites, the first borne, & the Easter lambe, Reade chap 22. 12, 13.

|| Or, right, or portion.

UMI

before the Lord, and it shal be thine and thy
sonnes with thee by a lawe for euer, as the
Lord hath commanded.

2. Mac. 2. 11.

16 ¶ *And Moses sought the goate that
was offered for sinne, and loe, it was burnt:
therefore hee was angry with Eleazar and
Ithamar the sonnes of Aaron, which were
f left aliue, saying,
17 Wherfore haue ye not eaten the sinne
offering in the holy place, seeing it is most
holy? and God hath giuen it you, to beare the
iniquity of the Congregation, to make an
atonement for them before the Lord.

f And not consumed, as Nadab and Abihu.

18 Behold, the blood of it was not brought
within the holy place: ye should haue eaten it
in the holy place, *as I commaunded.
19 And Aaron said vnto Moses, Beholde,
this day g haue they offered their sinne offe-
ring, & their burnt offering before the Lord,
and such things as thou knowest are come
vnto me: If I had eaten the sinne offering
to day, should it haue bene accepted in the
sight of the Lord?
20 So when Moses heard it, hee was
h content.

Chap. 6. 26.
g That is, Nadab and Abihu.
h Moses bare with his infirmity, considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

2 Of beasts, fishes, and birds, which be clean and which be vncleane.

AFter, the Lord spake vnto Moses and
Aaron, saying vnto them,
2 Speake vnto the children of Israel,
and say, * These are the beastes which yee
a shall eate, among all the beastes that are on
the earth.
3 Whatsoeuer parteth the b hoofe, and is
clouen footed, and cheweth the cud among
the beasts, that shall ye eate:
4 But of them that chew the cud, or de-
uide the hoofe onely, of them yee shall not
eate: as the camell, because he cheweth the
cud, and diuideth not the hoofe, he shall bee
vncleane to you.
5 Likewise the cony, because he cheweth
the cud and diuideth not the hoofe, he shalbe
vncleane to you.
6 Also the hare, because he cheweth the
cud, and diuideth not the hoofe, he shalbe vn-
cleane to you.
7 *And the swine, because he parteth the
hoofe, and is clouen footed, but cheweth not
the cud, he shalbe vncleane to you.
8 Of c their flesh shall ye not eat, & their
carkeis shall ye not touch: for they shall bee
vncleane to you.

Gen. 7. 2.
deut. 14. 4.
acts. 10. 14.
a Or, whereof ye may eate.
b He noteth foure sortes of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe diuided, which may be eaten.
2. Mac. 6. 18.
c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shall ye eat, of all that are in
the waters: whatsoeuer hath finnes and
scales in the waters, in the seas, or in the ri-
uers, them shall ye eate.
10 But all that haue not finnes nor scales
in the seas, or in the riuers, of all that d mo-
ueth in the waters, and of all e liuing things
that are in the waters, they shall be an abo-
mination vnto you.
11 They, I say, shall be an abomination
to you: ye shal not eat of their flesh, but shall
abhorre their carkeis.
12 Whatsoeuer hath not finnes nor scales
in the waters, that shall be abomination vn-
to you.
13 ¶ These shall ye haue also in abomina-
tion among the foules, they shal not be eaten:
for they are an abomination, the eagle, and
the ‖goshanke, and the osprey,
14 Also the Vulture, and the kite after his
kinde,
15 And all Rauens after their kind:
16 The ostrich also and the night crowe,
and the ‖seamew, and the hauke after his
kind:
17 The litle owle also, and the cormorant,
and the great owle.
18 Also the ‖redshanke, and the pelicane,
and the swanne:
19 The storke also, the heron after his
kind, and the lapwing, and the backe:
20 And euery foule that creepeth and go-
eth vpon all foure, such shall be an abomina-
tion vnto you.
21 Yet these shall yee eate: of euery foule
that creepeth & goeth vpon all foure, which
‖haue their feete and legs all of one to leape
withall vpon the earth.
22 Of them ye shall eate these, the gras-
hopper after his kind, and the f Solean af-
ter his kind, the hargol after his kind, and
the hagab after his kind.
23 But all other foules, that creepe and
haue foure feet, they shalbe abomination vn-
to you.

d As litle fish ingendred of the slime.
e As they which come of generation.
‖Or, Gryphin, as is in the Greeke.
‖Or, Cuckowe.
‖Or, Porphyrio.
‖Or, haue no [illegible] ings on their feet.
f These were certaine kindes of grashoppers, which are not now properly knowen.

24 For by such you shall be polluted: who-
soeuer toucheth their carkeis, shall be vn-
cleane vnto the euening.
25 Whosoeuer also g beareth of their car-
keis, shall wash his clothes, and be vncleane
vntill euen.
26 Euery beast that hath clawes diui-
ded, as is ‖not clouen footed, nor cheweth
the cud, such shall bee vncleane vnto you:
euery one that toucheth them, shall be vn-
cleane.
27 And whatsoeuer goeth vpon hin
pawes among all maner beastes that goeth
on all foure, such shall be vncleane vnto you:
whoso doth touch their carkeis, shall be vn-
cleane vntill the euen.
28 And he that beareth their carkies, shall
wash his clothes, and be vncleane vntil the
euen: for such shall be vncleane vnto you.
29 ¶ Also these shal be vncleane to you a-
mong the things that creepe and moue vpon
the earth, the weasel, and the mouse, and the
h ‖ frog, after his kind:
30 Also the rat, and the lizard, and the
chameleon, and the stellio, and the molle.
31 These shall be vncleane to you among
all that creepe: whosoeuer doth touch them
when they be dead, shalbe vncleane vntil the
euen.
32 Also whatsoeuer any of the dead car-
keis of them doth fall vpon, shall be vn-
cleane, whether it be vessell of wood, or ray-
ment of i skin, or sacke: whatsoeuer vessell
it be that is occupied, it shall be put in the
water as vncleane vntill the euen, and so be
purified.
33 But euery earthen vessell whereinto
any of them falleth whatsoeuer is within it
shall be vncleane, and *ye shall breake it.
34 All meate also that shall be eaten, if a-
ny such water come vpon it, shalbe vncleane:
and all drinke that shall bee drunke in all
such

g Out of the campe.
‖ Or, hath not his foote clouen in two.
h The greene frogge that sitteth on the bushes.
‖Or, Crocodile.
i As a bottell or bag.
Chap. 6. 28.

Meats unclean

ſuch veſſels ſhall be vncleane.
35 And euery thing that their carkeis fal
vpon ſhall bee vncleane: the fornace or the
pot ſhall bee broken: for they are vncleane,
and ſhall be vncleane vnto you.
36 Yet the fountaines and welles where
there is plenty of water ſhall be cleane: but
that which [k] toucheth their carkeiſes ſhal be
vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis
vpon any ſeede, which vſeth to be ſowen, it
ſhall be vncleane.
38 But if any [l] water be powred vpon the
ſeed, and there fal of their dead carkeis ther-
on, it ſhall be vncleane vnto you.

l He ſpeaketh of ſeede, that is laid to ſteepe before it be ſowen.

39 If alſo any beaſt whereof ye may eate,
die, he that toucheth the carkeis thereof, ſhal
be vncleane vntill the euen.
40 And hee that eateth of the carkeis of
it, ſhall waſh his clothes, and be vncleane
vntill the euen: he alſo that beareth the car-
keis of it, ſhall waſh his clothes, and be vn-
cleane vntill the euen.
41 Euery creeping thing therefore that
creepeth vpon the earth, ſhall be an abomi-
nation, and not be eaten.
42 Whatſoeuer goeth vpon the breaſt, &
whatſoeuer goeth vpon al foure, or that hath
many feete among all creeping things that
creepe vpon the earth, yee ſhall not eate of
them, for they ſhall be abomination.
43 Ye ſhall not pollute your ſelues with
any thing that creepeth, neither make your
ſelues vncleane with them, neither defile
your ſelues thereby: ye ſhall not, I ſay, bee
defiled by them,
44 For I am the Lorde your God: bee
ſanctified therefore, and be [m] holy, for I am
holy, & defile not your ſelues with any cree-
ping thing, that creepeth vpon the earth.

m He ſheweth why God did chuſe them to be his people, 1. Pet. 1. 15.

45 For I am the Lord that brought you
out of the lande of Egypt, to bee your God,
and that you ſhould be holy, for I am holy.
46 This is the lawe of the beaſts and of
foules, and of euery liuing thing that moo-
ueth in the waters, and of euery thing that
creepeth vpon the earth:
47 That there may bee a difference be-
tweene the vncleane and cleane, and be-
tweene the beaſt that may be eaten, and the
beaſt that ought not to be eaten.

CHAP. XII.

2 A law how women ſhould bee purged after their deliuerance.

AND the Lord ſpake vnto Moſes, ſaying,
2 Speake vnto the children of Iſ-
rael, and ſay, When a woman hath brought
foorth ſeede, and borne a man childe, ſhe ſhal
be vncleane [a] ſeuen dayes, like as ſhe is vn-
cleane when ſhee is put apart for her ‖ * diſ-
eaſe.
3 (* And in the eight day, the foreſkinne
of the childes fleſh ſhall be circumciſed)
4 And ſhee ſhall continue in the blood of
her purifying three [b] and thirtie dayes: ſhee
ſhall touch no [c] hallowed thing, nor come
into the [d] Sanctuary, vntill the time of her
purifying be out.
5 But if ſhe beare a maid child, then ſhe
ſhall be vncleane two [e] weekes, as when ſhe
hath her diſeaſe: and ſhee ſhall continue in
the blood of her purifying threeſcore and ſix
dayes.

a So that her husband for that time could not reſort to her.
‖ Or, floures. Chap. 15. 19. Luke 2. 21. Iohn 7. 22.
b Beſides the firſt ſeuen dayes.
c As ſacrifice or ſuch like.
d That is, into the Court gate, till after fourty dayes.
e Twiſe ſo long as if ſhe bare a man childe.

6 Now when the dayes of her purifying
are out, (whether it be for a ſonne or for a
daughter) ſhee ſhall bring to the Prieſt a
lambe of one yeere old for a burnt offering,
& a yong pigeon or a turtle doue for a ſinne
offering, vnto the doore of the [f] Tabernacle
of the Congregation,
7 Who ſhall offer it before the Lord, and
make an atonement for her: ſo ſhe ſhall bee
purged of the iſſue of her blood. This is the
law for her that hath borne a male or female.
8 But if ſhe ‡ bee not able to bring a
lambe, ſhe ſhall bring two * turtles, or two
yong pigeons: the one for a burnt offering,
and the other for a ſinne offering, and the
Prieſt ſhall make an atonement for her: ſo
ſhe ſhall be cleane.

f Where the burnt offrings were wont to be offered.
‡ Ebr. if her hand finde not the worth of a lambe. Luke 2. 24.

CHAP. XIII.

2 What conſiderations the Prieſts ought to obſerue in iudging the leproſie, 29 The blacke ſpot or ſcabbe, 47 and the leprie of the garment.

MOreouer the Lord ſpake vnto Moſes,
and to Aaron, ſaying,
2 The man that ſhall haue in the ſkinne
of his fleſh a ſwelling or a ſcab, or a white
ſpot, ſo that in the ſkinne of his fleſh [a] it bee
like the plague of leproſie, then he ſhall bee
brought vnto Aaron the Prieſt, or vnto one
of his ſonnes the Prieſts.

a That it may be ſuſpected to be the leprie.

3 And the Prieſt ſhall looke on the ſore
in the ſkinne of his fleſh: if the haire in the
ſore be turned into white, and the ſore ſeeme
to be [b] lower then the ſkinne of his fleſh, it
is a plague of leproſie: therefore the Prieſt
ſhall looke on him, and ‡ pronounce him vn-
cleane.

b That is, ſhrunken in, and be lower then the reſt of the skin.
‡ Ebr. ſhall pollute him.

4 But if the white ſpot be in the ſkinne
of his fleſh, and ſeeme not to bee lower then
the ſkin, nor the haire thereof be turned vn-
to white, then the Prieſt ſhall ſhut vp him
that hath the plague, ſeuen dayes.
5 After, the Prieſt ſhall looke vpon him
the ſeuenth day: and if the plague ſeeme ‡ to
him to abide ſtill, and the plague growe not
in the ſkinne, the Prieſt ſhal ſhut him vp yet
ſeuen dayes more.

‡ Ebr. in his eyes.

6 Then the Prieſt ſhall looke on him a-
gaine the ſeuenth day, and if the plague [c] be
darke, and the ſore grow not in the ſkinne,
then the Prieſt ſhal ‡ pronounce him cleane,
for it is a ſcab: therefore hee ſhall waſh his
clothes, and be cleane.

c As hauing the skinne drawen together, or blackiſh.
‡ Ebr. ſhall clenſe him.

7 But if the ſcab grow more in the ſkin,
after that he is ſeene of the Prieſt, for to bee
purged, hee ſhall be ſeene of the Prieſt yet a-
gaine.
8 Then the Prieſt ſhall conſider, and if
the ſcab ‖ growe in the ſkin, then the Prieſt
ſhall pronounce him [d] vncleane: for it is le-
proſie.

‖ Or, be ſpread abroad.
d As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſin before God, though it were the puniſhment of ſinne,

9 ¶ When the plague of leproſie is in a
man, he ſhalbe brought vnto the Prieſt,
10 And the Prieſt ſhal ſee him: and if the
ſwelling bee white in the ſkinne, and haue
made the haire white, and there bee rawe
fleſh in the ſwelling,

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head, euen to his feete, wheresoeuer the Priest looketh,

‖Or, bud.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whitenesse: so he shall be cleane.

e For it is not that contagious leprosie that infecteth, but a kinde of skurfe, which hath not the flesh raw as the leprosie.

14 But if there be raw flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is f vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖a bile, and is healed,

‖Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people as appeareth by Mary the Prophetesse, Numb. 12.14. and by King Vzziah, 2.Chro 26.20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a h white spot somewhat reddish or pale,

h If he haue a white spot in that place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

‖Or, swelling.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shal see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or else smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shal he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall clense him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing,

36 Then the Priest shall looke on it: and if the blacke spotte grow in the skinne, the Priest shall not k seeke for the yellow haire: for he is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spot is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the l haire on the forepart, and bee balde before, hee is cleane.

l By sicknes, or any other inconuenience.

42 But if there be in the balde head, or in the balde forhead a white reddish sore, it is a leprosie springing in his balde head or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his n lips, and shall cry, I am vncleane, I am vncleane.

m In signe of sorow and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shalbe vpon him, he shall be polluted, for he is vncleane: hee shall

Numb.5.2.
2.king.15.5.

Leprie in the Garment

shall dwell alone, * without the campe shall
his habitation be.
47 ¶ Also the garment that the plague
of leprosie is in, whether it be a woollen gar-
ment or a linnen garment,
48 Whether it be in the warpe or in the
woofe of linnen or of wollen, either in a skin,
or in any thing made of skin,
49 And if the sore be greene, or somewhat
reddish in the garment, or in the skin, or in
the warpe, or in the woofe, or in any thing
that is made of ° skin, it is a plague of lepro-
sie, and shalbe shewed vnto the Priest.
50 Then the Priest shall see the plague,
and shut vp it that hath the plague, seuen
dayes,
51 And shall looke on the plague the se-
uenth day: if the plague grow in the gar-
ment, or in the warpe, or in the woofe, or in
the skinne, or in any thing that is made of
skinne, that plague is a fretting leprosie, and
vncleane.
52 And he shall burne the garment, or
the warpe, or the woofe, whether it be wool-
len or linnen, or any thing that is made of
skin, wherein the plague is: for it is a fret-
ting leprosie, therefore it shalbe burnt in the
fire.
53 If the Priest yet see that the plague
p grow not in the garment, or in the woofe,
or in whatsoeuer thing of skin it be,
54 Then the Priest shal command them
to wash the thing wherein the plague is, and
he shall shut it vp seuen dayes more.
55 Againe the Priest shall looke on the
plague, after it is washed: and if the plague
haue not changed his q colour, though the
plague spread no further, it is vncleane: thou
shalt burne it in the fire, for it is a fret in-
ward, r whether the spot be in the bare place
of the whole, or in part thereof.
56 And if the Priest see that the plague
be darker, after that it is washed, he shall cut
it out of the garment, or out of the skin, or
out of the warpe, or out of the woofe.
57 And if it appeare still in the garment,
or in the warpe, or in the woofe, or in any
thing made of skin, it is a spreading leprie:
thou shalt burne the thing wherein the
plague is, in the fire.
58 If thou hast washed the garment or
the warpe, or the woofe, or whatsoeuer thing
of skin it be, if the plague be departed there-
from, then shall it be washed f the second
time, and be cleane.
59 This is the law of the plague of lepro-
sie in a garment of woollen or linnen, or in
the warpe, or in the woofe, or in any thing of
skin, to make it cleane or vncleane.

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

CHAP. XIIII.

3 *The cleansing of the leper,* 34 *and of the house that he is in.*

AND the Lord spake vnto Moses, say-
ing,
2 * This is the a law of the leper in the
day of his clensing: that is, he shalbe brought
vnto the Priest,
3 And the Priest shall goe out of the
campe, and the Priest shal consider him: and
if the plague of leprosie be healed in the
leper,
4 Then shal the Priest command to take
for him that is clensed, two ‖ sparrowes aliue
and b cleane, and cedar wood, and a scarlet
lace, and hyssope.
5 And the Priest shall command to kill
one of the birds ouer c pure water in an ear-
then vessell.
6 After, he shall take the liue sparrow
with the cedar wood, and his scarlet lace,
and the hyssope, and shall dip them and the
liuing sparrow in the blood of the sparrow
slaine ouer the pure water,
7 And he shall sprinkle vpon him that
must be clensed of his leprosie, seuen times,
and clense him, and shall d let goe the liue
sparrow into the broad field.
8 Then he that shalbe clensed, shal wash
his clothes, and shaue off all his haire,
and wash himselfe in water, so he shall be
cleane: after that shall he come into the
hoste, but shall tary without his tent seuen
dayes.
9 So in the seuenth day he shall shaue
off all his haire, both his head and his beard,
and his eye browes: euen all his haire shall
he shaue, and shall wash his clothes, and
shall wash his flesh in water: so he shall be
cleane.
10 Then in the eight day he shall take
two hee lambes without e blemish, and an
ewe lambe of a yeere olde without blemish,
and three tenth deales of fine flower for a
meate offering mingled with oyle, f and a
pinte of oyle.
11 And the Priest that maketh him cleane,
shall bring the man which is to bee made
cleane, and those things before the Lord, at
the doore of the Tabernacle of the Congre-
gation.
12 Then the Priest shal take one lambe,
and offer him for a trespasse offring, and the
pint of oyle, and * shake them to and fro be-
fore the Lord.
13 And he shall kill the lambe in the place
where the sinne offering and the burnt offe-
ring are slaine, euen in the holy place: for as
the * sinne offering is the Priests, so is the
trespasse offering: for it is most holy.
14 So the Priest shal take of the blood of
the trespasse offering, and put it vpon the lap
of the right eare of him that shall be clensed,
and vpon the thumbe of his right hand, and
vpon the great toe of his right foote.
15 The Priest shall also take of the pint
of oyle, and powre it into the palme of his
left hand.
16 And the Priest shall dippe his ‡ right
finger in the oyle that is in his left hand, and
sprinkle of the oyle with his finger seuen
times before the Lord.
17 And of the rest of the oyle that is in his
hande, shall the Priest put vpon the lap
of the right eare of him that is to be clensed,
and vpon the thumbe of his right hande,
and vpon the great toe of his right foote,
‡ where the blood of the trespasse offering
was put.
18 But the remnant of the oyle that is in
the

*Matth.*8.2.
marke 1.40.
luke 5.12.

a Or the ceremony which shal be vsed in his purgation.

‖ *Or, little birds.*

b Of birds which were permitted to be eaten.

c Running water, or of the fountaines.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrew is called Log, and conteineth sixe egges in measure.

*Exod.*29.24.

*Chap.*7.1,7.

‡ *Eb. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

UMI

uncleanes by issues

the Priests hand, hee shall powre vpon the
head of him that is to bee cleansed : so the
Priest shall make an atonement for him be-
fore the Lord.
19 And the Priest shal offer the sinne of-
fering, and make an atonement for him that
is to be cleansed of his vncleannesse: then af-
ter shall he kill the burnt offering.
20 So the Priest shall offer the burnt of-
fering, and the meat offering vpon the altar:
and the Priest shall make an atonement for
him: so he shalbe cleane.
21 But if he be poore, and ‡ not able, then
he shal bring one Lambe for a trespasse offe-
ring to bee shaken, for his reconciliation,
and a g tenth deale of fine floure mingled
with oyle, for a meate offering, with a pinte
of oyle.
22 Also two turtle doues, or two young
pigeons, as he is able, whereof the one shall
be a sinne offering, and the other a burnt of-
fering.
23 And he shall bring them the eight day
for his cleansing vnto the Priest at the doore
of the Tabernacle of the Congregation be-
fore the Lord.
24 Then the Priest shall take the lambe
of the trespasse offring, and the pinte of oyle,
and the Priest shall h shake them to and fro
before the Lord.
25 And he shall kill the lambe of the tres-
passe offring, and the Priest shall take of the
blood of the trespasse offering, and put it
vpon the lappe of his right eare that is to be
cleansed, and vpon the thumbe of his right
hand, and vpon the great toe of his right
foote.
26 Also the Priest shall powre of the oyle
into the palme of his owne ‡ left hand.
27 So the Priest shall with his right fin-
ger, sprinckle of the oyle that is in his left
hand, seuen times before the Lord.
28 Then the Priest shall put of the oyle
that is in his hand, vpon the lappe of the
right eare of him that is to bee cleansed,
and vpon the thumbe of his right hande,
and vpon the great toe of his right foote:
vpon the place ‖ of the blood of the trespasse
offring.
29 But the rest of the oyle that is in the
Priests hand, he shall put vpon the head of
him that is to be clensed, to make an atone-
ment for him before the Lord.
30 Also hee shall present one of the tur-
tle doues, or of the yong pigeons, i as hee is
able:
31 Such, I say, as hee is able, the one for
a sinne offring, and the other for a burnt of-
fering ‖ with the meat offring: so the Priest
shal make an atonement for him that is to be
cleansed before the Lord.
32 This is the k law of him which hath
the plague of leprosie, who is not able in his
cleansing to offer the whole.
33 ¶ The Lord also spake vnto Moses,
and to Aaron, saying,
34 When ye be come vnto the land of Ca-
naan which I giue you in possession, if I
l send the plague of leprosie in an house of
the land of your possession,
35 Then hee that oweth the house, shall
come and tell the Priest, saying, Me thinke
there is like a plague of leprosie in the house.
36 Then the Priest shall command them
to emptie the house before the Priest goe in-
to it to see the plague, that all that is in the
house be not made vncleane, and then shall
the Priest goe in to see the house,
37 And he shall marke the plague: and if
the plague bee in the walles of the house,
and that there be deepe ‖ spots, greenish or
reddish, which seeme to bee lower then the
wall,
38 Then the Priest shall goe out of the
house to the doore of the house, and shal cause
to shut vp the house seuen dayes.
39 So the Priest shall come againe the
seuenth day: and if he see that the plague be
increased in the walles of the house,
40 Then the Priest shall command them
to take away the stones wherein the plague
is, and they shall cast them into a ‖ foule place
without the citie.
41 Also he shall cause to scrape the house
within round about, and powre the dust,
that they haue pared off, without the citie in
m an vncleane place.
42 And they shall take other stones, and
put them in the places of those stones, and
shall take other morter, to plaister the house
with.
43 But if the plague come againe, and
breake out in the house, after that he hath ta-
ken away the stones, and after that he hath
scraped and plaistered the house,
44 Then the Priest shall come and see:
and if the plague growe in the house, it is a
fretting leprosie in the house: it is therefore
vncleane.
45 And he shal n breake downe the house,
with the stones of it, and the timber thereof,
and all the ‖ morter of the house, and he shall
carie them out of the citie into an vncleane
place.
46 Moreouer he that goeth into the house
all the while that it is shut vp, he shall be vn-
cleane vntill the euen.
47 He also that sleepeth in the house, shal
wash his clothes: he likewise that eateth in
the house, shall wash his clothes.
48 But if the Priest shall come and see
that the plague hath spread no further in the
house after the house be plaistred, the Priest
shall pronounce that house cleane, for the
plague is healed.
49 Then shal he take to purifie the house,
two sparrowes, and cedar wood, and o scar-
let lace, and hyssope.
50 And he shall kill one sparow ouer pure
water in an earthen vessell,
51 And shal take the cedar wood, and the
hyssope, and the scarlet lace with the liue spa-
row, and dip them in the blood of the slaine
sparow, and in the pure water, and sprinckle
the house seuen times:
52 So shall he cleanse the house with the
blood of the sparow, and with the pure wa-
ter, and with the liue sparow, and with the
cedar wood, and with the hyssope, and with
the scarlet lace.
53 Afterward he shall let goe the liue spa-
rowe out of the ‡ towne into the ‡ broade
fields:

‡ *Ebr. his hand cannot take it.*

g Which is an Omer, reade Exo. 16.16.

h Or, shall offer them as the offering that is shaken to and fro.

‡ *Ebr. into the palme of the Priests left hand.*

‖ *Or, where the blood of the trespasse offering was put, as verse 17.*

i Whether of them he can get.

‖ *Or, besides the meat offering.*

k This order is appoynted for the poore man.

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

‖ *Or, blackenesse, or hollow strakes.*

‖ *Or, polluted.*

m Where carions were cast, and other filth, that the people might not therewith be infected.

n That is, he shal command it to be pulled downe, as verse 40.

‖ *Or, dust.*

o It seemed that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle, the Apostle to the Hebrewes calleth it scarlet wooll, Heb. 9.19.

‡ *Ebr. citie.*

‡ *Ebr. on the face of the field.*

hides: so shall hee make atonement for the
house, and it shalbe cleane.

Chap.13.30.

54 This is the law for euery plague of le-
prosie and *blacke spot,
55 And of the leprosie of the garment, and
of the house,

‖ *Or, rising.*

56 And of the ‖ swelling, and of the scab,
and of the white spot.

‡ *Ebr. in the day of the vncleane, and in the day of the cleane.*

57 This is the law of the leprosie to teach
‡ when a thing is vncleane, and when it is
cleane.

CHAP. XV.

*2. 19 The maner of purging the vncleane is-
sues, both of men and women. 31 The children of
Israel must be separate from all vncleannesse.*

Moreouer the Lord spake vnto Moses,
and to Aaron, saying,
2 Speake vnto the children of Israel,
and say vnto them, Whosoeuer hath an issue
from his a flesh, is vncleane, because of his
issue.
3 And this shalbe his vncleannesse in his
issue: when his flesh auoydeth his issue, or if
his flesh be stopped from his issue, this is his
b vncleannesse.

a Whose seed either in sleeping, or els of weakenesse of nature issueth at his secret part.

b Or, the thing, wherefore hee shalbe vncleane.

4 Euery bed whereon he lieth that hath
the issue, shall be vncleane, and euery thing
whereon he sitteth shalbe vncleane.
5 Whosoeuer also toucheth his bed, shall
wash his clothes, and wash himselfe in wa-
ter, and shalbe vncleane vntill the euen.
6 And hee that sitteth on any thing
whereon he sate that hath the issue, shal wash
his clothes, and wash himselfe in water, and
shalbe vncleane vntill the euen.
7 Also hee that toucheth the flesh of him
that hath the issue, shal wash his clothes, and
wash himselfe in water, and shalbe vncleane
vntill the euen.
8 If he also that hath the issue, spit vpon
him that is cleane, c he shal wash his clothes,
and wash himselfe in water, and shall be vn-
cleane vntill the euen.
9 And what d saddle soeuer he rideth vp-
on, that hath the issue, shalbe vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

10 And whosoeuer toucheth any thing
that was vnder him shal be vncleane vntill
the euen: and hee that beareth those things,
shall wash his clothes, and wash himselfe in
water, and shall be vncleane vntill the euen.
11 Likewise whomsoeuer hee toucheth
that hath the issue (and hath not washed his
hands in water) shal wash his clothes, and
wash himselfe in water, and shalbe vncleane
vntill the euen.

Chap.6.28.

12 *And the vessell of earth that hee tou-
cheth, which hath the issue, shall be broken:
and euery vessell of wood shall bee rinsed in
water.
13 But if he that hath an issue, be e clean-
sed of his issue, then shall he count him seuen
dayes for his clensing, and wash his clothes,
and wash his flesh in pure water: so shall he
be cleane.

e That is, he restored to his old state, and be healed thereof.

14 Then the eight day he shall take vnto
him two turtle doues, or two yong pigi-
ons, and come before the Lord at the doore of
Tabernacle of the Congregation, and shall
giue them vnto the Priest.
15 And the Priest shall make of the one
of them a sinne offering, and of the other a
burnt offering: so the Priest shall make an
atonement for him before the Lorde, for his
issue.
16 Also if any mans issue of seede depart
from him, he shall wash all his f flesh in wa-
ter, and be vncleane vntill the euen.

f Meaning, all his body.

17 And euery garment and euery skinne
whereupon shall be issue of seed, shall be euen
washed with water, and bee vncleane vnto
the euen.
18 If he that hath an issue of seed doe lie
with a woman, they shall both wash them-
selues with water, and be vncleane vntil the
euen.
19 ¶ Also when a woman shall haue an
issue, and her issue in her ‖ flesh shalbe blood,
she shalbe put apart seuen dayes: and whoso-
euer toucheth her, shall be vncleane vntil the
euen.

‖ *Or, secret part.*

20 And whatsoeuer she lieth vpon in her
separation, shalbe vncleane, and euery thing
that she sitteth vpon, shall be vncleane.
21 Whosoeuer also toucheth her bed, shal
wash his clothes, and wash himselfe with
water, and shalbe vncleane vntil the euen.
22 And whosoeuer toucheth any thing
that she sate vpon, shall wash his clothes, and
wash himselfe in water, and shalbe vncleane
vnto the euen:
23 So that whether he touch her bed, or
any thing whereon she hath sit, he shalbe vn-
cleane vnto the euen.

g That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

24 And if a man lie with her, g the flowers
of her separation h touch him, he shall be vn-
cleane seuen dayes, and all the whole bed
whereon he lieth, shalbe vncleane.
25 Also when a womans issue of blood
runneth long time besides the time of her
‡ flowers, or when she hath an issue longer
then her flowers, all the dayes of the issue of
her vncleannesse, she shall be vncleane, as in
the time of her flowers.

h If any other vncleannesse did onely touch him in the bed: for els the man that companied with such a woman, should die, Chap. 20.18.

‡ *Ebr. separation.*

26 Euery bed whereon she lieth (as long
as her issue lasteth) shal be to her as her i bed
of her separation: and whatsoeuer she sitteth
vpon, shall be vncleane, as her vncleannesse
when she is put apart.

i Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these things,
shall be vncleane and shall wash his clothes,
and wash himselfe in water, and shall be vn-
cleane vnto the euen.
28 But if she be cleansed of her issue, then
she shall k count her seuen dayes, and after,
she shalbe cleane.

k After the time that she is recouered.

29 And in the eight day she shall take vn-
to her two turtles, or two yong pigeons, and
bring them vnto the Priest at the doore of
the Tabernacle of the Congregation.
30 And the Priest shall make of the one
a sinne offering, and of the other a burnt of-
fering, and the Priest shall make an atone-
ment for her before the Lord, for the issue of
her vncleannesse.
31 Thus shall ye l separate the children of
Israel from their vncleannesse, that they die
not in their vncleannesse, if they defile my
Tabernacle that is among them.
32 This is the law of him that hath an
issue, and of him from whom goeth an issue
of seede whereby he is defiled:

l Seeing that God requireth of his purity and cleannesse: wee cannot be his, except our filth and sinnes bee purged with the blood of Iesus Christ, and so we learne to detest all sinne.

33 Also

33 Also of her that is sicke of her flowres,
and of him that hath a running issue, whe-
ther it be man or woman, and of him that li-
eth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The Scapegoate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleasing sinnes.

Furthermore the Lord spake vnto Moses,
* after the death of the two sonnes of Aa-
ron, when they came to offer before the Lord,
and died:
2 And the Lord said vnto Moses, Speake
vnto Aaron thy brother, * that he come not
at [a] all times into the Holy place within the
vaile, before the Merciseate, which is vpon
the Arke, that he die not: for I will appeare
in the cloud vpon the Merciseate.
3 After this sort shall Aaron come into
the holy place: euen with a yong bullocke for
a sinne offering, and a ramme for a burnt of-
fering
4 He shall put on the holy linnen coate,
and shal haue linen breeches vpon his ‖ flesh,
and shall be girded with a linen girdle, and
shal couer his head with a linen miter: these
are the holy garments: therefore shall hee
wash his flesh in water, when he doeth put
them on.
5 And he shall take of the Congregation
of the children of Israel, two hee goates for
a sinne offering, and a ramme for a burnt of-
fering.
6 Then Aaron shal offer the bullocke for
his sinne offering, * and make an atonement
for himselfe, and for his house.
7 And he shall take the two hee goates,
and present them before the Lord at the doore
of the Tabernacle of the Congregation.
8 Then Aaron shall cast lots ouer the
two hee goates: one lot for the Lord, and the
other for the [b] Scape goate.
9 And Aaron shall offer the goate, vpon
which the Lords lot shall fall, and make him
a sinne offering.
10 But the goate on which the lot shall
fall to be the Scape goate, shall be presented
aliue before the Lord, to make reconciliation
by him, and to let him goe (as a Scape goat)
into the wildernesse.
11 Thus Aaron shall offer the bullocke
for his sinne offring, and make a reconcilia-
tion for himselfe, and for his house, and shall
kill the bullocke for his sinne offering.
12 And he shall take a censer full of bur-
ning coales from off the altar before the
Lord, and his hand full of sweet incense bea-
ten small, and bring it within the [c] vaile,
13 And shall put the incense vpon the fire
before the Lord, that the ‖ cloud of the in-
cense may couer the Merciseate that is vp-
on the ‖ Testimony: so he shall not die.
14 And he shall * take of the blood of the
bullocke, * and sprinckle it with his finger
vpon the Merciseate [d] Eastward: and be-
fore the Merciseate shall he sprinckle of the
blood with his finger seuen times.
15 ¶ Then shall he kill the goate that is

Chap. 10. 1, 2.

Exod. 30. 10. hebr. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

‖ Or, priuities.

Heb. 9. 7.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goate was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse 21.

c The holiest of all.

‖ Or, the smoke.

‖ Or, Arke.

Hebr. 9. 13. and 10. 4.

Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

the peoples sinne offering, and bring his
blood within the vaile, and doe with that
blood, as hee did with the blood of the bul-
locke, and sprinckle it vpon the Merciseate,
and before the Merciseat.
16 So he shall purge the holy place from
the vncleannesse of the children of Israel,
and from their trespasses of all their sinnes:
so shall he doe also for the Tabernacle of the
Congregation [e] placed with them, in the
mids of their vncleannesse.
17 * And there shalbe no man in the Ta-
bernacle of the Congregation, when hee go-
eth in to make an atonement in the Holy
place, vntill he come out, and haue made an
atonement for himselfe, and for his house-
holde, and for all the Congregation of Is-
rael.
18 After, he shall goe out vnto the [f] altar
that is before the Lord, and make a reconci-
liation vpon it, and shall take of the blood of
the bullocke, and of the blood of the goate,
and put it vpon the hornes of the altar round
about:
19 So shal he sprinckle of the blood vpon
it with his finger seuen times, and clense it,
and hallow it from the vncleannesse of the
children of Israel.
20 ¶ When he hath made an end of pur-
ging the holy place, and the Tabernacle of
the Congregation, and the altar, then he shal
bring the liue goate:
21 And Aaron shall put both his hands
vpon the head of the liue goate, and confesse
ouer him all the iniquities of the children of
Israel, and all their trespasses, in all their
sinnes, putting them [g] vpon the head of the
goate: and shall sende him away (by the
hand of a man appointed) into the wilder-
nesse.
22 So the goate shall beare vpon him all
their iniquities into ‡ the land that is not in-
habited, and he shall let the goate goe into
the wildernesse.
23 After, Aaron shall come into the Ta-
bernacle of the Congregation, and put off
the linen clothes, which he put on when hee
went into the Holy place, and leaue them
there.
24 He shall wash also his flesh with wa-
ter in [h] the holy place, and put on his owne
raiment, and come out, and make his burnt
offering, and the burnt offering of the peo-
ple, and make an atonement for himselfe,
and for the people.
25 Also the fat of the sinne offering shall
he burne vpon the altar.
26 And he that caried foorth the goate,
called the Scape goate, shall wash his
clothes, and wash his flesh in water, and af-
ter that shall come into the hoste.
27 Also the bullocke for the burnt offring,
and the goate for the sinne offering (whose
blood was brought to make a reconciliation
in the holy place) shall one * cary out without
the hoste to be burnt in the fire, with their
skinnes, and with their flesh, and with their
dung.
28 And he that burneth them shall wash
his clothes, and wash his flesh in water, and
afterward come into the hoste.

The high Priests sin offering

e Placed among them which are vncleane.

Luke 1. 10.

f Whereupon the sweete incense and perfume was offred.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people. Isa. 53. 4.

‡ Ebr. the land of separation.

h In the Court where was the Lauer, Exod. 30. 18.

Chap. 6. 30. hebr. 13. 12.

29 So

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the i seuenth moneth, ye shall k humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that soiourneth among you.

30 For that * day shall the Priest make an atonement for you to clense you: ye shall bee cleane from all your sinnes before the Lord.

31 This shalbe a l Sabbath of rest vnto you, and yee shall humble your soules, by an ordinance for euer.

32 And the Priest m whom hee shall anoint, and whom he shall consecrate (to minister in his fathers stead) shal make the atonement, and shall put on the linen clothes and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall clense the Altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

i Which was Tisri, and answereth to part of September and part of October.
k Meaning, by abstinence and fasting, Numb. 29.7.
Chap. 23.7.
l Or, a rest which yee shall keepe most diligently.
m Whom the Priest shal anoint by Gods commandement to succeed in his fathers roome.
Exod. 30.10. *hebr.* 9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,

3 Whosoeuer hee bee of the house of Israel, that b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, c blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shall bee cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer d abroad in the fielde, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto e deuils, after whom they haue gone a f whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer hee bee of the house of Israel, or of the strangers which soiourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise whosoeuer hee bee of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I will euen set my g face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I sayd vnto the children of Israel, None of you shall eate blood: neither the stranger that soiourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that soiourne among them, which by hunting taketh any beast or foule that may bee h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I sayd vnto the children of Israel, * Yee shall eate the blood of no || flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be || cleane.

16 But if he wash them not, nor wash his || flesh, then he shall beare || his iniquity.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.
c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.
d Wheresoeuer they were mooued with foolish deuotion to offer it.
Exod. 29.18. *chap.* 4.31.
e Meaning, whatsoeuer is not the true God, 1. Cor. 10.20. psal. 95.5
f Idolatry is the spirituall whoredome, because faith towards God is broken.
g I will declare my wrath, by taking vengeance on him, as chap. 20.3.
h Which the law permitteth to be eaten because it is cleane.
Gen. 9.4.
|| *Or, liuing creature.*
|| *Or, counted cleane.*
|| *Or, himselfe.*
|| *Or, the punishment of his sinnes.*

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shal ye not doe: and after the maner of the land of Canaan, whither I will bring you, shal ye not doe, neither walke in their ordinances,

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh, to c vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy

a Ye shal preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
Ezek. 20.11. *rom.* 10.5. *galat.* 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of mariage.
Chap 20.11.
d Which is thy stepmother.

thy

e Either by father or mother, borne in mariage or otherwise.
f They are her children, whose shame thou hast vncouered.
Chap.20.19.
‖Or. secrets.
Chap.20.20.
g Which thine vncle doth discouer.
‡Ebr. thy fathers brothers wife.
Chap.20.12.
Chap.20.21.
h Because the idolaters, among whome Gods people had dwelt and shold dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
Chap.20.18.
k Or whiles she hath her flowers.
Chap.20.2.
2.king.23 10.
‡Ebr. of thy seed.
‖Or. to make them passe.
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2.King. 23.10. This seemed to be the chiefe and principal of all idols: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third a sheepe: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a child. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his Priests were called Chemarim: Reade 2 King.23.5. hose 10.5. zeph.1.4. Chap.20.15. ‖ Or, confusion. m I will punish the land where such incestuous marriages and polutions are suffered. n Hee compareth the wicked to euill humours and surfeiting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

thy e sister the daughter of thy father, or the
daughter of thy mother, whether shee bee
borne at home, or borne without: thou shalt
not discouer their shame.
10 The shame of thy sonnes daughter,
or of thy daughters daughter, thou shalt not,
I say, vncouer their shame: for it is thy
f shame.
11 The shame of thy fathers wiues
daughter, begotten of thy father, (for shee is
thy sister) thou shalt not, I say, discouer her
shame.
12 *Thou shalt not vncouer the ‖ shame
of thy fathers sister: for shee is thy fathers
kinsewoman.
13 Thou shalt not discouer the shame of
thy mothers sister: for shee is thy mothers
kinsewoman.
14 *Thou shalt not vncouer the shame of
thy g fathers brother: that is, thou shalt not
goe in to his wife, for shee is thine ‡ aunt.
15 *Thou shalt not discouer the shame of
thy daughter in law: for shee is thy sonnes
wife: therefore shalt thou not vncouer her
shame.
16 *Thou shalt not discouer the shame
of thy h brothers wife: for it is thy brothers
shame.
17 Thou shalt not discouer the shame of
the wife and of her daughter, neither shalt
thou take her sonnes daughter, nor her
daughters daughter, to vncouer her shame:
for they are thy kinsefolkes, and it were wic-
kednesse.
18 Also thou shalt not take a wife with her
sister, during her life, to i vexe her, in vnco-
uering her shame vpon her.
19 *Thou shalt not also goe vnto a wo-
man to vncouer her shame, as long as she is
put k apart for her disease.
20 Moreouer, thou shalt not giue thy selfe
to thy neighbours wife by carnall copulati-
on, to be defiled with her.
21 *Also thou shalt not giue thy ‡ chil-
dren to ‖ offer them vnto l Molech, neither
shalt thou defile the Name of thy God: for
I am the Lord.
22 Thou shalt not lie with the male, as
one lieth with a woman: for it is abomina-
tion. molech
23 *Thou shalt not also lie with any beast
to be defiled therewith, neither shall any wo-
man stand before a beast, to lie downe there-
to: for it is ‖ abomination.
24 Ye shal not defile your selues in any of
these things: for in all these the nations are
defiled, which I will cast out before you:
25 And the land is defiled: therefore I
will m visit the wickednesse thereof vpon it,
and the land n shall vomit out her inhabi-
tants.
26 Ye shal keepe therefore mine ordinan-
ces, and my iudgements, and commit none
of these abominations, aswel he that is of the
same countrey, as the stranger that soiour-
neth among you.
27 (For all these abominations haue the
men of the land done, which were before you,
and the land is defiled:
28 And shall not the land spue you out if
yee defile it, as it o spued out the people that
were before you?)
29 For whosoeuer shall commit any of
these abominations, the persons that doe so,
shall p be cut off from among their people.
30 Therefore shall yee keepe mine ordi-
nances, that yee doe not any of the abomina-
ble customes, which haue beene done before
you, and that ye defile not your selues there-
in: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.

AND the Lord spake vnto Moses, say-
ing,
2 Speake vnto all the Congregation of
the children of Israel, and say vnto them,
*Ye shalbe a holy, for I the Lord your God
am holy.
3 ¶ Ye shall feare euery man his mother
and his father, & shall keepe my Sabbaths:
for I am the Lord your God.
4 ¶ Yee shall not turne vnto idoles, nor
make you molten gods: I am the Lord your
God.
5 ¶ And when ye shall offer a peace offe-
ring vnto the Lord, ye shall offer it b freely.
6 *It shall be eaten the day ye offer it, or
on the morrow: and that which remaineth
vntill the third day, shal be burnt in the fire.
7 For if it be eaten the third day, it shall
be vncleane, it shall not be c accepted.
8 Therefore he that eateth it, shall beare
his iniquitie, because he hath defiled the ha-
lowed thing of the Lord, and that person
shalbe cut off from his people.
9 ¶ *When ye reape the haruest of your
land, yee shall not reape euery corner of your
field, neither shalt thou gather the ‖ glain-
ings of thy haruest.
10 Thou shalt not gather the grapes of
thy vineyard cleane, neither gather euery
grape of thy vineyard, but thou shalt leaue
them for the poore and for the stranger: I
am the Lord your God.
11 ¶ Yee shall not steale, neither d deale
falsely, neither lie one to another.
12 ¶ *Also yee shall not sweare by my
Name falsely, neither shalt thou defile the
Name of thy God: I am the Lord.
13 ¶ Thou shalt not doe thy neighbour
‖ wrong, neither rob him. *The workmans
hire shall not abide with thee vntill the mor-
ning.
14 ¶ Thou shalt not curse the deafe, *nei-
ther put a stumbling blocke before the blind,
but shalt feare thy God: I am the Lord.
15 ¶ Yee shall not doe vniustly in iudge-
ment. *Thou shalt not fauour the person
of the poore, nor honour the person of the
mightie, but thou shalt iudge thy neighbour
iustly.
16 ¶ Thou shalt not e walke about
with tales among the people. Thou shalt
not

Sundry Laws
o Both for their wicked mariages vnnaturall copulations, idolatry or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuil sword, or by some plague that God will send vpon such.
11 February 1 Lesson Evening
Chap.11.44 and 20.7.1.pet.1.16.
a That is voide of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
Chap.7.16.
c To wit, of God.
Chap.23.22.
‖Or. gatherings and leasings.
d In that which is committed to your credit.
Exod.20.7.deut.5.11.matt.5.34.
‖Or, oppresse him by violence.
Deut.24.14,15. tob.4.14.
Deut.27.18.
Exod.23.3.deut.1.17.and 16.19. prou.24.23.iam.2.2.
e As a slanderer, backbiter, or quarell picker.

f By consenting to his death, or conspiring with the wicked.
‡Ebr. suffer not sinne vpon him.
Matt.5.43.rom.13.9.gal.5.14.iam.2.8.
g As an horse to leape an asse, or a mule a mare.
‡Ebr. a beating shall be: some reade they shall be beaten.
h It shall be vncleane, as that thing, which is not circumcised.
||Or, that God may multiply.
||Whether it be strangled, or otherwise.
i To measure luckie or vnluckie dayes.
Chap 21.5.
k As did the Gentiles in signe of mourning.
|| Or, cut, or teare.
Deut.14.1.
‡Ebr. soule, or person.
l By whipping your bodies, or burning markes therein.
m As did the Cyprians and Locrenses.
1.Sam.28.8.
n In token of reuerence.
||Or, doe him wrong.
Exod.22.21.

not f stand against the blood of thy neigh-
bour: I am the Lord.
17 ¶ Thou shalt not hate thy brother in
thine heart, but thou shalt plainly rebuke thy
neighbour, ‡ and suffer him not to sinne.
18 ¶ Thou shalt not auenge, nor be mind-
full of wrong against the children of thy peo-
ple, *but shalt loue thy neighbor as thy selfe:
I am the Lord.
19 ¶ Yee shall keepe mine ordinances.
Thou shalt not let thy cattell gender with
g others of diuers kinds. Thou shalt not sow
thy field with mingled seede, neither shall a
garment of diuers things, as of linnen and
woollen, come vpon thee.
20 ¶ Whosoeuer also lieth and medleth
with a woman that is a bondmaide, affian-
ced to an husband, and not redeemed, nor
freedome giuen her, ‡ shee shall be scourged,
but they shall not die, because she is not made
free.
21 And he shal bring for his trespasse offe-
ring vnto the Lord, at the doore of the Ta-
bernacle of the Congregation, a ramme for
a trespasse offering.
22 Then the Priest shall make an atone-
ment for him with the ramme of the tres-
passe offring before the Lord concerning his
sinne which he hath done, and pardon shalbe
giuen him for his sinne which hee hath com-
mitted.
23 ¶ Also when yee shall come into the
land, and haue planted euery tree for meate,
ye h shal count the fruit thereof as vncircum-
cised: three yeeres shall it bee vncircumcised
vnto you, it shall not be eaten:
24 But in the fourth yeere all the fruite
thereof shalbe holy to the praise of the Lord.
25 And in the fifth yeere shall ye eat of the
fruit of it, that it may || yeeld to you the en-
crease thereof: I am the Lord your God.
26 ¶ Yee shall not eate the flesh with the
|| blood, ye shall not vse witchcraft, nor i ob-
serue times.
27 * Ye shall not k cut round the corners
of your heads, neither shalt thou || marre the
tufts of thy beard.
28 * Yee shall not cut your flesh for the
‡dead, nor make any print of a l marke vpon
you: I am the Lord.
29 ¶ Thou shalt not make thy daughter
common, to cause her to bee a m whore, lest
the land also fal to whoredome, and the land
be full of wickednesse.
30 ¶ Ye shall keepe my Sabbaths, and
reuerence my Sanctuarie: I am the Lord.
31 ¶ Ye shal not regard them that worke
with spirits, * neither soothsayers: yee shall
not seeke to them to be defiled by them: I am
the Lord your God.
32 ¶ Thou shalt n rise vp before the hore-
head, and honour the person of the old man,
and dread thy God: I am the Lord.
33 ¶ And if a stranger soiourne with thee
in your land, ye shall not || vexe him.
34 * But the stranger that dwelleth with
you, shall bee as one of your selues, and thou
shalt loue him as thy selfe: for ye were stran-
gers in the land of Egypt: I am the Lord
your God.
35 ¶ Yee shall not doe vniustly in iudge-
ment, in o line, in weight, or in measure.
36 * You shall haue iust ballances, true
weights, a true p ephah, and a true Hin, I am
the Lord your God, which haue brought you
out of the land of Egypt.
37 Therefore shall ye obserue all mine or-
dinances, and all my iudgements, and doe
them: I am the Lord.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie, 11 incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, say-
ing,
2 Thou shalt say also to the children of
Israel, * Whosoeuer he bee of the children of
Israel, or of the strangers that dwell in Is-
rael, that giueth his children vnto a Molech,
he shall die the death, the people of the land
shall stone him to death.
3 And I b will set my face against that
man, and cut him off from among his peo-
ple, because he hath giuen his children vnto
Molech, for to defile my Sanctuarie, and to
pollute mine holy Name.
4 And if the c people of the land hide
their eyes, and winke at that man when hee
giueth his children vnto Molech, and kill
him not,
5 Then will I set my face against that
man, and against his family, and will cut
him off, and al that goe a whoring after him
to commit whoredome with Molech, from
among their people.
6 ¶ If any turne after such as worke
with spirits, and after soothsayers, to goe a
d whoring after them, then wil I set my face
against that person, and will cut him off
from among his people.
7 ¶ Sanctifie your selues therfore, * and
be holy, for I am the Lord your God.
8 Keepe yee therefore mine ordinances,
and doe them, I am the Lord which doeth
sanctifie you.
9 ¶ * If there be any that curseth his fa-
ther or his mother, he shal die the death: see-
ing he hath cursed his father and his mother,
e his blood shall be vpon him.
10 ¶ * And the man that committeth ad-
ulterie with another mans wife, because hee
hath committed adulterie with his neigh-
bours wife, the adulterer and the adulteresse
shall die the death.
11 And the man that lieth with his fa-
thers wife, because he hath vncouered his fa-
thers * shame, they shall both die: their blood
shall be vpon them.
12 Also the man that lieth with his daugh-
ter in law, they both shall die the death, they
haue wrought || abomination, their blood
shalbe vpon them.
13 ¶ * The man also that lieth with the
male, as one lieth with a woman, they haue
both committed abomination: they shall die
the death, their blood shall be vpon them.
14 Likewise hee that taketh a wife, and
her mother, f committeth wickednesse: they
shall burne him and them with fire, that
there

o As in measuring the ground. Pro.11.1.& 16.11.and 20.10.
p By these two measures hemeaneth all other. Of ephah, read Exo.16.36.& of Hin, Exod 29 40.
Chap.18.21.
a By Molech, he meaneth any kinde of idoles, Chap.18.21.
b Reade chap.17.10.and 18.21.
c Though the people be negligent to doe their duty and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie.
Chap.11.44.1.pet.1.16.
Exod.21.17.prou.20 20.math.15 4.
e He is worthy to die.
Deut.22.22.iohn 8.4,5.
Chap.18.8.deut.22.30.
||Or, confusion.
Chap.18.22.
f It is an execrable and detestable thing.

of the Priests mourning & marriages

there be no wickednesse among you.

15 * Also the man that lieth with a beast, shal die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therwith, then thou shalt kil the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut off ‡ in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

18 * The man also that lyeth with a woman hauing her || disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall bee euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall die g childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because hee hath vncouered his brothers h shame: they shalbe childlesse.

22 ¶ Ye shal keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * spue you not out.

23 Wherefore yee shall not walke in the maners of this nation, which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I wil giue it vnto you to possesse it, euen a land that f floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee k defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto mee: for I the Lord am holy, and I haue separated you from other people, that yee should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death, they shall stone them to death, their blood shalbe vpon them.

Chap. 18.23.
‡ Ebr. in the eyes of the children of their people.
Chap. 18.19.
|| Or, floures.
Chap. 18.12,13.
‡ Ebr. flesh.
g They shall be cut off from their people, and their children shalbe taken as bastards and not counted among the Israelites.
h Reade Chap. 18.16.
Chap. 18.26.
Chap 18.25.
Deut. 9.5.
f Full of abundance of all things.
Chap. 11.2,3.
deut. 14.4.
k By eating them contrary to my commandement
Verse 7.
Deut. 18.11.
1.sam. 28.7.

CHAP. XXI.

1 For whom the Priests may lament. 6 How pure the Priests ought to bee, both in themselues, and in their family.

AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee a defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had a husband: for her ‡ he may lament.

4 He shall not lament for the c Prince among his people to pollute himselfe.

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

7 They shal not take to wife a whore, or d one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt e sanctifie him therefore, for hee offereth the f bread of thy God: hee shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, she polluteth her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

11 Neither shall hee goe to any || dead body, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he go out of the h Sanctuarie, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also he shal take a maid vnto his wife.

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maide of his owne k people to wife:

15 Neither shal he defile his l seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seed in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, o or hath a blemish in his eye, or bee skiruie, or scabbed, or haue his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not prease to offer the p bread of his God.

22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

b For being married shee seemed to bee cut off from his family.
‡ Ebr. he may be defiled.
c The Priest was permitted to mourne for his next kinred only
Chap. 19.27.
d Which hath an euill name, or is defamed.
e Thou shalt count them holy, and reuerence them.
f The shew-bread.
g He shal vse no such ceremonies as the mourners obserued.
|| Or, to the houses of the dead.
h To goe to the dead.
i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.
k Not onely of his tribe, but of all Israel.
l By marrying any vnchaste or defamed woman.
m Which is deformed or brused.
n As not of equall proportion, or hauing in number more or lesse.
o Or, that hath a web, or pearle.
p As the shew-bread, and meate offerings
q As of sacrifice for sinne.
r As of the tenths and first fruits.

23 But he shall not go in vnto the f vaile,
nor come neere the Altar, because hee hath a
blemish, least hee pollute my Sanctuaries:
for I am the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and
to his sonnes, and to all the children of Is-
rael.

f Into the Sanctuarie.

The Priests when to abstain from holy things

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should bee offered.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his
sonnes, that they be a separated from the ho-
ly things of the children of Israel, and that
they pollute not mine holy Name in those
things, which they hallow vnto mee: I am
the Lord.
3 Say vnto them, Whosoeuer he be of al
your seede among your generations after
you, that b toucheth the holy things which
the children of Israel halow vnto the Lord,
hauing his vncleannesse vpon him, euen that
person shall bee cut off from my sight: I am
the Lord.
4 * Whosoeuer also of the seed of Aaron
is a leper, or hath a running issue, he shal not
eate of the holy things vntill hee bee cleane:
and who so toucheth any that is c vncleane
by reason of the dead, or a man whose issue of
seed runneth from him,
5 Or the man that toucheth any creeping
thing, whereby hee may bee made vncleane,
or a man, by whom hee may take vnclean-
nesse, ‡ whatsoeuer vncleannesse he hath,
6 The person that hath touched such,
shall therefore bee vncleane vntill the euen,
and shall not eate of the holy things ‖ except
he haue washed his flesh with water.
7 But when the sunne is downe, he shall
be cleane, and shall afterward eate of the ho-
ly things: for it is his ‖ foode.
8 * Of a beast that dieth, or is rent with
beasts, whereby he may be defiled, he shal not
eate: I am the Lord.
9 Let them keepe therefore mine ordi-
nance, least they beare their sinne for it, and
die for it, if they defile it: I the Lord sanctifie
them.
10 There shall no d stranger also eate of
the holy thing, neither e the ghest of the
Priest, neither shall an hired seruant eate of
the holy thing:
11 But if the Priest buy any with money,
he shall eate of it, also he that is borne in his
house: they shall eate of his meate.
12 If the Priests daughter also bee mar-
ried vnto a f stranger, she may not eate of the
holy offerings.
13 Notwithstanding if the Priestes
daughter be a widow or diuorced, and haue
no childe, but is returned vnto her fathers
house, shee shall eate of her fathers bread, as
shee did in her * youth: but there shall no
stranger eate thereof.
14 If a man eate of the holy thing vn-
wittingly, hee shall put the g fift part there-
unto, and giue it vnto the Priest with the
halowed thing.
15 So they shal not defile the holy things
of the children of Israel, which they offer

a Meaning, that the Priestes absteine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15.2.

c By touching any dead thing, or being at burial of the dead.

‡ Ebr. according to al his vncleannesse.

‖ Or, vntill.

‖ Or, bread.

Exod. 22.31. ezek. 44.31.

d Which is not of the tribe of Leui.

e Some reade, the seruaunt which had his eare bored, and would not goe free, Exod. 21.6.

f Who is not of the Priests kinred.

Chap. 10.14.

g He shall giue that and a fift part ouer.

vnto the Lord.
16 Neither cause the people to beare the
iniquitie of their h trespasse, while they eate
their holy thing: for I the Lord doe halow
them.
17 And the Lord spake vnto Moses,
saying,
18 Speake vnto Aaron, & to his sonnes,
and to all the children of Israel, and say vn-
to them, Whosoeuer he be of the house of Is-
rael, or of the strangers in Israel, that will
offer his sacrifice for all their vowes, and for
all their free offerings, which they vse to of-
fer vnto the Lord for a burnt offering,
19 Ye shall offer of your free minde a male
without blemish of the beeues, of the sheepe,
or of the goates.
20 Ye shall not offer any thing that hath
a blemish: for that shall not bee acceptable
for you.
21 * And whosoeuer bringeth a peace of-
fering vnto the Lord to accomplish his vow,
or for a free offering, of the beeues, or of the
sheepe, his free offring shalbe perfect, no ble-
mish shalbe in it.
22 Blinde, or broken, or maimed, or ha-
uing a ‖ wenne, or skiruie, or scabbed: these
shall ye not offer vnto the Lord, nor make an
offring by fire of these vpon the Altar of the
Lord.
23 Yet a bullocke or a sheepe that hath
any * member superfluous, or lacking, such
mayest thou present for a free offring, but for
a vow it shall not be accepted.
24 Yee shall not offer vnto the Lord that
which is bruised or crushed, or broken, or cut
away, neither shall ye make an offering there-
of in your land,
25 Neither i of the hand of a stranger shal
yee offer the bread of your God of any of
these, because their corruption is in them,
there is a blemish in them: therefore shal they
not be accepted for you.
26 And the Lord spake vnto Moses
saying,
27 When a bullocke, or a sheepe, or a goat
shall be brought foorth, it shall be euen seuen
dayes vnder his damme: and from the eight
day foorth, it shall be accepted for a sacrifice
made by fire vnto the Lord.
28 As for the cowe or the ewe, ye shall not
* kill her, and her yong both in one day.
29 So when ye will offer a thank-offring
vnto the Lord, ye shall offer willingly.
30 The same day it shalbe eaten, yee shall
leaue * none of it vntill the morrow: I am
the Lord.
31 Therefore shall ye keepe my comman-
dements and doe them: for I am the Lord.
32 Neither shall yee k pollute mine holy
Name, but I will bee hallowed among the
children of Israel. I the Lord sanctifie you,
33 Which haue brought you out of the
land of Egypt, to bee your God: I am the
Lord.

h For if they did not offer for their errour, the people by their example might commit the like offence.

Deut. 15.21. ecclus. 35.12.

‖ Or, wart.

Chap. 21.18.

i Ye shal not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

Deut. 22.6.

Chap. 7.15.

k For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

Of sundry Feasts

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Isra-
el, and say vnto them, The feasts of the Lord
which ye shall call the holy ‖ assemblies, euen
these are my feasts.
3 * Sixe dayes ‖ shal worke be done, but
in the seuenth day shall bee the Sabbath of
rest, an holy ‖ conuocation: yee shall doe no
worke therein, it is the Sabbath of the Lord
in all your dwellings.
4 ¶ These are the feasts of the Lord, and
holy conuocations, which ye shall proclaime
in their a seasons.
5 In the first moneth, and in the foure-
teenth day of the moneth at euening shall bee
the passeouer of the Lord.
6 And on the fifteenth day of this mo-
neth shall bee the feast * of vnleauened bread
vnto the Lord: seuen dayes ye shall eate vn-
leauened bread.
7 In the first day yee shall haue an holy
conuocation: ye shall doe no b seruile worke
therein.
8 Also ye shall offer sacrifice made by fire
vnto the Lord seuen dayes, & in the c seuenth
day shall be an holy conuocation: ye shall doe
no seruile worke therein.
9 ¶ And the Lord spake vnto Moses,
saying,
10 Speake vnto the children of Israel,
and say vnto them, When yee be come into
the land which I giue vnto you, and reape
the haruest therof, then ye shal bring a ‖ sheafe
of the first fruits of your haruest vnto the
Priest,
11 And he shall shake the sheafe before the
Lord, that it may be acceptable for you: the
morrow after the d Sabbath, the Priest shal
shake it.
12 And that day when ye shake the sheafe,
shall yee prepare a lambe without blemish
of a yeere olde, for a burnt offering vnto the
Lord:
13 And the meate offering thereof shall be
two e tenth deales of fine floure mingled
with oyle, for a sacrifice made by fire vnto
the Lord of sweete sauour: and the drinke
offering thereof the fourth part f of an Hin
of wine.
14 And ye shal eate neither bread nor par-
ched corne, nor ‖ greene eares, vntill the selfe
same day that yee haue brought an offering
vnto your God: this shall bee a Lawe for e-
uer in your generations & in all your dwel-
lings.
15 ¶ Yee shall count also to you from the
morrow after the g Sabbath, euen from the
day that ye shall bring the sheafe of the shake
offring, seuen ‖ Sabbaths, they shall be com-
plete.
16 Unto the morrow after the seuenth
Sabbath shall ye number fiftie dayes: then
ye shall bring a new meate offering vnto the
Lord.
17 Ye shall bring out of your habitations
bread for the shake offering, they shalbe two
loaues of two tenth deals of fine floure, which
shall be taken with h leauen for first fruites
vnto the Lord.
18 Also ye shall offer with the bread seuen
lambes without blemish of one yeere olde,

‖Or, conuocations.
Exod. 20.9, 10.
‖Or, ye may worke.
‖Or, assembly.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.
Exod. 12.15. numb. 28.17.
b Or, bodily labour, saue about that which one must eate, Exod. 12.16.
c The first day of the feast and the seueth were kept holy: in the rest they might worke except any feast were intermedled, as the feast of vnleauened bread the fifteenth day: and the feast of sheaues the sixteenth day.
‖Or, an omer: read Deut. 24.19 ruth. 2.15. psal. 129.7.
d That is, the second Sabbath of the Passeouer.
e Which is the fift part of an Ephah, or two Omers: Read Exo. 16.16.
f Reade Exo. 29. 40.
‖Or, full eares.
g That is, the seuenth day after the first Sabbath of the Passeouer.
‖Or, weekes.
h Because the Priest shoulde eate them, as Chap. 7. 13. and they should not be offred to the Lord vpon the altar.

and a yong bullocke and two rammes: they
shall be for a burnt offering vnto the Lorde,
with their meate offerings and their drinke
offerings, for a sacrifice made by fire of a
sweete sauour vnto the Lord.
19 Then ye shall prepare an hee goate for
a sinne offering, and two lambes of one yere
old for peace offerings.
20 And the Priest shal shake them to and
fro with the bread of the first fruites before
the Lord, and with the two lambes: they shal
be holy to the Lord, for the i Priest.
21 So yee shall proclaime the same day,
that it may be an holy conuocation vnto you:
ye shall do no seruile worke therein: it shall be
an ordinance for euer in all your dwellings,
throughout your generations.
22 ¶ * And when you reape the haruest
of your land, thou shalt not ridde cleane the
corners of thy field when thou reapest, nei-
ther shalt thou make any after gathering of
thy haruest, but shall leaue them vnto the
poore and to the stranger: I am the Lord
your God.
23 ¶ And the Lord spake vnto Moses,
saying,
24 Speake vnto the children of Israel,
and say, In the k seuenth moneth, and in the
first day of the moneth shal ye l haue a Sab-
bath, for the remembrance of m blowing the
trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but
offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Moses,
saying,
27 The * tenth also of this seuenth mo-
neth shall be a day of reconciliation: it shall
be an holy conuocation vnto you, and ye shall
n humble your soules, & offer sacrifice made
by fire vnto the Lord.
28 And ye shall doe no worke that same
day: for it is a day of reconciliation, to make
an atonement for you before the Lord your
God.
29 For euery person that humbleth not
himselfe that same day, shall euen be cut off
from his people.
30 And euery person that shall doe any
worke that same day, the same person also
will I destroy from among his people.
31 Ye shall doe no maner worke therefore:
this shall bee a law for euer in your generati-
ons, throughout all your dwellings.
32 This shall be vnto you a Sabbath of
rest, and ye shall humble your soules: in the
ninth day of the moneth at euen, from o e-
uen to euen shall yee ‡ celebrate your Sab-
bath.
33 ¶ And the Lorde spake vnto Moses,
saying,
34 Speake vnto the children of Israel,
and say, * In the fifteenth day of this seuenth
moneth shall bee for seuen dayes the feast of
Tabernacles vnto the Lord.
35 In the first day shall be an holy conuo-
cation: ye shall doe no seruile worke therein.
36 Seuen dayes yee shall offer * sacri-
fice made by fire vnto the Lorde, and in
the eight day shall bee an holy conuoca-
tion vnto you, and yee shall offer sacrifices
made by fire vnto the Lorde: it is the p so-
lemne

i That is, offered to the Lord, and the rest should be for the Priests.
Chap. 19.9. deut. 24.19.
k That is, about the ende of September.
l Or, an holy day to the Lord,
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.
Chap. 16.29, 30. numb. 29.7.
n By fasting and prayer.
o Which containeth a night and a day: yet they tooke it but for their naturall day.
‡ Ebr. rest your Sabbath.
Numb. 29.12, iohn 7.37.
Exod. 29.18.
p Or, a day wherein the people are stayed from all worke.

UMI

lemne assembly, ye shall doe no seruile worke
therein.
37 These are the feasts of the Lord (which
ye shall call holy conuocations) to offer sacri-
fice made by fire vnto the Lord, as burnt of-
fering, and meate offring, a sacrifice & drinke
offrings, euery one vpon his day,

q Or, peace offering.

38 Beside the Sabbaths of the Lord, and
beside your gifts, and beside all your vowes,
and beside all your free offrings, which yee
shall giue vnto the Lord.
39 But in the fifteenth day of the seuenth
moneth, when ye haue gathered in the fruit
of the land, ye shall keepe an holy feast vnto
the Lord seuen dayes: in the first day shall be
a r Sabbath: likewise in the eight day shall
be a Sabbath.

r Or, a solemne feast.

40 And yee shall take you in the first day
the fruit of goodly trees, branches of palme
trees, and the boughes of ‖ thicke trees, and
willowes of the brooke, and shall reioyce be-
fore the Lord your God seuen dayes.

‖ Or, of boughes thicke with leaues.

41 So yee shall keepe this feast vnto the
Lord seuen dayes in the yeere, by a perpetual
ordinance through your generrtions: in the
seuenth moneth shall you keepe it.
42 Ye shall dwell in boothes seuen daies:
all that are Israelites borne, shall dwell in
boothes,
43 That your posteritie may know that
I haue made the children of Israel to dwell
in f boothes, when I brought them out of
the lande of Egypt: I am the Lorde your
God.
44 So Moses declared vnto the children
of Israel the feasts of the Lord.

f In the wildernesse, forasmuch as they would not credite Iosua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blasphemer shall be stoned. 17 Hee that killeth shalbe killed.

AND the Lord spake vnto Moses, say-
ing,
2 * Command the children of Israel, that
they bring vnto thee pure oile Oliue beaten,
for the light, to cause the lampes to burne
continually.

a Reade Exod. 27.20.

3 Without the vaile b of the Testimonie,
in the Tabernacle of the congregation, shall
Aaron dresse them, both euen and morning
before the Lord alwayes: this shalbe a Law
for euer through your generations.

b Which vaile separated the holiest of all, which was the Arke of the Testimony, from the Sanctuary.

4 He shall dresse the Lampes vpon the
* pure Candlesticke before the Lord perpe-
tually.

Exod 31.8.

5 ¶ Also thou shalt take fine floure, and
bake twelue * cakes thereof: two c tenth
deales shalbe in one cake.

Exod. 25 30.
c That is, two Omers, reade Exod. 16.16.

6 And thou shalt set them in two rowes,
sixe in a rowe vpon the pure table before the
Lord.
7 Thou shalt also put pure incense vpon
the rowes, that d in stead of the bread it may
be for a remembrance, and an offring made
by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath hee shall put them in
rowes before the Lord euermore, receiuing
them of the children of Israel for an euerla-
sting couenant.
9 * And the bread shalbe Aarons and his
sonnes, & they shall eate it in the holy place:
for it is most holy vnto him of the offerings
of the Lord made by fire by a perpetuall or-
dinance.

Exod 29 33. chap. 8 31. matt. 12.1,5.

10 ¶ And there went e out among the
children of Israel the sonne of an Israelitish
woman, whose father was an Egyptian:
and this sonne of the Israelitish woman,
and a man of Israel stroue together in the
hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne f blas-
phemed the name of the Lord, and cursed, and
they brought him vnto Moses (his mothers
name also was Shelomith, the daughter of
Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in warde, till hee
tolde them the minde of the Lord.

Num. 15.34.

13 Then the Lord spake vnto Moses, say-
ing,
14 Bring the blasphemer without the host,
and let all that heard him, * put their hands
vpon his head, and let all the Congregation
stone him.

Deut. 13.9. and 17.7.

15 And thou shalt speake vnto the children
of Israel, saying, Whosoeuer curseth his
God, shall g beare his sinne.

g Shall be punished.

16 And he that blasphemeth the name of
the Lord, shall be put to death: all the Con-
gregation shall stone him to death: as well
the stranger, as he that is borne in the land:
when he blasphemeth the Name of the Lord,
let him be slaine.
17 ¶ * He also that ‡ killeth any man, he
shall be put to death.

Exod. 21.12. deut. 19.4,11.
‡ Ebr. smiteth the soule of any man.

18 And he that killeth a beast, he shall re-
store it, ‡ beast for beast.

‡ Ebr. soule for soule.

19 Also if a man cause any blemish in his
neighbour: as he hath done, so shal it be done
to him:
20 * Breach for breach, eye for eye, tooth
for tooth: such a blemish as he hath made in
any, such shalbe repayed to him.

Exod. 21.24. deut 19.21. matt. 5.38.

21 And he that killeth a beast shal restore
it: but he that killeth a man shalbe slaine.
22 Ye shall haue * one Law: it shall be as
well for the stranger, as for one borne in the
countrey: for I am the Lord your God.

Exod 12 49.

23 ¶ Then h Moses told the children of
Israel, and they brought the blasphemer out
of the hoste, and stoned him with stones: so
the children of Israel did as the Lord had
commanded Moses.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yere. 8 The Iubilo in the fiftieth yere. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses, and persons.

AND the Lorde spake vnto Moses in
mount Sinai, saying,
2 Speake vnto the children of Israel,
and say vnto them, When ye shall come into
the land, which I giue you, the * land shall
‡ keepe Sabbath vnto the Lord.

Exod 25 10.
‡ Ebr. shall rest a rest.

3 a Sixe yeeres thou shalt sowe thy field,
and sixe yeeres thou shalt cut thy vineyard,
and gather the fruit thereof.

a The Iewes began the count of this yere in September: for then all the fruites were gathered.

4 But the seuenth yeere shall be a Sab-
bath of rest vnto the land; it shall bee the
Lords

Lords Sabbath: thou shalt neither sow thy
field, nor cut thy vineyard.
5 That which groweth of it [b] owne ac-
cord of thy haruest, thou shalt not reape, nei-
ther gather the grapes that thou hast [c] left
vnlaboured: for it shall be a yeere of rest vn-
to the land.
6 And the [d] rest of the land shalbe meate
for you, euen for thee, and for thy seruant,
and for thy mayde, and for thy hired seruant,
and for the stranger that soiourneth with
thee:
7 And for thy cattell, and for the beastes
that are in thy lande, shall all the increase
thereof be meate.
8 ¶ Also thou shalt number seuen ‖ Sab-
baths of yeeres vnto thee, euen seuen times
seuen yeere: and the space of the seuen Sab-
baths of yeeres will bee vnto thee nine and
fourty yeere.
9 [e] Then thou shalt cause to blowe the
trumpet of the Iubile in the tenth day of the
seuenth moneth: euen in the day of the re-
conciliation, shall ye make the trumpet blow,
throughout all your land.
10 And ye shal halow that yeere, euen the
fiftieth yeere, & proclaime liberty in the land
to all the [f] inhabitants thereof: it shal be the
Iubile vnto you, and ye shall returne euery
man vnto his possession, and euery man shal
returne vnto his family.
11 This fiftieth yeere shall be a yeere of
Iubile vnto you: yee shall not sowe, neither
reape that which groweth of it selfe, neither
gather the grapes thereof that are left vnla-
boured.
12 For it is the Iubile, it shalbe holy vnto
you: ye shall eate of the increase thereof out
of the field.
13 In the yeere of this Iubile, ye shall re-
turne euery man vnto his possession.
14 And when thou sellest ought to thy
neighbour, or buyest at thy neighbours hand,
ye shall [h] not oppresse one another:
15 But according to the number of [i] yeeres
after the Iubile, thou shalt buy of thy neigh-
bour: also according to the number of the
yeeres of the reuenues, he shall sel vnto thee.
16 According to the multitude of yeeres,
thou shalt increase the price thereof, and ac-
cording to the fewnesse of yeeres, thou shalt
abate the price of it: for ẏ number of [k] fruits
doeth he sell vnto thee.
17 Oppresse not ye therefore any man his
neighbour, but thou shalt feare thy God: for
I am the Lord your God.
18 ¶ Wherefore yee shall obey mine or-
dinances, and keepe my Lawes, and doe
them, and yee shall dwell in the lande ‖ in
safetie.
19 And the land shall giue her fruit, and
yee shall eate your fill, and dwell therein in
safetie.
20 And if ye shall say, What shall we eat
the seuenth yeere, for we shal not sow nor ga-
ther in our increase?
21 I will ‡ send my blessing vpon you in
the first yeere, and it shall bring foorth fruite
for three yeeres.
22 And yee shall sowe the eight yeere, and
eate of the olde fruite vntill the ninth yeere:

b By reason of the corne that fell out of the eares the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
d That which the land bringeth forth in her rest.
‖ *Or, weekes.*
e In the beginning of the 50. yeere was the Iubile, so called, because the ioyful tidings of libertie was publikely proclaimed by ẏ sound of a cornet.
f Which were in bondage.
g Because the tribes should neither haue their possessions or families diminished nor confounded.
h By deceit or otherwise.
i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.
k And not the full possession of the land.
‖ *Or, boldly without feare.*
‡ *Ebr. I will command.*

vntill the fruit thereof come, ye shall eate the
olde.
23 ¶ Also the land shall not be sold to be
[l] cut off from the familie: for the land is mine,
and ye be but strangers and soiourners with
mee.
24 Therefore in all the land of your pos-
session yee shall [m] grant a redemption for the
land.
25 ¶ If thy brother be impouerished, and
sell his possession, then his redeemer shall
come, euen his neere kinseman, and buy out
that which his ‖ brother sold.
26 And if he haue no redeemer, but ‡ hath
gotten and found to buy it out,
27 Then shall he [n] count the yeeres of his
sale, and restore the ouerplus to the man, to
whom hee sold it: so shall hee returne to his
possession.
28 But if he cannot get sufficient to re-
store to him, then that which is sold shall re-
maine in the hand of him that hath bought
it, vntill the yeere of the Iubile: and in the
Iubile it shall come [o] out, & hee shall returne
vnto his possession.
29 Likewise if a man sel a dwelling house
in a walled city, hee may buy it out againe
within a whole yeere after it is sold: within
a yeere may he buy it out.
30 But if it be not bought out within the
space of a full yeere, then the house that is in
the walled citie, shall be established, [p] as cut
off from the familie, to him that bought it,
throughout his generations: it shall not goe
out in the Iubile.
31 But the houses of villages, which
haue no walles round about them, shall be e-
steemed as the field of the country: they may
be bought out againe, and shall ‖ goe out in
the Iubile.
32 Notwithstanding, the cities of the Le-
uites, and the houses of the cities of their pos-
session, may the Leuites redeeme ‡ at all sea-
sons.
33 And if a man purchase of the Leuites,
the house that was sold, and the citie of their
possession shall goe out in the Iubile: for the
houses of the cities of the Leuites are their
possession among the children of Israel.
34 But the field of the [q] suburbs of their
cities shall not bee sold: for it is their perpe-
tuall possession.
35 ¶ Moreouer, if thy brother be impoue-
rished, and [r] fallen in decay with thee, thou
shalt relieue him, and as a stranger and so-
iourner, so shall he liue with thee.
36 * Thou shalt take no vsury of him, nor
vantage, but thou shalt feare thy God, that
thy brother may liue with thee.
37 Thou shalt not giue him thy money
to vsury, nor lend him thy victuals for in-
crease.
38 I am the Lord your God, which haue
brought you out of the lande of Egypt, to
giue you the land of Canaan, and to bee your
God.
39 ¶ * If thy brother also that dwelleth by
thee, be impouerished, and be sold vnto thee,
thou shalt not compel him to serue as a bond
seruant,
40 But as an hired seruant, and as a so-
iourner

l It could not be sold for euer, but must returne to the family in the Iubile.
m Ye shall sell it on condition that it may be redeemed.
‖ *Or, kinseman.*
‡ *Ebr. his hand hath gotten.*
n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.
o From his hands that bought it.
p That is, for euer, reade verse 23.
‖ *Or, returne.*
‡ *Ebr. for euer.*
q Where the Leuites kept their cattell.
r In Ebrew it is, if his hand shake: meaning, if he stretch forth his hand for helpe as one in misery.
Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22. 12.
Exod. 21. 2. deut. 15. 12. iere. 34. 14.

of Oppression

Domini 1809 Octr. 25 was celebrated the Jubilee of his Present Majesty King George the Third who Ascended to the Throne 25 October 1760

Redemption of Land & Servants

Iourner he shall be with thee: hee shall serue
thee vnto the yeere of Iubile.
41 Then shall he depart from thee, both
he and his children with him, & shall returne
vnto his family, and vnto the possession of
his fathers shall he returne:
42 For they are my seruaunts, whom I
brought out of the land of Egypt: they shall
not [s] be sold as bondmen are sold.
43 *Thou shalt not rule ouer him cruel-
ly, but shalt feare thy God.
44 Thy bond seruant also, and thy bond
mayde, which thou shalt haue, shall be of the
heathen that are round about you: of them
shall ye buy seruants and mayds.
45 And moreouer of the children of the
strangers, that are soiourners among you, of
them shall ye buy, and of their families that
are with you, which they begat in your land:
these shall be your [t] possession.
46 So ye shall take them as inheritance
for your children after you, to possesse them
by inheritance, yee shall vse their labours for
euer: but ouer your brethren the children of
Israel ye shal not rule one ouer another with
cruelty.
47 ¶ If a soiourner or a stranger dwel-
ling by thee ‡ get riches, and thy brother
by him bee impouerished, and sell himselfe
vnto the stranger or soiourner dwelling by
thee, or to the stocke of the strangers fa-
milie,
48 After that hee is solde, hee may bee
bought out: one of his brethren may buy
him out,
49 Or his vncle, or his vncles sonne may
buy him out, or any of the kinred of his flesh
among his family may redeeme him: either
if he can [u] get so much, hee may buy himselfe
out.
50 Then he shall reckon with his buyer
from the yeere that he was solde to him, vn-
to the yeere of Iubile: and the money of his
sale shall bee according to the number of
[x] yeeres: according to the time of an hired
seruant shall he be with him.
51 If there be many yeeres behind, accor-
ding to them he shal giue againe for his deli-
uerance, of the money that hee was bought
for.
52 If there remaine but few yeeres vnto
the yeere of Iubile, then hee shall count with
him, and according to his yeeres giue againe
for his redemption.
53 He shall be with him yeere by yeere as
an hired seruant: he shall not rule cruelly o-
uer him in thy [y] sight.
54 And if hee be not redeemed thus, hee
shall go out in the yeere of Iubile, he and his
children with him.
55 For vnto me the children of Israel are
seruants: they are my seruants, whom I
haue brought out of the land of Egypt: I am
the Lord your God.

[s] Vnto perpetuall seruitude. Ephes.6.9. colos.4.1.
[t] For they shall not be bought out at the Iubile.
‡ Ebr. his hand take hold.
[u] If he be able.
[x] Which remaine yet to the Iubile.
[y] Thou shalt not suffer him to intreat him rigorously, if thou know it.

12 Februa 1 Lesson Evening

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the Commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.

YEe shall make you none idoles nor gra-
uen image, neither reare you vp any *pil-
lar, neither shal ye set || any image of stone in
your land to bow downe to it: for I am the
Lord your God.
2 Ye shall keepe my Sabbaths, and *re-
uerence my Sanctuary: I am the Lord.
3 ¶ *If ye walke in mine ordinances, and
keepe my Commandements, and doe them,
4 I will then send you [a] raine in due
season, and the land shall yeeld her increase,
and the trees of the fielde shall giue their
fruit.
5 And your threshing shall reach vnto
the vintage, and the vintage shal reach vnto
sowing time, and you shall eate your bread
in plenteousnesse, and dwell in your land
safely.
6 And I will send peace in the land, and
ye shall sleep, & * none shall make you afraid:
also I ‡ will rid euill beasts out of the land,
and the [b] sworde shall not goe thorow your
land.
7 Also yee shall chase your enemies, and
they shall fall before you vpon the sword.
8 *And fiue of you shal chase an hundred,
and an hundred of you shal put ten thousand
to flight, and your enemies shall fall before
you vpon the sword.
9 For ‡ I wil haue respect vnto you, and
make you increase, and multiply you, and
[c] establish my Couenant with you.
10 Ye shall eat also old store, and cary out
old because of the new.
11 *And I will set my [d] Tabernacle
among you, and my soule shall not lothe
you.
12 Also I will walke among you, and
I will bee your God, and yee shall bee my
people.
13 I am the Lord your God which haue
brought you out of the land of Egypt, that
ye should not be their bondmen, and I haue
broken the [e] bonds of your yoke, and made
you goe vpright.
14 ¶ *But if ye will not obey me, nor do
all these Commandements,
15 And if ye shal despise mine ordinances,
either if your soule abhorre my lawes, so that
ye will not do all my Commandements, but
breake my [f] Couenant,
16 Then will I also doe this vnto you, I
will appoint ouer you || fearefulnesse, a con-
sumption, and the burning ague to consume
the eyes, and make the heart heauie, and you
shall sowe your seed in vaine: for your ene-
mies shall eat it:
17 And I will set [g] my face against you,
and ye shal fall before your enemies, and they
that hate you, shall reigne ouer you, * and ye
shall flee when none pursueth you.
18 And if ye will not for these things obey
mee, then will I punish you [h] seuen times
more according to your sinnes,
19 And I will breake the pride of your
power, and I will make your heauen as [i] y-
ron, and your earth as brasse:
20 And your || strength shall be spent in
vaine: neither shall your lande giue her in-
crease, neither shall the trees of the land giue
their fruit.

21 ¶ And

Exod.20.4. deut.5.8. psal.97.7.
|| Or, stone hauing any imagerie.
Chap.19.30.
Deut.28.1.
[a] By promising abundance of earthly things, he stirreth ye mindes to consider the rich treasures of the spirituall blessings.
Iob 11.19.
‡ Ebr. I wil cause the euill beast to cease.
[b] Ye shall haue no warre.
Iosh.23.19.
‡ Ebr. I wil turne vnto you.
[c] Performe that which I haue promised.
Ezek.37.26. 2.cor.6.16.
[d] I will be dayly present with you.
[e] I haue set you at full libertie, whereas before ye were as beasts tied in bands.
Deut.28.15. lament.2.17. malac.2.2.
[f] Which I made with you in chusing you to bee my people.
|| Or, an hastie plague.
[g] Reade Chap.17.10.
Prou.28.1.
[h] That is, more extremely.
[i] Ye shall haue drought & barrennesse, Hag.1.10.
|| Or, labour.

21 ¶ And if ye walke k stubbornly against
me, and will not obey me, I will then bring
seuen times moe plagues vpon you, accor-
ding to your sinnes.
22 I will also send wild beasts vpon you,
which shall l spoyle you, and destroy your cat-
tell, and make you few in number: so your
hie m wayes shall be desolate.
23 Yet if by these ye will not be reformed
by me, but walke stubbornly against me,
24 Then will I also walke * stubbornly
against you, and I will smite you yet seuen
times for your sinnes:
25 And I wil send a sword vpon you, that
shal auenge the quarell of my couenant: and
when ye are gathered in your cities, I will
send the pestilence among you, and ye shalbe
deliuered into the hand of the enemie.
26 When I shall breake the n staffe of
your bread, then ten women shall bake your
bread in one o ouen, and they shall deliuer
your bread againe by weight, & ye shall eate,
but not be satisfied.
27 Yet if ye will not for this obey me, but
walke against me stubbornely,
28 Then will I walke stubbornely in
mine anger against you, and I will also cha-
stise you seuen times more according to your
sinnes.
29 * And yee shall eate the flesh of your
sonnes, and the flesh of your daughters shall
ye deuoure.
30 I wil also destroy your hie places, and
* cut away your images, and cast your car-
keises vpon the ‖ bodies of your idoles, and
my soule shall abhorre you.
31 And I will make your cities desolate,
and bring your sanctuarie vnto nought, and
p will not smell the sauour of your sweete o-
dours.
32 I will also bring the lande vnto a wil-
dernesse, and your enemies, which dwell
therein, shall be astonished thereat.
33 Also I will scatter you among the hea-
then, and q will draw out a sword after you,
and your lande shalbe waste, and your cities
shall be desolate.
34 Then shall the land enioy her * Sab-
baths, as long as it lieth voide, and ye shall
be in your enemies land: then shall the land
rest, and enioy her Sabbaths.
35 All the dayes that it lieth voyd, it shall
rest, because it did not rest in your r Sab-
bath, when ye dwelt vpon it.
36 And vpon them that are left of you, I
will send euen a ‖ faintnesse into their hearts
in the land of their enemies, and the sound
of a leafe shaken shall chase them, and they
shall f flee as fleeing from a sword, and they
shall fall, no man pursuing them.
37 They shall fall also one vpon another,
as before a sword, though none pursue them,
and ye shall not be able to stand before your
enemies:
38 And yee shall perish among the hea-
then, and the land of your enemies shall eate
you vp.
39 And they that are left of you, shal pine
away for their iniquitie, in your enemies
lands, and for the iniquities of their fathers,
shall they pine away with t them also.

k Or, as some read, by fortune, imputing my plagues to chãce and fortune.
l Of your children, 2.King.17.25.
m Because none dare passe thereby for feare of beasts.
2.Sam.22.27. psal.18.26.
n That is, the strength, whereby the life is susteined. Ezek.4.16. and 5.16.
o One ouen shal be sufficient for ten families.
Deut.28.53.
2.Chron.34.7.
‖Or, carions.
p I will not accept your sacrifices.
q Signifying, that no enemie can come without Gods sending.
Chap.25.2.
r Which I commanded you to keepe.
‖Or, cowardnesse.
f As if their enemies did chase them.
t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

40 Then they shall confesse their iniqui-
tie, and the wickednesse of their fathers for
their trespasse, which they haue trespassed a-
gainst me, and also because they haue wal-
ked stubbornely against me.
41 Therefore I will walke stubbornely
against them, and bring them into the land
of their enemies: so then their vncircumci-
sed hearts shall be humbled, and then they
shall ‖ willingly beare the punishment of their
iniquity.
42 Then I will remember my couenant
with Iaakob, & my couenant also with Iz-
hak, and also my couenant with Abraham
will I remember, & wil remember the land.
43 u The land also in the meane season shal
be left of them, & shall enioy her Sabbaths
while she lieth waste without them, but they
shall willingly suffer the punishment of their
iniquitie, because they despised my lawes,
and because their soule abhorred mine ordi-
nances.
44 Yet notwithstanding this, when they
shall be in the land of their enemies, * I will
not cast them away, neither will I abhorre
them, to destroy them vtterly, nor to breake
my couenant with them: for I am the Lord
their God:
45 But I will remember for them the
x couenant of old, when I brought them out
of the land of Egypt in the sight of the hea-
then that I might be their God: I am the
Lord.
46 These are the ordinances, & the iudg-
ments, and the lawes, which the Lord made
betweene him, and the children of Israel in
mount y Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be sold, nor redeemed, but remaineth to the Lord.

MOreouer, the Lorde spake vnto Moses,
saying,
2 Speake vnto the children of Israel,
and say vnto them, If any man shall make
a a vowe of a person vnto the Lord, by b thy
estimation,
3 Then thy estimation shall bee thus: a
male from twenty yeere old vnto sixty yeere
old shall be by thy estimation euen c fiftie she-
kels of siluer, after the shekel of the Sanc-
tuarie.
4 But if it be a female, then the valuati-
on shall be thirty shekels.
5 And from fiue yere old to twentie yere
old, the valuation shall be for the male twen-
tie shekels, and for the female ten shekels.
6 But from a d moneth olde vnto fiue
yeere olde, thy price of the male shall be fiue
shekels of siluer, and thy price of the female,
three shekels of siluer,
7 And from sixtie yeere old and aboue, if
he be a male, then thy price shall be fifteene
shekels, and for the female ten shekels.
8 But if hee be poorer e then thou hast
esteemed him, then shall he present himselfe
before the Priest, and the Priest shall value
him, according to the abilitie of him that
vowed,

‖Or, pray for their sinne.
u Whiles they are captiues, and without repentance.
Deut.4.31. rom.11.26.
x Made to their forefathers.
y Fifty dayes after they came out of Egypt.
a As of his son or his daughter.
b Which art the Priest.
c Read the value of the shekel, Exod.30.13.
d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.
e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.
9 And if it be a [f] beast whereof men bring
an offring vnto the Lord, all that one giueth
of such vnto the Lord shall be holy.
10 Hee shall not alter it nor change it, a
good for a bad, nor a bad for a good: and if
he change beast for beast, then both this and
that, which was changed for it, shall bee
[g] holy.
11 And if it bee any vncleane beast, of
which men do not offer a sacrifice vnto the
Lord, hee shall then present the beast before
the Priest.
12 And the Priest shall value it, whether
it bee good or bad: and as thou valuest it,
which art the Priest, so shall it be.
13 But if hee will buy it againe, then hee
shall giue the fift part of it more, aboue thy
valuation.
14 ¶ Also when a man shall dedicate his
house to bee holy vnto the Lorde, then the
Priest shall value it, whether it bee good or
bad, and as the Priest shall prise it, ‡ so shall
the value be.
15 But if he that sanctified it, will redeem
his house, then he shall giue thereto the fift
part of money more then thy estimation, and
it shalbe his.
16 If also a man dedicate to the Lord a-
ny ground of his inheritance, then shalt thou
esteeme it, according to the [h] seed thereof: an
[i] Homer of barley seed shalbe at fiftie shekels
of siluer.
17 If hee dedicate his fielde immediatly
from the yeere of Iubile, it shalbe worth as
thou doest esteeme it.
18 But if he dedicate his fielde after the
Iubile, then the Priest shall reckon him the
money according to the yeeres that remaine
vnto the yeere of Iubile, and it shall be aba-
ted by thy estimation.
19 And if hee that dedicateth it, will re-
deeme the field, then he shall put the fift part
of the price, that thou esteemedst it at, there-
unto, and it shall remaine his.
20 And if hee will not redeeme the field,
but the Priest [k] sell the field to another man,
it shall be redeemed no more.
21 But the field shall be holy to the Lord,
when it goeth out in the Iubile, as a fielde
[l] separate from common vses: the possession
thereof shall be the Priests.
22 If a man also dedicate vnto the Lord
a field, which he hath bought, which is not
of the ground of his inheritance,
23 Then the Priest shall set the price to
him, as * thou esteemest it, vnto the yeere of
Iubile, and he shall giue [m] thy price the same
day, as a thing holy vnto the Lord.
24 But in the yeere of Iubile, the fielde
shall returne vnto him, of whome it was
bought: to him, I say, whose inheritance the
land was.
25 And all thy valuation shall bee accor-
ding to the shekel of * the Sanctuary: a she-
kel conteineth twenty gerahs.
26 ¶ * Notwithstanding the first borne
of the beastes, because it is the Lordes first
borne, none shall dedicate such, be it bullocke
or sheepe: for it is the [n] Lords.
27 But if it be an vncleane beast, then he
shall redeeme it by thy valuation, and giue
the fift part more thereto: and if it bee not
redeemed, then it shall be sold, according to
thy estimation.
28 * Notwithstanding, nothing separate
from the common vse, that a man doth sepa-
rate vnto the Lord of all that he hath (whe-
ther it be man or beast, or land of his inheri-
tance) may be solde nor redeemed: for euery
thing separate from the common vse, is most
holy vnto the Lord.
29 Nothing separate from the common
vse, which shall be separate from man, shall
be redeemed, but [o] die the death.
30 Also all the tithe of the lande, both of
the seed of the ground, and of the fruit of the
trees is the Lords: it is holy to the Lord.
31 But if a man will redeeme any of his
tithe, he shall adde the [p] fift part thereto.
32 And euery tithe of bullock, & of sheepe,
& of all that goeth vnder the [q] rod, the tenth
shall be holy vnto the Lord.
33 He shall not looke if it be good or bad,
neither shall he change it: els if he change it,
both it, and that it was changed withall,
shall be holy, and it shall not be redeemed.
34 These are the commandements which
the Lorde commaunded by Moses vnto the
children of Israel in mount Sinai.

f Which is cleane, Cha. 11.2.

Seperate things to ye Lord

g That is, consecrate to the Lord.

‡ Ebr. so shall it stand.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doth yeeld.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exod. 16.16, 36

k For their own necessity or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21, 2. deut. 13.15. iosh. 9.17.

Vers. 12.

m The Priests valuation.

Exod. 30.13. *numb.* 3.47. *ezek.* 45.12.

Exod. 13.2. *and* 22.29. *numb.* 3.13.

n It was the Lords already.

Iosh. 6.19.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q Al that which is numbered: that is, euery tenth, as he falleth by tale without exception or respect.

The fourth booke of Moses, called * Numbers.

** So called because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.*

THE ARGVMENT.

Forasmuch as God hath appoynted that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people after their departure out of Egypt, into the lande which he promised them: but led them to and fro, for the space of fourty yeeres, and kept them in continuall exercises, before they enioyed it, to trie their faith, and to teach them to forget the worlde and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruaunts of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appoynted rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit,

The People Numbered

Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therfore he continueth his graces toward them, hee giueth them ordinances and instructions, aswel for religion as outward policie: hee preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, & that also which he had promised, as seemed best to his godly wisdome.

CHAP. I.

1 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

The Lord spake againe vnto Moses in the wildernesse of [a] Sinai, in the Tabernacle of the Congregation, in the first day of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families, and housholds of their fathers with the number of their names: to wit, all the males, ‡ man by man:

3 From twenty yeere olde and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall be [c] men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal [d] stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab.

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama, the son of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel.

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared [f] their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wildernesse of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as || went foorth to warre:

21 The number of them, I say, of the tribe of Reuben, was sixe and fortie thousand, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twenty yeere olde and aboue, all that went foorth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

25 The number of them, I say, of the tribe of Gad was fiue and forty thousand, and sixe hundreth and fifty.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fifty thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre;

33 The number of them also of the tribe of Ephraim was forty thousand & fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the

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a In that place of the wildernes that was neere to mount Sinai.

b Which conteineth part of April and part of May.

* Exod. 30.12.

‡ Ebr. by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, captaines and gouernors.

f In shewing euery man his tribe, and his ancestors.

† These are the names of the twelue tribes, as first of Reuben.

|| Or, as were able to beare weapons.

† Simeon. † Gad. † Iudah. † Issachar. † Zebulun. † Ephraim. † Manasseh.

The number that went to war

the number of their names, from twenty
yeere olde and aboue, all that went foorth to
warre:
35 The number of them also of the tribe
of Manasseh was two and thirty thousand
and two hundreth.
† Beniamin.
36 ¶ Of the sonnes of † Beniamin by
their generations, by their families, and by
the houses of their fathers, according to
the number of their names, from twenty
yeere olde and aboue, all that went foorth to
warre:
37 The number of them also of the tribe
of Beniamin was fiue and thirty thousand
and foure hundreth.
† Dan.
38 ¶ Of the sonnes of † Dan by their ge-
nerations, by their families, & by the houses
of their fathers, according to the number of
their names, from twenty yeere olde and a-
boue, all that went foorth to warre:
39 The number of them also of the tribe
of Dan was threescore and two thousand
and seuen hundreth.
† Asher.
40 ¶ Of the sonnes of † Asher by their
generations, by their families, & by the hou-
ses of their fathers, according to the number
of their names, from twenty yeere olde and
aboue, all that went foorth to warre:
41 The number of them also of the tribe
of Asher was one and forty thousand, and fiue
hundreth.
† Naphtali.
42 ¶ Of the children of † Naphtali by
their generations, by their families, and by
the houses of their fathers, according to the
number of their names, from twenty yeere
olde and aboue, all that went to the warre:
43 The number of them also of the tribe
of Naphtali was three and fifty thousand
and foure hundreth.
‖ Or, full count.
44 These are the ‖ summes which Mo-
ses and Aaron numbred, and the princes of
Israel, the twelue men, which were euery
one for the house of their fathers.
45 So this was all the sum of the sonnes
of Israel, by the houses of their fathers, from
twenty yeere olde and aboue, all that went
to the warre in Israel,
46 And all they were in number sixe hun-
dreth and three thousand, fiue hundreth and
fiftie.
47 But the Leuites, after the tribes of
their fathers were not numbred among
g them.
g Which were warriours, but were appointed to the vse of the Tabernacle.
48 For the Lord had spoken vnto Mo-
ses, and sayd,
49 Onely thou shalt not number the tribe
of Leui, neither take the summe of them a-
mong the children of Israel:
50 But thou shalt appoint the Leuites o-
uer the Tabernacle of the Testimonie, and
ouer all the instruments thereof, and ouer all
things that belong to it: they shall beare the
Tabernacle, and all the instruments there-
of, and shall minister in it, and shall ‡ dwell
round about the Tabernacle.
‡ Ebr. campe.
51 And when the Tabernacle goeth forth,
the Leuites shall take it downe: and when
the Tabernacle is to be pitched, the Leuites
shall set it vp: for the h stranger that com-
meth neere, shalbe slaine.
h Whosoeuer is not of the tribe of Leui.
52 Also the children of Israel shall pitch
their tents, euery man in his campe, and eue-
ry man vnder his standard throughout their
armies.
53 But the Leuites shall pitch round a-
bout the Tabernacle of the Testimonie, lest
vengeance i come vpon the Congregation
of the children of Israel, and the Leuites
shall take the charge of the Tabernacle of
the Testimonie.
i By not hauing due regard to the Tabernacle of the Lord.
54 So the children of Israel did accor-
ding to all that the Lord had commaunded
Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to
Aaron, saying,
2 a Euery man of the children of Israel
shall campe by his standard, & vnder the en-
signe of their fathers house: farre off about
the Tabernacle of the Congregation shall
they pitch.
a In the twelue tribes were foure principall standards, so that euery three tribes had their standard.
3 On the East side toward the rising of
the sunne, shall they of the standard of the
hoste of Iudah pitch according to their ar-
mies, & Nahshon the sonne of Amminadab
shall be ‖ captaine of the sonnes of Iudah.
‖ Or, prince.
4 And his hoste and the number of them
were seuentie and foure thousand, and sixe
hundreth.
5 Next vnto him shall they of the tribe
b of Issachar pitch, and Nethaneel the sonne
of Zuar shall be the captaine of the sonnes of
Issachar.
b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.
6 And his hoste, and the number thereof
were foure and fifty thousand, & foure hun-
dreth.
7 Then the tribe of Zebulun, and Eliab
the sonne of Helon, captaine ouer the sonnes
of Zebulun:
8 And his hoste, and the number thereof
seuen and fifty thousand & foure hundreth:
9 The whole number of the c hoste of
Iudah are an hundreth fourescore and sixe
thousand and foure hundreth, according to
their armies: they shall first set forth.
c Of them which were conteined vnder that name.
10 ¶ On the South side shalbe ẏ standard
of the hoste of d Reuben according to their
armies, and the captaine ouer the sonnes of
Reuben shalbe Elizur the sonne of Shedeur.
d Reuben and Simeon the sonnes of Leah and Gad the sonne of Zilpah her maide, were of the second standard.
11 And his hoste, and the number thereof
sixe and fourty thousand and fiue hundreth.
12 And by him shall the tribe of Simeon
pitch, and the captaine ouer the sonnes of
Simeon shall be Shelumiel the sonne of Zu-
rishaddai:
13 And his hoste, and the number of them,
nine and fiftie thousand and three hundreth.
14 And the tribe of Gad, and the captain
ouer the sonnes of Gad shall be Eliasaph the
sonne of ‖ Deuel:
‖ Or, Reuel.
15 And his hoste and the number of them
were fiue and fortie thousand, sixe hundreth
and fiftie.
16 All the number of the campe of Reu-
ben were an hundreth & one and fifty thou-
sand, and foure hundreth and fifty according
to their armies, and they shall set forth in the
second place.
17 ¶ Then the Tabernacle of the Cogre-
gation shal go with the hoste of the Leuites,
in

in the [e] middes of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their standerds.

18 ¶ [f] The standerd of the campe of Ephraim shall bee toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elishama the sonne of Ammihud:

19 And his host and the number of them were fourty thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer ÿ sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin shalbe Abidan the sonne of Gideoni:

23 And his host, and the number of them were fiue & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe into the third place.

25 ¶ The standerd of ÿ host of [g] Dan shal bee toward the North according to their armies: & the captaine ouer ÿ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host, and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host, and the number of them were one & fourty thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his host, and the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and sixe hundred: they shall goe hindmost with their standerds.

32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the number of the host, according to their armies, six hundred and three thousand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their [i] standerds, and so they iourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 45 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first born of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

These also were the [a] generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, who Moses did * consecrate to minister in the priests office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestes office in the [c] sight of Aaron their father.

5 Then ÿ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and [d] set them before Aaron the Priest, that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, [e] before the Tabernacle of the Congregation, to do the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his [f] sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their priests office: and the [g] stranger that commeth neere, shalbe slaine.

11 ¶ Also the Lorde spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because al the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde & aboue, shalt thou number.

16 Then Moses numbred them according to ÿ word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are ÿ names of the sonnes of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof ([h] after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of ÿ Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine & || ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

25 And

e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied ÿ place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twenty yeeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

a Or families and kindreds.

Exod. 6.23.

Exod. 28.1.

Leuit. 10.1,2.

chap. 26.61.

1. Chro. 24.2.

b Or, before the Altar.

Leuit. 10.1,2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the hie Priest commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Leuites serued for the inferiour vses of the same.

g Any ÿ would minister, not being a Leuite.

Exod. 13.1. and 34.19. leuit. 27.26. chap. 8.16. luke 2.23.

Gen. 46.11. exod. 6.16. chap. 26.57. 1. chron. 6.1. and 23.6.

h Onely numbring the male children.

|| Or, father.

i Their charge was to cary the couerings and hangings of the Tabernacle.

25 And the charge of the ſonnes of Ger-
ſhon in the tabernacle of the Congregation
ſhalbe the i Tabernacle,and the pauilion,the
couering thereof, and the vaile of the doore
of the Tabernacle of the Congregation,
26 And the hanging of the court,and the
vaile of the doore of the court,which is neere
the Tabernacle, and neere the Altar round
about, and the cordes of it for all the ſeruice
thereof.
27 ¶ And of Kohath came the familie of
the Amramites, and the familie of the Ize-
harites, & the familie of the Hebronites, and
the familie of the Uzzielites: theſe are the
families of the Kohathites.
28 The number of all the males from a
moneth olde and aboue, was eight thouſand
and ſixe hundreth,hauing the k charge of the
Sanctuary.

k Doing euery one his duety in the Sanctuary.

29 The families of the ſonnes of Kohath
ſhall pitch on ẏ South ſide of ẏ Tabernacle.
30 The captaine & ancient of the houſe,
and families of the Kohathites ſhall bee Eli-
zaphan the ſonne of Uzziel:
31 And their charge ſhalbe the l Arke,and
the Table,and the Candleſticke,and the al-
tars,and the inſtruments of the Sanctuary
that they miniſter with, and the vaile, and
all that ſerueth thereto.

l The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the ſonne of Aaron the
Prieſt ſhalbe ‖chiefe captaine of the Leuites,
hauing the ouerſight of them that haue the
charge of the Sanctuary.

‖*Or, prince of princes.*

33 ¶ Of Merari came the family of the
Mahlites, and the family of the Muſhites;
theſe are the families of Merari.
34 And the ſumme of them, according to
the number of all the males, from a moneth
olde and aboue, was ſixe thouſand and two
hundreth.
35 The captaine and the ancient of the
houſe of the families of Merari ſhalbe Zuriel
the ſonne of Abihail: they ſhall pitch on the
North ſide of the Tabernacle.
36 And in the charge and cuſtodie of the
ſonnes of Merari ſhall be m the boards of the
Tabernacle,and the barres thereof, and his
pillars,and his ſockets,& al the inſtruments
thereof,and all that ſerueth thereto,

m The woodworke and the reſt of the inſtruments were committed to their charge.

37 With the pillars of the court round
about, with their ſockets, and their pinnes
and their cords.
38 ¶ Alſo on the forefront of the Taber-
nacle toward the Eaſt,before the Taberna-
cle, I ſay, of the Congregation Eaſtward,
ſhall Moſes & Aaron and his ſonnes pitch,
hauing the charge of the Sanctuary, n and
the charge of the children of Iſrael: but the
ſtranger that commeth neere,ſhal be ſlaine.

n That none ſhould enter into the Tabernacle contrary to Gods appoyntment.

39 The whole ſumme of the Leuites,
which Moſes & Aaron numbred at the com-
mandement of the Lord throughout their fa-
milies, euen all the males from a moneth old
and aboue, was two and twenty o thouſand.

o So that the firſt borne of the children of Iſrael were moe by 273. as verſe 43.

40 ¶ And ẏ Lord ſaid vnto Moſes, Num-
ber all the firſt borne that are males among
the children of Iſrael, from a moneth olde &
aboue, and take the number of their names.
41 And thou ſhalt take the Leuites to me
p for all the firſt borne of the children of Iſ-
rael (I am the Lord) and the cattel of the Le-
uites for al the firſt borne of the cattel of the
children of Iſrael.

p So that now ẏ Leuites ſhould ſatisfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273 which were moe then the Leuites, for whom they payed money.

42 And Moſes numbred as the Lorde
commaunded him, all the firſt borne of the
children of Iſrael.
43 And all the firſt borne males rehear-
ſed by name (from a moneth old & aboue) ac-
cording to their number were two & twenty
thouſand, two hundreth ſeuenty and three.
44 ¶ And the Lord ſpake vnto Moſes,
ſaying,
45 Take the Leuites for all the firſt borne
of the children of Iſrael, and the cattell of
the Leuites for their cattell,and the Leuites
ſhalbe mine, I am the Lord)
46 And for the redeeming of the two
hundreth ſeuenty and three, (which are moe
then the Leuites) of the firſt borne of the
children of Iſrael,
47 Thou ſhalt alſo take fiue ſhekels for
euery perſon: after the weight of the ſanctu-
ary ſhalt thou take it: * the ſhekel conteineth
twenty gerahs.

Exod. 30.13. leuit. 27.25. chap. 18.16. ezek. 45.12.

48 And thou ſhalt giue the money, wher-
with the odde number of them is redeemed,
vnto Aaron and to his ſonnes.
49 Thus Moſes tooke the redemption of
them that were redeemed, being mo then the
Leuites:
50 Of the q firſt borne of the children of
Iſrael tooke he the money: euen a thouſand
three hundred threeſcore and fiue ſhekels af-
ter the ſhekel of the Sanctuary.

q Of the two hundred ſeuenty and three which were more then the Leuites.

51 And Moſes gaue the money of them
that were redeemed, vnto Aaron and to his
ſonnes, according to the word of the Lord, as
the Lord had commanded Moſes.

CHAP. IIII.

*5 The offices of the Leuites, when the hoſte re-
mooued. 46 The number of the three families of
Kohath, Gerſhon, and Merari.*

AND the Lord ſpake vnto Moſes, and to
Aaron, ſaying,
2 Take the ſumme of the ſonnes of Ko-
hath from among the ſonnes of Leui, after
their families, and houſes of their fathers,
3 From a thirty yere old and aboue, euen
vntill fifty yeere olde, all that enter into the
aſſembly to do the worke in the Tabernacle
of the Congregation.

a The Leuites were numbred after three ſorts: firſt at a moneth olde when they were conſecrate to the Lord, next at 25. yeeres olde when they were appointed to ſerue in the Tabernacle, and at 30. yeere olde, to beare the burdens of the Tabernacle.

4 This ſhalbe the office of the ſonnes of
Kohath in the Tabernacle of the Congre-
gation about the Holieſt of all.
5 ¶ When the hoſte remoueth, then Aa-
ron and his ſonnes ſhall come & take downe
b the couering vaile, and ſhal couer the Arke
of the Teſtimony therewith.

b Which diuided the Sanctuarie from the holieſt of all.

6 And they ſhall put thereon a couering
of badgers ſkinnes, and ſhall ſpread vpon it
a cloth altogether of blew ſilke, & put to c the
barres thereof:

c That is, put them vpon their ſhoulders to cary it: for the bars of the Arke could neuer be remooued, Exo 25.15.

7 And upon the *table of ſhew bread they
ſhall ſpread a cloth of blew ſilke, & put there-
on the diſhes, and the incenſe cups, and gob-
lets, and couerings to couer it d with, and the
bread ſhalbe thereon continually:

Exod. 25.30.

d Meaning, to couer the bread.

8 And they ſhall ſpread vpon them a co-
uering of ſcarlet, and couer the ſame with a
couering of badgers ſkinnes, and put to the
barres thereof.
9 Then they ſhal take a cloth of blew ſilke,
and

Exod.25.31.
Exod.25.38.

and couer the * candlesticke of light with his
lampes and his snuffers, * and his snuffedi-
shes, and all the oyle vessels thereof, which
they occupie about it.
10 So they shall put it, and all the instru-
ments thereof in a couering of Badgers
skinnes, and put it vpon the e barres.
11 Also vpon the golden f altar they shall
spread a cloth of blue silke, and couer it with
a couering of Badgers skinne, and put to
the barres thereof.
12 And they shal take all the instruments
of the ministerie wherewith they minister in
the Sanctuary, and put them in a cloth of
blue silke, and couer them with a couering of
badgers skins, and put them on the barres.
13 Also they shall take away the ashes
from the g altar, and spread a purple cloth
vpon it,
14 And shall put vpon it all the instru-
ments thereof, which they occupie about it:
the censers, the fleshhooks, and the besomes,
and the basins, euen all the instruments of
the altar, and they shall spread vpon it a co-
uering of badgers skinnes, and put to the
barres of it.
15 And when Aaron and his sonnes haue
made an ende of couering the h Sanctuary,
and all the instruments of the Sanctuary,
at the remouing of the hoste, afterward the
sonnes of Kohath shall come to beare it, but
they shal not i touch any holy thing, least they
die. This is the charge of the sonnes of Ko-
hath in the Tabernacle of the Congrega-
tion.
16 ¶ And to the office of Eleazar the son
of Aaron the Priest pertaineth the oile for the
light, and the * sweete incense, & the k dayly
meate offering, and the * anointing oyle, with
the ouersight of all the Tabernacle, and of
all that therein is, both in the Sanctuary,
and in all the instruments thereof.
17 ¶ And the Lord spake vnto Moses,
and to Aaron, saying,
18 Ye shall not l cut off the tribe of the fa-
milies of the Kohathites from among the
Leuites:
19 But thus doe vnto them, that they
may liue and not die, when they come neere
to the most holy things: let Aaron and his
sonnes come and appoint m them, euery one
to his office, and to his charge.
20 But let them not goe in, to see when
the Sanctuary is folden vp, least they die.
21 ¶ And the Lord spake vnto Moses,
saying,
22 Take also the summe of the sonnes of
Gershon, euery one by the houses of their fa-
thers throughout their families:
23 From thirty yeere old and aboue, vn-
till fiftie yeere olde shalt thou number them,
all that n enter into the assembly for to doe
seruice in the Tabernacle of the Congrega-
tion.
24 This shalbe the seruice of the families
of the Gershonites, to serue and to beare.
25 They shal beare the curtaines of the
Tabernacle, & the Tabernacle of the Con-
gregation, his couering, and the couering of
badgers skinnes, that is on hie vpon it,
and the vaile of the o doore of the Taberna-
cle of the Congregation:
26 The curtaines also of the Court, and
the vaile of the entring in of the gate of the
Court, p which is neere the Tabernacle and
neere the altar round about, with their
cordes, and all the instruments for their ser-
uice, and all that is made for them: so shall
they serue.
27 At the commandement of Aaron and
his sonnes, shall all the seruice of the sonnes
of the Gershonites be done, in all their char-
ges, and in all their seruice, and yee shall ap-
point them to keepe all their charges.
28 This is the seruice of the families of
the sonnes of the Gershonites in the Taber-
nacle of the Congregation, and their watch
shall bee vnder the q hand of Ithamar the
sonne of Aaron the Priest.
29 ¶ Thou shalt number the sonnes of
Merari by their families, and by the houses
of their fathers:
30 From thirtie yeere olde and aboue, e-
uen vnto fiftie yeere olde shalt thou number
them, all that enter into the assembly, to doe
the seruice of the Tabernacle of the Con-
gregation.
31 And this is their office and charge ac-
cording to all their seruice in the Taberna-
cle of the Congregation: the * boords of the
Tabernacle with the barres thereof, and his
pillars and his sockets,
32 And the pillars round about the Court,
with their sockets, and their pinnes, and
their cords, with all their instruments, euen
for all their seruice: and by r name yee shall
reckon the instruments of their office and
charge.
33 This is the seruice of the families of
the sonnes of Merari, according to all their
seruice in the Tabernacle of the Congrega-
tion vnder the hand of Ithamar the sonne of
Aaron the Priest.
34 ¶ Then Moses and Aaron and the
Princes of the Congregation numbred the
sonnes of the Kohathites, by their families
and by the houses of their fathers,
35 From thirtie yeere olde and aboue, e-
uen vnto fiftie yeere old, all that enter into
the assembly for the seruice of the Taberna-
cle of the Congregation.
36 So the ‡ numbers of them throughout
their families were two thousand seuen hun-
dreth and fiftie.
37 These are the numbers of the fami-
lies of the Kohathites, all that serue in the
Tabernacle of the Congregation, which
Moses and Aaron did number according to
the commandement of the Lord by the s hand
of Moses.
38 Also the number of the sonnes of Ger-
shon throughout their families and houses of
their fathers,
39 From thirtie yeere olde and vpward,
euen vnto fiftie yeere old: all that enter into
the assembly, for the seruice of the Taberna-
cle of the Congregation.
40 So the numbers of them by their fa-
milies, and by the houses of their Fathers
were two thousand sixe hundreth and thir-
tie.
41 These are the numbers of the families
of

e The Ebrew word signifieth an instrument made of two staues or barres.
f Which was to burne incense, Reade Exod. 30.1.
g Of the burnt offring.
h That is, in folding vp the things of the Sanctuary, as the Arke, &c.
i Before it bee couered.
Exod.30.34.35.
k Which was offered at morning & euening.
Exod.30.23,25.
l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof, perish.
m Shewing what part euery man shal beare.
n Which were receiued into the company of them that ministred in the Tabernable of the Congregation.
o Which vaile hanged between the Sanctuarie and the Court.

Number of Leuites

p Which Court compasseth both the Tabernacle of the Congregation and the Altar of burnt offering.
q Vnder the charge and ouersight.
Exod.26.15.
r Ye shall make an inuentorie of all the things which ye commit to their charge.
‡ *Ebr. the numbred of them.*
s God appointing Moses to be the minister and executor therof.

t Which were of competent age to ſerue therein, that is, betweene thirty and fifty.

of the ſonnes of Gerſhon: of all that [t] did
ſeruice in the Tabernacle of the Congrega-
tion, whome Moſes and Aaron did num-
ber according to the commandement of the
Lord.
42 ¶ The numbers alſo of the families
of the ſonnes of Merari by their families,
and by the houſes of their fathers,
43 From thirty yeere olde and vpward,
euen vnto fifty yeere old: all that enter into
the aſſembly for the ſeruice of the Taberna-
cle of the Congregation.
44 So the numbers of them by their fa-
milies were three thouſand and two hun-
dreth.
45 These are the ſummes of the families
of the ſonnes of Merari, whom Moſes and
Aaron numbred according to the comman-
dement of the Lord by the hand of Moſes.
46 So all the numbers of the Leuites,
which Moſes, and Aaron, and the princes of
Iſrael numbred by their families and by the
houſes of their fathers,
47 From thirty yeere old and vpward,
euen to fifty yeere old, euery one that came
to doe [u] his duety, office, ſeruice and charge
in the Tabernacle of the Congregation.
48 So the numbers of them were eight
thouſand fiue hundreth and fourescore.
49 According to the ‡ commandement of
the Lord by the hand of Moſes did Aaron
number them, euery one according to his ſer-
uice, and according to his charge. Thus were
they of that tribe numbred, as the Lord com-
manded [x] Moſes.

u Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle.

‡ *Ebr. according to the mouth or word.*

x So that Moſes neither added nor diminiſhed from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted ſhalbe caſt forth. 6 The purging of ſinne. 15 The trial of the ſuſpected wife.

AND the Lord ſpake vnto Moſes, ſaying,
2 Command the children of Iſrael,
that they * put out of the hoſte euery leper,
and euery one that hath * an iſſue, and who-
ſoeuer is defiled by * the dead.
3 Both male and female ſhal ye put out:
‖ out of the hoſte ſhall ye put them, that they
defile not their [a] tents among whome I
dwell.
4 And the children of Iſrael did ſo, and
put them out of the hoſte, euen as the Lord
had commanded Moſes, ſo did the children
of Iſrael.
5 ¶ And the Lord ſpake vnto Moſes,
ſaying,
6 Speake vnto the children of Iſrael,
* When a man or a woman ſhal commit any
ſinne [b] that men commit, and tranſgreſſe a-
gainſt the Lord, when that perſon ſhall treſ-
paſſe,
7 Then they ſhall confeſſe their ſinne
which they haue done, and ſhall reſtore the
dammage thereof * with his principall, and
put the fift part of it more thereto, and ſhall
giue it vnto him, againſt whom he hath treſ-
paſſed.
8 But if the [c] man haue no kinſman, to
whom hee ſhould reſtore the dammage, the
dammage ſhall bee reſtored to the Lord for
the Prieſts vſe, beſides the Ramme of the
atonement, whereby hee ſhall make atone-
ment for him.

Leuit. 13.3.
Leuit. 15.2.
Leuit. 12.1.

‖ *Or, in a place out of the hoſt.*

a There were three maner of tents: of the Lord, of the Leuites, and of the Iſraelites.

Leuit 6.3.

b Commit any fault willingly.

Leuit. 6.5.

c If he be dead to whom the wrong is done, and alſo haue no kinſman.

9 And euery offering of all the [d] holy
things of the children of Iſrael, which they
bring vnto the Prieſt, ſhall be * his.
10 And euery mans halowed things ſhall
be his: that is, whatſoeuer any man giueth
the Prieſt, it ſhalbe his.
11 ¶ And the Lord ſpake vnto Moſes,
ſaying,
12 Speake vnto the children of Iſrael, &
ſay vnto them, If any mans wife [e] turne to
euill, and commit a treſpaſſe againſt him,
13 So that another man lie with her
fleſhly, and it be hid from the eyes of her huſ-
band, and kept cloſe, and yet ſhe be defiled,
and there be no witneſſe againſt her, neither
ſhe taken with the maner,
14 ‡ If he be moued with a ielous minde,
ſo that he is ielous ouer his wife, which is
defiled, or if he haue a ielous minde, ſo that
hee is ielous ouer his wife, which is not de-
filed,
15 Then ſhall the man bring his wife to
the Prieſt, and bring her offering with her,
the tenth part of an Ephah of barley meale,
but he ſhall not powre [f] oyle vpon it, nor put
incenſe thereon, for it is an offering of ielou-
ſie, an offring for a remembrance, calling the
ſinne to [g] minde:
16 And the Prieſt ſhall bring her, and ſet
her before the Lord.
17 Then the Prieſt ſhall take [h] the holy
water in an earthen veſſell, and of the duſt
that is in the floore of the Tabernacle, euen
the Prieſt ſhall take it and put it into the
water.
18 After, the Prieſt ſhal ſet the woman
before the Lord, and vncouer the womans
head, and put the offring of the memorial in
her hands: it is the ielouſie offering, and the
Prieſt ſhal haue bitter and [i] curſed water in
his hand,
19 And the Prieſt ſhal charge her by an
othe, and ſay, vnto the woman, If no man
haue lien with thee, neither thou haſt turned
to vncleanneſſe from thine huſband, be free
from this bitter and curſed water.
20 But if thou haſt turned from thine
huſband, and ſo art defiled, and ſome man
hath lien with thee beſide thine huſband,
21 (Then the Prieſt ſhall charge the
woman with an othe of curſing, and the
Prieſt ſhall ſay vnto the woman) The Lord
make thee to bee [k] accurſed and deteſtable
for the oth among thy people, and the Lord
cauſe thy thigh to ‡ to rotte, and thy belly to
ſwell:
22 And that this curſed water may goe
into thy bowels, to cauſe thy belly to ſwell,
and thy thigh to rot. Then the woman ſhall
anſwere, [l] Amen, Amen.
23 After, the Prieſt ſhal write theſe cur-
ſes in a booke, and ſhall [m] blot them out with
the bitter water,
24 And ſhall cauſe the woman to drinke
the bitter and curſed water, and the curſed
water, turned into bitternes, ſhal enter into
her.
25 Then the Prieſt ſhal take the ielouſie
offering out of the womans hand, and ſhal
ſhake the offering before the Lord, and offer
it vpon the altar.

26 And

d Or, things offred to the Lord, as firſt fruits, &c.

Leuit. 10.12.

e By breaking the band of mariage, and playing the harlot.

‡ *Ebr. if the ſpirit of ielouſie come vpon him.*

f Onely in the ſinne offring, and in this offring of ielouſie were neither oile nor incenſe offred.

g Or, making the ſinne known, & not purgd it.

h Which alſo is called the water of purification or ſprinckling, read Chap. 19.9.

i It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

k Both becauſe ſhe had committed ſo hainous a fault, & forſwore her ſelfe in denying the ſame.

‡ *Ebr. to fall.*

l That is, be it ſo as thou wiſheſt, as Pſal. 41.13. deut. 27.15.

m Shal waſh the curſes, which are written, into the water in the veſſell.

‖Or, perfume.
n Where the incense was offred.

26 And the Priest shall take an handfull
of the offering for a ‖ memoriall thereof, and
burne it vpon the n altar, and afterward
make the woman drinke the water.
27 When hee hath made her drinke the
water, if shee be defiled and haue trespassed
against her husband, then shall the cursed
water, turned into bitternesse, enter into her,
and her belly shall swell, and her thigh shall
rot, and the woman shal be accursed among
her people.
28 But if the woman bee not defiled, but
be ‖ cleane, she shall be free, and shal conceiue
and beare.

‖Or, innocent.

29 This is the law of ielousie, when a
wife turneth from her husband, and is defiled,
30 Or, when a man is mooued with a ielous
minde, being ielous ouer his wife, then
shall hee bring the woman before the Lord,
and the Priest shall doe to her according to
all this law:
31 And the man shalbe o free from sinne,
but this woman shall beare her iniquitie.

o The man might accuse his wife vpon suspicion, and not be reprooued.

CHAP. VI.

2 The law of the consecration of the Nazarites. 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
and say vnto them, When a man or a woman
doeth separate themselues to vowe a
vow of a a Nazarite to separate himselfe vnto
the Lord,
3 He shal absteine from wine and strong
drinke, & shal drink no sowre wine nor sowre
drinke, nor shall drinke any licour of grapes,
neither shall eat fresh grapes nor dried.
4 As long as his abstinence endureth,
shal he eat nothing that is made of the wine
of the vine, neither the kernels, nor the husk.

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

5 While he is separated by his vow, the
* rasor shal not come vpon his head, vntill the
daies be out, in the which he separateth himselfe
vnto the Lord, he shall be holy, and shall
let the lockes of the haire of his head grow.

Iudg. 13.5. 1. Sam. 1.11.

6 During the time that hee separateth
himselfe vnto the Lord, hee shall come at no
b dead body.

b As at burials, or mournings.

7 Hee shall not make himselfe vncleane
at the death of his father, or mother, brother,
or sister: for the consecration of his God is
vpon c his head.
8 All the dayes of his separation he shall
be holy to the Lord.

c In that he suffered his haire to grow, he signified that hee was consecrate to God.

9 And if any die suddenly by him, or hee
beware, then the d head of his consecration
shall be defiled, and he shal shaue his head in
the day of his cleansing: in the seuenth day
he shall shaue it.

d Which long haire is a signe that he is dedicate to God.

10 And in the eight day he shal bring two
turtles, or two yong pigeons to the Priest,
at the doore of the Tabernacle of the Congregation.
11 Then the Priest shall prepare the one
for a sinne offering, and the other for a burnt
offering, and shall make an atonement for
him, because he sinned by the e dead: so shall
he hallow his head the same day,
12 And he shal f consecrate vnto the Lord
the dayes of his separation, and shall bring
a lambe of a yeere old for a trespasse offring,
and the first g dayes shall be void: for his consecration
was defiled.

e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that hee shall begin his vow anew.

Offering of the Nazarites

13 ¶ This then is the law of the Nazarite:
when the time of his consecration is
out, he shall come to the doore of the Tabernacle
of the Congregation.
14 And hee shall bring his offering vnto
the Lord, an hee lambe of a yeere olde without
blemish for a burnt offering, and a shee
lambe of a yeere olde without blemish for a
sinne offring, and a ramme without blemish
for peace offerings,
15 And a basket of vnleauened bread, of
* cakes of fine floure, mingled with oyle, and
wafers of vnleauened bread, anoynted with
oyle with their meat offering, & their drinke
offerings:

Leuit. 2.15.

16 The which the Priest shall bring before
the Lord, and make his sinne offring
and his burnt offering.
17 Hee shall prepare also the ramme for a
peace offring vnto the Lord, with the basket
of vnleauened bread, & the Priest shall make
his meate offering, and his drinke offering.
18 And * the Nazarite shall shaue the
head h of his consecration at the doore of the
Tabernacle of the Congregation, and shall
take the haire of the head of his consecration
and i put it in the fire, which is vnder the
peace offering.

Acts 21.24.
h In token that his vow is ended.
i For the haire which was consecrate to the Lord might not be cast into any prophane place.

19 Then the Priest shall take the sodden
shoulder of the ram, and an vnleauened cake
out of the basket, and a wafer vnleauened,
and put them vpon the hands of the Nazarite,
after he hath shauen his consecration.
20 And the Priest shall * shake them to
and fro before the Lord: this is an holy thing
for the Priest ‖ besides the shaken breast,
and besides the heaue shoulder: so afterward
the Nazarite may drinke wine.

Exod. 29.27.
‖Or, with the breast.

21 This is the law of the Nazarite, which
hee hath vowed, and of his offering vnto the
Lord for his consecration, k besides that that
hee is able to bring: according to the vowe
which he vowed, so shal he doe after the law
of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses,
saying,
23 Speake vnto Aaron & to his sonnes,
saying, Thus shall ye l blesse the children of
Israel, and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon
thee, and be mercifull vnto thee,
26 The Lord lift vp his countenance vpon
thee, and giue thee peace.
27 So they shall put my m Name vpon
the children of Israel, and I wil blesse them.

l That is, pray for them, Ecclu. 36.17.
m They shall pray in my Name for them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 and at the dedication of the Altar. 89 God speaketh to Moses from the Mercy-seate.

NOw when Moses had finished the setting
vp of the Tabernacle, and * anoynted it, and sanctified it, and al the ‖ instruments
thereof, and the altar with all the instruments
thereof, and had anoynted them
and sanctified them,

Exod. 40.18.
‖Or, vessels.

2 Then

|| Or, captaines.

2 Then the || princes of Israel, heads
ouer the houses of their fathers (they were
the Princes of the tribes, who were ouer
them that were numbred) offered,
3 And brought their offering before the
Lord, sixe [a] couered charets, and twelue ox-
en: one charet for two princes, and for euery
one an oxe, and they offered them before the
Tabernacle.

a Like horselitters to keepe the things that were caried in them, from wether.

4 And the Lord spake vnto Moses,
saying,
5 Take these of them, that they may be to
doe the [b] seruice of the Tabernacle of the
Congregation, and thou shalt giue them
vnto the Leuites, to euery man according
vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the
oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue
to the sonnes of Gershon, according vnto
their [c] office.

c For their vse to carie with.

8 And foure charets and eight oxen hee
gaue to the sonnes of Merari, according vn-
to their office, vnder the hand of Ithamar
the sonne of Aaron the Priest.
9 But to the sonnes of Kohath hee gaue
none, [d] because the charge of the Sanctua-
rie belonged to them, which they did beare
vpon their shoulders.

d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen, chap. 4.15.

10 ¶ The princes also offered in the [e] de-
dication for the altar in the day that it was
anointed: then the Princes offered their of-
fering before the altar.

e That is, when the first sacrifice was offred therevpon by Aaron, Leuit. 9.1.

11 And the Lord said vnto Moses, One
prince one day, and another prince another
day shall offer their offering, for the dedica-
tion of the altar.
12 ¶ So then on the first day did † Nah-
shon the sonne of Amminadab of the tribe of
Iudah offer his offering.

† The offering of Nahshon.

13 And his offring was a siluer charger of
an hundreth & thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel
of the Sanctuarie, both full of fine floure,
mingled with oyle for a *meat offering.

Leuit. 2.1.

14 An incense cup of gold of ten shekels
full of incense,
15 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,
16 An hee goate for a sinne offering,
17 And for peace offrings, two bullocks,
fiue rammes, fiue he goates, and fiue lambes
of a yeere old: this was the offering of Nah-
shon the sonne of Amminadab.
18 ¶ The second day † Nethaneel the
sonne of Zuar, prince of the tribe of Issachar
did offer:

† The offering of Nethaneel.

19 Who offered for his offering a siluer
charger of an hundreth and thirtie shekels
weight, a siluer bowle of seuentie shekels,
after the shekel of the Sanctuarie, both full
of fine floure, mingled with oyle, for a meate
offering,
20 An incense cup of gold of ten shekels, ful
of incense,
21 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
22 An hee goate for a sinne offering,
23 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere old: this was the offring of Netha-
neel the sonne of Zuar.
24 ¶ The third day † Eliab the son of He-
lon prince of the children of Zebulun offered.

† The offering of Eliab.

25 His offering was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
26 A golden incense cup of ten shekels, full
of incense,
27 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
28 An hee goate for a sinne offring,
29 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambs of a
yeere olde: this was the offering of Eliab
the sonne of Helon.
30 ¶ The fourth day † Elizur the sonne
of Shedeur prince of the children of Reuben
offered.

† The offering of Elizur.

31 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
32 A golden incense cup of ten shekels, ful
of incense,
33 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
34 An hee goate for a sinne offering,
35 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offering of Elizur
the sonne of Shedeur.
36 ¶ The fift day † Shelumiel the sonne
of Zurishaddai, prince of the children of Si-
meon offered.

† The offering of Shelumiel.

37 His offering was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
38 A golden incense cup of ten shekels, full
of incense,
39 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
40 An hee goate for a sinne offering,
41 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offring of Shelu-
miel the sonne of Zurishaddai.
42 ¶ The sixt day † Eliasaph the sonne of
Deuel, prince of the children of Gad offered.

† The offering of Eliasaph.

43 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure, min-
gled with oyle, for a meate offering,
44 A golden incense cup of ten shekels, full
of incense,
45 A yong bullocke, a ramme, a lambe of
a yeere olde, for a burnt offering,
46 An hee goate for a sinne offering,
47 And for peace offrings, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offering of Elia-
saph the sonne of Deuel.
48 ¶ The seuenth day † Elishama the
sonne of Ammiud prince of the children of
Ephraim offered.

† The offering of Elishama.

49 His offring was a siluer charger of an
hundreth

hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel
of the Sanctuarie, both full of fine floure,
mingled with oyle for a meate offering,
50 An incense cup of gold of ten shekels
full of incense,
51 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,
52 An hee goate for a sinne offering,
53 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes
of a yeere olde: this was the offering of Eli-
shama the sonne of Ammiud.
† The offering of Gamliel.
54 ¶ The eight day offered † Gamliel
the sonne of Pedazur, prince of the children
of Manasseh.
55 His offering was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure, min-
gled with oyle, for a meate offering,
56 A golden incense cup of ten shekels, full
of incense,
57 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
58 An hee goate for a sinne offering,
59 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere old: this was the offring of Gamliel
the sonne of Pedazur.
† The offering of Abidan.
60 ¶ The ninth day † Abidan the sonne
of Gideoni prince of the children of Benia-
min offered.
61 His offering was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
62 A golden incense cup of ten shekels, full
of incense,
63 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambs of a
yeere olde: this was the offering of Abidan
the sonne of Gideoni.
† The offering of Ahiezer.
69 ¶ The tenth day † Ahiezer the sonne
of Ammishaddai prince of the children of Dan
offered.
67 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
68 A golden incense cup of ten shekels, ful
of incense,
69 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
70 An hee goate for a sinne offering,
71 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offering of Ahie-
zer the sonne of Ammishaddai.
† The offering of Pagiel, or Phegiel.
72 ¶ The eleuenth day † Pagiel the sonne
of Ocran, prince of the children of Asher
offered.
73 His offering was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure min-
gled with oyle, for a meate offering,
74 A golden incense cup of ten shekels, full
of incense,
75 A yong bullocke, a ramme, a lambe of
a yeere olde for a burnt offering,
76 An hee goate for a sinne offering,
77 And for a peace offring, two bullocks,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offring of Pagiel
the sonne of Ocran.
78 ¶ The twelft day † Ahira the sonne of
Enan, prince of the children of Naphtali
offered.
† The offering of Ahira.
79 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuarie, both full of fine floure, min-
gled with oyle, for a meate offering,
80 A golden incense cup of ten shekels, full
of incense,
81 A yong bullocke, a ramme, a lambe of
a yeere olde, for a burnt offering,
82 An hee goate for a sinne offering,
83 And for peace offrings: two bullockes,
fiue rammes, fiue hee goates, fiue lambes of
a yeere olde: this was the offering of Ahira
the sonne of Enan.
84 This was the f dedication of the Al-
tar by the princes of Israel, when it was an-
oynted: twelue chargers of siluer, twelue sil-
uer bowles, twelue incense cups of gold,
85 Euery charger conteining an hundreth
and thirtie shekels of siluer, and euery bowle
seuentie: all the siluer vessels contained two
thousand, and foure hundreth shekels, after
the shekel of the Sanctuarie.
86 Twelue incense cups of gold ful of in-
cense, containing ten shekels euery cup, after
the shekel of the Sanctuarie: all the golde of
the incense cups was an hundreth and twen-
tie shekels.
87 All the bullocks for the burnt offering
were twelue bullockes, the rammes twelue,
the lambes of a yeere olde twelue, with their
meate offerings, and twelue hee goates for a
sinne offering.
88 And all the bullockes for the peace of-
ferings were foure and twentie bullockes,
the rammes sixtie, the hee goates sixtie, the
lambes of a yeere olde sixtie: this was the
dedication of the Altar, after that it was
g anoynted.
89 And when Moses went into the h Ta-
bernacle of the Congregation, to speake
with God, he heard the voice of one speaking
vnto him from the i Merciseate, that was
vpon the Arke of the Testimonie betweene
the two Cherubims, and he spake to him.

f This was the offering of the princes, when Aaron did dedicate the Altar.
g By Aaron.
h That is, the Sanctuarie.
i According as he had promised, Exod. 25.22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dimissed.

AND the Lord spake vnto Moses, say-
ing,
2 Speake vnto Aaron, and say vnto
him, When thou lightest the lampes, the
seuen lampes shall giue light toward the

a To that part, which is ouer against the Candlesticke, Exod. 25.37.

a forefront of the Candlesticke.
3 And Aaron did so, lighting the lampes
thereof towarde the forefront of the Can-
dlesticke, as the Lord had commaunded
Moses.
4 And this was the worke of the Can-
dlesticke, euen of golde beaten out with the
hammer, both the shaft, and the flowres
thereof, * was beaten out with the hammer:
b according to the patterne, which the Lord
had shewed Moses, so made he the Candle-
sticke.

Exod. 25.18.
b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses,
saying,
6 Take the Leuites from among the
children of Israel, and purifie them.
7 And thus shalt thou doe vnto them,
when thou purifiest them, Sprinkle c water
of purification vpon them, and let them
shaue all their flesh, and wash their clothes:
so they shall be cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a young bullocke
with his meate offering of fine floure, min-
gled with oyle, and an other young bullocke
shalt thou take for a sinne offering.
9 Then thou shalt bring the Leuites be-
fore the Tabernacle of the Congregation,
and assemble d all the Congregation of the
children of Israel.
10 Thou shalt bring the Leuites also be-
fore the Lord, and the e children of Israel
shall put their hands vpon the Leuites.
11 And Aaron shall offer the Leuites be-
fore the Lord, as a shake offering of the chil-
dren of Israel, that they may execute the ser-
uice of the Lord.

d That thou mayest doe this in presence of them all.
e Meaning, certaine of them in the name of the whole.

12 And the Leuites shall put their hands
vpon the heads of the bullocks, & make thou
the one a sinne offring, and the other a burnt
offering vnto the Lord, that thou mayest
make an atonement for the Leuites.
13 And thou shalt set the Leuites before
Aaron and before his sonnes, and offer them
as a shake offering to the Lord.
14 Thus shalt thou separate the Leuites
from among the children of Israel, and the
Leuites shall be * mine.

Chap. 3.45.

15 And afterward shall the Leuites goe
in, to serue in the Tabernacle of the Con-
gregation, and thou shalt purifie them, and
offer them, as a shake offering.
16 For they are freely giuen * vnto mee
from among the children of Israel, for f such
as open any wombe: for all the first borne of
the children of Israel haue I taken them
vnto me.

Chap. 3.9.
f That is, they that are the first borne.

17 * For all the first borne of the children
of Israel are mine, both of man and of beast:
since the day that I smote euery first borne
in the land of Egypt, I sanctified them for
my selfe.

Exod. 13.2. luke 2.23.

18 And I haue taken the Leuites for all
the first borne of the children of Israel,
19 And haue giuen the Leuites as a gift
vnto Aaron, and to his sonnes from among
the children of Israel, to do the seruice of the
g children of Israel in the Tabernacle of the
Congregation, and to make an atonement
for the children of Israel, that there bee no
plague among the children of Israel, when
the children of Israel come neere vnto
h the Sanctuarie.

g Which seruice the Israelites should else doe.
h Because the Leuites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron and all
the Congregation of the children of Israel
did with the Leuites, according vnto al that
the Lord had commaunded Moses concer-
ning the Leuites: so did the children of Is-
rael vnto them.
21 So the Leuites were purified, and
washed their clothes, and Aaron offered
them as a shake offring before the Lord, and
Aaron made an atonement for them to pu-
rifie them.
22 And after that, went the Leuites in
to doe their seruice in the Tabernacle of the
Congregation, i before Aaron and before
his sonnes: as the Lord had commaunded
Moses concerning the Leuites, so they did
vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses,
saying,
24 This also belongeth to the Leuites:
from fiue and twentie yeere olde & vpward,
they shall goe in, to execute their office in the
seruice of the Tabernacle of the Congrega-
tion.
25 And after the age of fiftie yeere, they
shall cease from executing the k office, and
shall serue no more:
26 But they shall minister l with their
brethren in the Tabernacle of the Congre-
gation, to keepe things committed to their
charge, but they shall doe no seruice: thus
shalt thou doe vnto the Leuites touching
their charges.

k Such office as was painefull, as to beare burdens and such like.
l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the
wildernes of Sinai, in the first moneth
of the second yeere, after they were come out
of the land of Egypt, saying,
2 The children of Israel shall also cele-
brate the * Passeouer at the time appointed
thereunto.
3 In the fourteenth day of this moneth
at * euen, yee shall keepe it in his due season:
according to a all the ordinances of it, and
according to all the ceremonies thereof, shal
yee keepe it.

Exod. 12.1. leuit. 23.5. chap. 28 16. deut. 16.2.
Exod. 12.6. deut. 16.6.
a Euen in all points, as the Lord hath instituted it.

4 Then Moses spake vnto the children
of Israel, to celebrate the Passeouer.
5 And they kept the Passeouer in the
fourteenth day of the first moneth at euen,
in the wildernesse of Sinai: according to al
that the Lord had commanded Moses, so did
the children of Israel.
6 ¶ And certaine men were defiled b by
a dead man, that they might not keepe the
Passeouer the same day: and they came be-
fore Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men sayd vnto him, Wee
are defiled by a dead man: wherefore are we
kept backe that we may not c offer an offring
vnto the Lord in the time thereunto appoin-
ted among the children of Israel?
8 Then Moses said vnto them, Stand
still, and I will heare what the Lord will
command concerning you.
9 ¶ And y Lord spake vnto Moses, saying,

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

10 Speake

10 Speake vnto the children of Israel, and say, If any man among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, [d]he shall keepe the Passeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the [e]second moneth at euen they shall keepe it: with vnleauened bread and sower herbes shall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

12 They shall leaue none of it vntill the morning, *nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

Exod. 12.46. iohn 19.36.

13 But the man that is cleane and is not in a [f]iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

f When the Passeouer is celebrated.

‖Or, punishment of his sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: *ye shal haue one law both for the stranger, and for him that was borne in the same land.

Exod. 12.49.

15 ¶ *And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the [g]appearance of fire vntill morning.

Exod. 40.34.

g Like a pillar: read Exo. 13.21.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡commandement of the [h]Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, *they ‡lay still.

‡Ebr. mouth.

h Who taught them what to do by the cloud.

1. Cor. 10.1.

‡Ebr. camped.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the [i]watch of the Lorde, and iourneyed not.

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

20 So when the cloud abode ‡a few daies vpon the Tabernacle, they abode in their tents according to the commaundement of the Lord: for they iourneyed at the commandement of the Lord.

‡Ebr. dayes of number.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel *abode still, and iourneyed not: but when it was taken vp, they iourneyed.

Exod. 40.36,37. reade verse 18.

23 At the commaundement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commaundement of the Lord by the [k]hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbered. 30 Hobab refuseth to goe with Moses his sonne in law.

The use of the Silver Trumpets

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an [a]whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blowe an alarme, then the campe of them that pitch on the [b]East part, shall goe forward.

b That is, the hoste of Iudah, and they that are vnder his ensigne.

6 If ye blow an alarme the second time, then the host of them that lie on the [c]South side shall march: for they shall blowe an alarme when they remooue.

c Meaning, the hoste of Reuben.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall [d]blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

9 And when yee goe to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall bee remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e]gladnesse, and in your feast dayes, and in the beginning of your moneths, yee shall also blowe the trumpets ‖ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioice that God hath remoued any plague.

‖Or, when ye offer burnt offrings.

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimony.

12 And the children of Israel departed on their ‖iourneys out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

‖Or, in keeping this order in their iourneys.

13 So they [f]first tooke their iourney at the commandement of the Lord, by the hand of Moses.

f From Sinai to Paran, Cha. 33.1

14 ¶ *In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and *Nahshon the sonne of Amminadab was ouer his band.

Chap. 2.3.

Chap. 1.7.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g]the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

the Israelites depart from Sinai

19 And ouer the band of the tribe of the
children of Simeon was Shelumiel the ſon
of Zuriſhaddai.
20 And ouer the band of the tribe of the
children of Gad was Eliaſaph the ſonne of
Deuel.
21 The Kohathites alſo went forward
and [h] bare the * Sanctuary, and the [i] for-
mer did ſet vp the Tabernacle againſt they
came.

h Vpon their ſhoulders, Chap.4.4.
i The Merarites and Gerſhonites.

22 ¶ Then the ſtanderd of the hoſte of
the children of Ephraim went forward ac-
cording to their armies, and ouer his band
was Eliſhama the ſonne of Ammiud.
23 And ouer the band of the tribe of the
ſonnes of Manaſſeh was Gamliel the ſonne
of Pedazur.
24 And ouer the band of the tribe of the
ſonnes of Beniamin was Abidan the ſonne
of Gideoni.
25 ¶ Laſt, the ſtanderd of the hoſte of the
children of Dan marched, [k] gathering all the
hoſtes according to their armies: and ouer
his band was Ahiezer the ſonne of Ammi-
ſhaddai.

k Leauing none behind, nor any of the former that fainted in the way.

26 And ouer the band of the tribe of the
children of Aſher was Pagiel the ſonne of
Ocran.
27 And ouer the band of the tribe of the
children of Naphtali was Ahira the ſonne of
Enan.
28 [l] Theſe were the remoouings of the
children of Iſrael according to their armies,
when they marched.

l This was the order of their hoſt when they remooued.

29 ¶ After, Moſes ſaid vnto [m] Hobab
the ſonne of Reuel the Midianite, the father
in lawe of Moſes, We goe into the place, of
which the Lord ſayd, I will giue it you:
Come thou with vs, and wee will doe thee
good: for the Lord hath promiſed good vnto
Iſrael.
30 And he anſwered him, I will not goe:
but I will depart to mine owne countrey,
and to my kinred.
31 Then hee ſaide, I pray thee, leaue vs
not: for thou knoweſt our camping places
in the wilderneſſe: therefore thou mayeſt be
our ‡ guide.
32 And if thou goe with vs, what good-
neſſe the Lord ſhall ſhew vnto vs, the ſame
will we ſhew vnto thee.

m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi ſaith, that Reuel was Iethros father: ſo Hobab was Moſes father in law, looke Exod. 2.18. and 3.1. and 4.18. and 18. 1. and iudg. 4.11.
‡ Ebr. eyes vnto vs.

33 ¶ So they departed from the [n] mount
of the Lord, three dayes iourney, and the
Arke of the couenant of the Lord went be-
fore them in the three daies iourney, to ſearch
out a reſting place for them.
34 And the cloude of the Lord was vpon
them by day, when they went out of the campe.
35 And when the Arke went forward,
Moſes ſaid, * [o] Riſe vp, Lord, and let thine
enemies be ſcattered, and let them that hate
thee, flee before thee.
36 And when it reſted, he ſaid, Returne,
O Lord, to the ‡ many thouſands of Iſrael.

n Mount Sinai, or Horeb.
Pſal.68.1,2.
o Declare thy might & power.
‡ Ebr. to the tenne thouſand thouſands.

13 Febru 1 Leſſon Morn

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They lothe Manna. 11 The weake faith of Moſes. 16 The Lord diuideth the burden of Moſes to ſeuenty of the Ancients. 31 The Lord ſendeth Quailes. 33 Their luſt is puniſhed.

Mond Cap Even 16 to 30

When the people became ‡ murmurers,
‡ it diſpleaſed the Lord: and the Lord
heard it, therefore his wrath was kindled,
and the fire of the Lord burnt among them,
and * conſumed the vtmoſt part of the hoſt.
2 Then the people cried vnto Moſes:
and when Moſes prayed vnto the Lord, the
fire was quenched.
3 And he called the name of that place
‖ Taberah, becauſe the fire of the Lord burnt
among them.

‡ Ebr. as it were complainers
‡ Ebr. it was euill in the eares of the Lord.
Pſal 78.21.
‖ Or, burning.

4 ¶ And a number of [a] people that was
among them, fell a luſting, and [b] turned
away, and the children of Iſrael alſo
wept, and ſayd, Who ſhall giue vs fleſh to
eate?
5 We remember the fiſh which wee did
eate in Egypt for [c] nought, the cucumbers,
and the pepons, and the leekes, and the oni-
ons, and the garleeke.
6 But now our ſoule is [d] dried away, we
can ſee nothing but this MAN.
7 (The MAN alſo was as * Coriander
ſeed, and his colour like the colour of [e] Bde-
lium.
8 The people went about and gathered
it, and ground it in milles, or beat it in mor-
ters, and baked it in a cauldron, and made
cakes of it, and the taſte of it was like vnto
the taſte of freſh oyle.
9 And when the deaw fell downe vpon
the hoſte in the night, the MAN fel with it.)

a Which were of thoſe ſtrangers that came out of Egypt with them Exod.12.38.
b From God.
c For a ſmall price, or good cheape.
d For the greedy luſt of fleſh.
Exod.16.31. wiſd.16.20. pſal 78.24. iohn 6.31.
e Which is a white pearle or precious ſtone.

10 ¶ Then Moſes heard the people weep
throughout their families, euery man in the
doore of his tent: and the wrath of the Lord
was grieuouſly kindled: alſo Moſes was
grieued.
11 And Moſes ſaid vnto the Lord, Wher-
fore haſt thou ‖ vexed thy ſeruant? and why
haue I not found [f] fauour in thy ſight, ſeeing
thou haſt put the charge of all this people
vpon me?
12 Haue I [g] conceiued all this people? or
haue I begotten them, that thou ſhouldeſt
ſay vnto me, Carie them in thy boſome (as a
nurſe beareth the ſucking childe) vnto the
[h] land, for the which thou ſwareſt vnto their
fathers?
13 Where ſhould I haue fleſh to giue vn-
to all this people? For they weepe vnto me,
ſaying, Giue vs fleſh, that we may eate.
14 I am not able to beare all this people
alone: for it is too heauy for me.

‖ Or, euill intreated.
f Or, wherein haue I diſpleaſed thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promiſed by an oth to our fathers.

15 Therefore if thou deale thus with me,
I pray thee, if I haue found fauour in thy
[i] ſight, kill mee, that I behold not my mi-
ſerie.
16 ¶ Then the Lord ſayd vnto Moſes,
Gather vnto me ſeuenty men of the Elders
of Iſrael, whom thou knoweſt, that they are
the Elders of the people, and gouernours o-
uer them, and bring them vnto the Taber-
nacle of the Congregation, & let them ſtand
there with thee.
17 And I will come downe, and talke
with thee there, [k] and take of the Spirite,
which is vpon thee, and put vpon them,
and they ſhall beare the burden of the peo-
ple with thee: ſo thou ſhalt not beare it a-
lone.
18 Furthermore thou ſhalt ſay vnto the

i I had rather die then to ſee my griefe and miſery thus dayly increaſe by their rebellion.
k I wil diſtribute my ſpirit among them, as I haue done to thee.

people,

people, l Be sanctified against to morow, and
yee shall eate flesh: for you haue wept in the
eares of the Lord, saying, Who shall giue vs
flesh to eate? for we were better in Egypt:
therefore the Lord will giue you flesh, and
ye shall eat.
19 Ye shal not eat one day, nor two dayes,
nor fiue dayes, neither ten dayes, nor twenty
dayes,
20 But a whole moneth, vntill it come
out at your nostrels, and be lothsome vnto
you, because yee haue m contemned the Lord,
which is n among you, and haue wept before
him, saying, Why came we hither out of E-
gypt?
21 And Moses said, Sixe hundreth thou-
sand footmen are there of the people, o a-
mong whom I am: and thou sayest, I will
giue them flesh, that they may eate a moneth
long.
22 Shall the sheep & the beeues be slaine
for them, to finde them? either shall all the
fish of the sea be gathered together for them
to suffice them?
23 And the Lord sayd vnto Moses, Is
* the Lords hand shortened? thou shalt see
now whether my word shall come to passe
vnto thee or no.
24 ¶ So Moses went out, and told the
people the words of the Lord, and gathered
seuenty men of the Elders of the people, and
set them round about the Tabernacle.
25 Then the Lord came down in a cloud,
and spake vnto him, and || tooke of the Spi-
rit that was vpon him, and put it vpon the
seuenty Ancient men: and when the Spirit
rested vpon them, then they prophesied, and
did not p cease.
26 But there remained two of the men
in the hoste: the name of the one was Eldad,
and the name of the other Medad, and the
Spirit rested vpon them, (for they were of
them that were written, and went not out
vnto the Tabernacle) and they prophesied
in the hoste.
27 Then there ran a yong man, and told
Moses, and said, Eldad and Medad do pro-
phesie in the hoste.
28 And Joshua the sonne of Nun the ser-
uant of Moses, one of his q young men, an-
swered, and sayd, My lord Moses, r forbid
them.
29 But Moses sayd vnto him, Enuiest
thou for my sake? yea, would God that all the
Lords people were Prophets, and that the
Lord would put his Spirit vpon them.
30 And Moses returned into the host, he
and the Elders of Israel.
31 Then there went forth a winde from
the Lord, and * brought quailes from the
Sea, and let them fall vpon the campe, a
dayes iourney on this side, and a dayes iour-
ney on the other side, round about the hoste,
and they were about two cubites aboue the
earth.
32 Then the people arose, all that day,
and all the night, and all the next day, and
gathered the quailes: he that gathered the
least, gathered ten f Homers full, and they
spred them abroad for their vse round about
the hoste.

l Prepare your selues that ye be not vncleane.
m Or, cast him off, because ye refused Manna which hee appointed as most meet for you.
n Who leadeth and gouerneth you.
o Of whom I haue the charge.
*Isa.59.2. and 59.1.
|| Or, separated, as verse 17.
p From that day the spirit of prophecie did not faile them.
q Or, a yong man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mar.9.38. luke 9.49.
*Exod.16.13. Psal.78.26,27.
f Of Homer, reade Leuit.27.16. also it signifieth an heape, as Exod.8.14. iudg.15.16.

33 While the flesh was yet betweene their
teeth, before it was chewed, euen the wrath
of the Lord was kindled against the people,
and the Lord * smote the people with an ex-
ceeding great plague.
34 So the name of the place was called
|| Kibroth-hattaauah: for there they buried
the people that fell a lusting.
35 From Kibroth-hattaauah the people
tooke their iourney to Hazeroth, and abode
at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses.
10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron || spake
against Moses, because of the woman of
Ethiopia whom he had married (for he had
married a a woman of Ethiopia)
2 And they sayd, What? hath the Lord
spoken but onely by Moses? hath he not spo-
ken also by vs? and the Lord heard this.
3 (But Moses was a very * b meeke man,
aboue all the men that were vpon the earth)
4 And by & by the Lord sayd vnto Mo-
ses, and vnto Aaron, & vnto Miriam, Come
out yee three vnto the Tabernacle of the
Congregation: and they three came forth.
5 Then the Lord came downe in the pil-
lar of the cloud, and stood in the doore of the
Tabernacle, and called Aaron and Miri-
am, and they both came forth.
6 And he sayd, Heare now my words,
If there be a Prophet of the Lord among
you, I will be knowen to him by a vision,
and will speake vnto him by dreame.
7 My seruant Moses is not so, who is
faithfull in d all mine house.
8 Vnto him will I speake * mouth to
mouth, & by vision, and not in darke words,
but hee e shall see the similitude of the Lord.
Wherefore then were ye not afraid to speake
against my seruant, euen against Moses?
9 Thus the Lord was very angry with
them, and departed.
10 Also the cloud departed from the f Ta-
bernacle: and behold, Miriam was leprous
like snow: & Aaron looked vpon Miriam,
and behold, she was leprous.
11 Then Aaron sayd vnto Moses, Alas,
my lorde, I beseech thee, lay not the sinne
vpon vs, which wee haue foolishly commit-
ted, and wherein we haue sinned.
12 Let her not, I pray thee, be as one
g dead, of whom the flesh is halfe consumed,
when he commeth out of his mothers wombe.
13 Then Moses cryed vnto the Lord, say-
ing, O God, I beseech thee, heale her now.
14 ¶ And the Lord sayd vnto Moses, If
her father had h spit in her face, should she
not haue bene ashamed seuen dayes? let her
be * shut out of the hoste seuen dayes, and af-
ter, she shalbe receiued.
15 So Miriam was shut out of the hoste
seuen dayes, and the people returned not, till
Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruite of the land.

Miriams & Aarons Sedition
*Psal.78.31.
|| Or, graues of lust.
13 Februar 1 Lesson Evening
|| Or, murmured.
a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.
*Ecclus.45.4.
b And so bare with their grudgings, although he knew them.
c These were the two ordinary meanes.
d In all Israel which was his Church.
*Exod.33.11.
e So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.
f From the doore of the Tabernacle.
g As a child that commeth out of his mothers belly dead, hauing as it were but the skin.
h In his displeasure.
*Leuit.13.46.
14 Febru 1 Lesson Morn

31 *Caleb comforteth the people against the discouraging of their spies.*

Then afterward the people remoued from
Hazeroth, and pitched in the wildernesse
of [a] Paran.

a That is, in Rithma, which was in Paran, Chap. 33.18.

2 ¶ And the Lord spake vnto Moses,
saying,
3 [b] Send thou men out to search the land
of Canaan which I giue vnto the children of
Israel: of euery tribe of their fathers shall ye
send a man, such as are al rulers among them.

b After the people had required it of Moses, as it is in Deut. 1.22. then the Lord spake to Moses so to doe.

4 Then Moses sent them out of the wildernesse
of Paran at the commandement of
the Lord: all those men were ‖ heads of the
children of Israel.

‖ *Or, rulers.*

5 Also their names are these: of the tribe
of Reuben, Shammua the sonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the
sonne of Hori:
7 Of the tribe of Judah, Caleb the sonne
of Jephunneh:
8 Of the tribe of Issachar, Igal the sonne
of Joseph:
9 Of the tribe of Ephraim, ‖ Oshea the
sonne of Nun:

‖ *Or, Joshua.*

10 Of the tribe of Beniamin, Palti the
sonne of Raphu:
11 Of the tribe of Zebulun, Gaddiel the
sonne of Sodi:
12 Of the tribe of Joseph, to wit, of the
tribe of Manasseh, Gaddi the sonne of Susi:
13 Of the tribe of Dan, Ammiel the sonne
of Gemalli:
14 Of the tribe of Asher, Sethur the
sonne of Michael:
15 Of the tribe of Naphtali, Nahbi the
sonne of Vophsi:
16 Of the tribe of Gad, Geuel the sonne
of Machi.
17 These are the names of the [c] men,
which Moses sent to spie out the lande: and
Moses called the name of Oshea the sonne
of Nun, Jehoshua.

c Which in number were twelue, according to the twelue tribes.

18 So Moses sent them to spie out the
land of Canaan, and sayd vnto them, Go vp
this way toward the South, and go vp into
the ‖ mountaines,

‖ *Or, high countrey.*

19 And consider the land what it is, and
the people that dwell therein, whether they
be strong or weake, either few or many,
20 Also what the land is that they dwell
in, whether it be [d] good or bad: and what cities
they be that they dwell in, whether they
dwell in tents, or in walled townes:

d Plentifull or barren.

21 Also what the land is: whether it be
fat or leane, whether there be trees therein,
or not. And be of good courage, and bring of
the fruit of the land (for then was the time of
the first ripe grapes.)
22 ¶ So they went vp, and searched out
the lande, from the wildernesse of [e] Zin vnto
Rehob, to goe to Hamath,

e Which was in the wildernesse of Paran.

23 And they ascended toward the South,
& came vnto Hebron, where were Ahiman,
Sheshai, and Talmai, the sonnes of [f] Anak.
And [g] Hebron was built seuen yeere before
Zoan in Egypt.

f Which were a kinde of gyants.
g Declaring the antiquitie thereof: also Abrahā, Sara, Izhak, and Iaakob were buried there.

24 * Then they came to the riuer of Eshcol:
and cut downe thence a branch with
one cluster of grapes: and they bare it vpon
a barre betweene two, and brought of the
pomegranates and of the figs.

Deut. 1.24.

25 That place was called the ‖ riuer Eshcol,
because of the cluster of grapes, which
the children of Israel cut downe thence.

‖ *Or, the valley of Eshcol, that is, of grapes.*

26 Then after fortie dayes, they turned
againe from searching of the land.
27 And they went & came to Moses and
to Aaron, and vnto all the Congregation of
the children of Israel, in the wildernesse of
[h] Paran, to Kadesh, and brought to them,
and to all the Congregation tidings, and
shewed them the fruit of the land.

h Called also Kadesh-Barnea.

28 And they told [i] him, & said, We came
vnto the land whither thou hast sent vs, and
surely it floweth with * milke and hony: and
here is of the fruit of it.

i That is, Moses.

Exod. 33.3.

29 Neuerthelesse, the people bee strong
that dwell in the land, and the cities are walled
and exceeding great: and moreouer we
saw the [k] sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11.21, 22.

30 The Amalekites dwell in the South
countrey, and the Hittites, & the Jebusites,
and the Amorites dwell in the mountaines,
and the Canaanites dwell by the Sea, and
by the coast of Jorden.
31 Then Caleb stilled the people ‖ before
Moses, and sayd, Let vs goe vp at once, and
possesse it: for vndoubtedly wee shall ouercome
it.

‖ *Or, murmuring against Moses.*

32 But the men that went vp with him,
sayd, Wee be not able to goe vp against the
people: for they are stronger then we.
33 So they brought vp an euill report of
the land which they had searched for the children
of Israel, saying, The land which we
haue gone thorow to search it out, is a land
that [l] eateth vp the inhabitants thereof: for
all the people that we saw in it, are men of
great stature.

l The gyants were so cruell that they spoyled and killed one another, & those that came to them.

34 For there we saw giants, the sonnes of
Anak, which come of the giants, so that we
seemed in our sight like grashoppers: and so
we were in their sight.

CHAP. XIIII.

14 Febru
1 Lesson
Evenin

2 *The people murmure against Moses.* 10 *They would haue stoned Caleb and Joshua.* 13 *Moses pacifieth God by his prayer.* 45 *The people that would enter into the lande contrary to Gods will, are slaine.*

Then all the Congregation lifted vp their
voyce, and cryed: and [a] the people wept
that night.

a Such as were afraid at the report of the ten spies.

2 And all the children of Israel murmured
against Moses & Aaron: and the whole
assembly sayd vnto them, Would God wee
had died in the land of Egypt, or in this wildernesse:
would God we were dead.
3 Wherefore now hath the Lord brought
vs into this land to fall vpon the sword? our
wiues, & our children shall be [b] a praye: were
it not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And they sayd one to another, Let vs
make a captaine and returne into Egypt.
5 Then Moses and Aaron [c] fel on their
faces before all the assembly of the Congregation
of the children of Israel.

c Lamenting the people, and praying for them.

6 * And Joshua the sonne of Nun, & Caleb
the sonne of Jephunneh, two of them that
searched the land, [d] rent their clothes,

Ecclus. 46.9. 1 mac. 2.56.

d For sorow, hearing their blasphemie.

7 And spake vnto all the assembly of the
children of Israel, saying, The land which

we

we walked thorow to search it, is a very
good land.
8 If the Lord loue vs, he will bring vs
into this land, & giue it vs, which is a lande
that floweth with milke and hony.
9 But rebell not yee against the Lord,
neither feare ye the people of the lande: for
they are but *bread for vs: their shield is de-
parted from them, and the Lord is with vs,
feare them not.
10 And all the multitude sayd, [f] Stone
them with stones: but the glory of the Lord
appeared in the Tabernacle of the Congre-
gation, before all the children of Israel.
11 And the Lord sayd vnto Moses, How
long will this people prouoke me, and how
long will it be, yer they beleeue me, for all
the signes which I haue shewed among
them?
12 I will smite them with the pestilence,
and destroy them, and will make thee a grea-
ter nation and mightier then they.
13 But Moses sayd vnto ẏ Lord, *When
the Egyptiās shal heare it, (for thou brough-
test this people by thy power, from among
them)
14 Then they shal say to the inhabitants
of the land, (for they haue heard that thou,
Lord, art among this people, and that thou,
Lord, art seene ‡ face to face, and that thy
cloude standeth ouer them, and that thou
*goest before them by day time in a pillar of
a cloud, and in a pillar of fire by night)
15 That thou wilt kil this people as one
man: so the heathen which haue heard the
fame of thee, shall thus say,
16 Because the Lord was not *able to
bring this people into the lande, which hee
sware vnto them, therefore hath hee slaine
them in the wildernesse.
17 And now, I beseech thee, let the pow-
er of my Lord be great, according as thou
hast spoken, saying,
18 The Lord is *slowe to anger and of
great mercie, and *forgiuing iniquitie, and
sinne, but not making the wicked innocent,
and *visiting the wickednesse of the fathers
vpon the children, in the third and fourth
generation.
19 Be mercifull, I beseech thee, vnto the
iniquitie of this people, according to thy
great mercie, and as thou hast forgiuen this
people from Egypt, euen vntill now.
20 And the Lord sayd, I haue forgiuen
[h] it, according to thy request.
21 Notwithstanding, as I liue, all the
earth shall bee filled with the glory of the
Lord:
22 For all those men which haue seene
my glory, and my miracles which I did in
Egypt, and in the wildernesse, and haue
tempted mee these [i] ten times, and haue not
obeyed my voyce,
23 Certainely they shall not see the land,
whereof I sware vnto their fathers: neither
shall any that prouoke me, see it.
24 But my seruant *Caleb, because hee
had another [k] spirit, and hath followed mee
stil, euen him wil I bring into the land whi-
ther he went, and his seed shall inherit it.
25 Now the Amalekites and the Canaa-
nites [l] remaine in the valley: wherefore turne
backe to morow, and get you into the [m] wil-
dernesse, by the way of the red Sea.
26 ¶ After, the Lord spake vnto Moses
and to Aaron, saying,
27 *Howe long shall I suffer this wicked
multitude to murmure against me? I haue
heard the murmurings of the children of Is-
rael, which they murmure against me.
28 Tell them, As *I liue, (saith the Lord)
I will surely do vnto you, euen as yee haue
spoken in mine eares.
29 Your carkeises shall fall in this wil-
dernesse, and all you that were *counted
through all your numbers, from twenty
yeere old and aboue, which haue murmured
against me,
30 Ye shall not doubtlesse come into the
land, for the which I *lifted vp mine hand,
to make you dwell therein, saue Caleb the
sonne of Iephunneh, and Ioshua the sonne
of Nun.
31 But your children, (which yee sayde
should be a pray) them will I bring in, and
they shall know the lande which ye haue re-
fused:
32 But euen your carkeises shall fall in
this wildernesse.
33 And your children shall [n] wander in
the wildernesse fourty yeres, and shall beare
your [o] whoredomes, vntill your carkeises be
wasted in the wildernesse.
34 After the number of the dayes in the
which ye searched out the land, euen fourtie
dayes, *euery day for a yeere, shall ye beare
your iniquitie, for *fourtie yeeres, and yee
[p] shall feele my breach of promise.
35 I the Lord haue sayde, Certainely I
will do so to all this wicked company, that
are gathered together against me: for in this
wildernesse they shal be consumed, and there
they shall die.
36 And the men which Moses had sent
to search the lande (which, when they came
againe, made all the people to murmure a-
gainst him, and brought vp a slander vpon
the land)
37 Euen those men that did bring vp that
vile slander vpon the lande, *shall die by a
plague before the Lord.
38 But Ioshua the sonne of Nun, and
Caleb the sonne of Iephunneh, of those men
that went to search the land, shall liue.
39 ¶ Then Moses told these sayings vn-
to all the children of Israel, and the people
sorowed greatly,
40 *And they arose vp early in the mor-
ning, and gate them vp into the top of the
mountaine, saying, Loe, we be ready to goe
vp to the place which the Lord hath promi-
sed: for we haue [q] sinned.
41 But Moses sayd, Wherefore trans-
gresse yee thus the commaundement of the
Lord? it will not so come well to passe.
42 Goe not vp (for the Lorde is not a-
mong you) lest yee bee ouerthrowen before
your enemies.
43 For the Amalekites and the Canaa-
nites are there before you, and ye shall fall
by the swourde: for in as much as yee are
turned away from the Lorde, the Lorde
also

e We shal easily ouercome them.

f This is the condition of the that would perswade in Gods cause, to be persecuted of the multitude.

*Exod.*32.12.

‡*Ebr.* eye to eye.

*Exod.*13.21.

g So that none shall escape.

*Deut.*9.28.

*Exod.*34.6. *psal.*103.8. *Psal.*103.3. *Exod.*20.5. and 34.7.

h In that he destroied not them vtterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

*Iosh.*14.6.

k A meeke and obedient spirit, and not rebellious.

l And lie in wait for you.

m For I wil not defend you.

*Psal.*106.26.

*Chap.*26.65. and 32.10.

*Deut.*1.35.

*Gen.*14.22.

n The word signifieth, to bee shepheards, or to wander like shepheards to and fro.

o Your infidelity and disobedience against God.

*Ezek.*4.6. *Psal.*95.10.

p Whether my promise be true or no.

*1.Cor.*10.10. *heb.*3.10,17. *iude* 5.

*Deut.*1.41.

q They confesse they sinned by rebelling against God, but consider not, they offending in going vp without Gods commandement.

also will not be with you.
44 Yet they presumed [r] obstinately to go
vp to the top of the mountaine: but the Arke
of the Couenant of the Lord, and Moses de-
parted not out of the campe.
45 Then the Amalekites & the Canaa-
nites, which dwelt in that mountaine, came
downe, and smote them, * and consumed them
vnto Hormah.

r They could not be stayed by any meanes.

Deut.1.44.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
el, and say vnto them, * When ye be come in-
to the [a] land of your habitations, which I
giue vnto you,
3 And will make an offring by fire vnto
the Lord, a burnt offring or a sacrifice * ‖ to
fulfill a vowe, or a free offering, or in your
feasts to make a * sweete sauour vnto the
Lord of the herde or of the flocke,
4 Then * let him that offereth his offe-
ring vnto the Lord, bring a meate offering
of a tenth deale of fine floure, mingled with
the fourth part of an [b] hin of oyle.
5 Also thou shalt prepare the fourth part
of an hin of wine to be powred on a lambe,
appointed for the burnt offering or any offe-
ring.
6 And for a ramme, thou shalt for a meat
offering, prepare two tenth deales of fine
floure, mingled with the third part of an
hin of oyle.
7 And for a [c] drinke offering, thou shalt
offer the third part of an hin of wine, for a
sweete sauour vnto the Lord.
8 And when thou preparest a bullocke
for a burnt offering, or for a sacrifice to fulfill
a vowe or a peace offering to the Lord,
9 Then let him offer with the bullocke
a meate offring of ‖ three tenth deales of fine
floure, mingled with halfe an hin of oyle.
10 And thou shalt bring for a drinke of-
fering halfe an hin of wine, for an offering
made by fire of a sweete sauour vnto the
Lord.
11 Thus shall it bee done for a bullocke,
or for a ramme, or for a lambe, or for a kid.
12 According to the number [d] that ye pre-
pare to offer, so shall ye doe to euery one ac-
cording to their number.
13 All that are borne of the countrey, shal
doe these things thus, to offer an offering
made by fire of sweete sauour vnto the Lord.
14 And if a stranger soiourne with you,
or whosoeuer be among you in your genera-
tions, and will make an offering by fire of a
sweete sauour vnto the Lord, as ye doe, so
he shall doe.
15 * One ordinance shall be both for you of
the Congregation, and also for the stranger
that dwelleth with you, euen an ordinance for
euer in your generations, as you are, so shall
the stranger be before the Lord.
16 One Law, and one maner shall serue
both for you and for the stranger that soiour-
neth with you.
17 ¶ And the Lorde spake vnto Moses,
saying,

Leuit.23.10.
a Into the land of Canaan.

Leuit.22.21.
‖ Or, separate.
Exod.29.18.
Leuit.2.1.

b Reade Exod. 29.40.

c The liquor was so called, because it was powred on the thing that was offered.

‖ Or, three omers.

d Euery sacrifice of beasts must haue their meate offering & drink offering, according to this proportion.

Exod 12.49.
chap.9.14.

18 Speake vnto the children of Israel,
and say vnto them, When ye be come into
the land, to which I bring you.
19 And when ye shall eate of the bread of
the land, ye shall offer an heaue offering vn-
to the Lord.
20 Yee shall offer vp a cake of the first of
your [e] dough for an heaue offering: * as the
heaue offering of the barne, so shall yee lift
it vp.
21 Of the first of your dough ye shal giue
vnto the Lord an heaue offering in your ge-
nerations.
22 ¶ And if ye [f] haue erred, and not ob-
serued all these commandements, which the
Lord hath spoken vnto Moses,
23 Euen all that the Lord hath comman-
ded you by the hand of Moses, from the first
day that the Lorde commaunded Moses,
and hencefoorwarde among your generati-
ons:
24 And if so be that ought be committed
ignorantly of the [g] Congregation, then all
the Congregation shal giue a bullocke for a
burnt offering, for a sweete sauour vnto the
Lord, with the meate offering and drinke of-
fering thereto according to the * maner, and
an hee goate for a sinne offering.
25 And the Priest shall make an atone-
ment for all the Congregation of the chil-
dren of Israel, and it shall be forgiuen them:
for it is ignorance: and they shal bring their
offring for an offering made by fire vnto the
Lord, and their sinne offering before the
Lord for their ignorance.
26 Then it shall be forgiuen all the Con-
gregation of the children of Israel, and the
stranger that dwelleth among them: for all
the people were in ignorance.
27 ¶ * But if any one person sin through
ignorance, then he shall bring a shee goate of
a yeere old for a sinne offering.
28 And the Priest shall make an atone-
ment for the ignorant person, when he sin-
neth by ignorance before the Lorde, to make
reconciliation for him: and it shall be forgi-
uen him.
29 He that is borne among the children of
Israel, and the stranger that dwelleth a-
mong them, shall haue both one law, who so
doth sinne by ignorance.
30 ¶ But the person that doeth ought
‡ presumptuously, whether he be borne in the
land, or a stranger, the same blasphemeth the
Lord: therefore that person shall be cut off
from among his people,
31 Because hee hath despised the word of
the Lord, and hath broken his commaunde-
ment, that person shall be vtterly cut off: his
[h] iniquitie shall be vpon him.
32 ¶ And while the children of Israel
were in the wildernesse, they found a man
that gathered sticks vpon the Sabbath day.
33 And they that found him gathering
sticks, brought him vnto Moses and to Aa-
ron, and vnto all the Congregation,
34 And they put him in * warde: for it
was not declared what should be done vnto
him.
35 Then the Lord said vnto Moses, This
man shall die the death: and let all the mul-
titude

e Which is made of the first corne ye gather.
Leuit.23.14.

f As by ouersight or ignorance, reade Leuit 4.2, 13.

g Some reade, from the eyes of the congregation, that is, which is hid from the congregation.
Leuit.4.1.&c.

Leui.4.27.

‡ Ebr. with an hie hand: that is, in contempt of God.

h He shall sustaine the punishment of his sinns.

Leuit.24.12.

titude stone him with stones without the
hoste.
36 And all the Congregation brought
him without the hoste, and stoned him with
stones, and hee died, as the Lord had com-
manded Moses.
37 ¶ And the Lord spake vnto Moses,
saying,
38 Speake vnto the children of Israel,
and bid them that they make * them fringes
vpon the borders of their garments thorow-
out their generations, & put vpon the frin-
ges of the borders a ribband of blew silke.
39 And yee shall haue the fringes, that
when ye looke vpon them, ye may remember
all the commandements of the Lord, and do
them: and that ye seeke not after your owne
heart, nor after your owne eyes, after the
which ye goe a i whoring:
40 That yee may remember and doe all
my commandements, and be holy vnto your
God.
41 I am the Lorde your God, which
brought you out of the land of Egypt, to be
your God: I am the Lord your God.

Deut.22.12. math.23.5.

i By leauing Gods commandements, and following your owne fantasies.

Num 15 Easter Morn

CHAP. XVI.

1 The rebellion of Korah, Dathan, & Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 Fourteene thousand & seuen hundred are slaine for murmuring.

NOw * Korah the sonne of Izhar, the
sonne of Kohath, the sonne of Leui
|| went apart with Dathan, and Abiram the
sonnes of Eliab, and On the sonne of Pe-
leth, the sonnes of Reuben:
2 And they rose vp || against Moses, with
certaine of the children of Israel, two hun-
dreth and fiftie captaines of the assembly,
* famous in the Congregation, and men of
renowme,
3 Who gathered themselues together a-
gainst Moses, and against Aaron, and sayd
vnto them, a Ye take too much vpon you, see-
ing all the Congregation is holy, b euery
one of them, and the Lord is among them:
wherefore then lift ye your selues aboue the
Congregation of the Lord?
4 But when Moses heard it, he fell vp-
on his face,
5 And spake to Korah and vnto all his
company, saying, To morrow the Lord will
shew who is his, and who is holy, and who
ought to approch neere vnto him: & whom
he hath c chosen, he will cause to come neere
to him.
6 This doe therefore, Take you censers
both Korah, and all his company,
7 And put fire therein, and put incense
in them, before the Lord to morrow: and the
man whom the Lord doeth chuse, the same
shall be holy: d ye take too much vpon you, ye
sonnes of Leui.
8 Againe Moses said vnto Korah, Heare,
I pray you, ye sonnes of Leui.
9 Seemeth it a smal thing vnto you, that
the God of Israel hath separated you from
the multitude of Israel, to take you neere to
himselfe, to do the seruice of the Tabernacle
of the Lord, and to stand before the Congre-
gation and to minister vnto them?
10 He hath also taken thee to e him, and

Chap.27.3. ecclus.45.18. iude 11.

|| Or, tooke other with him.

|| Or, before Moses.

Chap.26.9.

a Or, let it suffice you, meaning, to haue abused the thus long.

b All are alike holy: therefore none ought to be preferred aboue other, thus the wicked reason against Gods ordinance.

c To be the priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in ye verse before.

al thy brethren the sonnes of Leui with thee,
and seeke ye the office of the Priest also?
11 For which cause, thou, and all thy com-
pany are gathered together against ye Lord:
and what is Aaron that yee murmure a-
gainst him?
12 ¶ And Moses sent to call Dathan and
Abiram the sonnes of Eliab: who answe-
red, We will not come vp.
13 Is it a smal thing ye thou hast brought
vs out f of a land that floweth with milke
and hony, to kill vs in the wildernes, except
thou make thy selfe lord and ruler ouer vs
also?
14 Also thou hast not brought vs vnto a
land that floweth with milke and hony, nei-
ther giuen vs inheritance of fields and vine-
yards: wilt thou g put out the eyes of these
men? we will not come vp.
15 Then Moses waxed very angry, and
said vnto ye Lord, * Looke not vnto their of-
fering: I haue not taken so much as an asse
from them, neither haue I hurt any of them.
16 And Moses said vnto Korah, Be thou
and all thy company h before the Lord: both
thou, they, and Aaron to morrow:
17 And take euery man his censer, and
put incense in them, and bring ye euery man
his censer before the Lord, two hundred and
fifty censers: thou also and Aaron, euery
one his censer.
18 So they tooke euery man his censer,
and put fire in them, & layd incense thereon,
and stood in the doore of the Tabernacle of
the Congregation with Moses and Aaron.
19 And Korah gathered all the i multi-
tude against them vnto the doore of the Ta-
bernacle of the Congregation: then the glo-
ry of the Lord appeared vnto all the Con-
gregation.
20 And the Lord spake vnto Moses and
to Aaron, saying,
21 Separate your selues from among this
Congregation, that I may consume them at
once.
22 And they fell vpon their faces, & sayd,
O God, the God of the spirits || of all flesh,
hath not one man only sinned, and wilt thou
be wroth with all the Congregation?
23 And the Lord spake vnto Moses, say-
ing,
24 Speake vnto the Congregation, and
say, Get you away from about the Taber-
nacle of Korah, Dathan, and Abiram.
25 Then Moses rose vp, and went vnto
Dathan and Abiram, and the Elders of Is-
rael followed him.
26 And he spake vnto the Congregation,
saying, Depart, I pray you, from the tents of
these wicked men, & touch nothing of theirs,
lest ye perish k in all their sinnes.
27 So they gate them away from the ta-
bernacle of Korah, Dathan and Abiram on
euery side: and Dathan and Abiram came
out and stood in the doore of their tents with
their wiues, and their sonnes, and their litle
children.
28 And Moses sayde, Hereby yee shall
know that the Lord hath sent mee to doe all
these workes: for I haue not done them of
mine owne l minde.

29 If

Dathan & Abiram

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched the land, beleeue that they saw not that which they saw?

Gen.4.4.5.

h At the doore of the Tabernacle.

i All that were of their faction.

|| Or, of euery creature.

k With them that haue committed so many sinnes.

l I haue not forged them of mine owne braine.

15 Febru[illegible] Morn

Korah & Dathan

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.
30 But if the Lord make m a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quicke into ‖ n the pit, then yee shall vnderstand that these men haue prouoked the Lord.
31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,
32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.
33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.
34 And all Israel that were about them fled at the crie of them: for they sayd, Let vs flee, lest the earth swallow vs vp.
35 But there came out a fire from the Lorde, and consumed the two hundreth and fiftie men that offred the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,
38 The censers, I say, of these sinners, that destroyed o themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be p a signe vnto the children of Israel.
39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offered, and made broad plates of them for a couering of the Altar.
40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee be not like q Korah and his company, as the Lord sayd to him by the hand of Moses.
41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.
42 And when the Congregation was gathered against Moses & against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloude couered it, and the glory of the Lord appeared.
43 Then Moses and Aaron were come before the tabernacle of the Congregation.
44 ¶ And the Lord spake vnto Moses, saying,
45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.
46 And Moses sayd vnto Aaron, Take the censer, and put fire therein of the r altar, and put therein incense, and goe quickly vnto the Congregation and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.
47 Then Aaron tooke as Moses commaunded him, and ran into the midst of the Congregation, and behold, the s plague was begun among the people, and hee put in incense, & made an atonement for the people.
48 And when hee stoode betweene the dead, and them that were aliue, the t plague was stayed.
49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracy of Korah.
50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

m Or, shew a strange sight.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

Chap. 27.3. deut. 11.6. psal. 106.17.

o Which were the occasion of their own death.

p Of Gods iudgements against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses & Aaron.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit. 10.1.

s God had begun to punish the people.

t God drewe backe his hand and ceased to punish them.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimony against the rebellious people.

15 Febru 1 Lesson Even

And the Lord spake vnto a Moses, saying,
2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.
3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.
4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, * where I will declare my selfe to you.
5 And the mans rod, whom I b chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.
6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rodde for euery prince, according to the houses of their fathers, euē twelue rods, and the rod c of Aaron was among their rods.
7 And Moses layde the rods before the Lord in the Tabernacle of the Testimony.
8 And when Moses on the morow went into the Tabernacle of the Testimony, behold, the rod of Aaron d for the house of Leui was budded, and brought foorth buds and brought forth blossomes, and bare ripe almonds.
9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, & tooke euery man his rod.
10 ¶ After, the Lord sayd vnto Moses, * Bring Aarons rod again before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their e murmurings to cease from me, that they die not.
11 So Moses did as the Lord had commanded him: so did he.
12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:
13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

a While he was in the doore of the Tabernacle.

Exod. 25.22.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

Heb 9 4.

e Grudging that Aaron should be high Priest.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

CHAP. XVIII.

1.7 The office of Aaron and his sons, 2 with the Leuites.

The tenth

Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenths thereof to the Lord.

AND the Lord sayd vnto Aaron, Thou,
and thy sonnes and thy fathers house
with thee, shall beare [a] the iniquitie of the
Sanctuary: both thou and thy sonnes with
thee shall beare the iniquitie of your Priests
office.

a If you trespasse in anything concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

2 And bring also with thee thy brethren
of the tribe of Leui, of the family of thy fa-
ther, which shall be ioyned with thee, and
minister vnto thee: but thou and thy sonnes
with thee shall minister before the Taberna-
cle of the Testimonie:
3 And they shall [b] keepe thy charge, euen
the charge of all the Tabernacle: but they
shall not come neere the instruments of the
Sanctuary, nor to the Altar, lest they die,
both they and you.

b That is, the things which are committed to thee: or, which thou doest enioyne them.

4 And they shalbe ioyned with thee, and
keepe the charge of the Tabernacle of the
Congregation for all the seruice of the Ta-
bernacle: and no [c] stranger shall come neere
vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of
the Sanctuary, and the charge of the Altar:
so there shall fall no more wrath vpon the
children of Israel.
6 For loe, I haue * taken your brethren
the Leuites from among the children of Is-
rael, which as a gift of yours, are giuen vnto
the Lord, to doe the seruice of the Taberna-
cle of the Congregation.

Chap. 3.45.

7 But thou, & thy sonnes with thee shall
keepe your Priests office for all things of the
altar, and within the vaile: therefore shall ye
serue: for I haue made your Priests office
‖ an office of seruice: therefore the stranger
that commeth neere, shalbe slaine.

‖ Or, a gift.

8 ¶ Againe the Lord spake vnto Aaron,
Beholde, I haue giuen thee the keeping of
mine [d] offerings, of all the hallowed things
of the children of Israel: vnto thee I haue gi-
uen them for the anointings sake, and to thy
sonnes for a perpetuall ordinance.

d As the first fruit, first borne, and the tenths.

9 This shall bee thine of the most holy
things, reserued from the [e] fire: all their offe-
ring of all their meat offering, & of all their
sinne offering, and of all their trespasse offe-
ring, which they bring vnto me, that shall be
most holy vnto thee, and to thy sonnes.

e That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eat
it: euery male shall eate of it: it is holy vnto
thee.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.

11 This also shall be thine: the heaue of-
fering of their gift, with all the shake offe-
rings of the children of Israel: I haue gi-
uen them vnto thee and to thy sonnes and to
thy [g] daughters with thee, to be a duetie for
euer: all the cleane in thine house shall eate
of it.

g Read Leuit. 10.14.

12 All the [h] fat of the oyle, and all the fat
of the wine, and of the wheate, which they
shal offer vnto the Lord for their first fruits,
I haue giuen them vnto thee.

h That is, the chiefest, or the best.

13 And the first ripe of all that is in their
land, which they shall bring vnto the Lorde
shall bee thine: all the cleane in thine house
shall eat of it.
14 * Euery thing seperate from the com-
mon vse in Israel, shall be thine.

Leuit. 27.28.

15 All that first openeth the * matrice of
any flesh, which they shall offer vnto the
Lord, of man or beast, shall be thine: but the
first borne of man shalt thou redeeme, and
the first borne of the vncleane beast shalt
thou redeeme.

Exod. 13.2. and 22.29. leuit. 27.26. chap. 3.13.

Offered

16 And those that are to bee redeemed,
shalt thou redeem from the age of a moneth,
according to thy estimation, for the money
of fiue shekels, after the shekel of the Sanc-
tuarie, * which is twentie gerahs.

Exod. 30.13. leuit. 27.25. chap. 3.47. ezek. 45.12.

17 But the first borne of a cowe, or the
first borne of a sheepe, or the first borne of a
goate shalt thou not [i] redeeme: for they are
holy: thou shalt sprinkle their blood at the
altar, and thou shalt burne their fat: it is a
sacrifice made by fire for a sweete sauour vn-
to the Lord.

i Because they are appoynted for sacrifice.

18 And the flesh of them shalbe thine, * as
the shake breast, and as the right shoulder
shalbe thine.

Exod. 29.26. leuit. 7.30.

19 All the heaue offerings of the holy
things which the children of Israel shall of-
fer vnto the Lord, haue I giuen thee, and thy
sonnes, and thy daughters with thee, to be a
duety for euer: it is a perpetual couenant [k] of
salt before the Lord, to thee and to thy seede
with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the Lord sayde vnto Aaron,
Thou shalt haue none inheritance in their
[l] land, neither shalt thou haue any part a-
mong them: * I am thy part and thine inhe-
ritance among the children of Israel.

l Of Canaan.

Deut. 10.9. and 18.2. iosh. 13.14, 33. ezek. 44.28.

21 For beholde, I haue giuen the children
of Leui all the tenth in Israel for an inheri-
tance, for their seruice which they serue in
the Tabernacle of the Congregation.
22 Neither shall the children of Israel a-
ny more [m] come neere the Tabernacle of the
Congregation, lest they susteine sinne, & die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shall do the seruice in
the Tabernacle of the Congregation, & they
shal beare [n] their sinne: it is a law for euer in
your generations, that among the children
of Israel they possesse none inheritance.

n If they faile in their office, they shalbe punished.

24 For the tithes of the children of Isra-
el, which they shall offer as an offering vnto
the Lord, I haue giuen the Leuites for an
inheritance: therfore I haue said vnto them,
Among the children of Israel ye shal possesse
none inheritance.
25 ¶ And the Lord spake vnto Moses,
saying,
26 Speake also vnto the Leuites, and say
vnto them, When ye shal take of the children
of Israel the tithes which I haue giuen you
of them for your inheritance, then shall yee
take an heaue offering of that same for the
Lord, euen the tenth part of the tithe.
27 And your heaue offering shall be rec-
koned vnto you, as the [o] corne of the barne,
or as the abundance of the winepresse.

o As acceptable as the fruits of your owne ground or vineyard.

28 So ye shal also offer an heaue offering
vnto the Lord of all your tithes, which yee
shall receiue of the children of Israel, and ye
shall giue thereof the Lords heaue offring to
Aaron the Priest.
29 Ye shall offer of all your [p] gifts all the
Lords heaue offerings: of all the [q] fat of the
same shall ye offer the holy things thereof.

p Which yee haue receiued of the children of Israel.

q Reade vers. 12.

30 There-

a repetition of sondry lawes

30 Therefore thou shalt say vnto them,
When ye haue offered the fat thereof, then it
shall be counted vnto the Leuites, as the in-
crease of the corne floore, or as the increase of
the wine presse.
31 And ye shall eate it in all r places, yee,
and your housholds: for it is your wages for
your seruice in the Tabernacle of the Con-
gregation.
32 And ye shal s beare no sinne by the rea-
son of it when yee haue offered the fat of it:
neither shall yee pollute the holy t things of
the children of Israel, lest ye die.

r As in the 11. verse.
s Ye shall not be punished therefore.
t The offerings which the Israelites haue offered to God.

CHAP. XIX.

1 The sacrifice of the red cow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to
Aaron, saying,
2 a This is the ordinance of the Lawe,
which the Lord hath commaunded, saying,
Speake vnto the children of Israel that they
bring thee a redde cowe without blemish,
wherein is no spot, vpon the which neuer
came yoke.
3 And yee shall giue her vnto Eleazar
the Priest, that he may bring her * without
the hoste, and cause her to b be slaine before
his face.
4 Then shall Eleazar the Priest take of
her blood with his * finger, and sprinkle it
before the Tabernacle of the Congregation
seuen times,
5 And cause the cow to bee burnt in his
sight: with her * skin, and her flesh, and her
blood, and her dung, shall he burne her.
6 Then shall the Priest take Cedar
wood, and hyssope, and scarlet lace, and cast
them in the midst of the fire where the cow
burneth.
7 Then shal the c Priest wash his clothes,
and he shal wash his flesh in water, and then
come into the host, and the Priest shalbe vn-
cleane vnto the euen.
8 Also he that d burneth her, shall wash
his clothes in water, and wash his flesh in
water, and be vncleane vntill euen.
9 And a man that is cleane, shall take vp
the ashes of the cow, and put them without
the hoste in a clean place: and it shalbe kept
for the Congregation of the children of Is-
rael for e a sprinkling water: it is a sinne
offering.
10 Therefore he that gathereth the ashes
of the cow, shall wash his clothes, and re-
maine vncleane vntill euen: and it shall bee
vnto the children of Israel, and vnto the
stranger that dwelleth among them, a sta-
tute for euer.
11 He that toucheth the dead body of any
man, shall be vncleane euen seuen dayes.
12 Hee shall purifie himselfe f therewith
the third day, and the seuenth day he shal be
clean: but if he purifie not himselfe the third
day, then the seuenth day hee shall not bee
cleane.
13 Whosoeuer toucheth the corps of any
man that is dead, and purgeth not himselfe,
defileth the Tabernacle of the Lord, & that
person shall be g cut off from Israel, because
the sprinkling water was not sprinkled vp-

a According to this law and ceremonie, ye shal sacrifice the red cow.
Heb. 13.11.
b By another Priest.
Hebr. 9.13.
Exod. 29.14. leuit. 4.11,12.
c Meaning Eleazar.
d The inferiour Priest, who killed her, and burned her.
e Or, the water of separation, because that they that were separate frō their vncleannesse were sprinkled therewith, and made cleane, Cha. 8.7. It is also called holy water, because it was ordeined to an holy vse, Cha. 5.17.
f With ẏ sprinkling water.
g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

on him: he shalbe vncleane, and his vnclean-
nesse shall remaine still vpon him.
14 This is the law, when a man dieth in
a tent: all that come into the tent, & all that
is in the tent, shall be vncleane seuen dayes.
15 And all the vessels that be open, which
haue no ‡ couering fastned vpon them, shall
be vncleane.
16 Also whosoeuer toucheth one that is
slaine with a sword in the field, or dead per-
son, or a bone of a dead man, or a graue, shall
be vncleane seuen dayes.
17 Therefore for an vncleane person, they
shall take of the burnt ashes of the h sinne of-
fering, and i pure water shall be put thereto
in a vessell.
18 And a k cleane person shal take hyssope,
and dip it in the water, and sprinkle it vpon
the tent, and vpon all the vessels, and on the
persons that were therein, and vpon him
that touched the bone, or the slaine, or the
dead, or the graue.
19 And the cleane person shall sprinkle
vpon the vncleane the third day, and the se-
uenth day, and hee shall purifie himselfe the
seuenth day, and l wash his clothes, and
wash himselfe in water, and shall be cleane
at euen.
20 But the man that is vncleane, and
purifieth not himselfe, that person shall be
cut off from among the Congregation, be-
cause he hath defiled the Sanctuary of the
Lord: and the sprinkling water hath not
bene sprinkled vpon him: therefore shall hee
be vncleane.
21 And it shall be a perpetuall law vnto
them, that he that sprinkleth the sprinkling
water, shall wash his clothes: also he that
toucheth the sprinkling water, shall be vn-
cleane vntill euen.
22 And whatsoeuer the vncleane person
toucheth, shall be vncleane: and the person
that toucheth m him, shall be vncleane vntill
the euen.

‡ Ebr. a couering of cloth.
h Of the red cow burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests, which is cleane.
l Because he had bene among them that were vncleane: or els had touched the water, as vers. 21.
m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with
the whole Congregation to the desart of
Zin in the first a moneth, and the people a-
bode at Kadesh, where b Miriam died, and
was buried there.
2 But there was no water for the Con-
gregation, and they c assembled themselues
against Moses and against Aaron.
3 And the people chode with Moses, and
spake, saying, Would God we had perished,
* when our brethren died before the Lord.
4 * Why haue ye thus brought the Con-
gregation of the Lorde vnto this wilder-
nesse, that both we and our cattell should die
there?
5 Wherefore now haue yee made vs to
come vp from Egypt, to bring vs into this
miserable place, which is no place of seed, nor
figs, nor vines, nor pomegranates? neither
is there any water to drinke.
6 Then Moses and Aaron went from
the

a This was forty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh.
Chap. 11.33.
Exod. 17.2.

Numbre

Death of Aaron

the assembly vnto the doore of the Taberna-
cle of the Congregation, and fell vpon their
faces: and the glory of the Lorde appeared
vnto them.
7 ¶ And the Lord spake vnto Moses,
saying,
8 Take the d rod, and gather thou and
thy brother Aaron the Congregation toge-
ther, & speake yee vnto the rocke before their
eyes, and it shall giue foorth his water, and
thou shalt bring them water out of the rock;
so thou shalt giue the Congregation & their
beasts drinke.

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea.

9 Then Moses tooke the rod from be-
fore the Lord, as he had commanded him.
10 And Moses and Aaron gathered the
Congregation together before the rocke,
and Moses sayd vnto them, Heare now, ye re-
bels: e shall wee bring you water out of this
rocke?
11 Then Moses lift vp his hand, & with
his rod hee smote the rocke twise, and the
water came out abundantly: so the Congre-
gation, and their beasts dranke.
12 ¶ Againe the Lord spake vnto Moses,
and to Aaron, Because ye beleeued mee not,
to f sanctifie mee in the presence of the chil-
dren of Israel, therefore yee shall not bring
this Congregation into the land which I
haue giuen them.
13 This is the water of g Meribah, be-
cause the children of Israel stroue with the
Lord, and he h was sanctified in them.
14 ¶ Then Moses sent messengers from
Kadesh vnto the King of i Edom, saying,
Thus saith thy brother Israel, Thou know-
est all the trauel that we haue had,
15 How our fathers went downe into E-
gypt, and wee dwelt in Egypt a long time,
where the Egyptians handled vs euill, and
our fathers.
16 But when we cried vnto the Lord, he
heard our voice, and sent an Angel, and
hath brought vs out of Egypt, and behold,
we are in the citie of Kadesh, in thine vtmost
border.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth verse 12.
f That the children of Israel should beleeue & acknowledge my power, and so honour me.
g Or, strife and contention, chap. 27.14.
h By shewing himselfe almightie, and mainteining his glory.
i Because Iaakob or Israel was Esaus brother, who was called Edom.

17 I pray thee that we may passe thorow
thy countrey: wee will not goe thorow the
fieldes nor the vineyards, neither will wee
drinke of the water of the Welles: wee will
go by the || Kings way, and neither turne vn-
to the right hand nor to the left, vntill we be
past thy borders.
18 And Edom answered him, || Thou
shalt not passe by me, lest I come out against
thee with the sword.
19 Then the children of Israel sayd vnto
him, We wil goe vp by the hie way; and if
I and my cattel drinke of thy water, I will
then pay for it: I will onely (without any
harme) goe thorow on my feete.
20 He answered againe, Thou shalt not
goe thorow. Then || Edom came out against
him with much people, and with a mighty
power.
21 Thus Edom denied to giue Israel
passage thorow his countrey: wherefore Is-
rael k turned away from him.
22 ¶ And when the children of Israel
with all the Congregation departed from
* Kadesh, they came vnto mount Hor.

|| Or, high way.
|| Or, come not.
|| Or, the Edomites
k To passe by another way.
Chap. 33.37.

23 And the Lord spake vnto Moses and
to Aaron in the mount Hor, neere the coast
of the land of Edom, saying,
24 Aaron shall bee l gathered vnto his
people: for he shall not enter into the land,
which I haue giuen vnto the children of Is-
rael, because yee || disobeyed my commande-
ment at the water of || Meribah.
25 Take * Aaron and Eleazar his sonne,
and bring them vp into the mount Hor,
26 And cause Aaron to put off his gar-
ments, & put them vpon Eleazar his sonne:
for Aaron shall be gathered to his fathers, and
shall die there.
27 And Moses did as the Lord had com-
manded: and they went vp into the mount
Hor, in the sight of all the Congregation.
28 And Moses put off Aarons clothes,
and put them vpon Eleazar his sonne: * so
Aaron died there in the top of the mount:
and Moses and Eleazar came downe from
off the mount.
29 When all the Congregation saw that
Aaron was dead, all the house of Israel
|| wept for Aaron thirty dayes.

l Reade Gen. 25.8.
|| Or, rebelled.
|| Or, strife.
Chap. 33.38. deut. 32.50.
Deut. 10.6. and 32.50.
|| Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battel.

16 Joshua 1 Lesson Evening

When * King Arad the Canaanite,
which dwelt toward the South,
heard tell that Israel came by the a way of
the spies, then fought he against Israel, and
tooke of them prisoners.
2 So Israel vowed a vow vnto the Lord,
and said, If thou wilt deliuer and giue this
people into mine hand, then I will vtterly
destroy their cities.
3 And the Lord heard the voyce of Isra-
el, and deliuered them the Canaanites: and
they vtterly destroyed them and their cities,
and called the name of the place || * Hormah.
4 ¶ After, they departed from the mount
Hor by the way of the red Sea, to b com-
passe the land of Edom: and the people were
sore grieued because of the way.
5 And the people spake against God and
against Moses, saying, Wherefore haue yee
brought vs out of Egypt, to die in the wil-
dernesse? for here is neither bread nor water,
and our soule * lotheth this light c bread.
6 * Wherefore the Lord sent d fierie ser-
pents among the people, which stung the
people: so that many of the people of Israel
died.
7 Therefore the people came to Moses,
and sayd, Wee haue sinned: for wee haue
spoken against the Lord, and against thee:
pray to the Lord, that he take away the ser-
pents from vs: and Moses prayed for the
people.
8 And the Lord said vnto Moses, Make
thee a fiery serpent, and set it vp || for a signe,
that as many as are bitten, may looke vpon
it, and liue.
9 * So Moses made a serpent of brasse,
and set it vp for a signe: and when a serpent
had bitten a man, then hee looked to the ser-
pent of brasse, and || liued.

Chap. 33.40.
a By that way which their spies that searched the dangers, found to be most safe.
|| Or, destruction. Iudg. 1.17.
b For they were forbiden to destroy it, Deut. 2.5.
Chap 11.6.
c Meaning Manna, which they thought did not nourish.
Wisd. 16.1,5. 1.cor. 10.9.
d For they that were stung therwith, were so inflamed with the heate thereof, that they died.
|| Or, vpon a pole.
2.King. 18.4. iohn 3.14.
|| Or, recouered.

10 * And

Chap.33.43.

10 *And the children of Israel departed
thence, and pitched in Oboth.

‖Or, in the heapes of Abarim, or, hils.

11 ¶ And they departed from Oboth, and
pitched ‖in Iie-abarim, in the wildernesse,
which is before Moab on the East side.
12 ¶ They remoued thence, and pitched
vpon the riuer of Zared.

Israel Smite Sihon V 24

13 ¶ Thence they departed, and pitched
on the other side of Arnon, which is in the
wildernesse, and commeth out of the coastes
of the Amorites: (for Arnon is the border of
Moab, betweene the Moabites and the A-
morites)

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

‖Or, (how God destroyed) Vaheb (the citie) with a whirlewind, and the valleyes of Arnon.

14 Wherefore it shall bee spoken in the
booke of e the battels of the Lorde, ‖ what
thing he did in the red sea, and in the riuers
of Arnon,
15 And at the streame of the riuers that
goeth downe to the dwelling of Ar, and li-
eth vpon the border of Moab.

‖Or, spring.

f Ye that receiue the commoditie thereof, giue praise for it.

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged.

16 ¶ And from thence they turned to Be-
er: the same is the Wel where the Lord said
vnto Moses, Assemble the people, and I
will giue them water.
17 ¶ Then Israel sang this song, ‖ Rise
vp well, f sing yee vnto it.
18 The Princes digged this Well, the
captaines of the people digged it, euen the
g Lawgiuer, with their staues. And from
the wildernesse they came to Mattanah,
19 ¶ And from Mattanah to Nahaliel,
and from Nahaliel to Bamoth,
20 ¶ And from Bamoth in the valley,
that is in the plaine of Moab, to the top of
Pisgah that looketh toward Ieshimon.
21 ¶ Then Israel sent messengers vnto
Sihon king of the Amorites, saying,

Deut.2.26. iudg.11.19. Deut.29.7.

22 *Let me goe thorow thy land: we will
not turne aside into the fields, nor into the
vineyards, neither drinke of the waters of
the Welles: wee will go by the kings way,
vntill we be past thy countrey.
23 *But Sihon gaue Israel no licence to
passe thorow his countrey, but Sihon assem-
bled all his people, and went out against
Israel into the wildernesse: and hee came to
Iahoz, and fought against Israel.

Iosh.12.2. psal.135.11. amos 2.9

h The riuer.

i For the people were tall and strong like giants, Deut 2.20.

‡ Ebr. daughters.

k For if it had been the Moabites, the Israelites might not haue possessed it, Deut.2.9.

l Meaning, war.

m Chemosh was the idole of the Moabites, 1.Kin.11.33 who was not able to defend his worshippers, which tooke the idole for their father.

24 *But Israel smote him with the edge
of the sword, and conquered his land, from
Arnon vnto h Iabok, euen vnto the children
of Ammon: for the border of the children of
Ammon was i strong.
25 And Israel tooke all these cities, and
dwelt in all the cities of the Amorites in
Heshbon, and in all the ‡ vilages thereof.
26 For k Heshbon was the citie of Sihon
the king of the Amorites, which had fought
before time against the king of the Moa-
bites, and had taken all his land out of his
hand, euen vnto Arnon.
27 Wherfore they that spake in prouerbs,
say, Come to Heshbon, let the citie of Sihon
be built, and repaired:
28 For l a fire is gone out of Heshbon,
and a flame from the city of Sihon, and hath
consumed Ar of the Moabites, and the lords
of Bamoth in Arnon.
29 Woe bee to thee, Moab: O people of
m Chemosh, thou art vndone: he hath suffe-
red his sonnes to be pursued, and his daugh-
ters to bee in captiuity to Sihon the king of
the Amorites.

‡ Ebr. light.

30 Their ‡ empire also is lost from Hesh-
bon vnto Dibon, and wee haue destroyed
them vnto Nophah, which reacheth vnto
Medeba.
31 ¶ Thus Israel dwelt in the land of
the Amorites.
32 And Moses sent to search out Iaazer,
and they tooke the townes belonging there-
to, and rooted out the Amorites that were
there.

Deut.3.1. and 29.7.

33 ¶ *And they turned and went vp to-
ward Bashan: and Og the king of Bashan
came out against them, he, and all his people
to fight at Edrei.

Psal.135.11.

34 Then the Lorde saide vnto Moses,
Feare him not, for I haue deliuered him in-
to thine hand and all his people, & his land:
*and thou shalt doe to him, as thou didst vn-
to Sihon the King of the Amorites, which
dwelt at Heshbon.
35 They smote him therefore, and his
sonnes, and all his people, vntill there was
none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

1 Sam ... Easter Even 1 Less

a Being at Iericho, it was beyond Iorden ... where the Israelites were, it was on this side.

‖Or, was vexed.

b Which were the heads and gouernours.

After, the children of Israel departed and
pitched in the plaine of Moab on the
a other side of Iorden from Iericho.
2 ¶ Nowe Balak the sonne of Zippor
sawe all that Israel had done to the Amo-
rites.
3 And the Moabites were sore afraid of
the people, because they were many, & Moab
‖ fretted against the children of Israel.
4 Therefore Moab said vnto the b El-
ders of Midian, Now shall this multitude
licke vp all that are round about vs, as an
oxe licketh vp the grasse of the field: & Ba-
lak the sonne of Zippor was king of the Mo-
abites at that time.

Iosh.24.9.

c To wit, Euphrates, vpon the which stood the citie Pethor.

5 *Hee sent messengers therefore vnto
Balaam the sonne of Beor to Pethor (which
is by the c riuer of the land of the children of
his folke) to call him, saying, Beholde, there
is a people come out of Egypt, which couer
the face of the earth, and lie ouer against me.
6 Come nowe therefore I pray thee, and
curse me this people (for they are stronger
then I) so it may bee that I shall be able to
smite them, & to driue them out of the land:
for I know that hee whome thou blessest, is
blessed, and he whom thou cursest, shall bee
cursed.

d Thinking to bribe him with gifts to curse the Israelites.

e Whom before he called elders: meaning, the gouernours, & after calleth them seruants: that is, subiects to their King.

7 And the Elders of Moab, and the El-
ders of Midian departed hauing d the reward
of the soothsaying in their hand, and they
came vnto Balaam, and told him the words
of Balak.
8 Who answered them, Tarie here this
night, and I will giue you an answere, as the
Lord shall say vnto me. So e the Princes of
Moab abode with Balaam.
9 Then God came vnto Balaam, and
sayd, What men are these with thee?

17 Febru 1 Less morn

Numbers

10 And Balaam said vnto God, Balak
the sonne of Zippor, king of Moab hath sent
vnto me, saying,
11 Behold, there is a people come out of
Egypt, and couereth the face of the earth:
come now, curse them for my sake: so it may
be that I shall bee able to ouercome them in
battell, and to driue them out.
12 And God [f] said vnto Balaam, Go not
thou with them, neither curse the people, for
they are blessed.
13 And Balaam rose vp in the morning,
and said vnto the princes of Balak, Returne
vnto your land: for the [g] Lord hath refused
to giue me leaue to goe with you.
14 So the princes of Moab rose vp, and
went vnto Balak, and sayd, Balaam hath
refused to come with vs.
15 ¶ Balak yet againe sent moe princes
and more honourable then they.
16 Who came to Balaam, and sayd to
him, Thus saith Balak the sonne of Zippor,
[h] Be not thou stayed, I pray thee, from com-
ming vnto me.
17 For I will promote thee vnto great
honour, and will doe whatsoeuer thou sayest
vnto mee: come therefore, I pray thee, curse
me this people.
18 And Balaam answered, and said vn-
to the seruants of Balak, * If Balak would
giue me his house full of siluer and golde, I
cannot goe beyond the word of the Lord my
God, to doe lesse or more.
19 But now, I pray you, tarie here this
night, that I may wit, what the Lord will
say vnto me [i] more.
20 And God came vnto Balaam by
night, and said vnto him, If the men come
to call thee, rise vp, and goe with them: but
onely what thing I say vnto thee, that shalt
thou doe.
21 So Balaam rose vp early, and sadled
his asse, and went with the princes of Moab
22 And the wrath of God was kindled,
because hee [k] went: and the Angel of the
Lord stood in the way to bee against him, as
hee rode vpon his asse, and his two seruants
were with him.
23 And * when the asse saw the Angel of
the Lord stand in the way, and his sword
drawen in his hand, the asse turned out of
the way and went into the field, but Balaam
smote the asse, to turne her into the way.
24 [l] Againe the Angel of the Lord stoode
in a path of the vineyards, hauing a wall on
the one side, and a wall on the other.
25 And when the asse sawe the Angel of
the Lord, shee thrust her selfe vnto the wall,
and dasht Balaams foote against the wall:
wherefore he smote her againe.
26 Then the Angel of the Lord went
further, and stood in a narrow place, where
was no way to turne, either to the right hand
or to the left.
27 And when the asse sawe the Angel of
the Lord, shee || lay downe vnder Balaam:
therefore Balaam was very wroth, and
smote the asse with a staffe.
28 Then the Lord [m] opened the mouth
of the asse, and shee sayde vnto Balaam,
What haue I done vnto thee, that thou hast
smitten me now three times?
29 And Balaam sayd vnto the asse, Be-
cause thou hast mocked mee: I would there
were a sword in mine hand, for now would
I kill thee.
30 And the asse said vnto Balaam, Am
not I thine asse, which thou hast ridden vp-
on [n] since the first time vnto this day? haue
I vsed at any time to doe thus vnto thee?
Who said, Nay.
31 And the Lord [o] opened the eyes of Ba-
laam, and he saw the Angel of the Lord stan-
ding in the way with his sword drawen in
his hand: then hee bowed himselfe, and fell
flat on his face.
32 And the Angel of the Lord said vnto
him, Wherefore hast thou now smitten thine
asse three times? Beholde, I came out to
withstand thee, because thy [p] way is not
straight before me.
33 But the asse saw mee, and turned fro
mee now three times: for else, if shee had not
turned fro me, surely I had euen now slaine
thee, and saued her aliue.
34 Then Balaam sayd vnto the Angel
of the Lord, I haue sinned: for I wist not
that thou stoodest in the way || against mee:
now therefore if it displease thee, I wil turne
‡ home againe.
35 But the Angel said vnto Balaam, Go
with the men: but [q] what I say vnto thee,
that shalt thou speake. So Balaam went
with the princes of Balak.
36 And when Balak heard that Balaam
came, he went out to meete him vnto a citie
of Moab, which is in the [r] border of Arnon,
euen in the vtmost coast.
37 Then Balak said vnto Balaam, Did
I not send for thee to call thee? Wherefore
camest thou not vnto mee? am I not able in
deede to promote thee vnto honour?
38 And Balaam made answere vnto Ba-
lak, Loe, I am come vnto thee, and can I
now say [s] any thing at all? the word that
God putteth in my mouth, that shall I
speake.
39 So Balaam went with Balak, and
they came vnto the citie of || Hazoth.
40 Then Balak offered bullockes, and
sheepe, and sent thereof to Balaam, and to
the princes that were with him.
41 And on the morow Balak tooke Ba-
laam, and brought him vp into the hie pla-
ces of [t] Baal, that thence hee might see the
vtmost part of the people.

CHAP. XXIII.

1 Balaam causeth seuen altars to bee built. 5 God teacheth him what to answere. 8 In stead of cursing he blesseth Israel. 19. God is not like man.

AND Balaam sayd vnto Balak, Build
me here seuen altars, and prepare mee
here seuen bullockes, and seuen rammes.
2 And Balak did as Balaam said, and
[a] Balak and Balaam offered on euery altar
a bullocke and a ramme.
3 Then Balaam said vnto Balak, Stand
by the burnt offering, and I will goe, if so be
that the Lord will come and meete mee: and
whatsoeuer hee sheweth mee, I will tell
thee:

f He warned him by a dreame, that he should not consent to the kings wicked request.

g Els he shewed himselfe willing, couetousnesse had so blinded his heart.

h The wicked seeke by all meanes to further their naughtie enterprises, though they know that God is against them.

Chap. 24, 13.

i Because hee tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

k Mooued rather with couetousnesse, then to obey God.

2. Pet. 2. 16. Iude 11.

l The second time.

|| Or, fell.

m Gaue her power to speake.

n Since thou hast beene my master.

o For whose eyes the Lord doth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt, and thine enterprise wicked.

|| *Or, before me, or, to meete me.*

‡ *Ebr. I will returne to me.*

q Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

r Neere the place where the Israelites camped.

s Of my selfe I can speake nothing: only what God reueileth, that will I vtter, seeme it good or bad.

|| *Or, of streetes, or, a populous citie.*

t Where the idole Baal was worshipped.

a For among the Gentiles the Kings oft times vsed to sacrifice, as did the Priests.

‖Or, went vp higher.
b Appeared vnto him.
c Taught him what to say.
‖Or, prophecie.
‖Or, Syria.
d Cause that all men may hate and detest them.
e But shall haue religion and lawes apart.
f The infinite multitude, as the dust of the earth.
g The feare of Gods iudgements caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgments.
‖Or, into the field of them that spied: to wit, least the enemie should approch.
Chap.22.35.
h Gods enemies are compelled to confesse that his gouernment is iust, constant and without change or repentance.
i They triumph as victorious kings ouer their enemies.

thee: so he ‖ went forth alone.
4 And God [b] met Balaam, and Balaam
said vnto him, I haue prepared seuen altars,
and haue offered vpon euery altar a bullocke
and a ramme.
5 And the Lord [c] put an answere in Ba-
laams mouth, and said, Goe againe to Ba-
lak, and say on this wise.
6 So when he returned vnto him, loe, he
stoode by his burnt offering, hee, and all the
princes of Moab.
7 Then hee vttered his ‖ parable, and
said, Balak the king of Moab hath brought
me from ‖ Aram out of the mountaines of the
East, saying, Come, curse Iaakob for my
sake: come, and [d] detest Israel.
8 How shal I curse, where God hath not
cursed? or how shall I detest, where the Lord
hath not detested?
9 For from the top of the rockes I did
see him, and from the hilles I did beholde
him: loe, the people shall dwell by them-
selues, and shall not be reckoned among the
[e] nations.
10 Who can tel the [f] dust of Iaakob, and
the number of the fourth part of Israel? Let
mee [g] die the death of the righteous, and let
my last end be like his.
11 Then Balak said vnto Balaam, What
hast thou done vnto me? I took thee to curse
mine enemies, and beholde, thou hast blessed
them altogether.
12 And hee answered, and said, Must I
not take heed to speake that, which the Lord
hath put in my mouth?
13 And Balak said vnto him, Come, I
pray thee, with mee vnto another place,
whence thou mayest see them, and thou shalt
see but the vtmost part of them, and shalt not
see them all: therefore curse them out of that
place for my sake.
14 ¶ And he brought him into ‖ Sede-so-
phim to the top of Pisgah, and built seuen
altars, and offered a bullocke, and a ramme
on euery altar.
15 After, he said vnto Balak, Stand here
by thy burnt offering, and I will meete the
Lord yonder.
16 And the Lord met Balaam, and * put
an answere in his mouth, and said, Goe a-
gaine vnto Balak, and say thus.
17 And when he came to him, beholde, he
stood by his burnt offering, and the princes
of Moab with him: so Balak said vnto him,
What hath the Lord said?
18 And hee vttered his parable, and said,
Rise vp, Balak, and heare: hearken vnto me,
thou sonne of Zippor.
19 [h] God is not as man, that he should lie,
neither as the sonne of man that hee should
repent: hath he said, and shall he not doe it?
and hath he spoken, and shall he not accom-
plish it?
20 Beholde, I haue receiued commande-
ment to blesse: for he hath blessed, and I can-
not alter it.
21 He seeth none iniquitie in Iaakob, nor
seeth no transgression in Israel: the Lord
his God is with him, and the [i] ioyfull shoute
of a King is among them.
22 God brought them out of Egypt: their
strength is as an Vnicorne.
23 For there is no sorcerie in Iaakob, nor
soothsaying in Israel: [k] according to this
time it shalbe said of Iaakob and of Israel,
What hath God wrought?
24 Beholde, the people shall rise vp as a
Lion, and lift vp himselfe as a yong Lion:
he shall not lie downe, til he eate of the pray,
and till he drinke the blood of the slaine.
25 ¶ Then Balak said vnto Balaam,
Neither curse, nor blesse them at all.
26 But Balaam answered, and said vn-
to Balak, Told not I thee, saying, All that
the Lord speaketh, that must I doe?
27 ¶ Againe Balak said vnto Balaam,
Come, I pray thee, I will bring thee vnto
another [l] place, if so bee it will please God,
that thou mayest thence curse them for my
sake.
28 So Balak brought Balaam vnto the
toppe of Peor, that looketh toward Ieshi-
mon.
29 Then Balaam sayde vnto Balak,
Make me here seuen altars, and prepare me
here seuen bullockes, and seuen rammes.
30 And Balak did as Balaam had said,
and offered a bullock and a ramme on euery
altar.

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.
l Thus the wicked imagine of God, that, that which he will not doe in one place, he will doe it in another.

CHAP. XXIIII.

5 Balaam propheciеth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the
Lord to blesse Israel, then hee went
not, * as certaine times before, to set diuina-
tions, but set his face toward the [a] wilder-
nesse.
2 But Balaam lift vp his eyes, and loo-
ked vpon Israel, which dwelt according to
their tribes, and the spirit of God came vp-
on him.
3 * And he vttered his parable, and said,
Balaam the sonne of Beor hath said, and the
man, whose [b] eyes were shut vp, hath said,
4 He hath said, which heard the words
of God, and saw the vision of the Almigh-
tie, and [c] falling in a traunce, had his eyes
opened:
5 ¶ How goodly are thy tentes, O Iaa-
kob, and thine habitations, O Israel!
6 As the valleyes, are they stretched
foorth, as gardens by the riuers side, as the
‖ Aloe trees, which the Lord hath planted,
as the Cedars beside the waters.
7 The [d] water droppeth out of his buc-
ket, and his seede shall bee in many waters:
and his king shalbe higher then [e] Agag, and
his kingdome shalbe exalted.
8 God brought him out of Egypt: his
strength shal be as an Vnicorne: he shal eate
the nations his enemies, and bruise their
bones, and shoote them thorow with his ar-
rowes.
9 * Hee coucheth and lieth downe as a
yong Lion, and as a Lion: who shall stirre
him vp? blessed is hee that blesseth thee, and
cursed is he that curseth thee.
10 Then Balak was very angrie with
Balaam, and [f] smote his hands together:
so Balak said vnto Balaam, I sent for thee
to

Chap.23.3,15.
a Where the Israelites camped.
Chap.23.7,18.
b His eyes were shut vp before, in respect of the cleare visions which he saw after: some read, were open.
c Though he lay as in a sleepe, yet the eyes of his minde were open.
‖Or, tents.
d His prosperitie and posteritie shall be very great.
e Which name was common to the Kings of Amalek.
Gene.49.9.
f In token of anger.

to curſe mine enemies, and behold, thou haſt
bleſſed them now three times.
11 Therefore now flee vnto thy place: I
thought ſurely to promote thee vnto honour,
but loe, the g Lord hath kept thee backe from
honour.

g Thus the wicked burden God, when they can not compaſſe their wicked enterpriſes.

12 Then Balaam anſwered Balak, Told
I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,
13 If Balak would giue me his houſe full
of ſiluer and golde, I cannot paſſe the commandement of the Lord, to do either good or
bad of mine owne minde? what the Lord
ſhall command, that ſame I will ſpeake.
14 And now behold, I goe vnto my people: come, I will ‡ h aduertiſe thee what
this people ſhall doe to thy folke in the latter
dayes.

‡ Ebr. counſell.
h He gaue alſo wicked counſell to cauſe the Iſraelites to ſinne, that therby God might forſake them, Chap. 31. 16.

15 And he vttered his parable, and ſaid,
Balaam the ſonne of Beor hath ſaid, and
the man whoſe eyes were ſhut vp, hath ſaid:
16 Hee hath ſaid that heard the wordes of
God, and hath the knowledge of the moſt
High, and ſaw the viſion of the Almightie,
and falling in a trance had his eyes opened:
17 I ſhall ſee him, but not now: I ſhall
behold him, but not neere: there ſhall come a
i ſtarre of Iaakob, and a ſcepter ſhall riſe of
Iſrael, and ſhall ſmite the k coaſtes of Moab, and deſtroy all the ſonnes of l Sheth.
18 And Edom ſhalbe poſſeſſed, and Seir
ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.
19 He alſo that ſhall haue dominion, ſhall
be of Iaakob, and ſhall deſtroy the remnant
of the m citie.
20 ¶ And when he looked on Amalek, he
vttered his parable, and ſaid, Amalek was
the n firſt of the nations: but his latter ende
ſhall come to deſtruction.
21 And hee looked on the ‖ Kenites, and
vttered his parable, and ſaid, Strong is thy
dwelling place, and o put thy neſt in the
rocke.
22 Neuertheleſſe, ‖ the Kenite ſhalbe ſpoyled, vntill Aſſhur carie thee away captiue.
23 Againe hee vttered his parable, and
ſaid, Alas, p who ſhall liue when God doeth
this?
24 The ſhippes alſo ſhall come from the
coaſtes of q Chittim, and ſubdue Aſſhur, and
ſhall ſubdue Eber, and r he alſo ſhall come to
deſtruction.
25 Then Balaam roſe vp, and went and
returned to his place: and Balak alſo went
his way.

i Meaning Chriſt
k That is, the princes.
l He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.
m Of the Edomites.
n The Amalekites firſt made warre againſt Iſrael, as Chap. 14. 45.
‖ Or, Midianites.
o Make thy ſelfe as ſtrong as thou canſt.
‖ Or, thou Kain ſhalt.
p Some reade, Oh, who ſhal not periſh, when the enemie, *that is*, *Antichriſt*, ſhall ſet himſelfe vp as God?
q The Grecians, and Romanes.
r Meaning, Eber, or the Iewes rebelling againſt God.

2 Sun: of Easter Even

CHAP. XXV.

1 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

Numb 33. 49.

NOw whiles Iſrael abode in * Shittim,
the people began to commit whoredome
a with the daughters of Moab:
2 Which called the people vnto the ſacrifice of their gods, and the people ate, and
bowed downe to their gods.
3 And Iſrael b coupled himſelfe vnto
Baal-peor: wherefore the wrath of the Lord
was kindled againſt Iſrael:

a With the women.
b Worſhipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord ſaid vnto Moſes, * Take
all the heads of the people, and hang them
vp ‖ before the Lord c againſt the Sunne,
that the indignation of the Lords wrath
may be turned from Iſrael.

Deut 4. 3. ioſh. 22. 17.
‖ *Or, to the Lord.*
c Openly in the ſight of all.

5 Then Moſes ſaid vnto the Iudges of
Iſrael, Euery one ſlay his d men that were
ioyned vnto Baal Peor.

d Let him ſee execution done of them that are vnder his charge

6 ¶ And behold, one of the children of
Iſrael came and brought vnto his brethren
a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation
of the children of Iſrael, e who wept before
the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 * And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it,
hee roſe vp from the mids of the Congregation, and tooke a ‖ ſpeare in his hand,
8 And followed the man of Iſrael into
the tent, and thruſt them both thorow: to
wit, the man of Iſrael, and the woman, ‖ thorow her belly: ſo the plague ceaſed from the
children of Iſrael.
9 * And there died in that plague foure
and twentie thouſand.
10 Then the Lord ſpake vnto Moſes,
ſaying,
11 * Phinehas the ſonne of Eleazar, the
ſonne of Aaron the Prieſt, hath turned mine
anger away from the children of Iſrael,
while hee was f zealous for my ſake among
them: therefore I haue not conſumed the
children of Iſrael in my ielouſie.
12 Wherefore ſay to him, Behold, * I giue
vnto him my Couenant of peace,
13 And he ſhall haue it, and his ſeed after
him, euen the couenant of the Prieſts office
for euer, becauſe he was zealous for his God,
and hath made an g atonement for the children of Iſrael.
14 And the name of the Iſraelite thus
ſlaine, which was killed with the Midianitiſh woman, was Zimri the ſonne of Salu,
prince ‡ of the familie of the Simeonites.
15 And the name of the Midianitiſh woman that was ſlaine, was Cozbi the daughter of Zur, who was head ouer the people of
his fathers houſe in Midian.
16 ¶ Againe the Lord ſpake vnto Moſes,
ſaying,
17 * Vexe the Midianites, & ſmite them:
18 For they trouble you with their h wiles
wherewith they haue beguiled you, as concerning Peor, and as concerning their ſiſter
Cozbi the daughter of a prince of Midian,
which was ſlaine in the day of the plague
becauſe of Peor.

Pſal. 106. 30. 1 mac. 2. 54.
‖ *Or, iauelin.*
‖ *Or, in her tent. Chalde and Greeke, in her ſecrets.*
1. Corinth. 10. 8.
Pſal. 106. 30.
f He was zealous to maintaine my glory.
Ecclus. 45. 24. 1 mac. 2. 54.
g He hath pacified Gods wrath.
‡ *Ebr. of the houſe of the father.*
Chap. 31. 2.
h Cauſing you to commit both corporal and ſpirituall fornication by Balaams counſell, Chap. 31. 16. reue 2. 14

CHAP. XXVI.

1 The Lord commaundeth to number the children of Iſrael in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, ſaue Caleb and Ioſhua.

ANd ſo after the a plague, the Lord ſpake
vnto Moſes, and to Eleazar the ſonne
of Aaron the Prieſt, ſaying,
2 Take the number of all the Congregation of the children of Iſrael * from twentie
yere old and aboue thoroughout their fathers
houſes, all that goe forth to warre in Iſrael.

a Which came for their whoredome and idolatrie.
Chap 1. 3.

Israel to number

3 So Moſes and Eleazar the Prieſt
ſpake vnto them in the plaine of Moab, by
Ioꝛden b toward Iericho,ſaying,

b Where the riuer is neere to Iericho.

Chap.1.1.

4 From twentie yeere old and aboue,ye
ſhal number the people,as the * Loꝛd had com-
manded Moſes, and the childꝛen of Iſrael,
when they came out of the land of Egypt.

Gene.46.8. exod.6.14. 1.chron.5.1.

†Reuben.

5 ¶ * Reuben the firſt boꝛne of Iſrael:
the childꝛen of † Reuben were: Hanoch, of
whom came the family of the Hanochites,and
of Pallu the family of the Palluites:
6 Of Heſron, the family of the Heſro-
nites: of Carmi, the familie of the Car-
mites.
7 Theſe are the families of the Reube-
nites: and they were in number thꝛee and
foꝛtie thouſand, ſeuen hundꝛeth and thirtie.
8 And the ſonnes of Pallu,Eliab:
9 And the ſonnes of Eliab,Nemuel,and
Dathan,and Abiram: this Dathan and A-
biram were famous in the Congregation,
and * ſtroue againſt Moſes and againſt A-
ron in c the aſſembly of Koꝛah, when they
ſtroue againſt the Loꝛd.

Chap.16.2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth,and
ſwallowed them vp with Koꝛah, when the
Congregation died, what time the fire con-
ſumed two hundꝛeth and fiftie men, who
were d foꝛ a ſigne.

d That is, for an example that other ſhould not murmure and rebell againſt Gods miniſters.

11 Notwithſtanding, all the ſonnes of
Koꝛah died not.

†Simeon.

12 ¶ And the childꝛen of † Simeon after
their families were: Nemuel, of whom came
the family of the Nemuelites: of Iamin the
familie of the Iaminites: of Iachin, the fa-
mily of the Iachinites:
13 Of Zerah, the familie of the Zarhites,
of Shaul,the family of the Shaulites.
14 Theſe are the families of the Simeo-
nites: two and twentie thouſand and two
hundꝛeth.

†Gad.

15 ¶ The ſonnes of † Gad after their fa-
milies were: Zephon, of whom came the fami-
ly of the Zephonites: of Haggi, the family
of the Haggites: of Shuni,the family of the
Shunites.
16 Of Ozni, the family of the Oznites:
of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites:
of Areli, the family of the Arelites.
18 Theſe are the families of the ſonnes of
Gad, accoꝛding to their numbers, fourtie
thouſand and fiue hundꝛeth.

†Iudah.

19 ¶ The ſonnes of † Iudah, Er, and O-
nan: but Er and Onan died in the land of
e Canaan.

e Before Iaakob went into Egypt, Gene.38.3,7, 10.and 46.12.

20 So were the ſonnes of Iudah after
their families: of Shelah came the family of
the Shelanites,of Pharez, the family of the
Pharzites: of Zerah, the family of the Zar-
hites.

Gene.46.12.

21 And the ſonnes of * Pharez were: of
Heſron,the family of the Heſronites: of Ha-
mul,the family of the Hamulites.
22 Theſe are the families of Iudah, af-
ter their numbers,ſeuenty and ſixe thouſand
and fiue hundꝛeth.

†Iſſachar.

23 ¶ The ſonnes of † Iſſachar, after their
families were: Tola, of whom came the fami-
ly of the Tolaites: of Pua, the family of the
Punites:
24 Of Iaſhub, the family of the Iaſhu-
bites: of Shimron,the family of the Shim-
ronites.
25 Theſe are the families of Iſſachar af-
ter their numbers,thꝛeeſcoꝛe and foure thou-
ſand and thꝛee hundꝛeth.

†Zebulun.

26 ¶ The ſonnes of † Zebulun, after their
families were: of Sered, the family of ye Sar-
dites: of Elon, the family of the Elonites: of
Iahleel,the family of the Iahleelites.
27 Theſe are the families of the Zebulu-
nites after their numbers, thꝛeeſcoꝛe thou-
ſand,and fiue hundꝛeth.

†Manaſſeh.

28 ¶ The ſonnes of Ioſeph, after their
families were † Manaſſeh and Ephꝛaim.

Ioſh.17.1.

29 The ſonnes of Manaſſeh were: of
* Machir,the family of the Machirites,and
Machir begate Gilead: of Gilead came the
family of the Gileadites.
30 Theſe are the ſonnes of Gilead: of Ie-
zer,the family of the Iezrites: of Helek, the
family of the Helekites:
31 Of Aſriel,the family of the Aſrielites:
of Shechem, the family of the Shichmites.
32 Of Shemida, the family of the She-
midaites: of Hepher, the family of the He-
pherites.

Chap.27.1.

33 ¶ And * Zelophehad the ſonne of He-
pher,had no ſonnes,but daughters: and the
names of the daughters of Zelophehad were
Mahlah, and Noah, Hoglah, Milcah, and
Tirzah.
34 Theſe are the families of Manaſſeh,
and the number of them,two and fifty thou-
ſand and ſeuen hundꝛeth.

†Ephraim.

35 ¶ Theſe are the ſonnes of † Ephꝛaim
after their families: of Shuthelah came the
family of the Shuthalhites: of Becher, the
family of the Bachꝛites: of Taha[illegible],the fami-
ly of the Tahanites.
36 And theſe are the ſonnes of Shuthe-
lah: of Eran,the family of the Eranites.
37 Theſe are the families of the ſonnes of
Ephꝛaim after their numbers,two and thir-
tie thouſand and fiue hundꝛeth: theſe are the
ſonnes of Ioſeph after their families.

†Beniamin.

38 ¶ Theſe are the ſonnes of † Beniamin
after their families: of Bela came the family
of the Belaites: of Aſhbel, the family of the
Aſhbelites: of Ahiram, the family of the A-
hiramites:
39 Of Shupham,the family of the Shu-
phamites: of Hupham,the family of the Hu-
phamites:
40 And the ſonnes of Bela were Ard
and Naaman: of Ard came the family of the
Ardites: of Naaman, the family of the Na-
amites.
41 Theſe are the ſonnes of Beniamin af-
ter their families and their numbers, fiue
and foꝛtie thouſand and ſixe hundꝛeth.

†Dan.

42 ¶ Theſe are the ſonnes of † Dan after
their families: of Shuham came the family
of the Shuhamites: theſe are the families
of Dan after their houſholds.
43 All the families of the Shuhamites
were after their numbers, thꝛeeſcoꝛe & foure
thouſand and foure hundꝛeth.

†Aſher.

44 ¶ The ſonnes of † Aſher after their
families were: of Iimnah, the family of the
Iimnites: of Iſui, the family of the Iſuites:

of

of Beriah, the family of the Berites.
45 The sonnes of Beriah were, of Heber the family of the Heberites: of Malchiel, the family of the Malchielites.
46 And the name of the daughter of Asher was Sarah.
47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundreth.

† Naphtali.

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the familie of the Gunites.
49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.
50 These are the families of Naphtali according to their housholds, and their number, fiue and forty thousand and foure hundreth.

f This is the third time that they are numbred.

51 These are the numbers of the f children of Israel: sixe hundreth and one thousand seuen hundreth and thirty.
52 ¶ And the Lord spake vnto Moses, saying,
53 Unto these the land shall bee diuided for an inheritance, according to the number of ‖ names.

‖Or, persons.
Chap. 33.54.

54 * To many shalt thou giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

Iosh. 11.23. and 14.2.

55 Notwithstanding the land shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherite:
56 According to the lot shall the possession thereof bee deuided betweene many and fewe.

Exod. 6.16, 17, 18, 19.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the family of the Merarites:
58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

Exod. 2.2. and 6.20.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.
60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

Leuit. 10.2. chap 3.4. 1.chron. 24.2.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.
62 And their numbers were three and twenty thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.
63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

g Wherein appeareth the great power of God, that so wonderfully increased his people.
Chap. 14.28, 29. 1.cor. 10.5, 6.

64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wildernesse of Sinai.
65 For the Lorde sayd of them, * They shall die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The lande of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his stead.

Chap. 26.33. and 36.11. iosh. 17.3.

Then came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)
2 And stoode before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

Chap. 14.35. and 26.64, 65.

3 Our father * died in the wildernesse, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his a sinne, and had no sonnes.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.
5 Then Moses brought their b cause before the Lord.

b That is, their matter to bee iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,
7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.
8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shal turne his inheritance vnto his daughter.
9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.
10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it: and this shall be vnto the children of Israel a law of c iudgement as the Lord hath commanded Moses.

c Meaning, an ordinance, to iudge by.
Deut. 32.49.

12 ¶ Againe the Lord sayd vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

Chap. 20.24.

13 And when thou hast seen it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20.12. Exod. 17.7. ‖Or, strife.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of Meribah in Kadesh in the wildernesse of Zin.
15 ¶ Then Moses spake vnto the Lord, saying,

d Who as hee hath created, so he gouerneth the hearts of al men.
e That is, gouerne them and doe his duety, as 2.Chron. 1.10.

16 Let the Lorde God of the d spirits of all flesh appoint a man ouer the Congregation,
17 Who may e go out and in before them,

and

Joshua appointed Governor

and leade them out and in, that the Congre-
gation of the Lorde be not as ſheepe, which
haue not a ſheepherd.
18 And the Lord ſayd vnto Moſes, Take
thee Ioſhua the ſonne of Nun, in whom is
the ſpirit, and [f] put thine hands vpon him,

f And ſo appoint him gouernour.

19 And ſet him before Eleazar the Prieſt,
and before all the Congregation, and giue
him a charge in their ſight.
20 And [g] giue him of thy glory, that all
the Congregation of the children of Iſrael
may obey.

g Commend him to the people, as meete for the office, and appointed by God.

21 And he ſhall ſtand before Eleazar the
Prieſt, who ſhall aſke counſell for him * by
the [h] iudgement of Vrim before the Lord: at
his word they ſhall goe out, and at his word
they ſhall come in, both hee, and all the chil-
dren of Iſrael with him and all the Congre-
gation.

Exod. 28.30.

h According to his office: ſignifying that the ciuil magiſtrate could execute nothing but that which he knew to be the will of God.

22 So Moſes did as the Lord had com-
manded him, and he tooke Ioſhua, and ſet
him before Eleazar the Prieſt, and before all
the Congregation.
23 Then hee put his hands vpon him,
and gaue him a [i] charge, as the Lord had
ſpoken by the hand of Moſes.

i How he ſhould gouerne himſelfe in his office.

CHAP. XXVIII.

Seven Moons on the Shabbath 9 to 15

4 *The dayly ſacrifice.* 9 *The ſacrifice of the
Sabbath,* 11 *Of the Moneth,* 16 *Of the Paſſe-
ouer,* 26 *Of the firſt fruits.*

AND the Lord ſpake vnto Moſes, ſaying,
2 Command the children of Iſrael,
and ſay vnto them, Ye ſhall obſerue to offer
vnto mee in their due ſeaſon mine offering
and [a] my bread, for my ſacrifices made by fire
for a ſweete ſauour vnto me.

a By bread, hee meaneth all maner of ſacrifice.

3 Alſo thou ſhalt ſay vnto them, * This
is the offering made by fire, which yee ſhall
offer vnto the Lorde, two lambes of a yeere
old without ſpot, dayly, for a continual burnt
offering.

Exod. 29.38.

4 One lambe ſhalt thou prepare in the
morning, and the other lambe ſhalt thou pre-
pare at euen,
5 * And the tenth part of an Ephah of
fine floure for a * meat offring mingled with
the fourth part of an * hin of beaten oyle.

Exod. 16.36.
Leuit 2.1.
Exod. 29.40.

6 This ſhall bee a dayly burnt offering, as
was made in the mount Sinai for a ſweete
ſauour: it is a ſacrifice made by fire vnto the
Lord.
7 And the drinke offering thereof the
fourth part of an hin for one lambe: in the
holy place cauſe to powre the drinke offering
vnto the Lord.
8 And the other lambe thou ſhalt pre-
pare at euen: as the meate offering of the
morning, and as the drinke offering thereof
ſhalt thou prepare this [b] for an offering made
by fire of ſweete ſauour vnto the Lord.

b The meate offring and drinke offring of the euening ſacrifice.

9 ¶ But on the Sabbath day ye ſhal offer
two lambes of a yeere olde, without ſpot,
and two [c] tenth deales of fine floure for a
meate offering mingled with oyle, and the
drinke offering thereof.

c Of the meaſure Ephah.

10 This is the burnt offring of euery Sab-
bath, beſide the [d] continuall burnt offering,
and drinke offering thereof.

d Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your mo-
neths, ye ſhal offer a burnt offering vnto the
Lord, two yong bullockes, and a ram, and
ſeuen lambes of a yeere old without ſpot,
12 And three tenth deales of fine floure
for a meate offering mingled with oyle for
one bullocke: and two tenth deales of fine
floure for a meate offring mingled with oyle
for one ramme,
13 And a tenth deale of fine floure min-
gled with oyle for a meate offering vnto one
Lambe, for a burnt offering of ſweete ſa-
uour: it is an offering made by fire vnto the
Lord.
14 And their [e] drinke offerings ſhall bee
halfe an hin of wine vnto one bullocke, and
the third part of an hin vnto a ram, and the
fourth part of an hin vnto a lambe: this is
the burnt offering of euery moneth, thorow-
out the moneths of the yeere.

e That is, the wine that ſhalbe powred vpon the ſacrifice.

15 And one hee goate for a ſinne offering
vnto the Lord ſhall be prepared, beſides the
continuall burnt offering, and his drinke of-
fering.
16 * Alſo the fourteenth day of the firſt
moneth is the Paſſeouer of the Lord.
17 And in the fifteenth day of the ſame
moneth is the feaſt: ſeuen dayes ſhall vnlea-
uened bread be eaten.

Exod 12.18. *and* 23.15. *leuit* 23.5.

18 In the * firſt day ſhall be an holy [f] con-
uocation, ye ſhall do no ſeruile worke therein.

Leuit. 23.7.
f Or ſolemne aſſembly.

19 But yee ſhall offer a ſacrifice made by
fire for a burnt offering vnto the Lord, two
yong bullockes, one ram, and ſeuen lambes
of a yeere olde: ſee that they be without ble-
miſh.
20 And their meate offering ſhalbe of fine
floure mingled with oyle: three tenth deales
ſhall ye prepare for a bullocke, and two tenth
deales for a ramme:
21 One tenth deale ſhalt thou prepare for
euery lambe, euen for the ſeuen lambes,
22 And an hee goate for a ſinne offering,
to make an atonement for you.
23 Ye ſhall prepare theſe, beſide the burnt
offering in the morning which is a continu-
all burnt ſacrifice.
24 After this maner ye ſhall prepare tho-
rowout all the ſeuen dayes, for the ‡ maintei-
ning of the offering made by fire for a ſweete
ſauour vnto the Lord: it ſhall be done beſide
the continuall burnt offering and drinke of-
fering thereof.

‡ *Ebr. bread.*

25 And in the ſeuenth day yee ſhall haue
an holy conuocation, wherein yee ſhall doe no
ſeruile worke.
26 ¶ Alſo in the day of your firſt fruits,
when yee bring a new meate offering vnto
the Lord, according to [g] your weekes ye ſhall
haue an holy conuocation, and ye ſhall doe no
ſeruile worke in it:

g In counting ſeuen weekes from the Paſſeouer to Whitſuntide, as Leuit. 23.15.

27 But ye ſhall offer a burnt offering for
a ſweete ſauour vnto the Lord, two young
bullockes, a ramme, and ſeuen lambes of a
yeere old,
28 And their meate offering of fine floure
mingled with oyle, three tenth deales vnto a
bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lambe
throughout the ſeuen lambes,
30 And an hee goate to make an atone-
ment for you:
31 (Ye ſhall do this beſides the continuall
burnt offering, and his meate offring:) ‡ ſee
they

‡ *Ebr. they ſhalbe to you.*

they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feasts of the seuenth Moneth: to wit, the feast of trumpets, 7 The feast of reconcilia ion, 12 And the feast of Tabernacles.

MOreouer, in the first day of the [a] seuenth moneth, yee shall haue an holy conuocation: ye shall doe no seruile worke therein: *it shall be a day of blowing the trumpets vnto you.

a Which conteineth part of September, and part of October.

Leuit.23.24.

2 And ye shall make a burnt offering for a sweet sauour vnto the LORD: one yong bullocke, one ramme, and seuen lambes of a yere old, without blemish.

3 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the [b] moneth, and his meat offring, and the continuall [c] burnt offring, and his meat offring, and the drinke offerings of the same, according to their maner, for a sweet sauour: it is a sacrifice made by fire vnto the LORD.

b Which must be offered in the beginning of euery moneth.

c Which is for morning and euening.

7 ¶ *And ye shal haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and ye shal *humble your soules, and shal not doe any worke therein:

Leuit.16.30,31. and 23.27.

d Which is the feast of reconciliation.

Leuit.16.29.

8 But ye shall offer a burnt offring vnto the LORD for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offring shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continuall [e] burnt offring and the meate offering thereof) and their drinke offerings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy [f] conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the LORD seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweet sauour vnto the LORD, thirteene yong bullockes, two rammes, & fourteene lambes of a yeere olde: they shalbe without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to euery of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere old without blemish,

† The second day of the feast of Tabernacles.

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offring, and his meat offring) and their drinke offrings.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

† The third day.

21 With their meat offring & their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the [g] maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

23 ¶ And the † fourth day ye shal offer ten bullockes, two rammes, & fourteene lambes of a yeere old without blemish,

† The fourth day.

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring and his drinke offring.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

† The fift day.

27 And their meat offring & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the † sixt day ye shal offer eight bullocks, two rammes, & fourteene lambes of a yeere old without blemish,

† The sixt day.

30 And their meat offring, & their drinke offerings for the bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offrings.

32 ¶ In the † seuenth day also ye shall offer seuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

† The seuenth day.

33 And their meat offring, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offring.

35 ¶ In the † eight day, ye shall haue *a solemne assembly: yee shall doe no seruile worke therein,

† The eight day.

Leuit.23.36.

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweet sauour vnto the LORD, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 Theſe things ye ſhal do vnto the Lord
in your feaſts, beſide your [h] vowes and your
free offrings, for your burnt offrings, and for
your meate offrings, and for your drinke of-
frings, and for your peace offrings.

h Beſide the ſacrifices that you ſhall vow or offer of your owne mindes.

19 Febr
1 Leſſon
Eveni

CHAP. XXX.

3 Concerning vowes. 4 The vow of the mayd, 7 Of the wife, 10 Of the widow, or diuorced.

Then Moſes ſpake vnto the children of
Iſrael, according to all that the Lord
commanded ‡ him.
2 Moſes alſo ſpake vnto the heads of the
tribes, [a] concerning the children of Iſrael,
ſaying, This is the thing which the Lord
hath commanded,
3 Whoſoeuer voweth a vowe vnto the
Lord, or ſweareth an othe to binde ‡ himſelfe
by a bond, he ſhall not ‡ breake his promiſe,
but ſhall doe according to all that proceedeth
out of his mouth.
4 If a woman alſo vow a vow vnto the
Lord, and binde her ſelfe by a bond, being in
her fathers houſe, in the time of her youth,
5 And her father heare her vowe and
bond, wherewith ſhee hath bound her ſelfe,
and her father holde his [b] peace concerning
her, then all her vowes ſhall ſtand, and euery
bond, wherewith ſhee hath bound her ſelfe,
ſhall ſtand.
6 But if her father [c] diſallow her the
ſame day that he heareth all her vowes and
bonds, wherewith ſhe hath bound her ſelfe,
they ſhall not be of value, and the Lord will
forgiue her, becauſe her father diſallowed
her.
7 And if ſhe haue an huſband when ſhe
voweth or [d] pronounceth ought with her lips,
wherewith ſhe bindeth her ſelfe,
8 If her huſband heard it, and holdeth
his peace concerning her, the ſame day hee
heareth it, then her vow ſhall ſtand, and her
bonds wherewith ſhe bindeth her ſelfe, ſhall
ſtand in effect.
9 But if her huſband diſallow her the
ſame day that he heareth it, then ſhall he
make her vow which ſhe hath made, and
that that ſhe hath pronounced with her lips,
wherewith ſhee bound her [e] ſelfe, of none ef-
fect: and the Lord will forgiue her.
10 But euery vow of a widow, and of her
that is diuorced (wherewith ſhe hath bound
her ſelfe) ſhall ſtand in [f] effect with her.
11 And if ſhee vowed in her huſbands
[g] houſe, or bound her ſelfe ſtraightly with an
othe,
12 And her huſband hath heard it, and
held his peace concerning her, not diſallow-
ing her, then all her vowes ſhall ſtand, and
euery bond, wherewith ſhee bound her ſelfe,
ſhall ſtand in effect.
13 But if her huſband diſanulled them,
the ſame day that hee heard them, nothing
that proceedeth out of her lips, concerning
her vowes or concerning ‡ her bonds, ſhall
ſtand in effect: for her huſband hath diſanul-
led them: and the Lord will forgiue her.
14 So euery vow, and euery othe or bond,
made to [h] humble the ſoule, her huſband may
ſtabliſh it, or her huſband may breake it.
15 But if her huſband hold his peace con-
cerning her from [i] day to day, then he ſtabli-
ſheth all her vowes and all her bonds which
ſhe hath made: he hath confirmed them, be-
cauſe hee held his peace concerning her the
ſame day that he heard them.
16 But if he [k] breake them after that he
hath heard them, then ſhall he beare her ini-
quitie.
17 These are the ordinances which the
Lord commaunded Moſes, betweene a man
and his wife, & betweene the father and his
daughter, being yong in her fathers houſe.

‡ Ebr. Moſes.

a Becauſe they might declare them to the Iſraelites.

‡ Ebr. his ſoule.

‡ Ebr. violate his word.

b For in ſo doing, he doeth approue her.

c By not approuing or conſenting to her vow.

d Either by oth, or ſolemne promiſe.

e For ſhe is in ſubiection of her husband, and can performe nothing without his conſent.

f For they are not vnder the authoritie of the man.

g Her husband being aliue.

‡ Ebr the bonds of her ſoule.

h To mortifie her ſelfe by abſtinence or other bodily exerciſes.

i And warne her not the ſame day that he heareth it, as verſe 9.

k Not the ſame day he heard them, but ſome day after, the ſinne ſhalbe imputed to him, and not to her.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are ſlaine. 18 Only the maids are reſerued aliue. 27 The pray is equally diuided. 49 A preſent giuen of Iſrael.

20 Feb
1 Leſon
Morn

And the Lord ſpake vnto Moſes, ſaying,
2 *Reuenge the children of Iſrael of
the Midianites, and afterward ſhalt thou be
*gathered vnto thy people.
3 And Moſes ſpake to the people, ſaying,
Harneſſe ſome of you vnto warre, and let
them go againſt Midian, to execute the ven-
geance of the Lord [a] againſt Midian.
4 A thouſand of euery tribe throughout
all the tribes of Iſrael, ſhall yee ſend to the
warre.
5 So there were taken out of the thou-
ſands of Iſrael, twelue thouſand prepared
vnto warre, of euery tribe a thouſand.
6 And Moſes ſent them to the warre,
euen a thouſand of euery tribe, and ſent them
with [b] Phinehas the ſonne of Eleazar the
Prieſt to the warre: and the holy inſtru-
ments, that is, the trumpets to blow were in
his hand.
7 And they warred againſt Midian as
the Lord had commanded Moſes, and ſlew
all the males.
8 They ſlew alſo the Kings of Midian
among them that were ſlaine: *Eui, & Re-
kem, and Zur, & Hur, and Reba, fiue Kings
of Midian, & they ſlew [c] Balaam the ſonne
of Beor with the ſword:
9 But the children of Iſrael tooke the
women of Midian priſoners, and their chil-
dren, and ſpoyled all their cattell, & all their
flocks, and all their goods.
10 And they burnt all their cities, where-
in they dwelt, & all their ‖ villages with fire.
11 And they tooke all the ſpoyle, and all
the pray both of men and beaſts.
12 And they brought the [d] captiues and
that which they had taken, & the ſpoyle vnto
Moſes and to Eleazar the Prieſt, and vnto
the Congregation of the children of Iſrael
into the campe in the plaine of Moab, which
was by Iorden toward Iericho.
13 ¶ Then Moſes & Eleazar the Prieſt,
and all the Princes of the Congregation
went out of the campe to meet them.
14 And Moſes was angry with the cap-
taines of the hoſte, with the captaines ouer
thouſands, and captaines ouer hundreds,
which came from the warre and battell.
15 And Moſes ſayd vnto them, What?
haue ye ſaued all the [e] women?
16 Behold, *theſe cauſed the children of
Iſrael through the *counſell of Balaam to
commit a treſpaſſe againſt the Lord, [f] as
concerning Peor, and there came a plague
among

Chap 25.17.

Chap. 27.13.

a As he had commanded, Chap. 25.17. declaring alſo that the iniurie done againſt his people, is done againſt him.

b For his great zeale that he bare to the Lord, Chap. 25.13.

Ioſh 13.21.

c The falſe prophet, who gaue counſell how to cauſe the Iſraelites to offend their God.

‖ Or, palaces, and gorgeous buildings.

d As the women and little children.

e As though he ſayd, Ye ought to haue ſpared none.

Chap 25 2.

2. Pet 2.15.

f For worſhipping of Peor.

among the Congregation of the Lord.
17 Nowe therefore, * slay all the males
among the g children, and kill all the wo-
men that haue knowen man by carnall co-
pulation.

Iudges 21.11.
g That is, al the men children.

18 But all the women children that haue
not knowen carnall copulation, keepe aliue
for your selues.
19 And yee shall remaine without the
hoste seuen dayes, all that haue killed any
person, * and al that haue touched any dead,
and purifie both your selues and your priso-
ners the third day and the seuenth.

Chap.19.11.

20 Also yee shall purifie euery garment,
and all that is made of skins, and all worke
of goats haire, and al things made of wood.
21 ¶ And Eleazar the Priest sayd vnto
the men of warre, which went to the battel,
This is the ordinance ‖ of the lawe which
the Lord * commanded Moses.

‖*Or, contained in the Law.*
Chap.19.12.

22 As for golde, and siluer, brasse, yron,
tinne, and lead:
23 Euen all that may abide the fire, ye shal
make it goe through the fire, and it shall bee
cleane: yet it shall bee h purified with * the
water of purification: and all that suffereth
not the fire, yee shall cause to passe by the
i water.

h The third day, and before it be molten.
Chap 19.9.
i It shall be washed.

24 Yee shall wash also your clothes the
seuenth day, and ye shall be cleane: and af-
terward ye shall come into the hoste.
25 ¶ And the Lord spake vnto Moses,
saying,
26 Take the summe of the pray that
was taken, both of persons and of cattell,
thou and Eleazar the Priest, and the chiefe
fathers of the Congregation.
27 And diuide the pray † betweene the
souldiers that went to the warre, and all the
Congregation.

† The pray is first diuided equally among al.

28 And thou shalt take a tribute vnto the
Lord of the k men of warre, which went out
to battell: one person of fiue hundreth, both
of the persons, and of the beeues, and of the
asses, and of the sheepe.

k Of the praye that falleth to the souldiers.

29 Ye shall take it of their halfe, and giue
it vnto Eleazar the Priest, as an heaue offe-
ring of the Lord.
30 But of the halfe of the children of Is-
rael thou shalt take l one, taken out of fiftie,
both of the persons, of the beeues, of the
asses, and of the sheepe, euen of all the cattell:
and thou shalt giue them vnto the Leuites,
which haue the charge of the Tabernacle of
the Lord.

l The Israelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest
did as the Lord had commanded Moses.
32 And y bootie, to wit, the rest of the pray
which the men of war had spoyled, was sixe
hundreth seuentie and fiue thousand sheepe,
33 And seuenty and two thousand beeues,
34 And threescore and one thousand asses,
35 And two and thirty thousand persons
in all, of women that had † lien by no man.

†*Ebr. not knowen the bed of man.*

36 And the halfe, to wit, the part of them
that went out to warre touching the num-
ber of sheepe, was three hundreth seuen and
thirtie thousand, and fiue hundreth.
37 And the m Lords tribute of the sheepe
was sixe hundreth and seuentie and fiue.

m This is the portion that the souldiers gaue to the Lord.

38 And the beeues were sixe and thirtie
thousand, wherof the Lords tribute was se-
uentie and two.
39 And the asses were thirty thousand and
fiue hundreth, wherof the Lords tribute was
threescore and one:
40 And n of persons sixteene thousand,
whereof the Lords tribute was two and thir-
tie persons.

n Meaning, of the maide, or virgins which had not companied with man.

41 And Moses gaue the tribute of the
Lords offering vnto Eleazar the Priest, as
the Lord had commanded Moses.
42 And of the o halfe of the children of
Israel which Moses diuided from the men
of warre,

o Of that part which was giuen vnto them, in diuiding the spoile

43 (For the halfe that pertained vnto the
Congregation, was three hundreth thirtie
and seuen thousand sheepe & fiue hundreth,
44 And sixe and thirtie thousand beeues,
45 And thirtie thousand asses, and fiue
hundreth,
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that
pertained vnto the p children of Israel, one
taken out of fiftie, both of the persons, and
of the cattell, and gaue them vnto the Le-
uites, which haue the charge of the Taber-
nacle of the Lord, as the Lord had comman-
ded Moses.

p Which had not bene at warre.

48 ¶ Then the captaines which were
ouer thousands of the hoste, the captaines
ouer the thousands, and the captaines ouer
the hundreds came vnto Moses:
49 And sayde to Moses, Thy seruaunts
haue taken the summe of the men of warre
which are vnder ‡ our authoritie, and there
lacketh not one man of vs.

‡*Ebr. vnder our hands.*

50 q We haue therefore brought a present
vnto the Lorde, what euery man found of
iewels of gold, bracelets, and chaines, rings,
eare rings, & ornaments of the legs, to make
an atonement for our soules before the Lord

q The captaines by this free offering, acknowledge the great benefit of God in preseruing his people.

51 And Moses & Eleazar the Priest took
the gold of them, and all wrought iewels.
52 And all the golde of the offering that
they offered vp to the Lord (of the captaines
ouer thousands and hundreds) was sixteene
thousand seuen hundreth and fiftie shekels,
53 (For the men of warre had spoyled,
euery man for him r selfe)

r And gaue no portion to their captaines.

54 And Moses and Eleazar the Priest
tooke the golde of the captaines ouer the
thousands, and ouer the hundreds, and
brought it into the Tabernacle of the Con-
gregation, for a s memoriall of the children
of Israel before the Lord.

s That the Lord might remember the children of Israel.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

Now the children of a Reuben, and the
children of Gad had an exceeding great
multitude of cattell: and they saw the land
of Iazer, and the land of b Gilead, that it
was an apt place for cattell.
2 Then the children of Gad, and the chil-
dren of Reuben came, & spake vnto Moses

a Reuben came of Leah, and Gad of Zilpah her handmaid.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen.31.47.

and to Eleazar the Priest, and vnto the
princes of the Congregation, saying,
3 The land of Ataroth, and Dibon, & Iazer, and Nimrah, and Heshbon, and Elealeh
and Shebam, and Nebo, and Beon,
4 Which countrey the Lorde smote before the Congregation of Israel, is a land
meete for cattell, and thy seruants haue cattell:
5 Wherefore, sayd they, if we haue found
grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs
not ouer Iorden.
6 And Moses sayd vnto the children of
Gad, and to the children of Reuben, Shall
your brethren go to warre, and ye tary here?
7 Wherefore now ‡ discourage yee the
heart of the children of Israel, to go ouer into the land, which the Lord hath giue them?
8 Thus did your fathers when I sent
them from Kadesh-barnea to see the land.
9 For * when they went vp euen vnto
the ‖ riuer of Eshcol, and saw the land: they
discouraged the heart of the children of Israel, that they would not goe into the land,
which the Lord had giuen them.
10 And the Lordes wrath was kindled
the same day, and he did sweare, saying,
11 ‡ None of the men that came out of Egypt * from twentie yeere olde and aboue,
shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholly followed me:
12 Except Caleb the sonne of Iephunneh
the Kenesite, and Ioshua the sonne of Nun:
for they haue constantly followed the Lord.
13 And the Lord was very angry with
Israel, and made them wander in the wildernesse fourtie yeeres, vntill all the generation that had done c euill in the sight of the
Lord were consumed.
14 And beholde, yee are risen vp in your
fathers stead as an increase of sinfull men,
still to augment the fierce wrath of the Lord
toward Israel.
15 For if yee turne away from following
him, hee will yet againe leaue the people in
the wildernesse, and d ye shall destroy all this
folke.
16 And they went neere to him, and said,
Wee will builde sheepefoldes here for our
sheepe, and for our cattell, and cities for our
children.
17 But wee our selues will bee ready armed to goe before the children of Israel, vntill we haue brought them vnto their e place:
but our children shall dwell in the defenced cities, because of the inhabitants of the
land.
18 We will not returne vnto our houses,
vntill the children of Israel haue inherited,
euery man his inheritance.
19 Neither will wee inherite with them
beyond Iorden and on that side, because our
inheritance is fallen to vs on this side Iorden Eastward.
20 ¶ * And Moses said vnto them, If yee
will doe this thing, and goe armed f before
the Lord to warre:
21 And will goe euery one of you in harneys ouer Iorden before the Lord, vntill he

‡ Ebr. breake.
Chap. 13.24.
‖ Or, valley.
‡ Eb. if any of the men.
Chap. 14.28,29.
‖ Or, perseuered and continued.
c Because they murmured, neither would beleeue their report which told the trueth, as concerning the land.
d By your occasion.
e In the land of Canaan.
Iosh. 1.13.
f Before the arke of the Lord.

hath cast out his g enemies from his sight:
22 And vntill the land be subdued before
the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel:
and this land shall be your possession h before
the Lord.
23 But if ye will not doe so, beholde, yee
haue sinned against the Lord, and bee sure,
that your sinne i will finde you out.
24 Builde you then cities for your children, and folds for your sheepe, and doe that
ye haue spoken.
25 Then the children of Gad, & the children of Reuben spake vnto Moses, saying,
Thy seruants will doe as my lord commandeth:
26 Our children, our wiues, our sheepe
and all our cattell shall remaine there in the
cities of Gilead.
27 But * thy seruants will goe euery one
armed to warre before the Lord for to fight,
as my lord saith.
28 So concerning them, Moses k commaunded Eleazar the Priest, and Ioshua
the sonne of Nun, and the chiefe fathers of
the tribes of the children of Israel:
29 And Moses sayd vnto them, If the
children of Gad, and the childre of Reuben,
will go with you ouer Iorden, all armed to
fight before the Lord, then when the land is
subdued before you, yee shall giue them the
land of Gilead for a possession:
30 But if they will not goe ouer with
you armed, then they shal haue their possessions among you in the land of Canaan.
31 And the children of Gad, and the children of Reuben answered, saying, As the
l Lord hath sayd vnto thy seruants, so will
we doe.
32 We will goe armed before the Lorde
into the lande of Canaan, that the possession
of our inheritance may be to vs on this side
Iorden.
33 * So Moses gaue vnto them, euen to
the children of Gad, and to the children of
Reuben, and to halfe the tribe of Manasseh
the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with
the cities thereof and coastes, euen the cities
of the countrey round about.
34 ¶ Then the children of Gad built
Dibon, and Ataroth, and Aroer,
35 And Atroth, Shophan, and Iazer,
and Iogbehah,
36 And Beth-nimrah, and Beth-haran,
defenced cities: also sheepefolds.
37 And the childrē of Reuben built Heshbon, and Elealeh, and Kiriathaim,
38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue
other names vnto the cities which they
built.
39 And the children of * Machir the sonne
of Manasseh went to Gilead, & tooke it, and
put out the Amorites that dwelt therein.
40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and hee dwelt
therein.
41 * And Iair the sonne of Manasseh
went and tooke the small townes thereof, and
called

g That is, the inhabitants of the land.
h The Lord will grant you this land, which ye require, Iosh. 1.15.
i Ye shall assuredly be punished for your sin.
Iosh. 4.12.
k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.
l That is, attributed to ẏ Lord which his messenger speaketh.
Deut. 3.12. Iosh. 13.8. and 22.4.
m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12. he speaketh of them that inhabited beyond Iorden.
Gen. 50.23.
Deut. 3.14.

called them ⁿ Hauoth Iair.
42 Also Nobah went and tooke Kenath,
with the villages thereof, and called it No-
bah, after his owne name.

CHAP. XXXIII.

1 *Two and fortie iourneys of Israel are numbred. 52 They are cōmanded to kil the Canaanites.*

These are the ᵃ iourneys of the children
of Israel, which went out of the land of
Egypt according to their bands vnder the
hand of Moses and Aaron.
2 And Moses wrote their going out by
their iourneys according to the commaun-
dement of the Lord: so these are the iour-
neys of their going out.
3 Now they * departed from Rameses
the first moneth, euen the fifteenth day of the
first moneth, on the morrow after the Passe-
ouer: and the children of Israel went out
with an high hand in the sight of all the E-
gyptians.
4 (For the Egyptians buried all their
first borne, which the Lord had smitten a-
mong them: vpon their ᵇ gods also the Lord
did execution.)
5 And the children of Israel remooued
from Rameses, and pitched in Succoth.
6 And they departed from * Succoth,
and pitched in Etham, which is in the edge
of the wildernesse.
7 And they remooued from Etham, and
turned againe vnto ᶜ Pi-hahiroth, which
is before Baal-zephon, and pitched before
Migdol.
8 And they departed from before Hahi-
roth, and * went through the middes of the
Sea into the wildernesse, and went three
dayes iourney in the wildernesse of Etham,
and pitched in Marah.
9 And they remooued from Marah, and
came vnto * Elim, & in Elim were twelue
fountaines of water, and seuentie palme
trees, and they pitched there.
10 And they remooued from Elim, and
camped by the red sea.
11 And they remooued from the red sea,
and lay in the * wildernesse of Sin.
12 And they tooke their iourney out of
the wildernes of Sin, and set vp their tents
in Dophkah.
13 And they departed from Dophkah,
and lay in Alush.
14 And they remooued from Alush, and
lay in * Rephidim, where was no water for
the people to drinke.
15 And they departed from Rephidim,
and pitched in the * wildernes of Sinai.
16 And they remoued from the desert
of Sinai, and pitched * in Kibroth Hatta-
auah.
17 And they departed from Kibroth Hat-
taauah, and lay at * Hazeroth.
18 And they departed from Hazeroth, and
pitched in Rithmah.
19 And they departed from * Rithmah,
and pitched at Rimmon Parez.
20 And they departed from Rimmon
Parez, and pitched in Libnah.
21 And they remoued from Libnah, and
pitched in Rissah.
22 And they iourneyed from Rissah, and

n That is, the villages of Iair.
a From whence they departed, and whither they came.
Exod. 12. 37.
b Either meaning their idoles, or their men of authority.
Exod. 13. 20.
c At the commandement of the Lord, Exod. 14
Exod. 15. 22.
Exod. 15. 27.
Exod. 16. 1.
Exod. 17. 1.
Exod. 19. 1.
Chap. 11. 34.
Chap. 11. 35.
Chap. 13. 1.

pitched in Kehelathah.
23 And they went from Kehelathah, and
pitched in mount Shapher.
24 And they remoued from mount Sha-
pher, and lay in Haradah.
25 And they remooued from Haradah,
and pitched in Makheloth.
26 And they remoued from Makheloth,
and lay in Tahath.
27 And they departed from Tahath, and
pitched in Tarah.
28 And they remoued from Tarah, and
pitched in Mithkah.
29 And they went from Mithkah, and
pitched in Hashmonah.
30 And they departed from Hashmonah,
and lay in Moseroth.
31 And they departed from Moseroth,
and pitched in Bene-iaakan.
32 And they remoued from Bene-iaa-
kan, and lay in Hor-hagidgad.
33 And they went from Hor-hagidgad,
and pitched in Iotbathah.
34 And they remooued from Iotbathah,
and lay in Ebronah.
35 And they departed from Ebronah, and
lay in Ezion-gaber.
36 And they remooued from Ezion-ga-
ber, and pitched in the * wildernesse of Zin,
which is Kadesh.
37 And they remooued from Kadesh, and
pitched in mount Hor, in the edge of the
land of Edom.
38 (* And Aaron the Priest went vp into
mount Hor at the commaundement of the
Lorde, and died there in the fortieth yeere
after the children of Israel were come out
of the land of Egypt, in the first day of the
ᵈ fifth moneth.
39 And Aaron was an hundreth & three
and twentie yeere olde, when hee died in
mount Hor.
40 And * King Arad the Canaanite,
which dwelt in the South of the lande of
Canaan, heard of the comming of the chil-
dren of Israel)
41 And they departed from mount * Hor,
and pitched in Zalmonah.
42 And they departed from Zalmonah,
and pitched in Punon.
43 And they departed from Punon, and
pitched in Oboth.
44 * And they departed from Oboth,
and pitched in Iie-abarim, in the borders of
Moab.
45 And they departed from Iim, & pit-
ched in Dibon-gad.
46 And they remooued from Dibon-gad,
and lay in Almon-diblathaim.
47 And they remooued from Almon-di-
blathaim, and pitched in the mountaines of
Abarim before Nebo.
48 And they departed from the moun-
taines of Abarim, and pitched in the ‖ plaine
of Moab, by Iorden toward Iericho.
49 And they pitched by Iorden, from
Beth-ieshimoth vnto * Abel-shittim, in the
plaine of Moab.
50 ¶ And the Lord spake vnto Moses in
the plaine of Moab, by Iorden toward Ieri-
cho, saying,

51 Speake

Chap. 20. 22.
Chap. 20. 25. deut. 32. 50.
d Which the Ebrewes call Ab, and answereth to part of Iuly and part of August.
Chap. 21. 1.
Chap. 21. 4, 10.
Chap. 21. 11.
‖ Or, field.
Chap. 25. 1.

The borders
Canaan

Deut.7.2.iosh.11.11,12.

51 Speake vnto the children of Israel,
and say vnto them, *When yee are come
ouer Iorden to enter into the lande of Ca-
naan,
52 Ye shall then driue out all the inhabi-
tants of the land before you, and destroy all
their e pictures, and breake asunder all their
images of mettall, and plucke downe all
their hie places.
53 And ye shal possesse the land and dwel
therein: for I haue giuen you the lande to
possesse it.
54 And yee shall inherite the land by lot
according to your families: *to the more ye
shal giue more inheritance, and to the fewer
the lesse inheritance. Where the lot shall fall
to any man, that shall be his: according to
the tribes of your fathers shall ye inherite.
55 But if ye will not driue out the inha-
bitants of the land before you, then those
which yee let remaine of them, shall bee
*‖ prickes in your eyes, and thornes in your
sides, and shall vexe you in the land wherein
ye dwell.
56 Moreouer, it shall come to passe, that
I shal doe vnto you, as I thought to doe vn-
to them.

e Which were set vp in their high places to worship.

Chap.26 53,54.

Iosh.23.13. iudges 2.3.
‖Or, kniues.

CHAP. XXXIIII.

3 The coasts and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,
2 Commaund the children of Israel,
and say vnto them, When ye come into the
land of Canaan, this is the a land that shall
fall vnto your inheritance: that is, the land of
Canaan with the coasts thereof.
3 *And your Southquarter shalbe from
the wildernesse of Zin to the borders of E-
dom: so that your Southquarter shall bee
from the salt sea coast Eastward.
4 And the border shal compasse you from
the South to ‖Maaleh-akrabbim, and reach
to Zin, and goe out from the South to Ka-
desh-barnea: thence it shal stretch to Hazar-
addar, and goe along to Azmon.
5 And the border shall compasse from
Azmon vnto the b riuer of Egypt, and shall
goe out to the sea.
6 And your Westquarter shall bee the
great c Sea: euen that border shall be your
West coast.
7 And this shall be your Northquarter:
yee shall marke out your border from the
great Sea vnto mount d Hor.
8 From mount Hor, ye shall point out til
it come vnto Hamath, and the ende of the
coast shall be at Zedad.
9 And the coast shall reach out to Zi-
phron, and goe out at Hazar-enan: this shall
be your Northquarter.
10 And yee shall marke out your East
quarter from Hazar-enan to Shepham.
11 And the coast shall goe downe from
Shepham to Riblah, and from the East side
of Ain: and the same border shall descend
and goe out at the side of the Sea of e Chin-
nereth Eastward.
12 Also that border shall goe downe to
Iorden, and leaue at the salt Sea: this shall

a Meaning, the description of the land.

Iosh.15.1.

‖Or, ascending vp of scorpions.

b Which was Nilus, or as some thinke, Rhinocorura.

c Which is called, Mediterraneum.

d Which is a mountaine neere Tire and Sidon, and not that Hor in the wildernes, where Aaron died.

e Which in the Gospel is called the lake of Genezzareth.

bee your land with the coasts thereof round
about.
13 ¶ Then Moses commanded the chil-
dren of Israel, saying, This is the lande
which ye shall inherit by lot, which the Lord
commaunded to giue vnto nine tribes and
halfe the tribe.
14 *For the tribe of the children of Reu-
ben, according to the housholds of their fa-
thers, and the tribe of the children of Gad,
according to their fathers housholds, and
halfe the tribe of Manasseh, haue receiued
their inheritance.
15 Two tribes and an halfe tribe haue
receiued their inheritance on this side of
Iorden toward Iericho full East.
16 ¶ Againe the Lord spake to Moses,
saying,
17 These are the names of the men which
shall diuide the land vnto you: *Eleazar the
Priest, and Ioshua the sonne of Nun.
18 And yee shall take also a f Prince of
euery tribe to diuide the land.
19 The names also of the men are these:
of the tribe of Iudah, Caleb the sonne of Ie-
phunneh.
20 And of the tribe of the sonnes of Si-
meon, Shemuel the sonne of Ammihud.
21 Of the tribe of Beniamin, Elidad
the sonne of Chislon.
22 Also of the tribe of the sonnes of Dan,
the prince Bukki, the sonne of Iogli.
23 Of the sonnes of Ioseph: of the tribe
of the sonnes of Manasseh, the prince Han-
niel the sonne of Ephod.
24 And of the tribe of the sonnes of E-
phraim, the prince Kemuel, the sonne of
Shiphtan.
25 Of the tribe also of the sonnes of Ze-
bulun, the prince Elizaphan, the sonne of
Parnach.
26 So of the tribe of the sonnes of Issa-
char, the prince Paltiel the sonne of Azzan.
27 Of the tribe also of the sonnes of A-
sher, the prince Ahihud, the sonne of She-
lomi.
28 And of the tribe of the sonnes of Naph-
tali, the prince Pedahel, the sonne of Ammi-
hud.
29 These are they whom the Lord com-
manded to g diuide the inheritance vnto the
children of Israel in the land of Canaan.

Chap.32.33. iosh.14.2,3.

Iosh.19.51.

f One of the heads or chiefe men of euery tribe.

g And be Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The law of murther. 30 For one mans witnesse shall no man be condemned.

AND the Lord spake vnto Moses in the
plaine of Moab by Iorden, toward Ieri-
cho, saying,
2 *Command the children of Israel that
they giue vnto the a Leuites of the inheri-
tance of their possession, b cities to dwell in:
yee shall giue also vnto the Leuites the sub-
urbes of the cities round about them.
3 So they shall haue the cities to dwell
in, and their suburbes shall be for their cat-
tell, and for their substance, and for all their
beasts.
4 And the suburbes of the cities, which
ye

Iosh 21.2.

a Because they had no inheritance assigned them in ẏ land of Canaan.

b God would haue them scattered thorow al the land, because the people might be preserued by the in ẏ obedience of God and his law.

ye shall giue vnto the Leuites, from the wall of the city outward, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, [c] two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow.

6 And of the cities which yee shall giue vnto the Leuites, *there shall be sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and forty cities moe.

Deut.4.41. iosh.20.2. and 21,3.

7 All the cities which ye shall giue to the Leuites, shall be eight and forty cities: them shall ye giue with their suburbs.

8 And concerning ye cities which ye shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse, euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, *When ye be come ouer Iorden into the land of Canaan,

Exod.21.13. deut.19.2. iosh.20 2.

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the [d] auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the n[...] of the kinred, who ought to pursue th[e] cause.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Ye shall appoint three [e] on this side Iorden, and ye shall appoint three cities in the land of *Canaan, which shall be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut.4.41.

Iosh.20 7.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth ‡ among you, that euery one which killeth any person vnwares, may flee thither.

‡ *Ebr. among them.*

16 *And if one [f] smite another with an instrument of yron that he die, he is a murtherer, and the murtherer shall die the death.

Exod.21.14.

f Wittingly, and willingly.

17 Also if he smite him by casting a [g] stone, wherewith he may be slaine, and he die, he is a murtherer, and the murtherer shall die the death.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand.

18 Or if he smite him with an handweapon of wood, wherewith hee may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, he shall slay him.

20 But if he thrust him *of hate, or hurle at him by laying of wait, that he die,

Deut.19.11.

21 Or smite him through enmitie with his hand, that he die, he that smote him shal die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him || vnaduisedly, and *not of hatred, or cast vpon him any ‡ thing without laying of wait,

|| *Or, suddenly.*
Exod.21.13.
‡ *Ebr. instrument.*

23 Or any stone (whereby hee might bee slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the [h] auenger of blood according to these lawes.

h That is, his next kinsman.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the [i] high Priest, which is anointed with the holy oyle.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the auenger of blood slay the [k] murtherer, he shalbe guiltlesse,

k By the sentence of the Iudge.

28 Because hee should haue remained in the citie of his refuge, vntill the death of the high Priest: And after the death of the high Priest, the slayer shall returne to the land of his possession.

29 So these things shall bee a [l] law of iudgement vnto you, throughout your generations in all your dwellings.

l A law to iudge murthers done, either of purpose or vnaduisedly.

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through *witnesses: but *one witnesse shall not testifie against a person, to cause him to die.

Deut.17.6. and 19.15. Matth.18.16. 2.cor.13 1.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is [m] worthy to die: but he shalbe put to death.

m Which purposely hath committed murther.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwel in the land, before the death of the high Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for || blood defileth the land: and the land cannot be [n] clensed of the blood that is shed therein, but by the blood of him that shed it.

|| *Or, murther.*

n So God is mindfull of the blood wrongfully shed, that hee maketh his dumbe creatures to demand vengeance thereof.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

Then [a] the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

a It seemeth that the tribes contēded who might marrie these daughters to haue their inheritance. & therefore the sonnes of Ioseph proposed the matter to Moses.

2 And said, *The Lord commanded [b] my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

Chap.27.1. iosh.17.3.

b Meaning, Moses.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall be: so shall it be taken

ken away from the lot of our inheritance.
4 Also when the [c] Iubile of the children
of Israel commeth, then shall their inheri-
tance be put vnto the inheritance of the tribe
whereof they shall bee: so shall their inheri-
tance be taken away from the inheritance of
the tribe of our fathers.
5 Then Moses commanded the children
of Israel, according to the word of the Lord,
saying, The tribe of the sonnes of Ioseph
haue sayd [d] well.
6 This is the thing that the Lorde hath
commanded, concerning the daughters of
Zelophehad, saying, They shall bee wiues,
to whom they thinke best, onely to the fa-
milie of the tribe of their father shall they
marrie:
7 So shall not the inheritance of the chil-
dren of Israel remooue from tribe to tribe,
for euery one of the children of Israel shall
ioyne himselfe to the inheritance of the tribe
of his fathers.
8 And euery daughter that possesseth a-
ny [e] inheritance of the tribes of the children
of Israel, shall be wife vnto one of the fami-
lie of the tribe of her father: that the children
of Israel may enioy euery man the inheri-
tance of their fathers.
9 Neither shall the inheritance go about
from tribe to tribe: but euery one of the
tribes of the children of Israel shall sticke to
his owne inheritance.
10 As the Lord commaunded Moses, so
did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, Chap. 27. 1.
and Milcah, and Noah the daughters of Ze-
lophehad were married vnto their fathers
brothers sonnes,
12 They were wiues to certaine of the
families of the sonnes of Manasseh the
sonne of Ioseph: so their inheritance re-
mained in the tribe of the familie of their
father.
13 These are the [f] commandements and
lawes which the Lord commaunded by the
hand of Moses, vnto the children of Israel
in the plaine of Moab by Iorden toward Ie-
richo.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritāce which was the maintenance thereof should haue bene abalienated to others.

e When there is no male to inherite.

f Touching the ceremoniall and iudiciall lawes.

The fift booke of Moses, called * Deuteronomie.

* That is, a second lawe: so called because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of 40. yeeres Deut. 9. 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy Word and Sacraments: yet he did euer preserue his Church, euen for his own mercies sake, and would still haue his Name called vpon among them. Wherfore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Worde he would be knowne to be their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from al other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp kings and gouernours, for the setting foorth of his Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things apperteining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or els are necessary for a common weale: appointing vnto euery state and degree, their charge and duety: aswell how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withal, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obserue and obey them.

AM 2494

CHAP. I.

2 A briefe rehearsall of things done before from Horeb vnto Kadesh-barnea 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the words which Mo-
ses spake vnto all Israel, on
[a] this side Iorden in the wil-
dernes, in the plaine, [b] ouer a-
gainst the red Sea, betweene
Paran and Tophel, and La-
ban, and Hazeroth, and Di-zahab.
2 There are eleuen dayes iourney from
[c] Horeb vnto Kadesh-barnea, by the way of
mount Seir.
3 And it came to passe in the first day of
the eleuenth moneth, in the fortieth yeere,
that Moses spake vnto the children of Isra-
el, according vnto all that the Lord had gi-
uen him in commandement vnto them,
4 After that he had slaine [d] * Sihon the

a In the countrey of Moab.
b So that the wildernesse was betweene the sea & the plaine of Moab.

c In Horeb, or Sinai, fortie yeres before this the law was giuen: but because all that were then of age and iudgment were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.

d By these examples of Gods fauour, their mindes are prepared to receiue the Law. Numb. 21. 24.

king of the Amorites which dwelt in Hesh-
bon, and Og king of Bashan, which dwelt
at Ashtaroth in Edrei.
5 On this side Jorden in the lande of
Moab [e] began Moses to declare this lawe,
saying,
6 The Lord our God spake vnto vs in
[f] Horeb, saying, Ye haue dwelt long enough
in this mount,
7 Turne you and depart, and goe vnto
the mountaine of the Amorites, and vnto all
places neere thereunto: in the plaine, in the
mountaine, or in the valley: both South-
ward, and to the Sea side, to the land of the
Canaanites, and vnto Lebanon: euen vn-
to the great riuer, the riuer ‖ Perath.
8 Beholde, I haue set the land before you:
go in and * possesse that land which the Lord
sware vnto your fathers, Abraham, Izhak,
and Iaakob, to giue vnto them and to their
seede after them.
9 ¶ And I spake [g] vnto you the same
time, saying, I am not able to beare you my
selfe alone:
10 The Lord your God hath [h] multipli-
ed you: and beholde, yee are this day as the
starres of heauen in number:
11 (The Lord God of your fathers make
you a thousand times so many moe as ye are,
and blesse you, as he hath promised you)
12 Howe can I alone [i] beare your cum-
brance, and your charge, and your strife?
13 Bring you men of wisedome and of
vnderstanding, and [k] knowen among your
tribes, and I will make them rulers ouer
you:
14 Then ye answered me, and sayd, The
thing is good that thou hast commanded vs
to doe.
15 So I tooke the chiefe of your tribes
[l] wise and knowen men, and made them ru-
lers ouer you, captaines ouer thousands, and
captaines ouer hundreds, and captaines o-
uer fiftie, and captaines ouer ten, and offi-
cers among your tribes.
16 And I charged your iudges the same
time, saying, Heare the controuersies betweene
your brethren, * and iudge righteously be-
tweene euery man and his brother, and the
stranger that is with him.
17 Yee shall haue no respect of person in
iudgement, * but shall heare the small as wel
as the great: yee shall not feare the face of
man: for the iudgement is [m] Gods: and the
cause that is too hard for you, bring vnto me,
and I will heare it.
18 Also I commanded you the same time
all the things which ye should doe.
19 ¶ Then we departed from Horeb, and
went thorow all that great and terrible wil-
dernesse (as yee haue seene) by the way of the
mountaine of the Amorites, as the Lord our
God commaunded vs: and we came to Ka-
desh-barnea.
20 And [n] I sayd vnto you, Ye are come
vnto the mountaine of the Amorites, which
the Lord our God doth giue vnto vs.
21 Beholde, the Lord thy God hath layd
the land before thee: go vp and possesse it, as
the Lord the God of thy fathers hath sayde
vnto thee: feare not, neither be discouraged.

e The second time.

f In the second yeere, and second moneth, Numb. 10.11.

‖ Or, Euphrates.

Gen. 15.18. and 17.7,8.

g By the counsel of Iethro my father in lawe, Exod. 18.19.

h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is to gouerne the people.

k Whose godlinesse & vprightnesse is knowen.

l Declaring what sort of men ought to haue a publike charge: reade Exo. 18.21.

Iohn 7.24.

Leuit. 19.15. chap. 16.19. 1.sam 16.7. prou 24.23. ecclus. 42.1. iames 2.2.

m And you are his Lieutenants.

n So that the fault was in them selues that they did not sooner possesse the inheritance promised.

22 ¶ [o] Then ye came vnto me euery one,
and sayd, Wee will sende men before vs to
search vs out the land, and to bring vs word
againe, what way we must goe vp by, and
vnto what cities we shall come.
23 So the saying pleased mee well, and
I tooke twelue men of you, of euery tribe
one.
24 * Who departed, and went vp into
the mountaine, and came vnto the ‖ riuer
Eshcol, and searched out the land,
25 And tooke of the fruit of the lande in
their handes, and brought it vnto vs, and
brought vs word againe, and [p] sayd, It is
a good land, which the Lord our God doeth
giue vs.
26 Notwithstanding, yee would not goe
vp, but were disobedient vnto the comman-
dement of the Lord your God,
27 And murmured in your tents, & sayd,
Because the Lord [q] hated vs, therefore hath
he brought vs out of the land of Egypt, to
deliuer vs into the hand of the Amorites,
and to destroy vs.
28 Whither shall wee goe vp? our [r] bre-
thren haue discouraged our hearts, saying,
The people is greater, and taller then wee,
the cities are great, and walled vp to heauen:
and moreouer wee haue seene the sonnes of
the * Anakims there.
29 But I sayd vnto you, Dread not, nor
be afraid of them.
30 The Lord your God, [s] who goeth be-
fore you, he shall fight for you, according to
all that he did vnto you in Egypt before your
eyes,
31 And in the wildernesse, where thou
hast seene how the Lord thy God bare thee,
as a man doeth beare his sonne, in all the
way which ye haue gone, vntill ye came vn-
to this place.
32 Yet for all this ye did not beleeue the
Lord your God,
33 * Who went in the way before you, to
search you out a place to pitch your tents in,
in fire by night, that ye might see what way
to goe, and in a cloud by day.
34 Then the Lord heard the voyce of
your wordes, and was wroth, and sware,
saying,
35 * Surely there shall not one of these
men of this froward generation see that
good land which I sware to giue vnto your
fathers,
36 Saue Caleb the sonne of Jephunneh:
hee shall see it, * and to him will I giue the
land that he hath troden vpon, and to his
children, because he hath constantly folowed
the Lord.
37 * Also the Lord was angry with mee
for your sakes, saying, * Thou also shalt not
goe in thither.
38 But Ioshua the sonne of Nun which
standeth [t] before thee, he shall goe in thither:
incourage him: for hee shall cause Israel to
inherite it.
39 Moreouer, your [u] children, which yee
sayd should bee a praye, and your sonnes,
which in that day had no knowledge be-
tweene good and euill, they shall goe in
thither, and vnto them will I giue it,
and

o Reade Numb. 13.1,3.

Num. 13.24.

‖ Or, valley of the cluster of grapes.

p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulnesse, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Ioshua.

Num. 13.29.

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Exod. 13.21.

Num. 14.29.

Josh. 14.6.

Num. 20.12. and 27.14. Chap. 3.26. and 4.21. and 34.4.

t Which ministreth vnto thee.

u Which were vnder twenty yeere olde, as Numb. 14.31.

UMI

Israelites Overcom

and they shall possesse it.
40 But as for you, turne backe, and take
your iourney into the wildernesse by the way
of the red Sea.
41 Then ye answered and sayd vnto me,
We haue sinned against the Lord, [x] wee will
goe vp, and fight, according to all that the
Lord our God hath commanded vs: and ye
armed you euery man to the warre, and were
ready to goe vp into the mountaine.
42 But the Lord said vnto me, Say vn-
to them, Goe not vp, neither fight, (for I am
[y] not among you) lest ye fall before your ene-
mies.
43 And when I told you, yee would not
heare, but rebelled against the commande-
ment of the Lord, and were presumptuous,
and went vp into the mountaine.
44 Then the Amorites which dwelt in
that mountaine came out against you, and
chased you (as bees vse to doe) and destroy-
ed you in Seir, euen vnto Hormah.
45 And when yee came againe, yee wept
before the Lord, but the Lorde would not
[z] heare your voyce, nor incline his eares vn-
to you.
46 So yee abode in Kadesh a long time,
according to the time that yee had remained
before.

x This declareth mans nature who wil do that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sehon king of Heshbon is discomfited.

22 Febur
1 Lesson
Even

Then [a] wee turned, and tooke our iour-
ney into the wildernesse, by the way of
the red Sea, as the Lord spake vnto mee:
and wee compassed mount Seir a [b] long
time.
2 And the Lord spake vnto me, saying,
3 Yee haue compassed this mountaine
long enough: turne you Northward.
4 And warne thou the people, saying, Ye
shall goe thorow the [c] coast of your brethren
the children of Esau, which dwell in Seir,
and they shalbe afraid of you: take you good
heede therefore.
5 Yee shall not prouoke them: for I will
not giue you of their land so much as a foote
breadth, *because I haue giuen mount Seir
vnto Esau for a possession.
6 Yee shall buy meate of them for money
to eate, and yee shall also procure water of
them for money to drinke.
7 For the Lord thy God hath [d] blessed
thee in all the workes of thine hande: hee
knoweth thy walking thorow this great
wildernesse, and the Lord thy God hath been
with thee this fourtie yeere, and thou hast
lacked nothing.
8 And when we were departed from our
brethren the children of Esau which dwelt
in Seir, through the way of the ‖plaine from
Elath, and from Ezion-gaber, wee turned
and went by the way of the wildernesse of
Moab.
9 Then the Lord sayd vnto mee, Thou
shalt not ‖ vexe Moab, neither prouoke them
to battell: for I will not giue thee of their
land for a possession, because I haue giuen
Ar vnto the children [e] of Lot for a possession.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num.20.21.

Gen.36.8.

d And giuen thee meanes wherewith thou mayst make recompence: also God will direct thee by his prouidence, as he hath done.

‖Or, wildernesse.

‖Or, besiege.

e Which were the Moabites, and Ammonites.

10 The [f] Emims dwelt therein in times
past, a people great, and many, and tall, as
the Anakims.
11 They also were taken for Gyants as
the Anakims: whom the Moabites call
Emims.
12 The *Horims also dwelt in Seir be-
fore time, whom the children of Esau chased
out and destroyed them before them, and
dwelt in their stead: as Israel shall doe vn-
to the land of his possession, which the Lord
hath giuen them.
13 Now rise vp, sayd I, and get you ouer
the riuer *Zered: and wee went ouer the ri-
uer Zered.
14 The [g] space also wherein wee came
from Kadesh-barnea, vntill we were come
ouer the riuer Zered, was eight and thirtie
yeeres, vntill all the generation of the men of
warre were wasted out from among the
hoste, as the Lord sware vnto them.
15 For in deede the [h] hand of the Lorde
was against them, to destroy them from
among the hoste, till they were consumed.
16 ❡ So when all the men of warre
were consumed and dead from among the
people:
17 Then the Lorde spake vnto mee, say-
ing,
18 Thou shalt goe thorow Ar the coast
of Moab this day:
19 And thou shalt come neere ouer a-
gainst the children of Ammon: but shalt not
lay siege vnto them, nor mooue warre a-
gainst them: for I will not giue thee of the
land of the children of Ammon any possessi-
on: for I haue giuen it vnto the children of
Lot for a possession.
20 That also was taken for a lande of
[i] Giants: for Giants dwelt therein afore-
time, whome the Ammonites called Zam-
zummims:
21 A people that was great and many, and
tall as the Anakims: but the Lord destroy-
ed them before them, and they succeeded
them in their inheritance, and dwelt in their
stead:
22 As hee did to the children of Esau
which dwelt in Seir, when hee destroyed
the Horims before them, and they posses-
sed them, and dwelt in their stead vnto this
day.
23 And the Auims which dwelt in Ha-
zarim euen vnto ‖Azzah, the Caphtorims
which came out of Caphtor destroyed them,
and dwelt in their stead.
24 ❡ Rise vp therefore, sayd the Lord: take
your iourney, and passe ouer the riuer Ar-
non: beholde, I haue giuen into thine hand
Sihon the [k] Amorite, king of Heshbon, and
his land: begin to possesse it, and prouoke
him to battell.
25 This day will I [l] begin to send thy
feare and thy dread vpon all people vnder
the whole heauen, which shall heare thy
fame, and shall tremble and quake before
thee.
26 Then I sent messengers out of the
wildernesse of Kedemoth vnto Sihon king
of Heshbon, with wordes of peace, say-
ing,

f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sins are ripe can not auoyde Gods plagues.

Gen.36.20.

Num.21.12.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

‖Or, Gaza.

k According to his promise made to Abraham, Gen.15.21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

Numb.21.22.

27 ¶ *Let me passe thorow thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue mee water for money for to drinke: onely I wil goe thorow on my foote,

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Iorden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doeth not onely appoint the ends, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had n hardned his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto mee, Beholde, I haue begun to giue Sihon and his land before thee: begin to possesse and inherit his land.

Numb.21.23.

32 *Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

‡ Ebr. before vs.

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

35 Onely the cattell wee tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all || before vs.

|| Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the || riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

|| Or, foord.

CHAP. III.

3 Og the king of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Numb.21.33. chap.29.7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

1 Then we turned, and went vp by the way of Bashan: *and Og king of Bashan a came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto *Sihon king of the Amorites, which dwelt at Heshbon.

Numb.21.24. Numb.21.33.

3 So the Lord our God deliuered also vnto our hand *Og the king of Bashan, and all his people: and we smote him, vntil none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside b vnwalled townes a great many.

b As villages and small townes.

6 And wee ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery citie with men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, & all Bashan vnto Salchah, & Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubits, and foure cubites the bredth of it, after the cubit of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, *and the cities thereof gaue I vnto the Reubenites, and Gadites.

Numb.32.33.

13 And the rest of Gilead and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with al Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, *Hauoth Iair vnto e this day.

Numb.32.41.

e Meaning, when he wrote this historie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Iabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea, vnder the springs of || Pisgah Eastward.

|| Or, at Asdoth-pisgah.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb 32.21.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattell) shal abide in your cities, which I haue giuen you,

20 Untill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall yee *returne euery man vnto his possession, which I haue giuen you.

Iosh.22.4. Numb 27.18, 19,23.

21 ¶ *And I charged Ioshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two kings: *so shall the Lord doe vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisdom, strength or multitude.

Iosh.1.5 and 10.8,25.

22 Yee

22 Yee shall not feare them: for the Lord
your God, he shall fight for you.
23 And I besought the Lord the same
time, saying,
24 O Lord God, thou hast begun to shew
thy seruant thy greatnesse and thy mightie
hand: for where is there a God in heauen or
in earth, that can [i] doe like thy workes, and
like thy || power?
25 I pray thee let mee goe ouer, and see
the good land that is beyond Iorden, that
goodly [k] mountaine and Lebanon.
26 But the Lord was angrie with me for
your sakes, and would not heare me: and the
Lord said vnto me, Let it suffice thee, speake
no more vnto me of this matter.
27 Get thee vp into the toppe of Pisgah,
and [l] lift vp thine eyes Westward, & North-
ward, and Southward, and Eastward, and
behold it with thine eyes, for thou shalt not
goe ouer this Iorden.
28 But charge Ioshua, and incourage
him, and bolden him: for he shall goe before
this people, & he shall diuide for inheritance
vnto them the land which thou shalt see.
29 So wee abode in the valley ouer a-
gainst Beth-peor.

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles, that onely appertaineth vnto God.
||Or, wonders.
k He meaneth Zion, where the temple should be built, and God honoured.
l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

3 Sun after Easter Mor
1 Lesson
23 Joshua
1 Less Even

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it to our children. 15 No image ought to bee made to worship. 26 Threatnings against them that forsake the law of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOw therefore hearken, O Israel, vnto
the ordinances and to the lawes which
I teach you to [a] doe, that ye may liue and goe
in, and possesse the land which the Lord God
of your fathers giueth you.
2 *Ye shall [b] put nothing vnto the word
which I command you, neither shal ye [c] take
ought therefrom, that ye may keepe the com-
mandements of the Lord your God which I
command you.
3 Your [d] eyes haue seene what the Lord
did because of Baal-peor: for all the men
that followed Baal-peor, the Lorde thy
God hath destroyed euery one from among
you.
4 But ye that did [e] cleaue vnto the Lord
your God, are aliue euery one of you this
day.
5 Beholde, I haue taught you ordinan-
ces, and lawes, as the Lord my God com-
manded me, that ye should do euen so with-
in the land whither ye goe to possesse it.
6 Keepe them therefore, and doe them:
for that is your [f] wisedome, and your vnder-
standing in the sight of the people, which
shall heare all these ordinances, and shal say,
Onely this people is wise, and of vnder-
standing, and a great nation.
7 For what nation is so great, vnto whom
the Gods come so neere vnto them, as the
Lord our God is neere vnto vs, in all that we
call vnto him for?
8 And what nation is so great, that hath
ordinances and lawes so righteous, as all
this Law, which I set before you this day?

a For thir doctrine standeth not in bare knowledge, but in practise of life.
Chap. 12.32.
b Thinke not to be more wise then I am.
c God will not bee serued by halfes, but will haue full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Numb. 25.3,4.
e And were not idolaters.
f Because al men naturally desire wisedome, hee sheweth how to attaine vnto it.
||Or, Surely.
g Helping vs, and deliuering vs out of all dangers, as 2 Sam. 7.23.

9 But take heede to thy selfe, and [h] keepe
thy soule diligently, that thou forget not the
things which thine eyes haue seene, and that
they depart not out of thine heart all the
dayes of thy life: but teach them thy sonnes,
and thy sonnes sonnes:
10 Forget not the day that thou stoodest be-
fore the Lord thy God in Horeb, when the
Lord said vnto me, Gather me the people to-
gether, and I will cause them to heare my
words, that they may learne to feare me all
the dayes that they shal liue vpon the earth,
and that they may teach their children:
11 Then came you nere and *stood vnder
the mountaine, and the mountaine [i] burnt
with fire vnto the mids of heauen, and there
was darknesse, clouds and mist.
12 And the Lord spake vnto you out of
the mids of the fire, and yee heard the voyce
of the words, but sawe no similitude, saue a
voyce.
13 Then hee declared vnto you his coue-
nant which he commanded you to [k] doe, euen
the ten || Commandements, and wrote them
vpon two Tables of stone.
14 ¶ And the Lord commanded me that
same time, that I should teach you ordinan-
ces and lawes, which yee should obserue in
the land, whither yee goe to possesse it.
15 Take therefore good heede vnto your
‡selues: for ye saw no [l] image in the day that
the Lord spake vnto you in Horeb out of the
mids of the fire:
16 That yee corrupt not your selues, and
make you a grauen image or representation
of any figure: whether it bee the likenesse of
male or female,
17 The likenesse of any beast that is on
earth, or the likenesse of any feathered fowle
that flieth in the aire,
18 Or the likenesse of any thing that cree-
peth on the earth, or the likenesse of any fish
that is in the waters beneath the earth,
19 And lest thou lift vp thine eyes vnto
heauen, and when thou seest the sunne and
the moone and the starres with all the host
of heauen, shouldest bee driuen to worship
them and serue them, which the Lord thy
God hath [m] distributed to all people vnder
the whole heauen.
20 But the Lord hath taken you and
brought you out of the [n] yron fornace, out of
Egypt, to bee vnto him a people and inheri-
tance, as appeareth this day.
21 And the Lord was angrie with me for
your words, and sware that I should not go
ouer Iorden, and that I should not goe in
vnto that good land, which the Lord thy
God giueth thee for an inheritance.
22 For I must die in this land, and shall
not goe ouer Iorden: but [o] ye shall goe ouer,
and possesse that good land.
23 Take heede vnto your selues, lest yee
forget the couenant of the Lord your God
which he made with you, & lest yee make you
any grauen image, or likenesse of any thing,
as the Lord thy God hath charged thee
24 For the Lord thy God is a [p] consu-
ming fire, and a iealous God.
25 ¶ When thou shalt beget children and
childrens children, and shalt haue remained
long

h He addeth all these words to shew that we can neuer bee carefull enough to keepe the law of God, and to teach it to our posteritie.
Exod. 19.18.
i The law was giuen with fearefull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
||Or, Words.
‡Ebr. soules.
l Signifying that destruction is prepared for all them that make an image to represent God.
m He hath appointed them for to serue man.
n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.
o Moses good affection appeareth in that, that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue and reuerence, but rebel against him, Heb. 12,29.

Cities of refuge

q Meaning hereby all superstition and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.
ſ So that his curse shall make his former blessings of none effect.
t Not with outward shew or ceremonie, but with a true confession of thy faults.
‡Ebr. in the latter dayes.
u To certifie them the more of the assurance of their saluation.
x Mans negligence is partly cause that he knoweth not God.
y By so manifest proofes that none could doubt thereof.
z He sheweth the cause why God wrought these miracles.
a Freely, and not of their deserts.
b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shall not be lost.

long in the land, if yee q corrupt your selues,
and make any grauen image or likenesse of
any thing, and worke euill in the sight of the
Lord thy God, to prouoke him to anger.
26 I r call heauen and earth to record a-
gainst you this day, that ye shal shortly perish
from the land, whereunto you goe ouer Ior-
den to possesse it: yee shall not prolong your
dayes therein, but shall vtterly be destroyed.
27 And the Lord shal ſ scatter you among
the people, and yee shall be left fewe in num-
ber among the nations, whither the Lord
shall bring you.
28 And there ye shall serue gods, euen the
worke of mans hands, wood, & stone, which
neither see, nor heare, nor eate, nor smell.
29 But if from thence thou shalt seeke
the Lord thy God, thou shalt finde him, if
thou seeke him with all thine t heart, and
with all thy soule.
30 When thou art in tribulation, and all
these things are come vpon thee, ‡ at the
length, if thou returne to the Lord thy God,
and be obedient vnto his voice,
31 (For the Lord thy God is a mercifull
God) he wil not forsake thee, neither destroy
thee, nor forget the couenant of thy fathers,
which hee u sware vnto them.
32 For inquire now of the dayes that
are past, which were before thee, since the
day that God created man vpon the earth,
and x aske from the one end of heauen vnto
the other, if there came to passe such a great
thing as this, or whether any such like thing
hath beene heard.
33 Did euer people heare the voyce of
God speaking out of the midst of a fire, as
thou hast heard, and liued?
34 Or hath God assayed to goe and take
him a nation from among nations, by y ten-
tations, by signes, and by wonders, and by
warre, and by a mighty hand, and by a stret-
ched out arme, and by great feare, according
vnto all that the Lord your God did vnto
you in Egypt before your eyes?
35 Unto thee it was shewed, that thou
mightest z know, that the Lord hee is God,
and that there is none but he alone.
36 Out of heauen he made thee heare his
voice, to instruct thee, and vpon earth hee
shewed thee his great fire, and thou heardest
his voice out of the midst of the fire.
37 And because a hee loued thy fathers,
therefore he chose their seede after them, and
hath brought thee out of Egypt in his sight,
by his mightie power,
38 To thrust out nations greater and
mightier then thou, before thee, to bring thee
in, and to giue thee their land for inheri-
tance: as appeareth this day.
39 Understand therefore this day, and
consider in thine heart, that the Lord, he is
God in heauen aboue, and vpon the earth
beneath: there is none other.
40 Thou shalt keepe therefore his ordi-
nances, and his commandements which I
command thee this day, that it may b goe
well with thee, and with thy children after
thee, and that thou maiest prolong thy dayes
vpon the earth, which the Lord thy God gi-
ueth thee for euer.
41 ¶ Then Moses separated three cities on
this side of Iorden toward the sunne rising:
42 That the slayer should flee thither,
which had killed his neighbour at vnwares,
and hated him not in time past, might flee, I
say, vnto one of those cities, and liue:
43 That is, * Bezer in the wildernesse, in
the plaine countrey of the Reubenites: and
Ramoth in Gilead among the Gadites,
and Golan in Bashan among them of Ma-
nasseh.
44 ¶ So this is the law which Moses
set before the children of Israel.
45 These are the c witnesses, and the or-
dinances, and the lawes which Moses de-
clared to the children of Israel after they
came out of Egypt,
46 On this side Iorden, in the valley o-
uer against Beth-peor, in the land of Si-
hon King of the Amorites, which dwelt at
Heshbon, whom Moses and the children of
Israel * smote, after they were come out of
Egypt:
47 And they possessed his land, and the
land of * Og King of Bashan, two Kings of
the Amorites, which were on this side Ior-
den toward the sunne rising:
48 From Aroer, which is by the banke
of the riuer Arnon, euen vnto Mount Sion,
which is Hermon,
49 And all the plaine by Iorden East-
ward, euen vnto d the Sea of the plaine,
vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

3 Sun. af Easter Even 1 Lesson

Then Moses called all Israel, and said
vnto him, Heare, O Israel, the ordi-
nances and the lawes which ‡ I propose to
you this day, that ye may learne them, and
take heede to obserue them.
2 * The Lord our God made a couenant
with vs in Horeb.
3 The Lord a made not this couenant
with our fathers onely, but with vs, euen
with vs all here aliue this day.
4 The Lord talked with you b face to
face in the mount, out of the midst of the fire.
5 (At that time I stoode betweene the
Lord and you, to declare vnto you the word
of the Lord: for yee were afraid at the sight
of the fire, and went not vp into the mount)
and he said,
6 ¶ * I am the Lord thy God, which
haue brought thee out of the land of Egypt,
from the house of ‡ bondage.
7 Thou shalt haue none c other gods be-
fore my face.
8 Thou shalt make thee no grauen image,
or any likenesse of that that is in heauen a-
boue, or which is in the earth beneath, or that
is in the waters vnder the earth.
9 Thou shalt neither bow thy self vnto
them, nor serue them: for * I the Lorde thy
God am a d ielous God, visiting the ini-
quitie of the fathers vpon the children, euen
vnto the third and fourth generation of them
that hate me:

Iosh. 20. 8.
c The Articles and points of the couenant.
Numb. 21. 24. chap. 1. 4.
Numb. 21. 33. chap. 3. 3.
d That is, the salt sea.
Chap. 3. 17.
‡Ebr. I speake in your eares.
Exod. 19. 5, 6.
a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.
b So plainely that you needed not to doubt thereof.
Exod. 20. 2. leuit. 26. 1. psal 97. 7. 9.
‡Or, seruants.
c God bindeth vs to serue him onely without superstition and idolatrie.
Exod. 34. 7. ierem 32. 18.
d That is, of his honour, nor permitting it to be giuen to other.

25 Sunday 2 Lesson Morn

10 And shewing mercie vnto thousands
of them that [e] loue mee, and keepe my com-
mandements.

e The first degree to keepe the commaundements, is to loue God.

11 Thou shalt not take the Name of the
Lord thy God in vaine: for the Lord will
not hold him guiltles, that taketh his Name
in vaine.
12 Keepe the Sabbath day, to sanctifie it,
as the Lord thy God hath commanded thee.
13 Sixe dayes [f] thou shalt labour, and shalt
doe all thy worke:

f Meaning, since God permitteth sixe dayes to our labours, that wee ought willingly to dedicate the seuenth to serue him wholly.

14 But the seuenth day is the Sabbath
of the Lord thy God: thou shalt not doe any
worke therein, thou, nor thy sonne, nor thy
daughter, nor thy man seruaunt, nor thy
maide, nor thine oxe, nor thine asse, neither
any of thy cattell, nor the stranger that is
within thy gates: that thy man seruant and
thy maide may rest as well as thou.
15 For remember that thou wast a ser-
uant in the land of Egypt, and that the Lord
thy God brought thee out thence by a migh-
tie hand and a stretched out arme: therefore
the Lord thy God commaunded thee to ob-
serue the Sabbath day.
16 ¶ [g] Honour thy father and thy mother,
as the Lord thy God hath commanded thee,
that thy dayes may be prolonged, and that it
may goe wel with thee vpon the land, which
the Lord thy God giueth thee.

g Not for a shew, but with a true obedience, and due reuerence.

17 * Thou shalt not kill.
18 * Neither shalt thou commit adultery.
19 * Neither shalt thou steale.
20 Neither shalt thou beare false witnes
against thy neighbour.

Matth.5.21. Luke 18.20. Rom.13.9.

21 * Neither shalt thou [h] couet thy neigh-
bours wife, neither shalt thou desire thy
neighbours house, his field, nor his man ser-
uant, nor his maide, his oxe, nor his asse, nor
ought that thy neighbour hath.

Rom 7.7.
h He speaketh not onely of that resolute will, but that there bee no motion or affection.

22 ¶ These words the Lord spake vnto
all your multitude in the mount out of the
mids of the fire, the cloud and the darknesse,
with a great voice, and [i] added no more ther-
to: and wrote them vpon two tables of stone,
and deliuered them vnto me.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when yee heard the voyce out of
the mids of the darkenesse, (for the moun-
taine did burne with fire) then yee came to
mee, all the chiefe of your tribes, and your
Elders:
24 And yee said, Behold, the Lord our
God hath shewed vs his glorie and his
greatnesse, and * wee haue heard his voyce
out of the mids of the fire: we haue seene this
day that God doth talke with man, and hee
* liueth.

Exod.19.19.
Chap.4.33.

25 Now therefore, why should wee die?
for this great fire will consume vs: if wee
heare the voyce of the Lord our God any
more, we shall die.
26 For what ‖ flesh was there euer, that
heard the voyce of the liuing God, speaking
out of the mids of the fire as wee haue, and
liued?

‖ Or, man.

27 Goe thou neere, and heare all that the
Lord our God saith: and declare thou vnto
vs al that the Lord our God saith vnto thee,
* and we will heare it, and doe it.

Exod.20.19.

28 Then the Lord heard the voice of
your words, when yee spake vnto mee: and
the Lord said vnto mee, I haue heard the
voice of the words of this people, which they
haue spoken vnto thee: they haue well said,
all that they haue spoken.
29 Oh [k] that there were such an heart in
them to feare mee, and to keepe all my com-
mandements alway: that it might goe well
with them, and with their children for euer.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into
your tents.
31 But stand thou here with mee, and I
will tell thee all the commandements, and
the ordinances, and the lawes, which thou
shalt teach them: that they may doe them in
the land which I giue them to possesse it.
32 Take heede therefore, that yee doe as
the Lord your God hath commaunded you:
[l] turne not aside to the right hand, nor to
the left,

l Ye shal neither adde nor diminish, Chap. 4.2.

33 But walke in all the wayes which the
Lord your God hath commaunded you, that
ye may [m] liue, and that it may goe well with
you: and that yee may prolong your dayes in
the land which yee shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God proceed all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the Law.

These now are the commandements, or-
dinances, and ‖ Lawes, which the Lord
your God commanded me to teach you: that
yee might doe them in the land whither yee
goe to possesse it:

‖ Or, iudgements.

2 That thou mightest [a] feare the Lord
thy God, and keepe all his ordinances, and
his commandements which I commaund
thee, thou, and thy sonne, and thy sonnes
sonne all the dayes of thy life, euen that thy
dayes may be prolonged.

a A reuerent feare and loue of God is the first beginning to keep Gods commandements.

3 Heare therefore, O Israel, and take
heede to doe it, that it may goe well with
thee, and that yee may increase mightily
[b] in the land that floweth with milke and
honie, as the Lord God of thy fathers hath
promised thee.

b Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God is
Lord onely,
5 And * thou shalt loue the Lord thy God
with all thine heart, and with all thy soule,
and with all thy might.
6 * And these words which I command
thee this day, shalbe in thine heart.

Matth 22.37. mar.12.29,30. luke 10.27. Chap.11.18.

7 And thou shalt [c] rehearse them conti-
nually vnto thy children, and shalt talke of
them when thou tariest in thine house, and
as thou walkest by the way, and when thou
liest downe, and when thou risest vp:

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou shalt binde them for a signe
vpon thine hand, and they shalbe ‖ as front-
lets betweene thine eyes.

‖ Or, signes of remembrance.

9 Also thou shalt write them vpon the
[d] postes of thine house, and vpon thy gates.

d That when thou entrest in, thou mayest remember them.

10 And when the Lord thy God hath
brought thee into the land, which hee sware
vnto thy fathers, Abraham, Izhak, and Iaa-
kob, to giue to thee, with great and goodly
cities which thou buildedst not,
11 And houses full of all maner of goods,
which thou filledst not, and wels digged,
which

Idols to be Destroyed

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.
f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.
g By doubting of his power, refusing lawfull meanes, and abusing his graces.
h Here he condemneth al mans good intentions.
i God requireth not onely that we serue him all our life, but also that wee take paine that our posterity may set forth his glory.
k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.
l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

which thou diggedst not, vineyardes and
oliue trees which thou plantedst not, and
when thou hast eaten and art full,
12 e Beware lest thou forget the Lord,
which brought thee out of the land of Egypt,
from the house of bondage.
13 Thou shalt feare the Lord thy God, &
serue him, and shalt f sweare by his Name.
14 Yee shall not walke after other gods,
after any of the gods of the people which are
round about you,
15 (For the Lord thy God is a ielous God
among you:) lest the wrath of the Lord thy
God be kindled against thee, & destroy thee
from the face of the earth.
16 ¶ Yee shall not g tempt the Lord your
God, as ye did tempt him in Massah:
17 But ye shall keepe diligently the com-
mandements of the Lord your God, and his
testimonies, and his ordinances which hee
hath commanded thee,
18 And thou shalt doe that which is right
and good in the h sight of the Lorde: that
thou mayest prosper, and that thou mayest
goe in, and possesse that good land which the
Lord sware vnto thy fathers,
19 To cast out all thine enemies before
thee, as the Lord hath said.
20 When i thy sonne shall aske thee in
time to come, saying, What meane these te-
stimonies, and ordinances, and Lawes,
which the Lord our God hath commanded
you?
21 Then thou shalt say vnto thy sonne,
Wee were Pharaohs bondmen in Egypt:
but the Lord brought vs out of Egypt with
a mighty hand.
22 And the Lord shewed signes and won-
ders great and euill vpon Egypt, vpon
Pharaoh, and vpon all his houshold, before
our eyes,
23 And k brought vs out from thence, to
bring vs in, and to giue vs the land which he
sware vnto our fathers.
24 Therefore the Lord hath commanded
vs, to doe all these ordinances, and to feare
the Lord our God, that it may goe euer well
with vs, and that hee may preserue vs aliue,
as at this present.
25 Moreouer, this shall be our l righte-
ousnesse before the Lord our God, if we take
heede to keepe all these commandements, as
he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatry.

Chap.31.8.

WHen the Lorde thy God shall bring
thee into the land whither thou goest
to possesse it, * and shall roote out many na-
tions before thee: the Hittites, and the Gir-
gashites, and the Amorites, and the Canaa-
nites, and the Perizzites, and the Hiuites,
and the Iebusites, seuen nations greater
and mightier then thou,
2 And the Lord thy God shall giue them
a before thee, then thou shalt smite them:
thou shalt vtterly destroy them: thou shalt
make no * couenant with them, nor haue
compassion on them.
3 Neither shalt thou make mariages
with them, neither giue thy daughter vnto
his sonne, nor take his daughter vnto thy
sonne.
4 For || they wil cause thy sonne to turne
away from me, and to serue other gods: then
will the wrath of the Lord waxe hote against
you, and destroy thee suddenly.
5 But thus yee shall deale with them,
b Ye shall ouerthrow their altars, and breake
downe their pillars, and ye shall cut downe
their groues, and burne their grauen images
with fire.
6 * For thou art an holy people vnto the
Lorde thy God, * the Lorde thy God hath
chosen thee, to bee a precious people vnto
himselfe, aboue all people that are vpon the
earth.
7 The Lorde did not set his loue vpon
you, nor chuse you, because ye were moe in
number then any people: for yee were the
fewest of all people:
8 But because the Lord c loued you, and
because hee would keepe the othe which hee
had sworne vnto your fathers, the Lorde
hath brought you out by a mightie hand,
and deliuered you out of the house of bon-
dage from the hand of Pharaoh King of
Egypt,
9 That thou mayest knowe, d that the
Lord thy God, he is God, the faithfull God,
which keepeth couenant and mercie vnto
them that loue him and keepe his comman-
dements, euen to a thousand generations,
10 And rewardeth e them to their face
that hate him, to bring them to destruction:
he will not deferre to reward him, that ha-
teth him to his face.
11 Keepe thou therefore the commande-
ments, and the ordinances, and the lawes,
which I command thee this day to doe them.
12 ¶ For if you hearken vnto these lawes,
and obserue and doe them, then the Lorde
thy God will keepe with thee the couenant,
and the f mercie which hee sware vnto thy
fathers.
13 And hee will loue thee, and blesse thee,
and multiply thee: he wil also blesse the fruit
of thy wombe, and the fruit of thy land, thy
corne and thy wine, and thine oyle, and the
encrease of thy kine, and the flockes of thy
sheepe in the land which hee sware vnto thy
fathers to giue thee.
14 Thou shalt be blessed aboue all people:
* there shall be neither male nor female bar-
ren among you, nor among your cattell.
15 Moreouer, the Lord will take away
from thee all infirmities, and will put none
of the euill diseases of * Egypt (which thou
knowest) vpon thee, but will send them vpon
all that hate thee.
16 Thou shalt therefore consume all peo-
ple which the Lord thy God shall giue thee:
g thine eye shall not spare them, neither shalt
thou serue their gods, for that shall bee thy
* destruction.
17 If thou say in thine heart, These na-
tions are moe then I, how can I cast them
out?
18 Thou shalt not feare them, but

a Into thy power. Exod.23.32. and 34.12.

|| Or, any of them.
b God would haue his seruice pure without all idolatrous ceremonies, & superstitions, Chap.12.3.
Chap.24.2. and 26.18,19. Exod.19.5. 1.Pet.2.9.
c Freely, finding no cause in you more then in others so to doe.
d And so put difference betweene him and idoles.
e Meaning, manifestly, or in this life.
f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercie & not to their merits.
Exod.23.26.
Exod.9.14. and 15.26.
g We ought not to be mercifull where God commandeth seuerity.
Exod.23.33.

Gods power

remember what the Lord thy God did vnto
Pharaoh, and vnto all Egypt:
19 The great ‖ tentations which thine
eyes saw, and the signes & wonders, and the
mighty hand and stretched out arme, where-
by the Lord thy God brought thee out: so
shall the Lord thy God do vnto all the people,
whose face thou fearest.
20 *Moreouer, the Lord thy God will
send h hornets among them, vntill they that
are left, and hide themselues from thee, bee
destroyed.
21 Thou shalt not feare them: for the
Lord thy God is among you, a God mighty
and dreadfull.
22 And the Lord thy God will roote out
these nations before thee by little and little:
thou mayest not consume them at once, lest
the i beasts of the field increase vpon thee.
23 But the Lord thy God shall giue them
before thee, and shall destroy them with a
mighty destruction, vntill they be brought to
nought.
24 And he shall deliuer their kings into
thine hand, and thou shalt destroy their
name from vnder heauen: there shal no man
be able to stand before thee, vntill thou hast
destroyed them.
25 The grauen images of their gods shal
ye *burne with fire, and *couet not the siluer
and gold, that is on them, nor take it vnto
thee, lest thou k be snared therewith: for it is
an abomination before the Lord thy God.
26 Bring not therefore abomination into
thine house, lest thou bee accursed like it, but
vtterly abhorre it, and count it most abo-
minable: for it is *accursed.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

1 Lesson

Ye shall keepe all the commandements
which I command thee this day, for a to
doe them: that ye may liue, and bee multi-
plied, and goe in, and possesse the land which
the Lord sware vnto your fathers.
2 And thou shalt remember all the way
which the Lord thy God led thee this forty
yeere in the wildernesse, for to humble thee,
and to b proue thee, to knowe what was in
thine heart, whether thou wouldest keepe his
commandements or no.
3 Therefore he humbled thee, and made
thee hungry, and fed thee with MAN, which
thou knewest not, neither did thy fathers
know it, that he might teach thee, that man
liueth not by c bread only, but by euery word
that proceedeth out of the mouth of the Lord
doth a man liue.
4 Thy raiment waxed not olde vpon
thee, neither did thy foote d swell those forty
yeeres.
5 Know therefore in thine heart, that as
a man nourtureth his sonne, so the Lord thy
God e nourtureth thee.
6 Therefore shalt thou keepe the com-
mandements of the Lord thy God, that thou

‖ Or, plagues, or, trials as chap. 29. 3 exod. 15.25. and 16.4.

Exod. 23.28. iosh. 24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

Chap. 12.3. exod. 23.24. Iosh. 7.1,21. 2.mac. 12.40.

k And be entised to idolatrie.

Chap. 13.17.

a Shewing that it is not enough to heare ỳ word, except wee expresse it by example of life.

b Which is declared in afflictions, either by patience or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

d As they that go barefooted.

e So ỳ his afflictions are signes of his fatherly loue toward vs.

26 Feb — 1 Lesson Even

mayest walke in his wayes, and feare him.
7 For the Lord thy God bringeth thee in-
to a good land, a land in the which are riuers
of water and fountaines, and ‖ depths that
spring out of valleys and mountaines:
8 A land of wheate & barley, and of vine-
yards, and figtrees, and Pomegranates: a
land of oyle oliue and of honie:
9 A land wherein thou shalt eate bread
without scarsitie, neither shalt thou lacke a-
nie thing therein: a land f whose stones are
yron, and out of whose mountaines thou
shalt dig brasse.
10 And when thou hast eaten and filled
thy selfe, thou shalt g blesse the Lorde thy
God for the good land which hee hath giuen
thee.
11 Beware that thou forget not the Lord
thy God, not keeping his commandements,
and his lawes and his ordinances which I
command thee this day:
12 Lest when thou hast eaten and filled
thy selfe, and hast built goodly houses and
dwelt therein,
13 And thy beasts, and thy sheepe are in-
creased, and thy siluer and gold is multipli-
ed, and all that thou hast is increased,
14 Then thine heart h be lifted vp, and
thou forget the Lord thy God, which brought
thee out of the land of Egypt, from the house
of bondage,
15 Who was thy guide in the great and
terrible wildernesse (wherein were fiery ser-
pents, and scorpions, and drought, where
was no water, *who brought foorth water
for thee out of the rocke of flint:
16 Who fed thee in the wildernesse with
*MAN, which thy fathers knew not) to
humble thee, and to proue thee, that he might
doe thee good at thy later end.
17 Beware lest thou say in thine heart, My
power, and the strength of mine owne hand
hath prepared me this abundance.
18 But remember the Lord thy God:
for it is he which i giueth thee power to get
substance to establish his couenant which
he sware vnto thy fathers, as appeareth this
day.
19 And if thou forget the Lord thy God,
and walke after other gods, and serue them
and worship them, I k testifie vnto you this
day, that ye shall surely perish.
20 As the nations which the Lorde de-
stroyeth before you, so ye shall perish, because
ye would not bee obedient vnto the voyce of
the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

Heare, O Israel, Thou shalt passe ouer
Iorden a this day, to goe in and to pos-
sesse nations greater and mightier then thy
selfe, and cities great and walled vp to
heauen,
2 A people great and tall, euen the chil-
dren of the Anakims, whom thou knowest,
and of whom thou hast b heard say, Who can
stand before the children of Anak?
3 Vnder-

‖ Or, meres.

f Where there are mines of mettall.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisdome and labor, or to good fortune.

Num. 20.11.

Exod. 16.15.

i If things concerning this life proceed onely of Gods mercie: much more spirituall giftes and life euerlasting.

k Or, take to witnesse the heauen & the earth, as Chap. 4.26.

a Meaning, shortly.

b By the report of the spies, Num. 13.29.

UMI

3 Understand therefore that this day the
Lord thy God is hee which c goeth ouer be-
fore thee as a consuming fire: he shall destroy
them, and he shall bring them downe before
thy face: so thou shalt cast them out and de-
stroy them suddenly, as the Lord hath sayd
vnto thee.

c To guide thee and gouern thee.

4 Speake not thou in thine heart (after
that the Lord thy God hath cast them out
before thee) saying, For my d righteousnesse
the Lorde hath brought mee in, to possesse
this lande: but for the wickednesse of these
nations the Lorde hath cast them out before
thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

5 For thou enterest not to inherite their
lande for thy righteousnesse, or for thy vp-
right heart: but for the wickednesse of those
nations the Lord thy God doeth cast them
out before thee, and that he might performe
the worde which the Lorde thy God sware
vnto thy fathers, Abraham, Izhak and
Iaakob.
6 Understand therefore, that the Lord
thy God giueth thee not this good lande, to
possesse it for thy righteousnesse: for thou art
a e stifnecked people.

e Like stubburne oxen which will not endure their masters yoke.

7 ¶ Remember, and forget not, how thou
prouokedst the Lord thy God to anger in the
wildernesse: f since the day that thou didst
depart out of the lande of Egypt, vntill yee
came vnto this place, yee haue rebelled a-
gainst the Lord.

f He prooueth by the length of time, that their rebellion was most great and intollerable.

8 Also in Horeb ye prouoked the Lord to
anger, so that the Lord was wroth with you,
euen to destroy you.
9 When I was gone vp into the mount,
to receiue the Tables of stone, the Tables, I
say, of the Couenant which the Lord made
with you: and I *abode in the mount fourty
dayes and fourty nights, and I neither ate
bread, nor yet dranke water:

Exod.24.18. and 34.28.

10 *Then the Lorde deliuered mee two
Tables of stone, written with the g finger of
God, and in them was conteined according to
all the words which the Lord had said vnto
you in the mount out of the mids of the fire,
in the day of the assembly.

Exod.31.18.
g That is, miraculously, and not by the hand of man.

11 And when the fourty dayes and fourty
nights were ended, the Lord gaue mee the
two Tables of stone, the Tables, I say, of the
Couenant.
12 And the Lord sayd vnto mee, *Arise,
get thee downe quickly from hence: for thy
people which thou hast brought out of E-
gypt, haue h corrupt their wayes: they are
soone turned out of the way, which I com-
manded them: they haue made them a mol-
ten image.

Exod.32.7.
h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me,
saying, I haue seene this people, and behold,
it is a stifnecked people.
14 i Let mee alone, that I may destroy
them, and put out their name from vnder
heauen, and I wil make of thee a mighty na-
tion, and greater then they be.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

15 So I returned and came downe from
the mount (and the mount burnt with fire,
and the two Tables of the Couenant were
in my two hands)
16 Then I looked, and beholde, yee had
sinned against the Lord your God: for yee
had made you a molten calfe, and had turned
quickly out of the k way which the Lord had
commanded you.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables,
and cast them out of my two handes, & brake
them before your eyes.
18 And I fell downe before the Lord for-
tie dayes, & fortie nights, as before: I neither
ate bread, nor dranke water, because of all
your sinnes, which ye had committed, in do-
ing wickedly in the sight of the Lord, in that
ye prouoked him vnto wrath.
19 (For I was afrayd of the wrath and
indignation, wherewith the Lord was moo-
ued against you, euen to destroy you) yet the
Lord heard me at that time also.
20 Likewise the Lord was very angry
with Aaron, euen to l destroy him: but at that
time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, I meane the
calfe which yee had made, & burnt him with
fire, and stamped him, and ground him smal,
euen vnto very dust: and I cast the dust
thereof into the riuer, that descended out of
the m Mount.

m Horeb, or Sinai.

22 Also *in Taberah, and in *Massah,
*and in Kibroth-hattaauah ye prouoked the
Lord to anger.

Num.11.1,3. Exod.17.7. Num.11.34.

23 Likewise when the Lord sent you from
Kadesh-barnea, saying, Goe vp, and possesse
the lande which I haue giuen you, then yee
n rebelled against the Commandement of
the Lord your God, and beleeued him not,
nor hearkened vnto his voyce.

n At the returne of the spies.

24 Yee haue bene rebellious vnto the
Lord, since the day that I knew you.
25 Then I fell downe before the Lord
o fourty dayes & fourty nights, as I fell downe
before, because the Lord had sayd, that hee
would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, and said,
O Lord God, destroy not thy people, & thine
inheritance, which thou hast redeemed
through thy greatnesse, whom thou hast
brought out of Egypt by a mighty hand.
27 p Remember thy seruants Abraham,
Izhak, and Iaakob: looke not to the stub-
burnnesse of this people, nor to their wicked-
nesse, nor to their sinne,

p The godly in their prayers ground on Gods promise, & confesse their sinnes.

28 Lest the country whence thou brough-
test them, say, *Because the Lord was not
able to bring them into the lande which he
promised them, or because he hated them, he
caryed them out, to slay them in the wilder-
nesse.

Num.14.16.

29 Yet they are thy people, and thine in-
heritance, which thou broughtest out by thy
mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord sayd vnto mee,
*Hew thee two Tables of stone like vnto
the first, & come vp vnto me into the Mount,
and make thee an Arke of wood,
2 And I wil write vpon the Tables the

Exod.34.1.

1 Lesson Even v 5 to 12
27 Lesson 1 Lesson Even
1 second day 1 L Morn

wordes that were vpon the first Tables,
which thou brakest, and thou shalt put them
in the Arke.
3 And I made an Arke of a Shittim
wood, and hewed two Tables of stone like
vnto the first, and went vp into the moun-
taine, and the two Tables in mine hand.
4 Then hee wrote vpon the Tables ac-
cording to the first writing (the ten Com-
mandements, which the Lord spake vnto
you in the Mount out of the mids of the fire,
in the day of the b assembly) and the Lorde
gaue them vnto me.
5 And I departed, and came down from
the Mount, and put the Tables in the Arke
which I had made: and there they be, as the
Lord commanded me.
6 ¶ And the children of Israel tooke
their iourney from Beeroth of the children
of Iaakan to c Mosera, where Aaron died,
and was buried, and Eleazar his sonne be-
came Priest in his stead.
7 ¶ From thence they departed vnto
Gudgodah, and from Gudgodah to Iotbath
a land of running waters.
8 ¶ The same time the Lord separated
the tribe of Leui to beare the Arke of the co-
uenant of the Lorde, and to stand before the
Lord, to d minister vnto him, and to blesse in
his Name vnto this day.
9 Wherefore Leui hath no part nor in-
heritance with his brethren: for the Lord is
his e inheritance, as the Lord thy God hath
promised him.
10 And I taried in the Mount, as at the
first time, fortie dayes and fortie nights, and
the Lord heard me at that time also, and the
Lord would not destroy thee.
11 But the Lord said vnto me, Arise, goe
foorth in the iourney before the people, that
they may goe in and possesse the land, which
I sware vnto their fathers to giue vnto
them.
12 ¶ And now, Israel, what doeth the
Lord thy God f require of thee, but to feare
the Lord thy God, to walke in all his wayes,
and to loue him, and to serue the Lord thy
God with all thine heart, and with all thy
soule:
13 That thou keepe the commandements
of the Lorde, and his ordinances, which I
command thee this day, for thy wealth?
14 Beholde, heauen, and the heauen of hea-
uens is the Lordes thy God, and the * earth
with all that therein is.
15 g Notwithstanding, the Lord set his
delight in thy fathers to loue them, and did
chuse their seed after them, euen you aboue all
people, as appeareth this day.
16 h Circumcise therefore the foreskin of
your heart, and harden your neckes no more.
17 For the Lorde your God is God of
gods, and Lord of lords, a great God, migh-
ty and terrible, which accepteth no * persons,
nor taketh reward:
18 Who doeth right vnto the fatherlesse
and widow, and loueth the stranger, giuing
him food and raiment.
19 Loue ye therefore the stranger: for ye
were strangers in the land of Egypt.
20 * Thou shalt feare the Lord thy God:

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 20.28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.

f For all our sinnes and transgressions, God requireth nothing but to turn to him, and obey him.

Psal. 24.1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut off all your euil affections, Iere. 4.4.

2.*Chron.* 19.7. *iob* 34.19. *rom.* 2.11.

Chap. 6.13. *matth.* 4.10.

thou shalt serue him, and thou shalt cleaue
vnto him, and i shalt sweare by his Name.
21 Hee is thy praise, & he is thy God, that
hath done for thee these great and terrible
things, which thine eyes haue seene.
22 Thy fathers went downe into Egypt
with * seuentie persons, and now the Lorde
thy God hath made thee as the * starres of
the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of Gods 19 To teach it vnto the children. 26 Blessing, and cursing.

28 Febr. 1 Lesson Morn

Therefore thou shalt loue the Lorde thy
God, and shalt keepe that, which he com-
mandeth to be kept: that is, his ordinances,
and his lawes, and his commandements al-
way.
2 And a consider this day (for I speake not
to your children, which haue neither knowen
nor seene) the chastisement of the Lord your
God, his greatnesse, his mightie hand, and
his stretched out arme,
3 And his signes, and his acts, which he
did in the mids of Egypt vnto Pharaoh the
King of Egypt, and vnto all his land:
4 And what he did vnto the hoste of the
Egyptians, vnto their horses, and to their
charets, when hee caused the waters of the
red Sea to ouerflow them, as they pursued
after you, and the Lord destroyed them vnto
this day:
5 And b what he did vnto you in the wil-
dernesse, vntill ye came vnto this place:
6 And what he did vnto Dathan and A-
biram the sonnes of Eliab the sonne of Reu-
ben, when the earth opened her mouth, and
swallowed them with their housholdes, and
their tents, and all their substance that † they
had in the mids of all Israel.
7 For your eyes haue seene all the great
acts of the Lord which he did.
8 Therefore shal ye keepe c all the Com-
mandements, which I command you this
day, that ye may be strong, and goe in & pos-
sesse the land whither ye goe to possesse it:
9 Also that yee may prolong your dayes
in the land, which the Lord sware vnto your
fathers, to giue vnto them and to their seed,
euen a land that floweth with milke & honie.
10 ¶ For the land whither thou goest to
possesse it, is not as the land of Egypt, from
whence yee came, where thou sowedst thy
seed, and wateredst it with thy || d feete, as a
garden of herbes:
11 But the land whither ye goe to possesse
it, is a land of mountaines and valleys, and
drinketh water of the raine of heauen.
12 This lande doeth the Lord thy God
care for: the eyes of the Lord thy God are al-
wayes vpon it, from the beginning of the
yeere, euen vnto the end of the yeere.
13 ¶ If ye shal hearken therefore vnto my
Commandements, which I command you
this day, that yee loue the Lorde your God,
and serue him with all your heart, and with
all your soule,
14 I also will giue raine vnto your lande
in

i Reade Chap. 6.13.

Gene. 46.27. *exod.* 1.5. *Gene.* 15.5.

a Ye which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

b Aswel concerning his benefits as his corrections.

† *Ebr. was at their feete.*

c Because yee haue felt both his chastisements and his benefits.

|| *Or, labour.*

d As by making gutters for the water to come out of the riuer Nilus to water the land.

e In the seede times, and toward haruest.

in due time, e the first raine and the latter,
that thou mayest gather in thy wheate, and
thy wine, and thine oyle.
15 Also I wil send grasse in thy fields for
thy cattell, that thou mayest eate, and haue
enough.

f By deuising to your selues foolish deuotions according to your owne fantasies.

16 But beware least your heart f deceiue
you, and least ye turne aside, and serue other
gods, and worship them,
17 And so the anger of the Lord be kindled
against you, and hee shut vp the heauen,
that there be no raine, and that your lande
yeelde not her fruite, and yee perish quickly
from the good lande, which the Lord giueth
you.

Chap.6.6,8.

18 ¶ Therefore shall yee lay vp these my
words in your heart and in your soule, and
*binde them for a signe vpon your hande,
that they may be as a frontlet betweene your
eyes,

Chap.4.10, and 6.6,7.

19 And yee shall *teach them your children,
speaking of them when thou sittest in
thine house, and when thou walkest by the
way, and when thou liest downe, and when
thou risest vp.
20 And thou shalt write them vpon the
postes of thine house, and vpon thy gates,
21 That your dayes may bee multiplied,
and the dayes of your children, in the land
which the Lord sware vnto your fathers to
giue them, as long as g the heauens are aboue
the earth.

g As long as the heauens endure.

22 ¶ For if yee keepe diligently all these
commandements, which I command you
to do: that is, to loue the Lord your God, to
walke in all his wayes, and to cleaue vnto
him,
23 Then will the Lord cast out all these
nations before you, and ye shall possesse great
nations, and mightier then you.

Iosh.1.3.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

24 *All the places whereon the soles of
h your feete shall tread, shall be yours: your
coast shall be from the wildernesse and from
Lebanon, and from the riuer euen the riuer
Perath, vnto the vttermost i Sea.
25 No man shall stand against you: for
the Lorde your God shall cast the feare and
dread of you vpon all the land that yee shall
tread vpon, as he hath sayd vnto you.
26 ¶ Behold, I set before you this day a
blessing and a curse:

Chap.28.2. and 30.1.

27 *The blessing, if ye obey the commandements
of the Lorde your God, which I
command you this day:

Chap.28,15.

28 And the *curse, if ye will not obey the
commandements of the Lord your God, but
turne out of the way, which I command you
this day, to goe after other gods, which yee
haue not k knowen.

k He reproueth the malice of men which leaue that which is certain to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore
hath brought thee into the lande, whither
thou goest to possesse it, then thou shalt put
the *blessing vpon mount Gerizim, and the
curse vpon mount Ebal.

Chap.27.12,13. iosh.8.33.

l Meaning, in Samaria.

||Or, plaine.

30 Are they not beyond Iorden on that
part, l where the sunne goeth downe in the
land of the Canaanites, which dwell in the
plaine ouer against Gilgal, beside the ||groue
of Moreh?
31 For yee shall passe ouer Iorden, to goe
in to possesse the lande, which the Lord your
God giueth you, and yee shall possesse it, and
dwell therein.

Chap.5.32.

32 Take heede therefore that ye *doe all
the commandements and the lawes, which
I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 5.8. To serue God where he commandeth, & as he commandeth, and not as men fantasie. 19 The Leuites must bee nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

These are the ordinances and the lawes,
which ye shal obserue and do in the land
(which the Lord God a of thy fathers giueth
thee to possesse it) as long as yee liue vpon
the earth.

a Whereby they are admonished to seeke none other God.

Chap.7.5.

2 *Ye shall vtterly destroy all the places
wherein the nations which ye shall possesse,
serued their gods vpon the hie mountaines
and vpon the hilles, and vnder euery greene
tree.

Iudges 2.2.

3 *Also yee shall ouerthrow their altars,
and breake downe their pillars, and burne
their b groues with fire: and yee shall hewe
downe the grauen images of their gods, and
abolish their names out of that place.

b Wherein they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions.

4 Ye shal c not do so vnto the Lord your
God,
5 But ye shall seeke the place which the
Lord your God shall *chuse out of all your
tribes, to put his Name there, and there to
dwell, and thither thou shalt come,

1.King.8.29. 2.chron 6.5. and 7.12,16.

6 And yee shal bring thither your burnt
offrings, & your sacrifices, and your tithes,
and the d offering of your handes, and your
vowes, and your free offerings, and the first
borne of your kine, and of your sheepe.

d Meaning, the first fruits.

7 And there ye shal eat e before the Lord
your God, and ye shall reioyce in all that yee
put your hand vnto, both ye, and your housholds,
because the Lord thy God hath blessed
thee.

e Where his Arke shall be.

8 Ye shall not doe after all these things
that we do f here this day: that is, euery man
whatsoeuer seemeth him good in his owne
eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For ye are not yet come to rest, and to
the inheritance which the Lord thy God giueth
thee.
10 But when yee goe ouer Iorden, and
dwell in the land, which the Lord your God
hath giuen you to inherite, and when he hath
giuen you rest from all your enemies round
about, and ye dwell in safety,

g It had not ben enough to conquere, except God had maintained them in rest vnder his protection.

11 When there shall be a place which the
Lord your God shall chuse to cause his name
to dwell there, thither shall ye bring all that
I command you: your burnt offerings, and
your sacrifices, your tithes, and the offering
of your handes, and all your || speciall vowes
which ye vowe vnto the Lord:

||Or, that which ye chuse out for your vowes.

Chap.10.9.

12 And yee shall reioyce before the Lorde
your God, yee, and your sonnes and your
daughters, and your seruaunts, and your
maydens, and the Leuite that is within your
gates: *for he hath no part nor inheritance
with you.
13 Take heede that thou offer not thy
burnt offrings in euery place that thou seest:
14 But in the place which the Lord shall
h chuse in one of thy tribes, there thou

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as some write, more then 300 yeeres, and in other places till the Temple was built.

shalt offer thy burnt offerings, & there thou
shalt do all that I command thee.
15 Notwithstanding thou mayest kill and
eate flesh in all thy gates, whatsoeuer thine
heart desireth, according to the i blessing of
the Lord thy God which he hath giuen thee:
both the vncleane and the cleane may eate
thereof, k as of the roe bucke, and of the
hart.

i As God hath giuen thee power and abilitie.

k Euery one might eate at home, as wel the beast appoynted for sacrifice as the other.

16 Onely ye shall not eate the blood, but
powre it vpon the earth as water.
17 ¶ Thou mayest not eate within thy
gates the l tithe of thy corne, nor of thy
wine, nor of thine oyle, nor the first borne
of thy kine, nor of thy sheepe, neither any of
thy vowes which thou vowest, nor thy free
offrings, nor the offering of thine hands:

l Meaning, whatsoeuer was offered to the Lord, might not be eaten but where he had appoynted.

18 But thou shalt eate it before the Lord
thy God in the place which the Lorde thy
God shall chuse, thou and thy sonne, and thy
daughter, and thy seruant, and thy mayde,
and the Leuite that is within thy gates: and
thou shalt reioyce before the Lord thy God,
in all that thou puttest thine hand to.
19 *Beware, that thou forsake not the
Leuite, as long as thou liuest vpon the
earth.

Ecclus.7.32.

20 ¶ When the Lorde thy God shall en-
large thy border, *as he hath promised thee,
and thou shalt say, I will eate flesh, (be-
cause thine heart longeth to eate flesh) thou
mayest eate flesh, whatsoeuer thine heart de-
sireth.

Gen.28.14. chap.19.8.

21 If the place which the Lord thy God
hath chosen to put his Name there, be farre
from thee, then thou shalt kil of the bullocks,
and of thy sheepe which the Lord hath giuen
thee, as I haue commaunded thee, and thou
shalt eat in thy gates, whatsoeuer thine heart
desireth.
22 Euen as the roe bucke and the hart
is eaten, so shalt thou eate them: both the
vncleane and the cleane shall eate of them
alike.
23 Onely be ‡ sure that thou eate not the
blood: for the blood m is the life, and thou
mayest not eate the life with the flesh.

‡ *Eb. be strong, or constant.*

m Because the life of beasts is in their blood.

24 Therefore thou shalt not eate it, but
powre it vpon the earth as water.
25 Thou shalt not eat it, that it may go
well with thee, and with thy children after
thee, when thou shalt do that which is right
in the sight of the Lord:
26 But thine n holy things which thou
hast, and thy vowes thou shalt take vp, and
come vnto the place which the Lorde shall
chuse.

n That which thou wilt offer in sacrifice.

27 And thou shalt make thy burnt offe-
rings of the flesh, and of the blood vpon the
altar of the Lord thy God, and the blood of
thine offerings shall be powred vpon the al-
tar of the Lord thy God, and thou shalt eate
the flesh.
28 Take heed, and heare all these words
which I commaund thee, that it may goe
o well with thee, and with thy children after
thee for euer, when thou doest that which is
good and right in the sight of the Lord thy
God.

o God by promise bindeth himselfe to do good to them that obey his word.

29 ¶ When the Lorde thy God shall de-
stroy the nations before thee, whither thou
goest to possesse them, and thou shalt possesse
them and dwell in their land,
30 Beware, least thou be taken in p a
snare after them, after that they be destroied
before thee, and least thou aske after their
gods, saying, How did these nations serue
their gods, that I may do so likewise?

p By following their superstitions and idolatries, and thinking to serue me thereby.

31 Thou shalt not do so vnto the Lord thy
God: for all abomination, which the Lord
hateth, haue they done vnto their gods: for
they haue q burned both their sonnes and
their daughters with fire to their gods.

q They thought nothing too deare to offer to their idoles.

32 Therfore whatsoeuer I command you,
take heed you do it: *thou shalt put nothing
thereto, nor take ought therefrom.

Chap.4.2. iosh.1.7. prou.30.6. reuel.22.18.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

If there arise among you a prophet or a
dreamer of a dreames, (and giue thee a
signe or wonder,
2 And the signe and the wonder which
he hath tolde thee, come to passe) saying,
b Let vs go after other gods, which thou
hast not knowen, and let vs serue them,
3 Thou shalt not hearken vnto the words
of that Prophet, or vnto that dreamer of
dreames: for the Lord your God c prooueth
you, to knowe whether yee loue the Lorde
your God with all your heart, and with all
your soule.

a Which saith that he hath things reueiled vnto him in dreames.

b He sheweth whereunto the false prophets tend.

c God ordeineth all these things, that his may be knowen.

4 Ye shal walke after the Lord your God
and feare him, and shall keepe his comman-
dements, and hearken vnto his voyce, and
ye shall serue him, and cleaue vnto him.
5 But that prophet, or that dreamer of
dreames, he shall d be slaine, because he hath
spoken to turne you away from the Lorde
your God (which brought you out of the
land of Egypt, and deliuered you out of the
house of bondage) to thrust thee out of the
way, wherein the Lord thy God commaun-
ded thee to walke: so shalt thou take the euil
away foorth of the middes of thee.

d Being conuict by testimonies, and condemned by the Iudge.

6 ¶ If e thy brother, the sonne of thy mo-
ther, or thine owne sonne, or thy daughter, or
the wife, that lyeth in thy bosome, or thy
friend, which is as thine owne f soule, intise
thee secretly, saying, Let vs goe and serue o-
ther gods (which thou hast not knowen,
thou, I say, nor thy fathers)

e All naturall affections must giue place to Gods honour.

f Whom thou louest as thy life.

7 Any of the gods of the people which are
round about you, neere vnto thee, or farre off
from thee, from the one end of the earth vn-
to the other:
8 Thou shalt not consent vnto him, nor
heare him, neither shall thine eye pitie him,
nor shew mercie, nor keepe him secret:
9 But thou shalt euen kill him: g thine
hande shall be first vpon him to put him to
death, and then the hands of all the people.

g As the witnes is charged, Chap.17.7.

10 And thou shalt stone him with stones
that he die (because hee hath gone about to
thrust thee away from the Lorde thy God,
which brought thee out of the lande of E-
gypt, from the house of bondage)
11 That all *Israel may heare and feare,
and doe no more any such wickednesse as
this among you.

Chap.17.13.

12 ¶ If

12 ¶ If thou shalt heare say, (concerning
any of the cities which the Lord thy God
hath giuen thee to dwell in)
13 ‖Wicked men are gone out fro among
you, and haue drawen away the inhabitants
of their citie, saying, Let vs goe and serue o-
ther gods which ye haue not knowen,
14 Then [h] thou shalt seeke, & make search
and inquire diligently: and if it be true, and
the thing certaine, that such abomination is
wrought among you,
15 Thou shalt euen slay the inhabitants
of that citie with the edge of the sword: de-
stroy it vtterly & all that is therein, and the
cattell thereof with the edge of the sword.
16 And [i] thou shalt gather all the spoile
of it into the middes of the streete thereof,
and burne with fire the city and al the spoile
thereof euery whit, vnto the Lord thy God:
and it shalbe an heape for euer: it shall not
be built againe.
17 And there shall cleaue nothing of the
[k] damned thing to thine hand, that the Lord
may turne from the fiercenesse of his wrath,
and shew thee mercy, and haue compassion
on thee, and multiply thee, as he hath sworne
vnto thy fathers:
18 When thou shalt obey the voyce of the
Lord thy God, and keepe all his commande-
ments which I command thee this day, that
thou doe that which is right in the eyes of
the Lord thy God.

‖Ebr. children of Belial.

h Which art appointed to see faults punished.

i Signifying, that no idolatry is so execrable, nor more grieuously to be punished, then of them which once professed God.

k Of the spoyle of that idolatrous and cursed city, reade Chap. 7.26, & Ios. 7.12.

29 Februa
1 Lesson
Even

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, & what not. 29 The tithes for the Leuite, stranger, fatherles & widow.

Ye are the children of the Lord your
God. * Ye shall not cut your selues, nor
make you any baldnesse betweene your eyes
for the dead.
2 * For thou art an holy people vnto the
Lord thy God, and the Lord hath chosen
thee to be a [a] precious people vnto himselfe,
aboue all the people that are vpon the earth.
3 ¶ Thou shalt eate no maner of abomi-
nation.
4 [b] These are the beasts, which ye shall
eate: the beefe, the sheepe, and the goate.
5 The hart, and the roe bucke, and the
bugle, and the wilde goat, and the vnicorne,
and the wild oxe, and the chamois.
6 And euery beast that parteth the hoofe,
and cleaueth the clift into two clawes, and is
of the beasts that cheweth the cud, that shall
ye eate.
7 But these ye shall not eat, of them that
chew the cud, and of them that diuide and
cleaue the hoofe onely, the camell, nor the
hare, nor the conie: for they chew the cud, but
diuide not the hoofe: therefore they shall be
vncleane vnto you:
8 Also the swine, because he diuideth the
hoofe and cheweth not the cud, shall be vn-
cleane vnto you: ye shal not eat of their flesh,
nor touch their dead carkeises.
9 ¶ * These ye shal eate of all that are in
the waters: all that haue finnes and scales
shall ye eate.
10 And whatsoeuer hath no finnes nor
scales, yee shall not eate: it shall be vncleane

Leuit. 19.28.

Chap. 7.6. and 26.18, 19.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

b This ceremoniall Law instructed the Iewes to seeke a spirituall purenesse, euen in their meate and drinke.

Leuit. 11.9.

vnto you.
11 ¶ Of all cleane birds ye shall eate:
12 But these are they, whereof ye shal not
eate: the eagle, nor the goshauke, nor the
osprey,
13 Nor the gleade, nor the kite, nor the
vulture, after their kinde,
14 Nor all kinde of rauens,
15 Nor the ostrich, nor the night crowe,
nor the ‖seameaw, nor the hauke after her
kinde,
16 Neither the little owle, nor the great
owle, nor the redshanke,
17 Nor the pelicane, nor the swanne, nor
the cormorant:
18 The storke also and the heron in his
kinde, nor the lapwing, nor the * backe.
19 And euery creeping thing that flieth,
shall bee vncleane vnto you: it shall not be
eaten.
20 But of all cleane foules ye may eate.
21 Ye shall eate of nothing that [c] dieth a-
lone, but thou shalt giue it vnto the [d] stran-
ger that is within thy gates, that he may eat
it: or thou mayest sell it vnto a stranger: for
thou art an holy people vnto the Lord thy
God. Thou shalt not * seeth a kidde in his
mothers milke.
22 Thou shalt [e] giue the tithe of all the
increase of thy seede, that commeth foorth of
the field yeere by yeere.
23 And thou shalt eate before the Lord
thy God (in the place which he shall chuse to
cause his Name to dwell there) the tithe of
thy corne, of thy wine, and of thine oyle, and
the first borne of thy kine and of thy sheepe,
that thou mayest learne to feare the Lord
thy God alway.
24 And if the way be too long for thee, so
that thou art not able to carry it, because the
place is farre from thee, where the Lord thy
God shall chuse to set his Name, [f] when the
Lord thy God shall blesse thee,
25 Then shalt thou make it in money, &
‖take the money in thine hand, & go vnto the
place which the Lord thy God shall chuse.
26 And thou shalt bestow the money for
whatsoeuer thine heart desireth: whether it
be oxe, or sheepe, or wine, or strong drinke, or
whatsoeuer thine heart desireth: [g] and shalt
eate it there before the Lord thy God, and
reioyce, both thou and thine houshold.
27 And the Leuite that is within thy
gates shalt thou not forsake: for he hath nei-
ther part nor inheritance with thee.
28 At the ende of three yeere thou shalt
[h] bring foorth all the tithes of thine increase
of the same yeere, and lay it vp within thy
gates.
29 Then the Leuite shal come, because he
hath no part nor inheritance with thee, and
the stranger, and the fatherlesse, and the wi-
dow which are within thy gates, and shall
eate, and be filled, that the Lord thy God
may blesse thee in all the worke of thine
hand which thou doest.

‖Or, cuckow.

Leuit. 11.19.

c Because their blood was not shed, but remayneth in them.

d Which is not of thy religion.

Exod. 23.19. and 34.26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritāce.

f When he shall giue thee abilitie.

‖Or, binde vp.

g After the priest hath receiued the Lords part.

h Besides the yeerely tithes that were giuen to the Leuites, these were layd vp in store for the poore.

1 March
1 Lesson
Morn

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his Commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offred to the Lord.

At

1 March 1 Less Morn

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery a creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shall bee no poore with thee: for the Lord shal blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements which I commaund thee this day.

6 For the Lorde thy God hath blessed thee, as he hath promised thee: and, * thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore || within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 c Because there shal be euer some poore in the land, therefore I command thee, saying, Thou shalt d open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt e giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant ‡ for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for he hath serued thee sixe yeeres, which is the double worth of an g hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine houshold.

21 * But if there be any blemish therein, as if it bee lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lorde thy God,

22 But shalt eate it within thy gates: the vncleane and the cleane shall eat it alike, i as the roe bucke: and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles. 18 What officers ought to be ordeined. 21 Idolatry forbidden.

THou shalt keepe the moneth of a Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore b offer the Passeouer vnto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, euen the bread of c tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen seene with thee in all thy coast seuen dayes long, neither shall there remaine the night any of the flesh vntill the morning, which thou offeredst the first day at euen.

5 Thou mayest d not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt rost and eate it in the place which the Lorde thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keepe ẏ feast of weekes vnto

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a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28. 12.

|| *Or, any of thy cities.*

Matth. 5. 42. luke 6. 34.

‡ *Ebr. thine eye is euill.*

‡ *Ebr. let not thine heart be euill.*

c To try your charitie, Matth. 26. 11.

d Thou shalt be liberall.

Exod. 21. 2. iere. 34. 14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

‡ To the yeere of Iubile, Leuit. 25. 40.

g For the hired seruant serued but three yeeres, and he sixe.

Exod. 34. 19.

h For they are the Lords.

Leuit. 22. 20, 21. chap. 17. 1. ecclus. 35. 12.

i Thou shalt as well eate them, as the roe bucke and other wilde beasts.

Whit Sun 1018 Morn

a Reade Exod. 13. 4.

b Thou shalt eate the Easter Lambe.

Chap. 12. 5. Exod. 12. 14, 15.

c Which figured that affliction, which thou haddest in Egypt.

1 Mar 1 Lesson Evening

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23. 15. exod. 13. 4.

||Or, as thou art able willingly.

unto the Lord thy God, || euen a free gift of
thine hand, which thou shalt giue unto the
Lord thy God, as the Lord thy God hath
blessed thee.
11 And thou shalt reioyce before the Lord
thy God, thou and thy sonne, and thy daugh-
ter, and thy seruaunt, and thy mayde, and
the Leuite that is within thy gates, and the
stranger, and the fatherlesse, and the widow,
that are among you, in the place which the
Lord thy God shall chuse to place his Name
there.
12 And thou shalt remember that thou
wast a seruant in Egypt: therfore thou shalt
obserue and doe these ordinances.
13 ¶ Thou shalt [g] obserue the feast of the
Tabernacles seuen dayes, when thou hast
gathered in thy corne and thy wine.
14 And thou shalt reioyce in thy feast,
thou, and thy sonne, and thy daughter, and
thy seruant, and thy mayde, and the Leuite,
and the stranger, and the fatherlesse, and the
widow, that are within thy gates.
15 Seuen dayes shalt thou keepe a feast
unto the Lord thy God, in the place which
the Lord shall chuse: when the Lord thy God
shall blesse thee in all thine increase, and in
all the workes of thine hands, thou shalt in
any case be glad.
16 ¶ *Three times in the yeere shall all
the males appeare before the Lord thy God
in the place which he shall chuse: in the feast
of the unleauened bread, and in the feast of
the weekes, and in the feast of the Taberna-
cles: and they shall not appeare before the
Lord *empty.
17 Euery man shall giue according to the
gift of his [h] hand, and according to the bles-
sing of the Lord thy God, which he hath gi-
uen thee.
18 ¶ [i] Iudges & officers shalt thou make
thee in all thy cities, which the Lord thy God
giueth thee throwout thy tribes: and they
shall iudge the people with righteous iudge-
ment.
19 Wrest not thou the Law, nor respect
any person, neither take reward: for the re-
ward blindeth the eyes of the wise, and per-
uerteth the words of the iust.
20 That which [k] is iust and right shalt
thou follow, that thou mayest liue and pos-
sesse the lande which the Lord thy God gi-
ueth thee.
21 ¶ Thou shalt plant thee no groue of
any trees neere unto the altar of the Lord
thy God, which thou shalt make thee.
22 ¶ Thou shalt set thee up no || pillar,
which thing the Lord thy God hateth.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

Exod. 23. 15. and 34. 23.

Ecclus. 35. 4.

h According to the abilitie that God hath giuen him.

i Hee gaue authoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

||Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the king. 16. 17 What things he ought to auoid, 18 and what he ought to embrace.

Thou shalt offer unto the Lorde thy God
no bullocke nor sheepe wherein is [a] ble-
mish or any euill fauoured thing: for that is
an abomination unto the Lord thy God.
2 ¶ If there be found among you in any
of the cities, which the Lord thy God giueth
thee, man or [b] woman that hath wrought
wickednes in the sight of the Lord thy God,
in transgressing his couenant,
3 And hath gone and serued other gods,
and worshipped them: as the sunne, or the
moone, or any of the hoste of heauen, which
I haue not [c] commanded,
4 And it be tolde unto thee, and thou
hast heard it, then shalt thou enquire dili-
gently: and if it be true, and the thing cer-
taine, that such abomination is wrought in
Israel,
5 Then shalt thou bring forth that man,
or that woman (which haue committed that
wicked thing) unto thy gates, whether it be
man or woman, and shalt stone them with
stones till they die.
6 *At the mouth ‡ of two or three wit-
nesses shall hee that is worthy of death, die:
but at the mouth of one witnesse he shall not
die.
7 The hands of the [d] witnesses shall be
first upon him to kil him: and afterward the
hands of all the [e] people, so thou shalt take
the wicked away from among you.
8 ¶ If there rise a matter too hard for
thee in iudgement betweene blood & blood,
betweene plea and plea, betweene plague
and plague, in the matters of controuersie
within thy gates, then shalt thou arise, and
goe up unto the place which the Lord thy
God shall chuse,
9 And thou shalt come unto the Priests
of the Leuites, and unto the [f] iudge that shal
be in those dayes, & aske, and they shall shew
thee the sentence of iudgement,
10 And thou shalt doe according to that
thing which they of that place (which the
Lord hath chosen) shew thee, and thou shalt
obserue to doe according to all that they in-
forme thee.
11 According to the law which they shall
teach thee, and according to the iudgement
which they shall tell thee, shalt [g] thou doe:
thou shalt not decline from the thing which
they shal shew thee, neither to the right hand,
nor to the left.
12 And that man that will doe presump-
tuously, not hearkening unto the Priest
(that standeth before the Lord thy God, to
[h] minister there) or unto the iudge, that man
shall die, and thou shalt take away euill from
Israel.
13 So all the people shal heare and feare,
and doe no more presumptuously.
14 ¶ When thou shalt come unto the
lande which the Lord thy God giueth thee,
and shalt possesse it, and dwel therein, if thou
say, I will set a king ouer me, like as all the
nations that are about me,
15 Then thou shalt make him king ouer
thee, whome the Lorde thy GOD shall
chuse: from among thy brethren shalt thou
make a king ouer thee: thou || shalt not set
a [i] stranger ouer thee, which is not thy bro-
ther.
16 In any wise hee shal not prepare him
many horses, nor bring the people againe to
[k] Egypt, for to increase the number of hor-
ses, seeing the Lorde hath sayde unto you,

Ye

Chap. 15. 21.

a Thou shalt not serue God for fashions sake, as hypocrites do.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

Num. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.

‡ Ebr. of two witnesses, or three witnesses.

d Whereby they declare that they testified the trueth.

e To signifie a common consent to maintaine Gods honour & true religion.

f Who shall giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

||Or, mayest not.

i Who is not of thy nation, lest he change true religiō into idolatry, and bring thee to slauery.

k To reuenge their iniurie, and to take them of their best horses. 1. King. 10. 28.

what to avoide

l From the law of God.

m Meaning, the Deuteronomie.

n He ſhall cauſe it to be written by them, or he ſhall write it by their example.

o Whereby is meant, ẏ kings ought ſo to loue their ſubiects, as nature bindeth one brother to loue another.

He ſhall henceforth goe no more againe that
way.
17 Neither ſhal he take him many wiues,
leſt his heart [l] turne away, neither ſhall hee
gather him much ſiluer and gold.
18 And when he ſhall ſit vpon the throne
of his kingdome, then ſhall he write him this
[m] Law repeated in a booke, by the [n] Prieſts
of the Leuites.
19 And it ſhall be with him, and he ſhall
reade therein all daies of his life, that he may
learne to feare the Lord his God, & to keepe
all the words of this Law, and theſe ordi-
nances for to doe them:
20 That his heart be not lifted vp aboue
his [o] brethren, and that hee turne not from
the commaundement to the right hand or to
the left, but that he may prolong his dayes in
his kingdome, he, and his ſonnes in the mids
of Iſrael.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoide the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The falſe prophet ſhalbe ſlaine. 22 How he may be knowen.

2 March 1 Leſſon Evening

Numb.18.20. Chap.10.9.1.cor.9.13.

a That is, the Lords part of his inheritance.

b The right ſhoulder, Num. 18.18.

c Meaning, to ſerue God vnfainedly, and not to ſeeke eaſe.

d Not conſtrained to liue of himſelfe.

e Signifying they were purged by the ceremonie of paſſing betweene two fires.

Leuit.18.21. Leuit.20.27. 1.Sam.28.7.

The Prieſts of the Leuites, & all the tribe
of Leui * ſhall haue no part nor inheri-
tance with Iſrael, * but ſhall eat the offrings
of the Lord made by fire, and his [a] inheri-
tance.
2 Therefore ſhall they haue no inheri-
tance among their brethren: for the Lord
is their inheritance, as hee hath ſayd vnto
them.
3 ¶ And this ſhall be the Prieſts duetie
of the people, that they which offer ſacrifice,
whether it be bullocke or ſheepe, ſhall giue
vnto the Prieſt the [b] ſhoulder, and the two
cheekes, and the maw.
4 The firſt fruits alſo of thy corne, of thy
wine, and of thine oyle, and the firſt of the
fleece of thy ſheepe ſhalt thou giue him.
5 For the Lord thy God hath choſen him
out of all thy tribes, to ſtand and miniſter
in the Name of the Lord, him and his ſonnes
for euer.
6 ¶ Alſo when a Leuite ſhall come out
of any of thy cities of Iſrael, where hee re-
mained, and come with [c] all the deſire of his
heart vnto the place, which the Lord ſhall
chuſe.
7 He ſhall then miniſter in the Name of
the Lord his God, as all his brethren the Le-
uites, which remaine there before the Lord.
8 They ſhall haue like portions to eate
[d] beſides that which commeth of his ſale of
his patrimonie.
9 When thou ſhalt come into the lande
which the Lord thy God giueth thee, thou
ſhalt not learn to doe after the abominations
of thoſe nations.
10 Let none bee found among you that
maketh his ſonne or his daughter to [e] * goe
thorow the fire, or that vſeth witchcraft, or a
regarder of times, or a marker of the flying
of fowles, or a ſorcerer,
11 Or * a charmer, or that counſelleth
with ſpirits, or a ſoothſayer, or that * asketh
counſell at the dead.
12 For all that doe ſuch things are abomi-
nation vnto the Lord, & becauſe of theſe abo-
minations the Lord thy God doth caſt them
out before thee.
13 Thou ſhalt be [f] vpright therefore with
the Lord thy God.
14 For theſe nations which thou ſhalt
poſſeſſe, hearken vnto thoſe that regard the
times, and vnto ſorcerers: ‡ as for thee, the
Lord thy God hath not ‡ ſuffered thee ſo.
15 ¶ * The Lord thy God will rayſe vp
vnto thee a [g] Prophet like vnto me, from a-
mong you, euen of thy brethren: vnto him ye
ſhall hearken,
16 According to all that thou deſiredſt of
the Lord thy God in Horeb, in the day of the
aſſembly, when thou ſaydeſt, * Let me heare
the voyce of my Lord God no more, nor ſee
this great fire any more, that I die not.
17 And the Lorde ſayd vnto me, They
haue well ſpoken.
18 * I will rayſe them vp a Prophet from
among their brethren like vnto thee, and will
put my words in his [h] mouth, and hee ſhall
ſpeake vnto them all that I ſhall command
him.
19 And whoſoeuer will not hearken vnto
my wordes, which hee ſhall ſpeake in my
Name, I will [i] require it of him.
20 But the prophet that ſhall preſume to
ſpeake a word in my Name, which I haue
not commanded him to ſpeake, or that ſpea-
keth in the name of other gods, euen the
ſame prophet ſhall die.
21 And if thou thinke in thine heart, how
ſhal we know the word which the Lord hath
not ſpoken?
22 When a Prophet ſpeaketh in the
Name of the Lord, if the thing [k] follow not,
nor come to paſſe, that is the thing which
the Lorde hath not ſpoken, but the prophet
hath ſpoken it preſumptuouſly: thou ſhalt
not therefore be afrayd of him.

f Without hypocriſie, or mixture of falſe religion.

‡ Ebr. but thou not ſo.

‡ Eb. giuen or appoynted.

Acts 7.37.

g Meaning a continuall ſucceſſion of Prophets, till Chriſt the ende of all Prophets come.

Exod.20.19.

Ioſh.1.45. acts 3.21.

h Which promiſe is not only made to Chriſt, but to all ẏ teach in his name, Iſa.59 21.

i By executing puniſhment vpon him.

k Vnder this firſt note he compriſeth all the other tokens.

CHAP. XIX.

2 The franchiſed townes. 14 Not to remooue thy neighbours bounds. 16 The puniſhment of him that beareth falſe witneſſe.

3 March 1 Leſſon Morn

Chap.12.29.

Exo.21.13. num.35.9,11. ioſh.20.2.

a Make an open and ready way.

b Which killeth againſt his will, and bare him no hatred in his heart.

c That murther be not committed vpon murther.

Numb.35.12.

When the Lorde thy God * ſhall roote
out the nations, whoſe land the Lord
thy God giueth thee, and thou ſhalt poſſeſſe
them, and dwell in their cities, and in their
houſes,
2 * Thou ſhalt ſeparate three cities for
thee in the mids of thy land, which the Lord
thy God giueth thee to poſſeſſe it.
3 Thou ſhalt [a] prepare thee the way, and
diuide the coaſts of the land, which the Lord
thy God giueth thee to inherite, into three
parts, that euery [b] manſlayer may flee thi-
ther.
4 ¶ This alſo is the cauſe wherefore the
manſlayer ſhal flee thither, and liue: who ſo
killeth his neighbour ignorantly, and hated
him not in time paſſed:
5 As he that goeth vnto the wood with
his neighbour to hew wood, & his hand ſtri-
keth with the axe to cut downe the tree, if
the head ſlip from the helue, & hit his neigh-
bour that he dieth, the ſame [c] ſhall flee vnto
one of the cities, and liue,
6 Leſt * the auenger of the blood fol-
low after the manſlayer, while his heart is
chafed,

chased, and ouertake him, because the way
is long, and slay him, although hee be not
‖worthy of death, because he hated him not
in time past.

‖Or, cannot bee iudged to death.

7 Wherefore I command thee, saying,
Thou shalt appoint out three cities for thee.
8 And when the Lord thy God [d] enlar-
geth thy coasts (as he hath sworne vnto thy
fathers) and giueth thee all the land which
he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commaunde-
ments to doe them, which I commaund thee
this day: to wit, that thou loue the Lord thy
God, and walke in his wayes for euer)* then
shalt thou adde three cities moe for thee be-
sides those three,

Iosh. 20.7.

10 That innocent blood be not shed with-
in thy land which the Lord thy God giueth
thee to inherite, [e] lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbor, and
lay waite for him, and rise against him, and
smite any man that he die, and flee vnto any
of these cities,
12 Then the [f] Elders of his citie shal send
and fet him thence, and deliuer him into the
hands of the auenger of the blood, that hee
may die.

f The Magistrates.

13 Thine [g] eye shal not spare him, but thou
shalt put away the cry of innocent blood from
Israel, that it may go well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remooue thy neigh-
bours marke, which they of olde time haue
set in thine inheritance, that thou shalt inhe-
rite in the land, which the Lord thy God gi-
ueth thee to possesse it.
15 ¶ *One witnesse shall not rise against
a man for any trespasse, or for any sinne, or
for any fault that hee offendeth in, * but at
the mouth of two witnesses, or at the mouth
of three witnesses shall the matter be establi-
shed.

Chap. 17.6. matt. 18.16. ioh. 8.17. 2.Cor. 13.1. hebr. 10.28.

16 ¶ If a false witnesse rise vp against a
man to accuse him of trespasse,
17 Then both the men which striue to-
gether, shall stand before the [h] Lord, euen be-
fore the Priests and the Iudges, which shall
be in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent
inquisition: and if the witnes be found false,
and hath giuen false witnes against his bro-
ther,
19 * Then shall ye do vnto him as he had
thought to do vnto his brother: so thou shalt
take euill away foorth of the middes of thee.

Prou. 19.5. dan. 13.61.

20 And the rest shall heare this, and feare
and shal henceforth commit no more any such
wickednesse among you.
21 Therefore thine eye shall haue no com-
passion, but * life for life, eye for eye, tooth for
tooth, hand for hand, foote for foote.

Exo. 21.23. leuit. 24.20. mat. 5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When [a] thou shalt goe foorth to warre
against thine enemies, and shalt see
horses and charets, and people moe then
thou, be not afraid of them: for the Lord thy
God is with thee, which brought thee out of
the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good vnto them.

2 And when yee are come neere vnto the
battell, then the Priest shall come foorth to
speake vnto the people,
3 And shall say vnto them, Heare, O Is-
rael: yee are come this day vnto battell a-
gainst your enemies: * let not your hearts
faint, neither feare, nor be amased, nor a-
dread of them.

Chap. 28.7.

4 For the Lord your God [b] goeth with
you, to fight for you against your enemies,
and to saue you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake vnto the
people, saying, What man is there that hath
built a new house, and hath not [c] dedicated
it? let him goe and returne to his house, lest
he die in the battell, and another man dedi-
cate it.

c For when they entred first to dwell in an house, they gaue thankes to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath plan-
ted a vineyarde, and hath not [d] eaten of the
fruite? let him goe and returne againe vnto
his house, lest he die in the battell, and ano-
ther eate the fruite.

d The Ebrew word signifieth to make cōmon or prophane, Leuit. 19.25.

7 And what man is there that hath betro-
thed a wife, and hath not taken her? let him
goe and returne againe vnto his house, lest
he die in battell, and another man take her.
8 And let the officers speake further vn-
to the people, and say, * Whosoeuer is afrayd
and faint hearted, let him goe and returne
vnto his house, lest his brethrens heart faint
like his heart.

Iudg. 7.3.

9 And after that the officers haue made
an ende of speaking vnto the people, they
shal make captaines of the armie to gouerne
the people.
10 ¶ When thou commest neere vnto a city
to fight against it, * thou shalt offer it peace.
11 And if it answere thee againe [e] peacea-
bly, and open vnto thee, then let all the peo-
ple that is found therein, be tributaries vn-
to thee, and serue thee.

Num. 21.22. chap. 2.26.
e If it accept peace.

12 But if it wil make no peace with thee,
but make warre against thee, then thou shalt
besiege it.
13 And the Lord thy God shall deliuer it
into thine hands, and thou shalt smite all the
males thereof with the edge of the sword.
14 Onely the women, and the children,
* and the cattell, and all that is in the citie,
euen all the spoyle thereof shalt thou take vn-
to thy selfe, and shalt eate the spoyle of thine
enemies, which the Lord thy God hath gi-
uen thee.

Iosh. 8.2.

15 Thus shalt thou doe vnto all the ci-
ties, which are a great way off from thee,
which are not of the cities of these [f] nations
here.

f For God had appointed that the Canaanites should bee destroyed, & made the Israelites executers of his wil, Chap. 7.1.

16 But of the cities of this people, which
the Lord thy God shall giue thee to inherite,
thou shalt saue no person aliue,
17 But shalt vtterly destroy them: to wit,
the Hittites, and the Amorites, the Canaa-
nites, and the Perizzites, the Hiuites, and
the Iebusites, as the Lorde thy God hath
commanded thee,
18 That they teach you not to doe after
all their abominations, which they haue
done

g Some reade, For man *shalbe in stead* of the tree of the field, to come out in the siege against thee.

4 March 1 Lesson Morn

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

‖Or, rough.
b That the bloodshed of the innocent beast in a solitarie place might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying, that her former life must be changed, before shee could be ioyned to the people of God.
e As hauing renounced parents and countrey.
f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

done vnto their gods, and so yee should sinne
against the Lord your God.
19 ¶ When thou hast besieged a citie long
time, and made warre against it to take it,
destroy not the trees thereof by smiting an
axe into them: for thou mayest eate of them:
therefore thou shalt not cut them downe to
further thee in the siege (for the g tree of the
field is mans life)
20 Onely those trees, which thou know-
est are not for meate, those shalt thou destroy
and cut downe, and make forts against the
city that maketh warre with thee, until thou
subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If one be found a slaine in the land, which
the Lord thy God giueth thee to possesse it,
lying in the field, and it is not knowen who
hath slaine him,
2 Then thine Elders & thy Iudges shal
come forth, and measure vnto the cities that
are round about him that is slaine.
3 And let the Elders of that citie, which
is next vnto the slaine man, take out of the
droue an heifer that hath not been put to la-
bour, nor hath drawen in the yoke.
4 And let the Elders of that citie bring
the heifer vnto a ‖ stonie b valley, which is
neither eared nor sowen, and strike off the
heifers necke there in the valley.
5 Also the Priests the sonnes of Leui,
(whome the Lord thy God hath chosen to
minister, and to blesse in the name of the
Lord) shall come foorth, and by their word
shall all strife and plague be tried.
6 And all the Elders of that citie that
came neere to the slaine man, shall wash
their hands ouer the heifer that is beheaded
in the valley:
7 And shall testifie, and say, Our hands
haue not shed this blood, neither haue our
eyes seene it.
8 c O Lord be mercifull vnto thy people
Israel whome thou hast redeemed, and lay
no innocent blood to the charge of thy peo-
ple Israel: and the blood shall bee forgiuen
them.
9 So shalt thou take away the crie of in-
nocent blood from thee, when thou shalt doe
that which is right in the sight of the Lord.
10 ¶ When thou shalt goe to warre a-
gainst thine enemies, and the Lord thy God
shall deliuer them into thine hands, & thou
shalt take them captiues,
11 And shalt see among the captiues a
beautiful woman, and hast a desire vnto her,
and wouldest take her to thy wife,
12 Then thou shalt bring her home to
thine house, d and shee shall shaue her head,
and pare her nailes,
13 And she shall put off the garment that
shee was taken in, and shee shall remaine in
thine house, e and bewayle her father and
her mother a moneth long: and after that
shalt thou goe in vnto her, and marrie her,
and she shalbe thy f wife.
14 And if thou haue no fauour vnto her,
then thou mayest let her goe whither shee
will, but thou shalt not sell her for money, nor
make merchandise of her, because thou hast
humbled her.
15 ¶ If a man haue two wiues, one lo-
ued, and another g hated, and they haue borne
him children, both the loued and also the
hated: if the first borne be the sonne of the
hated,
16 Then when the time commeth, that
he appointeth his sonnes to be heires of that
which he hath, he may not make the sonne of
the beloued first borne ‖ before the sonne of
the hated, which is the first borne:
17 But he shall acknowledge the sonne of
the hated for the first borne, and giue him
h double portion of all that he hath: for he is
the first of his strength, and to i him belon-
geth the right of the first borne.
18 If any man haue a sonne that is stub-
borne and disobedient, which will not hear-
ken vnto the voice of his father, nor the voice
of his k mother, and they haue chastened
him, and he would not obey them,
19 Then shall his father and his mother
take him, and bring him out vnto the Elders
of his citie, and vnto the gate of the place
where he dwelleth,
20 And shall say vnto the Elders of his
citie, This our sonne is stubborne and diso-
bedient, and he will not obey our admoniti-
on: he is a ryoter, and a drunkard.
21 Then all the men of his citie shal l stone
him with stones vnto death: so thou shalt
take away euill from among you, that all
Israel may heare it, and feare.
22 ¶ If a man also haue committed a tres-
passe worthy of death, and is put to death,
and thou hangest him on a tree,
23 His body shal not remaine m all night
vpon the tree, but thou shalt burie him the
same day: for the * curse of God is on him
that is hanged. Defile not therefore thy
land, which the Lord thy God giueth thee to
inherite.

CHAP. XXII.

1 He commaundeth to haue care of our neighbour goods. 5 The woman may not weare mans apparell, nor man the womans. 9 Of the damme and her young birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 22 The punishment of adultery.

Thou * shalt not see thy brothers oxe nor
his sheepe goe astray, and a withdraw thy
selfe from them, but shalt bring them againe
vnto thy brother.
2 And if thy brother bee not b neere vn-
to thee, or if thou know him not, then thou
shalt bring it into thine house, and it shall
remaine with thee, vntill thy brother seeke
after it: then shalt thou deliuer it to him a-
gaine.
3 In like maner shalt thou doe with his
c asse, and so shalt thou doe with his ray-
ment, and shalt so do with all lost things of
thy brother, which he hath lost: if thou hast
found them, thou shalt not withdraw thy
selfe from them.
4 ¶ Thou shalt not see thy brothers asse
nor

g This declareth that the pluralitie of wiues came of a corrupt affection.

‖Or, *while the sonne of the hated liueth.*

h As much as to two of the others.
i Except he be vnworthy, as was Reuben Iakobs sonne.
k For it is the mothers duety also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.
m For Gods law by his death is satisfied, and nature abhorreth cruelty.
Galat. 3.13.

4 March 1 Lesson Eveng.

Exod. 23.4.
a As though thou sawest it not.
b Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.

Leuit.

c Much more art thou bound to do for thy neighbours person.

UMI

not his oxe fall downe by the way, and with-
draw thy selfe from them, but shalt lift them
vp with him.
5 ¶ The d woman shall not weare that
which pertaineth vnto the man, neither shal
a man put on womans raiment: for all that
doe so, are abomination vnto the Lord thy
God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou find a birds nest in the way,
in any tree, or on the ground, whether they be
yong or egges, and the damme sitting vpon
the yong, or vpon the egges, e thou shalt not
take the damme with the yong.

e If God detest crueltie done to little birds, how much more to man, made according to his image?

7 But shalt in any wise let the damme
goe, and take the yong to thee, that thou
mayest prosper and prolong thy dayes.
8 ¶ When thou buildest a new house,
thou shalt make a battlement on thy roofe,
that thou lay not blood vpon thine house, if
any man fall thence.
9 ¶ Thou shalt not f sowe thy vineyard
with diuers kinds of seedes, least thou defile
the increase of the seed which thou hast sow-
en, and the fruit of the vineyard.

f The tenour of this Law is, to walke in simplicitie, and not to be curious of new inuentions.

10 ¶ Thou shalt not plough with an oxe
and an asse together.
11 ¶ Thou shalt not weare a garment of
diuers sorts, as of woollen & linen together.
12 ¶ * Thou shalt make thee fringes vp-
on the foure quarters of thy vesture, where-
with thou couerest thy selfe.

Numb 15.38.

13 ¶ If a man take a wife, and when hee
hath lien with her, hate her,
14 And lay g slanderous things vnto her
charge, and bring vp an euill name vpon
her, and say, I tooke this wife, and when I
came to her, I found her not a maide,

g That is, be an occasion that she is slandered.

15 Then shall the father of the maide and
her mother take and bring the signes of the
maides virginitie vnto the Elders of the
citie to the gate.
16 And the maides father shall say vnto
the Elders, I gaue my daughter vnto this
man to wife, and he hateth her:
17 And loe, hee layeth slanderous things
vnto her charge, saying, I found not thy
daughter a maide: loe, these are the tokens of
my daughters virginitie: & they shall spread
the h vesture before the Elders of the citie.

h Meaning, the sheet, wherin the signes of her virginitie were.

18 Then the Elders of the citie shal take
that man and chastise him,
19 And shall condemne him in an hun-
dred shekels of siluer, and giue them vnto
the father i of the maide, because hee hath
brought vp an euill name vpon a maide of
Israel: and shee shal be his wife, and he may
not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing bee true, that the
maide be not found a virgine,
21 Then they shall bring forth the maide
to the doore of her fathers house, and the
men of her citie shall stone her with stones
to death: for shee hath wrought folly in Is-
rael, by playing the whore in her fathers
house: so thou shalt put euill away from a-
mong you.
22 ¶ * If a man bee found lying with a
woman married to a man, then they shall
die euen both twaine: to wit, the man that
lay with the wife, and the wife: so thou shalt
put away euill from Israel.

Leuit. 20.10.

23 ¶ If a maide bee betrothed vnto an
husband, and a man finde her in the towne,
and lie with her,
24 Then shal ye bring them both out vn-
to the gates of the same citie, and shall stone
them with stones to death: the maid because
she cried not, being in the citie, and the man,
because hee hath ‖ humbled his neighbours
wife: so thou shalt put away euill from a-
mong you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed
maide in the field, and force her, and lie with
her, then the man that lay with her, shall die
alone:
26 And vnto the maide thou shal doe no-
thing, because there is in the maide no ‖ cause
of death: for as when a man riseth against
his neighbour and woundeth him to death,
so k is this matter.

‖ *Or, no sinne worthy death.*

k Meaning, that the innocent can not be punished.

27 For he found her in the fields: the be-
trothed maide cried, and there was no man
to succour her.
28 ¶ * If a man finde a maide that is not
betrothed, and take her, and lie with her,
and they be found,

Exod. 22.16.

29 Then the man that lay with her, shall
giue vnto the maides father fiftie shekels of
siluer: and shee shall be his wife, because hee
hath humbled her: hee cannot put her away
all his life.
30 ¶ No man shal l take his fathers wife,
nor shall vncouer his fathers skirt.

l He shal not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue seruant. 17 To flie all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

None that is hurt by bursting, or that
hath his priuie member cut off, a shal en-
ter into the Congregation of the Lord.

a Either to beare office, or to marry a wife.

2 b A bastard shall not enter into the
Congregation of the Lord: euen to his tenth
generation shall hee not enter into the Con-
gregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not bee rejected.

3 * The Ammonites and the Moabites
shall not enter into the Congregation of the
Lord: euen to their tenth generation shall
they not enter into the Congregation of the
Lord for euer,

Nehem. 13.1.

4 Because they c met you not with
bread and water in the way, when yee came
out of Egypt, and * because they hired a-
gainst thee Balaam the sonne of Beor, of
Pethor in Aram-naharaim, to curse thee.

c Hereby hee condemneth all, that further not the children of God in their vocation.

Numb. 22.5, 6.

5 Neuerthelesse, the Lorde thy God
would not hearken vnto Balaam, but the
Lord thy God turned the curse to a blessing
vnto thee, because the Lord thy God loued
thee.
6 Thou d shalt not seeke their peace nor
their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite:
for hee is thy brother, neither shalt thou ab-
horre an Egyptian, because thou wast a
stranger in his land.
8 The children that are begotten e of
them in their third generation, shall enter
into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiue circumcision.

9 ¶ When thou goest out with the hoste
against

against thine enemies, keepe thee then from
all wickednesse.
10 ¶ If there bee among you any that is
vncleane by that which commeth to him by
night, hee shall goe out of the hoste, and shall
not enter into the hoste,
11 But at euen he shall wash himselfe with
water, and when the sunne is downe, he shal
enter into the hoste.
12 ¶ Thou shalt haue a place also with-
out the hoste whither thou shalt [f] resort,
13 And thou shalt haue a paddle among
thy weapons, and when thou wouldest sit
downe without, thou shalt digge therewith,
and returning thou shalt couer thine excre-
ments.
14 For the LORD thy God walketh in the
middes of thy campe to deliuer thee, and to
giue thee thine enemies before thee: there-
fore thine hoste shall bee holy, that hee see no
filthie thing in thee, and turne away from
thee.
15 ¶ Thou shalt not [h] deliuer the seruant
vnto his master, which is escaped from his
master vnto thee.
16 Hee shall dwell with thee, euen among
you, in what place hee shall choose, in one of
thy ‡ cities where it liketh him best: thou
shalt not vexe him.
17 ¶ There shall bee no whore of the
daughters of Israel, neither shall there be a
whore keeper of the sonnes of Israel.
18 Thou shalt neither bring the [i] hire of
a whore, nor the price of a dogge into the
house of the LORD thy God for any vowe: for
euen both these are abomination vnto the
LORD thy God.
19 ¶ *Thou shalt not giue to vsurie to
thy brother: as vsurie of money, vsurie of
meate, vsurie of any thing that is put to
vsurie.
20 Unto a [k] stranger thou mayest lend
vpon vsurie, but thou shalt not lend vpon
vsurie vnto thy brother, that the LORD thy
God may [l] blesse thee in all that thou settest
thine hand to, in the land whither thou goest
to possesse it.
21 ¶ When thou shalt vowe a vowe vn-
to the LORD thy God, thou shalt not be slacke
to pay it: for the LORD thy God will surely
require it of thee, and so it should be sin vn-
to thee.
22 But when thou abstainest from vow-
ing, it shall be no sinne vnto thee.
23 That which is gone out of thy lips,
thou shalt [m] keepe and performe as thou hast
vowed it willingly vnto the LORD thy God:
for thou hast spoken it with thy mouth.
24 ¶ When thou commest vnto [n] thy
neighbours vineyard, then thou maiest eate
grapes at thy pleasure, as much as thou wilt:
but thou shalt put none in thy [o] vessell.
25 When thou commest into thy neigh-
bours corne, * thou mayest plucke the eares
with thine hand, but thou shalt not mooue a
sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning hereby, that his people should bee pure both in soule and body.

h This is meant of the heathen who fled for their masters cruelty, and imbraced the true religion.

‡ Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, micah. 1. 7.

Exod. 22. 25. leuit. 25. 36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house.

Matth. 12. 1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge. 14 Wages must not bee retained. 16 The good must not bee punished for the bad. 17 The care of the stranger, fatherlesse and widow.

WHen a man taketh a wife, and mar-
rieth her, if so be shee find no fauour
in his eyes, because hee hath espied some fil-
thinesse in her, [a] then let him write her a bill
of diuorcement, and put it in her hand, and
send her out of his house.
2 And when shee is departed out of his
house and gone her way, and marrie with
another man,
3 And if the latter husband hate her, and
write her a letter of diuorcement, and put it
in her hand, and send her out of his house,
or if the latter man die which tooke her to
wife:
4 Then her first husband, which sent her
away, may not take her againe to bee his
wife, after that shee is [b] defiled: for that is
abomination in the sight of the LORD, and
thou shalt not cause the land to sinne, which
the LORD thy God doth giue thee to inherit.
5 ¶ When a man taketh a new wife, he
shall not goe a warfare, [c] neither shall bee
charged with any businesse, but shall be free
at home one yeere, and reioyce with his wife
which he hath taken.
6 ¶ No man shal take the nether nor the
vpper [d] milstone to pledge: for this gage is
his liuing.
7 ¶ If any man be found stealing any of
his brethren of the children of Israel, and
maketh marchandise of him, or selleth him,
that thiefe shall die: so shalt thou put euill
away from among you.
8 ¶ Take heede of the * plague of lepro-
sie, that thou obserue diligently, and doe ac-
cording to al that the Priests of the Leuites
shall teach you: take heede ye doe as I com-
manded them.
9 Remember what the LORD thy God
did vnto * Miriam by the way after that ye
were come out of Egypt.
10 ¶ When thou shalt aske againe of thy
neighbour any thing lent, thou shalt not goe
[e] into his house to fet his pledge,
11 But thou shalt stand without, and the
man that borrowed it of thee, shall bring the
pledge out of the doores vnto thee.
12 Furthermore, if it bee a poore bodie,
thou shalt not sleepe with his pledge,
13 But shalt restore him the pledge when
the sunne goeth downe, that hee may sleepe
in his rayment, and blesse thee: and it shall
be righteousnesse vnto thee [f] before the LORD
thy God.
14 ¶ Thou shalt not oppresse an hired
seruant that is needie and poore, neither of
thy brethren, nor of the stranger that is in
thy land within thy gates.
15 * Thou shalt giue him his hire for his
day, neither shall the sunne goe downe vpon
it: for he is poore, and therewith susteineth
his life: lest hee crie against thee vnto the
LORD, and it be sinne vnto thee.
16 ¶ * The fathers shal not be put to death
for the children, nor the children put to death
for the fathers, but euery man shall be put to
death for his owne sinne.
17 ¶ Thou shalt not peruert the right of
[g] stranger, nor of the fatherlesse, nor take
a widowes

a Hereby God approueth not that light diuorcement but permitteth it to auoide further inconuenience, Matth. 19. 7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers condition, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13. 2.

Numb. 12. 10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though hee would bee vnthankfull, yet God will not forget it.

Leuit. 19. 13. tob. 4. 14.

2. King. 14. 6. 2. chron. 25. 4. iere. 31. 29, 30. ezek. 18. 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes raiment to pledge.
18 But remember that thou wast a ser-
uant in Egypt, and how the Lord thy God
deliuered thee thence. Therefore I com-
maund thee to doe this thing.
19 ¶ *When thou cuttest downe thine
haruest in thy fielde, and hast forgotten a
sheafe in the field, thou shalt not goe againe
to fet it, but it shall be for the stranger, for the
fatherlesse, and for the widow: that the Lord
thy God may blesse thee in all the workes of
thine hands.
20 When thou ‖ beatest thine oliue tree,
thou shalt not goe ouer the boughes againe,
but it shall be for the stranger, for the father-
lesse, and for the widow.
21 When thou gatherest thy ‖ vineyard,
thou shalt not gather the grapes cleane after
thee, but they shall be for the stranger, for the
fatherlesse, and for the widow.
22 And remember that thou wast [h] a ser-
uant in the land of Egypt: therefore I com-
maund thee to doe this thing.

Leuit. 19.9. and 23.22.

‖ *Or, gatherest thine oliues.*

‖ *Or, the grapes of thy vineyard.*

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

5 March 1 Lesson Evening

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinseman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shalbe strife betweene men,
and they shall come vnto iudgement,
[a] and sentence shall be giuen vpon them, and
the righteous shall be iustified, and the wic-
ked condemned,
2 Then if so be the wicked be worthy to
bee beaten, the Iudge shall cause him to lie
downe, [b] and to bee beaten before his face,
according to his trespasse, vnto a certaine
number.
3 [c] Fortie stripes shall hee cause him to
haue and not past, lest if hee should exceede
and beat him aboue that with many stripes,
thy brother should appeare despised in thy
sight.
4 ¶ *Thou shalt not mousel the oxe that
treadeth out the corne.
5 ¶ *If brethren dwel together, and one
of them die and haue no sonne, the wife of
the dead shall not marry without, that is, vn-
to a stranger, but his [d] kinseman shal goe in
vnto her, and take her to wife, and doe the
kinsemans office to her.
6 And the first borne which she beareth,
shall succeede in the name of his brother
which is dead, that his name bee not put
out of Israel.
7 And if the man wil not take his kinse-
woman, then let his kinsewoman goe vp to
the gate vnto the Elders, and say, My kinse-
man refuseth to raise vp vnto his brother a
name in Israel: he will not doe the office of
a kinseman vnto me.
8 Then the Elders of his citie shall call
him, and commune with him: if he stand and
say, I will not take her,
9 Then shal his kinsewoman come vnto
him in the presence of the Elders, and loose
his shooe from his foote, and spit in his face,
and answere, and say, So shal it be done vn-
to that man, that will not build vp his bro-
thers house.
10 And his name shalbe called in Israel,

a Whether there be a plaintife or none, the Magistrates ought to try out faults, and punish according to the crime.

b When the crime deserueth not death.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11.24.

1. Cor. 9.9. 1. tim. 5.18.

Ruth 4.3. matth. 22.24. mar. 12. 19. luke 20.28.

d Because the Ebrew word signifieth not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie.

The house of him whose shoe is put off.
11 ¶ [e] When men striue together, one
with another, if the wife of the one come
neere, for to rid her husband out of the hands
of him that smiteth him, and put foorth her
hand, and take him by his priuities,
12 Then thou shalt cut off her hand: thine
eye shall not spare her.
13 ¶ Thou shalt not haue in thy bag two
maner of ‡ weights, a great and a small.
14 Neither shalt thou haue in thine house
diuers ‡ measures, a great and a small:
15 But thou shalt haue a right and iust
weight: a perfite and a iust measure shalt
thou haue, that thy dayes may be lengthened
in the land which the Lord thy God giueth
thee.
16 For all that do such things, and al that
doe vnrighteously, are abomination vnto the
Lord thy God.
17 ¶ *Remember what Amalek did vn-
to thee by the way, when yee were come out
of Egypt:
18 How he met thee by the way, & smote
the hindmost of you, all that were feeble be-
hind thee, when thou wast fainted and wea-
rie, and he feared not God.
19 Therefore, when the Lorde thy God
hath giuen thee rest from all thine enemies
round about in the land, which the Lord thy
God giueth thee for an inheritance to pos-
sesse it, then shalt thou put out the [f] remem-
brance of Amalek from vnder heauen: for-
get not.

Just weights

e This law importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

‡ *Ebr. stone and stone.*

‡ *Ebr. Ephah and Ephah: reade Exod. 13.36.*

Exod. 17.8.

f This was partly accomplished by Saul, about 450 yeeres afterward.

6 March 1 Lesson Morning

CHAP. XXVI.

3 The offring of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land
which the Lord thy God giueth thee for
inheritance, and shalt possesse it and dwell
therein,
2 [a] Then shalt thou take of the first of all
the fruite of the earth, and bring it out of
the land that the Lord thy God giueth thee,
and put it in a basket, and go vnto the place,
which the Lord thy God shal chuse to [b] place
his Name there.
3 And thou shalt come vnto the Priest
that shal be in those daies, and say vnto him,
I acknowledge this day vnto the Lord thy
God, that I am come vnto the countrey
which the Lord sware vnto our fathers for
to giue vs.
4 Then the Priest shall take the basket
out of thine hand, and set it downe before
the Altar of the Lord thy God.
5 And thou shalt answere and say before
the Lord thy God, A [c] Syrian was my father
who being ready to perish for hunger, went
downe into Egypt, and soiourned there with
a small company, and grew there vnto a na-
tion great, mightie, [d] and full of people.
6 And the Egyptians vexed vs, and
troubled vs, and laded vs with cruell bon-
dage.
7 But when we [e] cryed vnto the Lorde

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Chap. 12.5.

c Meaning, Iaakob who serued 20. yere in Syria.

d Only by Gods mercie, and not by their fathers deseruings.

e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

God of our fathers, the Lord heard our
voice, and looked on our aduersitie, and on
our labour, and on our oppression.
8 And the Lord brought vs out of E-
gypt in a mightie hand, and a stretched out
arme, with great terriblenes, both in signes
and wonders.
9 And he hath brought vs into this place,
and hath giuen vs this land, euen a land that
floweth with milke and honie.
10 And now, loe, I haue [f] brought the
first fruits of the land, which thou, O Lord,
hast giuen mee, and thou shalt set it before
the Lord thy God, and worship before the
Lord thy God.

f In token of a thankfull heart, and mindfull of this benefite.

11 And thou shalt reioyce in all the good
things which the Lord thy God hath giuen
vnto thee and to thine [g] houshold, thou and
the Leuite, and the stranger that is among
you.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

12 ¶ When thou hast made an ende of ti-
thing al the tithes of thine increase, the third
yeere, which is the yeere of tithing, and hast
giuen it vnto the Leuite, to the stranger, to
the fatherlesse, and to the widow, that they
may eate within thy gates, and be satisfied,
13 Then thou shalt [h] say before the Lord
thy God, I haue brought the hallowed thing
out of mine house, and also haue giuen it vn-
to the Leuites, and to the strangers, to the
fatherlesse, and to the widow, according to
all thy * Commandements which thou hast
commanded me: I haue [i] transgressed none
of thy Commaundements, nor forgotten
them.

h Without hypocrisie.

Chap.14.27.

i Of malice and contempt.

14 I haue not eaten thereof in my [k] mour-
ning, nor suffered ought to perish [l] through
vncleannesse, nor giuen ought thereof for the
dead, but haue hearkened vnto the voyce of
the Lord my God: I haue done [m] after all
that thou hast commanded me.

k Or for any necessitie

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for els, as Dauid and Paul say, there is not one iust. Psal. 14,3, rom. 3,10.

15 Looke downe from thine holy habita-
tion, euen from heauen, and blesse thy peo-
ple Israel, and the land which thou hast
giuen vs (as thou swearest vnto our fa-
thers) the land that floweth with milke and
honie.
16 ¶ This day the Lord thy God doeth
command thee to doe these ordinances, and
lawes: keepe them therefore, and doe them
with [n] all thine heart, and with all thy soule.
17 Thou hast set vp the Lord this day to
be thy God, and to walke in his wayes, and
to keepe his ordinances, and his Comman-
dements, and his lawes, and to hearken vn-
to his voice.
18 [o] And the Lord hath set thee vp this
day, to bee a * precious people vnto him (as
hee hath promised thee) and that thou shoul-
dest keepe all his Commandements,
19 And to make thee * high aboue all na-
tions (which he hath made) in praise, and in
name, and in glorie, * and that thou shouldest
be an holy people vnto the Lord thy God, as
he hath said.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond betweene God and his people.

Chap.7.6. and 14.2.

Chap.4.7. and 28,1.

Chap.7.6. and 14,2.

CHAP. XXVII.

2 *They are commanded to write the Law vpon stones for a remembrance.* 5 *Also to build an Altar.* 13 *The cursings are giuen on mount Ebal.*

Then Moses with the Elders of Israel
[a] commaunded the people, saying, Keepe
all the Commaundements, which I com-
mand you this day.
2 And when ye shal * passe ouer Iorden,
vnto the land which the Lord thy God gi-
ueth thee, thou shalt set thee vp great stones,
and plaister them with plaister.

a As Gods minister, and charged with the same.

Iosh.4.1.

3 [b] And shalt write vpon them all the
words of this Lawe, when thou shalt come
ouer, that thou maiest go into the land which
the Lord thy God giueth thee: a land that
floweth with milke and honie, as the Lord
God of thy fathers hath promised thee.
4 Therefore when yee shall passe ouer
Iorden, yee shall set vp these stones which I
command you this day in mount Ebal, and
thou shalt plaister them with plaister.
5 * And there shalt thou build vnto the
Lord thy God an Altar, euen an Altar of
stones: thou shalt lift none [c] yron instrument
vpon them.
6 Thou shalt make the Altar of the Lord
thy God of whole stones, and offer burnt of-
frings thereon vnto the Lord thy God.
7 And thou shalt offer peace offerings,
and shalt eate there, and reioyce before the
Lord thy God:
8 And thou shalt write vpon the stones
all the wordes of this Lawe [d] well and
plainely.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that al that looked thereon, might know that the land was dedicate to his seruice.

Exod.20.25. iosh.8.31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

9 ¶ And Moses and the Priestes of the
Leuites spake vnto all Israel, saying, Take
heed, and heare, O Israel: this day thou art
become the people of the Lord thy God.
10 Thou [e] shalt hearken therefore vnto
the voice of the Lord thy God, and doe his
Commaundements and ordinances, which
I command thee this day.
11 ¶ And Moses charged the people the
same day, saying,
12 These shall stand vpon mount Ge-
rizzim, to blesse the people when yee shall
passe ouer Iorden: Simeon, and Leui, and
Iudah, and Issachar, and [f] Ioseph, and
Beniamin.
13 And these shall stand vpon mount E-
bal to [g] curse: Reuben, Gad, and Asher, and
Zebulun, Dan, and Naphtali.
14 And the Leuites shall answere and
say vnto all the men of Israel with a lowde
voice,

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

15 ¶ Cursed bee the man that shall make
any carued or molten [h] image, which is an a-
bomination vnto the Lord, the worke of the
hands of the craftesman, and putteth it in a
secret place: And all the people shal answere,
and say: So be it.
16 Cursed be he that [i] curseth his father
and his mother: and all the people shall say:
So be it.
17 Cursed be he that remoueth his neigh-
bours [k] marke: And all the people shall say:
So be it.
18 Cursed be hee that maketh the [l] blind
goe out of the way: And all the people shall
say: So be it.
19 Cursed be he that hindereth the right
of the stranger, the fatherlesse, and the wi-
dow: and all the people shall say: So be it.
20 Cursed bee hee that lyeth with his fa-
thers.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

i Or, contemneth: and this aperteineth to the second Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counselleth not his neighbour.

m In committing villany against him, Leuit.20.11. chap. 22.30. ezek.22.10.

thers wife: for hee hath discouered his fa-
thers m skirt: And all the people shall say,
So be it.
21 Cursed be he that lieth with any beast,
And all the people shall say: So be it.
22 Cursed be he that lieth with his sister,
the daughter of his father, or the daughter
of his mother: And all the people shall say:
So be it.

n Meaning, his wiues mother.

23 Cursed be he that lieth with his n mo-
ther in law: and all the people shall say:
So be it.

o For God that seeth in secret, will reuenge it.

24 Cursed be he that smiteth his neigh-
bour o secretly: And all the people shall say:
So be it.

Ezek.22.12.

25 * Cursed be hee that taketh a reward
to put to death innocent blood: And all the
people shall say: So be it.

Galat.3.10.

26 * Cursed be he that confirmeth not all
the wordes of this Lawe to doe them: And
all the people shall say: So be it.

CHAP. XXVIII.

*1 The promises to them that obey the comman-
dements. 15 The threatnings to the contrary.*

Leuit.26.3.

IF * thou shalt obey diligently the voice of
the Lord thy God, and obserue and doe all
his commandements which I commaund
thee this day, then the Lord thy God will
a set thee on high aboue all the nations of the
earth.

a He will make thee the most excellent of all people.

2 And all these blessings shall come on
thee, and b ouertake thee, if thou shalt obey
the voyce of the Lord thy God.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the c citie, and
blessed also in the field.

c Thou shalt liue wealthily.

4 Blessed shall be the fruit d of thy body,
and the fruit of thy ground, and the fruit of
thy cattell, the increase of thy kine, and the
flockes of thy sheepe.

d Thy children and succession.

5 Blessed shall be thy basket & thy dough.
6 Blessed shalt thou be when thou e com-
mest in, and blessed also when thou goest out.

e All thine enterprises shall haue good successe.

7 The Lorde shall cause thine enemies
that rise against thee, to fall before thy face:
they shal come out against thee one way, and
shall flee before thee f seuen wayes.

f Meaning, many wayes.

8 The Lord shall command the blessing
to be with thee in thy store houses, and in all
that thou settest thine g hande to, and will
blesse thee in the land which the Lorde thy
God giueth thee.

g God wil blesse vs, if we doe our duety, and not be idle.

9 The Lord shal make thee an holy peo-
ple vnto himselfe, as hee hath sworne vnto
thee, if thou shalt keepe the commaunde-
ments of the Lord thy God, and walke in
his wayes.
10 Then all people of the earth shall see
that the Name of the Lord is h called vpon
ouer thee, and they shall be afraid of thee.

h In that he is thy God, & thou art his people.

11 And the Lord shall make thee plente-
ous in goods, in the fruite of thy bodie, and
in the fruit of thy cattell, and in the fruit of
thy ground, in the land which the Lorde
sware vnto thy fathers, to giue thee.
12 The Lord shal open vnto thee his good
treasure, euen the i heauen to giue raine vn-
to thy land in due season, and to blesse all the
worke of thine hands, and * thou shalt lend
vnto many nations, but shalt not borrowe
thy selfe.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

Chap.15.6.

13 And the Lord shal make thee the head,
and not the ‖ taile, and thou shalt bee aboue
onely, and shalt not be beneath, if thou obey
the commandements of the Lord thy God,
which I command thee this day, to keepe
and to doe them.

‖ Or, the lowest.

14 But thou shalt not decline from any of
the words, which I command you this day,
either to the * right hand or to the left, to goe
after other gods to serue them.

Iosh.23.6.

15 ¶ * But if thou wilt not obey the voice
of the Lord thy God, to keepe and doe all
his commandements and his ordinances,
which I commaund thee this day, then all
these curses shall come vpon thee, and ouer-
take thee.

Leuit.26.14. Lament.2.17. malac.2.2. baruch.1.20.

16 Cursed shalt thou be in the towne, and
cursed also in the field.
17 Cursed shall thy basket bee, and thy
‖ dough.

‖ Or, store.

18 Cursed shall bee the fruit of thy body,
and the fruit of thy land, the increase of thy
kine, and the flockes of thy sheepe.
19 Cursed shalt thou be when thou com-
mest in, and cursed also when thou goest out.
20 The Lord shall send vpon thee cur-
sing, trouble, and ‖ shame, in all that which
thou settest thine hand to doe, vntill thou be
destroyed, and perish quickly, because of the
wickednes of thy workes whereby thou hast
forsaken me.

‖ Or, rebuke.

21 The Lord shal make ye pestilence cleaue
vnto thee, vntill he hath consumed thee from
the land whither thou goest to possesse it.
22 * The Lord shall smite thee with a
consumption, and with the feuer, and with
a burning ague, and with feruent heate, and
with the sword, & with ‖ blasting, and with
the mildewe, and they shall pursue thee vntil
thou perish.

Leuit.26.16.

‖ Or, drought.

23 And thine heauen that is ouer thine
head, shalbe k brasse, and the earth that is vn-
der thee, yron.

k It shall giue thee no more moysture, then if it were of brasse.

24 The Lord shal giue thee for the raine
of thy land, dust and ashes: euen from ‖ hea-
uen shal it come downe vpon thee, vntil thou
be destroyed.

‖ Or, out of the aire, as dust raised with winde.

25 And the Lord shal cause thee to fall be-
fore thine enemies: thou shalt come out one
way against them, and shalt flee seuen wayes
before them, and shalt be l scattered through
all the kingdomes of the earth.

l Some reade, thou shalt be a terror and feare when they shall heare how God hath plagued thee.

26 And thy m carkeis shall be meate vnto
all foules of the aire, and vnto the beastes of
the earth, and none shall fray them away.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednesse thou shalt lacke.

27 The Lord will smite thee with the
botch of Egypt, and with the emerodes, and
with the scabbe, and with the itch, that thou
canst not be healed.
28 And the Lorde shall smite thee with
madnesse, and with blindnesse, and with a-
stonying of heart.
29 Thou shalt also grope at noone dayes,
as the n blind gropeth in darkenes, and shalt
not prosper in thy wayes: thou shalt neuer
but bee oppressed with wrong, and bee poul-
led euermore, and no man shall succour
thee.

n In things most euident & cleare thou shalt lacke discretion and iudgement.

30 Thou shalt betroth a wife, & another
man shall lie with her: thou shalt builde an
house, and shalt not dwel therein: thou shalt
plant a vineyard, & shalt not ‡ eate the fruit.

‡ Ebr. make it common.

Plagues &

31 Thine oxe shall bee slaine before thine
eyes, & thou shalt not eate thereof: thine asse
shalbe violently taken away before thy face,
and shall not be restored vnto thee: thy sheep
shall be giuen vnto thine enemies, & no man
shall rescue them for thee.
32 Thy sonnes and thy daughters shalbe
giuen vnto another people, & thine eyes o shal
stil looke for them, euen till they fall out, and
there shall be no power in thine hand.
33 The fruit of thy land and all thy la-
bours shal a people, which thou knowest not,
eate, and thou shalt neuer but suffer wrong,
and violence alway:
34 So that thou shalt be mad for the sight
which thine eyes shall see.
35 The Lord shal smite thee in the knees,
and in the thighes with a sore botch, that
thou canst not be healed: euen from the sole
of thy foote vnto the top of thine head.
36 The Lord shall bring thee & thy p king
(which thou shalt set ouer thee) vnto a na-
tion, which neither thou nor thy fathers haue
knowen, and there thou shalt serue other
gods, euen wood, and stone:
37 And thou * shalt bee a wonder, a pro-
uerbe and a common talke among all peo-
ple, whither the Lord shall carie thee.
38 * Thou shalt carie out much seede into
the field, and shalt gather but little in: for
the grashoppers shall destroy it.
39 Thou shalt plant a vineyard, & dresse
it, but shalt neither drinke of the wine, nor
gather the grapes: for the wormes shall eat it.
40 Thou shalt haue oliue trees in all thy
coastes, but shalt not anoint thy selfe with
the oyle: for thine oliues shall || fall.
41 Thou shalt beget sonnes, and daugh-
ters: but shalt not haue them: for they shall
goe into captiuitie.
42 All the trees and fruit of thy land shal
the q grashopper consume.
43 The stranger that is among you, shall
clime aboue thee vp on hie: and thou shalt
come downe beneath alowe.
44 He shall lend thee, and thou shalt not
lend him: he shalbe the head and thou shalt
be the tayle.
45 Moreouer, all these curses shall come
vpon thee, and shal pursue thee and ouertake
thee, till thou bee destroyed, because thou o-
beyedst not the voyce of the Lord thy God,
to keep his commaundements, and his ordi-
nances, which he commanded thee:
46 And they shalbe vpon r thee for signes
and wonders, and vpon thy seede for euer,
47 Because thou seruedst not the Lord
thy God with ioyfulnesse, and with a good
heart for the aboundance of all things.
48 Therefore thou shalt serue thine ene-
mies which the Lord shall send vpon thee, in
hunger and in thirst, and in nakednesse, and
in need of all things: and he shall put a yoke
of yron vpon thy necke, vntill hee haue de-
stroyed thee.
49 The Lord shall bring a nation vpon
thee from farre, euen from the ende of the
worlde, flying swift as an Eagle, a nation
whose tongue thou shalt not vnderstand:
50 A nation of a || fierce countenance,
which will not regard the person of the olde,
nor haue compassion of the yong:
51 The same shall eate the fruit of thy
cattell, and the fruit of thy land vntil thou be
destroyed, and hee shall leaue thee neither
wheate, wine, nor oyle, neither the || increase
of thy kine, nor the flockes of thy sheepe vn-
till he haue brought thee to nought.
52 And he shall besiege thee in all thy ci-
ties, vntil thine hie & strong wals fall down,
wherein thou trustedst in all the land: and
he shal besiege thee in all thy || cities through-
out all thy land, which the Lorde thy God
hath giuen thee.
53 * And thou shalt eate the fruit of thy
bodie: euen the flesh of thy sonnes and thy
daughters, which the Lord thy God hath
giuen thee, during the siege and straitnesse
wherein thine enemies shall inclose thee:
54 So that the man (that is tender and ex-
ceeding dainty among you) * shalbe grieued
at his brother, and at his wife, that lieth in
his bosome, & at the remnant of his children,
which he hath yet left,
55 For feare of giuing vnto any of them
of the flesh of his children, whom he shall eat,
because hee hath nothing left him in that
siege and straitnesse, wherewith thine ene-
mies shall besiege thee in all thy cities.
56 The tender and dainty s woman a-
mong you, which neuer would venture to
set the sole of her foote vpon the ground (for
her softnesse and tendernesse) shalbe grieued
at her husband that lieth in her bosome, and
at her sonne and at her daughter,
57 And at t her afterbirth (that shal come
out from betweene her feete) and at her chil-
dren, which shee shall beare: for when all
things lacke, she shall eate them secretly, du-
ring the siege and straitnes, wherwith thine
enemie shall besiege thee in thy cities.
58 ¶ If thou wilt not keepe and doe u all
the wordes of this Lawe (that are written in
this booke) and feare this glorious & feare-
full Name, THE LORD THY GOD,
59 Then the Lord will make thy plagues
wonderful, and the plagues of thy seed, euen
great plagues, and of long continuance, and
sore diseases and of long durance.
60 Moreouer, he will bring vpon thee all
the diseases of Egypt, whereof thou wast a-
fraid, and they shall cleaue vnto thee.
61 And euery sicknesse, and euery plague,
which is not x written in the booke of this
Lawe, will the Lord heape vpon thee, vntill
thou be destroyed.
62 And yee shall be left fewe in number,
where ye were as the * starres of heauen in
multitude, because thou wouldest not obey
the voice of the Lord thy God.
63 And as the Lorde hath reioyced ouer
you, to doe you good, and to multiply you, so
he will reioyce ouer you, to destroy you, and
bring you to nought, and yee shall be rooted
out of the land, whither thou goest to pos-
sesse it.
64 And the Lord shal y scatter thee among
all people, from the one end of the world vn-
to the other, and there thou shalt serue other
gods, which thou hast not knowen nor thy
fathers, euen wood and stone.
65 Also among these nations thou shalt
finde

o When they shall returne from their captiuitie.

p As he did Manasseh, Ioachim Zedekias and others.

Iere.24.9. and 25.9. 1.king 9.7.

Mich.6.15. hagg.1.6.

|| *Or, be shaken before they be ripe.*

q Vnder one kind he conteineth all the vermine which destroy the fruits of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

|| *Or, barbarous, cruell, or unpudent.*

|| *Or, first borne of thy bullocks.*

|| *Or, gates.*

Leuit.26.29. 2.king.6.29. Lament.4.10. baruk.2.3.

Chap.15.9.

s As came to passe in the daies of Ioram king of Israel, 2.king.6.29. and when the Romanes besieged Ierusalem.

t Hunger shall so bite her, that she shalbe ready to eat her childe before it be deliuered.

u For he that offendeth in one is guiltie of all, Iames 2.10.

x Declaring that God hath infinite meanes to plague the wicked besides those that are ordinarie or written.

Chap.10.22.

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

UMI

finde no rest, neither shall the sole of thy foot
haue rest: for the Lord shall giue thee there
a trembling heart, and looking to returne till
thine eyes fall out, and a sorowfull minde.
66 And thy life shall ‖ hang before thee,
and thou shalt feare both night and day, and
shalt haue none assurance of thy life.
67 In the morning thou shalt say, Would
God it were euening, and at euening thou
shalt say, Would God it were morning, for
the feare of thine heart, which thou shalt
feare, and for the sight of thine eyes, which
thou shalt see.
68 And the Lord shall bring thee into E-
gypt againe with [a] ships by the way, whereof
I said vnto thee, Thou shalt see it no more
againe: and there ye shall sel your selues vn-
to your enemies for bondmen and bondwo-
men, and there shalbe no buyer.

‖ *Or, thou shalt be in doubt of thy life.*

a Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

7 March
1 Lesson
Evening

CHAP. XXIX.

1 The people are exhorted to obserue the Commandements. 10 The whole people from the hiest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

These are the [a] wordes of the Couenant,
which the Lord commanded Moses to
make with the children of Israel in the land
of Moab, beside the Couenant which he had
made with them in [b] Horeb.
2 ¶ And Moses called all Israel, & said
vnto them, Yee haue seene all that the Lord
did before your eyes in the lande of Egypt
vnto Pharaoh, and vnto al his seruants, and
vnto all his land,
3 The [c] great tentations which thine
eyes haue seene, those great miracles and
wonders:
4 Yet the Lord hath not [d] giuen you an
heart to perceiue, and eyes to see, and eares
to heare, vnto this day.
5 And I haue led you fourtie yere in the
wildernesse: your clothes are not waxed olde
vpon you: neither is thy shoe waxed olde
vpon thy foot.
6 Ye haue eaten no [e] bread, neither drunk
wine, nor strong drinke, that ye might know,
how that I am the Lord your God.
7 After, ye came vnto this place, and Si-
hon king of Heshbon, and Og king of Ba-
shan came out against vs vnto battell, and
we slew them,
8 And tooke their land, and gaue it for an
inheritance vnto the Reubenites, and to the
Gadites, and to the halfe tribe of Manasseh.
9 * Keepe therefore the wordes of this
Couenant, and doe them, that yee may pro-
sper in all that ye shall doe.
10 Yee stand this day euery one of you
before the Lord your [f] God: your heads of
your tribes, your Elders and your officers,
euen the men of Israel:
11 Your children, your wiues, and thy
stranger that is in thy campe, fro the hewer
of thy wood, vnto the drawer of thy water,
12 That thou shouldest [g] passe into the
couenant of the Lord thy God, and into his
othe which the Lord thy God maketh with
thee this day,

a That is, the articles, or conditions.

b At the first giuing of the Law, which was fortie yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

Chap. 4. 6. 1. king. 2. 3.

f Who knoweth your hearts, and therefore ye may not think to dissemble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gen. 15. 10.

13 For to establish thee this day a people
vnto himselfe, and that he may be vnto thee
a God, as he hath said vnto thee, and as hee
hath sworne vnto thy fathers, Abraham, Is-
hak, and Iaakob.
14 Neither make I this couenant, and
this othe with you onely,
15 But aswell with him that standeth
here with vs this day before the Lord our
God, as with him [h] that is not here with vs
this day.
16 For yee know how we haue dwelt in
the land of Egypt, and how wee passed tho-
row the middes of the nations which ye passed
by.
17 And yee haue seene their abominati-
ons, and their idoles (wood, and stone, sil-
uer and gold) which were among them,
18 That there should not be among you
man nor woman, nor familie, nor tribe,
which should turne his heart away this day
from the Lord our God, to goe and serue the
gods of these nations, and that there should
not bee among you [i] any roote that bringeth
forth * gall and wormewood,
19 So that when hee heareth the wordes
of this curse, he ‖ blesse himselfe in his heart,
saying, I shall haue peace, although I
walke according to the stubburnnes of mine
owne heart, thus adding [k] drunkennesse to
thirst.
20 The Lord will not be mercifull vnto
him, but then the wrath of the Lord and his
ielousie shall smoke against that man, and e-
uery curse that is written in this booke, shall
light vpon him, and the Lord shal put out his
name from vnder heauen.
21 And the Lord shall separate him vnto
euill out of all the tribes of Israel, according
vnto all the curses of the Couenant, that is
written in the booke of this Law.
22 So that the [l] generation to come, euen
your children, that shall rise vp after you,
and the stranger that shal come from a farre
land, shal say, when they shall see the plagues
of this land, and the diseases thereof, where-
with the Lord shall smite it:
23 (For all that land shal burne with brim-
stone and salt: it shal not be sowen, nor bring
foorth, nor any grasse shall growe therein,
like as in the ouerthrowing of * Sodome,
and Gomorah, Admah, and Zeboim, which
the Lord ouerthrew in his wrath and in his
anger)
24 Then shall all nations say, * Where-
fore hath the Lord done thus vnto this land?
how fierce is this his great wrath?
25 And they shall answere, Because they
haue forsaken the Couenant of the Lorde
God of their fathers, which hee had made
with them, when hee brought them out of
the land of Egypt,
26 And went and serued other gods, and
worshipped them: euen gods which they
knewe not, and ‖ which had giuen them no-
thing,
27 Therefore the wrath of the Lord wax-
ed hote against this land, to bring vpon it e-
uery curse that is written in this booke.
28 And the Lord hath rooted them out of
their lande in anger, and in wrath, and in

h Meaning, their posteritie.

i Such sinne, as the bitter fruit thereof might choke and destroy you.

Acts 8. 23.

‖ *Or, flatter.*

k For as he that is thirstie, desireth to drinke much, so he that foloweth his appetites, seeketh by all meanes, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonied.

Gen. 19. 24, 25.

1. King. 9. 8. ierem. 22. 8.

‖ *Or, which had not giuen them a land to possesse.*

m Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is no hypocrisie.

c Euen to the worlds end.
d And bring thee into thy countrey.

e God wil purge all thy wicked affections which thing is not in thine own power to doe.

f If we wil haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speech, to declare the loue that he beareth vnto vs.
h The Law is so euident, that none can pretend ignorance.
Rom 10.6.
i By heauen and the sea, hee meaneth places most farre distant.

great indignation, and hath cast them into
another land, as appeareth this day.
29 The m secret things belong to the Lord
our God, but the things reuealed belong vn-
to vs, and to our children for euer, that wee
may doe all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come
vpon thee, either the blessing or the curse
which I haue set before thee, and thou shalt
a turne into thine heart among all the nati-
ons whither the Lord thy God hath driuen
thee,
2 And shalt returne vnto the Lord thy
God, and obey his voyce in all that I com-
maund thee this day: thou, and thy children
with all thine b heart and with all thy soule,
3 Then the Lord thy God wil cause thy
captiues to returne, and haue compassion
vpon thee, and will returne, to gather thee
out of all the people, where the Lord thy
God had scattered thee.
4 Though thou werest cast vnto the vt-
most part of c heauen, from thence will the
Lord thy God gather thee, and from thence
will he d take thee.
5 And the Lord thy God will bring thee
into the lande which thy fathers possessed,
and thou shalt possesse it, and hee will shew
thee fauour, and will multiplie thee aboue
thy fathers.
6 And the Lord thy God will e circum-
cise thine heart, and the heart of thy seede,
that thou mayest loue the Lorde thy God
with all thine heart, and with all thy soule,
that thou mayest liue.
7 And the Lord thy God will lay all these
curses vpon thine enemies, and on them
that hate thee, and persecute thee.
8 f Returne thou therefore, and obey the
voyce of the Lord, and do all his commande-
ments, which I command thee this day.
9 And the Lord thy God will make thee
plenteous in euery worke of thine hand, in
the fruit of thy bodie, and in the fruit of thy
cattell, and in the fruit of the lande for thy
wealth: for the Lord will turne againe and
g reioyce ouer thee to doe thee good, as hee
reioyced ouer thy fathers,
10 Because thou shalt obey the voyce of
the Lord thy God, in keeping his comman-
dements, & his ordinances, which are writ-
ten in the booke of this Lawe, when thou
shalt returne vnto the Lord thy God with
all thine heart, and with all thy soule.
11 ¶ For this commaundement which I
commaund thee this day, is h not hid from
thee, neither is it farre off.
12 It is not in heauen, that thou shouldest
say, * Who shall goe vp for vs to heauen, and
bring it vs, and cause vs to heare it, that we
may doe it?
13 Neither is it beyond the i Sea, that
thou shouldest say, Who shall goe ouer the
sea for vs, and bring it vs, and cause vs to
heare it, that we may doe it?
14 But the k worde is very neere vnto
thee: euen in thy mouth and in thine heart,
for to l doe it.
15 Beholde, I haue set before thee this
day life and good, death and euill,
16 In that I commaund thee this day,
m to loue the Lord thy God, to walke in his
wayes, and to keepe his commaundements,
and his ordinances, and his lawes, that
thou mayest n liue & be multiplied, and that
the Lorde thy God may blesse thee in the
land, whither thou goest to possesse it.
17 But if thine heart turne away, so that
thou wilt not obey, but shalt bee seduced, and
worship other gods, and serue them,
18 I pronounce vnto you this day, that
yee shall surely perish, yee shall not prolong
your dayes in the land, whither thou passest
ouer Iorden to possesse it.
19 * I call heauen and earth to record
this day against you, that I haue set before
you life and death, blessing and cursing.
Therefore o chuse life, that both thou and
thy seed may liue,
20 By louing the Lord thy God, by obey-
ing his voyce, and by cleauing vnto him: for
he is thy life, & the length of thy dayes: that
thou maiest dwel in the land which the Lord
sware vnto thy fathers, Abraham, Ishak,
and Iaakob, to giue them.

CHAP. XXXI.

2. 7 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the Law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words
vnto all Israel,
2 And said vnto them, I am an hundred
and twentie yeere olde this day: I a can no
more goe out and in: also the Lorde hath
said vnto me, * Thou shalt not goe ouer this
Iorden.
3 The Lord thy God he will go ouer be-
fore thee: hee will destroy these nations be-
fore thee, and thou shalt possesse them. * Io-
shua, hee shall goe before thee, as the Lorde
hath said.
4 And the Lord shall doe vnto them, as
hee did to * Sihon and to Og kings of the
Amorites, and vnto their land, whom hee
destroyed.
5 And the Lord shall giue them b before
you, that yee may doe vnto them according
vnto * euery commandement, which I haue
commanded you.
6 ‖ Plucke vp your hearts therefore, and
be strong: dread not nor bee afraid of them:
for the Lorde thy God himselfe doeth goe
with thee: he will not faile thee, nor forsake
thee.
7 ¶ And Moses called Ioshua, and said
vnto him in the sight of all Israel, Bee c of
a good courage and strong: for thou shalt
goe with this people vnto the lande which
the Lord hath sworne vnto their fathers, to
giue them, and thou shalt giue it them to in-
herite.

k Euen the Law and the Gospel.
l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.
n Hee addeth these promises to signifie that it is for our profite that wee loue him, and not for his.

Chap. 4.26.

o That is, loue & obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

a I can no longer execute mine office.
Num. 20.12. chap 3.26.
Num. 27.18.
Num. 21.24.
b Into your hands.
Chap. 7.2.
‖ *Or, be of good courage.*
c For hee that must gouerne the people hath need to be valiant to represse vice, and costant to maintaine vertue.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

8 And the Lorde himselfe doeth d go be-
fore thee: hee will be with thee: he will not
faile thee, neither forsake thee: feare not
therefore, nor be discomforted.
9 ¶ And Moses wrote this Law, and
deliuered it vnto the Priestes the sonnes of
Leui, (which bare the arke of the Couenant
of the Lorde) and vnto all the Elders of Is-
rael,

Nehemiah 8.2. Chap.15.1.

10 And Moses commaunded them, say-
ing, * Euery seuenth yeere * when the yeere
of freedome shall bee in the feast of the Ta-
bernacles:
11 When all Israel shall come to ap-
peare e before the Lorde thy God in the
place which he shall chuse, thou shalt reade
this Lawe before all Israel that they may
heare it.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and
women, and children, and thy stranger that
is within thy gates, that they may heare,
and that they may learne, and feare the
Lorde your God, and keepe, and obserue all
the wordes of this Law,
13 And that their children which f haue
not knowen it, may heare it, and learne to
feare the Lord your God, as long as ye liue
in the lande, whither ye goe ouer Iorden to
possesse it.

f Which were not borne when the Law was giuen.

14 ¶ Then the Lorde sayd vnto Moses,
Beholde, thy dayes are come, that thou must
die: Call Iosua and stand yee in the Ta-
bernacle of the Congregation that I may
giue him a ‖ charge. So Moses and Iosua
went, and stoode in the Tabernacle of the
Congregation.

‖ Or, commandement.

15 And the Lord appeared in the Taber-
nacle, in the pillar of a g cloude: and the pil-
lar of the cloude stood ouer the doore of the
Tabernacle.

g In a cloud that was fashioned like a pillar.

16 ¶ And the Lorde sayd vnto Moses,
Beholde, thou shalt sleepe with thy fathers,
and this people will rise vp, and goe a who-
ring after the Gods of a strange land (whi-
ther they goe to dwell therein) and will for-
sake mee, and breake my couenant which I
haue made with them.
17 Wherefore my wrath will waxe hote
against them at that day, and I will forsake
them, and will h hide my face from them:
then they shall be consumed, and many ad-
uersities and tribulations shall come vpon
them: so then they will say, Are not these
troubles come vpon me, because God is not
with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

18 But I will surely hide my face in that
day, because of all the euill, which they shall
commit, in that they are turned vnto other
gods.
19 Now therefore write yee this i song
for you, and teach it the children of Israel:
put it in their mouthes, that this song may
bee my witnesse against the children of Is-
rael.

i To preserue you and your children from idolatry, by remembring Gods benefits.

20 For I will bring them into the lande
(which I sware vnto their fathers) that
floweth with milke and hony, and they shal
eate, and fill themselues, and waxe fatte:
k then shall they turne vnto other gods, and
serue them, and contemne mee, and breake
my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and
tribulations shall come vpon them, this
song shall l answere them to their face, as a
witnesse: for it shall not be forgotten out of
the mouthes of their posteritie: for I know
their imagination, which they goe about e-
uen nowe, before I haue brought them into
the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song
the same day, and taught it the children of
Israel.
23 And God gaue Iosua the sonne of
Nun a charge, and sayd, * Be strong, and of
a good courage: for thou shalt bring y^e chil-
dren of Israel into the land, which I sware
vnto them, and I will be with thee.

Iosh. 1.6.

24 ¶ And when Moses had made an end
of writing the wordes of this Law in a booke
vntill he had finished them,
25 Then Moses commaunded the Le-
uites, which bare the Arke of the Couenant
of the Lord, saying,
26 Take the booke of this Law, and put
ye it in the side of the Arke of the Couenant
of the Lord your God, that it may bee there
for a m witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion & thy stiffe
necke: beholde, I being yet aliue with you
this day, ye are rebellious against the Lord:
how much more then after my death?
28 Gather vnto me al the elders of your
tribes, and your n officers, that I may speake
these wordes in their audience, and call hea-
uen and earth to record against them.

n As gouernors, iudges, and magistrates.

29 For I am sure that after my death ye
will vtterly be corrupt, and turne from the
way, which I haue commanded you: there-
fore euill will come vpon you at the length,
because ye will commit euill in the sight of the
Lorde, by prouoking him to anger through
the o worke of your hands.

o By idolatrie, and worshipping of images, which are the works of your hands.

30 Thus Moses spake in the audience of
all the Congregation of Israel the wordes of
this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses concerning Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

9 March
1 Lesson
Morning

HEarken ye a heauens, and I will speake:
and let the earth heare the wordes of my
mouth.

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine,
and my speech shall still as the dew, as the
showre vpon the herbs, & as the great raine
vpon the grasse.

b He desireth y^t he may speake to Gods glory, and that the people, as the greene grasse, may receiue the deawe of his doctrine.

3 For I will publish the Name of the
Lord: giue ye glory to our God.
4 Perfect is the worke of the c mightie
God, for all his wayes are iudgement: God
is true, and without wickednesse: iust, and
righteous is he.

c The Ebrewe word is Rocke: noting that God onely is mightie, faithfull, and constant in his promise.

5 They haue corrupted themselues to-
ward him by their vice, not being his chil-
dren, but a frowarde and crooked genera-
tion.
6 Doe yee so reward the Lord, O foolish

people,

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

‖Or, god of strange nation.

g Meaning of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

‡Ebr. blood.

i He sheweth what is the principall ende of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

Rom. 10.19.

n Which I haue not fauored, nor giuen my lawes vnto them.

people and vnwise? is not hee thy father,
that hath bought thee? he hath d made thee,
and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske
thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the
nations their inheritance, when hee separated the sonnes of Adam, hee appoynted the
borders of the e people, according to the
number of the children of Israel.

9 For the Lordes portion is his people:
Jaakob is the lot of his inheritance.

10 He found them in the land of the wildernesse, in a waste and roaring wildernes:
he led him about, hee taught him, and kept
him as the apple of his eye.

11 As an Egle stirreth vp her nest, f flootereth ouer her birdes, stretcheth out her
wings, taketh them, and beareth them on
her wings,

12 So the Lorde alone led him, and there
was no ‖ strange god with him.

13 He caried him vp to the hie places of
the g earth, that hee might eat the fruites of
the fieldes, and he caused him to sucke h hony
out of the stone, and oyle out of the harde
rocke:

14 Butter of kine, and milke of sheepe
with fat of the lambes, and rammes fed in
Bashan, and goates, with the fatte of the
graines of wheate, and the red ‡licour of the
grape hast thou drunke.

15 ¶ But he that should haue bin i vpright,
when he waxed fat, spurned with his heele:
thou art fatte, thou art grosse, thou art laden
with fatnesse: therefore hee forsooke God
that made him, and regarded not the strong
God of his saluation.

16 They prouoked him with k strange
gods: they prouoked him to anger with abominations.

17 They offred vnto deuils, not to God,
but to Gods whome they knew not: l newe
gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God,
that begate thee, and hast forgotten God
that formed thee.

19 The Lord then saw it, and was angry
for the prouocation of his m sonnes and of
his daughters.

20 And he sayd, I wil hide my face from
them: I will see what their end shall be: for
they are a froward generation, children in
whom is no faith.

21 They haue moued me to ielousie with
that which is not God: they haue prouoked
mee to anger with their vanities: * and I
will moue them to ielousie with those which
are no n people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and
shal burne vnto the bottome of hell, and shal
consume the earth with her increase, and
set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I
will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and
consumed with heate, and with bitter destruction: I wil also send the teeth of beasts
vpon them, with the venime of serpents
creeping in the dust.

25 The sword shall o kill them without,
and in the chambers feare: both the young
man & the yong woman, the suckling with
the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance
to cease from among men,

27 Saue that I feared the furie of the enemie, least their aduersaries should p waxe
proude, and least they should say, Our hie
hand, and not the Lord hath done all this.

28 For they are a nation voyde of counsell, neither is there any vnderstanding in
them.

29 Oh that they were wise, then they
would vnderstand this: they would q consider their latter end.

30 How should * one chase a thousand,
and two put ten thousand to flight, except
their strong God had solde them, and the
Lord had ‖ shut them vp?

31 For their god is not as our God, euen
our enemies being iudges.

32 For their vine is of ye vine of Sodome,
and of the vines of Gomorah: their grapes
are grapes of gall, their clusters be bitter.

33 Their r wine is the poyson of dragons,
and the cruell gall of Aspes.

34 Is not this layed in store with mee,
and sealed vp among my treasures?

35 * Vengeance & recompense are mine:
their foot shall slide in due time: for the day
of their destruction is at hande, and the
things that shall come vpon them, make
haste.

36 For the Lorde shall iudge his people,
and ‖ repent towardes his seruaunts, when
he seeth that their power is gone, and none
s shut vp in hold nor left abroad.

37 When men shall say, Where are their
gods, their mightie God in whome they
trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke
offering? let them rise vp, and helpe you: let
him be your refuge.

39 Beholde now, for I, I am he, & there
is no gods with me: * I kill and giue life:
I wounde, and I make whole: * neither
is there any that can deliuer out of mine
hand.

40 For I t lift vp mine hand to heauen,
and say, I liue for euer.

41 If I whet my glittering sword, and
mine hande take holde on iudgement, I wil
execute vengeance on mine enemies, and
will reward them that hate me.

42 I will make mine arrowes drunke
with blood, (and my sword shall eate flesh)
for the blood of the slaine, and of the captiues, when I beginne to take vengeance of
the enemie.

43 * Yee nations, prayse his people: for
he will auenge the u blood of his seruaunts,
and will execute vengeance vpon his aduersaries, and wil be mercifull vnto his land, &
to his people.

o They shall be slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

q They would consider the felicitie that was prepared for them, if they had obeyed God.

Josh. 23.10.

‖Or, deliuered them to their enemie.

r The fruites of the wicked are as poyson, detestable to God, and dangerous for man.

Ecclus. 28.1. rom 12.19. heb. 10.30.

‖Or, change his minde.

s When neither strong nor weake in a maner remaine.

1 Sam. 2.6. tob. 13.2. Wisd. 16.13.

t That is, I sweare, reade Gen. 14.22.

Rom. 15.10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

44 ¶ Then

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these words to all Israel,

46 Then he sayd vnto them, * Set your heartes vnto all the wordes which I testifie against you this day, that yee may commaund them vnto your children, that they may obserue and doe all the wordes of this Law.

47 For it is no x vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the lande, whither ye goe ouer Iorden to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because ye * trespassed against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye y sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the lande which I giue the children of Israel.

‖ Or, Iosua.

Chap 6.6. and 11.18.

x For I wil performe my promise vnto you, Isa.55.10.

Numb.27.12.

Gene.25.8. Num.20.25,28. and 33.38.

Num.20.12,13. and 27 14.

‖ Or, strife.

y Ye were not earnest and constant to maintaine mine honour.

On March ... Lesson Evening

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.*

NOw this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The Lord came from Sinai, and rose vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with ten b thousands of Saints, and at his right hand a fiery Law for them.

3 Though hee loue the people, yet c all thy Saintes are in thine handes: and they are humbled at d thy feete, to receiue thy words.

4 Moses commaunded vs a Law for an e inheritance of the Congregation of Iaakob.

5 Then ‖ he was among the ‖ righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let f Reuben liue, & not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall bee g sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummim and thine Vrim bee with thine Holy one whom thou diddest prooue in Massah, and didst cause him to striue at the waters of Meribah.

9 Who sayd vnto his father and to his mother, h I haue not seene him, neither knewe he his brethren, nor knew his owne children: for they obserued thy worde, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offring vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: i smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shall k dwell in safetie by him: the Lord shall couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee sayd, Blessed of the Lord is his lande, for the sweetenesse of heauen, for the dewe, and for the ‖ depth lying beneath,

14 And for the sweet increase of the sunne, and for the sweete increase of the moone,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the olde hilles,

16 And for the sweetnes of the earth, and aboundance thereof: and the good wil of him that dwels in the l bush, shall come vpon the head of Ioseph, and vpon the toppe of the head of him that was * separated from his brethren.

17 His beautie shall be like his first borne bullocke, and his ‖ hornes as the hornes of the Vnicorne: with them he shall smite the people together, euen the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he sayd, Reioyce, Zebulun, in thy m going out, and thou, Issachar, in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the aboundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lyon, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hidde: yet he shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan, he said, Dan is a lyons whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord: possesse p the West and the South.

24 ¶ And of Asher he sayd, Asher shall be blessed with children: he shall be acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shooes shall be q yron and brasse, and

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

b Meaning, infinite Angels.

c Ebr. his saints, that is, the children of Israel.

d As thy disciples.

e To vs and our successours.

‖ Or, Moses.

‖ Or, Israel.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.

g Signifying that he should hardly obteine Iaakobs promes, Ge.49.8

Exod.28.30.

h He preferred Gods glory to all natural affection, Exod.32.29.

i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

‖ Or, fountaines.

l Which was, God appearing vnto Moses, Exod 3.2.

Gen.49.26.

‖ Or, strength.

m In thy prosperous voyages vpon the sea, Gene. 49.13.

‖ Or, mount Zion.

n The tribe of of Zebulun.

o So that the portion of the Gadites and others on this side Iorden, was Gods, though it was not so knowen.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of mettalls. It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh.19.9.

Moses seeth the Land of Canaan

and thy strength shall continue as long as
thou liuest.
26 ¶ There is none like God, O righte-
ous people, which rideth vpon the heauens
for thine helpe, & on the cloudes in his glory.
27 The eternall God is thy refuge, and
vnder his armes thou art for euer: he shall
cast out the enemie before thee, and will say,
Destroy them.
28 Then Israel [r] the fountaine of Iaa-
kob shall dwell alone in safetie in a lande of
wheate, and wine: also his heauens shall
drop the dewe.
29 Blessed art thou, O Israel: who is
like vnto thee, O people saued by the Lorde,
the shielde of thine helpe, and which is the
sworde of thy glory? therefore [f] thine ene-
mies shall be in subiection to thee, and thou
shalt tread vpon their hie places.

r Who was plentifull in issue as a fountaine.

f Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roome. 10 The praise of Moses.

10 March 1 Lesson Morning

Then Moses went from the plaine of
Moab vp into mount [a] Nebo vnto the
top of Pisgah that is ouer against Iericho:
and the Lord shewed him * all the lande of
Gilead, vnto Dan,
2 And all Naphtali and the land of E-
phraim and Manasseh, and all the land of
Iudah, vnto the vtmost [b] Sea:
3 And the South, and the plaine of the
valley of Iericho, the citie of palme trees,
vnto Zoar.
4 And the Lord said vnto him, * This is
the land which I sware vnto Abraham, to
Izhak, to Iaakob, saying, I wil giue it vnto
thy seede: I haue caused thee to see it with
thine eyes, but thou shalt not go ouer thither.
5 So Moses the seruant of the Lord di-
ed there in the land of Moab, according to
the word of the Lord.
6 And [c] he buried him in a valley in the
land of Moab ouer against Beth-peor, but
no man knoweth of his sepulchre vnto [d] this
day.
7 Moses was now an hundreth & twen-
tie yeere olde when he died, his eye was not
dimme, nor his naturall force abated.
8 And the children of Israel wept for
Moses in the plaine of Moab thirtie dayes:
so the dayes of weeping and mourning for
Moses were ended.
9 And [e] Ioshua the sonne of Nun was
full of the spirit of wisdome: for Moses had
put his handes vpon him. And the children
of Israel were obedient vnto him, and did
as the Lord had commanded Moses.
10 But there arose not a Prophet since
in Israel like vnto Moses (whom the Lord
knew [f] face to face)
11 In all the miracles & wonders which
the Lord sent him to doe in the lande of E-
gypt before Pharaoh and before all his ser-
uants, and before all his land,
12 And in all that mighty [g] hand and all
that great feare, which Moses wrought in
the sight of all Israel.

a Which was a part of mount Abarim, Num. 27.12. Chap. 3.27. 2.mac. 2.4.
b Called Mediterraneum.
Gene. 12.7. and 13.15.
c To wit, the Angel of the Lord, Iude 9.
d That the Iewes might not haue occasion thereby to commit idolatrie.
e Hereby appeareth the fauor of God, that leaueth not his Church destitute of a gouernour.
f Vnto whom the Lord did reueile himselfe so plainely, Exod. 33.11.
g Meaning, the power of God working by Moses in the wildernesse.

The booke of Ioshua.

THE ARGVMENT.

10 March 1 Lesson Evening

In this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler & gouernor ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are conteined 2576. yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole make 2576. yeeres.

2494
1456
before Xt

CHAP. I.

2 The Lord encourageth Ioshua to inuade the land. 4 The borders & limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

Now after the [a] death of Moses the
seruant of the Lord, the Lord spake
vnto Ioshua the sonne of Nun,
Moses minister, saying,
2 Moses my seruant is dead: now there-
fore arise, goe ouer this Iorden, thou, and all
this people vnto the lande which I giue
them, that is, to the children of Israel.
3 * Euery place that the sole of your
foote shall tread vpon, haue I giuen you, as
I sayd vnto Moses.
4 * From the [b] wildernesse, and this
Lebanon euen vnto the great riuer, the ri-
uer ‖ Perath: all the lande of the [c] Hit-
tites, euen vnto the great [d] Sea towarde
the

a The beginning of this booke dependeth on ẏ last Chapter of Deut. which was written by Ioshua as a preparation to his historie.
Chap. 14.9.
Deut. 11.24.
b Of Zin, called Kadesh & Paran.
‖ Or, Euphrates.
c Meaning the whole land of Canaan.
d Called Mediterraneum.

1829 af. Ch:

5729

Rahab recei-
ue ye spies

the going downe of the sunne, shall bee your
coast.
5 There shal not a man be able to with-
stand thee all the dayes of thy life: as I was
with Moses, so will I be with thee: * I will
not leaue thee nor forsake thee.
6 * Be strong and of a good courage: for
vnto this people shalt thou diuide the lande
for an inheritance, which I sware vnto their
fathers to giue them.
7 Onely be thou strong, ‖ & of a most va-
liant courage, that thou mayest obserue and
doe according to all the Law which Moses
my seruant hath commanded thee: * thou
shalt not turne away from it to the right
hand, nor to the left, that thou mayest [e] pro-
sper whithersoeuer thou goest.
8 Let not this booke of the Law depart
out of thy mouth, but meditate therein day
and [f] night, that thou mayest obserue and do
according to all that is written therein: for
then shalt thou make thy way prosperous,
and then shalt thou ‖ haue good successe.
9 Haue not I commanded thee, saying,
Be strong, and of a good courage, feare not,
nor be discouraged? for I the Lord thy God
will be with thee, whithersoeuer thou goest.
10 ¶ Then Joshua commanded the offi-
cers of the people, saying,
11 Passe thorow the hoste, and command
the people, saying, Prepare you vitailes: for
[g] after three dayes yee shall passe ouer this
Jorden, to goe in to possesse the land, which
the Lord your God giueth you to possesse it.
12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Manasseh
spake Joshua, saying,
13 * Remember the word, which Moses
the seruaunt of the Lord commaunded you,
saying, The Lord your God hath giuen you
rest, and hath giuen you this [h] land.
14 ¶ Your wiues, your children, and your
cattell shall remaine in the lande which
Moses gaue you on ‖ this side Jorden: but
yee shall goe ouer before your brethren ar-
med, all that be men of warre, and shal helpe
them,
15 Untill the Lord haue giuen your bre-
thren rest, as wel as to you, and vntill they
also shall possesse the lande, which the Lorde
your God giueth them: then shal ye returne
vnto the lande of your possession and shall
possesse it, which land Moses the Lords ser-
uant [i] gaue you on this side Jorden, toward
the sunne rising.
16 Then they answered Joshua, saying,
All that thou hast commaunded vs, we wil
doe, and whithersoeuer thou sendest vs, wee
will goe.
17 As wee obeyed Moses in all things,
[k] so will we obey thee: onely the Lorde thy
God be with thee, as he was with Moses.
18 Whosoeuer shall rebell against thy
commaundement, and will not obey thy
words in all that thou commaundest him,
let him be put to death: onely be strong, and
of good courage.

CHAP. II.

*1 Joshua sendeth men to spie Iericho, whom Ra-
hab hideth. 11 Shee confesseth the God of Israel.
12 Shee requireth a signe for her deliuerance 23
The spies returne to Joshua with comfortable ti-
dings.*

THen Joshua the sonne of Nun sent out
of * Shittim two men to spie secretly,
saying, Goe view the land, and also Jericho:
and they went, and * came into an ‖ harlots
house, named Rahab, and lodged there.
2 Then report was made to the king of
Jericho, saying, Behold, there came men hi-
ther to night, of the children of Israel, to
spie out the countrey.
3 And the king of Jericho sent vnto Ra-
hab, saying, [b] Bring forth the men that are
come to thee, & which are entred into thine
house: for they be come to search out all the
land.
4 (But the woman had taken the two
men, and hid them) therefore said she thus,
There came men vnto me, but I wist not
whence they were.
5 And when they shut the gate in the
darke, the men went out, whither the men
went I wote not: followe yee after them
quickly, for ye shall ouertake them.
6 (But shee had brought them vp to the
[c] roofe of the house, and hid them with the
stalkes of flaxe which she had spread abroad
vpon the roofe)
7 And certaine men pursued after them,
the way to Jorden, vnto the foords, and as
soone as they which pursued after them,
were gone out, they shut the gate.
8 ¶ And before they were asleepe, shee
came vp vnto them vpon the roofe,
9 And sayd vnto the men, I know that
the Lord hath giuen you the land, and that
the [d] feare of you is fallen vpon vs, and that
all the inhabitants of the land faint because
of you.
10 For wee haue heard, how the Lorde
* dried vp the water of the red Sea * before
you, when yee came out of Egypt, and what
you did vnto the two Kings of the Amo-
rites, that were on the other side Jorden,
vnto * Sihon and to Og, whom yee vtterly
destroyed:
11 And when we heard it, our hearts ‖ did
faint, and there remained no more ‖ courage
in any because of you: for [e] the Lord your
God, he is the God in heauen aboue, and in
earth beneath.
12 Now therefore, I pray you, sweare
vnto me by the Lord, that as I haue shewed
you mercie, yee will also shew mercie vnto
my fathers house, and giue mee a true to-
ken,
13 And that yee will saue aliue my father
and my mother, and my brethren, and my
sisters, and all that they haue: and that ye
will deliuer our ‖ soules from death.
14 And ye men answered her, [f] Our life for
you to die, if ye vtter not this our businesse:
and when the Lord hath giuen vs the land,
we will deale mercifully & truely with thee.
15 Then shee let them downe by a corde
thorow the window: for her house was vpon
the towne wall, and shee dwelt vpon the
wall.
16 And she said vnto them, Goe you into
the [g] mountaine, lest the pursuers meete
with you, and hide your selues there three
dayes,

Margin notes:

Heb.13.5.
Deut.31.23.
‖ Or, grow stronger and stronger. Deut.5.32. and 28.14.
e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.
f Shewing that it was not possible to gouerne well without continual studie of Gods word.
‖ Or, gouerne wisely.
g Meaning, from the day that this was proclaimed, Chap.3.2.
Num.32.20.
h Which belonged to Sihon the king of ye Amorites, and Og king of Bashan.
‖ Or, beyond Iorden, from Iericho.
i By your request, but yet by Gods secret appointment, Deu.33.21.
k They do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

a Which place was in the plain of Moab neere vnto Iorden.
Heb.11.31. iam.2.25.
‖ Or, tauerners house or hostesse
b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.
c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.
d For so God promised, Deut. 28.7. chap.5.1.
Exod.14.21,22. Chap.4.23.
Num.21.24.
‖ Or, melted.
‖ Or, spirit.
e Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.
‖ Or, liues.
f We warrant you on paine of our liues.
g Which was neere vnto the citie.

Il Maroni
J Lebon
Morn

h We shall be discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ *Or, scarlet coloured.*

l To wit, the riuer Iorden.

dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, h We will be blamelesse of this thine othe, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this cord of red threede in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the street, i his blood shalbe vpon his head, and we will bee guiltlesse: but whosoeuer shall bee with thee in the house, his blood shalbe on our head, if any hand touch him:

20 And if thou vtter this our k matter, wee will be quit of thine othe, which thou hast made vs sweare.

21 And she answered, According vnto your wordes so bee it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Ioshua the sonne of Nun, and told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

11 March 2 Lesson Evening

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lorde promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

a Which according to the Ebrewes was in March, & about 40. dayes after Moses death.

b Which time was giuen for to prepare them vitailes, Cha. 1. 11.

‖ *Or, a mile.*

ie a Mile between ye Ark & army

Leuit. 20. 7. numb. 11. 18. chap. 7. 13. 1. sam. 16. 5.

Then Ioshua rose very early, and they remoued from Shittim, and came to a Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after b three dayes the officers went thorowout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, yee shall depart from your place, and go after it.

4 Yet there shal be a space betweene you and it, about ‖ two thousand cubites by measure: ye shal not come neere vnto it, that ye may know the way, by the which yee shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had sayd vnto the people, * Sanctifie your selues: for to morrowe the Lord will doe wonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and go ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord sayd vnto Ioshua, This day will I beginne to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I bee with thee.

Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still c in Iorden.

c Euen in the chanel, where the streame had run, as vers. 17.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua sayd, d Hereby yee shall knowe that the liuing God is among you, and that he will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, & the Perizzites, and the Girgashites, & the Amorites, and the Iebusites.

d By this miracle in diuiding the water.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

e Which should set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of al the world) shal stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, * shall stand still vp on an heape.

Psal. 114. 3.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the couenant, went before the people.

Acts 7. 45.

15 And as they that bare the Arke came vnto Iorden, & the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f bankes all the time of haruest)

1. Chron. 12. 15. ecclus. 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood dry within Iorden g ready prepared, and all the Israelites went ouer dry, vntil all the people were gone cleane ouer thorow Iorden.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the drie land.

12 March 1 Lesson Morn

CHAP. IIII.

2 God commaundeth Ioshua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

And when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place, where the Priests stood in a a readinesse, twelue stones, which ye shall take away with you, and leaue them in the b lodging, where you shall lodge this night)

a As Chap. 3. 17.

b Meaning, the place where they should campe.

4 Then Ioshua called the twelue men, whome hee had prepared of the children

of

of Israel, out of euery tribe a man.

5 And Ioshua sayd vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your c children shall aske their fathers in time to come, saying, What meane you by these stones?

c God commandeth, that not onely wee our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his name.

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had sayd vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp d twelue stones in the mids of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant, stoode, and there haue they continued vnto this day.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests e before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before the f Lord vnto battell, into the plaine of Iericho.

14 That day the Lorde magnified Ioshua in the sight of all Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

e Meaning, in the presence or sight of the people.

Num.32.27,29.

f That is, before the Arke.

‖ *Or, reuerenced him.*

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the g Arke of the Testimony, to come vp out of Iorden.

17 Ioshua therefore commaunded the Priests, saying, Come yee vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priests feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

g Because the Arke testified Gods presence, and the tables of the law conteined therein, signified Gods will toward his people.

19 ¶ So the people came vp out of Iorden the tenth day of the h first moneth, and pitched in Gilgal, in the East side of Iericho.

h Called Abib or Nisan, conteining part of March, and part of Aprill.

20 Also, the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red sea, * which he dried vp before vs, till wee were gone ouer,

24 That all the people of the i world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

Exod.14.21,22.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

Circumcision is renewed

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

12 March 1 Lesson Evening

NOw when all the Kings of the a Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

2 ¶ That same time the Lord sayd vnto Ioshua, *Make thee sharpe kniues, b and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in c the hill of the foreskins.

Exod.4.25.

b For now they had left it off about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were not d circumcised.

6 For the children of Israel walked fortie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whome the Lord sware, that hee would not shewe them the land, *which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

d For they looked dayly to remooue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger.

Num.14.23.

7 So their sonnes whom hee raysed vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they e were whole.

e For their sore was so grieuous that they were not able to remoue.

9 After, the Lord said vnto Ioshua, This day

f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

day I haue taken away the f shame of Egypt
from you: wherefore hee called the name of
that place Gilgal, vnto this day.
10 ¶ So the children of Israel abode in
Gilgal, and kept the feast of the Passeouer
the fourteenth day of the moneth at euen in
the plaine of Iericho.
11 And they did eate of the corne of the
land, on the morrow after the Passeouer, vn-
leauened bread, and parched corne on the
same day.
12 And the MAN ceased on the morrow
after they had eaten of the corne of the land,
neither had the children of Israel MAN a-
ny more, but did eate of the fruit of the land
of Canaan that yeere.
13 ¶ And when Ioshua was by Iericho,
he lift vp his eyes and looked: and beholde,
there stood a * man against him hauing a
sworde drawen in his hand: And Ioshua
went vnto him, and sayd vnto him, Art thou
on our side, or on our aduersaries?
14 And he sayd, Nay, but as a captaine
of the hoste of the Lorde am I nowe come:
then Ioshua fell on his face to the earth, and
g did worship, and sayd vnto him, What
sayth my Lord vnto his seruant?
15 And the captaine of the Lordes hoste
sayd vnto Ioshua, * Loose the shooe off thy
foote: for the place whereon thou standest, is
holy: and Ioshua did so.

Exod. 23.25.
g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.
Exod. 3.5. *ruth.* 4.7. *acts* 7.33.

13 March
1 Lesson
Morn

CHAP. VI.

3 The Lord instructeth Ioshua what he should doe, as touching Iericho. 6 Ioshua commandeth the Priests and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue gold and mettall. 26 The curse of him that buildeth the citie.

a That none could go out.
b That none could come in.
c For feare of the Israelites.
d Euery day once.
e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.
f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

NOw Iericho was a shut vp, and b closed,
c because of the children of Israel: none
might goe out nor enter in.
2 And the Lord sayd vnto Ioshua, Be-
hold, I haue giuen into thine hand Iericho
and the king thereof, and the strong men of
warre.
3 All yee therefore that be men of warre,
shall compasse the citie, in going round a-
bout the citie d once: thus shall you doe sixe
dayes:
4 And seuen Priestes shall beare seuen
trumpets of e rammes hornes before the
Arke: and the seuenth day ye shall compasse
the citie seuen times, and the Priestes shall
blow with the trumpets.
5 And when they make a long blast with
the rammes horne, and yee heare the sound
of the trumpet, all the people shall shoute
with a great shout: then shall the wall of
the citie fall downe flat, and the people shall
ascend vp, euery man streight before him.
6 ¶ Then Ioshua the sonne of Nun cal-
led the Priests and sayd vnto them, Take
vp the Arke of the Couenant, and let seuen
Priests beare seuen trumpets of rammes
hornes before the Arke of the Lord.
7 But he sayd vnto the people, f Goe and
compasse the citie: and let him that is armed,
goe foorth before the Arke of the Lord.
8 ¶ And when Ioshua had spoken vnto
the people, the seuen Priestes bare the seuen
trumpets of rammes hornes, and went forth
before the Arke of the Lord, and blewe with
the trumpets, and the Arke of the couenant
of the Lord followed them.
9 ¶ And the men of armes went before
the Priest that blew the trumpets: then the
g gathering hoste came after the Arke, as
they went and blew the trumpets.
10 (Nowe Ioshua had commaunded the
people, saying, Yee shall not shoute, neither
make any noyse with your voyce, neither
shall a word proceede out of your mouth, vn-
till the day that I say vnto you, Shoute, then
shall ye shoute.)
11 So the Arke of the Lord compassed the
citie, & went about it h once: then they retur-
ned into the hoste, and lodged in the campe.
12 And Ioshua rose early in the morning,
and the Priests bare the Arke of the Lord:
13 Also seuen Priests bare seuen trumpets
of rammes hornes, and went before the Arke
of the Lord, and going, blew with the trum-
pets: and the men of armes went before
them, but the i gathering hoste came after
the Arke of the Lord, as they went and blew
the trumpets.
14 And the second day they compassed
the citie once, and returned into the hoste:
thus they did sixe dayes.
15 And when the seuenth day came, they
rose early, euen with the dawning of the
day, and compassed the citie after the same
maner k seuen times: onely that day they
compassed the citie seuen times.
16 And when the Priests had blowen the
trumpets the seuenth time, Ioshua sayd vn-
to the people, Shoute: for the Lorde hath
giuen you the citie.
17 And the citie shall bee l an execrable
thing, both it, and all that are therein, vnto
the Lord: onely Rahab the harlot shall liue,
she, and all that are with her in the house: for
* she hid the messengers that we sent.
18 Notwithstanding, be yee ware of the
execrable thing, lest ye make your selues exe-
crable, and in taking of the execrable thing
make also the hoste of Israel * execrable, and
trouble it.
19 But all siluer and gold, and vessels
of brasse, and yron, shall be m consecrate vn-
to the Lord, and shall come vnto the Lordes
treasurie.
20 So the people shouted, when they had
blowen trumpets: for when the people had
heard the sound of the trumpet, they shou-
ted with a great shoute: and * the wall fell
downe flat: so the people went vp into the
citie, euery man streight before him: * and
they tooke the citie.
21 And they vtterly destroyed all that
was in the citie, both man and woman, yong
and old, and oxe, and sheepe, and asse, with
the edge of the sword.
22 But Ioshua had sayde vnto the two
men that had spied out the countrey, Goe
into the harlots house, and bring out thence
the woman, and all that shee hath, * as yee
sware to her.
23 So the yong men that were spies, went
in, and brought out Rahab, and her fa-
ther,

g Meaning the reteward, wherein was the standard of the tribe of Dan, Num. 10.25.
h For that day.
i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.
k Besides euery day once for the space of sixe dayes.
l That is, appointed wholy to be destroyed.
Chap. 2.4.
Leuit. 27.21. *num.* 21.2. *deut* 13.15,17.
m And therfore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.
Hebr. 11.30.
2. *Mac.* 12.15, 16.
Chap. 2.14. *hebr.* 11.31.

a For it was not lawful for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For shee was married to Salmon prince of the tribe of Iudah, Mat. 1. 5.

q He shall build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

ther, and her mothers, and her brethren, and all that she had: also they brought out al her family, and put them [n] without the hoste of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Ioshua saued Rahab the harlot, and their fathers houshold, and all that shee had, and she [p] dwelt in Israel euen vnto this day, because shee had hidde the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: [q] hee shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous thorow all the world.

CHAP. VII.

1 The Lord is angrie with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 26 Ioshua inquireth out him that sinned, and stoned him and all his.

a In taking that which was commanded to bee destroyed.

Chap. 22. 20. 1. chron. 2. 7.

b This was a citie of the Amorites: for there was another so called among the Ammonites, Ier. 49. 3. The first Ai is called Aiath Isa. 10. 28.

c God would by this ouerthrow make them more earnest to search out & punish the sinne committed.

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shal blaspheme thee, and say that thou wast not able to defend vs from them.

But the children of Israel committed a trespasse in the [a] excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people, about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwel on the [d] other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, but haue turned their backes before their enemies, because they bee execrable: neither will I bee with you any more, except yee [f] destroy the excommunicate from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee can not stand against your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the housholders: and the houshold which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall bee burnt with fire, he, and all that he hath, because hee hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, & brought Israel by their tribes, and the tribe of Iuda was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayde vnto Achan, My sonne, I beseech thee giue glorie to the Lord God of Israel, and make [i] confession vnto him, and shew mee now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I sawe among the spoyle a goodly [k] Babylonish garment, and two hundred shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth, in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laide them before the Lord.

24 Then Ioshua tooke Achan the ‖sonne of Zerah, and the siluer, and the garment and the [l] wedge of gold, & his [m] sonnes, and his

f Then to suffer wickednesse vnpunished, is to refuse God wilingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27. 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the states of Babylon did weare.

‖ *Or, nephew.*

l Some reade a plate: others, a rod, and some a tongue.

m This iudgement onely apperteineth to God, and to whom he wil reueile it: to man hee hath commanded not to punish the child for the fathers fault, Deu. 24. 16.

his daughters, and his oxen, and his asses,
and his sheepe, and his tent, and all that hee
had: and all Israel with him brought them
vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

25 And Joshua said, n In as much as
thou hast troubled vs, the LORD shall trouble
thee this day: and all Israel threw stones at
him, and burned him with fire, and stoned
him with stones.
26 And they cast vpon him a great heape
of stones vnto this day: and so the LORD tur-
ned from his fierce wrath: therefore he cal-
led the name of that place, The valley of A-
chor vnto this day.

14 March
1 Lesson
Morning

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged 30 Ioshua setteth vp an altar. 32 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

Deut.1.21,29. and 7.18.

After, the LORD said vnto Joshua, *Feare
not, neither be thou faint hearted: take
all the men of warre with thee and arise, goe
vp to Ai: behold, I haue giuen into thine
hand the king of Ai, and his people, and his
citie, and his land.

Chap.6.21. *Deut.20.14.*

a Meaning, on the West side, as verse 9.

2 And thou shalt doe to Ai & to the king
thereof, as thou didst vnto *Iericho and to
the king thereof: neuerthelesse the spoyle
thereof and *the cattell thereof shall ye take
vnto you for a pray: thou shalt lie in waite a-
gainst the citie on the a backside thereof.
3 ¶ Then Joshua arose, and all the men
of warre, to goe vp against Ai: and Joshua
chose out thirtie thousand strong men, and
valiant, and sent them away by night.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

4 And hee commaunded them, saying,
Behold, yee b shall lie in wait against the ci-
tie on the backside of the citie: goe not very
farre from the citie, but be yee all in a readi-
nesse.
5 And I and all the people that are with
mee, will approch vnto the citie: and when
they shall come out against vs, as they did
at the first time, then will wee flee before
them.
6 For they wil come out after vs, till we
haue brought them out of the citie: for they
will say, They flee before vs as at the first
time: so we will flee before them.

‖Or, driue out (the inhabitants) of the citie.

7 Then you shall rise vp from lying in
waite, and ‖ destroy the citie: for the LORD
your God will deliuer it into your hand.
8 And when ye haue taken the citie, yee
shall set it on fire: according to the comman-
dement of the LORD shall yee doe: behold, I
haue charged you.
9 ¶ Joshua then sent them foorth, and
they went to lie in wait, and abode betweene
Beth-el and Ai, on the West side of Ai: but
Joshua lodged that night c among the peo-
ple.

c With the rest of the armie.

d That is, viewed or mustered them, and set them in aray.

10 And Joshua rose vp early in the mor-
ning, and d numbred the people: and he and
the Elders of Israel went vp before the peo-
ple against Ai.
11 Also all the men of warre that were
with him, went vp and drew nere, and came
against the citie, and pitched on the North
side of Ai: and there was a valley betweene
them and Ai.
12 And hee tooke about fiue thousand
men, e and set them to lie in wait betweene
Beth-el and Ai, on the West side of the citie.

e He sent these few, that the other which lay in ambush might not be discouered.

f To the intent that they in the citie might the better discouer his armie.

13 And the people set all the hoste that
was on the Northside against the citie, and
the liers in wait on the West against the ci-
tie: and Joshua went the same night into the
f mids of the valley.
14 ¶ And when the king of Ai sawe it,
then the men of the citie hasted, and rose vp
earely, and went out against Israel to bat-
tell, he and all his people at the time appoin-
ted, before the plaine: for hee knew not that
any lay in wait against him on the backside
of the citie.

g As they which fained to flee for feare.

15 Then Joshua and all Israel g as bea-
ten before them, fled by the way of the wil-
dernesse.
16 And all the people of the citie were
called together, to pursue after them: and
they pursued after Joshua, and were drawen
away out of the citie,
17 So that there was not a man left in
Ai, nor in Beth-el, that went not out after
Israel: and they left the citie open, and pur-
sued after Israel.

h Or, lift vp the banner to signifie when they shall inuade the citie.

18 Then the LORD said vnto Joshua,
h Stretch out the speare that is in thine hand
toward Ai: for I wil giue it into thine hand:
and Joshua stretched out the speare that hee
had in his hand, toward the citie.
19 And they that lay in wait, arose quick-
ly out of their place, and ranne assoone as he
had stretched out his hand, and they entred
into the citie, and tooke it, and hasted, and
set the citie on fire.

‖Or, toward the heauen.

‖Or, place.

20 And the men of Ai looked behinde
them, and saw it: for loe, the smoke of the ci-
tie ascended vp ‖ to heauen: and they had no
‖ power to flee this way or that way: for the
people that fled to the wildernesse, turned
backe vpon the pursuers.
21 When Joshua and all Israel saw that
they that lay in waite, had taken the citie,
and that the smoke of the citie mounted vp,
then they turned againe, and slew the men
of Ai.

i Which came out of the ambush.

Deut.7.2.

22 Also the i other issued out of the citie
against them: so were they in the middes
of Israel, these being on the one side, and the
rest on the other side: and they slewe them:
so that they let none of them * remaine nor
escape.
23 And the king of Ai they tooke aliue,
and brought him to Joshua.
24 And when Israel had made an ende
of slaying all the inhabitants of Ai in the
field, that is, in the wildernesse where they
chased them, and when they were all fallen
on the edge of the sword, vntill they were
consumed, all the Israelites returned vn-
to Ai, and k smote it with the edge of the
sword.

k For the fire which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men
and women, were twelue thousand, euen all
the men of Ai.
26 For Joshua drew not his hand backe
againe, which he had stretched out with the
speare, vntill he had vtterly destroyed all the
inhabitants of Ai.

Numb.31.22,26. verse 2.

27 *Onely the cattell & the spoile of this
citie, Israel tooke for a pray vnto them-
selues,

selues, according vnto the word of the Lord,
which he commanded Ioshua.
28 And Ioshua burnt Ai, and made it an
heape for [l] euer, and a wildernesse vnto this
day.

l That it could neuer be built againe.

29 And the King of Ai hee hanged on a
tree, vnto the euening. And as soone as the
Sunne was downe, Ioshua commaunded
[m] that they should take his carkeis downe
from the tree, and cast it at the entring of
the gate of the citie, and *lay thereon a great
heape of stones, that remaineth vnto this day.

m According as it was commanded, Deut. 21.23. Chap. 7.25,26.

30 ¶ Then Ioshua built an Altar vnto
the Lord God of Israel, in mount Ebal,
31 As Moses the seruant of the Lord had
commaunded the children of Israel, as it is
written in the *booke of the Law of Moses,
an altar of whole stone, ouer which no man
had lift an yron: and they offered thereon
burnt offerings vnto the Lord, and sacrifi-
ced peace offerings.

Exod. 20.25. deut. 27.5.

32 Also hee wrote there vpon the stones,
a [n] rehearsall of the Lawe of Moses, which
hee wrote in the presence of the children of
Israel.

n Meaning, the ten commandements, which are the summe of the whole Law.

33 And all Israel (and their Elders, and
officers and their Iudges stood on this side
of the arke, and on that side, before the
Priests of the Leuites, which bare the Arke
of the Couenant of the Lord) as well the
stranger, as he that is borne in the countrey:
halfe of them were ouer against mount Ge-
rizim, and halfe of them ouer against mount
Ebal, *as Moses the seruant of the Lord
had commaunded before, that they should
blesse the children of Israel.

Deut. 11.29. and 27.12,13.

34 Then afterward he read al the words
of the Lawe, the blessings and cursings, ac-
cording to all that is written in the booke of
the Law.
35 There was not a word of all that Mo-
ses had commanded, which Ioshua read not
before all the Congregation of Israel, *aswel
before the [o] women and the children, as the
stranger that was conuersant among them.

Deut. 31.12,13.
o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slauerie.

AND when all the Kings that [a] were be-
yond Iorden, in the mountaines and in
the valleyes, and by all the coastes of the
[b] great Sea ouer against Lebanon (as the
Hittites, and the Amorites, the Canaanites,
the Perizzites, the Hiuites, and the Iebu-
sites) heard thereof,
2 They gathered themselues together
to fight against Ioshua, and against Israel
with one † accord.
3 ¶ *But the inhabitants of Gibeon
heard what Ioshua had done vnto Iericho
and to Ai.
4 And therefore they wrought craftily:
for they went, and fained themselues embas-
sadours, and tooke olde sackes vpon their
asses, and old bottels for wine, both rent and
[c] bound vp,
5 And old shooes and clouted vpon their
feete: also the rayment vpon them was old,
and all their prouision of bread was dried,
and mouled.

a In respect of the plaine of Moab.
b The maine sea called Mediterranean.
† Ebr. one mouth.
* 2.Sam. 21.1.
c Because they were all worne.

6 So they came vnto Ioshua into the
hoste to Gilgal, and said vnto him, and vnto
the men of Israel, We be come from a farre
countrey: nowe therefore make a league
with vs.
7 Then the men of Israel said vnto the
[d] Hiuites, It may bee that thou dwellest a-
mong vs, how then can I make a league
with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Ioshua, Wee are
thy seruants. Then Ioshua said vnto them,
Who are yee? and whence come yee?
9 And they answered him, From a very
farre countrey thy seruants are come for [e] the
Name of the Lord thy God: for wee haue
heard his fame and all that he hath done in
Egypt,

e Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

10 And all that he hath done to the two
Kings of the Amorites that were beyond
Iorden, to Sihon king of Heshbon, & to Og
king of Bashan, which were at Ashtaroth.
11 Wherefore our Elders, & all the inha-
bitants of our countrey spake to vs, saying,
Take victuals † with you for the iourney,
and goe to meete them, and say vnto them,
We are your seruants: now therefore make
yee a league with vs.

† Ebr. in your hand.

12 This our [f] bread we tooke it hot with
vs for victuals out of our houses, the day we
departed to come vnto you: but now behold,
it is dried, and it is mouled.
13 Also these bottels of wine which wee
filled, were new, and loe, they bee rent, and
these our garments and our shooes are olde,
by reason of the exceeding great iourney.

f The wicked lacke no art nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

14 ¶ And the [g] men accepted their tale
concerning their victuals, and counselled
not with the mouth of the Lord.

g Some thinke that the Israelites ate of their vitailes, and so made a league with them.

15 So Ioshua made peace with them, and
made a league with them, that he would suf-
fer them to liue: also the Princes of the Con-
gregation sware vnto them.
16 ¶ But at the end of three dayes, after
they had made a league with them, they
heard that they were their neighbours, and
that they dwelt among them.
17 And the children of Israel tooke their
[h] iourney, & came vnto their cities the third
day, and their cities were Gibeon, and Che-
phirah, and Beeroth, and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slew them
not, because the Princes of the Congregati-
on had sworne vnto them by the Lord God
of Israel: wherefore all the Congregation
[i] murmured against the Princes.

i Fearing lest for their fault the plague of God should haue light vpon them all.

19 Then all the Princes said vnto all the
Congregation, We haue sworne vnto them
by the Lord God of Israel: nowe therefore
we may not touch them.
20 But this wee will doe to them, and let
them liue, lest the wrath be vpon vs because
of the [k] oath which we sware vnto them.
21 And the Princes said vnto them a-
gaine, Let them liue, but they shall hewe
wood, and draw water vnto al the Congre-
gation, as the Princes appoint them.
22 Ioshua then called them, and talked
with them, and sayd, Wherefore haue yee

k This doth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

beguiled vs, saying, We are very farre from
you, when yee dwell among vs?
23 Now therefore ye are cursed, and there
shall none of you be freed from being bond-
men, and hewers of wood, and drawers of
water for [l] the house of my God.
24 And they answered Ioshua, and said,
Because it was tolde thy seruants, that the
Lord thy God had *commanded his seruant
Moses to giue you all the land, and to de-
stroy all the inhabitants of the land out of
your sight, therefore we were exceeding sore
afraid for our liues at the presence of you,
and haue done this thing:
25 And behold now, we are in thine hand:
doe as it seemeth good and right in thine
eyes to doe vnto vs.
26 Euen so did he vnto them, and deliue-
red them out of the [m] hand of the children of
Israel, that they slew them not.
27 And Ioshua appointed them that same
day to be hewers of wood, and drawers of
water for the Congregation, and for the
[n] Altar of the Lord vnto this day, in the place
which he should chuse.

l For the vses of the Tabernacle and of the Temple when it shall be built.

Deut.7.1,2.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as verse 23.

CHAP. X.

1 Fiue kings make warre against Gibeon, whom Ioshua discomfiteth. 11 The Lord rained haile-stones and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are destroyed.

NOw when Adoni-zedek King of Ieru-
salem had heard how Ioshua had taken
Ai and had destroyed it, (*for as hee had
done to Iericho, and to the King thereof,
so hee had done to *Ai and to the king ther-
of) and how the inhabitants of Gibeon had
made peace with Israel, and were among
them,
2 Then they feared exceedingly: for Gi-
beon was a great citie, as one of the royall
cities: for it was greater then Ai, and all the
men thereof were mightie.
3 Wherefore [a] Adoni-zedek King of Ie-
rusalem sent vnto Hoham king of Hebron,
and vnto Piram king of Iarmuth, and vn-
to Iapia King of Lachish, and vnto Debir
King of Eglon, saying,
4 Come vp vnto me, and helpe me, that
we may smite Gibeon: for they haue made
peace with Ioshua and with the children of
Israel.
5 Therefore the fiue Kings of the Amo-
rites, the King of Ierusalem, the King of
Hebron, the King of Iarmuth, the King of
Lachish, and the King of Eglon gathered
themselues together, and went vp, they with
all their hostes, and besieged Gibeon, and
made [b] warre against it.
6 And the men of Gibeon sent vnto Io-
shua, euen to the hoste to Gilgal, saying,
Withdraw not thine hand from thy ser-
uants: come vp to vs quickly, and saue vs,
and helpe vs: for all the Kings of the Amo-
rites which dwell in the mountaines, are
gathered together against vs.
7 So Ioshua ascended from Gilgal, he,
and all the people of warre with him, and al
the men of might.
8 ¶ And the Lord sayd vnto Ioshua,
[c] Feare them not: for I haue giuen them in-

1 Sun af Trin: Mor 1 Lesson

Chap.6.15,21.

Chap.8.3,28,29.

15 March 1 Lesson Morne

a That is, Lord of iustice: so tyrants take to themselues glorious names, when indeede they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Lest Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord heere strengtheneth him.

to thine hand: none of them shall stand a-
gainst thee.
9 Ioshua therefore came vnto them sud-
denly: for hee went vp from Gilgal all the
night.
10 And the Lord discomfited them before
Israel, and slew them with a great slaugh-
ter at Gibeon, and chased them along the
way that goeth vp to Beth-horon, and smote
them to Azekah and to Makkedah.
11 And as they fled from before Israel,
and were in the going downe to Beth-horon,
the Lord cast downe great stones from hea-
uen vpon them, vntill Azekah, and they dy-
ed: they were moe that died with the [d] haile-
stones, then they whom the children of Isra-
el slew with the sword.
12 ¶ Then spake Ioshua to the Lord, in
the day when the Lord gaue the Amorites
before the children of Israel, and hee said
in the sight of Israel, *Sunne, stay thou in
Gibeon, and thou Moone, in the valley of
Aialon.
13 And the Sunne abode, and the Moone
stood still, vntill the people auenged them-
selues vpon their enemies: (Is not this writ-
ten in the booke of [e] Iasher?) so the Sunne
abode in the midst of the heauen, and hasted
not to goe downe for a whole day.
14 And there was no day like that before
it, nor after it, that the Lord heard the voyce
of a man: for the Lord [f] fought for Israel.
15 ¶ After, Ioshua returned and all Isra-
el with him vnto the campe to Gilgal.
16 But the fiue Kings fled and were hid
in a caue at Makkedah.
17 And it was told Ioshua, saying, The
fiue Kings are found hid in a caue at Mak-
kedah.
18 Then Ioshua said, Roule great stones
vpon the mouth of the caue, and set men by
it for to keepe them.
19 But stand yee not still: follow after
your enemies, and †smite all the hindmost,
suffer them not to enter into their cities: for
the Lord your God hath giuen them into
your hand.
20 And when Ioshua and the children of
Israel had made an ende of slaying them
with an exceeding great slaughter till they
were consumed, and the rest that remained
of them were entred into the walled cities,
21 Then all the people returned to the
campe, to Ioshua at Makkedah in [g] peace:
no man moued his tongue against the chil-
dren of Israel.
22 After, Ioshua said, Open the mouth
of the caue, and bring out these fiue Kings
vnto me forth of the caue.
23 And they did so, and brought out those
fiue Kings vnto him foorth of the caue, euen
the King of Ierusalem, the King of Hebron,
the King of Iarmuth, the King of Lachish,
and the King of Eglon.
24 And when they had brought out those
Kings vnto Ioshua, Ioshua called for all the
men of Israel, and said vnto the chiefe of the
men of warre, which went with him, Come
neere, set your feete vpon the [h] neckes of these
Kings: and they came neere and set their
feete vpon their neckes.

d So we see that all things serue to execute Gods vengeance against the wicked.

Isa.28.21, ecclus.46.4,5.

e Some reade, the booke of the righteous: meaning Moses: the Chalde text readeth, in the booke of the Law: but it is like that it was a booke so named, which is now lost.

f By taking away the enemies hearts, and destroying them with haile stones.

† Ebr. cut of all their traine, or taile.

g Or, in safetie, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies seeing that Kings themselues were not spared.

Ioshua conquereth

25 And Ioshua said vnto them, Feare
not, nor be faint hearted, but be strong, and of
a good courage: for thus will the Lord doe
to all your enemies, against whom ye fight.
26 So then Ioshua smote them, and slew
them, and hanged them on fiue trees, and
they hanged still vpon the trees vntill the e-
uening.
27 And at the going downe of the sunne,
Ioshua gaue commaundement, that they
should take † them downe off the trees, and
cast them into the caue (wherein they had
bene hid) and they layde great stones vpon
the caues mouth, which remaine vntill this
day.
28 ¶ And that same day Ioshua tooke
† Makkedah and smote it with the edge of
the sword, and the king thereof destroyed he
with them, & ||all the soules that were there-
in, he let none remaine: for he did to the king
of Makkedah * as he had done vnto the king
of Iericho.
29 Then Ioshua went from Makkedah,
and all Israel with him vnto Libnah, and
fought against Libnah.
30 And the Lord gaue † it also and the
king thereof into the hand of Israel: and he
smote it with the edge of the sword, and all
the ||soules that were therein: hee let none
remaine in it: for he did vnto the king there-
of, as hee had done vnto the king of Ieri-
cho.
31 ¶ And Ioshua departed from Libnah,
and all Israel with him vnto Lachish, and
besieged it, and assaulted it.
32 And the Lord gaue † Lachish into the
hand of Israel, which tooke it the second day,
and smote it with the edge of the sword, and
all the soules that were therein: according
to all as he had done to Libnah.
33 ¶ Then Horam king of † Gezer came
vp to helpe Lachish: but Ioshua smote him
and his people, vntill none of his remai-
ned.
34 ¶ And from Lachish Ioshua depar-
ted vnto † Eglon, and all Israel with him,
and they besieged it, and assaulted it,
35 And they tooke it the same day, and
smote it with the edge of the sword, and all
the soules that were therein hee vtterly de-
stroyed the same day, according to all that he
had done to Lachish.
36 Then Ioshua went vp from Eglon,
and all Israel with him vnto Hebron, and
they fought against it.
37 And when they had taken † it, they
smote it with the edge of the sword, and the
king thereof, and all the cities thereof, and
all the soules that were therein: he left none
remaining, according to all as hee had done
to Eglon: for he destroyed it vtterly, and all
the soules that were therein.
38 ¶ So Ioshua returned, and all Israel
with him to Debir, and fought against it.
39 And when he had taken † it, and the
king thereof, and all the cities thereof, they
smote them with the edge of the sworde, and
vtterly destroyed all the soules that were
therein, hee let none remaine: as he did to
Hebron, so he did to Debir, and to the king
thereof, as he had also done to Libnah, and
to the king thereof.
40 ¶ So Ioshua smote all the hill coun-
treys, and the South countreys, and the
valleys, and the ^i hill sides, and all their
kings, and let none remaine, but vtterly de-
stroyed euery soule, as the Lord God of Is-
rael had commanded.
41 And Ioshua smote them from Kadesh-
barnea euen vnto Azzah, and all the coun-
trey of Goshen, euen vnto Gibeon.
42 And all these kings and their land did
Ioshua take at ^k one time, because the Lord
God of Israel fought for Israel.
43 Afterward Ioshua & all Israel with
him returned vnto the campe in ^l Gilgal.

CHAP. XI.

*1 Diuers kings and cities, and countreys ouer-
come by Ioshua. 15 Ioshua did all that Moses
had commanded him. 20 God hardeneth the ene-
mies hearts that they might be destroyed.*

AND when Iabin king of Hazor had
heard this, then he ^a sent to Iobab king
of Madon, & to the king of Shimron, and
to the king of Achshaph,
2 And vnto the kings that were by the
North in the mountaines and plaines to-
ward the Southside of ^b Cinneroth, and in
the valleys, and in the borders of Dor West-
ward,
3 And vnto the Canaanites, both by East,
and by West, and vnto the Amorites, and
Hittites, and Perizzites, and Iebusites in
the mountaines, and vnto the Hiuites vnder
^c Hermon in the land of Mizpeh.
4 And they came out and all their hosts
with them, many people as the sand that is
on the sea shore for multitude, with horses
and charets exceeding many.
5 So all these Kings met together, and
came and pitched together at the waters of
Merom, for to fight against Israel.
6 ¶ Then the Lord said vnto Ioshua, Be
not afraid for them: for to morow about
this time will I deliuer them all slaine be-
fore Israel: thou shalt ^d hough their horses
and burne their charets with fire.
7 Then came Ioshua and all the men of
warre with him against them by the waters
of Merom suddenly, and fell vpon them.
8 And the Lord gaue them into the hand
of Israel: and they smote them, and chased
them vnto great Zidon, and vnto ^e Misre-
phothmaim, and vnto the valley of Mizpeh
Eastward, and smote them vntill they had
none remaining of them.
9 And Ioshua did vnto them as the Lord
bade him: hee houghed their horses, and
burnt their charets with fire.
10 ¶ At that time also Ioshua turned
backe, and tooke Hazor, and smote the king
thereof with the sworde: for Hazor before-
time was the head of all those kingdomes.
11 Moreouer, they smote all the ^f persons
that were therein with the edge of the sword,
vtterly destroying all, leauing none aliue, and
he burnt Hazor with fire.
12 So all the cities of those Kings, and
all the kings of them did Ioshua take, and
smote them with the edge of the sworde, and
vtterly destroyed them, * as Moses the ser-
uant of the Lord had commanded.

M 2 13 But

Deut.21.23. chap.8.29.

† Ioshua taketh Makkedah.

||Or, euery person.

Chap.6.21.

† Libnah is taken.

||Or, persons.

† Lachish is taken.

† The king of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

† Debir is taken.

i Some reade Ashedoth, which signifieth the descents of the hils.

k In one battell.

l Where the Arke was, there to giue thankes for their victories.

a The more that Gods power appeareth, ŷ more the wicked rage against it.

b Which the Euangelists call ŷ lake of Gennezereth, or Tiberias.

c Which was mount Sion, as Deut 4.48.

d That neither they should serue to the vse of warre nor the Israelites should put their trust in them.

e Which signifieth hot waters, or, according to some, brine pits.

f Both men, women and children.

Num. 33.52. deut.7.2.

13 But Israel burnt none of the cities
that stood still in their g strength, saue Ha-
zor onely, that Ioshua burnt.
14 And all the spoile of these cities, and
the cattell, the children of Israel tooke for
their pray, but they smote euery h man with
the edge of the sworde, vntill they had de-
stroyed them, not leauing one aliue.
15 ¶ As the Lord * had commanded Mo-
ses his seruant, so did Moses * command
Ioshua, and so did Ioshua: hee left nothing
vndone of all that the Lord had commanded
Moses.
16 So Ioshua tooke all this land of the
mountaines, and all the South, and all the
land of Goshen, and the low countrey, and
the plaine, and the i mountaine of Israel, and
the lowe countrey of the same,
17 From the mount k Halak, that goeth
vp to Seir, euen vnto || Baal-gad in the val-
ley of Lebanon, vnder mount Hermon: and
all their kings he tooke, and smote them, and
slew them.
18 Ioshua made warre long time with all
those kings;
19 Neither was there any citie that made
peace with the children of Israel, * saue those
Hiuites that inhabited Gibeon: all other they
tooke by battell.
20 For it came of the Lord, to l harden
their hearts that they should come against
Israel in battel, to the intent that they should
destroy them vtterly, & shew them no mercy,
but that they should bring them to nought:
as the Lord had commanded Moses.
21 ¶ And that same season came Ioshua,
& destroyed the Anakims out of the moun-
taines: as out of Hebron, out of Debir, out
of Anab, and out of all the mountaines of
Iudah, and out of all the mountaines of Is-
rael: Ioshua destroyed them vtterly with
their cities.
22 There was no Anakim left in the land
of the children of Israel: only in Azzah, m in
Gath, and in Ashod were they left.
23 So Ioshua tooke the whole land, ac-
cording to all that the Lord had sayd vnto
Moses: and Ioshua gaue it for an inheri-
tance vnto Israel * according to their porti-
ons through their tribes: then the land was
at rest without warre.

g Which were strong by situation and not hurt by warre.
h All mankind.
Exod.34.11, Deut.7.2.
i That is, Samaria.
k So called, because it was bare and without trees.
||Or, the valley of Gad.
Chap.9.3.
l That is, to giue them ouer to themselues: and therefore they could not but rebel against God, and seeke their own destruction.
m Out of the which came Goliath, 1.Sam.17.4.
Num.26.53,55.

CHAP. XII.

1.7 What kings Ioshua and the children of Israel killed on both sides of Iorden; 24 Which were in number thirty and one.

AND these are the Kings of the lande,
which the children of Israel smote and
possessed their land, on the a other side Ior-
den toward the rising of the Sunne, from
the riuer Arnon, vnto mount Hermon, and
all the plaine Eastward.
2 * Sihon king of the Amorites, that
dwelt in Heshbon, hauing dominion from
Aroer, which is beside the riuer of Arnon,
and from the middle of the riuer, and from
halfe Gilead, vnto the riuer Iabbok, in the
border of the children of Ammon.
3 And from the plaine vnto the Sea of
Cinneroth Eastward, and vnto the Sea of
the || plaine, euen the salt sea, Eastward, the
way to Beth-ieshimoth, and from the South
vnder the || springs of * Pisgah.
4 ¶ They conquered also the coast of Og
king of Bashan of the * remnant of the Gi-
ants, which dwelt at Ashtaroth, and at E-
drei,
5 And reigned in mount Hermon, and in
Salcah, and in all Bashan, vnto the border
of the Geshurites, and the Maachathites,
and halfe Gilead, euen the border of Sihon
king of Heshbon.
6 Moses the seruant of the Lord and the
children of Israel smote them: * Moses also
the seruant of the Lord gaue their land for a
possession vnto the Reubenites, and vnto
the Gadites, and to halfe the tribe of Ma-
nasseh.
7 ¶ These also are the kings of the coun-
trey, which Ioshua and the children of Is-
rael smote on this side Iorden, Westward,
from Baal-gad in the valley of Lebanon, e-
uen vnto the mount b Halak that goeth vp
to Seir, and Ioshua gaue it vnto the tribes
of Israel for a possession, according to their
portions;
8 In the mountaines and in the valleys,
and in the plaines, and in the || hill sides, and
in the wildernesse, and in the South, where
were the Hittites, the Amorites, and the Ca-
naanites, the Perizzites, the Hiuites, and
the Iebusites.
9 ¶ * The king of Iericho was one: * the
king of Ai, which is beside Beth-el, one:
10 The * king of Ierusalem, one: the
king of Hebron, one:
11 The king of Iarmuth, one: the king
of Lachish, one:
12 The king of Eglon, one: the * king
of Gezer, one:
13 The * king of Debir, one: the king of
Geder, one:
14 The king of Hormah, one: the king
of Arad, one:
15 The * king of Libnah, one: the king
of Adullam, one:
16 The * king of Makkedah, one: the
king of Beth-el, one:
17 The king of Tappuah, one: the king
of Hepher, one:
18 The king of Aphek, one: the king of
Lasharon, one:
19 The king of Madon, one: the * king
of Hazor, one:
20 The king of Shimron-meron, one:
the king of Achshaph, one:
21 The king of Taanach, one: the king
of Megiddo, one:
22 The king of Kedesh, one: the king of
Iokneam || of Carmel, one:
23 The king of Dor, in the countrey of
Dor, one: the king of the * nations of Gil-
gal, one:
24 The king of Tirzah, one: all the
kings were thirty and one.

a From Gilgal where Ioshua camped.
Num.21.24. deut.3.6.
||Or, wildernesse.
||Or, hill sides.
Deut.3.17. and 4.49.
Deut.3.11. chap.13.12.
Numb.32.29. deut.3.12. chap.13.8.
b Reade Chap.11.verse 17.
||Or, in Ashdoth.
Chap.6.2.
Chap.8.29.
Chap.10.23.
Chap.10.33.
Chap.10.39.
Chap.10.29,38.
Chap.10.28.
Chap.11.10.
||Or, neere vnto Carmel.
Gen.14.1.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOw when Ioshua was olde, and a stri-
ken in yeeres, the Lord saide vnto
him, Thou art olde, and ‡ growen in age,
and

a Being almost an hundreth and ten yeere old.
‡Ebr. commen into yeeres.

Joshua

and there remaineth exceeding much lande
to be [b] possessed:

b After that the enemies are ouercome.

2 This is the land that remaineth, all the
‖ regions of the Philistims, and all Geshuri,
3 From ‡ Nilus which is ‡ in Egypt, e-
uen vnto the borders of Ekron Northward:
this is counted of the Canaanites, euen fiue
Lordships of the Philistims, the Azzithites,
and the Ashdodites, the Eshkelonites, the
Gittites, and the Ekronites, and the Auites:

‖ Or, borders.
‡ Ebr. Shihor.
‡ Ebr. vpon the face of Egypt.

4 From the South, all the lande of the
Canaanites, and the ‡ caue that is beside the
Sidonians, vnto Aphek, and to the borders
of the Amorites:

‡ Eb. Mearah.

5 And the lande of the Giblites, and all
Lebanon, toward the sun rising from ‖ Ba-
hal-gad vnder mount Hermon, vntill one
come to Hamath.

‖ Or, the plaine of Gad.

6 All the inhabitants of the mountaines
from Lebanon vnto [c] Misrephothmaim, and
all the Sidonians, I wil cast them out from
before the children of Israel: onely diuide
thou it by lot vnto the Israelites, to inherit,
as I haue commanded thee.

c Reade Chap. 11.8.

7 Now therefore diuide this land to in-
herite vnto the nine tribes, and to the halfe
tribe of Manasseh.
8 For with halfe thereof, the Reubenites,
and the Gadites haue receiued their inheri-
tance, * which Moses gaue them beyond
Iorden Eastward, euen as Moses the ser-
uant of the Lord had giuen them,

Num. 32.33. deut. 3.13. chap. 22.4.

9 From Aroer that is on the brinke of
the riuer Arnon, and from the citie that is in
the mids of the ‖ riuer, and all the plaine of
Medeba vnto Dibon,

‖ Or, valley.

10 And all the cities of Sihon king of the
Amorites, which reigned in Heshbon, vnto
the borders of the children of Ammon,
11 And Gilead, and the borders of the
Geshurites, and of the Maachathites, and
all mount Hermon, with all Bashan vnto
Salcah:
12 All the kingdome of Og in Bashan,
which reigned in Ashtaroth and in Edrei:
(who remained of the * rest of the giants) for
these did Moses smite, and cast them out.

Deut. 3.11. chap. 12.4.

13 But the children of Israel [d] expelled
not the Geshurites, nor the Maachathites:
but the Geshurites and the Maachathites
dwell among the Israelites euen vnto this
day.

d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them, Num 33.55. chap. 23.13. iudg. 2.3.

14 Onely vnto the tribe of Leui he gaue
none inheritance, but the sacrifices of the
Lord God of Israel are [e] his inheritance, as
he said vnto him.

e Leui shall liue by the sacrifices, Numb. 18.21.

15 ¶ Moses then gaue vnto the tribe of
the children of Reuben inheritance, according
to their families.
16 And their coast was from Aroer, that
is on the brink of the riuer Arnon, and from
the citie that is in the mids of the riuer, and
all the plaine that is by Medeba:
17 Heshbon with all the cities therof, that
are in the plaine: Dibon and ‖ Bamoth-ba-
al, and Beth-baal-meon:

‖ Or hie places of Baal.

18 And Iahazah, and Kedemoth, & Me-
phaath:
19 Kiriathaim also, and Sibmah, and Ze-
rethshahar in the mount of ‖ Emek:
20 And Beth-peor, and * Ashdoth-pis-
gah, and Beth-ieshimoth:

‖ Or, the valley.
Deut. 3.17.

21 And all the cities of the plaine: and
all the kingdome of Sihon King of the A-
morites, which reigned in Heshbon, whom
Moses smote * with the princes of Midian,
Eui, and Rekem, and Zur, and Hur, and
Reba, the dukes of Sihon, dwelling in the
countrey.

Num. 31.8.

22 And [f] Balaam the sonne of Beor the
Soothsayer, did the children of Israel slay
with the sworde, among them that were
slaine.

f So that both they which obeyed wicked counsel, and the wicked conseller perished by the iust iudgement of God.

23 And the border of the children of Reu-
ben was Iorden with the coasts. This was
the inheritance of the children of Reuben, ac-
cording to their families, with the cities and
their villages.
24 ¶ Also Moses gaue inheritance vnto
the tribe of Gad, euen vnto the children of
Gad, according to their families.
25 And their coastes were Iazer, and all
the cities of Gilead, and halfe the land of the
children of Ammon vnto Aroer, which is be-
fore Rabbah:
26 And from Heshbon vnto Ramoth,
Mizpeh, and Betonim: and from Mahana-
im vnto the borders of Debir:
27 And in the valley Beth-aram, and
Beth-nimrah, and Succoth, and Zaphon,
the rest of the kingdome of Sihon King of
Heshbon, vnto Iorden and the borders euen
vnto the Sea coast of Cinnereth, [g] beyond
Iorden Eastward.

g That is, in the land of Moab,

28 This is the inheritance of the children
of Gad, after their families, with the cities
and their villages.
29 ¶ Also Moses gaue inheritance vnto
the halfe tribe of Manasseh: and this belon-
ged to the halfe tribe of the children of Ma-
nasseh, according to their families.
30 And their border was from Mahana-
im, euen all Bashan, to wit, all the kingdome
of Og King of Bashan, and all the townes
of Iair which are in Bashan, threescore ci-
ties,
31 And halfe Gilead, and Ashtaroth,
and Edrei, cities of the kingdome of Og in
Bashan, * were giuen vnto the [h] children
of Machir the sonne of Manasseh, to halfe
of the children of Machir after their fami-
lies.

Num. 32.39.
h Meaning, his nephewes and posteritie.

32 These are the heritages, which Mo-
ses did distribute in the plaine of Moab be-
yond Iorden, toward Iericho Eastward.
33 * But vnto the tribe of Leui Moses
gaue none inheritance: for the Lord God of
Israel is their inheritance, * as he sayd vnto
them.

Chap. 18.7.
Num. 18.20.

CHAP. XIIII.

1 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him, 13 Hebron was giuen him.

THese also are the places which the chil-
dren of Israel inherited in the land of
Canaan, * which Eleazar the Priest, and
Ioshua the sonne of Nun, and the chiefe fa-
thers of the tribes of the children of Israel

Num. 34.17.

distributed to them.
Num.26.55. and 33.54.
2 *By the lot of their inheritance, as the
Lord had commaunded by the hand of Mo-
ses, to giue to the nine tribes, and the halfe
tribe.
3 For Moses had giuen inheritance vn-
to [a] two tribes and an halfe tribe beyond
Iorden: but vnto the Leuites he gaue none
inheritance among them.
4 For the children of Ioseph were [b] two
tribes, Manasseh and Ephraim: therefore
they gaue no part vnto the Leuites in the
land, saue cities to dwell in, with the sub-
urbes of the same for their beastes and their
substance.
5 *As the Lord had commanded Moses,
so the children of Israel did when they diui-
ded the land.

a As Reuben and Gad, and halfe the tribe of Manasseh, Num.32.33.
b So though Leui lacked, yet were there still twelue tribes by this meanes. Num.35.2. chap.21,2,3.

6 ¶ Then the children of Iudah came
vnto Ioshua in Gilgal: and Caleb the sonne
of Iephunneh the Kenezite sayde vnto him,
Thou knowest what the Lord sayde vnto
Moses the man of God, concerning [c] me and
thee in Kadesh-barnea.
7 Fourty yeere old was I, when Moses
the seruaunt of the Lord sent mee from Ka-
desh-barnea to espie the land, and I brought
him worde againe, as I thought in mine
heart.
8 But my [d] brethren that went vp with
mee, discouraged the heart of the people: yet
I followed still the Lord my God.

c Which was, that they two onely should enter into the land, Num.14.24.
d Which were the ten other spies.

9 Wherefore Moses sware the same day,
saying, Certainly the land whereon thy feet
haue troden, shall bee thine inheritance, and
thy childrens for euer, because thou hast fol-
lowed constantly the Lord my God.
10 Therefore behold now, the Lord hath
kept mee aliue, as hee promised: this is the
fourtie and fifth yeere since the Lord spake
this thing vnto Moses, while the children
of Israel wandered in the wildernesse: and
now loe, I am this day fourescore and fiue
yeere old:
11 And yet am as * strong at this time, as
I was when Moses sent me: as strong as I
was then, so strong am I now, either for
warre, or ‡ for gouernment.
12 Now therefore giue mee this moun-
taine whereof the Lorde spake in that day
(for thou heardest in that day, how the ‖ A-
nakims were there, and the cities great and
walled) [e] if so bee the Lorde will bee with
me, that I may driue them out, as the Lord
sayd.

Ecclus.46.9.
‡ Ebr. to goe out, and come in.
‖ Or, giants.
e This he spake of modestie, and not of doubting.

13 Then Ioshua blessed him, and gaue
vnto Caleb the sonne of Iephunneh, Hebron
for an inheritance.
14 * Hebron therefore became the inheri-
tance of Caleb the sonne of Iephunneh the
Kenezite, vnto this day: because he followed
constantly the Lord God of Israel.
15 And the name of * Hebron was before
time, Kiriath-arba: which Arba was a [f] great
man among the Anakims: thus the lande
ceased from warre.

Chap.21.12. 1.macc.2.56.
Chap.15.13.
f Either for his power or person.

CHAP. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

This then was the lot of the tribe of the
children of Iudah by their families:
euen * to the border of Edom and the wil-
dernesse of * Zin, Southward on the South
coast.
2 And their South border was the salt
Sea coast, from [a] the point that looketh
Southward.
3 And it went out on the Southside to-
ward Maaleh-akrabbim, and went along
to Zin, & ascended vp on the Southside vnto
Kadesh-barnea, and went along to Hezron,
and went vp to Adar, and fet a compasse to
Karkaa.
4 From thence went it along to Azmon,
and reached vnto the riuer of Egypt, and
the ende of that coast was on the Westside:
this shall be your South coast.

Num.34.3. Num.33.36.
a The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

5 Also the East border shall bee the salt
Sea, vnto the [b] end of Iorden: and the bor-
der on the North quarter from the point of
the Sea, and from the end of Iorden.
6 And this border goeth vp to Beth-
hogla, and goeth along by the Northside of
Beth-arabah: so the border from thence go-
eth vp to the [c] stone of Bohan the sonne of
Reuben.

b Meaning the mouth of the riuer where it runneth into the salt sea.
c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir
from the valley of Achor, and Northward,
turning toward Gilgal, that lieth before the
going vp to Adummim, which is on the
Southside of the riuer: also this border go-
eth vp to the waters of ‖ En-shemesh, and en-
deth at * En-rogel.
8 Then this border goeth vp to the val-
ley of the sonne of Hinnom, on the South-
side of the Iebusites: the same is Ierusa-
lem: also this border goeth vp to the toppe
of the mountaine that lyeth before the val-
ley of Hinnom Westward, which is by the
ende of the valley of the ‡ Gyants North-
ward.

‖ Or, the fountain of the Sunne.
1.King.1.9.
‡ Ebr. Rephaim.

9 So this border compasseth from the
top of the mountaine vnto the fountaine of
the water of Nephtoah, and goeth out to the
cities of mount Ephron: & this border draw-
eth to Baalah, which is Kiriath-iearim.
10 Then this border compasseth from
Baalah Westward vnto mount Seir, and
goeth along vnto the side of mount Iearim,
which is Chesalon on the Northside: so it
commeth downe to Beth-shemesh, and go-
eth to Timnah.
11 Also this border goeth out vnto the
side of Ekron Northward: and this border
draweth to Shicron, and goeth along to
mount Baalah, and stretcheth vnto Iab-
neel: and the endes of this coast are to the
[d] Sea.
12 And the West border is to the great
Sea: so this border shall bee the bounds of
the children of Iudah round about, accor-
ding to their families.

‖ Or, the citie of woods.
d Meaning, toward Syria.

13 ¶ And vnto Caleb the sonne of Ie-
phunneh did Ioshua giue a part among the
children of Iudah, as the Lord commanded
him, euen * Kiriath-arba of the father of A-
nak, which is in Hebron.
14 And Caleb [e] droue thence three sonnes
of Anak, Sheshai, and Ahiman, and Tal-
mai, the sonnes of Anak.

Chap.14.15.
e This was done after the death of Ioshua, Iudg.1,10,20.

15 And

15 And he went vp thence to the inhabi-
tants of Debir: and the name of Debir be-
foretime was Kiriath-sepher.
16 Then Caleb said, He that smiteth Ki-
riath-sepher, and taketh it, euen to him wil
I giue Achsah my daughter to wife.
17 And Othniel the sonne of Kenaz, the
‖ brother of Caleb tooke it: and he gaue him
Achsah his daughter to wife.

‖ Or, cousin.

18 And as she went in to him, she mooued
him to aske of her father a field: [f] and shee
lighted off her asse, and Caleb sayde vnto
her, What wilt thou?
19 Then she answered, ‖ Giue me a bles-
sing: for thou hast giuen me the South
countrey: [g] giue mee also springs of water,
And he gaue her the springs aboue, and the
springs beneath.

f Because her husband taried too long.
‖ Or, grant me this petition.
g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

20 This shall bee the inheritance of the
tribe of the children of Iudah according to
their families.
21 And the vtmost cities of the tribe of
the children of Iudah, toward the coasts of
Edom Southward, were Kabzeel, and E-
der, and Iagur,
22 And Kinah, and Dimonah, & Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth,
Hesron (which is Hazor)
26 Amam and Shema, and Moladah,
27 And Hazar, Gaddah, and Heshmon,
and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and
Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, & Cesil, [h] & Hormah,
31 And Ziklag, and Madmanna, & San-
sannah,

h Which before was called Zephath, Iudg. 1. 17.

32 And Lebaoth, and Shilhim, and Ain,
and Rimmon: all these cities are twenty and
nine with their villages.
33 ¶ In the low countrey were Eshtaol,
and Zoreah, and Ashnah,
34 And Zanoah, and Engannim, Tap-
puah, and Enam,
35 Iarmuth, and Adullam, Socoh, and
Azekah,
36 And Sharaim, and Adithaim, & Ge-
derah, and Gederothaim: fourteene cities
with their villages.
37 Zenam, & Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, & Ioktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, & Lahmam, & Kithlish,
41 And Gederoth, Beth-dagon, & Naa-
mah, and Makkedah: sixteene cities with
their villages.
42 Lebnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, & Nezib,
44 And Keilah, & Aczib, and Mareshah:
nine cities with their villages.
45 Ekron with her ‡ townes and her
villages,

‡ Ebr. daughters.

46 From Ekron, euen vnto the Sea, all
that lieth about Ashdod with their villages.
47 Ashdod with her townes and her vil-
lages: Azzah with her townes and her vil-
lages, vnto the [i] riuer of Egypt, & the great
Sea was their coast.

i Meaning, Nilus, as Cha. 13. 3.

48 ¶ And in the mountaines were Sha-
mir, and Iattir, and Socoh,
49 And Dannah, and [k] Kiriath-sannath
(which is Debir)

k Which is also called Kiriath-sepher, verse 15.

50 And Anab, and Ashtemoth, and Anim,
51 And Goshen, and Holon, and Giloh:
eleuen cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And Ianum, and Beth-tappuah, and
Aphekah,
54 And Humtah, & * Kiriath-arba (which
is Hebron) and Zior: nine cities with their
villages.

* Chap. 14. 15.

55 Maon, Carmel, and Ziph, & Iuttah,
56 And Izreel, and Iokdeam, & Zanoah,
57 Kain, Gibeah, & Timnah: ten cities
with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, and
Eltekon: sixe cities with their villages.
60 Kiriath-baal, which is Kiriath-iea-
rim, and Rabbah: two cities with their vil-
lages.
61 ¶ In the wildernesse were Beth-ara-
bah, Middin, and Secacah,
62 And Nibshan, & the [l] citie of salt, and
En-gedi: sixe cities with their villages.
63 Neuerthelesse, the Iebusites that were
the inhabitants of Ierusalem, could not the
children of Iudah cast [m] out, but the Iebu-
sites dwel with the children of Iudah at Ie-
rusalem vnto this day.

l Of this citie the salt Sea hath his name.
m That is, vtterly, though they slew the most part, and burnt their citie, Iudg. 1. 8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fell to the [a] children of Io-
seph from Iorden by Iericho vnto the
water of Iericho Eastward, and to the wil-
dernesse that goeth vp from Iericho by the
mount Beth-el:
2 And goeth out from Beth-el to * Luz,
and runneth along vnto the borders of Ar-
chiataroth,

a That is, to Ephraim and his children: for Manassehs portion followeth.
* Iudg. 1, 26.

3 And goeth downe Westward to the
coast of Iaphleti, vnto the coast of Beth-
horon the nether, and to Gezer: and the ends
[b] thereof are at the Sea.
4 So the children of Ioseph, Manasseh,
and Ephraim [c] tooke their inheritance.

b Of their inheritance.
c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of
Ephraim according to their families, euen
the borders of their inheritance on the East
side, were Atroth-addar, vnto Beth-horon
the vpper.
6 And this border goeth out to the Sea
vnto Michmethah on the Northside, & this
border returneth Eastward vnto Tanaath-
shiloh, and passeth it on the East side vnto
Ianohah,
7 And goeth downe from Ianohah to
Ataroth, and Naarath, and commeth to Ie-
richo, [d] and goeth out at Iorden.

d For so farre the coasts reach.

8 And this border goeth from Tappuah
Westward vnto the riuer Kanah, and the
endes thereof are at the Sea: this is the in-
heritance of the tribe of the children of E-
phraim by their families.
9 And the [e] separate cities for the chil-
dren of Ephraim were among ẏ inheritance
of the children of Manasseh: all the cities
with their villages.
10 And they cast not out the Canaanite

e Because Ephraims tribe was far greater thē Manasseh, therefore he had mo cities.

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Gen.41.51.and 46.20.& 50.23. num.32.39.

2 And also * of the a rest of the sonnes of Manasseh by their families, euen of the sons of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh the sonne of Ioseph according to their families.

Num.26.29.
a For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

Num.26.33.& 27.1.& 36.2,11

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to c Manasseh, beside the land of Gilead & Bashan, which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manassehs other sonnes had the land of Gilead.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The lande of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the e Sea.

‖ *Or, the brooke of reedes.*

e That is, toward the maine Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border, and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh g could not destroy those cities, but the Canaanites dwelled still in that land.

g For at the first they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

h According to my father Iaakobs prophesie, Gen.48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Giants, i if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountaine wil not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall bee thine, k and thou shalt cast out the Canaanites, though they haue yron charets, & though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whom b they had not diuided their inheritance.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of Israel, How long are yee so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to c their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stand in their coasts at the North)

d For these had their inheritance already appoynted.

6 Ye shall describe the land therefore into seuen partes, and shall bring them hither to me, and I wil cast lots for you here before the e Lord our God.

e Before the arke of the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap.13.14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and

goe

goe through the land, and g describe it, and
returne to mee, that I may here cast lots for
you before the Lord in Shiloh.

g By writing the names of euery countrey and city.

9 So the men departed, & passed through
the land, and described it by cities into seuen
parts in a booke, and returned to Joshua
into the campe at Shiloh.
10 ¶ Then Joshua h cast lots for them in
Shiloh before the Lord, and there Joshua
diuided the land vnto the children of Israel,
according to their portions:

h That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the chil-
dren of Beniamin came foorth according to
their families, and the coast of their lot lay
i betweene the children of Judah, and the
children of Joseph.

i Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was
from Jorden, and the border went vp to the
side of Jericho on the North part, and went
vp through the mountaines Westward, and
the endes thereof are in the wildernesse of
Beth-auen:
13 And this border goeth along from
thence to Luz, euen to the South side of Luz
(the same is k Beth-el) and this border des-
cendeth to Atroth-addar, neere the mount,
that lieth on the South side of Beth-horon
the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compas-
seth the corner of the sea Southward, from
the mount that lyeth before Beth-horon
Southward: and the endes thereof are at
Kiriath-baal (which is Kiriath-iearim) a
citie of the children of Judah: this is the
West quarter.
15 And the Southquarter is from the end
of Kiriath-iearim, and this border goeth
out ‖ Westward, and commeth to the foun-
taine of waters of Nephtoah.

‖ *Or, to the Sea.*

16 And this border descendeth at the end
of the mountaine, that lyeth before the val-
ley of Ben-hinnom, which is in the valley of
the ‖ Giants Northward, and descendeth in-
to the valley of Hinnom by the side of ‖ Je-
busi Southward, and goeth downe to En-
rogel,

‖ *Or, Rephaim.*
‖ *Or, Jerusalem.*

17 And compasseth from the North, and
goeth forth to l En-shemesh, and stretcheth
to Geliloth, which is toward the going vp
vnto Adummim, and goeth downe to the
* stone of Bohan the sonne of Reuben.

l Which is in the tribe of Ephraim.
* Chap. 15. 6.

18 So it goeth along to the side ouer a-
gainst the plaine Northward, and goeth
downe into the plaine.
19 After, this border goeth along to the
side of Beth-hoglah Northward: and the
endes thereof, that is, of the border, reach to
the point of the salt Sea Northward, and to
the m end of Jorden Southward, this is the
South coast.

m To the very strait, where the riuer runneth into the salt Sea.

20 Also Jorden is the border of it on the
East side: this is the inheritance of the chil-
dren of Beniamin by the coastes thereof
round about according to their families.
21 Now the cities of the tribe of the chil-
dren of Beniamin according to their fami-
lies, are Jericho, and Beth-hoglah, and the
valley of Keziz,
22 And Beth-arabah, & Zemaraim, and
Beth-el,
23 And Auim, and Parah, and Ophrah,
24 And Chephar, Ammonai, and Ophni,
and Gaba: twelue cities with their villages.
25 Gibeon, and Ramah, and Beeroth,
26 And Mizpeh, & Chephirah, & Mozah,
27 And Rekem, and Irpeel, and Tara-
lah,
28 And Zelah, Eleph, and Jebusi (which
is n Jerusalem) Gibeath, and Kiriath: foure-
teene cities with their villages: this is the
inheritance of the children of Beniamin ac-
cording to their families.

n Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Joshua.

And the second lot came out to Simeon,
euen for the tribe of the children of Si-
meon according to their families: and their
inheritance was in the a midst of the inheri-
tance of the children of Judah.

a According to Iaakobs prophesie, that hee should be scattered among the other tribes, Gen. 49. 7.

2 Now they had in their inheritance,
Beer-sheba, and Sheba, and Moladah,
3 And Hazar-shual, & Balah, and Azem,
4 And Eltolad, and Bethul, and Hor-
mah,
5 And Ziklag, and Beth-marcaboth, and
Hazar-susah,
6 And Beth-lebaoth, and Sharuhen:
thirteene cities with their villages.
7 Ain, Remmon, and Ether, and Ashan:
foure cities with their villages.
8 And all the villages that were round
about these cities, vnto Baalathbeer, and
‖ Ramath Southward: this is the inheri-
tance of the tribe of the children of Simeon
according to their families.

‖ *Or, Ramath-negeb.*

9 Out of the portion of the children of
Judah came the inheritance of the children
of Simeon: for the part of the children of
Judah was too b much for them: therefore
the children of Simeon had their inheritance
within their inheritance.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the chil-
dren of Zebulun according to their families:
and the coastes of their inheritance came to
Sarid,
11 And their border goeth vp c West-
ward, euen to Maralah, & reacheth to Dab-
basheth, and meeteth with the riuer that ly-
eth before Jokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward
toward the sunne rising vnto the border of
Chisloth-tabor, and goeth out to Daberah,
and ascendeth to Japhia,
13 And from thence goeth along East-
ward toward the Sunne rising to Gittah-
hepher, to Ittah-kazin, and goeth foorth to
Rimmon, and turneth to Neah,
14 And this border compasseth it on the
North side to Hannathon, & the endes there-
of are in the valley of Jiphtah-el,
15 And Kattah, and Nahallal, & Shim-
ron, and Idalah, and d Beth-lehem: twelue
cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children
of Zebulun according to their families: that
is, these cities and their villages.
17 ¶ The fourth lot came out to Issachar,
euen for the children of Issachar according to
their families.
18 And their coast was Jzreelah, & Che-
sulloth,

sulloth, and Shunem,
19 And Hapharaim, and Shion, and A-
naharath,
20 And Harabbith, & Kishion, and Abez,
21 And Remeth, and [e] En-gannim, and
En-haddah, and Beth-pazzez.

e There was another city of this name in the tribe of Iudah: for vnder diuers tribes certaines cities had al one name, and were distincted by the tribe onely.

22 And this coast reacheth to Tabor, and
Shahazimath, & Beth-shemesh, & the endes
of their coast reach to Iorden: sixteene cities
with their villages.
23 This is the inheritance of the tribe of
the children of Issachar, according to their
families: that is, the cities and their villages.
24 ¶ Also the fift lot came out for the tribe
of the children of Asher, according to their
families.
25 And their coast was Helcath, and Ha-
li, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Mi-
sheal, and came to Carmel Westward, and
to Shihor Libnath,
27 And turneth toward the sunne rising
to Beth-dagon, and [f] commeth to Zebulun,
and to the valley of Jiphtah-el, toward the
North side of Beth-emek, and Neiel, and
goeth out on the left side of Cabul,

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

28 And to Ebron, and Rehob, and Ham-
mon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and
to the strong citie of [g] Zor, and this border
turneth to Hosah, and the endes thereof are
at the Sea from Hebel to Achzib,

g Which was Tyrus, a strong city in the sea.

30 Vmmah also and Aphek, and Rehob:
two and twentie cities with their villages.
31 This is the inheritance of the tribe of
the children of Asher, according to their fa-
milies: that is, these cities and their villages.
32 ¶ The sixt lot came out to the children
of Naphtali, euen to the children of Naph-
tali according to their families.
33 And their coast was from [h] Heleph,
and from Allon in Zaanannim, and Adami-
nekeb, and Jabneel, euen to Lakum, and the
ends thereof are at Jorden.

h These cities were in the countrey of Zaanannim.

34 So this coast turneth Westward to
Aznoth-tabor, and goeth out from thence to
Hukkok, and reacheth to Zebulun on the
South side, and goeth to Asher on the West
side, and to Judah ‖ by Jorden toward the
Sunne rising.

‖ *Or, euen vnto Jorden.*

35 And the strong cities are Ziddim, Zer,
and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, & Hazor,
37 And Kedesh, and Edrei, & En-hazor,
38 And Iron, and Migdal-el, Horem, and
Beth-anah, and Beth-shemesh: nineteene
cities with their villages.
39 This is the inheritance of the tribe of
the children of Naphtali according to their
families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the
tribe of the children of Dan according to
their families.
41 And the coast of their inheritance was
Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and
Ithlah,
43 And Elon, and Temnathah, and E-
kron,
44 And Eltekeh, and Gibbethon, and
Baalah,
45 And Jehud, and Bene-berak, & Gath-
rimmon,
46 And Me-iarkon, and Rakkon, with
the border that lieth before [k] Japho.

k Called Ioppe.

47 But the coasts of the children of Dan
fell out too litle for them: therefore the chil-
dren of Dan went vp to [l] fight against Le-
shem, and tooke it, & smote it with the edge
of the sworde, and possessed it, and dwelt
therein, and called Leshem, * Dan, after the
name of Dan their father.

l According as Iaakob had prophesied, Gen. 49. 17.

Iudg. 18. 29.

48 This is the inheritance of the tribe of
the children of Dan according to their fami-
lies: that is, these cities and their villages.
49 ¶ When they had made an end of di-
uiding the land by the coasts thereof, then
the children of Israel gaue an inheritance
vnto Joshua the sonne of Nun among them.
50 According to the worde of the Lord
they gaue him the citie which he asked, euen
* Timnath-serah in mount Ephraim: and
he built the citie and dwelt therein.

Chap. 24. 30.

51 * These are the heritages which Elea-
zar the Priest, and Joshua the sonne of Nun
and the chiefe fathers of the tribes of the
children of Israel diuided by lot in Shiloh
before the Lord at the doore of the Taberna-
cle of the Congregation: so they made an
end of diuiding the countrey.

Numb. 34. 17.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The vse thereof. 7 And their names.

The Lorde also spake vnto Joshua, say-
ing,
2 Speake to the children of Israel, and
say, * Appoint you cities of refuge, whereof
I spake vnto you by the hand of Moses,

Exod. 21. 13. num. 35. 6, 11, 14 deut. 19. 2.

3 That the slayer that killeth any person
[a] by ignorance, and vnwittingly, may flee thi-
ther, and they shall be your refuge from the
auenger of blood.

a At vnwares, and bearing him no grudge.

4 And he that doth flee vnto one of those
cities, shall stand at the entring of the gate
of the citie, and shall shew his cause ‡ to the
Elders of the city: and they shal receiue him
into the city vnto them, and giue him a place
that he may dwell with them.

‡ *Ebr. in the eares of the Elders.*

5 And if the [b] auenger of blood pursue
after him, they shall not deliuer the slayer in-
to his hand, because he smote his neighbour
ignorantly, neither hated hee him before-
time:

b That is, the neerest kinsman of him that is slaine.

6 But he shall dwell in that city vntill he
stand before the Congregation in [c] iudge-
ment, * or vntill the death of the hie Priest
that shall be in those dayes: then shall the
slayer returne, and come vnto his owne city,
and vnto his owne house, euen vnto the citie
from whence he fled.

c Till his cause were proued.

Numb. 35. 25.

7 ¶ Then they appointed Kedesh in
‖ Galil in mount Naphtali, and Shechem
in mount Ephraim, & Kiriath-arba, (which
is Hebron) in the mountaine of Judah.

‖ *Or, Galile.*

8 And on the other side Jorden toward
Jericho Eastward, they appointed * Bezer
in the wildernesse vpon the plaine, out
of the tribe of Reuben, and Ramoth in
Gilead,

Deut. 4. 43. 1. chron. 6. 78.

Gilead, out of the tribe of Gad, and Golan
in Bashan, out of the [d] tribe of Manasseh.
9 These were the cities appointed for all
the children of Israel, and for the stranger,
that soiourned among them, that whosoeuer
killed any person ignorantly, might flee thi-
ther, and not die by the hand of the auenger
of blood, vntill he stood before the [e] Congre-
gation.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Judges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and forty 44 The Lord according to his promise gaue the children of Israel rest.

Then came the || principall fathers of the
Leuites vnto Eleazar the Priest, and
vnto Joshua the sonne of Nun, and vnto the
chiefe fathers of the tribes of the children of
Israel.
2 And spake vnto them at Shiloh in the
land of Canaan, saying, * The Lord com-
manded [a] by the hand of Moses, to giue vs
cities to dwell in, with the suburbs thereof
for our cattell.
3 So the children of Israel gaue vnto
the Leuites, out of their inheritance at the
commaundement of the Lorde these cities
with their suburbs.
4 And the lot came out for the families
of the [b] Kohathites; and the children of Aa-
ron the Priest, which were of the Leuites, had
by lot, out of the tribe of Judah, and out of
the tribe of Simeon, and out of the tribe of
Beniamin [c] thirteene cities.
5 And the rest of the children of Kohath,
had by lot out of the families of the tribe of
Ephraim, and out of the tribe of Dan, and
out of the halfe tribe of Manasseh, tenne ci-
ties.
6 Also the children of Gershon had by lot
out of the families of the tribe of Issachar,
and out of the tribe of Asher, and out of the
tribe of Naphtali, and out of the halfe tribe
of Manasseh in Bashan, thirteene cities.
7 The children of Merari according to
their families had out of the tribe of Reuben,
and out of the tribe of Gad, and out of the
tribe of Zebulun, twelue cities.
8 So the children of Israel gaue by lot
vnto the Leuites these cities with their sub-
urbs, as the Lord had commaunded by the
hand of Moses.
9 ¶ And they gaue out of the tribe of the
children of Judah, and out of the tribe of the
children of Simeon, these cities which are
here named.
10 And they were the children of [d] Aa-
rō beeing of the families of the Kohathites,
and of the sonnes of Leui, (for theirs was the
first lot.)
11 So they gaue them Kiriath-arba of
the father of Anak (which is Hebron) in the
mountaine of Judah, with the suburbs of
the same round about it.
12 (But the land of the citie, and the vil-
lages thereof, gaue they to * Caleb the sonne
of Jephunneh to be his possession)
13 ¶ Thus they gaue to the [e] children of
Aaron the Priest, a citie of refuge for the
slayer, euen Hebron with her suburbs, and
Libnah with her suburbs,
14 And Jattir with her suburbes, and

|| *Or, the chiefe of the fathers.*

Numb.35.2.
a By Moses, by whose ministerie God shewed his power.

b He meaneth them that were Priests: for some were but Leuites.
c Euery tribe gaue moe or fewer cities, according as their inheritance was great or little, Num.35.8.

d For Aaron came of Kohath, and therfore the Priests office remained in that family.

Chap.14.14.
1.chron.6.56.
e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

Eshtemoa and her suburbs,
15 And Holon with her suburbs, & De-
bir with her suburbs,
16 And Ain with her suburbs, and Jut-
tah with her suburbs, Beth-shemesh with
her suburbs: nine cities out of those two
tribes.
17 And out of the tribe of Beniamin they
gaue Gibeon with her [f] suburbs, Geba with
her suburbs,
18 Anathoth with her suburbs, and Al-
mon with her suburbs: foure cities.
19 All the cities of the children of Aaron
Priests, were thirteene cities with their sub-
urbs.
20 ¶ But to the families of the children
of Kohath of the Leuites, [g] which were the
rest of the children of Kohath (for the cities
of their lot were out of ẏ tribe of Ephraim)
21 They gaue them the citie of refuge for
the slayer, [h] Shechem with her suburbs in
mount Ephraim, and Gezer with her sub-
urbs,
22 And Kibzaim with her suburbs, and
Beth-horon with her suburbs: foure cities.
23 And out of the tribe of Dan, Elteketh
with her suburbs, Gibbethon with her sub-
urbs,
24 Aiialon with her suburbs, Gath-rim-
mon with her suburbs: foure cities.
25 And out of the [i] halfe tribe of Manas-
seh, Tanach with her suburbs, and Gath-
rimmon with her suburbs: two cities.
26 All the cities for the other families of
the children of Kohath were tenne with their
suburbs.
27 ¶ Also vnto the children of Gershon
of the families of the Leuites, they gaue out
of the half tribe of Manasseh, the citie of re-
fuge for the slayer, [k] Golan in Bashan with
her suburbs, and Beeshterah with her sub-
urbs: two cities.
28 And out of the tribe of Issachar, Ki-
shon with her suburbs, Dabereth with her
suburbs,
29 Jarmuth with her suburbs, En-gan-
nim with her suburbs: foure cities.
30 And out of the tribe of Asher, Mishal
with her suburbs, Abdon with her suburbs,
31 Helcah with her suburbs, and Rehob
with her suburbs: foure cities.
32 And out of the tribe of Naphtali, the
citie of refuge for the slayer, Kedesh in || Ga-
lil with her suburbs, & Hammoth-dor with
her suburbs, and Kartan with her suburbs:
three cities.
33 Al the cities of the Gershonites, accor-
ding to their families, were thirteene cities
with their suburbs.
34 ¶ Also vnto the families of ẏ children
of Merari the [l] rest of the Leuites, they gaue
out of the tribe of Zebulun, Jokneam with
her suburbs, and Kartah with her suburbs,
35 Dimnah with her suburbs, Nahalal
with her suburbs: foure cities.
36 And out of the tribe of Reuben, [m] Be-
zer with her suburbs, and Jahazah with her
suburbs,
37 Kedemoth with her suburbs, and Me-
phaath with her suburbs: foure cities.
38 And out of the tribe of Gad they gaue
for

f The suburbs were a thousand cubits from the wall of the cities round about, Num.35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Koathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

|| *Or, Galile.*

l They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gen.46.11.
m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.

Reuben & Gad sent to their Possession

for a citie of refuge for the slayer, Ramoth in
Gilead with her suburbes, and Mahanaim
with her suburbs,
39 Heshbon with her suburbs, and Iazer
with her suburbs: foure cities in all.
40 So all the cities of the children of Me-
rari, according to their families (which were
the rest of the families of the Leuites) were
by their lot twelue cities.
41 And all the cities of the Leuites [n] with-
in the possession of the children of Israel,
were eight and forty with their suburbs.
42 These cities lay euery one seuerally
with their suburbes round about them: so
were all these cities.
43 ¶ So the Lorde gaue vnto Israel all
the land, which he had sworne to giue vnto
their fathers: and they possessed it, and dwelt
therein.
44 Also the Lord gaue them rest round
about, according to all that hee had sworne
vnto their fathers: and there stoode not a
man of all their enemies before them: for the
Lord deliuered all their enemies into their
hand.
45 * There failed nothing of all the good
things which the Lord had sayd vnto the
house of Israel, but all came to passe.

n Thus according to Iaakobs prophesie, they were scattered thorowout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap.23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memorial. 15 The Israelites reproue them. 21 They answere for defence of the same.

Then [a] Ioshua called the Reubenites, and
the Gadites, and the halfe tribe of Ma-
nasseh,
2 And sayd vnto them, Ye haue kept all
that Moses the seruaunt of the Lord [b] com-
manded you, and haue obeyed my voice in all
that I commanded you:
3 Yee haue not forsaken your brethren
this long season vnto this day, but haue dili-
gently kept the commandement of the Lord
your God.
4 And now the Lord hath giuen rest vn-
to your brethren as he promised them: there-
fore now returne ye and goe to your tents, to
the land of your possession, which Moses the
seruant of the Lord * hath giuen you beyond
Iorden.
5 But take diligent heed, to do the com-
mandement and Law, which Moses the ser-
uant of the Lord commaunded you: that is,
* that ye [c] loue the Lord your God, and walk
in all his wayes, and keepe his commande-
ments, and cleaue vnto him, and serue him
with all your heart, and with all your soule.
6 So Ioshua [d] blessed them, & sent them
away, and they went vnto their tents.
7 ¶ Nowe vnto one halfe of the tribe of
Manasseh Moses had giuen a possession in
Bashan; and vnto the other halfe thereof
gaue Ioshua among their brethren on this
side Iorden Westward: therefore when Io-
shua sent them away to their tents, and
blessed them,
8 Thus he spake vnto them, saying, Re-
turne with much riches vnto your tents, and
with a great multitude of cattell, with siluer
and with golde, with brasse and with yron,

a After that the Israelites enioyed the land of Canaan.
b Which was to go armed before their brethren, Num.32.29.

Numb.32.33. chap.13.8.

Deut.10.12.
c He sheweth wherein consisteth the fulfilling of the Law.
d He commended them to God, and prayed for them.

and with great abundance of rayment: di-
uide the spoile of your enemies with your
[e] brethren.
9 ¶ So the children of Reuben, and the
children of Gad, and halfe the tribe of Ma-
nasseh returned, and departed from the
children of Israel from Shiloh (which is
in the lande of Canaan) to goe vnto the
countrey of Gilead to the land of their pos-
session, which they had obteined, according
to the worde of the Lorde by the hande of
Moses.
10 ¶ And when they came vnto the ‡ bor-
ders of Iorden (which are in the lande of
Canaan) then the children of Reuben, and
the children of Gad, and the halfe tribe of
Manasseh, built [f] there an altar by Iorden,
a great altar to see to.
11 ¶ When the children of Israel heard
say, Beholde, the children of Reuben, and
the children of Gad, and the halfe tribe of
Manasseh, haue built an altar in the fore-
front of the land of Canaan vpon the bor-
ders of Iorden at the passage of the children
of Israel:
12 When the children of Israel heard it,
then the whole Congregation of the chil-
dren of Israel gathered them together at
Shiloh, to goe vp to [g] warre against them.
13 Then the children of Israel sent vnto
the children of Reuben, and to the children
of Gad, and to the halfe tribe of Manasseh,
into the land of Gilead, Phinehas the sonne
of Eleazar the Priest,
14 And with him tenne princes, of euery
chiefe house a prince, according to all the
tribes of Israel: for euery one was chiefe
of their fathers houshold among the || thou-
sands of Israel.
15 ¶ So they went vnto the children of
Reuben, and to the children of Gad, and to
the halfe tribe of Manasseh, vnto the land of
Gilead, and spake with them, saying,
16 Thus saith [h] the whole Congregation
of the Lord, What transgression is this that
ye haue transgressed against the God of Is-
rael, to turne away this day from the Lord,
in that yee haue built you an altar for to re-
bell this day against the Lord?
17 Haue we too litle for the wickednesse
* of Peor, whereof we are not [i] cleansed vn-
to this day, though a plague came vpon the
Congregation of the Lord?
18 Ye also are turned away this day from
the Lord: and seeing ye rebell to day against
the Lord, euen to morrow he will be wroth
with all the Congregation of Israel.
19 Notwithstanding, if the land of your
possession be [k] vncleane, come ye ouer vnto
the land of the possession of the Lord, where-
in the Lords Tabernacle dwelleth, and take
possession among vs: but [l] rebell not against
the Lord, nor rebell not against vs in buil-
ding you an altar, beside the altar of the
Lord our God.
20 Did not Achan the sonne of Zerah tres-
passe grieuously in the execrable thing, and
wrath fell on * all the Congregation of Is-
rael? and this man alone [m] perished not in
his wickednesse.
21 ¶ Then the children of Reuben & the
children

e Which remained at home, & went not to the warre, Numb.31.27.1.sam.30.24.

‡ *Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.*
f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

|| *Or, multitude.*

h Not onely of the princes, but also of the common peole.
Numb.25.4.
i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.
k In your iudgement.
l To vse any other seruice then God hath appointed, is to rebell against God, 1.Sam.15.23.
Chap.7.1,5.
m Signifying, that if many suffred for one mans fault, for the fault of many, all should suffer.

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children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, & Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offrings thereon, let the Lord [n] himselfe require it:

n Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lorde: so shall your children make our children [o] cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

Gen. 31.48. chap. 24.27. verse 34.

28 Therefore sayd we, If so be that they should so say to vs or to our [p] generations in time to come, then will we answere, Beholde the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel which were with him, heard the wordes that the children of Reuben, and the children of Gad, and the children of Manasseh spake, ‡ they were well content.

‡ Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day wee perceiue that the Lord is [q] among vs, because ye haue not done this trespasse against the Lorde: now yee [r] haue deliuered the children of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.
r Whom if yee had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to go against them in battel, for to destroy the land, wherein the children of Reuben and Gad dwelt.

‖ Or, praysed. ‡ Ebr. said.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

‖ Or, witnesse.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lorde had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde and ‡ striken in age,

‡ Ebr. commen into yeeres.

2 Then Ioshua called al Israel, and their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am old, and striken in age.

3 Also ye haue seen all that the Lord your God hath done vnto all these nations [a] before you, how the Lorde your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Beholde, I haue ‖ diuided vnto you by lot, these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖ Or, ouerthrowen these nations.
‡ Ebr. at the sun set.

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath sayd vnto you.

b Which yet remaine and are not ouercome, as Chap. 13.2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

Deut. 5.32. and 28.14.

7 Neither company with these nations: that is, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bow vnto them:

c And not yet subdued.
Psal. 16.4.
d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you as he hath promised you.

Leuit. 26.8. deut. 32.30.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‡ Ebr. soules.

12 Els, if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shal ‖ make mariages with them, and ‖ goe vnto them, and they to you,

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

Exod. 23.33. num. 33.55. deut. 7.16.
e Meaning, they shall be a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in all

f I die according to the course of nature.

g Most certainly
Chap.21.45.

all your g hearts and in all your soules, that
* nothing hath failed of all the good things
which the Lord your God promised you, but
all are come to passe vnto you: nothing hath
failed thereof.
15 Therfore as all ‖ good things are come
vpon you which the Lord your God promi-
sed you, so shall the Lord bring vpon you e-
uery ‖ euill thing, vntill hee haue destroyed
you out of this good land, which the Lorde
your God hath giuen you.
16 When yee shall h transgresse the coue-
nant of the Lord your God, which hee com-
manded you, and shall goe and serue other
gods, and bowe your selues to them, then
shal the wrath of the Lord waxe hote against
you, and yee shall perish quickely out of the
good land which he hath giuen you.

‖*Or, promises.*

‖*Or, threatnings, as Chap.23.20.*

h He sheweth that do euill can come vnto man except he offend God by disobedience.

11th March 1 Lesson Mornin

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled againe all the
a tribes of Israel to Shechem, and cal-
led the Elders of Israel, and their heads,
and their Iudges, and their officers, & they
presented themselues before b God.
2 Then Ioshua said vnto all the people,
Thus sayth the Lord God of Israel, * Your
Fathers dwelt beyond the c flood in olde
time, euen Terah the father of Abraham,
and the father of Nachor, and serued other
gods.
3 And I tooke your father Abraham
from beyond the flood, and brought him tho-
row all the land of Canaan, and multiplied
his seede, and * gaue him Izhak.
4 And I gaue vnto Izhak * Iaakob and
Esau: and I gaue vnto * Esau mount Seir,
to possesse it: but * Iaakob and his children
went downe into Egypt.
5 * I sent Moses also and Aaron, and I
plagued Egypt: and when I had so done a-
mong them, I brought you out.
6 So I * brought your Fathers out of
Egypt: and ye came vnto the sea, and the
Egyptians pursued after your fathers with
charets and horsemen vnto * the red Sea.
7 Then they cried vnto the Lord, and he
put ‖ a darkenesse betweene you and the E-
gyptians, and brought the Sea vpon them,
and couered them: so your eyes haue seene
what I haue done in Egypt: also ye dwelt
in the wildernesse d a long season.
8 After, I brought you into the land of
the Amorites, which dwelt beyond Iorden,
* and they fought with you: but I gaue
them into your hand, and yee possessed their
countrey, and I destroyed them out of your
sight.
9 * Also Balak the sonne of Zippor king
of Moab arose and warred against Israel,
and sent to call Balaam the sonne of Beor,
for to curse you,
10 But I would not heare Balaam:
therefore he blessed you, and I deliuered you
out of his hand.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones.
Gen.11.31. iudeth 5 6,7.
c Euphrates in Mesopotamia,
Gen.11.26. Gen 21.2. Gen.25.26. Gen.36.8. Gen 46.6. Exod.3.10.
Exod.12 37.
Exod.14.9.
‖*Or, a cloude.*
d Euen fortie yeeres.
Num 21.29.
Numb.22.5. deut.23.4.

11 And ye went ouer Iorden, and came
vnto Iericho, & the e men of Iericho fought
against you, the Amorites, and the Periz-
zites, and the Canaanites, and the Hittites,
and the Girgashites, the Hiuites, and the
Iebusites, and I deliuered them into your
hand.
12 And I sent * hornets before you, which
cast them out before you, euen the two kings
of the Amorites, and not with thy sword, nor
with thy bow.
13 And I haue giuen you a land, where-
in yee did not labour, and cities, which yee
built not, and yee dwell in them, and eate of
the vineyards and Oliue trees, which yee
planted not.
14 Now therefore f feare the Lord, and
serue him in vprightnesse and in trueth, and
put away the gods, which your Fathers ser-
ued beyond the flood and in Egypt, and
serue ye the Lord.
15 And ‡ if it seeme euill vnto you to serue
the Lord, chuse yee this day whom yee will
serue, whether the gods which your Fa-
thers serued (that were beyond the flood) or
the gods of the Amorites, in whose land yee
dwell: g but I and my house will serue the
Lord.
16 Then the people answered and sayd,
God forbid, that we should forsake the Lord,
to serue other gods.
17 For the Lord our God, he brought vs
and our Fathers out of the land of Egypt,
from the house of bondage, and hee did
those great miracles in our sight, and pre-
serued vs in all the way that we went, and
among all the people through whome wee
came.
18 And the Lord did cast out before vs all
the people, euen the Amorites, which dwelt
in the land: therefore will we also serue the
Lord, h for he is our God.
19 And Ioshua sayd vnto the people, Ye
cannot serue the Lord: for he is an holy God:
he is a ielous God: he will not pardon your
iniquitie nor your sinnes.
20 If ye forsake the Lord & serue strange
gods, * then hee will returne and bring euill
vpon you, and consume you, after that hee
hath done you good.
21 And the people said vnto Ioshua, Nay,
but we will serue the Lord.
22 And Ioshua said vnto the people, Yee
are witnesses i against your selues, that yee
haue chosen you the Lord to serue him: and
they sayd, We are witnesses.
23 Then put away now, sayd hee, the
strange k gods which are among you, and
bowe your hearts vnto the Lord God of Is-
rael.
24 And the people said vnto Ioshua, The
Lord our God will wee serue, and his voice
will we obey.
25 So Ioshua l made a couenant with
the people the same day, and gaue them an
ordinance and law in Shechem.
26 And Ioshua wrote these words in the
booke of the law of God, and tooke a great
stone, & pitched it there vnder an ‖ Oke that
was in the Sanctuary of the Lord.
27 And Ioshua said vnto all the people,
Beholde,

e Because it was the chiefe citie, vnder it he conteineth all the countrey: else they of the citie fought not.
Exod 23.28. deut.7.20. chap.11.20.
f This is the true vse of Gods benefits, to learne thereby to feare and serue him with an vpright conscience.
‡*Ebr. if it be euill in your sight.*
g This teacheth vs, that if all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.
h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules?
Chap.23.15.
i If you doe the contrary, your owne mouthes shall condemne you.
k Out of your hearts, and otherwise.
l By ioining God and the people together: also he repeateth the promises and threatnings out of the Law.
‖*Or, elme.*

Chap. 23. 27.
m Rather then mans dissimulation should not be punished, the dumbe creatures shal crie for vengeance.

Chap. 19. 50. iudg. 2. 9.
n Such are the people commonly as their rulers are.

Behold, this stone shall be a * witnesse vnto
vs: for it m hath heard all the words of the
Lord which hee spake with vs: it shall bee
therefore a witnesse against you, lest yee de-
nie your God.
28 Then Ioshua let the people depart e-
uery man vnto his inheritance.
29 And after these things, Ioshua the
sonne of Nun, the seruant of the Lord, died,
being an hundreth and ten yeeres old.
30 And they buried him in the border of
his inheritance in * Timnath-serah, which
is in mount Ephraim, on the North side of
mount Gaash.
31 And Israel n serued the Lord all the
dayes of Ioshua, and all the dayes of the El-
ders that ouerliued Ioshua, and which had
knowen all the workes of the Lord that hee
had done for Israel.
32 And the * bones of Ioseph, which the
children of Israel brought out of Egypt, bu-
ried they in Shechem in a parcel of ground
which Iaakob bought of * the sonnes of Ha-
mor the father of Shechem, for an hundreth
pieces of siluer, and the children of Ioseph
had them in their inheritance.
33 Also Eleazar the sonne of Aaron died,
whom they buried in the ‡ hill of Phinehas
his sonne, which was giuen him in mount
Ephraim.

Anak slain

Gene. 50. 25. exod. 13. 19.

Gene. 33. 19.

‡ Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, contrarie to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state. (for hee suffered them to bee most cruelly vexed and tormented by tyrants: hee pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and bee deliuered) so to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to retaine his people in purenesse of Religion and his true seruice.

16 March 1 Lesson Evening

An M 2527

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

a By the iudgement of Vrim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.
b Who shall be our captaine?
c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.
‖ Or, the Lord of Bezek.
d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19, 20.

After that Ioshua was dead,
the children of Israel a asked
the Lord, saying, b Who shall
goe vp for vs against the Ca-
naanites, to fight first against
them?
2 And the Lord sayd, Iudah shall goe
vp: behold, I haue giuen the land into his
hand.
3 And Iudah said vnto Simeon his
c brother, Come vp with mee into my lot,
that wee may fight against the Canaanites:
and I likewise will goe with thee into thy
lot: so Simeon went with him.
4 Then Iudah went vp, and the Lord
deliuered the Canaanites & the Perizzites
into their hands, and they slew of them in
Bezek ten thousand men.
5 And they found ‖ Adoni-bezek in Be-
zek: and they fought against him, and slew
the Canaanites and the Perizzites.
6 But Adoni-bezek fled, and they pur-
sued after him, and caught him, and d cut
off the thumbs of his hands and of his feete.
7 And Adoni-bezek said, Seuentie kings
hauing the thumbes of their hands and of
their feete cut off, gathered bread vnder my
table: as I haue done, so God hath rewar-
ded me, so they brought him to Ierusalem,
and there he died.
8 (Nowe the children of Iudah had
fought against Ierusalem, and had taken it
and smitten it with the edge of the sword,
and had set the e citie on fire.)
9 ¶ Afterward also the children of Iu-
dah went downe to fight against the Ca-
naanites, that dwelt in the mountaine, and
toward the South, and in the lowe coun-
trey.
10 And Iudah went against the Ca-
naanites, that dwelt in Hebron, which He-
bron before time was called * Kiriath-arba:
and they slew f Sheshai, and Ahiman, and
Talmai.
11 And from thence he went to the inha-
bitants of Debir, and the name of Debir in
olde time was Kiriath-sepher.
12 And Caleb said, He that smiteth Ki-
riath-sepher, and taketh it, euen to him will
I giue Achsah my daughter to wife.
13 And Othniel the sonne of Kenaz, Ca-
lebs yonger brother tooke it, to whom hee
gaue Achsah his daughter to wife.
14 And when she came to him, she mooued
him to aske of her father a fielde, g and shee
lighted off her asse, and Caleb said vnto her,
What wilt thou?

e Which was afterward built againe and possessed by the Iebusites, 2. Sam. 5. 6.

Iosh. 15. 14.
f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

15 And

Canaanites & Israelites

15 And shee answered him, Giue mee a
blessing: for thou hast giuen mee a South
countrey, giue me also springs of water: and
Caleb gaue her the springs aboue, and the
springs beneath.
16 ¶ And the children of h Keni Moses
father in law went vp out of the citie of the
palme trees with the children of Iudah in-
to the wildernesse of Iudah, that lieth in the
South of Arad, and went and dwelt among
the people.

h This was one of the names of Moses father in law, reade Num. 10,29.

17 But Iudah went with Simeon his
brother, and they slew the Canaanites that
inhabited Zephath, and vtterly destroyed it,
and called the name of the citie * Hormah.
18 Also Iudah tooke i Azzah with the
coastes thereof, and Askelon with the
coasts thereof, and Ekron with the coastes
thereof.

Num. 21.3.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6. 17.

19 And the Lord was with Iudah, and
he possessed the mountaines: for he could not
driue out the inhabitants of the valleys, be-
cause they had charets of yron.
20 And they gaue Hebron vnto Caleb,
as * Moses had said, and he expelled thence
the three sonnes of Anak.
21 But the children of Beniamin did not
cast out the Iebusites, that k inhabited Ie-
rusalem: therefore the Iebusites dwell with
the children of Beniamin in Ierusalem vnto
this day.

Num. 14.24. *iosh.* 14.13. *and* 15.14.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of
Ioseph, went vp to Bethel, and the Lord
was with them,
23 And the house of Ioseph caused to
view Beth-el (and the name of the citie be-
foretime was * Luz)
24 And the spies saw a man come out of
the citie, and they said vnto him, Shew vs,
we pray thee, the way into the citie, * and we
will shew thee mercie.

Gene. 28.19.

Iosh. 2.14.

25 And when hee had shewed them the
way into the citie, they smote the citie with
the edge of the sword, but they let the man
and all his houshold depart.
26 Then the man went into the land of
the Hittites, and built a citie, and called the
name thereof Luz, which is the name there-
of vnto this day.
27 ¶ * Neither did Manasseh destroy
Beth-shean with her townes, nor Taanach
with her townes, nor the inhabitants of
Dor with her townes, nor the inhabitants
of Ibleam, with her townes, neither the
inhabitants of Megiddo with her townes:
l but the Canaanites dwelled still in that
land.

Iosh. 17.11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3.4.

28 Neuertheles when Israel was strong,
they put the Canaanites to tribute, and ex-
pelled them not wholly.
29 ¶ * Likewise Ephraim expelled not
the Canaanites that dwelt in Gezer, but the
Canaanites dwelt in Gezer among them.
30 ¶ Neither did m Zebulun expel the in-
habitants of Kitron, nor the inhabitants of
Nahalol, but the Canaanites dwelt among
them, and became tributaries.
31 ¶ Neither did Asher cast out the inha-
bitants of Accho, nor the inhabitants of Zi-
don, nor of Ahlab, nor of Achzib, nor of Hel-
bah, nor of Aphik, nor of Rehob,

Iosh. 16.10.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

32 But the Asherites dwelt among the
Canaanites the inhabitants of the land: for
they did not driue them n out.
33 ¶ Neither did Naphtali driue out the
inhabitants of Beth-shemesh, nor the inha-
bitants of Beth-anath, but dwelt among
the Canaanites the inhabitants of the land:
neuerthelesse the inhabitants of Beth-she-
mesh, and of Beth-anath became tributa-
ries vnto them.

n But made them pay tribute as the other did.

34 And the Amorites ‖ droue the chil-
dren of Dan into the mountaine: so that they
suffered them not to come downe to the
valley.
35 And the Amorites ‖ dwelt stil in mount
Heres in Aialon, and in Shaalbim, and
when the o hand of Iosephs family preuai-
led, they became tributaries:
36 And the coast of the Amorites was
from Maaleh-akrabbim, euen from p Selah
and vpward.

‖ *Or, afflicted them.*

‖ *Or, would dwell.*

o Meaning, when hee was stronger then they.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 21 Why God suffered idolaters to remaine among them.

AND an a Angel of the Lord came vp from
Gilgal to Bochim, and said, I made you
to goe vp out of Egypt, and haue brought
you vnto the land which I had sworne vnto
your fathers, and said, I will neuer breake
my couenant with you.

a That is, messenger or prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with
the inhabitants of this land * but shall breake
downe their altars: but yee haue not obeyed
my voice. Why haue ye done this?
3 Wherefore, I said also, I will not cast
them out before you, but they shall bee * as
thornes vnto your sides, and their gods shall
be your ‖ destruction.

Deut. 7.2.

Deut. 12.3.

Iosh. 23.13.

‖ *Or, snare.*

4 And when the Angel of the Lord spake
these words vnto all the children of Israel,
the people lift vp their voice, and wept.
5 Therefore they called the name of that
place, ‖ Bochim, and offered sacrifices there
vnto the Lord.

‖ *Or, weeping.*

6 ¶ Now when Ioshua had b sent the peo-
ple away, the children of Israel went euery
man into his inheritance to possesse the land
7 And the people had serued the Lord all
the dayes of Ioshua, and all the dayes of the
Elders that outliued Ioshua, which had
seene all the great c workes of the Lord that
he did for Israel.

b After that he had diuided to euery man his portion by lot, Iosh. 24.28.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the ser-
uant of the Lord died, when he was an hun-
dreth and ten yeeres olde.
9 And they buried him in the coastes of
his inheritance, in d Timnath-heres in
mount Ephraim, on the North side of mount
Gaash.
10 And so all that generation was ga-
thered vnto their fathers, and another ge-
neration arose after them, which neither
knew the Lord, nor yet the workes which he
had done for Israel.
11 ¶ Then the children of Israel did wic-
kedly in the sight of the Lord, and serued
e Baalim,

d Heres by turning the letters backward, is Sereh, as Iosh. 24. 30.

e That is, all maner of idoles.

12 And

12 And forsooke the Lord God of their
fathers, which brought them out of the land
of Egypt, and followed other gods, euen the
gods of the people that were round about
them, and bowed vnto them, and prouoked
the Lord to anger.
13 So they forsooke the Lord, and serued
*Baal, and f Ashtaroth.
14 And the wrath of the Lord was hote
against Israel, and hee deliuered them into
the hands of spoylers, that spoiled them, and
hee *solde them into the hands of their ene-
mies round about them, so that they could
no longer stand before their enemies.
15 g Whithersoeuer they went out, the
h hand of the Lord was sore against them,
as the Lord had said, and as the Lord had
sworne vnto them: so he punished them sore.
16 ¶ Notwithstanding, the Lord raysed
vp ‖ Judges, which † deliuered them out of
the hands of their oppressours.
17 But yet they would not obey their
Judges: for they went a whoring after o-
ther gods, and worshipped them, and turned
quickly out of the i way, wherein their fa-
thers walked, obeying the commandements
of the Lord: they did so.
18 And when the Lord had raised them
vp Judges, the Lord was with the Judge,
and deliuered them out of the hand of their
enemies all the dayes of the Judge, (for the
Lord † had compassion of their gronings,
k because of them that oppressed them and
tormented them)
19 Yet * when the Judge was dead, they
returned, and † did worse then their fathers,
in following other gods, to serue them and
worship them: they ceased not from their
owne inuentions, nor from their rebellious
way.
20 Wherefore the wrath of the Lord was
kindled against Israel, and he said, Because
this people hath transgressed my couenant,
which I commanded their fathers, and hath
not obeyed my voice,
21 Therefore will I no more cast out be-
fore them any of the l nations, which Joshua
left when he died,
22 That through them I may m prooue
Israel, whether they will keepe the way of
the Lord, to walke therein, as their fathers
kept it, or not.
23 So the Lord left those nations, and
droue them not out immediatly, neither de-
liuered them into the hand of Joshua.

Chap. 10.6.
f These were idols, which had the forme of an ewe or sheepe among the Sidonians.
Psal. 44.12. Isai. 50.1.
g In all their enterprises.
h The vengeance.
‖ Or, Magistrates.
† Ebr. saued.
i Meaning, from the true religion.
† Ebr. repented.
k Seeing their crueltie.
Chap. 3.12.
† Ebr. corrupt themselues.
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false Prophets are but a triall to proue our faith, Deut. 13.3. and chap. 3.1.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

17 March 1 Lesson Evening

These now are the nations which the
Lord left, that hee might prooue Israel
by them (euen as many of Israel as had not
knowen all the a warres of Canaan,
2 Onely to make the generations of the
children of Israel to knowe, and to teach
them warre, which doubtlesse their prede-
cessours knew b not)
3 Fiue princes of the Philistims, and all
the Canaanites, and the Sidonians, and
the Hiuites that dwelt in mount Lebanon,
from mount Baal-hermon vntill one come
to Hamath.
4 And these remained to prooue Israel
by them, to wit, whether they would obey
the commandements of the Lord, which hee
commaunded their fathers by the hand of
Moses.
5 And the children of Israel dwelt a-
mong the Canaanites, the Hittites, and the
Amorites, and the Perizzites, and the Hi-
uites, and the Jebusites,
6 And they tooke c their daughters to
be their wiues, and gaue their daughters to
their sonnes, and serued their gods.
7 ¶ So the children of Israel did wic-
kedly in the sight of the Lord, and forgate
the Lord their God, and serued Baalim,
and d Asheroth.
8 Therefore the wrath of the Lord was
kindled against Israel, and hee solde them
into the hand of Chushan-rishathaim King
of ‖ Aram-naharaim, and the children of
Israel serued Chushan-rishathaim eight
yeeres.
9 ¶ And when the children of Israel cri-
ed vnto the Lord, the Lord stirred vp a sa-
uiour to the children of Israel, and he saued
them, euen Othniel the sonne of Kenaz, Ca-
lebs yonger brother.
10 And the e spirit of the Lord came vp-
on him, and he iudged Israel, and went out
to warre: and the Lord deliuered Chushan-
rishathaim King of ‖ Aram into his hand,
and his hand preuailed against Chushan-
rishathaim.
11 So the land had rest f fortie yeeres,
and Othniel the sonne of Kenaz died.
12 ¶ Then the children of Israel againe
committed wickednesse in the sight of the
Lord: and the Lord g strengthened Eg-
lon King of Moab against Israel, because
they had committed wickednesse before the
Lord.
13 And hee gathered vnto him the chil-
dren of Ammon, and Amalek, and went and
smote Israel, and they possessed the citie of
palme trees.
14 So the children of Israel serued Eg-
lon King of Moab eighteene yeeres.
15 But when the children of Israel cried
vnto the Lord, the Lord stirred them vp a
sauiour, Ehud the sonne of Gera, the sonne
of ‖ Jemini, a man ‖ lame of his right hand:
and the children of Israel sent a present by
him vnto Eglon King of Moab.
16 And Ehud ‖ made him a dagger with
two edges, of a cubit length, and he did gird
it vnder his raiment vpon his right thigh,
17 And he presented the gift vnto Eglon
King of Moab (and Eglon was a very fat
man)
18 And when hee had now presented the
present, hee sent away the people that bare
the present,
19 But he turned againe from the h quar-
ries, that were by Gilgal, and said, I haue
a secret errand vnto thee, O King. Who
said, Keepe i silence: and all that stood about
him, went out from him.
20 Then Ehud came vnto him, (and he
sate alone in a Summer parler, which hee
had) and Ehud sayde, I haue a message
vnto

a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.

Othoniel & Ehud
c Contrarie to Gods commandement, Deu. 7.3
d Trees or woods erected for idolatrie.
‖ Or, Mesopotamia.
2527 AM
e He was stirred vp by the Spirit of the Lord.
‖ Or, Syria.
f That is, 32. vnder Ioshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
‖ Or, Beniamin.
‖ Or, left handed.
‖ Or, caused a dagger to be made.
h Or, as some reade, from the places of idoles.
i Till all be departed.

of Othniel Ehud and Shamgar

vnto thee from God. Then hee arose out of
his throne,
21 And Ehud put foorth his left hand,
and tooke the dagger from his right thigh,
and thrust it into his belly,
22 So that the haft went in after the
blade, and the fat closed about the blade, so
that he could not draw the dagger out of his
belly, but the dirt came out.
23 Then Ehud gate him out into the
||porch, and shut the doores of the parlour
vpon him, and locked them.
24 And when he was gone out, his ser-
uants came: who seeing that the doores of
the parlour were locked, they said, Sure-
ly ‡ hee doeth his easement in his Sommer
chamber.
25 And they taried till they were asha-
med: and seeing he opened not the doores of
the parlour, they tooke the key, and opened
them, and behold, their lord was fallen dead
on the earth.
26 So Ehud escaped, while they taried,
and was passed the quarries, and escaped
vnto Seirath.
27 And when he came home, hee || blew a
trumpet in mount Ephraim, and the chil-
dren of Israel went downe with him from
the mountaine, and he went before them.
28 Then said he vnto them, Follow mee:
for the Lord hath deliuered your enemies,
euen Moab into your hand. So they went
downe after him, and tooke the passages of
Iorden toward Moab, and suffered not a
man to passe ouer.
29 And they slew of the Moabites the
same time about ten thousand men, all || fed
men, and all were warriers, and there esca-
ped not a man.
30 So Moab was ‡ subdued that day
vnder the hand of Israel: and the [k] land had
rest fourescore yeeres.
31 ¶ And after him was Shamgar the
sonne of Anath, which slewe of the Phili-
stims sixe hundreth men with an oxe [l] goad,
and he also deliuered Israel.

AM 2630

||Or, hall.

‡Ebr he couereth his feete.

||Or, caused the trumpet to be blowen, Numb. 10.2,3.

||Or, strong and bigge bodied.

‡Ebr. humbled.

k Meaning, the Israelites.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victorie.

2670 AM

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel ‡ beganne a-
gaine to doe wickedly in the sight of the
Lord when Ehud was dead.
2 And the Lord sold them into the hand
of [a] Iabin King of Canaan, that reigned in
Hazor, whose chiefe captaine was called Si-
sera, which dwelt in [b] Harosheth of the
Gentiles.
3 Then the children of Israel cried vn-
to the Lord: (for he had nine hundreth cha-
rets of yron, and twentie yeeres he had vex-
ed the children of Israel very sore)
4 ¶ And at that time Deborah a prophe-
tesse, the wife of Lapidoth [c] iudged Israel.
5 And this Deborah dwelt vnder a
palme tree, betweene Ramah and Beth-el
in mount Ephraim, and the children of Is-
rael came vp to her for iudgement.
6 Then shee sent and called Barak the
sonne of Abinoam out of Kedesh of Naph-
tali, and said vnto him, Hath not the Lord
God of Israel [d] commanded, saying, Goe and
draw toward mount Tabor, and take with
thee ten thousand men of the children of
Naphtali, and of the children of Zebulun?
7 And I will draw vnto thee to the * || ri-
uer Kishon Sisera, the captaine of Iabins
armie with his charets, and his multitude,
and will deliuer him into thine hand.
8 And Barak said vnto her, [e] If thou
wilt goe with mee, I will goe: but if thou
wilt not goe with me, I will not goe.
9 Then shee answered, I will surely goe
with thee, but this iourney that thou takest,
shall not bee for thine honour: for the Lord
shall sell Sisera into the hand of a woman.
And Deborah arose and went with Barak
to Kedesh.
10 ¶ And Barak called Zebulun and
Naphtali to Kedesh, and || hee went vp on
his feete with ten thousand men, and Debo-
rah went vp with him.
11 (Now Heber the Kenite, which was
of the || children of * Hobab the father in law
of Moses, was departed from the ‡ Kenites,
and pitched his tent [f] vntill the plaine of
Zaanaim, which is by Kedesh)
12 Then they shewed Sisera, that Ba-
rak the sonne of Abinoam was gone vp to
mount Tabor.
13 And Sisera called for all his charets,
euen nine hundreth charets of yron, & all the
people that were with him from Harosheth
of the Gentiles, vnto the riuer Kishon.
14 Then Deborah said vnto Barak,
[g] Vp: for this is the day that the Lord hath
deliuered Sisera into thine hand, Is not the
Lord gone out before thee: so Barak went
downe from mount Tabor, and tenne thou-
sand men after him.
15 And the Lord destroyed Sisera and
all his charets, and all his hoste with the
edge of the sword before Barak, so that Si-
sera lighted downe off his charet, and fled
away on his feete.
16 But * Barak pursued after the cha-
rets, and after the hoste vnto Harosheth of
the Gentiles: and all the hoste of Sisera fell
vpon the edge of the sword: there was not a
man left.
17 Howbeit Sisera fled away on his feete
to the tent of Iael the wife of [h] Heber the
Kenite: (for peace was betweene Iabin the
king of Hazor, and betweene the house of
Heber the Kenite)
18 And Iael went out to meete Sisera,
and said vnto him, Turne in, my lord, turne
in to me: feare not. And when hee had tur-
ned in vnto her into her tent, shee couered
him with a || mantle.
19 And he said vnto her, Giue me, I pray
thee, a little water to drinke: for I am thir-
stie. And she opened * a bottle of milke, and
gaue him drinke, and couered him.
20 Againe, hee said vnto her, Stand in
the doore of the tent, and when any man
doth come and enquire of thee, saying, Is
[i] any man here? thou shalt say, Nay.
21 Then Iael Hebers wife tooke a [k] naile
of the tent, and tooke an hammer in her
hand, and went softly vnto him, and smote
the

‡Ebr. added, or continued to doe euill.

a There was an other Iabin, whom Iosua killed, and burnt his citie Hazor, Iosh 11,13.

b That is, in a wood or strong place.

c By the spirit of prophesie, resoluing of controuersies, and declaring the will of God.

d And reueiled vnto me by the spirit of prophesie.

Psal. 83 9,10.

||Or, valley.

e Fearing his owne weaknesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods will from time to time.

||Or, he led after him 10000. men.

||Or, posteritie.

Numb. 10.29.

‡Ebr. from Kain.

f Meaning, that he possessed a great part of that countrey.

g Shee still encourageth him to this enterprise by assuring him of Gods fauour and aide.

Psal. 83.10.

h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.

||Or, blanket.

Chap. 5.25.

i To wit, Sisera.

k That is, the pinne or stake, whereby it was fastened to the ground.

18 March 1 Lesson Morning Baashalach 4 Verse to the end 5 Cha

the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayd vnto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sisera lay [l] dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ‡ prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

1 The song and thankesgiuing of Deborah and Barak, after the victory.

Then sang Deborah and Barak, the son of Abinoam the same day, saying,

2 Prayse ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 * The mountaines melted before the Lorde, * as did that Sinai before the Lorde God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael the high wayes were [b] vnoccupied, and the trauellers walked through by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fourtie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noyse of the archers appailed among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Up Deborah, vp, arise, & sing a song: arise Barak, and lead [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mighty of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Ben-iamin shal fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben were great [m] thoughts of heart.

16 Why abodest thou among the sheepe folds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and taried in his [o] decayed places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, euen the starrs in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the oft beating together of their mighty men.

23 Curse ye [r] Meroz: (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to help the Lord against the mighty.

24 Iael the wife of Heber the Kenite shal be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 He bowed him downe at her feete, hee fell downe, & lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there ‡ dead.

28 The mother of Sisera looked out at a window, and cried thorow the lattesse, Why is his charet so long a comming? why tarie the || wheeles of his charets?

29 Her wise Ladies answered her: Yea, [t] shee answered her selfe with her owne wordes,

30 Haue they not gotten, and they diuide the spoyle? euery man hath a maide or two, Sisera hath a praye of diuers coloured garments, a praye of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] sunne when he riseth in his might. And the land had rest fourty yeeres.

CHAP. VI.

1 Israel is oppressed of the Madianites for their wickednesse. 24 Gideon is sent to be their deliuerer. 37 He asketh a signe.

Afterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeres.

2 And the hande of Midian preuailed against

Marginal notes:

l So he saw that a woman had the honour, as Deborah prophesied.

‡ Ebr. went and was strong.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.
Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.

d They had no heart to resist their enemies.

e Ye Gouernors.

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosua first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to help their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wan nothing, but lost al.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor where they fought.

s Some reade, churned milke in a great cup.

‡ Ebr. destroyed.

|| Or, steps.

t That is, shee comforted her selfe.

u Because hee was chiefe of the army.

x Shall grow dayly more and more in Gods fauour.

a For feare of the Midianites, they fled into the dennes of the mountaines.

||Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

2 King.17.35, 38 ierem.10.1.

2710

||Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

||Or, family.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

against Israel, *and because of the Midia-
nites the children of Israel made them dens
in the mountaines, and caues, and strong
holds.
3 When Israel had sowen, then came
vp the Midianites, the Amalekites, & they
of the || East, came vpon them,
4 And camped by them, and destroyed
the fruit of the earth, euen till thou come vn-
to b Azzah, and left no food for Israel, nei-
ther sheepe, nor oxe, nor asse.
5 For they went vp, and their cattel, and
came with their tentes as grashoppers in
multitude: so that they and their camels
were without number: and they came into
the land to destroy it.
6 So was Israel exceedingly impoue-
rished by the Midianites: therefore the c chil-
dren of Israel cried vnto the Lord.
7 ¶ And when the children of Israel cri-
ed vnto the Lord because of the Midianites,
8 The Lord sent vnto the children of Is-
rael a Prophet, who sayd vnto them, Thus
saith the Lord God of Israel, I haue brought
you vp from Egypt, and haue brought you
out of the house of bondage,
9 And I haue deliuered you out of the
hand of the Egyptians, and out of the hand
of all that oppressed you, and haue cast
them out before you, and giuen you their
land.
10 And I said vnto you, I am the Lorde
your God: *feare not the gods of the Amo-
rites in whose land ye dwell: but you haue
not obeyed my voice.
11 ¶ And the Angel of the Lord came, and
sate vnder the oke which was in Ophrah,
that pertained vnto Ioash the father of the
Ezrites, and his sonne Gideon threshed
wheate by the winepresse, || to hide it from
the Midianites.
12 Then the Angel of the Lord appeared
vnto him, and sayd vnto him, The Lord is
with thee, thou valiant man.
13 To whom Gideon answered, d Ah my
Lord, if the Lord be with vs, why then is all
this come vpon vs? and where be all his
miracles which our fathers tolde vs of, and
sayd, Did not the Lorde bring vs out of
Egypt? but now the Lord hath forsaken vs,
and deliuered vs into the hand of the Mi-
dianites.
14 And the e Lord looked vpon him, and
sayd, Goe in this thy f might, and thou shalt
saue Israel out of the handes of the Midia-
nites: haue not I sent thee?
15 And he answered him, Ah my Lorde,
whereby shall I saue Israel? beholde, my
|| father is poore in Manasseh, and I am the
least in my fathers house.
16 Then the Lord sayd vnto him, I will
therefore be with thee, and thou shalt smite
the Midianites, as one man.
17 And he answered him, I pray thee, if
I haue found fauour in thy sight, then shew
me g a signe, that thou talkest with me.
18 Depart not hence, I pray thee, vntill
I come vnto thee, and bring mine offering,
and lay it before thee. And he sayd, I will ta-
rie vntill thou come againe.
19 ¶ Then Gideon went in, and made
ready a kidde, and vnleauened bread of an
h Ephah of floure, and put the flesh in a bas-
ket, and put the broth in a pot, and brought
it out vnto him vnder the oke, and presen-
ted it.
20 And the Angel of God said vnto him,
Take the flesh & the vnleauened bread, and
lay them vpon the stone, and powre out the
broth: and he did so.
21 ¶ Then the Angel of the Lord put
foorth the ende of the staffe that hee helde in
his hand, and touched the flesh and the vn-
leauened bread: and there arose vp fire i out
of the stone, and consumed the flesh and the
vnleauened bread: so the Angel of the Lord
departed out of his sight.
22 And when Gideon perceiued that it
was an Angel of the Lorde, Gideon then
sayde, Alas, my Lord God: *for because I
haue seene an Angel of the Lord face to face,
I shall die.
23 And the Lord sayd vnto him, Peace be
vnto thee: feare not, thou shalt not die.
24 Then Gideon made an altar there vn-
to the Lord, and called it, || Iehouah shalom:
vnto this day it is in Ophrah, of the father
of the Ezrites.
25 ¶ And the same night the Lord sayd
vnto him, Take thy fathers yong bullocke,
and another bullocke k of seuen yeeres olde,
and destroy the altar of Baal that thy father
hath, and cut downe the groue that is by it,
26 And build an altar vnto the Lord thy
God vpon the top of this rocke, in a plaine
place: and take the second bullocke, and of-
fer a burnt offering with the wood of the
l groue, which thou shalt cut downe.
27 Then Gideon tooke tenne men of his
seruants, and did as the Lord bade him: but
because he feared to doe it by day for his fa-
thers houshold, and the men of the citie, hee
did it by night.
28 ¶ And when the men of the citie arose
early in the morning, beholde, the altar of
Baal was broken, and the groue cut downe
that was by it, and the m second bullocke of-
fered vpon the altar that was made.
29 Therefore they sayd one to another,
Who hath done this thing? and when they
inquired and asked, they sayd, Gideon the
sonne of Ioash hath done this thing.
30 Then the men of the citie sayd vnto
Ioash, Bring out thy sonne, that hee may
die: for he hath destroyed the altar of Baal,
and hath also cut downe the groue that was
by it.
31 And Ioash sayd vnto all that stood by
him, Will ye plead Baals cause? or will yee
saue him? n he that will contend for him, let
him die yet the morning. If he be God, let
him plead for himselfe against him that hath
cast downe his altar.
32 And in that day was Gideon called
Ierubbaal, that is, Let Baal pleade for
himselfe, because hee hath broken downe his
altar.
33 Then all the Midianites and the A-
malekites, and they of the East, were gathe-
red together, and went and pitched in the
valley of Izreel.
34 But the spirit of the Lord ‡ came vpon
Gideon

h Of Ephah reade Exod.16.36.

i By the power of God onely, as in the sacrifice of Helias, 1.King.18.38.

Exod.33.20. chap.13.22.

||Or, the Lord of peace.

k That is, as the Chalde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to bee offered vnto Baal.

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

‡Ebr. clad Gideon.

Num.10.9. *chap.3.27.*
o The family of Abiezer, whereof he was.

Gideon, * and he blew a trumpet, and o Abiezer was ioyned with him.
35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.
36 Then Gideon sayde vnto God, p If thou wilt saue Israel by mine hand, as thou hast sayd,

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Beholde, I will put a fleece of wooll in the threshing place: if the deaw come on the fleece onely, and it be dry vpon all the earth, then shall I bee sure that thou wilt saue Israel by mine hand, as thou hast sayd.
38 And so it was: for he arose vp early on the morow, & thrust the fleece together, and wringed the deaw out of the fleece, and filled a boule of water.
39 Againe Gideon sayde vnto God, Bee not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let deaw be vpon all the ground.
40 And God did so that same night: for it was q dry vpon the fleece onely, and there was deaw on all the ground.

Genes.18.32.
q Whereby he was assured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Chap.8.35.
‡ *Ebr. En-harod.*
‡ *Eb. Hammoreh.*

Then * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.
2 And the Lord sayd vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their a vaunt against mee, and say, Mine hand hath saued me.

a God will not that any creature depriue him of his glory.
Deut.20.8. *1.mac.3.56.*

3 Now therefore proclaime in the audience of the people, and say, * Who so is timerous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.
4 And the Lord sayd vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil b try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

b I will giue thee a proofe to know them, that shall goe with thee.

5 So he brought downe the people vnto the water. And the Lord sayd vnto Gideon, As many as lap the water w their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.
6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

c Let them depart, as vnmeet for this enterprise.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.
8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and reteined the three hundred men: and the hoste of Midian was beneath him in a valley.

Midianites dream

d That is, the one and thirtie thousand, and seuen hundred, looke verse 3. and 6.
‡ *Ebr in their hands.*
‖ *Or, encouraged.*

9 ¶ And the same night the Lord said vnto him, Arise, e get thee down vnto the hoste: for I haue deliuered it into thine hand.
10 But if thou feare to goe downe, then go thou, and Phurah thy seruant, downe to the hoste,
11 And thou shall hearken what they say, and so shall thine handes bee strong to goe downe vnto the hoste. Then went he down and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enteprise.

12 ¶ And the Midianites, and the Amalekites, and all they * of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

Chap.6.33.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and sayd, Beholde, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the host of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.
14 And his fellow answered, & said, This is nothing els saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

f Some reade, a trembling noise of barley bread, meaning that one of no reputation should make their great armie to tremble.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he g worshipped, and returned vnto the hoste of Israel, and sayde, Up: for the Lord hath deliuered into your hand the hoste of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes h within the pitchers.
17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.
18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the host, and say, i For the Lord, and for Gideon.

‖ *Or, firebrands.*
h These weake meanes God vsed to signifie that the whole victory came of him.
i That is, the victorie shalbe the Lords, and Gideons his seruant.

19 ¶ So Gideon & the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.
20 And the three companies blew with trumpets and brake their pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The k sword of the Lord, and of Gideon.
21 And they stood, euery man in his place round about the host: and all the host ‖ ran and cryed, and fled.

k Shall destroy the enemies.
‖ *Or, broke their aray.*

Isai 9.4.
l The Lord caused the Midianites to kill one another.

Ephraims pride Gideons Humility

m Meaning, the passages or the foords, that they should not escape.
Psal. 83.11. isa. 10.26.
n These places had their names of the acts that were done there.

2748

From xx 1200 -

22 And the three hundred blewe with
trumpets, and the * Lord set euery mans
sword vpon his [l] neighbour, and vpon all the
hoste: so the hoste fled to Beth-hashittah in
Zererah, and to the border of Abel-meholah,
vnto Tabbath.
23 Then the men of Israel being gathe-
red together out of Naphtali, and out of A-
sher, and out of all Manasseh, pursued after
the Midianites.
24 And Gideon sent messengers vnto all
mount Ephraim, saying, Come downe a-
gainst the Midianites, and take before them
the [m] waters vnto Beth-barah, and Jorden.
Then all the men of Ephraim gathered to-
gether, and tooke the waters vnto Beth-ba-
rah and Jorden.
25 And they tooke * two princes of the
Midianites, Oreb and Zeeb, and slew Oreb
vpon the rocke Oreb, and slew Zeeb at [n] the
winepresse of Zeeb, and pursued the Midia-
nites, and brought the heads of Oreb & Zeeb
to Gideon beyond Jorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth & Penuel. 27 Hee maketh an Ephod, which was the cause of idolatry. 30 Of Gideons sonnes and of his death.

Then the men of Ephraim said vnto him,
[a] Why hast thou serued vs thus, that
thou calledst vs not, when thou wentest to
fight with the Midianites? and they chode
with him sharply.
2 To whom he said, What haue I now
done in comparison of [b] you? is not [c] the
gleaning of grapes of Ephraim better then
the vintage of Abiezer?
3 God hath deliuered into your handes
the princes of Midian, Oreb and Zeeb: and
what was I able to doe in comparison of
you? and when hee had thus spoken, then
their spirits abated toward him.
4 ¶ And Gideon came to Jorden to passe
ouer, hee, & the three hundred men that were
with him, wearie, yet pursuing them.
5 And he sayd vnto the men of Succoth,
Giue, I pray you, [d] morsels of bread vnto the
people ‡ that follow mee (for they be wearie)
that I may follow after Zebah and Zalmun-
na, Kings of Midian.
6 And the princes of Succoth sayd, Are
the [e] handes of Zeba and Zalmunna now in
thine hands, that we should giue bread vnto
thine armie?
7 Gideon then said, Therefore when the
Lorde hath deliuered Zebah and Zalmunna
into mine hand, I wil ‡ teare your flesh with
thornes of the wildernesse and with briers.
8 ¶ And hee went vp thence to Penuel,
and spake vnto them likewise, and the men
of Penuel answered him as the men of Suc-
coth answered.
9 And he sayd also vnto the men of Pe-
nuel, When I come againe [f] in peace, I will
breake downe this tower.
10 ¶ Now Zebah and Zalmunna were in
Karkor, and their hostes with them, about
fifteene thousand, all that were left of all the
hostes of them of the East: for there was

a They began to cauil, because he had the glory of the victorie.
b Which haue slaine two princes, Oreb and Zeeb.
c This last act of the whole tribe, is more famous, then the whole enterprise of one man of one familie.
d Or, some small portion.
‡ *Ebr. that are at my feet.*
e Because thou hast ouercome an handful, thinkest thou to haue ouercome the whole?
‡ *Ebr. beate in pieces.*
f Hauing gotten the victory.
g A citie Eastward beyond Jorden.

20 March ... Horn

slaine an hundred and twentie thousande
men, that drew swords.
11 ¶ And Gideon went thorow them that
dwelt in [h] Tabernacles on the Eastside of
Nobah and Jogbehah, and smote the hoste:
for the hoste was carelesse.
12 And when Zebah and Zalmunna fled,
hee followed after them, and tooke the two
Kings of Midian, Zebah and Zalmunna,
and discomfited all the hoste.
13 ¶ So Gideon the sonne of Joash retur-
ned from battel, [i] the Sunne being yet high,
14 And tooke a seruant of the men of Suc-
coth, and enquired of him: and he ‖ wrote to
him the princes of Succoth, and the Elders
thereof, euen seuentie and seuen men.
15 And hee came vnto the men of Suc-
coth, and sayd, Behold Zebah and Zalmun-
na, by whom ye vpbraided me, saying, Are
the handes of Zebah and Zalmunna already
in thine handes, that wee should giue bread
vnto thy weary men?
16 Then he tooke the Elders of the citie,
and thornes of the wildernesse, and briers,
and ‡ did teare the men of Succoth with
them.
17 Also hee brake downe the tower of
* Penuel, and slew the men of the citie.
18 ¶ Then sayd he vnto Zebah and Zal-
munna, What manner of men were they,
whom yee slew at Tabor? and they answe-
red, ‖ As thou art, so were they: euery one
was like the children of a King.
19 And he sayd, They were my brethren,
euen my [k] mothers children: as the Lord li-
ueth, if ye had saued their liues, I would not
slay you.
20 Then hee sayd vnto Jether his first
borne sonne, Up, and slay them: but the boy
drew not his sword: for he feared, because he
was yet yong.
21 Then Zebah and Zalmunna said, Rise
thou, and fall vpon vs: for [l] as the man is,
so is his strength. And Gideon arose, and
slew Zebah and Zalmunna, and tooke away
the ‖ ornaments, that were on their camels
neckes.
22 ¶ Then the men of Israel sayd vnto
Gideon, Reigne thou ouer vs, both thou,
and thy sonne, and thy [m] sonnes sonne: for
thou hast deliuered vs out of the hande of
Midian.
23 And Gideon sayd vnto them, I will
not reigne ouer you, neither shall my childe
reigne ouer you, but the Lord shall reigne o-
uer you.
24 Againe Gideon sayd vnto them, [n] I
would desire a request of you, that you would
giue me euery man the earerings of his pray
(for they had golden earerings, because they
were Ishmaelites)
25 And they answered, Wee will giue
them. And they spread a garment, and did
cast therein euery man the earerings of his
praye.
26 And the weight of the golden eare-
rings that he required, was a thousand and
seuen hundred shekels of gold, beside collars,
‖ and iewels, and purple rayment that was
on the Kings of Midian, and beside the
chaines that were about their camels necks.

27 And

h He went by the wildernesse where the Arabians dwelt in tents.
i Some reade, before the Sunne rose vp.
‖ *Or, described.*
‡ *Ebr. brake in pieces, as one thresheth corne.*
1. King. 12.25.
‖ *Or, they were like vnto thee.*
k We came all out of one belly: therefore I will be reuenged.
l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
‖ *Or, collers.*
m That is, thy posterity.
n His intent was to shew himselfe thankful for this victory by restoring of Religion, which, because it was not according as God had commanded, turned to their destruction.
‖ *Or, sweet balles.*

o That is, such things as perteined to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. and 1. Sam. 2. 18. and 2. Sam. 6. 14. & chap. 17. 6.

‡ Eb. which came out of his thigh.

p Which citie belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindful of God, and vnkind toward him, by whom they had receiued so great a benefit.

27 And Gideon made an o Ephod there-
of, and put it in Ophrah his citie: and all Is-
rael went a whoring there after it, which
was the destruction of Gideon & his house.
28 Thus was Midian brought lowe be-
fore the children of Israel, so that they lift vp
their heads no more: and the countrey was
in quietnesse fourtie yeeres in the dayes of
Gideon.
29 ¶ Then Ierubbaal the sonne of Ioash
went, and dwelt in his owne house.
30 And Gideon had seuentie sonnes ‡ be-
gotten of his body: for he had many wiues.
31 And his concubine that was in She-
chem, bare him a sonne also, whose name he
called Abimelech.
32 So Gideon the sonne of Ioash died in
a good age, and hee was buried in the sepul-
chre of Ioash his father in Ophrah, of the
p father of the Ezrites.
33 But when Gideon was dead, the chil-
dren of Israel turned away, and went a
whoring after Baalim, and made q Baal-
berith their god,
34 And the children of Israel remem-
bred not the Lord their God, which had de-
liuered them out of the hands of all their e-
nemies on euery side.
35 Neither r shewed they mercie on the
house of Ierubbaal, or Gideon, according to
all the goodnesse which he had shewed vnto
Israel.

20 March 1 Lesson Evening

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

a To practise with his kinsefolks for the attaining of the kingdome.

b Of your kinred by my mothers side.

|| Or, idle fellowes and vagabonds.

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King 10. 7. 2. chro. 21. 4.

d Which was as the towne house or common hall which he calleth the tower of Shechem, ver. 49.

Then Abimelech the sonne of Ierubbaal
went to Shechem vnto his a mothers
brethren, and communed with them, and
with all the family, and house of his mothers
father, saying,
2 Say, I pray you in the audience of all
the men of Shechem, Whether is better for
you, that all the sonnes of Ierubbaal, which
are seuentie persons, reigne ouer you, either
that one reigne ouer you? Remember also,
that I am your b bone, and your flesh.
3 Then his mothers brethren spake of
him in the audience of all the men of She-
chem, all these words: and their hearts were
mooued to follow Abimelech: for sayd they,
He is our brother.
4 And they gaue him seuentie pieces of
siluer out of the house of Baal-berith, wher-
with Abimelech hired || vaine and light fel-
lowes, which followed him.
5 And he went vnto his fathers house at
Ophrah, and c slew his brethren the sonnes
of Ierubbaal, about seuenty persons vpon
one stone: yet Iotham the yongest sonne of
Ierubbaal was left: for he hid himselfe.
6 ¶ And all the men of Shechem gathe-
red together with all the house of d Millo,
and came and made Abimelech king in the
plaine, where the stone was erected in She-
chem.
7 And when they told it to Iotham, hee
went and stoode in the toppe of mount Ge-
rizim, and lift vp his voyce, and cryed, and
said vnto them, Hearken vnto me, you men
of Shechem, that God may hearken vnto
you.
8 e The trees went foorth to anoynt a
King ouer them, and sayde vnto the oliue
tree, Reigne thou ouer vs.
9 But the oliue tree sayde vnto them,
Should I leaue my fatnesse, wherewith by
me they honour God and man, and go to ad-
uance me aboue the trees?
10 Then the trees said to the figge tree,
Come thou, and be king ouer vs.
11 But the figge tree answered them,
Should I forsake my sweetenesse, and my
good fruit, and go to aduance me aboue the
trees?
12 Then sayd the trees vnto the vine,
Come thou, and be king ouer vs.
13 But the vine sayd vnto them, Should
I leaue my wine, whereby I cheare God
and man, and go to aduance me aboue the
trees?
14 Then said al the trees vnto the || bram-
ble, Come thou, and reigne ouer vs.
15 And the bramble sayd vnto the trees,
If ye will indeed anoynt me king ouer you,
come, and put your trust vnder my sha-
dow: and if not, the f fire shall come out of
the bramble, and consume the cedars of Le-
banon.
16 Nowe therefore, if ye doe truely and
vncorruptly to make Abimelech King, and
if yee haue dealt well with Ierubbaal and
with his house, and haue done vnto him ac-
cording to the deseruing of his hands,
17 (For my father fought for you, and
‡ aduentured his life, and deliuered you out
of the hands of Midian.
18 And yee are risen vp against my fa-
thers house this day, and haue slain his chil-
dren about seuentie persons vpon one stone,
and haue made Abimelech the sonne of his
maid-seruant, king ouer the men of She-
chem, because he is your brother)
19 If ye then haue dealt truely and pure-
ly with Ierubbaal, and with his house this
day, then g reioyce yee with Abimelech, and
let him reioyce with you.
20 But if not, let a fire come out from
Abimelech, and consume the men of She-
chem and the house of Millo: also let a fire
come foorth from the men of Shechem, and
from the house of Millo, and consume Abi-
melech.
21 And Iotham ran away, and fled, and
went to Beer, and dwelt there for feare of
Abimelech his brother.
22 So Abimelech reigned three yeere o-
uer Israel.
23 But God h sent an euill spirite be-
tweene Abimelech, and the men of She-
chem: and the men of Shechem brake their
promise to Abimelech,
24 That the crueltie toward the seuentie
sonnes of Ierubbaal and their blood might
come and bee layde vpon Abimelech their
brother, which had slaine them, and vpon
the men of Shechem, which had ayded him
to kill his brethren.

Of the Trees

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their own destruction and others.

|| Or, thistle, or bryer.

f Abimelech shal destroy the nobles of Shechem.

‡ Ebr. he cast his life farre from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

25 So the men of Shechem set men in
waite for him in the tops of the mountains:
who robbed all that passed that way by thẽ:
and it was told Abimelech.
26 Then Gaal the sonne of Ebed came
with his brethren, and they went to She-
chem: and the men of Shechem put their
confidence in him.
27 Therefore they i went out into the
fielde, and gathered in their grapes, and
troade them, and made mery, and went into
the house of their gods, and did eat & drinke,
and cursed Abimelech.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

28 Then Gaal the sonne of Ebed sayde,
Who is Abimelech? and who is Shechem,
that we should serue him? Is hee not the
sonne of Jerubbaal? and Zebul is his offi-
cer? Serue rather the men of Hamor the
father of Shechem: for why should wee
serue him?
29 Now would God this people were
vnder mine hand: then would I put away
Abimelech. And he said to k Abimelech, In-
crease thine army, and come out.

k Braggingly, as though he had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the ci-
tie heard the words of Gaal the sonne of E-
bed, his wrath was kindled.
31 Therefore he sent messengers vnto A-
bimelech ‡ priuily, saying, Behold, Gaal the
sonne of Ebed and his brethren be come to
Shechem, and beholde, they fortifie the city
against thee.

‡ *Ebr. craftily.*

32 Now therefore arise by night, thou
and the people that is with thee, and lie in
waite in the field.
33 And rise earely in the morning assoon
as the sun is vp, and assault the citie: and
when hee and the people that is with him,
shall come out against thee, do to him ‡ what
thou canst.

‡ *Ebr. what thine hand can finde.*

34 ¶ So Abimelech rose vp, and all the
people that were with him by night: and
they lay in wait against Shechem in foure
bands.
35 Then Gaal the sonne of Ebed went
out, and stoode in the entring of the gate of
the citie: And Abimelech rose vp, and the
folke that were with him, from lying in
waite.
36 And when Gaal sawe the people, he
sayd to Zebul, Behold, there come people
downe from the tops of the mountaines:
and Zebul sayd vnto him, The l shadowe of
the mountaines seeme men vnto thee.

l Thou art afraid of a shadow.

37 And Gaal spake againe, and said, See
there come folke downe ‡ by the middle of
the land, and another band commeth by the
way of the plaine of ‖ Meonenim.

‡ *Ebr. by the nauil.*
‖ *Or, charmers.*

38 Then sayd Zebul vnto him, Where is
nowe thy mouth, that sayd, Who is Abi-
melech, that we should serue him? Is not
this the people that thou hast despised? Goe
out nowe, I pray thee, and fight with
them.
39 And Gaal m went out before the men
of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and he
fled before him, & many were ouerthrowen
and wounded, euen vnto the entring of the
gate.
41 And Abimelech dwelt at Arumah:
and Zebul thrust out Gaal and his brethren,
that they should not dwell in Shechem.
42 ¶ And on the morowe, the people went
out into the field: which was tolde Abime-
lech.
43 And he tooke the n people, and diui-
ded them into three bands, and layd wait in
the fieldes, and looked, and beholde, the peo-
ple were come out of the citie, and he rose vp
against them, and smote them.

n Which were of his company.

44 And Abimelech, and the bands that
were with him, rushed forward, and stood in
the entring of the gate of the citie: and the
two other bands ran vpon al the people that
were in the field, and slew them.
45 And when Abimelech had fought a-
gainst the city all that day, he tooke the city,
and slew the people that was therein, and
destroyed the city, and o sowed salt in it.
46 ¶ And when all the men of the towre
of Shechem heard it, they entred into an
hold of the house of the god p Berith.

o That it should be vnfruitful and neuer serue to any vse.
p That is, of Baal-berith, as Chap. 8. 33.

47 And it was told Abimelech, that all
the men of the towre of Shechem were ga-
thered together.
48 And Abimelech gate him vp to mount
Zalmon, hee and all the people that were
with him: and Abimelech tooke axes with
him, and cut downe boughs of trees, and
tooke them and bare them on his shoulder,
and sayd vnto the folke that were with him,
What ye haue seene me doe, make haste, and
doe like me.
49 Then all the people also cut downe
euery man his bough, and followed Abime-
lech, and put them to the holde, and set the
hold on fire with them: so all the men of the
towre of Shechem q died also, about a thou-
sand men and women.

q Meaning that all were destroyed, aswell they in the tower, as the other.

50 ¶ Then went Abimelech to Tebez,
and besieged Tebez, and tooke it.
51 But there was a strong towre within
the citie, and thither fled all the men and
women, and all the chiefe of the citie, and
shut it to them, and went vp to the top of the
towre.
52 And Abimelech came vnto the towre
and fought against it, and went hard vnto
the doore of the tower, to set it on fire.
53 But a certaine woman *cast a piece of
a milstone vpon Abimelechs head, & brake
his braine pan.

* *2. Sam. 11. 21.*

54 Then Abimelech called hastily his
page that bare his harneys, and sayd vnto
him, Draw thy sword and slay me, that men
say not of me, A woman slew him. And his
page r thrust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

55 And when the men of Israel saw that
Abimelech was dead, they departed euery
man vnto his owne place.
56 Thus God rendred the wickednes of
Abimelech, which he did vnto his father, in
slaying his seuenty brethren.
57 Also all the wickednesse of the men of
Shechem did God bring vpon their heads.
So vpon them came the s curse of Jotham
the sonne of Jerubbaal.

s For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After

AFter Abimelech there arose to defend
Israel, Tola, the sonne of Puah, the
sonne of ‖ Dodo, a man of Issachar, which
dwelt in Shamir in mount Ephraim.

‖Or, his vncle.

2 And he ‖ iudged Israel three and twen-
tie yere, & died, and was buried in Shamir.

‖Or, gouerned.

3 ¶ And after him arose Iair a Gilea-
dite, and iudged Israel two and twentie
yeere.
4 And he had thirtie sonnes that [a] rode
on thirty asse colts, and they had thirty ci-
ties, which are called ‖ Hanoth-iair vnto this
day, and are in the land of Gilead.

a Signifying they were men of authoritie.

‖Or, the townes of Iair, as *Deut. 3. 14.

5 And Iair died, and was buried in Ka-
mon.
6 ¶ *And the children of Israel wrought
wickednesse againe in the sight of the Lord,
and serued Baalim and *Ashtaroth, and the
gods of ‖ Aram, and the gods of Zidon, and
the gods of Moab, and the gods of the chil-
dren of Ammon, and the gods of the Phi-
listims, and forsooke the Lord, and serued
not him.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

Chap 2. 13.

‖Or, Syria.

7 Therefore the wrath of the Lord was
kindled against Israel, and he ‖ sold them in-
to the hands of the Philistims, and into the
hands of the children of Ammon:

‖Or, deliuered.

8 Who from that yeere vexed and op-
pressed the children of Israel eighteen yeres,
[b] euen all the children of Israel that were be-
yond Iorden, in the land of the Amorites,
which is in Gilead.

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon
went ouer Iorden to fight against Iudah,
and against Beniamin, and against the
house of Ephraim: so that Israel was sore
tormented.
10 Then the children of Israel [c] cried vn-
to the Lord, saying, We haue sinned against
thee, euen because wee haue forsaken our
owne God, and haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.

11 And the Lord [d] sayd vnto the children
of Israel, Did not I deliuer you from the E-
gyptians, and from the Amorites, from the
children of Ammon, and from the Phili-
stims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amale-
kites, and the Maonites did oppresse you,
and ye cryed to mee, and I saued you out of
their hands.
13 Yet ye * haue forsaken me, and serued
other gods: wherefore I will deliuer you no
more.

Deut. 32. 15. ierem. 2. 13.

14 Goe, and crie vnto the gods which ye
haue chosen: let them saue you in the time of
your tribulation.
15 And the children of Israel sayd vnto
the Lord, We haue sinned: doe thou vnto vs
whatsoeuer please thee: onely wee pray thee
to deliuer vs [e] this day.

e That is, from this present danger.

16 Then they put away the strange gods
from among them, and [f] serued the Lorde:
and ‖ his soule was grieued for the misery of
Israel.

f This is true repentance, to put away the euil, & to serue God aright.

‖Or, he pitied.

17 Then the children of Ammon gathe-
red themselues together, and pitched in Gi-
lead: and the children of Israel assembled
themselues, and pitched in Mizpeh.
18 And the people and princes of Gilead
sayd one to another, Whosoeuer will begin
the battell against the children of Ammon,
the same shall be * head ouer all the inheri-
tance of Gilead.

Chap. 11. 6.

CHAP. XI.

1 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow, 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iph-
tah the Gileadite was ‡ a valiant man,
but the sonne of an ‖ harlot.

‡Ebr. a man of mighty force.

‖Or, vitailer.

2 And Gileads wife bare him sonnes,
and when the womans children were come
to age, they thrust out Iphtah, and sayd vn-
to him, Thou shalt not inherite in our fa-
thers house: for thou art the sonne of a
[a] strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren,
and dwelt in the land of [b] Tob: and there
gathered idle fellowes to Iphtah, & [c] went
out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children
of Ammon made warre with Israel.
5 And when the children of Ammon
fought with Israel, [d] the Elders of Gilead
went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they sayd vnto Iphtah, [e] Come
and bee our Captaine, that wee may fight
with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of
Gilead, Did not ye hate me, and [f] expell me
out of my fathers house? how then come you
vnto me now in time of your tribulation?

f Oft times those things, which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead sayd vnto
Iphtah, Therefore wee turne againe to
thee now, that thou mayest goe with vs,
and fight against the children of Ammon,
and be our head ouer all the inhabitants of
Gilead.
9 And Iphtah sayd vnto the Elders of
Gilead, If ye bring me home againe to fight
against the children of Ammon, if the Lord
giue them before me, shall I be your head?
10 And the Elders of Gilead sayde to
Iphtah, The Lord ‡ be witnesse betweene
vs, if we doe not according to thy words.

‡Ebr. be the hearer.

11 Then Iphtah went with the Elders
of Gilead, and the people made him head
and captaine ouer them: and Iphtah re-
hearsed all his wordes before the Lorde in
Mizpeh
12 ¶ Then Iphtah sent messengers vnto
the King of the children of Ammon, saying,
What hast thou to doe with mee, that thou
art come against me, to fight in my land?
13 And the King of the children of Am-
mon answered vnto the messengers of Iph-
tah, * Because Israel tooke my land, when
they came vp from Egypt, from Arnon vn-
to Iabbok, and vnto Iorden: now therefore
restore those lands ‡ quietly.

Num 21, 13.

‡Ebr. in peace.

14 Yet Iphtah sent messengers againe
vnto the king of the children of Ammon,
15 And sayd vnto him, Thus saith Iph-
tah, *Israel tooke not the land of Moab, nor
the land of the children of Ammon.

Deut. 2. 9.

16 But when Israel came vp from E-
gypt, and walked through the wildernesse
vnto the redde Sea, then they came to Ka-
desh.
17 *And Israel sent messengers vnto the
King

Num. 20. 14, 20.

King of Edom, saying, Let me, I pray thee,
goe thorow thy land: but the king of Edom
would not consent: and also they sent vnto
the king of Moab, but he would not: there-
fore Israel abode in Kadesh.
18 Then they went thorow the wilder-
nesse, and compassed the land of Edom, and
the land of Moab, and came by the East side
of the land of Moab, and pitched on the o-
ther side of Arnon, *and came not within
the coast of Moab: for Arnon was the border
of Moab.

Num.21.13. and 22.24.

19 Also Israel *sent messengers vnto Si-
hon, King of the Amorites, the King of
Heshbon, and Israel sayde vnto him, Let
vs passe, we pray thee, by thy land vnto our
|| place.

Deut.2.26.

|| Or, countrey.

g He trusted them not to goe thorow his countrey.

20 But Sihon g consented not to Israel
that he should goe thorow his coast: but Si-
hon gathered all his people together, and
pitched in Jahaz, and fought with Israel.
21 And the Lord God of Israel gaue Si-
hon & all his folke into the hands of Israel,
and they smote them: so Israel possessed all
the land of the Amorites, the inhabitants of
that countrey:
22 And they possessed *all the coast of the
Amorites, from Arnon vnto Jabbok, and
from the wildernesse euen vnto Jorden.

Deut.2.36.

23 Now therefore the Lord God of Isra-
el hath cast out the Amorites before his peo-
ple Israel, and shouldest thou possesse it?
24 Wouldest not thou possesse that which
Chemosh thy god giueth thee to possesse?
So whomsoeuer the Lord our h God dri-
ueth out before vs, them will we possesse.
25 *And art thou now farre better then
Balak the sonne of Zippor king of Moab?
did hee not striue with Israel, and fight a-
gainst them,

h For we ought more to beleeue and obey God, then thou thine idoles.

Numb.22.2. Deut.23.4. iosh.24 9.

26 When Israel dwelt in Heshbon and
in her townes, and in Aroer and in her
townes, and in all the cities that are by the
coastes of Arnon, three hundreth yeeres?
why did yee not then recouer i them in that
space?

i Meaning, their townes.

27 Wherefore, I haue not offended thee:
but thou doest mee wrong to warre against
me. The Lord the Judge k be iudge this day
betweene the children of Israel, and the chil-
dren of Ammon.
28 Howbeit the king of the children of
Ammon hearkened not vnto the wordes of
Iphtah, which he had sent him.
29 ¶ Then the l Spirit of the Lord came
vpon Iphtah, and hee passed ouer to Gilead
and to Manasseh, and came to Mizpeh in
Gilead, & from Mizpeh in Gilead hee went
vnto the children of Ammon.
30 And Iphtah m vowed a vowe vnto
the Lord, and sayd, If thou shalt deliuer the
children of Ammon into mine hands,
31 Then that thing that commeth out of
the doores of mine house to meete me, when
I come home in peace from the children of
Ammon, shall be the Lords, and I will offer
it for a burnt offering.
32 And so Iphtah went vnto the children
of Ammon to fight against them, and the
Lord deliuered them into his hands.
33 And he smote them from Aroer, euen

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly do not vtterly extinguish their faith.

till thou come to Minnith, twentie cities,
and so forth to || Abel of the vineyards, with
an exceeding great slaughter. Thus the
children of Ammon were humbled before
the children of Israel.

|| Or, the plaine.

34 ¶ Now when Iphtah came to Miz-
peh vnto his house, beholde, his daughter
came out to meete him with n timbrels and
daunces, which was his onely childe: he had
none other sonne, nor daughter.
35 And when hee saw her, hee o rent his
clothes, and sayd, Alas my daughter, thou
hast brought me lowe, and art of them that
trouble mee: for I haue opened my mouth
vnto the Lord, and cannot goe backe.

n According to the maner after the victory.

o Being ouercome with blind zeale, & not considering whether the vowe was lawfull or no.

36 And she sayd vnto him, My father, if
thou hast opened thy mouth vnto the Lord,
doe with me as thou hast promised, seeing
that the Lorde hath auenged thee of thine
enemies the children of Ammon.
37 Also she said vnto her father, Doe thus
much for me: suffer me two moneths, that I
may go to the mountaines, and p bewaile my
virginitie, I and my fellowes.
38 And he sayd, Goe: and he sent her a-
way two moneths: so shee went with her
companions, and lamented her virginitie
vpon the mountaines.
39 And after the ende of two moneths,
shee turned againe vnto her father, who did
with her according to his vowe which hee
had vowed, and shee had knowen no man.
And it was a custome in Israel:
40 The daughters of Israel went yeere
by yeere to lament the daughter of Iphtah
the Gileadite, foure dayes in a yeere.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

CHAP. XII.

6 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered them-
selues together, and went a Northward,
and said to Iphtah, Wherefore wentest thou
to fight against the children of Ammon, and
diddest not call vs b to goe with thee? wee
will therefore burne thine house vpon thee
with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.

2 And Iphtah said vnto them, I and my
people were at great strife with the children
of Ammon, and when I called you, yee deli-
uered me not out of their hands.
3 So when I saw that yee deliuered me
not, c I put my life in mine hands, and went
vpon the children of Ammon: so the Lord
deliuered them into mine hands. Where-
fore then are yee come vpon me now to fight
against me?

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of
Gilead, and fought with Ephraim: and the
men of Gilead smote Ephraim, because they
said, Yee Gileadites are runnagates of E-
phraim d among the Ephraimites, and a-
mong the Manassites.
5 Also the Gileadites tooke the passages
of Jorden before the Ephraimites, and
when the Ephraimites that were esca-
ped, sayd, Let mee passe, then the men of
Gilead sayde vnto him, Art thou an E-
phraimite?

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

phraimite, if he say, Nay,
6 Then sayd they vnto him, Say now
*Shibboleth: and he sayd, Sibboleth: for he
could not so pronounce: then they tooke him,
and slew him at the passages of Jorden: and
there fell at that time of the Ephraimites
two and fortie thousand.

e Which signifieth the fall of waters, or an eare of corne.

7 And Jphtah iudged Israel six yeeres:
then died Jphtah the Gileadite, & was buried in one of the cities of Gilead.
8 ¶ After him [f] Ibzan of Beth-lehem,
iudged Israel,
9 Who had thirtie sonnes and thirtie
daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes,
and he iudged Israel seuen yeeres.

f Some thinke that this was Boaz the husband of Ruth.

10 Then Ibzan died, and was buried at
Beth-lehem.
11 ¶ And after him iudged Israel Elon,
a Zebulonite, and he iudged Israel ten yeere.
12 Then Elon the Zebulonite died, and
was buried in Aialon in the countrey of Zebulun.
13 ¶ And after him Abdon the sonne of
Hillel the Pirathonite iudged Israel,
14 And he had fortie sonnes & thirty ‡ nephewes that rode on seuenty ‖ asse colts: and
he iudged Israel eight yeeres.
15 Then died Abdon the sonne of Hillel
the Pirathonite, & was buried in Pirathon,
in the land of Ephraim, in the mount of the
Amalekites.

‡ Ebr. sonnes sonnes.
‖ Or, horse colts.

22 March Lesson Evening

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

But the children of Israel continued to
commit * wickednesse in the sight of the
Lord, and the Lord deliuered them into the
hands of the Philistims fortie yeere.
2 ¶ Then there was a man in Zorah of
the family of the Danites, named Manoah,
whose wife was [a] barren, and bare not.
3 And the Angel of the Lorde appeared
vnto the woman, and sayd vnto her, Behold
now, thou art barren, and bearest not: but
thou shalt conceiue, and beare a sonne.
4 And now therefore beware *that thou
drinke no wine nor strong drinke, neither
eat any vncleane thing.
5 For loe, thou shalt conceiue and beare
a sonne, and no rasour shall * come on his
head: for the childe shalbe a [b] Nazarite vnto God from his birth: and he shal beginne
to saue Israel out of the hands of the Philistims.
6 ¶ Then the wife came, & told her husband, saying, A man of God came vnto me,
and the fashion of him was like the fashion
of an Angel of God, exceeding [c] fearefull,
but I asked him not whence he was, neither
told he me his name:
7 But he sayd vnto me, Beholde, thou
shalt conceiue & beare a sonne, & now thou
shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe
shalbe a Nazarite to God from his birth to
the day of his death.
8 Then Manoah [d] prayed to the Lord,
and sayd, I pray thee, my Lord, let the man

Chap.2.11.& 3.7 & 4.1. & 6.1. and 10.6.
a Signifying, that their deliuerance came onely of God, and not by mans power.
Num.6.2,3.
1.Sam.1.11.
b Meaning, he should be separated from the world, and dedicated to God.
c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?
d He sheweth himselfe ready to obey Gods wil, & therefore desireth to know farther.

of God, whom thou sentest, come again now
vnto vs, and teach vs what we shall do vnto
the childe when he is borne.
9 And God heard the voice of Manoah,
and the Angel of God came again vnto the
wife, as she sate in the field: but Manoah her
husband was not with her.
10 ¶ And the wife made haste, and ran,
and shewed her husband, and said vnto him,
Beholde, the man hath appeared vnto me,
that came vnto me [e] to day.
11 And Manoah arose, & went after his
wife, and came to the [f] man, & said vnto him,
Art thou the man that spakest vnto the woman? and he said, Yea.
12 Then Manoah said, Now let thy saying come to passe: but how shal we order the
childe, and do vnto him?
13 And the Angel of the Lord sayd vnto
Manoah, The woman must beware of all
that I sayd vnto her.
14 She may eat of nothing that commeth
of the vine tree: shee shall not drinke wine
nor strong drinke, nor eate any [g] vncleane
thing: let her obserue all that I haue commanded her.
15 Manoah then sayde vnto the Angel
of the Lorde, I pray thee, let vs reteine
thee, vntill we haue made ready a kid for
thee.
16 And the Angel of the Lord sayd vnto
Manoah, Though thou make me abide, I
will not eat of thy bread, & if thou wilt make
a burnt offering, offer it vnto the [h] Lorde:
for Manoah knew not that it was an Angel
of the Lord.
17 Againe Manoah sayd vnto the Angel
of the Lord, What is thy name, that when
thy saying is come to passe, we may honour
thee?
18 And the Angel of the Lord sayd vnto
him, Why askest thou thus after my name,
which is ‖ secret?
19 Then Manoah tooke a kidde with a
meat offering, and offred it vpon a stone vnto the Lord: and the Angel did [i] wondrously,
whiles Manoah and his wife looked on.
20 For when the flame came vp toward
heauen from the altar, the Angel of the Lord
ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their
faces vnto the ground.
21 (So the Angel of the Lord did no
more appeare vnto Manoah and his wife.)
Then Manoah knew that it was an Angel
of the Lord.
22 And Manoah sayde vnto his wife,
* We shall surely die, because we haue seene
God.
23 But his wife sayde vnto him, If the
Lord would kill vs, he would not haue receiued a [k] burnt offering and a meat offring
of our hands, neither would he haue shewed
vs all these things, nor would now haue told
vs any such.
24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew,
and the Lord blessed him.
25 And the Spirit of the Lord began to
‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

e It seemeth the angel appeared vnto her twise in one day.
f He called him man, because he so seemed, but he was Christ the eternal word, which at his time appointed became man.
g Any thing forbidden by the Law.
h Showing that he sought not his own honour, but Gods, whose messenger hee was.
‖ Or, marueilous.
i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.
Exod.23.20. chap.6.22.
k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.
‖ *Or, to come vpon him at diuers times.*

CHAP.

Samsons mariage and riddle

23 March 4 Lesson Morni

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went down to Timnath,
and sawe a woman in Timnath of the
daughters of the Philistims,
2 And hee came vp & told his father and
his mother, and sayd, I haue seene a woman
in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.
3 Then his father and his mother sayde
vnto him, Is there [a] neuer a wife among the
daughters of thy brethren, & among all my
people, that thou must goe to take a wife of
the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she
pleaseth me well.
4 But his father and his mother knew
not that it came of the Lord, that hee should
seeke an occasion against the [b] Philistims:
for at that time the Philistims reigned ouer
Israel.
5 ¶ Then went Samson and his father
and his mother downe to Timnath, & came
to the vineyards of Timnath: and beholde,
a yong lion roared vpon him.
6 And the spirit of the Lord [c] came vpon him, and he tare him, as one should haue
rent a kid, and had nothing in his hand, neither told he his father nor his mother what
he had done.
7 And he went downe, and talked with
the woman, which was beautiful in the eyes
of Samson.
8 ¶ And within a few dayes, when he returned || to receiue her, hee went aside to see
the carkeis of the lion: and beholde, there
was a swarme of bees, and honie in the body
of the lyon.
9 And he tooke thereof in his hands, and
went eating, and came to his father and to
his mother, and gaue vnto them, and they
did eate: but he tolde not them, that he had
taken the hony out of the body of the lion.
10 So his father went downe vnto the
woman, and Samson made there a [d] feast:
for so vsed the yong men to doe.
11 And when they [e] saw him, they brought
thirty companions to be with him.
12 Then Samson sayd vnto them, I wil
now put forth a riddle vnto you: and if you
can declare it me within seuen dayes of the
feast, and finde it out, I will giue you thirty
sheets, and thirty [f] change of garments.
13 But if ye can not declare it mee, then
shall ye giue mee thirtie sheetes and thirtie
change of garments. And they answered
him, Put foorth thy riddle, that we may
heare it.
14 And he said vnto them, Out of the eater came meate, and out of the strong came
sweetnes: and they could not in three dayes
expound the riddle.
15 And when the seuenth day was come,
they sayd vnto Samsons wife, Entise thine
husband, that he may declare vs the riddle,
least wee burne thee and thy fathers house
with fire. Haue ye called vs, to possesse vs?
is it not so?
16 And Samsons wife wept before him,
and sayd, Surely thou hatest me, and louest
me not: for thou hast put forth a riddle vnto
the [h] children of my people, and hast not told
it me. And he said vnto her, Beholde, I haue
not told it my father, nor my mother, and
shall I tell it thee?
17 Then Samsons wife wept before him
[i] seuen dayes while their feast lasted: and
when the seuenth day came, he told her, because shee was importunate vpon him: so
shee tolde the riddle to the children of her
people.
18 And the men of the citie said vnto him
the seuenth day before the sun went downe,
What is sweeter then hony? and what is
stronger then a lion? Then sayd hee vnto
them, [k] If ye had not plowed with my heifer,
ye had not found out my riddle.
19 And the spirit of the Lord came vpon
him, and he went downe [l] to Ashkelon, and
slew thirtie men of them, and spoyled them,
and gaue change of garments vnto them
which expounded the riddle: and his wrath
was kindled, and he went vp to his fathers
house.
20 Then Samsons wife was giuen to
his companion, whom he had vsed as his
friend.

‡ Ebr. take her for me to wife.
a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, vers. 4.
b To fight against them for the deliuerance of Israel.
c Whereby hee had strength and boldnesse.
|| Or, to take her to his wife.
d Meaning, whe[n] he was maried.
e That is, her parents or friends.
f To weare at feasts, or solemne dayes.
g Or, drew nere: for it was the fourth day.
|| Or, to impouerish vs.
h Vnto them which are of my nation.
i Or to the seuenth day, beginning at the fourth.
k If ye had not vsed the helpe of my wife.
l Which was one of the fiue chiefe cities of the Philistims.

23 Mar. 1 Lesson Evenin

CHAP. XV.

4 Samson tieth firebrands to the foxe tailes. 6 The Philistims burnt his father in law & his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw, God gaue him water.

BUt within a while after, in the time of
wheate haruest, Samson visited his wife
with a kid, saying, I will [a] goe in to my wife
into the chamber: but her father would not
suffer him to goe in.
2 And her father sayde, I thought that
thou hadst hated her: therefore gaue I her
to thy companion. Is not her yonger sister
fairer then she? take her, I pray thee, in stead
of the other.
3 Then Samson sayd vnto them, Now
am I more [b] blameles then the Philistims:
therefore will I doe them displeasure.
4 ¶ And Samson went out, and tooke
three hundred foxes, & tooke firebrands, and
turned them taile to taile, & put a firebrand
in the mids betweene two tailes.
5 And when he had set the brands on
fire, he sent them out into the standing corne
of the Philistims, and burnt vp both the
[c] ricks and the standing corne with the vineyards and oliues.
6 Then the Philistims sayd, Who hath
done this? And they answered, Samson the
sonne in law of the [d] Timnite, because he had
taken his wife, and giuen her to his companion. Then the Philistims came vp, and
[e] burnt her and her father with fire.
7 And Samson said vnto them, Though
yee haue done this, yet will I be auenged of
you, and then I will cease.
8 So he smote them || hip and thigh with

a mighty

a That is, I will vse her as my wife.
b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.
c Or, that which was reaped and gathered.
d Or, the citizen of Timnath.
e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.
|| Or, horsmen and footemen.

a mighty plague: then hee went and dwelt
in the top of the rocke Etam.
9 ¶ Then the Philistims came vp, and
pitched in Iudah, and ‖ were spread abroad
in Lehi.
10 And the men of Iudah sayd, Why are
yee come vp vnto vs? and they answered,
To [f] binde Samson are we come vp, and to
doe to him, as he hath done to vs.
11 Then three thousand men of Iudah
went to the top of the rocke Etam, and sayd
to Samson, Knowest thou not that the Phi-
listims are rulers ouer vs? [g] Wherefore
then hast thou done thus vnto vs? And hee
answered them, As they did vnto me, so haue
I done vnto them.
12 Againe they sayd vnto him, Wee are
come to binde thee, and to deliuer thee into
the hand of the Philistims. And Samson
sayd vnto them, Sweare vnto me, that yee
will not fall vpon mee your selues.
13 And they answered him, saying, No,
but we will bind thee, and [h] deliuer thee vnto
their hand, but wee will not kill thee. And
they bound him with two new cordes, and
brought him from the rocke.
14 When he came to Lehi, the Philistims
shouted against him, and the Spirit of the
Lord came vpon him, and the cordes that
were vpon his armes, became as flaxe that
was burnt with fire: for the bandes loosed
from his hands.
15 And hee found a [i] newe iawbone of an
asse, and put foorth his hand, and caught it,
and slew a thousand men therewith.
16 Then Samson sayd, With the iaw of
an asse are heaps vpon heaps: with the iaw
of an asse haue I slaine a thousand men.
17 And when he had left speaking, he cast
away the iawbone out of his hand, and cal-
led that place, ‖ Ramath-Lehi.
18 And hee was sore athirst, and [k] called
on the Lorde, and sayd, Thou hast giuen
this great deliuerance into the hand of thy
seruant: and now shall I die for thirst, and
fall into the hands of the vncircumcised?
19 Then God brake the cheeketooth, that
was in the iaw, and water came thereout:
and when he had drunke, his Spirit came
againe, and he was reuiued: wherefore the
name thereof is called ‖ En-hakkore, which
is in Lehi vnto this day.
20 And hee iudged Israel in the dayes of
the Philistims twenty yeeres.

‖Or, camped.
f And so being our prisoner, to punish him.
g Such was their grosse ignoranc, that they iudged Gods great benefit to be a plague vnto them.
h Thus they had rather betray their brother then vse the meanes that God had giuen for their deliuerance
i That is, of an asse lately slaine.
‖Or, the lifting vp of the iaw.
k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.
‖Or, the fountaine of him that praied

CHAP. XVI. NB

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to [a] Azzah, and sawe
there ‖ an harlot, and [b] went in vnto her.
2 And it was tolde to the Azzahites,
Samson is come hither. And they went a-
bout and layd waite for him all night in the
gate of the city, and were quiet all the night,
saying, Abide ‖ till the morning early, and
we shall kill him.
3 And Samson slept till midnight, and
arose at midnight, and tooke the doores of
the gates of the citie, and the two postes,
and lift them away with the barres, and put
them vpon his shoulders, and caried them
vp to the top of the mountaine that is before
Hebron.
4 ¶ And after this hee loued a woman
by the ‖ riuer of Sorek, whose name was
Delilah:
5 Unto whom came the Princes of the
Philistims, and sayd vnto her, Entise him,
and see wherein his great strength lieth, and
by what meane we may ouercome him, that
we may bind him, and punish him, and eue-
ry one of vs shall giue thee eleuen hundreth
[c] shekels of siluer.
6 ¶ And Delilah sayd to Samson, Tell
me, I pray thee, wherein thy great strength
lieth, and wherewith thou mightest be bound
to doe thee hurt.
7 Samson then answered vnto her, If
they bind me with ‖ seuen greene cords, that
were neuer dried, then shall I be weake, and
be as another man.
8 And the Princes of the Philistims
brought her seuen greene cordes that were
not drie, and she bound him therewith.
9 (And she had [d] men lying in wait with
her in the chamber) Then she said vnto him,
The Philistims bee vpon thee, Samson.
And he brake the cordes, as a threed of towe
is broken, when [e] it feeleth fire: so his
strength was not knowen.
10 ¶ After Delilah sayd vnto Samson,
See, thou hast mocked me, and told me lyes.
I pray thee now, [f] tell mee wherewith thou
mightest be bound.
11 Then he answered her, If they binde
mee with newe ropes that neuer were occu-
pied, then shall I be weake, and be as ano-
ther man.
12 Delilah therefore tooke newe ropes,
and bound him therewith, and sayd vnto
him, The Philistims bee vpon thee, Sam-
son: (and men lay in waite in the chamber)
and hee brake them from his armes, as a
threede.
13 ¶ Afterward Delilah sayd to Sam-
son, Hitherto thou hast beguiled me, and told
mee lyes: tell mee, how thou mightest bee
bound. [g] And he sayd vnto her, If thou plat-
test seuen lockes of mine head with the
threeds of the woofe.
14 And she fastened it with a pinne, and
sayde vnto him, The Philistims bee vpon
thee, Samson. And he awoke out of his sleep
and went away with the ‖ pin of the webbe
and the woofe.
15 Againe she sayd vnto him, How canst
thou say, [h] I loue thee, when thine heart is
not with me? Thou hast mocked mee these
three times, and hast not told mee wherein
thy great strength lieth.
16 And because shee was importunate
vpon him with her wordes continually, and
vexed him, his soule was pained vnto the
death.
17 Therefore hee told her all his [i] heart,
and sayd vnto her, There neuer came ra-
sor vpon mine head: for I am a Nazarite
vnto GOD from my mothers wombe:
therefore

a One of the fiue chiefe cities of the Philistims.
‖Or, vitailer.
b That is, hee lodged with her.
‖Or, to the light of the morning.
‖Or, plaine.
c Of the value of a shekel, reade Gen. 23.15.
‖Or, new withs.
d Certaine Philistims in a secret chamber.
e When fire commeth neere it.
f Though her falshood tended to make him loose his life, yee his affection so blinded him that he could not beware.
g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.
‖Or, beame.
h For this Samson vsed to say, I loue thee.
i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

Samson taken his Death

therefore if I be ſhauen, my ſtrength will go from me, and I ſhalbe weake, and be like all other men.

18 And when Delilah ſawe that hee had told her all his heart, ſhe ſent, and called for the Princes of the Philiſtims, ſaying, Come vp once againe: for hee hath ſhewed mee all his heart. Than the Princes of the Philiſtims came vp vnto her, and brought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhe called a man, and made him to ſhaue off the ſeuen lockes of his head, and ſhe began to vexe him, and his ſtrength was [k] gone from him.

20 Then ſhe ſayd, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and thought, I will goe out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the priſon houſe.

22 And the haire of his head began to [l] grow againe after it was ſhauen.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſayd, Our God hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſayd, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs.

25 And when their hearts were merrie, they ſayd, Call Samſon, that he may make vs paſtime. So they called Samſon out of the priſon houſe, and hee [m] was a laughing ſtocke vnto them, and they ſet him betweene the pillars.

26 Then Samſon ſayd vnto the ſeruant that led him by the hand, Leade mee, that I may touch the pillars that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there were all the Princes of the Philiſtims: alſo vpon the roofe were about three thouſand men and women that beheld while Samſon ‖ played.)

28 Then Samſon called vnto the Lord, and ſaid, O Lord God, I pray thee, thinke vpon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may bee ‡ at once [n] auenged of the Philiſtims for my two eyes.

29 And Samſon layd hold on the two middle pillars whereupon the houſe ſtoode, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then ſayd Samſon, [o] Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fell vpon the Princes, and vpon all the people that were therein. So the dead which he ſlew at his death were moe then they which hee had ſlaine in his life.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twenty yeeres.

k Not for the loſſe of his haire, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

l Yet had he not his ſtrength againe, till he had called vpon God, and reconciled himſelfe.

m Thus by Gods iuſt iudgements they are made ſlaue. to infidels which neglect their vocation, in defending the faithfull.

‖ *Or, was mocked.*

‡ *Ebr. take one vengeance.*

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vow made her ſonne two idols. 5 He made his ſonne a Prieſt for his idoles. 10 And after he hired a Leuite.

There [a] was a man of mount Ephraim, whoſe name was Michah,

2 And he ſayd vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakedſt it, euen in mine hearing, behold, the ſiluer is with me, I tooke it. Then his mother ſayd, Bleſſed be my ſonne of the Lord.

3 And when he had reſtored the eleuen hundred ſhekels of ſiluer to his mother, his mother ſaid, I had dedicate the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Now therfore I will giue it thee againe.

4 And when he had reſtored the money vnto his mother, his mother tooke two hundreth ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an * [c] Ephod, and * [d] Teraphim, and ‡ conſecrated one of his ſonnes, who was his Prieſt.

6 * In thoſe dayes there was no [e] King in Iſrael, but euery man did that, which was good in his owne eyes.

7 ¶ There was alſo a young man out of Beth-lehem Iudah, [f] of the familie of Iudah, who was a Leuite, and ſoiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as he iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſayd vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Iudah, and goe to dwell where I may find a place.

10 Then Michah ſayd vnto him, Dwell with mee, and bee vnto mee a father and a Prieſt, and I will giue thee tenne ſhekels of ſiluer by yeere, and a ſuite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne ſonnes.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will bee [i] good vnto mee, ſeeing I haue a Leuite to my Prieſt.

24 Mar / Leson / Even

a Some thinke this hiſtory was in the time of Othniel, or as Ioſephus writeth, immediatly after Ioſhua.

b Contrary to the commandement of God, & true religion practiſed vnder Ioſhua, they forſooke the Lord and fell to idolatry.

Chap. 8.27.

c He would ſerue both God and idoles.

Gen. 31.19. hoſe. 3.4.

d By Teraphim ſome vnderſtand certaine idoles, hauing the likeneſſe of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe who ſought for any anſwere at Gods hands, as Chap. 18.5,6.

‡ *Ebr. filled the hand of one.*

Chap. 21.25.

e For where there is no Magiſtrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto. h Not conſidering that hee forſooke the true worſhipping of God for to maintaine his owne bellie. i Thus the idolaters perſwade themſelues of Gods fauour, when indeed he doth deteſt them.

CHAP.

26 March
1 Lesson
Morn

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 Then come the sixe hundreth and take the gods and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 and set vp idolatrie.

a Meaning, no ordinarie magistrate to punish vice according to Gods word.

IN those dayes there was no [a] King in Is-
rael, and at the same time the tribe of Dan
sought them an inheritance to dwell in: for
vnto that time all their inheritance had not
fallen vnto them among ẏ tribes of Israel.
2 Therefore the children of Dan sent of
their family, fiue men out of their coastes,
euen men expert in warre, out of Zorah and
Eshtaol, to viewe the land, and search it
out, and said vnto them, [b] Goe, and search
out the land. Then they came to mount E-
phraim, to the house of Michah, and lodged
there.
3 When they were in the house of Mi-
chah, they knew the [c] voice of the yong man
the Leuite: and being turned in thither, they
said vnto him, Who brought thee hither?
or what makest thou in this place? and what
hast thou to doe here?
4 And hee answered them, Thus and
thus dealeth Michah with me, and hath hi-
red me, and I am his Priest.
5 Againe they said vnto him, Aske coun-
sell now of God, that wee may know whe-
ther the way which we goe, shall be prospe-
rous.
6 And the Priest said vnto them, [d] Goe
in peace: for the Lord guideth your way
which yee goe.
7 Then the fiue men departed and came
to Laish, and sawe the people that were
therein, which dwelt carelesse, after the ma-
ner of the Zidonians, quiet and sure, because
no man ‡ made any trouble in the land, or
vsurped any dominion: also they were farre
from the Zidonians, and had no businesse
with other men.
8 ¶ So they came againe vnto their bre-
thren, to Zorah and Eshtaol: and their
brethren sayde vnto them, What haue yee
done?
9 And they answered, Arise, that wee
may goe vp against them: for we haue seene
the land, and surely it is very good, and [e] doe
ye sit still? be not slouthfull to goe and enter
to possesse the land:
10 (If yee will goe, yee shall come vnto a
carelesse people, and the countrey is large)
for God hath giuen it into your hand. It is a
place which doeth lacke nothing that is in
the world.
11 ¶ Then there departed thence of the
family of the Danites, from Zorah and from
Eshtaol, sixe hundreth men appointed with
instruments of warre.
12 And they went vp, and pitched in Ki-
riath-iearim in Iudah: wherefore they cal-
led that place, || Mahaneh Dan vnto this
day: and it is behinde Kiriath-iearim.
13 And they went thence vnto mount E-
phraim, and came to the house of Michah.
14 Then answered the fiue men, that
went to spie out the countrey of Laish, and
said vnto their brethren, [f] Knowe yee not,
that there is in these houses an Ephod, and

b For the portion which Ioshua gaue them, was not sufficient for all their tribe.

c They knew him by his speech that hee was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errours.

‡ Ebr. made them ashamed.

e Lose yee this good occasion through your slouthfulnesse?

|| Or, the tents of Dan.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

Teraphim, and a grauen and a molten
image? Now therefore consider what yee
haue to doe.
15 And they turned thitherward and
came to the house of the young man the Le-
uite, euen vnto the house of Michah, and sa-
luted him peaceably.
16 And the sixe hundred men appointed
with their weapons of warre, which were
of the children of Dan, stoode by the entring
of the gate.
17 Then the fiue men that went to spie
out the land, went in thither, and tooke the
[g] grauen image and the Ephod, and the Te-
raphim, and the molten image: and the
Priest stood in the entring of the gate with
the sixe hundreth men that were appointed
with weapons of warre.
18 And the other went into Michahs
house, and set the grauen image, the Ephod
and the Teraphim, and the molten image.
Then sayde the Priest vnto them, What
doe yee?
19 And they answered him, Hold thy
peace: lay thine hand vpon thy mouth, and
come with vs to bee our father and Priest.
Whether is it better that thou shouldest bee
a Priest vnto the house of one man, or that
thou shouldest bee a Priest vnto a tribe and
to a family in Israel?
20 And the Priests heart was glad, and
hee tooke the Ephod and the Teraphim,
and the grauen image, and went among the
[h] people.
21 And they turned and departed, and
put the children, and the cattell, and the sub-
stance [i] before them.
22 ¶ When they were farre off from the
house of Michah, the men that were in the
houses neere to Michahs house, gathered to-
gether, & pursued after the children of Dan,
23 And cried vnto the children of Dan:
who turned their faces, and said vnto Mi-
chah, What aileth thee that thou makest an
outcrie?
24 And he said, Ye haue taken away my
[k] gods, which I made, and the Priest, & goe
your wayes: and what haue I more? how
then say yee vnto me, What aileth thee?
25 And the children of Dan said vnto
him, Let not thy voice bee heard among vs,
lest ‡ angrie fellowes runne vpon thee, and
thou lose thy life with the liues of thine hou-
sholde.
26 So the children of Dan went their
wayes: and when Michah sawe that they
were too strong for him, he turned and went
backe vnto his house.
27 And they tooke the [l] things which
Michah had made, and the Priest which he
had, and came vnto Laish, vnto a quiet peo-
ple and without mistrust, and smote them
with the edge of the sword, and burnt the
citie with fire:
28 And there was none to || helpe, because
[m] Laish was farre from Zidon, and they had
no businesse with other men: also it was in
the valley that lieth by Beth-rehob. After,
they built the citie, and dwelt therein,
29 * And called ẏ name of the citie Dan,
after the name of Dan their father, which
was

g So superstition blinded them, that they thoght Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

h With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the Idolaters haue of their idoles.

‡ Ebr. Who haue their heart bitter.

l Meaning, the idoles, as vers. 18

|| Or, deliuer them.

m Which after was called Cesarea Philippi.

Iosh. 19.47.

was borne vnto Israel: howbeit the name
of the citie was Laish at the beginning.
30 Then the children of Dan set them vp
the *grauen image: and Jonathan the
sonne of Gershom, the sonne of Manasseh,
and his sonnes were the Priests in the tribe
of the Danites vntill the day of the o capti-
uitie of the land.
31 So they set them vp the grauen image,
which Michah had made, all the while the
house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah shee was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

AND in those dayes, *when there was no
King in Israel, a certaine Leuite dwelt
on the side of mount Ephraim, and tooke
to wife a *concubine out of Beth-lehem
Judah,
2 And his concubine played the whore
‡there, and went away from him vnto her
fathers house to Beth-lehem Judah, and
there continued the space of foure moneths.
3 And her husband arose and went after
her, to speake ‡friendly vnto her, and to
bring her againe: hee had also his seruaunt
with him, and a couple of asses: and shee
brought him vnto her fathers house: and
when the yong womans father saw him, hee
reioyced ‖ of his comming.
4 And his father in lawe, the yong wo-
mans father retained him: and hee abode
with him three dayes: so they did eate and
drinke, and lodged there.
5 ¶ And when the fourth day came, they
arose earely in the morning, and ‡he prepa-
red to depart: then the young womans fa-
ther said vnto his sonne in lawe, ‖Comfort
thine heart with a morsell of bread, and then
goe your way.
6 So they sate downe, and did eate and
drinke both of them together. And the
a young womans father said vnto the man,
Be content, I pray thee, and tarie all night,
and let thine heart be merie.
7 And when the man rose vp to depart,
his father in law ‖ was earnest: therefore he
returned, and lodged there.
8 And hee arose vp earely the fift day to
depart, and the young womans father said,
b Comfort thine heart, I pray thee: and they
taried vntill after midday, and they both
did eate.
9 Afterward when the man arose to de-
part with his concubine and his seruant, his
father in law, the yong womans father said
vnto him, Beholde now, the day ‡draweth
toward euen: I pray you, tarie all night: be-
hold, ‖ the sunne goeth to rest: lodge heere,
that thine heart may bee merie, and to mor-
row get you earely vpon your way, and goe
to thy c tent.
10 But the man would not tarie, but a-
rose and departed, and came ouer against
Jebus, (which is Jerusalem) and his two
asses laden, & his concubine were with him.
11 When they were neere to Jebus, the
day ‖ was sore spent, and the seruaunt said

n Thus in stead of giuing glorie to God, they attribute the victorie to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1.Sam 5.1.

26 March
1 Lesson
Euening

Chap.17.6.and 18.1.

Gene.25.6.

‡Ebr. besides him to wit, with others.

‡Ebr. to her heart

‖Or, at his meeting.

‡Ebr. rose vp.

‖Or, strengthen.

a That is, his concubines father.

‖Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

‡Ebr. is weake.

‖Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

‖Or, went downe.

vnto his master, Come I pray thee, and let
vs turne into this citie of the Jebusites, and
lodge all night there.
12 And his master answered him, d Wee
will not turne into the citie of strangers that
are not of the children of Israel, but we will
goe forth to Gibeah.
13 And he said vnto his seruant, Come,
and let vs draw neere to one of these places,
that we may lodge in Gibeah or in Ramah.
14 So they went forward vpon their
way, and the sunne went downe vpon them
neere to Gibeah, which is in Beniamin.
15 ¶ Then they turned thither to goe in,
and lodge in Gibeah: and when he came, he
sate him downe in a streete of the citie: for
there was no man that ‖tooke them into his
house to lodging.
16 And beholde, there came an olde man
from his worke out of the field at euen, and
the man was of mount Ephraim, but dwelt
in Gibeah: and the men of the place were
the children of e Jemini.
17 And when he had lift vp his eyes, hee
saw a ‖ wayfaring man in the streetes of the
citie: then this old man said, Whither goest
thou, and whence camest thou?
18 And he answered him, We came from
Beth-lehem Judah, vnto the side of mount
Ephraim: from thence am I: and I went
to Beth-lehem Judah, and goe nowe to the
f house of the Lord: and no man receiueth
me to house,
19 Although we haue straw and prouen-
der for our asses, and also bread and wine
for mee and thine handmaide, and for the
boy that is with thy seruant: wee lacke no-
thing.
20 And the olde man said, ‖ Peace bee
with thee: as for all that thou lackest, shalt
thou finde with mee: onely abide not in the
streete all night.
21 ¶ So hee brought him into his house,
and gaue fodder vnto the asses: and they
washed their feete, and did eate and drinke.
22 And as they were making their hearts
merie, beholde, the men of the citie, ‡wicked
men, beset the house round about, and smote
at the doore, and spake to this olde man, the
master of the house, saying, Bring forth the
man that came into thy house, that we may
know him.
23 And *this man the master of the house
went out vnto them, and sayd vnto them,
Nay, my brethren, doe not so wickedly, I
pray you: seeing that this man is come into
mine house, doe not this villenie.
24 Beholde, here is my daughter a virgin,
and his concubine: them will I bring out
now, h and humble them, and doe with them
what seemeth you good: but to this man doe
not this villenie.
25 But the men would not hearken to
him: therefore the man tooke his concubine,
and brought her out vnto them: and they
knew her, and abused her all the night vnto
the morning: and when the day beganne to
spring, they let her goe.
26 So the woman came in the dawning
of the day, and i fell downe at the doore of
the mans house where her lord was, till

d Though in these dayes there were most horrible corruptions, yet very necessity could not compel them to haue to doe with them that professed not the true God.

‖Or, gathered them.

e That is, of the tribe of Beniamin.

‖Or, a man walking.

f To Shiloh, or Mizpeh, where the Arke was.

‖Or, be of good comfort.

‡Ebr men of Belial: that is, giuen to all wickednes.

g To the intent they might breake it.

Gene.19.6.

h That is, abuse them, as Gene. 19.8.

i She fell downe dead, as vers. 27.

the light day.
27 And her ‖ lord arose in the morning,
and opened the doores of the house, and
went out to goe his way, and behold, the
woman his concubine was ‖ dead at the doore
of the house, and her hands lay vpon the
threshold.
28 And hee said vnto her, Vp and let vs
goe: but shee answered not. Then hee tooke
her vp vpon the asse, and the man rose vp,
and went vnto his [k] place.
29 And when hee was come to his house,
he tooke a knife, and laide hand on his con-
cubine, and diuided her in pieces with her
bones into twelue partes, and sent her tho-
row all quarters of Israel.
30 And all that saw it, said, There was
no [l] such thing done or seene since the time
that the children of Israel came vp from the
land of Egypt vnto this day: consider the
matter, consult and giue sentence.

‖ Or, husband.
‖ Or, fallen.
k Meaning, home vnto mount Ephraim.
l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

27 March
1 Lesson
Morne

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 25 The Israelites are twise ouercome, 46 and at length get the victory.

Then * all the children of Israel went out,
and the Congregation was gathered
together as [a] one man, from Dan to Beer-
sheba, with the land of Gilead, vnto the
[b] Lord in Mizpeh.
2 And the ‡ chiefe of all the people, and all
the tribes of Israel assembled in the Con-
gregation of the people of God foure hun-
dreth thousand footmen that [c] drew sword.
3 (Now the children of Beniamin heard
that the children of Israel were gone vp to
Mizpeh) Then the children of Israel [d] said,
How is this wickednesse committed?
4 And the same Leuite, the womans hus-
band that was slaine, answered, and said, I
came vnto Gibeah that is in Beniamin
with my concubine to lodge,
5 And the ‖ men of Gibeah arose against
mee, and beset the house round about vpon
me by night, thinking to haue slaine me, and
haue forced my concubine that shee is dead.
6 Then I tooke my concubine, and cut
her in pieces, and sent [e] her thorowout all
the countrey of the inheritance of Israel: for
they haue committed abomination and vil-
lenie in Israel.
7 Behold, yee are all children of Israel:
giue your aduise, and counsell herein.
8 Then all the people arose as one man,
saying, There shall not a man of vs goe to
his tent, neither any turne into his [f] house.
9 But now this is that thing which we
will doe to Gibeah: wee will goe vp by lot a-
gainst it,
10 And we will take ten men of the hun-
dreth thorowout all the tribes of Israel, and
an hundreth of the thousand, and a thousand
of ten thousand to bring [g] vitaile for the peo-
ple, that they may doe (when they come to
Gibeah of Beniamin) according to all the
villenie, that it hath done in Israel.
11 ¶ So all the men of Israel were ga-
thered against the citie, knit together as
one man.

Hose. 10. 9.
a That is, all with one consent.
b To aske counsell.
‡ Ebr. corners.
c Meaning, men able to handle their weapon.
d To the Leuite.
‖ Or, chiefe, or lords.
e That is, her pieces, to euery tribe a piece, Chap 19 29.
f Before we haue reuenged this wickednesse.
g These onely should haue the charge to prouide for vitaile for the rest.

12 And the tribes of Israel sent men tho-
row all the [h] tribe of Beniamin, saying,
What wickednesse is this that is commit-
ted among you?
13 Now therefore deliuer vs those wic-
ked men which are in Gibeah, that we may
put them to death, and put away euill from
Israel: but the children of Beniamin [i] would
not obey the voice of their brethren the chil-
dren of Israel.
14 But the children of Beniamin gathe-
red themselues together out of the cities vn-
to Gibeah, to come out and fight against the
children of Israel.
15 ¶ And the children of Beniamin were
numbred at that time out of the cities sixe
and twenty thousand men that drew sword,
beside the inhabitants of Gibeah, which
were numbred seuen hundreth chosen men.
16 Of all this people were seuen hundreth
chosen men, being * left handed: all these
could sling stones at an haire breadth, and
not faile.
17 ¶ Also the men of Israel, beside Ben-
iamin, were numbred foure hundreth thou-
sand men that drewe sword, euen all men of
warre.
18 And the children of Israel arose, and
went vp [k] to the house of God, and as-
ked of God, saying, Which of vs shall goe
vp first to fight against the children of Ben-
iamin? And the Lord said, Iudah shall bee
first.
19 Then the children of Israel arose vp
earely, and camped against Gibeah.
20 And the men of Israel went out to
battell against Beniamin, and the men of
Israel put themselues in aray to fight a-
gainst them beside Gibeah.
21 And the children of Beniamin came
out of Gibeah, and slew downe to the ground
of the Israelites that day [l] two and twentie
thousand men.
22 And the people, the men of Israel
plucked vp their hearts, and set their battell
againe in aray in the place where they put
them in aray the first day.
23 (For the children of Israel had gone
vp and wept before the Lord vnto the eue-
ning, and had asked of the Lord, saying,
Shall I goe againe to battell against the
children of Beniamin my brethren? And the
Lord said, Goe vp against them)
24 ¶ Then the children of Israel came
neere against the children of Beniamin the
second day.
25 Also the second day Beniamin came
forth to meete them out of Gibeah, and slew
downe to the ground of the children of Isra-
el againe eighteene thousand men: ‡ all they
could handle the sword.
26 Then all the children of Israel went
vp, and all the people came also vnto the
house of God, and wept and sate there before
the Lord, and fasted that day vnto the euen-
ing, and offered burnt offrings and peace
offrings before the Lord.
27 And the children of Israel asked the
Lord (for [m] there was the Arke of the Coue-
nant of God in those dayes.
28 And Phinehas the sonne of Eleazar,

h That is, euery family of the tribe.
i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were al iustly punished.
Chap. 3. 15.
k That is, to the Arke which was in Shiloh: some thinke, in Mizpeh, as verse 1.
l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.
‡ Ebr. All they drawing the sword.
m To wit, in Shiloh.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

the sonne of Aaron n stoode before it at that
time) saying, Shall I yet goe any more to
battel against the children of Beniamin my
brethren, or shall I cease? And the Lord said,
Goe vp: for to morrow I will deliuer them
into your hand.
29 And Israel set men to lie in waite
round about Gibeah.
30 And the children of Israel went vp a-
gainst the children of Beniamin the third
day, and put themselues in aray against Gi-
beah, as at other times.
31 Then the children of Beniamin com-
ming out against the people, were o drawen
from the citie: and they began to smite of the
people and kill as at other times, euen by the
wayes in the field (whereof one goeth vp to
the house of God, and the other to Gibeah)
vpon a thirtie men of Israel.
32 (For the children of Beniamin said,
They are fallen before vs, as at the first.
But the children of Israel said, Let vs flee
and plucke them away from the citie vnto
the high p wayes)
33 And all the men of Israel rose vp out
of their places, and put themselues in aray
at Baal-tamar: & the men that lay in waite
of the Israelites, came foorth of their place,
euen out of the medowes of Gibeah.
34 And they came ouer against Gibeah,
ten thousand chosen men of all Israel, and
the battell was sore: for they knew not that
the q euill was neere them.
35 ¶ And the Lord smote Beniamin be-
fore Israel, and the children of Israel de-
stroyed of the Beniamites the same day fiue
and twentie thousand & an hundreth men:
all they could handle the sword.
36 So the children of Beniamin saw that
they were striken downe: for the men of Is-
rael r gaue place to the Beniamites, because
they trusted to the men that lay in waite,
which they had laide beside Gibeah.
37 And they that lay in wait hasted, and
brake foorth toward Gibeah, and they em-
bushment ‖ drew themselues along, & smote
all the citie with the edge of the sword.
38 Also the men of Israel had appointed
a certaine time with the embushments, that
they should make a great flame, and smoke
rise vp out of the citie.
39 And when the men of Israel retired
in the battell, Beniamin began to f smite and
kill of the men of Israel about thirtie per-
sons: for they said, Surely they are striken
downe before vs, as in the first battell.
40 But when the flame began to arise
out of the citie, as a pillar of smoke, the Ben-
iamites looked backe, and behold, the flame
of the citie began to ascend vp to heauen.
41 Then the men of Israel turned t a-
gaine, and the men of Beniamin were asto-
nied: for they saw that euill was neere vnto
them.
42 Therefore they fled before the men of
Israel vnto the way of the wildernesse, but
the battell ouertooke them: also they which
came out of the cities, slewe them u among
them.
43 Thus they compassed the Beniamites
about, and ‖ chased them at ease, and ouer-

o By the policie of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

‖ *Or, made a long sound with a trumpet.*

f For they were waxen hardie by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side.

‖ *Or, droue them from their rest.*

ran them, euen ouer against Gibeah on the
Eastside:
44 And there were slaine of Beniamin
eighteene thousand men, which were al men
of warre.
45 And they turned and fled to the wil-
dernesse vnto the rocke of Rimmon: and
the Israelites x glained of them by the way
fiue thousand men, and pursued after them
vnto Gidom, and slew two thousand men of
them.
46 So that all that were slaine that day
of Beniamin, were y fiue and twentie thou-
sand men that drewe sword, which were all
men of warre:
47 * But sixe hundreth men turned and
fled to the wildernesse vnto the rocke of
Rimmon, and abode in the rocke of Rim-
mon foure moneths.
48 Then the men of Israel returned vn-
to the children of Beniamin, and smote them
with the edge of the sword from the men of
the citie vnto the beasts, and al that came to
hand: also they set on fire all the z cities that
they could come by.

x They slew them by one and one, as they were scattered abroad.

y Besides eleuen hundreth that had bene slaine in the former battels.

Chap. 21. 13.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and gaue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Israel a sware in
Mizpeh, saying, None of vs shall giue
his daughter vnto the Beniamites to wife.
2 And the people came vnto the house of
God, and abode there till euen before God,
and lifted vp their voyces, and wept with
great lamentation,
3 And said, O Lord God of Israel, why
is this come to passe in Israel, that this day
one tribe of Israel should want?
4 ¶ And on the morrow the people arose
vp and made there an b Altar, and offered
burnt offerings and peace offerings.
5 Then the children of Israel said, Who
is hee among all the tribes of Israel, that
came not vp with the Congregation vnto
the Lord? for they had made a great oth con-
cerning him that came not vp to the Lord to
Mizpeh, saying, Let him die the death.
6 And the children of Israel c were sorie
for Beniamin their brother, and said, There
is one tribe cut off from Israel this day.
7 How shall wee doe for wiues to them
that remaine, seeing wee haue sworne by the
Lord, that wee will not giue them of our
daughters to wiues?
8 Also they said, Is there any of the
tribes of Israel that d came not vp to Miz-
peth to the Lord? and beholde, there came
none of Iabesh Gilead vnto the hoste, and to
the Congregation.
9 For when the people were viewed, be-
hold, none of the inhabitants of Iabesh Gi-
lead were there.
10 Therefore the Congregation sent thi-
ther twelue thousand men of the ‡ most vali-
ant, and commanded them, saying, Goe, and
smite the inhabitants of Iabesh Gilead
with the edge of the sword, both women and
children.

11 * And

a This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

d Condemning them to be fautors of vice, which wold not put their hand to punish it.

‡ *Ebr. children of strength.*

Numb.31.17.

11 * And this is it that ye shall do: ye shal
vtterly destroy all the males and all the wo-
men that haue lien by men.
12 And they found among the inhabi-
tants of Iabesh Gilead foure hundreth
maides, virgins that had knowen no man
by lying with any male: and they brought
them vnto the hoste to Shiloh, which is in
the land of Canaan.
13 ¶ Then the whole Congregation e sent
and spake with the children of Beniamin
that were in the rocke of Rimmon, and cal-
led || peaceably vnto them:
14 And Beniamin came againe at that
time, and they gaue them wiues which they
had saued aliue of the women of Iabesh Gi-
lead: but they had not f so ynow for them.
15 And the people were sory for Benia-
min, because the Lord had made a breach in
the tribes of Israel.
16 Therefore the elders of the Congre-
gation sayd, How shall wee doe for wiues to
the remnant? for the women of Beniamin
are destroyed.
17 And they said, There must be an g inheri-
tance for them that be escaped of Beniamin,
that a tribe be not destroyed out of Israel.
18 Howbeit we may not giue them wiues
of our daughters: for the children of Israel
had sworne, saying, Cursed be he that giueth
a wife to Beniamin.
19 Therefore they said, Behold, there is
a feast of the Lord euery yeere in Shiloh in
a place, which is on the h North side of Beth-
el, and on the East side of the way that goeth
vp from Beth-el to Shechem, and on the
South of Lebonah.
20 Therefore they commanded the chil-
dren of Beniamin, saying, Goe, and lie in
waite in the vineyards.
21 And when ye see that the daughters of
Shiloh come out to dance in dances, then
come ye out of the vineyards, and catch you
euery man a wife of the daughters of Shi-
loh, and goe into the land of Beniamin.
22 And i when their fathers or their bre-
thren come vnto vs to complaine, we will say
vnto them, Haue pitie on them for our sakes,
because we reserued not to each man his wife
in the warre, and because yee haue not giuen
vnto them hitherto, ye haue sinned.
23 And the children of Beniamin did so,
and tooke wiues of them that danced accor-
ding to their k number: which they tooke
and went away, and returned to their inhe-
ritance, and repaired the cities, and dwelt in
them.
24 So the children of Israel departed
thence at that time, euery man to his tribe,
and to his familie, and went out from thence
euery man to his inheritance.
25 * In those dayes there was no king in
Israel, but euery man did that which was
good in his eyes.

e To wit, about foure moneths after the discomfiture, Chap. 20.47.

|| *Or, friendly.*

f For there lacked two hundreth.

g Beniamin must bee reserued to haue the twelfth portion in the inheritance of Iaakob.

h He describeth the place where the maydes vsed yeerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

Chap.17.6. and 18.1. and 19.1.

The Booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs therby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepherd. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time ẏ the Iudges || ru-
led, there was a dearth in the
a land, & a man of Beth-lehem
b Iudah went for to soiourne
in the countrey of Moab, hee,
and his wife, & his two sons.
2 And the name of the man was Elime-
lech, and the name of his wife, Naomi: and
the names of his two sonnes, Mahlon, and
Chilion, Ephrathites of Beth-lehem Iudah:
and when they came into the land of Moab,
they continued there.
3 Then Elimelech ẏ husband of Naomi
died, and she remained with her two sonnes,
4 Which tooke them wiues of the c Mo-
abites: the ones name was Orpah, and the
name of the other Ruth: and they dwelled
there about ten yeeres.
5 And Mahlon and Chilion died also
both twaine: so the woman was left destitute
of her two sonnes, and of her husband.
6 ¶ Then she arose with her daughters
in lawe, and returned from the countrey of
Moab: for she had heard say in the countrey
of Moab, that the Lord had d visited his peo-
ple, and giuen them bread.
7 Wherefore she departed out of the place
where she was, and her two daughters in
law with her, and they went on their way
to returne vnto the land of Iudah.
8 Then Naomi said vnto her two daugh-
ters in lawe, Goe, returne each of you vnto
her owne mothers house: the Lorde shewe
fauour vnto you, as ye haue done with the
dead, and with me.
9 The Lorde graunt you that you may
finde e rest, either of you in the house of her
husband. And when shee kissed them, they
lift vp their voice and wept.
10 And they sayd vnto her, Surely wee
will returne with thee vnto thy people.
11 But Naomi said, Turne againe, my
daughters: for what cause will yee goe
with mee? are there any moe sonnes in

|| *Ebr. iudged.*

a In the land of Canaan.

b In the tribe of Iudah, which was also called Bethlehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

d By sending them plenty againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

my wombe, that they may bee your husbands?
12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,
13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your sakes that the hand of the Lord is gone out against me.
14 Then they lift vp their voice and wept againe, and Orpah [f] kissed her mother in law, but Ruth abode still with her.
15 And Naomi said, Beholde, thy sister in law is gone backe vnto her people and vnto her gods: [g] returne thou after thy sister in lawe.
16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.
17 Where thou diest, wil I die, and there wil I be buried: the Lord doe so to mee and more also, if ought but death depart thee and mee.
18 ¶ When shee sawe that shee was stedfastly minded to goe with her, she left speaking vnto her.
19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noysed of them through all the citie, and they sayd, Is not this Naomi?
20 And she answered them, Call me not ‖ Naomi, but call mee ‖ Mara: for the Almighty hath giuen me much bitternesse.
21 I went out full, and the Lorde hath caused mee to returne empty: why call yee me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?
22 So Naomi returned, and Ruth the Moabitesse her daughter in lawe with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley haruest.

CHAP. II.

1 *Ruth gathereth corne in the fields of Boaz.*
8 *The gentlenesse of Boaz toward her.*

Then Naomis husband had a kinsman, one of great [a] power of the family of Elimelech, and his name was Boaz.
2 And Ruth the Moabitesse sayd vnto Naomi, I pray thee let me goe to the fielde, and [b] gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.
3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.
4 And beholde, Boaz came from Beth-lehem, and sayd vnto the reapers, The Lord bee with you: and they answered him, The Lord blesse thee.
5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?
6 And the seruant that was appointed ouer the reapers, answered and sayd, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:
7 And she said vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the sheaues: so she came, and hath continued from that time in the morning vnto nowe, saue that she taried a little in the house.
8 ¶ Then sayd Boaz vnto Ruth, Hearest thou my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maydens.
9 [c] Let thine eyes be on the field that they doe reape, and goe thou after the maydens. Haue I not charged the seruants, that they touch thee not? Moreouer, when thou art athirst, goe vnto the vessels, and drinke of that which the seruants haue drawen.
10 Then she fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldest know mee, seeing I am [d] a stranger?
11 And Boaz answered, and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.
12 The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose [e] wings thou art come to trust.
13 Then she sayd, Let me find fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy mayd, though I be not like to one of thy maydes.
14 And Boaz sayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vineger. And shee sate beside the reapers, and hee reached her parched corne: and she did eate, and was sufficed, and [f] left thereof.
15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, and doe not rebuke her.
16 Also let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.
17 So she gleaned in the field vntill euening, and she threshed that she had gathered, and it was about an [*] Ephah of barley.
18 ¶ And shee tooke it vp, and went into the citie, and her mother in lawe sawe what shee had gathered: Also shee [g] tooke foorth, and gaue to her that which she had reserued when she was sufficed.
19 Then her mother in lawe sayd vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom she had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.
20 And Naomi said vnto her daughter in law,

‖ Or, more then you.
f When shee tooke leaue and departed.
g No perswasions can preuaile to turne them backe from God, whom he hath chosen to be his.
h Whereby appeareth that she was of a great familie, and of good reputation.
‖ Or, beautifull.
‖ Or, bitter.
i Which was in the moneth Nisan, that containeth part of March, and part of April.

28 March 1 Lesson Even

a Both for vertue, authority and riches.
b This her humility declareth her great affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their liuings.
‖ Or, certaine handfuls.
c That is, take heede in what field they doe reape.
d Euen of the Moabites, which are enemies to Gods people.
e Signifying, that she shall neuer want any thing if shee put her trust in God, and liue vnder his protection.
f Which shee brought home to her mother in law.
* Exod. 16, 36.
g To wit, of her bagge, as in the Chalde text.

UMI

law, Blessed bee he of the Lord: for he cea-
seth not to doe good to the liuing and to the
[h] dead. Againe Naomi sayd vnto her, The
man is neere vnto vs, and of our affinitie.

h To my husband and children when they were aliue, and now to vs.

21 And Ruth the Moabitesse sayd, Hee
sayd also certainely vnto me, Thou shalt be
with my seruants, vntill they haue ended all
mine haruest.
22 And Naomi answered vnto Ruth her
daughter in law, It is best, my daughter,
that thou goe out with his maides, that they
‖ meet thee not in another field.

‖ Or, fall vpon thee.

23 Then shee kept her by the maydes of
Boaz, to gather vnto the end of barley har-
uest, and of wheate haruest, and ‖ dwelt with
her mother in law.

‖ Or, returned to her mother in law.

29 March 1 Lesson Morne

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinseman.

Afterward Naomi her mother in lawe
sayd vnto her, My daughter, shall not I
seeke [a] rest for thee, that thou maiest prosper?
2 Now also is not Boaz our kinseman,
with whose maydes thou wast? behold, hee
winnoweth barley to night in the ‖ floore.
3 Wash thy selfe therefore, and anoynt
thee, and put thy rayment vpon thee, and
get thee downe to the floore: let not the
[b] man know of thee, vntil he haue left eating
and drinking.

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.
‖ Or, in the barne.
b Boaz nor yet any other.

4 And when hee shall sleepe, marke the
place where hee layeth him downe, and goe
and vncouer the place of his feete, and lay
thee downe, and he shall tell thee what thou
shalt doe.
5 And shee answered her, All that thou
biddest me, I will doe.
6 ¶ So she went downe vnto the floore,
and did according to all that her mother in
law bade her.
7 And when Boaz had eaten and drun-
ken, and [c] cheared his heart, he went to lie
downe at the ende of the heape of corne, and
shee came softly, and vncouered the place of
his feet, and lay downe.

c That is, had refreshed himselfe among his seruants.

8 And at midnight the man was afraid
‖ and caught hold: and loe, a woman lay at
his feet.

‖ Or, turned himselfe from one side to another.

9 Then he said, Who art thou? And she
answered, I am Ruth thine handmayde:
spread therefore the wing of thy garment o-
uer thine handmayd: for thou art the kinse-
man.
10 Then sayd hee, Blessed be thou of the
Lord my daughter: thou hast [d] shewed more
goodnesse in the latter ende, then at the be-
ginning, in as much as thou followedst not
yong men, were they poore or rich.

d Thou shewest thy selfe from time to time more vertuous.

11 And now, my daughter, feare not: I
will doe to thee all that thou requirest: for all
the citie of my people doeth know, that thou
art a vertuous woman.
12 And now, it is true, that I am thy
kinsman, howbeit there is a kinsman neerer
then I.
13 Tary to night, and when morning is
come, if hee [e] will doe the duetie of a kinse-
man vnto thee, well, let him doe the kinse-
mans duetie: but if he will not doe the kinse-
mans part, then will I doe the duetie of a
kinseman, as the Lord liueth: sleepe vntill
the morning.

e If he wil take thee to be his wife by the title of affinitie, according to Gods law, Deut 25.5.

14 ¶ And shee lay at his feete vntill the
morning: & she arose before one could know
another: for he said, Let no man know, that
a woman came into the floore.
15 Also he sayd, Bring the ‖ sheete that
thou hast vpon thee, and hold it. And when
she held it, he measured sixe measures of bar-
ley and layd them on her, and she went into
the citie.

‖ Or, mantle.

16 And when shee came to her mother in
law, she said, [f] Who art thou, my daughter?
And shee told her all that the man had done
to her,

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

17 And sayd, These sixe measures of barley
gaue he me: for he said to me, Thou shalt not
come emptie vnto thy mother in law.
18 Then sayd she, My daughter, sit still,
vntil thou know how the thing will fall: for
the man will not be in rest, vntill he haue fi-
nished the matter this same day.

29 March 1 Lesson Evening

CHAP. IIII.

1 Boaz speaketh to Ruths next kinseman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

Then went Boaz vp to the [a] gate, and sate
there, and behold, the kinseman of whom
Boaz had spoken, came by: and he said, [b] Ho,
such one, come, sit downe here. And he tur-
ned, and sate downe.

a Which was the place of iudgement.
b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person, as we say, Ho, syrra, or, ho, such a one.

2 Then he tooke ten men of the Elders
of the city, and sayd, Sit ye downe here. And
they sate downe.
3 And he sayd vnto the kinseman, Nao-
mi, that is come againe out of the countrey of
Moab, will sell a parcell of land, which was
our brother Elimelechs.
4 And I thought to aduertise thee, say-
ing, Buy it before the ‖ assistants, and before
the Elders of my people. If thou wilt re-
deeme it, redeeme it: but if thou wilt not re-
deeme it, tell mee: for I know that there is
none [c] besides thee to redeeme it, and I am
after thee. Then hee answered, I will re-
deeme it.

‖ Or, inhabitants.
c For thou art the next of the kinne.

5 Then said Boaz, What day thou buy-
est the field of the hand of Naomi, thou must
also buy it of Ruth the Moabitesse the wife
of the dead, to stirre vp the name of the dead
vpon his [d] inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinseman answered, I cannot
redeeme it, lest I destroy mine owne inheri-
tance: redeeme my right to thee, for I can-
not redeeme it.
7 Now this was the manner beforetime
in Israel, concerning redeeming and chan-
ging, for to stablish all things: a man did
plucke off his shooe, & gaue it his neighbour,
and this was a sure [e] witnesse in Israel.
8 Therefore the kinseman said to Boaz,
Buy it for thee: and he drew off his shooe.

e That he had resigned his right, Deu. 25.9.

9 And Boaz sayd vnto the Elders, and
vnto all the people, Yee are witnesses this
day, that I haue bought all that was Elime-
lechs, and all that was Chilions and Mah-
lons, of the hand of Naomi.
10 And moreouer, Ruth the Moabitesse

SICKER BROCH Tuct STICK ER BURGET

Sure to be depended on a sufficient Pledge

UMI

The wife of Mahlon haue I bought to be my
wife, to stirre vp the name of the dead vpon
his inheritance, and that the name of the
dead bee not put out from among his bre-
thren, and from the gate of his f place: yee
are witnesses this day.
11 And all the people that were in the
gate, and the Elders said, We are witnesses:
the Lorde make the wife that commeth into
thine house, like Rahel and like Leah, which
twaine did build the house of Israel: and
that thou mayest doe worthily in g Ephra-
thah, and be famous in Beth-lehem,
12 And that thine house be like the house
of Pharez (* whom Thamar bare vnto Iu-
dah) of the seede which the Lord shall giue
thee of this yong woman.
13 ¶ So Boaz tooke Ruth, & she was his
wife: & when he went in vnto her, the Lord
gaue, that she conceiued, and bare a sonne.
14 And the women sayde vnto Naomi,
Blessed be the Lord which hath not left thee
this day without a kinsman, and h his name
shalbe continued in Israel.
15 And this shall bring thy life againe,
and cherish thine olde age: for thy daughter
in law which loueth thee, hath borne vnto
him, and shee is better to thee then i seuen
sonnes.
16 And Naomi tooke the childe, and layd
it in her lap, and became a nurse vnto it.
17 And the women her neighbours gaue
it a name, saying, There is a childe borne to
Naomi, and called the name thereof Obed:
the same was the father of Ishai, the father
of Dauid.
18 ¶ These now are the generations of
* k Pharez: Pharez begate Hezron,
19 And Hezron begate Ram, and Ram
begate Amminadab,
20 And Amminadab begate Nahshon,
and Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz
begate Obed,
22 And Obed begate Ishai, and Ishai
begate Dauid.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one.

Gene. 38. 29.

h He shal leaue a continual posteritie.

i Meaning many sonnes.

1. Chron. 2. 4. *matth.* 1. 3.

k This genealogie is brought in, to prooue that Dauid by succession came of the house of Iudah.

¶ The first booke of Samuel.

THE ARGVMENT.

According as God had ordeined, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

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CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 Shee doeth dedicate him to the Lord.

There was a man of one of the
two a Ramathaim Zophim, of
mount Ephraim, whose name
was Elkanah, the sonne of Ie-
roham, the sonne of Elihu,
the sonne of Tohu, the sonne
of Zuph, an Ephrathite:
2 And hee had two wiues: the name of
one was Hannah, and the name of the other
Peninnah: and Peninnah had children, but
Hannah had no children.
3 * And this man went vp out of his city
euery yeere, to worship and to sacrifice vnto
the Lord of hosts in b Shiloh, where were
the two sonnes of Eli, Hophni and Phine-
has Priests of the Lord.
4 And on a day, when Elkanah sacrifi-
ced, he gaue to Peninnah his wife and to all
her sonnes and daughters portions,
5 But vnto Hannah hee gaue a worthy
c portion: for hee loued Hannah, and the
Lord had made her barren.
6 ¶ And her aduersarie vexed her sore,
forasmuch as she vpbraided her, because the
Lord had made her barren.
7 (And so did he yeere by yeere) and as
oft as shee went vp to the house of the Lord,
thus shee vexed her, that shee wept and did
not eate.
8 Then sayde Elkanah her husband to
her, Hannah, why weepest thou? and why
eatest thou not? and why is thine heart
troubled? am not I better to thee then tenne
d sonnes?
9 So Hannah rose vp after that they had
eaten and drunke in Shiloh (and Eli the
Priest sate vpon a stoole by one of the postes
of the e Temple of the Lord.)
10 And shee was troubled in her minde,
and prayed vnto the Lord, and wept sore;
11 Also shee vowed a vow, and sayd, O
Lorde of hostes, if thou wilt looke on the
trouble of thine handmayde, and remember
mee, and not forget thine handmaide, but
giue vnto thine handmayd a manchild, then
I will giue him vnto the Lord all the dayes
of his life, * and there shall no rasor come vp-
on his head.

12 And

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim that is, the learned men and Prophets.

Deut, 16. 16.

b For the Arke was there at that time.

c Some reade a portion with an heauie cheere.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house, where the Arke was.

Nomb. 6. 5. *iudg.* 13. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away ‡ thy drunkennesse from thee.

‡ Ebr. thy wine.

15 Then Hannah answered & sayd, Nay, my lord, but I am a woman ‡ troubled in spirit: I haue drunk neither wine nor strong drinke, but haue * powred out my soule before the Lord.

‡ Ebr. of an hard spirit.

Psal. 42.5.

16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and griefe haue I spoken hitherto.

‡ Eb. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde [f] grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lorde [g] remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued and bare a sonne, and shee called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the Lorde the yeerely sacrifice, and his vowe:

h This Elkanah was a Leuite, 1. Chro. 6.27. and as some write, once a yere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she said vnto her husband, I will tarie vntill the child be wained, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her, Do what seemeth thee best: tarie vntil thou hast wained him: onely the Lord accomplish his [i] word. So the woman abode, and gaue her sonne sucke vntill shee wained him.

i Because her prayer tooke effect, therefore it was called the Lords promise.

24 ¶ And when she had weined him, she tooke him with her with three bullockes and an * Ephah of floure, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was ‡ yong.

Exod. 16.36.

‡ Ebr. a child.

25 And they slew a bullocke, and brought the child to Eli.

26 And shee sayde, Oh my lorde, as thy [k] soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue ‡ giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he [l] worshipped the Lord there.

‡ Ebr. lent.

l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sons. 27 God sendeth a Prophet to Eli 31 Eli is menaced for not chastising his children.

AND Hannah [a] prayed, and sayd, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obteined a sonne by prayer, she gaue thanks.

b I haue recouered strength and glory by the benefite of the Lord.

c I can answere them that reproue my barrennesse.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

d In that ye condemne my barrennesse, ye shew your pride against God.

4 The bow and the mighty men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for [e] bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and she that had many children, is feeble.

e They sell their labours for necessary foode.

‖ *Or, many.*

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

Deut. 32.39. *wisd.* 16.13. *tob.* 13.2.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the beggar from the dunghill to set them among [f] Princes, and to make them inherite the seate of glory: for the pillars of the earth are the [g] Lords, and he hath set the world vpon them.

Psal. 113.7.

f He preferreth to honour, and putteth downe according to his own wil, though mans iudgement be contrary.

g Therefore he may dispose all things according to his will.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his [h] King, and exalt the horne of his anointed.

Chap. 7.10.

h She grounded her prayer on Iesus Christ which was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord [i] before Eli the Priest.

i In all that Eli commãded him.

12 ¶ Now the sonnes of Eli were wicked men, and [k] knew not the Lord.

k That is, they neglected his ordinance.

13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

‖ *Or, sonne.*

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: [l] all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

l Transgressing the order appointed in the Law, Leuit. 7. 31. for their bellies sake.

15 Yea, before they burnt the [m] fatte, the Priestes boy came and sayd to the man that offered, Giue me flesh to rost for the Priest: for he will not haue sodden flesh of thee, but rawe.

m Which was commanded first to haue beene offered to God.

16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart [n] desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

‖ *Or, Lawe.*

n Not passing for their owne profite, so that God might be serued aright.

17 Therefore the sinne of the yoong men was very great before the Lorde: for men [o] abhorred the offring of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linnen * Ephod.

Exod. 28.4.

19 And his mother made him a litle coat,

Samuels Ministry

and brought it to him from yeere to yeere,
when shee came vp with her husband to of-
fer the yeerely sacrifice.
20 And Eli blessed Elkanah and his
wife, and sayd, The Lord giue thee seede of
this woman, for ‖ the petition that she asked
of the Lord: and they departed vnto their
place.
21 And the Lord visited Hannah, so that
she conceiued, and bare three sonnes, and
two daughters. And the childe Samuel
grew before the Lord.
22 ¶ So Eli was very olde, and heard
all that his sonnes did vnto all Israel, and
how they lay with the women that p assem-
bled at the doore of the Tabernacle of the
Congregation.
23 And he sayd vnto them, Why doe yee
such things? for of all this people I heare e-
uill reports of you.
24 Doe no more my sonnes: for it is no
good report that I heare, which is, that yee
make the Lords people to q trespasse.
25 If one man sinne against another, the
Iudge shall iudge it: but if a man sinne a-
gainst the Lord, who will pleade for him?
Notwithstanding they obeyed not the voice
of their father, because the Lord r would slay
them.
26 ¶ (Now the child Samuel profited
and grewe, and was in fauour both with
the Lord, and also with men)
27 And there came a man of God vnto
Eli, and sayd vnto him, Thus saith the
Lord, Did not I plainely appeare vnto the
house of thy f father, when they were in E-
gypt in Pharaohs house?
28 And I chose him out of all the tribes
of Israel to be my Priest, to offer vpon mine
altar, and to burne incense, and to weare an
Ephod before mee, * and I gaue vnto the
house of thy father all the offerings made by
fire of the children of Israel.
29 Wherefore haue you t kicked against
my sacrifice and mine offring, which I com-
manded in my Tabernacle, and honourest
thy children aboue me, to make your selues
fat of the first fruites of all the offerings of
Israel my people?
30 Wherefore the Lorde God of Israel
sayeth, I sayd that thine house and the house
of thy father should walke before mee for
euer: but now the Lord saith, u It shall not
be so: for them that honour mee, I will ho-
nour, and they that despise me, shall bee de-
spised.
31 Behold, the dayes come, that I will
cut off thine x arme, and the arme of thy fa-
thers house, that there shall not be an olde
man in thine house.
32 And thou y shalt see thine enemie in the
habitation of the Lord in all things where-
with God shall blesse Israel, and there shall
not be an old man in thine house for euer.
33 Neuerthelesse, I wil not destroy euery
one of thine from mine altar, to make thine
eyes to faile, and to make thine heart sorow-
full: and all the multitude of thine house
shall die ‖ when they be men.
34 And this shall bee a signe vnto thee,
that shall come vpon thy two sonnes Hoph-
ni and Phinehas: in one day they shall die
both.
35 And I will stirre mee vp a z faithfull
Priest, that shal do according to mine heart,
and according to my mind: and I wil build
him a sure house, and hee shall walke before
mine anoynted for euer.
36 And al that are left in thine house shal
come and a bowe downe to him for a piece
of siluer, and a morsell of bread, and shall
say, Appoynt me, I pray thee, to one of the
Priests offices, that I may eate a morsell of
bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

2830

Now the childe Samuel ministred vnto
the Lord a before Eli: and the worde of
the Lord was b precious in those dayes: for
there was no manifest vision.
2 And at that time, as Eli lay in his
c place, his eyes began to waxe dimme that
he could not see.
3 And yer the d light of God went out,
Samuel slept in the Temple of the Lorde,
where the Arke of God was.
4 Then the Lord e called Samuel: and
he sayd, Here I am.
5 And he ranne vnto Eli, and said, Here
am I, for thou calledst me. But he sayd, I
called thee not: goe againe and sleepe. And
he went and slept.
6 And the Lord called once againe, Sa-
muel. And Samuel arose, and went to Eli,
and said, I am here: for thou diddest call me.
And he answered, I called thee not, my
sonne: goe againe and sleepe.
7 Thus did Samuel, before hee knewe
f the Lord, and before the word of the Lord
was reueiled vnto him.
8 And the Lord called Samuel againe
the third time: and he arose, & went to Eli,
and sayd, I am here: for thou hast called me.
Then Eli perceiued that the Lord had cal-
led the childe.
9 Therefore Eli sayd vnto Samuel, Go
and sleepe: and if hee call thee, then say,
Speake Lord, for thy seruant heareth. So
Samuel went, and slept in his place.
10 ¶ And the Lord came and stood, and
called as at other times, Samuel, Samuel.
Then Samuel answered, Speake, for thy
seruant heareth.
11 ¶ Then the Lorde sayd to Samuel,
Beholde, I will doe a thing in Israel, wher-
of whosoeuer shall heare, his two * eares shall
h tingle.
12 In that day I will rayse vp against
Eli all things which I haue spoken con-
cerning his house: when I begin, I will
also make an end.
13 And I haue told him that I will iudge
his house for euer, for the iniquitie which hee
knoweth, because his sonnes ran into a slan-
der, and he stayed them not.
14 Now therefore I haue sworne vnto
the house of Eli, that the wickednesse of E-
lies house, shall not be purged with sacrifice
nor

31 March Lesson [illegible]

‖ *Or, for the thing that she hath lent to the Lord: to wit, Samuel.*

p Which was (as the Ebrewes write) after their trauel, whē they came to be purified, reade Exod. 38.8. Leuit. 12.6.

q Because they contemne their duetie to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

f To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posteritie shall see the glorie of the chiefe Priest translated to another whō they shall enuy, 1 King. 2. 27.

‖ *Or, when they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be inferiour vnto him.

a The Chalde text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dul and negligent to vnderstand the Lords appearing.

2. King. 21. 12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

not offering [i] for euer.
15 Afterward Samuel slept vntill the
morning, and opened the doores of the house
of the Lord, and Samuel feared to shew Eli
the vision.
16 ¶ Then Eli called Samuel, and said,
Samuel my sonne. And he answered, Here
I am.
17 Then he said, What is it, that the Lord
said vnto thee? I pray thee, hide it not from
me. God [k] doe so to thee, and more also, if
thou hide any thing from me, of all that he
said vnto thee.
18 So Samuel told him euery whit, and
hid nothing from him. Then he said, It is
the Lord: let him do what seemeth him good.
19 ¶ And Samuel grew, and the Lord
was with him, and let none of his wordes
[l] fall to the ground.
20 And all Israel from Dan to Beer-
sheba knew || that faithfull Samuel was the
Lords Prophet.
21 And the Lord appeared again in Shi-
loh: for the Lord reuealed himselfe to Sa-
muel in Shiloh by † his word.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1.17.

l The Lord accomplished whatsoeuer he had said.

||*Or, that Samuel was the faithfull Prophet of the Lord.*

†*Ebr. by the word of the Lord.*

CHAP. IIII.

1 *Israel is ouercome by the Philistims.* 4 *They doe fet the Arke, wherefore the Philistims doe feare.* 10 *The Arke of the Lord is taken.* 11 *Eli and his children die.* 16 *The death of the wife of Phinehas the sonne of Eli.*

AND Samuel spake vnto al Israel: †And
Israel went out against the Philistims
to battell, and pitched beside || Eben-ezer:
and the Philistims pitched in Aphek.
2 And the Philistims put themselues in
aray against Israel: and when they ioyned
the battell, Israel was smitten downe before
the Philistims: who slew of the armie in the
field about foure thousand men.
3 So when the people were come into
the campe, the Elders of Israel sayde,
[a] Wherefore hath the Lord smitten vs this
day before the Philistims? let vs bring the
Arke of the Couenant of the Lord out of
Shiloh vnto vs, that when it commeth a-
mong vs, it may saue vs out of the hand of
our enemies.
4 Then the people sent to Shiloh and
brought from thence the Arke of the Coue-
nant of the Lord of hostes, who [b] dwelleth
betweene the Cherubims: and there were
the two sonnes of Eli, Hophni, and Phi-
nehas with the Arke of the Couenant of
God.
5 And when the Arke of the Couenant
of the Lord came into the hoste, all Israel
shouted a mighty shoute, so that the earth
rang againe.
6 And when the Philistims heard the
noyse of the shoute, they sayd, What mea-
neth the sound of this mighty shoute in the
hoste of the Hebrewes? and they vnderstood,
that the Arke of the Lord was come into the
hoste.
7 And the Philistims were afrayd, and
sayd, God is come into the hoste: therefore
said they, [c] Wo vnto vs: for it hath not bene
so heretofore.
8 Woe vnto vs, who shall deliuer vs
out of the hande of these mighty Gods?

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

||*Or, stone of help, chap.7 12.*

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25.17.

c Before wee fought against men, and now God is come to fight against vs.

these are the Gods that smote the Egypti-
ans with all the plagues in the [d] wilder-
nesse.
9 Be strong and play the men, O Phi-
listims, that ye be not seruants vnto the E-
brewes, * as they haue serued you: be vali-
ant therefore, and fight.
10 And the Philistims fought, and Is-
rael was smitten downe, and fled euery man
into his tent: and there was an exceeding
great slaughter: for there fel of Israel [e] thir-
tie thousand footemen.
11 And the Arke of God was taken, and
the two sonnes of Eli, Hophni and Phine-
has died.
12 And there ranne a man of Beniamin
out of the armie, and came to Shiloh the
same day with his clothes [f] rent, and earth
vpon his head.
13 And when he came, loe, Eli sate vpon
a seate by the way side, waiting: for his
heart [g] feared for the Arke of God: and
when the man came into the citie to tell it,
all the citie cried out.
14 And when Eli heard the noise of the
crying, he sayd, What meaneth this noyse of
the tumult? And the man came in hastily,
and told Eli.
15 (Now Eli was fourescore and eigh-
teene yeere old, and * his eyes were dimme
that he could not see)
16 And the man sayd vnto Eli, I came
from the armie, and I fled this day out of
the hoste: and he sayd, What thing is done,
my sonne?
17 Then the messenger answered, and
said, Israel is fled before the Philistims, and
there hath bene also a great slaughter a-
mong the people: and moreouer thy two
sonnes, Hophni and Phinehas [h] are dead,
and the Arke of God is taken.
18 ¶ And when he had made mention of
the Arke of God, Eli fell from his seate back-
ward by the side of the gate, and his necke
was broken, and he died: for he was an old
man and heauy: and he had || iudged Israel
fortie yeeres.
19 And his daughter in law Phinehas
wife was with child neere || her trauell: and
when she heard the report that the Arke of
God was taken, and that her father in law
and her husband were dead, she [i] bowed her
selfe, and trauailed: for her paines came vp-
on her.
20 And about the time of her death, the
women that stood about her, sayd vnto her,
Feare not: For thou hast borne a sonne: but
she answered not, nor regarded it.
21 And she named the childe || Ichabod,
saying, The glory is departed from Israel,
because the Arke of God was taken, and
because of her father in lawe and her hus-
band.
22 She sayd againe, [k] The glory is de-
parted from Israel: for the Arke of God is
taken.

d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues.

Judg. 13.1.

e Dauid alluding to this place, Psal.78.63. saith they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorow and mourning.

g Lest it should be taken of the enemies.

Chap. 3.2.

h According as God had afore sayd.

2846 AM

||*Or, gouerned.*

||*Or, to cry out.*

i And setled her body toward her trauell.

||*Or, no glory, or where is the glory?*

k Shee vttered her great sorow by repeating her wordes.

CHAP. V.

2 *The Philistims bring the Arke into the house of Dagon, which idole fell downe before it.* 6 *The men of Ashdod are plagued.* 8 *The Arke is caried into Gath, and after to Ekron.*

Then

THen the Philistims tooke the Arke of
God, and caried it from Eben-ezer vnto
[a] Ashdod,

a Which was one of the fiue principall cities of the Philistims,

2 Euen the Philistims tooke the Arke
of God, and brought it into the house of
[b] Dagon, and set it by Dagon.

b Which was their chiefe idol, & as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next
day in the morning, behold, Dagon was fal-
len vpon his face on the ground before the
Arke of the Lord, and they tooke vp Dagon,
and set him in his place againe.
4 Also they rose vp early in the morning
the next day, and behold, Dagon was fallen
vpon his face on the ground before the Arke
of the Lord, and the head of Dagon, and the
two palmes of his hands were cut off vpon
the threshold: onely the stumpe of Dagon
was left to him.
5 Therefore the priests of Dagon, and
all that come into Dagons house [c] tread not
on the threshold of Dagon in Ashdod, vnto
this day.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

6 But the hand of the Lord was heauie
vpon them of Ashdod, and destroyed them,
and smote them with * emerods, both Ash-
dod, and the coasts thereof.

Psal. 78.66.

7 And when the men of Ashdod saw
this, they sayd, Let not the Arke of the God
of Israel abide with vs: for his hand is sore
vpon vs, and vpon Dagon our god.
8 Therefore they sent & gathered all the
princes of the Philistims vnto them, and
sayd, [d] What shall we doe with the Arke of
the God of Israel? And they answered, Let
the Arke of the God of Israel bee caried a-
bout vnto Gath: and they caried the Arke
of the God of Israel about.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction, and his glory.

9 And when they had caried it about,
the hand of the Lord was against the citie
with a very great destruction, and he smote
the men of the city both small and great, and
they had emerods in their secret parts.
10 ¶ Therefore they sent the Arke of God
to Ekron: and assoone as the Arke of God
came to Ekron, the Ekronites cryed out,
saying, They haue brought the Arke of the
God of Israel to vs, to slay vs & our people.
11 Therefore they sent, and gathered to-
gether all the princes of the Philistims, and
sayd, Send [e] away the Arke of the God of
Israel, and let it returne to his owne place,
that it slay vs not and our people: for there
was a destruction and death throughout all
the city, and the hand of God was very sore
there.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

12 And the men that died not, were smit-
ten with the emerods: and the cry of the ci-
tie went vp to heauen.

CHAP. VI.

*1 The time that the Arke was with the Phili-
stims which they sent againe with a gift. 12 It
commeth to Beth-shemesh. 17 The Philistims of-
fer golden emerods. 19 The men of Beth shemesh
are striken for looking into the Arke.*

SO the Arke of the Lord was in the coun-
trey of the Philistims [a] seuen moneths.
2 And the Philistims called the Priests
and the soothsayers, saying, What shall we
doe with the Arke of the Lord? tel vs where-
with we shall send it home againe.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

3 And they said, If you send away the
Arke of the God of Israel, send it not away
emptie, but giue vnto it a [b] sinne offering:
then shall ye be healed, and it shall be know-
en to you, why his hand departeth not from
you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then said they, What shal be the sinne
offering, which we shall giue vnto it? And
they answered, Fiue golden emerods and
fiue golden mise, according to the number of
the princes of the Philistims: for one plague
was on you all, and on your princes.
5 Wherefore ye shal make the similitudes
of your emerods, and the similitudes of your
mise that destroy the land: so ye shall giue
glory vnto the God of Israel, that he may
take his hand from you, and from your
[c] gods, and from your land.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

6 Wherfore then should you harden your
hearts, as the Egyptians and Pharaoh har-
dened their hearts? when he wrought won-
derfully among them, * did they not let them
goe, and they departed?

Exod. 12.31.

7 Now therefore make a new cart, and
take two milch kine, on whom there hath
come no yoke: and tie the kine to the cart,
and bring the calues home from them.
8 Then take the Arke of the Lord, and
set it vpon the cart, and put the [d] iewels of
golde which ye giue it for a sinne offering, in
a coffer by the side thereof, and send it away,
that it may goe.

d Meaning, the golden emerods and the golden mise.

9 And take heede, if it goe vp by the way
of his owne coast to Beth-shemesh, it is [e] he
that did vs this great euill: but if not, we
shall know then, that it is not his hand that
smote vs, but it was a [f] chance that happe-
ned vs.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, whereas indeede there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke
two kine that gaue milke, and tied them to
the cart, and shut the calues at home.
11 So they set the Arke of the Lord vp-
on the cart, and the coffer with the mise of
gold, and with the similitudes of their eme-
rods.
12 And the kine went the straight way to
Beth-shemesh, and kept one path, and lowed
as they went, & turned neither to the right
hand nor to the left: also the Princes of the
Philistims went after [g] them, vnto the bor-
ders of Beth-shemesh.

g For the triall of the matter.

13 Now they of Beth-shemesh were rea-
ping their wheate haruest in the valley, and
they lift vp their eyes, and spied the Arke,
and reioyced when they saw it.
14 ¶ And the cart came into the field of
Ioshua a Beth-shemite, and stood still there.
There was also a great stone, and [h] they
claue the wood of the cart, and offered the
kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke down the Arke
of the Lord, and the coffer that was with it,
wherein the iewels of gold were, & put them
on the great stone, and the men of Beth-she-
mesh offered burnt offering, and sacrificed
sacrifices that same day vnto the Lord.
16 And when the fiue princes of the Phi-
listims had seene it, they returned to Ekron
the same day.

17 ¶ So

17 ¶ So these are the golden emerods which the Philistims gaue for a sinne offering to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mise, according to ye number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of || Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Joshua the Beth-shemite.

i These were the fiue principal cities of the Philistims, which were not all conquered vnto the time of Dauid.
|| Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shemesh, because they [k] had looked in the Arke of the Lord; he slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4. 15, 20.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord; come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

Then the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15. 60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the house of Israel lamented [b] after the Lord.

b Lamented for their sinnes, and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If yee be come againe vnto the Lorde with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shall deliuer you out of the hand of the Philistims.

Iosh. 24. 15, 23. Judg. 2. 13. Deut. 6. 4. matt. 4. 10.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

Judg. 2. 12, 13.

5 And Samuel sayd, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and [d] drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel sayd to Samuel, Cease not to [e] crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

9 Then Samuel took a sucking lambe, and offered it altogether for a burnt offring vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord [f] thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2. 10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and [g] Shen, and called the name thereof Eben-ezer, and hee sayd, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hande of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the [h] Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yere by yere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also hee built an [i] altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

year of ye world 2876 AM

When Samuel was now become olde, hee [a] made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was [b] Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6. 28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

Deut. 16. 19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

c For there his house was, Chap. 7. 17.

5 And sayd vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

Hose. 13. 10. acts 13. 21.

6 But the thing [d] displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lord sayde vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee

A King described by Samuel

thee away, but they haue cast mee away, that
I should not reigne ouer them.
8 As they haue euer done since I brought
them out of Egypt euen vnto this day, (and
haue forsaken mee, and serued other gods)
euen so do they vnto thee.
9 Nowe therefore hearken vnto their
voyce: howbeit yet [e] testifie vnto them, and
shew them the maner of the king that shall
reigne ouer them.
10 ¶ So Samuel tolde all the wordes of
the LORD vnto the people that asked a king
of him.
11 And he sayd, This shall be the [f] maner
of the king that shall reigne ouer you: hee
will take your sonnes, and appoint them to
his charets, and to be his horsemen, and some
shall run before his charet.
12 Also he will make them his captaines
ouer thousands, and captaines ouer fifties,
and to eare his ground, and to reape his har-
uest, and to make instruments of warre, and
the things that serue for his charets.
13 He will take also your daughters, and
make them Apothecaries, and Cookes, and
Bakers.
14 And he will take your fields, and your
vineyardes, and your best Oliue trees, and
giue them to his seruants.
15 And he wil take the tenth of your seed,
and of your vineyardes, and giue it to his
‖ eunuches, and to his seruants.
16 And hee will take your men seruants,
and your maide seruants, and the chiefe of
your yong men, and your asses, and put them
to his worke.
17 He will take the tenth of your sheepe,
and ye shalbe his seruants.
18 And ye shal cry out at that day, because
of your king, whom yee haue chosen you, and
the LORD will not [g] heare you at that day.
19 But the people would not heare the
voice of Samuel, but did say, Nay, but there
shalbe a king ouer vs.
20 And we also will be like all other nati-
ons, and our king shall iudge vs, and go out
before vs, and fight our battels.
21 Therefore when Samuel heard al the
wordes of the people, he rehearsed them in
the eares of the LORD.
22 And the LORD said to Samuel, ‖ Hear-
ken vnto their voice, and make them a king.
And Samuel sayd vnto the men of Israel,
Goe euery man vnto his citie.

e To prooue if they wil forsake their wicked purpose.

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17.20

‖ Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, wherinto ye cast your selues willingly.

‖ Or, grant their request.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuel 9 The Prophets called Seers. 15 The Lord reueileth to Samuel Sauls comming, commanding him to anoynt him king. 22 Samuel bringeth Saul to the feast.

3 April 1 Lesson Morn

THere was nowe a man of Beniamin,
[a] mightie in power, named * Kish, the
sonne of Abiel, the sonne of Zeror, the sonne
of Bechorah, the sonne of Aphiah, the sonne
of a man of Iemini.
2 And hee had a sonne called Saul, a
[b] goodly yoong man and a faire: so that a-
mong the children of Israel there was none
godlier then he: from the shoulders vpward
he was hier then any of the people.
3 And the asses of Kish Sauls father
were lost: therefore Kish sayd to Saul his
sonne: Take now one of the seruants with
thee, and arise, go, and [c] seeke the asses.
4 So hee passed thorow mount Ephra-
im, and went thorow the land of Shalishah,
but they found them not. Then they went
thorow the land of Shalim, and there they
were not: hee went also thorow the land of
Iemini, but they found them not.
5 When they came to the land of [d] Zuph,
Saul sayd vnto his seruant that was with
him, Come and let vs returne, lest my fa-
ther leaue the care of asses, and take thought
for vs.
6 And he sayd vnto him, Beholde now,
in this citie is a man of God, and hee is an
honourable man: all that hee sayeth, com-
meth to passe: let vs now goe thither, if so
be that hee can shew vs what way wee may
goe.
7 Then sayd Saul to his seruant, Well
then, let vs goe: but what shal we bring vn-
to the man? For the ‖ bread is spent in our
vessels, and there is no present to bring to
the man of God: what haue we?
8 And the seruant answered Saul a-
gaine, and sayde, Beholde, I haue found a-
bout me the fourth part of a [e] shekel of sil-
uer: that will I giue the man of God, to tell
vs our way.
9 (Beforetime in Israel, when a man
went to seeke an answere of God, thus hee
spake, Come, and let vs goe to the [f] Seer:
for he that is called now a Prophet, was in
the olde time called a Seer)
10 Then sayd Saul to his seruant, Well
sayd, come, let vs goe: so they went into the
city where the man of God was.
11 ¶ And as they were going vp the high
way to the city, they found maides that came
out to draw water, and sayd vnto them, Is
there here a Seer?
12 And they answered them, and sayd,
Yea: loe, he is before you: make haste now,
for he came this day to the citie: for there is
an [g] offering of the people this day in the
high place.
13 When yee shall come into the citie, yee
shall finde him straightway, yer he come vp
to the high place to eate: for the people will
not eat vntill he come, because he wil [h] blesse
the sacrifice: and then eate they that be bid-
den to the feast: now therefore goe vp: for
euen now shall ye finde him.
14 Then they went vp into the city, and
when they were come into the middes of the
city, Samuel came out against them to goe
vp to the high place.
15 ¶ * But y^e LORD had reueiled to Samu-
el ‡ secretly (a day before Saul came) saying,
16 To morrow about this time I will
send thee a man out of the land of Benia-
min: him shalt thou anoint to be gouernour
ouer my people Israel, that he may [i] saue my
people out of the hands of the Philistims:
for I haue looked vpon my people, and their
cry is come vnto me.
17 When Samuel therefore saw Saul,
the LORD answered him, See, this is the
man whom I spake to thee of, hee shall rule
my people.

18 Then

a That is, both valiant and rich.
Chap. 14.51. 1 chro. 8.33.
b So y^t it might seeme that God approued their request in appoynting out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made king.
d Where was Ramath Zophim the citie of Samuel.
‖ Or, victuals.
e Which is about fiue pence, reade Gene 23. 15.
f So called, because he foresaw things to come.
g That is, a feast after the offring, which should be kept in an high place of the city appointed for that vse.
h That is, giue thanks, & distribute the meate according to their custome.
Chap. 15.1 acts 13.21.
‡ Ebr. in his eare.
i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

18 Then went Saul to Samuel in the
middes of the gate, and said, Tell me, I pray
thee, where the Seers house is.
19 And Samuel answered Saul, and
sayd, I am the Seer: goe vp before me vnto
the high place: for yee shall eate with mee to
day: and to morrow I will let thee goe, and
will tell thee all that is in thine k heart.
20 And as for thine asses that were lost
three dayes agoe, care not for them: for they
are found: and on l whom is set all the desire
of Israel? is it not vpon thee and on all thy
fathers house?
21 ¶ But Saul answered, and said, Am
not I the sonne of Iemini, of the smallest
tribe of Israel? and my family is the least of
all the families of the tribe of Beniamin.
Wherefore then speakest thou so to me?
22 And Samuel tooke Saul and his ser-
uant, and brought him into the m chamber,
and made them sit in the chiefest place a-
mong them that were bidden: which were
about thirty persons.
23 And Samuel sayd vnto the cooke,
Bring forth the portion which I gaue thee,
and whereof I said vnto thee, Keepe it with
thee.
24 And the cooke tooke vp the shoulder,
and that which was n vpon it, and set it be-
fore Saul. And Samuel sayd, Behold, that
which is left, set it before thee and eate: for
hitherto hath it been kept for thee, saying,
Also I o haue called the people. So Saul
did eate with Samuel that day.
25 And when they were come down from
the high place into the citie, hee communed
with Saul vpon the top of the house.
26 And when they arose early about the
spring of the day, Samuel called Saul to
the p toppe of the house, saying, Up, that I
may send thee away. And Saul arose, and
they went out, both he, and Samuel.
27 And when they were come downe to
the end of the citie, Samuel sayd to Saul,
Bid the seruant go before vs, (and he went)
but stand thou still now, that I may shewe
thee q the word of God.

k Meaning, all that thou desirest to know.
l Whom doth Israel desire to be their king but thee?
m Where the feast was.
n That is, the shoulder with the brest, which the Priest had for his familie in all peace offrings, Leuit. 10.14
o That both by the assembling of the people, and by the meat prepared for thee, thou mightest vnderstand that I knew of thy comming.
p To speak with him secretly: for the houses were flat aboue.
q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophesieth 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

Then Samuel tooke a viole of a oyle, and
powred it vpon his head, and kissed him,
and sayd, Hath not the Lord anointed thee
to be gouernour ouer his inheritance?
2 When thou shalt depart from me this
day, thou shalt finde two men by * Rahels
sepulchre in the border of Beniamin, euen
at Zelzah, and they will say vnto thee, The
b asses which thou wentest to seeke, are
found: and loe, thy father hath left the care
of the asses, and sorroweth for you, saying,
What shall I doe for my sonne?
3 Then shalt thou goe forth from thence,
and shalt come vnto the || plaine of Tabor,
and there shall meete thee three men going
vp to God to Beth-el: one carying three
kiddes, and another carying three loaues
of bread, and another carying a bottell of
wine:
4 And they will aske thee ‡ if all be well,
and will giue thee the two loaues of bread,
which thou shalt receiue of their hands.
5 After that shalt thou come to the c hill
of God, where is the garisons of the Phili-
stims: and when thou art come thither to
the citie, thou shalt meete a company of Pro-
phets comming downe from the high place
with a viole, and a timbrel, and a pipe, and
an harpe before them, and they shall pro-
phesie.
6 Then the spirit of the Lord will come
vpon thee, and thou shalt prophesie with
them, and shalt bee turned into another
man.
7 Therefore when these signes shal come
vnto thee, doe as occasion shall serue: for
God is with thee.
8 And thou shalt goe downe before mee
to Gilgal; and I also will come downe vnto
thee to offer burnt offrings, and to sacrifice
sacrifices of peace. * Tarie for mee seuen
dayes, till I come to thee, and shewe thee
what thou shalt doe.
9 And when he had turned his ‡ backe to
goe from Samuel, God gaue him another
d heart: and all those tokens came to passe
that same day.
10 ¶ And when they came thither to the
hill, beholde, the company of the Prophets
mette him, and the Spirite of God came
vpon him, and hee || prophecied among
them.
11 Therefore all the people that knewe
him before, when they saw that he prophesi-
ed among the Prophets, sayd each to other,
What is come vnto the sonne of Kish? * is
Saul also among the Prophets?
12 And one of the same place answered,
and sayd, But who is their e father? there-
fore it was a prouerbe, Is Saul also among
the f Prophets?
13 And when he had made an end of pro-
phecying, he came to the hie place.
14 And Sauls vncle sayd vnto him, and
to his seruant, Whither went yee? And hee
sayd, To seeke the asses: and when wee saw
that they were no where, we came to Sa-
muel.
15 And Sauls vncle said, Tel me, I pray
thee, what Samuel sayd vnto you.
16 Then Saul sayd to his vncle, he told
vs plainely that the asses were found: but
concerning the kingdome whereof Samuel
spake, told he him not.
17 ¶ And Samuel g assembled the people
vnto the Lord in Mizpeh,
18 And he sayd vnto the children of Is-
rael, Thus saith the Lord God of Israel, I
haue brought Israel out of Egypt, and deli-
uered you out of the hand of the Egyptians,
and out of the hands of all kingdomes that
troubled you.
19 But yee haue this day cast away
your God, who onely deliuereth you out of
all your aduersities and tribulations: and
yee sayd vnto him, No, but appoint a King
ouer vs. Now therefore stand yee before
the Lorde according to your tribes, and
according

a In the Lawe this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.
Gen. 35.20.
b Samuel confirmeth him by these signes that God hath appointed him King.
|| *Or, oke.*
‡ *Ebr. of peace.*
c Which was an high place in the citie Kiriath-iearim, where the Arke was, Chap. 7.1.
Chap. 13.8.
‡ *Ebr. shoulder.*
d He gaue him such vertues, as were meete for a King.
|| *Or, sang praises.*
Chap. 19.24.
e Meaning, that prophesie commeth not by succession, but is giuen to whom it pleaseth God.
f Noting therby him that from low degree commeth suddenly to honour.
g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

UMI

accoꝛding to your thouſands.
20 And when Samuel had gathered to-
gether all the tribes of Iſrael, the tribe of
Beniamin was h taken.
21 Afterward hee aſſembled the tribe of
Beniamin accoꝛding to their families, and
the family of Matri was taken. So Saul
the ſonne of Kiſh was taken, and when they
ſought him, he could not be found.
22 Therfoꝛe they aſked the Loꝛd againe,
if that man ſhould yet come thither. And the
Loꝛd anſwered, Beholde, hee i hath hid him-
ſelfe among the ſtuffe.
23 And they ranne, and bꝛought him
thence: and when he ſtoode among the peo-
ple, hee was higher then any of the people
from the ſhoulders vpward.
24 And Samuel ſayd to all the people,
See ye not him, whom the Loꝛd hath cho-
ſen, that there is none like him, among all
the people? And all the people ſhouted and
ſayd, ‡ God ſaue the King.
25 Then Samuel tolde the people k the
duetie of the kingdome, and wꝛote it in a
booke, and layd it vp befoꝛe the Loꝛd, and
Samuel ſent all the people away euery man
to his houſe.
26 Saul alſo went home to Gibeah, and
there followed him a band of men, whoſe
heart God had touched.
27 But the wicked men ſaid, How ſhall
he ſaue vs? So they deſpiſed him, & bꝛought
him no pꝛeſents: but he l held his tongue.

CHAP. XI.

1 Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who asked helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 The kingdome is renewed.

Then Nahaſh the Ammonite a came vp,
and beſieged Iabeſh Gilead: and all the
men of Iabeſh ſayd vnto Nahaſh, Make a
couenant with vs, and wee will be thy ſer-
uants.
2 And Nahaſh the Ammonite anſwered
them, On this condition will I make a co-
uenant with you, that I may thruſt out all
your b right eyes, and bꝛing that ſhame vp-
on all Iſrael.
3 To whom the Elders of Iabeſh ſayd,
Giue vs ſeuen dayes reſpite, that we may
ſend meſſengers vnto all the coaſts of Iſra-
el: and then if no man deliuer vs, wee will
come out to thee.
4 ¶ Then came the meſſengers to Gi-
beah of Saul, and told theſe tidings in the
eares of the people: and all the people lift vp
their voices and wept.
5 And beholde, Saul came following the
cattell out of the fielde, and Saul ſayde,
What aileth this people, that they weepe?
and they told him the tidings of the men of
Iabeſh.
6 Then the ſpirit of God c came vpon
Saul, when he heard theſe tidings, and hee
was exceeding angry,
7 And tooke a yoke of oxen, and hewed
them in pieces, and ſent them thoꝛowout
all the coaſtes of Iſrael by the handes of
meſſengers, ſaying, Whoſoeuer commeth
not foorth after Saul, and after d Samuel,

h That is, by caſting of lot.

i As though he were vnworthy and vnwilling.

‡ *Ebr. let the king liue.*

k As it is written in Deut. chap. 17.15. &c.

l Both to auoid ſedition, and alſo to winne them by patience.

a After that Saul was choſen king: for feare of who they asked a king, as chap. 12.12.

b This declareth that the more neere that tyrants are to their deſtruction, the more cruell they are.

c God gaue him the ſpirit of ſtrength and courage to goe againſt this tyrant.

d He addeth Samuel, becauſe Saul was not yet approued of all.

ſo ſhall his oxen be ſerued. And the feare of
the Loꝛd fell on the people, and they came
out ‡ with one conſent.
8 And when he numbꝛed them in Bezek,
the childꝛen of Iſrael were thꝛee hundꝛeth
thouſand men: and the men of Iudah thirty
thouſand.
9 Then e they ſayd vnto the meſſengers
that came, So ſay vnto the men of Iabeſh
Gilead, To moꝛrow by then the Sunne bee
hote, ye ſhall haue helpe. And the meſſengers
came and ſhewed it to the men of Iabeſh,
which were glad.
10 Therefoꝛe the men of Iabeſh ſaid, To
moꝛow we will come out vnto f you, and yee
ſhall doe with vs all that pleaſeth you.
11 ¶ And when the moꝛrow was come,
Saul put the people in thꝛee bandes, and
they came in vpon the hoſte in the moꝛning
watch, and ſlewe the Ammonites vntill the
heate of the day: and they that remained,
were ſcattered, ſo that two of them were not
left together.
12 Then the people ſaid vnto Samuel,
g Who is hee that ſaid, Shall Saul reigne
ouer vs? bꝛing thoſe men that wee may ſlay
them.
13 But Saul ſayd, There ſhall no man
h die this day: foꝛ to day the Loꝛd hath ſaued
Iſrael.
14 ¶ Then ſaid Samuel vnto the people,
Come, that wee may goe to Gilgal, and re-
new the kingdome there.
15 So all the people went to Gilgal, and
made Saul king there befoꝛe the Loꝛd in
Gilgal: and there they offered i peace offe-
rings befoꝛe the Loꝛd: and there Saul and
all the men of Iſrael reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then ſayd vnto all Iſrael, Beholde,
I haue a hearkened vnto your voice in all
that ye ſayd vnto me, and haue appointed a
king ouer you.
2 Now therefoꝛe beholde, your king wal-
keth b befoꝛe you, and I am olde, and gray
headed, and beholde, my ſonnes are with you:
and I haue walked befoꝛe you from my
childhood vnto this day.
3 Beholde, here I am: *beare recoꝛd of
mee befoꝛe the Loꝛd and befoꝛe his Anoin-
ted. c Whoſe oxe haue I taken? oꝛ whoſe
aſſe haue I taken? oꝛ whome haue I done
wꝛong to? oꝛ whome haue I hurt? oꝛ of
whoſe hand haue I receiued any bꝛibe, to
blinde mine eyes therewith, and I will re-
ſtoꝛe it you?
4 Then they ſaid, Thou haſt done vs no
wꝛong, noꝛ haſt hurt vs, neither haſt thou ta-
ken ought of any mans hand.
5 And he ſaid vnto them, The Loꝛd is
witneſſe againſt you, and his d Anoynted is
witneſſe this day, that ye haue found nought
in mine hands. And they anſwered, Hee is
witneſſe.
6 Then Samuel ſaid vnto the people, It
is the Loꝛd that ‖ made Moſes and Aaron,
and

‡ *Ebr. as one man.*

e Meaning, Saul and Samuel.

f That is, to the Ammonites, diſſembling that they had hope of aide.

g By this victory the Lord won the hearts of the people to Saul.

h By ſhewing mercie hee thought to ouercome their malice.

i In ſigne of thankſgiuing for the victory.

a I haue granted your petition.

b To gouerne you in peace and warre.

Ecclus. 46.19.

c God would that this confeſſion ſhould be a paterne for all them that haue any charge or office.

d Your king who is anointed by the commandement of the Lord.

‖ *Or, exalted.*

and that brought your fathers out of the
land of Egypt.
7 Now therefore stand still, that I may
reason with you before the Lord, according
to all the ‖righteousnesse of the Lord, which
he shewed to you and to your fathers.
8 *After that Iaakob was come into
Egypt, and your fathers cryed vnto the
Lord, then the Lord *sent Moses and Aaron,
which brought your fathers out of Egypt,
and made them dwell in this place.
9 *And when they forgate the Lord
their God, he sold them into the hand of Si-
sera e captaine of the hoste of Hazor, and in-
to the hand of the Philistims, and into the
hand of the King of Moab, and they fought
against them.
10 And they cried vnto the Lord, and
said, We haue sinned, because we haue forsa-
ken the Lord, and haue serued Baalim and
Ashtaroth. Now therefore deliuer vs out of
the hands of our enemies, and we will serue
thee.
11 Therefore the Lord sent Ierubbaal,
and f Bedan, and *Iphtah, and *Samuel,
and deliuered you out of the hands of your
enemies on euery side, and yee dwelled safe.
12 Notwithstanding, when you saw that
Nahash the king of the children of Ammon
came against you, ye said vnto me, g No, but
a king shall reigne ouer vs: when yet the
Lord your God was your King.
13 Now therefore behold the king whom
ye haue chosen, and whom yee haue desired:
loe therefore, the Lord hath set a king ouer
you.
14 If yee will feare the Lord, and serue
him, and heare his voice, and not disobey the
word of the Lord, both ye, and the king that
reigneth ouer you, shall h follow the Lord
your God.
15 But if ye will not obey the voice of the
Lord, but disobey the Lords mouth, then
shall the hand of the Lord be vpon you, and
on your i fathers.
16 Now also stand & see this great thing,
which the Lord will doe before your eyes.
17 Is it not now wheat haruest? I will
call vnto the Lord, and he shal send thunder
and raine, that ye may perceiue and see, how
that your wickednesse is k great, which yee
haue done in the sight of the Lord, in asking
you a king.
18 Then Samuel called vnto the Lord,
and the Lord sent thunder and raine the
same day: and all the people feared the Lord
and Samuel exceedingly.
19 And all the people said vnto Samuel,
Pray for thy seruaunts vnto the Lord thy
God, that wee die not: for we haue sinned in
asking vs a king, beside l all our other sinnes.
20 ¶ And Samuel said vnto the people,
Feare not: (yee haue in deede done all this
wickednesse, m yet depart not from follow-
ing the Lord, but serue the Lord with all
your heart,
21 Neither turne yee backe: for that
should be after vaine things, which cannot
profit you, nor deliuer you, for they are but
vanitie.)
22 For the Lord will not forsake his peo-
ple for his great names sake: because it hath
pleased the Lord to make you n his people.
23 Moreouer God forbid, that I should
sinne against the Lord, and cease praying
for you, but I will shew you the good and
right way.
24 Therefore feare you the Lord, and
serue him in the truth with all your o hearts,
and consider how great things he hath done
for you.
25 But if yee doe wickedly, yee shall pe-
rish, both yee and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that hee shall not reigne. 19 The great slauerie wherein the Philistims kept the Israelites.

Saul now had beene king a one yeere, and
he reigned b two yeres ouer Israel.
2 Then Saul chose him three thousand
of Israel: and two thousand were with
Saul in Michmash, and in mount Beth-el,
and a thousand were with Ionathan in Gi-
beah of Beniamin: and the rest of the peo-
ple he sent euery one to his tent.
3 And Ionathan smote the garrison of
the Philistims, that was in the c hill: and it
came to the Philistims eares: and Saul
blew the d trumpet throughout all the land,
saying, Heare, O ye Ebrewes.
4 And all Israel heard say, Saul hath
destroyed a garrison of the Philistims:
wherefore Israel was had in abomination
with the Philistims: and the people gathe-
red together after Saul to Gilgal.
5 ¶ The Philistims also gathered them-
selues together to fight with Israel, thirtie
thousand charets, and sixe thousand horse-
men: for the people was like the sand which
is by the sea side in multitude, and came vp
and pitched in Michmash Eastward from
e Bethauen.
6 And when the men of Israel saw that
they were in a strait (for the people were in di-
stresse) the people hid themselues in caues
and in holds, and in rockes, and in towers,
and in pits.
7 And some of the Ebrewes went ouer
Iorden vnto the land of f Gad and Gilead,
and Saul was yet in Gilgal, and al the peo-
ple for feare followed him.
8 And he tarried seuen dayes, according
vnto the time that Samuel had appointed:
but Samuel came not to Gilgal, therefore
the people were g scattered from him.
9 And Saul said, Bring a burnt offe-
ring to me, and peace offerings: and he offe-
red a burnt offering.
10 And assoone as hee had made an ende
of offering the burnt offering, behold, Sa-
muel came: and Saul went foorth to meete
him, to ‡ salute him.
11 And Samuel said, What hast thou
done? then Saul said, Because I saw that
the people was h scattered from me, and that
thou camest not within the dayes appoin-
ted, and that the Philistims gathered them-
selues together to Michmash,
12 Therefore said I, The Philistims
will come downe now vpon mee to Gilgal,
and

‖Or, benefites.
Gene.46.5,6.
Exod.4.16.
Iudg.4.2.
e Captaine of Iabins host king of Hazor.
f That is, Samson, Iudg.13.25.
Iudg.11.1.
Chap.4.1.
g Leauing God to seeke helpe of man, Chap.8.5.
h Ye shall bee preserued as they that follow the Lords wil.
i Meaning, the gouernours.
k In that yee haue forsaken him, who hath all power in his hand, for a mortall man,
l Not onely at other times, but now chiefly.
m He sheweth that there is no sinne so great, but it shall bee forgiuen, if the sinner turne againe to God.
n Of his free mercie, and not of your merits, and therefore he will not forsake you.
o Vnfeinedly, and without hypocrisie.
a While these things were done.
b Before hee tooke vpon him the state of a king.
c Of Kiriath-iearim where the Arke was, Chap.10.5.
d That euery one should prepare themselues to warre.
e Which was also called Beth-el, in the tribe of Beniamin.
f Where the two tribes and the halfe remained.
g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.
‡Ebr. blesse him.
h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

Samuel reproveth Saul

and I haue not made supplication vnto the
LORD, I was bolde therefore, and offered a
burnt offering.
13 And Samuel said to Saul, Thou hast
done foolishly: thou hast not kept the com-
mandement of the LORD thy [i] God, which
he commanded thee: for the LORD had now
stablished thy kingdome vpon Israel for e-
uer.
14 But now thy kingdome shall not con-
tinue: the LORD hath sought him a [k] man af-
ter his owne heart, and the LORD hath com-
manded him to bee gouernour ouer his peo-
ple, because thou hast not kept that which
the LORD had commanded thee.
15 ¶ And Samuel arose, and gate him vp
from Gilgal in [l] Gibeah of Beniamin: and
Saul numbred the people that were found
with him, about sixe hundreth men.
16 And Saul and Ionathan his sonne,
and the people that were found with them,
had their abiding in Gibeah of Beniamin:
but the Philistims pitched in Michmash.
17 And there came out of the hoste of the
Philistims ‖ three bandes to destroy, one
band turned vnto the way of Ophrah vnto
the land of Shual,
18 And another band turned toward the
way of Beth-horon, and the [m] third band
turned toward the way of the coast that loo-
keth toward the valley of Zeboim, toward
the wildernesse.
19 Then there was no smith found tho-
row out all the land of Israel: for the Phi-
listims said, Lest the Ebrewes make them
swords or speares.
20 Wherefore all the Israelites went
downe to the Philistims, to sharpen euery
man his share, his mattocke, and his axe, and
his weeding hooke.
21 Yet they had a file for the shares, and
for the mattocks, and for the pitchforks, and
for the axes, and for to sharpen the goads.
22 So when the day of battel was come,
there was neither [n] sword nor speare found
in the hands of any of the people that were
with Saul and with Ionathan: but onely
with Saul and Ionathan his sonne was
there found.
23 And the garrison of the Philistims
came out to the passage of Michmash.

i Who willed thee to obey him and rest vpon the words spoken by his Prophet.

k That is, Dauid.

l And went to his citie Ramah.

‖ *Or, the destroyer: to wit, the captaine came out with three bands.*

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eat till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

5 April

THen on a day Ionathan the sonne of
Saul said vnto the yong man that bare
his armour, [a] Come, and let vs goe ouer to-
ward the Philistims garrison, that is yon-
der on the other side, but hee told not his fa-
ther:
2 And Saul taried in the border of Gi-
beah vnder a pomegranate tree, which was
in Migron, and the people that were with
him, were about sixe hundreth men.
3 And Ahiah the sonne of Ahitub, * I-
chabods brother, the sonne of Phinehas, the
sonne of Eli, was the LORDS Priest in Shi-
loh, and ware an Ephod: and the people
knew not that Ionathan was gone.
4 ¶ Now in the way whereby Ionathan
sought to goe ouer to the Philistims garri-
son, there was a ‖ sharpe rocke on the one
side, and a sharpe rocke on the other side: the
name of the one was called Bozez, and the
name of the other Seneh.
5 The one rocke stretched from the
North toward Michmash, and the other
was from the South toward Gibeah.
6 And Ionathan said to the yong man
that bare his armour, Come, and let vs goe
ouer vnto the garrison of these [b] vncircum-
cised: it may bee that the LORD will worke
with vs: for it is ‖ not hard to the LORD * to
saue with many, or with few.
7 And he that bare his armour, said vn-
to him, Doe all that is in thine heart: goe
where it pleaseth thee: behold, [c] I am with
thee as thine heart desireth.
8 Then said Ionathan, Behold, we goe
ouer vnto those men, and wil shew our selues
vnto them.
9 [d] If they say on this wise to vs, Tarie
vntill we come to you, then we wil stand stil
in our place, and not goe vp to them.
10 But if they say, Come vp vnto vs,
then we will goe vp: for * the LORD hath de-
liuered them into our hand: and this shalbe
a signe vnto vs.
11 So they both shewed themselues vn-
to the garrison of the Philistims: and the
Philistims said, See, the Ebrewes come
out of the [e] holes wherin they had hid them-
selues.
12 And the men of the garrison answe-
red Ionathan and his armour bearer, and
said, Come vp to vs: for wee will shew you
a thing. Then Ionathan said vnto his ar-
mour bearer, Come vp after mee: for the
LORD hath deliuered them into the hand of
Israel.
13 So Ionathan went vp vpon [f] his
hands and vpon his feete, and his armour
bearer after him: and some fell before Iona-
than, and his armour bearer slew others af-
ter him.
14 So the [g] first slaughter which Iona-
than and his armour bearer made, was a-
bout twentie men, as it were within halfe
an acre of land which two oxen plowe.
15 And there was a feare in the hoste, and
in the field, and among all the people: the
garrison also, and they that went out to
spoyle, were afraide themselues: and the
earth [h] trembled: for it was striken with feare
by God.
16 ¶ Then the watchmen of Saul in Gi-
beah of Beniamin saw: and behold, the mul-
titude was discomfited, and smitten as they
went.
17 Therefore said Saul vnto the people
that were with him, Search now and see,
who is gone from vs. And when they had
numbred, behold, Ionathan and his armour
bearer were not there.
18 And Saul said vnto Ahiah, Bring
hither the Arke of God (for the Arke of
God was at that time with the children of
Israel.)
19 ¶ And while Saul talked vnto ye priest,
the

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace.

Chap. 4. 21.

‖ *Or, like a tooth.*

b To wit, the Philistims.

‖ *Or, none can let the Lord.*

2. Chron. 14. 11.

c I will follow thee whithersoeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie.

1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, hee crept vp, or went vp with al haste.

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall bee against his enemies.

UMI

the noyse that was in the hoste of the Phi-
listims, spread further abroad, and increa-
sed: therefore Saul saide vnto the Priest,
[i] Withdrawe thine hand.

i Let the Ephod alone: for I haue no leasure now to aske counsell of God, Numb. 17.27.

20 And Saul was assembled with al the
people that were with him, and they came
to the battell: and beholde * euery mans
sword was against his fellow, and there was
a very great discomfiture.

Iudg. 7.21,22. 2.chron. 20.23.

21 Moreouer, the Ebrewes that were
with the Philistims before time, and were
come with them into all parts of the hoste,
euen they also turned to bee with the [k] Is-
raelites that were with Saul and Iona-
than.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also the men of Israel which had
hid themselues in mount Ephraim, when
they heard that the Philistims were fled,
they followed after them in the battell.
23 And so the Lord saued Israel that day:
and the battell continued to Beth-auen.
24 ¶ And at that time the men of Israel
were pressed with hunger: for Saul char-
ged the people with an othe, saying, [l] Cur-
sed bee the man that eateth ‡ foode till
night, that I may be auenged of mine ene-
mies: so none of the people tasted any suste-
nance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie, that which God had giuen by the hand of Ionathan.

‡ Ebr. bread.

25 And all they of the lande came to a
wood, where hony lay vpon the ground.
26 And the people came into the wood,
and behold, the hony dropped, & no man mo-
ued his hande to his mouth: for the people
feared the [m] othe.

m That is, the punishment, if they brake their oath.

27 But Ionathan heard not when his fa-
ther charged the people with the oth: where-
fore he put forth the end of the rod, that was
in his hande, and dipt it in an hony combe,
and put his hand to his mouth, and his [n] eies
receiued sight.

n Which were dimme before for wearinesse and hunger.

28 Then answered one of the people, and
said, Thy father made the people to sweare,
saying, Cursed bee the man that eateth
sustenance this day: and the people were
‖ faint.

‖ Or, wearie.

29 Then said Ionathan, My father hath
[o] troubled the land: see now how mine eyes
are made cleare, because I haue tasted a
litle of this hony:

o By making this cruell law.

30 How much more, if the people had
eaten to day of the spoyle of their enemies
which they found? for had there not bene
now a greater slaughter among the Phi-
listims?
31 ¶ And they smote the Philistims that
day, from Michmash to Aiialon, & the peo-
ple were exceeding faint.
32 So the people turned to the spoile, and
tooke sheepe, and oxen, and calues, and slew
them on the ground, and the people did eate
them * with the blood.

Leuit. 7.26, and 19.26. deut. 12.16.

33 Then men told Saul, saying, Behold,
the people sinne against the Lorde, in that
they eate with the blood. And he sayd, Ye
haue trespassed: [p] roule a great stone vnto
me this day.

p That the blood of the beasts that shalbe slaine, may be pressed out vpon it.

34 Againe Saul said, Go abroad among
the people, and bid them bring me euery man
his oxe, and euery man his sheepe, and slay
them here, and eate, and sinne not against
the Lord in eating with the blood. And the
people brought euery man his oxe in his
hand that night, and slew them there.
35 Then Saul made an Altar vnto the
Lord, and that ‖ was the first Altar that hee
made vnto the Lord.

‖ Or, of that stone began he to build an altar.

36 ¶ And Saul said, Let vs goe downe
after the Philistims by night, and spoyle
them vntill the morning shine, and let vs not
leaue a man of them. And they said, Doe
whatsoeuer thou thinkest best. Then said
the Priest, Let vs [q] draw neere hither vnto
God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall
I goe downe after the Philistims? wilt thou
deliuer them into the hands of Israel? But
he answered him not at that time.
38 ¶ And Saul said, * All yee ‡ chiefe of
the people, come yee hither, and know, and
see by whom this sinne is done this day.

Iudg. 20.2.

‡ Ebr. corners.

39 For as the Lord liueth, which saueth
Israel, though it bee done by Ionathan my
sonne, he shall die the death. But none of all
the people answered him.
40 Then he said vnto all Israel, Be yee
on one side, and I and Ionathan my sonne
will be on the other side. And the people said
vnto Saul, Doe what thou thinkest best.
41 Then Saul said vnto the Lord God
of Israel, Giue [r] a perfect lot. And Iona-
than and Saul were taken, but the people
escaped.

r Cause the lot to fal on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

42 And Saul said, Cast lot betweene me
and Ionathan my sonne. And Ionathan
was taken.
43 Then Saul said to Ionathan, Tell
mee what thou hast done. And Ionathan
tolde him and said, I tasted a little honie
with the ende of my rod, that was in mine
hand, and loe, I must die.
44 Againe Saul answered, God doe so
and more also, vnlesse thou die the death, Io-
nathan.
45 And the people said vnto Saul, [s] Shal
Ionathan die, who hath so mightily deliue-
red Israel? God forbid. As the Lord liueth,
there shall not one haire of his head fall to
the ground: for he hath wrought with God
this day. So the people deliuered Ionathan
that he died not.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued so great a benefite.

46 Then Saul came vp from the Phili-
stims: and the Philistims went to their
owne place.
47 ¶ So Saul held the kingdome ouer
Israel, and fought against all his enemies
on euery side, against Moab, and against the
children of Ammon, and against Edom, and
against the Kings of Zobah, and against the
Philistims: and whithersoeuer he went, he
‖ handled them as wicked men.

‖ Or, ouercome them.

48 He gathered also an hoste, and smote
[t] Amalek, and deliuered Israel out of the
hands of them that spoyled them.

t As the Lord had commanded Deut. 25.17.

49 Now the sonnes of Saul were Iona-
than, and [u] Ishui, and Malchishua: and the
names of his two daughters, the elder was
called Merab, and the younger was named
[x] Michal.

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap. 18.27.

50 And the name of Sauls wife was A-
hinoam the daughter of Ahimaaz: and the
name of his chiefe captaine was [y] Abner the
sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slew, 2 Sam. 3.27.

Amalekites smitten

51 And Kish was Sauls father: and Ner
the father of Abner was the sonne of Abiel.
52 And there was sore warre against the
Philistims all the dayes of Saul: & whom-
soeuer Saul sawe to bee a strong man, and
meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, Chap 8.11.

5 Sun: af Trinity Morn 1 Lesson

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel sayde vnto Saul,
* The Lord sent mee to anoynt thee
King ouer his people, ouer Israel: now
therefore a obey the voice of the words of the
Lord.
2 Thus saith the Lord of hostes, I re-
member what Amalek did to Israel, * how
they laide waite for them in the way, as they
came vp from Egypt.
3 Now therefore goe, and smite Amalek,
and destroy yee all that perteineth vnto
them, and haue no compassion on them, but
b slay both man and woman, both infant and
suckling, both oxe, and sheepe, both camell
and asse.
4 ¶ And Saul assembled the people, and
‖ numbred them in Telaim, two hundred
thousand footmen, and ten thousand men of
Iudah.
5 And Saul came to a citie of Amalek,
and ‖ set watch at the riuer.
6 And Saul said vnto the c Kenites,
Goe, depart, and get you downe from among
the Amalekites, least I destroy you with
them: for yee shewed d mercie to all the chil-
dren of Israel, when they came vp from E-
gypt: and the Kenites departed from among
the Amalekites.
7 So Saul smote the Amalekites from
Hauilah as thou commest to Shur, that is
before Egypt,
8 And tooke Agag the King of the A-
malekites aliue, and destroyed all the people
with the edge of the sword.
9 But Saul and the people spared A-
gag, and the better sheepe, and the oxen, and
the fat beastes, and the lambes, and all that
was good, and they would not destroy them:
but euery thing that was vile and nought
worth, that they destroyed.
10 ¶ Then came the word of the Lord
vnto Samuel, saying,
11 It e repenteth mee that I haue made
Saul king: for hee is turned from me, and
hath not performed my Commandements.
And Samuel was mooued, and cried vnto
the Lord all night.
12 And when Samuel arose early to
meete Saul in the morning, one tolde Sa-
muel, saying, Saul is gone to Carmel: and
behold, hee hath made him there a place,
from whence hee returned, and departed,
and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and
Saul said vnto him, Blessed bee thou of the
Lord, I haue fulfilled the f Commaunde-
ment of the Lord.

Chap 9.16.

a Because hee hath preferred thee to this honour, thou art bound to obey him.

Exod.17.14. numb.24.20.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

‖*Or, knew their number by the lambes which they brought*

‖*Or, fought in the valley.*

c Which were the posteritie of Iethro Moses father in law.

d For Iethro came to visite them, and gaue them good counsell, Exod 18 19.

Samuel 1 Lesson Morn

e God in his eternall counsell neuer changeth nor repenteth as verse 29. though he seemeth to vs to repent, when any thing goeth contrarie to his temporall election.

f This is the nature of hypocrites, to be impudent against the trueth, to condemne others, and iustifie themselues.

14 But Samuel said, What meaneth
then the bleating of the sheep in mine eares,
and the lowing of the oxen which I heare?
15 And Saul answered, They haue
brought them from the Amalekites: for
the people spared the best of the sheepe,
and of the Oxen, to sacrifice them vnto the
Lord thy God, and the remnant haue wee
destroyed.
16 Againe Samuel said to Saul, Let me
tell thee what the Lord hath said to me this
night. And he said vnto him, Say on.
17 Then Samuel said, When thou wast
g little in thine owne sight, wast thou not
made the head of the tribes of Israel? for
the Lord anoynted thee King ouer Israel.
18 And the Lord sent thee on a iourney,
and said, Goe, and destroy those sinners the
Amalekites, and fight against them, vntill
thou destroy them.
19 Now wherefore hast thou not obeyed
the voice of the Lord, but hast turned to the
pray, and hast done wickedly in the sight of
the Lord?
20 And Saul said to Samuel, Yea, I
h haue obeyed the voice of the Lord, and
haue gone the way which the Lord sent me,
and haue brought Agag the King of Ama-
lek, and haue destroyed the Amalekites.
21 But the people tooke of the spoyle,
sheepe & oxen, and the chiefest of the things
which should haue beene destroyed, to offer
vnto the Lord thy God in Gilgal.
22 And Samuel said, Hath the Lord as
great pleasure in burnt offerings and sacri-
fices, as when the voice of the Lord is o-
beyed? behold, * to obey is better then sa-
crifice, and to hearken is better then the fat
of rammes.
23 For i rebellion is as the sinne of witch-
craft, and transgression is wickednesse and
idolatrie. Because thou hast cast away the
word of the Lord, therefore hee hath cast a-
way thee from being King.
14 Then Saul said vnto Samuel, I haue
sinned: for I haue transgressed the comman-
dement of the Lord, and thy words, because
I feared the people, and obeyed their voice.
25 Now therefore, I pray thee, take a-
way my k sinne, and turne againe with mee,
that I may worship the Lord.
26 But Samuel said vnto Saul, I will
not returne with thee: for thou hast cast a-
way the word of the Lord, and the Lord hath
cast away thee, that thou shalt not bee King
ouer Israel.
27 And as Samuel turned himselfe to
goe away, he caught the lap of his coat, and
it rent.
28 Then Samuel said vnto him, The
Lord hath rent the kingdome of Israel from
thee this day, & hath giuen it to thy l neigh-
bour, that is better then thou.
29 For in deede the m strength of Israel
will not lie nor repent: for hee is not a man
that he should repent.
30 Then he said, I haue sinned: but ho-
nour mee, I pray thee, before the elders of
my people, and before Israel, and turne a-
gaine with mee, that I may worship the
Lord thy God.

31 So

Parsheth Zachor Vide 34 Verse

g Meaning, of base condition, as Chap 9.21.

h He standeth most impudently in his owne defence both against God and his owne conscience.

Eccles.4.17. hose 6 6,7. matth.9.13. and 12.7.

i God hateth nothing more then the disobedience of his commandement though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid.

m Meaning, God, who mainteineth and preferreth his.

UMI

|| Or, in bonds.
n He suspected nothing lesse then death, or as some write, he passed not for death.
Exod. 17.11. num. 14.45.
o Where his house was.
p Though Saul came where Samuel was, Chap. 19, 22.
q As verse 11.

31 ¶ So Samuel turned againe, and fol-
lowed Saul: & Saul worshipped the Lord.
32 Then sayd Samuel, Bring ye hither
to mee Agag the king of the Amalekites:
and Agag came vnto him || pleasantly, and
Agag sayd, Truely the ⁿ bitternesse of death
is passed.
33 And Samuel sayd, * As thy sword hath
made women childlesse, so shall thy mother
bee childlesse among other women. And Sa-
muel hewed Agag in pieces before the Lord
in Gilgal.
34 ¶ So Samuel departed to ᵒ Ramah,
and Saul went vp to his house to Gibeah of
Saul.
35 And Samuel came no more to ᵖ see
Saul vntill the day of his death: but Sa-
muel mourned for Saul, and the Lord ᵠ re-
pented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, & is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth out.
‡ Ebr. in thine hand.
b That is, to make a peace offering, which might be done though the Arke was not there.
c Fearing, lest some grieuous crime had been committed, because the Prophet was not wont to come thither.
d Thinking that Eliab had been appointed of God to be made King.
1. Chron. 28.9. iere. 11.20. and 17.10. and 20.12. psal. 7.10.
‡ Eb. are the children ended?

The Lord then sayd vnto Samuel, Howe
long wilt thou mourne for Saul, ᵃ seeing
I haue cast him away from reigning ouer
Israel? fill thine horne with oyle, and come,
I will send thee to Ishai the Bethlehemite:
for I haue prouided mee a King among his
sonnes.
2 And Samuel sayd, How can I goe? for
if Saul shall heare it, he will kill me. Then
the Lord answered, Take an heifer ‡ with
thee, and say, I am come ᵇ to doe sacrifice to
the Lord.
3 And call Ishai to the sacrifice, and I
will shew thee what thou shalt doe, and thou
shalt anoint vnto me him whom I name vn-
to thee.
4 So Samuel did that the Lord bade
him, and came to Beth-lehem, & the Elders
of the towne were ᶜ astonied at his comming,
and sayd, Commest thou peaceably?
5 And he answered, Yea: I am come to
doe sacrifice vnto the Lord: sanctifie your
selues, and come with mee to the sacrifice.
And he sanctified Ishai and his sonnes, and
called them to the sacrifice.
6 And when they were come, hee looked
on Eliab, and sayd, Surely the Lords ᵈ an-
ointed is before him.
7 But the Lord sayde vnto Samuel,
Looke not on his countenance, nor on the
height of his stature, because I haue refused
him: for God seeth not as man seeth: for man
looketh on the outward appearance, but the
Lord beholdeth the * heart.
8 Then Ishai called Abinadab, & made
him come before Samuel, And hee sayd,
Neither hath the Lord chosen this.
9 Then Ishai made Shammah come.
And he sayd, Neither yet hath the Lord cho-
sen him.
10 Againe Ishai made his seuen sonnes
to come before Samuel: & Samuel said vn-
to Ishai, The Lord hath chosen none of these.
11 Finally, Samuel sayde vnto Ishai,
‡ Are there no more children but these? And
he sayd, There remaineth yet a little one be-
hinde, that keepeth the sheepe. Then Sa-
muel sayd vnto Ishai, * Send and fet him:
for wee will not sit downe till hee bee come
hither.
12 And he sent and brought him in: and
hee was ruddie, and of a good countenance,
and comely visage. And the Lord sayd, Arise,
and anoint him, for this is he.
13 Then Samuel tooke the horne of oile,
and anointed him in the middes of his bre-
thren. And the * Spirit of the Lord || came
vpon Dauid, from that day forward: then
Samuel rose vp, and went to Ramah.
14 ¶ But the Spirit of the Lord depar-
ted from Saul, and an ᵉ euill spirit sent of the
Lord vexed him.
15 And Sauls seruants sayd vnto him,
Behold now, the euill spirit of God vexeth
thee.
16 Let our lord therefore commaund thy
seruants, that are before thee, to seeke a man,
that is a cunning player vpon the harpe;
that when the euill spirit of God commeth
vpon thee, hee may play with his hand, and
thou mayest be eased.
17 Saul then sayd vnto his seruaunts,
Prouide me a man, I pray you, that can play
well, and bring him to mee.
18 Then answered one of his seruants,
and sayd, behold, I haue seene a ᶠ sonne of
Ishai, a Bethlehemite, that can play, and is
strong, valiant, and a man of warre, and
wise in matters, and a comely person, and
the Lord is with him.
19 ¶ Wherefore Saul sent messengers
vnto Ishai, and sayd, Send mee Dauid thy
sonne, which is with the sheepe.
20 And Ishai tooke an asse laden with
bread, and a flagon of wine, and a kid, and
sent them by the hand of Dauid his sonne
vnto Saul.
21 And Dauid came to Saul, and || stood
before him: and he loued him very well, and
he was his armour bearer.
22 And Saul sent to Ishai, saying, Let
Dauid now remaine with mee: for hee hath
found fauour in my sight.
23 And so when the euill spirit of God
came vpon Saul, Dauid tooke an harpe
and played with his hand, and Saul was
ᵍ refreshed, and was eased: for the euill spi-
rit departed from him.

2. Sam. 7.8. psal. 78.71. and 89.21
Act. 7.46. and 13.22.
|| Or, prospered.
e The wicked spirits are at Gods commandement to execute his will against the wicked.
f Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.
|| Or, serued him.
g God would that Saul should receiue this benefit as at Dauids hand, that his condemnation might bee the more euident for his cruell hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnes of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

Now the Philistims gathered their ar-
mies to battell, and came together to
Shochoh, which is in Iudah, and pitched
betweene Shochoh and Azekah, || in the
coast of Dammim.
2 And Saul, and the men of Israel as-
sembled, and pitched in the valley || of Elah,
and put themselues in battell aray to meete
the Philistims.
3 And the Philistims stood on a moun-
taine on the one side, and Israel stood on a
mountaine on the other side: so a valley was
betweene them.

|| Or, in Ephes-dammim.
|| Or, of the oke.

a Betweene the two campes.

‖Or, coat of plate.

b That is, 156 lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18 lib. 3. quarters.

‖Or, greaues.

‡Ebr. smite me.

‖Or, hand to hand.

Chap. 16.1.

‖Or, he was counted among them that bare office.

c To serue Saul, as chap. 16.19.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

e If they haue layd any thing to gage for their necessitie, redeeme it out.

‡Ebr. vessels.

‡Ebr. of peace.

4 ¶ Then came a man betweene them
a both out of the tents of the Philistims, na-
med Goliath of Gath: his height was sixe cu-
bites and an hand bredth,
5 And had an helmet of brasse vpon his
head, and a ‖ brigandine vpon him: and the
weight of his brigandine was fiue thousand
b shekels of brasse.
6 And he had ‖ bootes of brasse vpon his
legs, and a shielde of brasse vpon his shoul-
ders.
7 And the shaft of his speare was like a
weauers beame: and his speare head weyed
sixe hundreth shekels of yron: and one bea-
ring a shield went before him.
8 And he stood, and cried against the host
of Israel, and sayd vnto them, Why are yee
come to set your battell in aray? am not I
a Philistim, and you seruants to Saul? chuse
you a man for you, and let him come downe
to mee.
9 If he be able to fight with me, and ‡ kill
me, then will wee bee your seruants: but if
I ouercome him, and kill him, then shall yee
be our seruants, and serue vs.
10 Also the Philistim sayde, I defie the
hoste of Israel this day: giue me a man that
we may fight ‖ together.
11 When Saul and all Israel heard those
wordes of the Philistim, they were discou-
raged, and greatly afrayd.
12 ¶ Now this Dauid was the * sonne of
an Ephrathite of Beth-lehem Iudah, na-
med Ishai, which had eight sonnes: and
‖ this man was taken for an olde man in the
dayes of Saul.
13 And the three eldest sonnes of Ishai
went and followed Saul to the battell: and
the names of his three sonnes that went to
battell, were Eliab the Eldest, and the next
Abinadab, and the third Shammah.
14 So Dauid was the least: and the three
eldest went after Saul.
15 Dauid also c went, but hee returned
from Saul to feede his fathers sheepe in
Beth-lehem.
16 And the Philistim drewe neere in the
morning and euening, and continued fortie
dayes.
17 And Ishai sayd vnto Dauid his sonne,
d Take now for thy brethren an Ephah of
this parched corne, and these ten cakes, and
runne to the hoste to thy brethren.
18 Also carie these ten fresh cheeses vnto
the captaine, and looke howe thy brethren
fare, and receiue their e pledge.
19 (Then Saul and they, and al the men
of Israel were in the valley of Elah, fighting
with the Philistims)
20 ¶ So Dauid rose vp early in the mor-
ning, and left the sheepe with a keeper, and
tooke and went as Ishai had commanded
him, and came within the compasse of the
hoste: and the hoste went out in aray, and
shouted in the battell.
21 For Israel and the Philistims had put
themselues in aray, armie against armie.
22 And Dauid left the things which hee
bare, vnder the hands of the keeper of the
‡ cariage, and ranne into the hoste, and came
and asked his brethren ‡ how they did.
23 And as he talked with them, beholde,
the man that was betweene the two armies,
came vp, (whose name was Goliath ÿ Phi-
listim of Gath) out of the ‖ armie of the Phi-
listims, and spake f such wordes, and Dauid
heard them.
24 And all the men of Israel, when they
saw the man, ran away from him, and were
sore afraid.
25 For euery man of Israel sayd, Sawe
ye not this man that commeth vp? euen to
reuile Israel is he come vp: and to him that
killeth him will the King giue great riches,
and will giue him his * daughter, yea, and
make his fathers house g free in Israel.
26 Then Dauid spake to the men that
stood with him, and sayd, What shall be done
to the man that killeth this Philistim, and
taketh away the h shame from Israel? for who
is this vncircumcised Philistim, that hee
should reuile the hoste of the liuing God?
27 And the people answered him after
this maner, saying, Thus shall it be done to
the man that killeth him.
28 And Eliab his eldest brother heard
when he spake vnto the men, and Eliab was
very angry with Dauid, and sayd, Why ca-
mest thou downe hither? and with whome
hast thou left those few sheepe in the wilder-
nesse? I know thy pride and the malice of
thine heart, that thou art come downe to see
the battell.
29 Then Dauid sayd, What haue I now
done? is there not a i cause?
30 And hee departed from him into the
presence of another, and spake of the same
maner, and the people answered him accor-
ding to the former words.
31 ¶ And they that heard the wordes
which Dauid spake, rehearsed them before
Saul, which caused him to be brought.
32 So Dauid sayd to Saul, Let no mans
heart faile him, because of him: thy seruant
will go, and fight with this Philistim.
33 And Saul sayd to Dauid, Thou art
not k able to goe against this Philistim to
fight with him: for thou art a boy, and hee is
a man of warre from his youth.
34 And Dauid answered vnto Saul, Thy
seruant kept his fathers sheepe, and there
came a l lion, and likewise a beare, and tooke
a sheepe out of the flocke,
35 And I went out after him and smote
him, & tooke it out of his mouth: and when
hee arose against mee, I caught him by the
beard, and smote him, and slew him.
36 So thy seruant slew both the lyon, and
the beare: therefore this vncircumcised Phi-
listim shall be as one of them, seeing he hath
railed on the hoste of the liuing God.
37 ¶ Moreouer, Dauid sayd, The Lord
that deliuered me out of the paw of the lion,
and out of the paw of the beare, hee will de-
liuer mee out of the hand of this Philistim.
Then Saul sayd vnto Dauid, m Goe, and
the Lord be with thee.
38 And Saul put his raiment vpon Da-
uid, & put an helmet of brasse vpon his head,
and put a brigandine vpon him.
39 Then girded Dauid his sword vpon
his raiment, and ‖ began to go: for he neuer
prooued

‖Or, valleyes.

f As are aboue rehearsed, verse 8.9.

Iosh. 15.16.

g From taxes and payments.

h This dishonor that he doeth to Israel.

i For his fathers sending was a iust occasion, also he felt himselfe inwardly moued by Gods spirit.

k Here Satan proueth Dauids faith, by the infidelity of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

‖Or, assayed.

UMI

prooued it: and Dauid said vnto Saul, I can
not go with these: for I am not accustomed.
Wherefore Dauid put them off him.
40 Then tooke he his [n] staffe in his hand,
and chose him fiue smoothe stones out of a
brooke, and put them in his shepheards bag
or scrip, and his sling was in his hand, and he
drew neere to the Philistim.
41 ¶ And the Philistim came and drew
neere vnto Dauid, & the man that bare the
shield went before him.
42 Now when the Philistim looked a-
bout and saw Dauid, he disdained him: for
he was but yong, ruddie, & of a comely face.
43 And the Philistim sayd vnto Dauid,
Am I a dog, that thou commest to mee with
staues? And the Philistim [o] cursed Dauid
by his gods.
44 And the Philistim sayde to Dauid,
Come to me, and I will giue thy flesh vnto
the foules of the heauen, and to the beasts of
the field.
45 ¶ Then Dauid said to the Philistim,
Thou commest to mee with a sworde, and
with a speare, and with a shield, but I come
to thee in the Name of the Lorde of hostes,
the God of the hoste of Israel, whom thou
hast railed vpon.
46 This [p] day shall the Lorde close thee
in mine hand, and I shal smite thee, and take
thine head from thee, and I wil giue the car-
keises of the host of the Philistims this day
vnto the foules of the heauen, & to the beasts
of the earth, that all the world may knowe
that Israel hath a God,
47 And that all this assembly may know,
that the Lorde saueth not with sworde nor
with speare (for the battel is the Lords) and
he will giue you into our hands.
48 And when the Philistim arose to come
and draw neere vnto Dauid, Dauid [q] hasted
and ran to fight against the Philistim.
49 And Dauid put his hand in his bag,
and tooke out a stone, and slang it, & smote
the Philistim in his forehead, that the stone
sticked in his forehead, and he fell groueling
to the earth.
50 So Dauid * ouercame the Philistim,
with a sling and with a stone, and smote the
Philistim, and slewe him, when Dauid had
no sword in his hand.
51 Then Dauid ran, and stood vpon the
Philistim, and tooke his sword, and drew it
out of his sheath, and slew him, and cut off
his head therwith. So when the Philistims
sawe, that their champion was dead, they
fled.
52 And the men of Israel and Iudah a-
rose, and shouted, & followed after the Phili-
stims, vntil they came to the || valley, and vn-
to the gates of Ekron: and the Philistims
fell downe wounded by the way of Shaa-
raim, euen to Gath and to Ekron.
53 And the children of Israel returned
from pursuing the Philistims, and spoyled
their tents.
54 And Dauid tooke the head of the Phi-
listim, and brought it to Ierusalem, and put
his armour in his || tent.
55 ¶ When Saul saw Dauid goe foorth
against the Philistim, hee sayd vnto Abner
the captain of his host, Abner, [r] Whose sonne
is this yong man? And Abner answered, As
thy soule liueth, O King, I cannot tell.
56 Then the King sayde, Enquire thou
whose sonne this yong man is.
57 And when Dauid was returned from
the slaughter of the Philistim, then Abner
tooke him, & brought him before Saul with
the head of the Philistim in his hand.
58 And Saul sayd to him, Whose sonne
art thou, thou yong man? And Dauid an-
swered, I am the sonne of thy seruant Ishai
the Bethlehemite.

n To the intent that by these weake meanes God might only be knowen to be the authour of this victory.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

Ecclus. 47.4. 1.*mac.* 4.30.

|| *Or, Gai the city.*

|| *Or, house at Bethlehem.*

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promised him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

7 April
1 Less even

AND when hee had made an end of spea-
king vnto Saul, the [a] soule of Ionathan
was knit with the soule of Dauid, and Io-
nathan loued him, as his owne soule.
2 And Saul tooke him that day, & would
not let him returne to his fathers house.
3 Then Ionathan & Dauid made a coue-
nant: for he loued him as his owne soule.
4 And Ionathan put off the robe that
was vpon him, and gaue it Dauid, and his
garments euen to his sword, and to his bow,
and to his girdle.
5 And Dauid went out whithersoeuer
Saul sent him, & behaued himselfe [b] wisely:
so that Saul set him ouer the men of warre,
and hee was accepted in the sight of all the
people, and also in the sight of Sauls ser-
uants.
6 ¶ When they came again, and Dauid
returned from the slaughter of the [c] Phili-
stim, the women came out of all cities of Is-
rael, singing & dancing to meet King Saul,
with timbrels, with instruments of ioy, and
with rebecks.
7 And the women ‡ sang by course in
their play, and sayd, * Saul hath slaine his
thousand, and Dauid his ten thousand.
8 Therefore Saul was exceeding wroth,
and the saying displeased him, and hee sayd,
They haue ascribed vnto Dauid ten thou-
sand, and to mee they haue ascribed but a
thousand, and what can he haue more saue the
kingdome?
9 Wherefore Saul [d] had an eye on Da-
uid from that day forward.
10 ¶ And on the morrow the euill spirit
of God came vpon Saul, and he [e] prophesied
in the mids of the house: and Dauid played
with his hande like as at other times, and
there was a speare in Sauls hand.
11 And Saul tooke the speare and sayd,
I wil smite Dauid through to the wall. But
Dauid auoyded twise out of his presence.
12 And Saul was afrayd of Dauid, be-
cause the Lorde was with him, and was de-
parted from Saul.
13 Therefore Saul put him from him,
and made him a Captaine ouer a thousand,
and

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

‡ *Ebr. answered playing.*
Chap. 21.11. *and* 29.5. *ecclus.* 47.6,7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

and he went [f] out and in before the people.
14 And Dauid behaued himselfe wisely
in all his wayes: for the Lord was with him.
15 Wherefore when Saul saw that hee
was very wise, he was afrayd of him.
16 For all Israel and Iudah loued Da-
uid, because he went out and in before them.
17 ¶ Then Saul sayd to Dauid, Behold
mine eldest daughter Merab, her I wil giue
thee to wife: onely bee a valiant sonne vnto
me, and [g] fight the Lords battels: for Saul
thought, Mine hand shall not be vpon him,
but the hand of the Philistims shall be vpon
him.
18 And Dauid answered Saul, What am
I? and what is my life, or the familie of my
father in Israel, that I should be sonne in
law to the King?
19 Howbeit when Merab Sauls daugh-
ter should haue bene giuen to Dauid, [h] she
was giuen to Adriel a Meholathite to wife.
20 ¶ Then Michal Sauls daughter lo-
ued Dauid: and they shewed Saul, and the
thing pleased him.
21 Therefore Saul sayd, I will giue him
her, that she may be a [i] snare to him, and that
the hand of the Philistims may bee against
him. Wherefore Saul said to Dauid, Thou
shalt this day be my sonne in law in the one
of the twaine.
22 And Saul commanded his seruants,
Speake with Dauid secretly, and say, Be-
hold, the King hath a fauour to thee, and all
his seruants loue thee: be now therefore the
Kings sonne in law.
23 And Sauls seruants spake these words
in the eares of Dauid. And Dauid sayd,
[k] Seemeth it to you a light thing to bee a
Kings sonne in law, seeing that I am a poore
man and of small reputation?
24 And then Sauls seruaunts brought
him word againe, saying, Such words spake
Dauid.
25 And Saul said, Thus wise shall ye say
to Dauid, The King desireth no dowrie, but
an hundreth foreskins of the Philistims, to
be auenged of the Kings enemies: for Saul
thought to make Dauid fall into the hands
of the Philistims.
26 And when his seruants tolde Dauid
these words, it pleased Dauid well to be the
[l] Kings sonne in law: and the dayes were
not expired.
27 Afterward Dauid arose with his men,
and went and slewe of the Philistims two
hundreth men: and Dauid brought their
foreskins, and [m] they gaue them wholly to
the King, that he might be the Kings sonne
in law: therefore Saul gaue him Michal
his daughter to wife.
28 Then Saul saw, and vnderstood that
the Lord was with Dauid, and that Michal
the daughter of Saul loued him.
29 Then Saul was more and more [n] a-
frayd of Dauid, and Saul became alway
Dauids enemie.
30 And when the princes of the Philis-
tims went forth, at their going forth [o] Da-
uid behaued himselfe more wisely then all
the seruants of Saul, so that his name was
much set by.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endow his wife with riches.

l Because he thought himself able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims, then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked pur-
pose of Saul. 11 Michal his wife saueth him.
18 Dauid commeth to Samuel. 23 The spirit of
prophecie commeth on Saul.

Then Saul spake to Ionathan his sonne,
and to all his seruants, that they should
[a] kil Dauid: but Ionathan Sauls sonne had
a great fauour to Dauid.
2 And Ionathan tolde Dauid, saying,
Saul my father goeth about to slay thee:
now therefore, I pray thee, take heede vnto
thy selfe vnto the morning, and abide in a se-
cret place, and hide thy selfe.
3 And I will goe out, and stand by my
father in the field where [b] thou art, and will
commune with my father of thee, and I will
see what he saith, and will tell thee.
4 ¶ And Ionathan spake good of Da-
uid vnto Saul his father, & sayde vnto him,
Let not the King sinne against his seruant,
against Dauid: for hee hath not sinned a-
gainst thee, but his works haue bene to thee
very good.
5 For hee ‡ did * put his life in danger,
and slewe the Philistim, and the Lorde
wrought a great saluation for all Israel:
thou sawest it, and thou reioycedst: where-
fore then wilt thou sinne against innocent
blood, and slay Dauid without a cause?
6 Then Saul hearkened vnto the voice
of Ionathan, and Saul [c] sware, As the Lord
liueth, he shall not die.
7 So Ionathan called Dauid, and Io-
nathan shewed him all those words, and Io-
nathan brought Dauid to Saul, and he was
in his presence, as in times past.
8 ¶ Againe the warre began, and Dauid
went out, and fought with the Philistims,
and slew them with a great slaughter, and
they fled from him.
9 ¶ And the euill spirit of the Lord was
vpon Saul, as hee sate in his house hauing
his speare in his hand, and Dauid [d] played
with his hand.
10 And Saul intended to smite Dauid to
the wall with the speare: but hee turned a-
side out of Sauls presence, and he smote the
speare against the wall: but Dauid fled, and
escaped the same night.
11 Saul also sent messengers vnto Da-
uids house to watch him, and to slay him in
the morning: and Michal Dauids wife told
it him, saying, If thou saue not thy selfe this
night, to morow thou shalt be slaine.
12 So Michal [e] let Dauid downe thorow
a windowe: and hee went, and fled, and
escaped.
13 Then Michal tooke an image, & layed
it in the bed, and put a pillow stuffed with
goats haire vnder the head of it, and couered
it with a cloth.
14 And when Saul sent messengers to
take Dauid, she sayd, He is sicke.
15 And Saul sent the messengers againe
to see Dauid, saying, Bring him to me in the
[f] bed, that I may slay him.
16 And when the messengers were come
in, beholde, an image was in the bed, with a
pillow of goats haire vnder the head of it.
17 And Saul sayd vnto Michal, Why
hast

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open crueltie.

b That I may giue thee warning what to do.

‡ Ebr. he put his soule in his hand. Iudg. 12. 3. chap. 28. 21. psal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was ful of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard othe, nor friendship, God nor man.

hast thou mocked me so, and sent away mine
enemie, that he is escaped? And Michal
answered Saul, He said vnto me, Let mee
goe, or els I wil kill thee.
18 ¶ So Dauid fled, and escaped, and
came to Samuel to Ramah, and told him al
that Saul had done to him: and hee and
Samuel went and dwelt in g Naioth.
19 But one told Saul, saying, Beholde,
Dauid is at Naioth in Ramah.
20 And Saul sent messengers to take
Dauid: and when they saw a company of
Prophets prophesying, and Samuel stan-
ding h as appoynted ouer them, the Spirit
of God fell vpon the messengers of Saul
and they also i prophesied.
21 And when it was told Saul, he sent
other messengers, and they prophesied like-
wise: again Saul sent the third messengers
and they prophesied also.
22 Then went hee himselfe to Ramah,
and came to a great Well that is in Sechu,
and he asked, and sayd, Where are Samu-
el and Dauid? and one said, Behold, they be
at Naioth in Ramah.
23 And he k went thither, euen to Naioth
in Ramah, and the Spirit of God came vp-
on him also, and he went prophesying vntill
he came to Naioth in Ramah.
24 And he stript off l his clothes, and hee
prophesied also before Samuel, and fell
m downe naked all that day and all that
night: therefore they say, * Is Saul also
among the Prophets?

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their minds and praysed God.

k With a minde to persecute them.

l His kingly apparell.

m He humbled himselfe as other did.

* *Chap. 10, 11.*

8 April Less. eve

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

And Dauid a fledde from Naioth in Ra-
mah, and came and sayde before Iona-
than, What haue I done? what is mine ini-
quitie? and what sinne haue I committed
before thy father, that he seeketh my life?
2 And hee sayde vnto him, God forbid,
thou shalt not die: behold, my father wil do
nothing great nor small, but he will † shewe
it me: and why should my father hide this
thing from me? he will not do it.
3 And Dauid sware againe, & said, Thy
father knoweth that I haue found grace in
thine eyes: therefore he thinketh, Ionathan
shall not know it, least hee be sory: but in-
deed, as the Lord liueth, and as thy soule li-
ueth, there is but a b step betweene mee and
death.
4 Then saide Ionathan vnto Dauid,
Whatsoeuer thy soule ‡ requireth, that I
will do vnto thee.
5 And Dauid sayd vnto Ionathan, Be-
holde, to morow is the c first day of the mo-
neth, & I should sit with the king at meate:
but let mee goe, that I may hide my selfe in
the fields vnto the third day at euen.
6 If thy father make mention of mee,
then say, Dauid asked leaue of mee, that he
might go to Beth-lehem to his owne citie:
for there is a d yeerely sacrifice for all that
familie.
7 And if he say thus, It is well, thy ser-

a For Saul was stayed, and prophesied a day and a night by Gods prouidẽce, y Dauid might haue time to escape.

† *Ebr. reueale it in mine eare.*

b I am in great danger of death.

‡ *Ebr saith.*

c At what time there should be a solemne sacrifice, Num. 28. 11 to the which they added peace offerings and feasts.

d Reade Chap. 1. 21.

uant shall haue peace: but if he be angry, be
sure that wickednesse is concluded of him.
8 So shalt thou shew mercie vnto thy
seruant: * for thou hast ioyned thy seruant
into a couenant of the Lord with thee, and
if there bee in me iniquitie, slay thou mee:
for why shouldest thou bring me to thy fa-
ther?
9 ¶ And Ionathan answered, God keep
that from thee: for if I knew that wicked-
nesse were e concluded of my father to come
vpon thee, would not I tell thee?
10 Then said Dauid to Ionathan, Who
f shall tell me? how shall I know, if thy father
answere thee cruelly?
11 And Ionathan said to Dauid, Come
and let vs goe out into the fielde: and they
twaine went out into the field.
12 Then Ionathan sayd to Dauid, O
Lord God of Israel, when I haue groped
my fathers minde to morrowe at this time,
or within this three dayes, and if it bee well
with Dauid, and I then send not vnto thee,
and shew it thee,
13 The Lord g doe so and much more vn-
to Ionathan: but if my father haue minde
to doe thee euill, I will shew thee also, and
send thee away, that thou mayest goe in
peace: and the Lord be with thee as he hath
bene with my father.
14 Likewise I require not whiles I liue:
for I doubt not but thou wilt shew mee the
mercy of the Lord, h that I die not.
15 But I require that thou cut not off thy
mercie from mine house for euer: no, not
when the Lord hath destroyed the enemies
of Dauid, euery one from the earth.
16 So Ionathan made a bond with the
house of Dauid, saying, Let the Lord require
it at the hands of Dauids enemies.
17 And againe Ionathan sware vnto
Dauid, because he loued him (for hee loued
him as his owne soule.)
18 Then said Ionathan to him, To mo-
row is y first day of the moneth: & thou shalt
be ‖ looked for: for thy place shall be emptie.
19 Therfore thou shalt hide thy selfe three
dayes, then thou shalt go downe quickly and
come to the place where thou diddest hide
thy selfe, when this matter was in hand, and
shalt remaine by the stone ‡ Ezel.
20 And I will shoot three arrowes on the
side thereof, as though I shot at a marke.
21 And after I will send a boy, saying, Go
seeke the arrowes. If I say vnto the boy,
See, the arrowes are on this side thee, bring
them, and come thou: for it is ‡ well with
thee and no hurt, as the Lord liueth.
22 But if I say thus vnto the boy, Be-
hold, the arrowes are beyond thee, goe thy
way: for the i Lord hath sent thee away.
23 As touching the thing which thou and
I haue spoken of, beholde, the Lord bee be-
tweene thee and me for euer.
24 ¶ So Dauid hid himselfe in the field:
and when the first day of the moneth came,
the king sate to eate meate.
25 And the king sate, as at other times
vpon his seate, euen vpon his seate by the
wall: and Ionathan arose, & Abner sate by
Sauls side, but Dauids place was emptie.

* *Chap. 18. 3. and 23. 18.*

e That he were fully determined.

f If thy father do fauour me.

g The Lord punish me most grieuously.

h I know that if thou werest now preferred to the kingdome, thou wouldest not destroy mee, but shew thy selfe friendly to my posteritie.

‖ *Or, mentioned.*

‡ *Ebr. of the way, because it serued as a signe to shew the way to them that passed by.*

‡ *Ebr. peace.*

i The Lord is the author of thy departure.

Read from 5 Vers to 24 Verse

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though he were[k] cleane, or els because he was not purified.

k Yet he might haue some businesse to let him.

27 But on the morow which was the second day of the moneth, Dauids place was emptie againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of[l] Ishai to meate, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid

28 And Ionathan answered vnto Saul, Dauid required of mee, that hee might go to Beth-lehem.

29 For hee sayd, Let me goe, I pray thee: for our familie offereth[m] a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my[n] brethren: this is the cause that he commeth not vnto the kings table.

m That is, a peace offering.

n Meaning, all his kinsfolke.

30 Then was Saul angry with Ionathan, and said vnto him, Thou[o] sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion & shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he‡ shall surely die.

‡ Ebr. sonne of death.

32 And Ionathan answered vnto Saul his father, and sayde vnto him, Wherefore shall he[p] die? what hath he done?

p For it were too great tyranny to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hitte him, whereby Ionathan knewe that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde,[q] at the time appoynted with Dauid, and a litle boy with him.

q For this was the third day, as it was agreed vpon, verse 5.

36 And hee sayde vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ran, hee shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shotte, Ionathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy,[r] Make speede, haste, and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

r By these words he admonished Dauid what he ought to doe.

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his ‡ bow and arrowes vnto the boy that was with him, and sayd vnto him, Goe, carie them into the citie.

‡ Ebr. instruments.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the[s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine till Dauid exceeded.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

42 Therfore Ionathan sayd to Dauid, Goe in peace: that which we haue[t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

t Which othe he calleth in the eight verse, the couenant of the Lord.

43 And he arose and departed, and Ionathan went into the city.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there faineth himselfe mad.

Then came Dauid to[a] Nob, to Ahimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and sayd vnto him, Why art thou alone, and no man with thee?

a Where the Arke then was, to aske counsell of the Lord.

2 And Dauid sayde to Ahimelech the Priest, The[b] King hath commanded me a certaine thing, & hath said vnto me, Let no man know whereabout I send thee, & what I haue commaunded thee: and I haue appointed my seruants to such and such places.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayde, There is no common bread vnder mine hand, but here is *hallowed bread, if the yong men haue kept themselues, at least from[c] women.

Exod. 25. 30. leuit. 24. 5. matth. 12. 3, 4.

c If they haue not companied with their wiues

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: and the[d] vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one[e] be sanctified this day in the vessell?

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when he shall haue eaten of this holy foode?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruaunts of Saul[f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen)

f Tarying to worship before the Arke.

‖ Or, master of them that kept Sauls cattell.

8 And Dauid sayd vnto Ahimelech, Is there not here vnder thine hand a speare or a sworde? For I haue neither brought my sword nor my harneis with mee, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behind the[g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

Chap. 17. 2.

g Behinde that place, where the hie Priests garment lay.

10 And Dauid arose, & fled the same day from the[h] presence of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruants of Achish sayd vnto him, Is not this Dauid the * King of the lande? did they not sing vnto him in daunces, saying, *Saul hath slaine his thousand,

Chap. 17. 9. Chap 18. 7. and 29. 5. ecclus 47. 6.

sand, and Dauid his ten thousand?

12 And Dauid ‡ considered these words and was sore afraid of Achish the King of Gath.

‡ *Ebr. put these words in his heart.*

13 And he changed his behauiour before them, and fained himselfe madde in their hands, and i scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

i By making markes & toyes.

14 Then sayd Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my presence? k shall hee come into mine house?

k Is he meete to be in a kings house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

Dauid therefore departed thence, and saued himselfe in the caue of a Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all those that were vexed in mind, and hee was their || prince, and there were with him about foure hundred men.

|| *Or, captaine.*

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

b For there was another so called in Iudah.

4 And he c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the d holde.

c For he feared the rage of Saul against his house.
d That is, in Mizpeh, which was a strong holde.

5 And the Prophet Gad sayd vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was e discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

e That a great bruit went on him.

7 And Saul said vnto his seruants that stood about him, Heare now ye sonnes f of Iemini, will the sonne of Ishai giue euery one of you fieldes and vineyardes? will he make you all captaines ouer thousands, and captaines ouer hundreths:

f Ye that are of my tribe and linage.

8 That all yee haue conspired against me, and there is none that telleth mee that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sory for mee, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when hee came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sworde of Goliath the Philistim.

11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, h the Priests that were in Nob: and they came all to the king.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul sayd vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in wait as appeareth this day?

14 ¶ And Ahimelech answered the king, and sayd, Who is so faithfull among all thy seruants as Dauid, being also the Kings sonne in law, and goeth at thy commaundement, and is honourable in thine house?

15 i Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse, nor more.

i Haue I not at other times also when hee had great affaires, consulted with the Lord for him?

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayd vnto the || sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fled, and shewed it not to me. But the seruants of the King k would not mooue their hands to fall vpon the Priestes of the Lord.

|| *Or, footemen.*

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priestes smote he with the edge of the sword, both man and woman, both childe and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub, (whose name was Abiathar) l escaped and fled after Dauid.

l This was Gods prouidence, who according to his promise, preserued some of the house of Eli, Chap. 2. 33.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me and feare not: for || he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

|| *Or, he that taketh thy life, shall take mine also.*

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

Then

[a] Which was a citie in the tribe of Iudah, Iosh. 15.44.

Then they tolde Dauid, saying, Beholde,
the Philistims fight against [a] Keilah,
and spoyle the barnes.
2 Therefore Dauid asked counsell of the
Lord, saying, Shall I goe and smite these
Philistims? And the Lord answered Da-
uid, Goe and smite the Philistims, and saue
Keilah.
3 And Dauids men said vnto him, See,
wee bee afraid here in [b] Iudah, how much
more if we come to Keilah against the hoste
of the Philistims?

[b] That is, in the mids of Iudah, much more, whē we come to the borders against our enemies.

4 Then Dauid asked counsell of ẏ Lord
againe. And the Lord answered him, and
sayd, Arise, goe downe to Keilah: for I will
deliuer the Philistims into thine hand.
5 ¶ So Dauid and his men went to
Keilah, and fought with the Philistims,
and brought away their cattell, and smote
them with a great slaughter: Thus Dauid
saued the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahi-
melech * fled to Dauid to Keilah, he brought
an [c] Ephod ‡ with him.)

Chap. 22. 20.

[c] By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

‡ Ebr. in his hand.

7 ¶ And it was tolde Saul that Dauid
was come to Keilah, and Saul sayd, God
hath deliuered him into mine hand: for he
is shut in, seeing he is come into a citie that
hath gates and barres.
8 Then Saul called all the people toge-
ther to warre, for to goe downe to Keilah,
and to besiege Dauid and his men.
9 ¶ And Dauid hauing knowledge that
Saul imagined mischiefe against him, sayd
to Abiathar the Priest, [d] Bring the E-
phod.

[d] To consult with the Lord by Vrim and Thummim.

10 Then sayd Dauid, O Lord God of
Israel, thy seruant hath heard, that Saul is
about to come to Keilah to destroy the citie
for my sake.
11 Will the lords of Keilah deliuer mee
vp into his hande? and will Saul come
downe as thy seruant hath heard? O Lord
God of Israel, I beseech thee, tell thy ser-
uant. And the Lord sayde, Hee will come
downe.
12 Then sayd Dauid, Will the || lords of
Keilah deliuer mee vp, and the men that
are with mee, into the hande of Saul?
And the Lord sayd, They will deliuer thee
vp.

‡ Or, gouernours.

13 ¶ Then Dauid and his men, which
were about sixe hundreth, arose, and depar-
ted out of Keilah, and went || whither they
could. And it was tolde Saul, that Dauid
was fled from Keilah, and he left off his
iourney.

|| Or, to and fro, as hauing no certain place to goe to.

|| Or, strong places.

14 And Dauid abode in the wildernesse
in || holdes, and remained in a mountaine in
the wildernesse of Ziph. And Saul sought
him euery day, but God [e] deliuered him not
into his hand.

[e] No power nor policie can preuaile against Gods children but when he appointeth the time.

‡ Ebr. his hand.

15 And Dauid saw that Saul was come
out for to seeke his life: and Dauid was in
the wildernesse of Ziph in the wood.
16 ¶ And Ionathan Sauls sonne arose
and went to Dauid into the wood, and com-
forted ‡ him in God,
17 And sayd vnto him, Feare not: for the
hand of Saul my father shal not finde thee,
and thou shalt be [f] King ouer Israel, and I
shall bee next vnto thee: and also Saul my
father knoweth it.

[f] Ionathan assureth Dauid, that God wil accomplish his promise, and that his father striueth against his owne conscience.

18 So they twaine made a couenant be-
fore the Lorde: and Dauid did remaine in
the wood: but Ionathan went to his house.
19 ¶ Then came vp the Ziphims to Saul
to Gibeah, saying, Doeth not Dauid hide
himselfe by vs in holdes, in the wood, in the
hill of Hachilah which is on the right side
|| of Ieshimon?

|| Or, of the wildernesse.

20 Now therefore, O King, come downe
according to all that thine heart can desire,
and our part shall bee to deliuer him into the
kings hands.
21 Then Saul said, [g] Be ye blessed of the
Lord: for ye haue had compassion on me.

[g] The Lord recompense this friendship.

22 Goe, I pray you, and prepare yet bet-
ter: know and see his place where he ‡ haun-
teth, and who hath seene him there: for it is
sayd to me, He is subtile and crafty.

‡ Ebr. where his foote hath bene.

23 See therefore, and know all the secret
places where he hideth himselfe, and come
yee againe to me with the certaintie, and I
will goe with you: and if he be in the [h] land,
I will search him out throughout all the
thousands of Iudah.

[h] In your countrey of Ziph, which is in Iudah.

24 Then they arose and went to Ziph be-
fore Saul, but Dauid and his men were in
the wildernesse of Maon, in the plaine on
the right hand of Ieshimon.
25 Saul also and his men went to seeke
him, and they tolde Dauid: wherefore he
came downe vnto a rocke, and abode in the
wildernesse of [i] Maon. And when Saul
heard that, hee followed after Dauid in the
wildernesse of Maon.

[i] Which was also in the tribe of Iudah, Iosh. 15.55.

26 And Saul and his men went on the
one side of the mountaine, and Dauid and
his men on the other side of the mountaine:
and Dauid made haste to get from the pre-
sence of Saul: for Saul and his men com-
passed Dauid and his men round about, to
take them.
27 But there came a [k] messenger to Saul,
saying, Haste thee, and come: for the Phili-
stims haue inuaded the land.

[k] Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

28 Wherefore Saul returned from pur-
suing Dauid, and went against the Phili-
stims. Therefore they called that place,
[l] Sela-hammahlekoth.

[l] That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth Saul his innocencie. 18 Saul acknowledgeth his fault 22 He causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in
[a] holds at En-gedi.

[a] That is, in strong places, which were defenced by nature.

2 When Saul was returned from the
Philistims, they tolde him, saying, Be-
hold, Dauid is in the wildernesse of [b] En-
gedi.

[b] A citie of Iudah, Iosh. 15.62.

3 Then Saul tooke three thousand cho-
sen men out of all Israel, and went to seeke
Dauid and his men vpon the rockes among
the wilde goates.
4 And he came to the sheepe coates by
the way where there was a caue, and Saul
went in ‡ to doe his easement: and Da-
uid and his men sate in the ‡ inwarde
parts

‡ Ebr. to couer his feete.

‡ Ebr. in the sides.

parts of the caue.
5 And the men of Dauid said vnto him,
See, the day is [c] come, whereof the Lorde
sayd vnto thee, Beholde, I will deliuer thine
enemie into thine hand, and thou shalt doe to
him as it shal seeme good to thee. Then Da-
uid arose, and cut off the lap of Sauls gar-
ment priuily.
6 And afterward Dauid [d] was touched
in his heart, because he had cut off the lappe
which was on Sauls garment.
7 And he sayd vnto his men, The Lord
keepe mee from doing that thing vnto my
master the Lords anoynted, to lay mine
hand vpon him: for he is the anointed of the
Lord.
8 So Dauid ouercame his seruaunts
with these wordes, and suffered them not to
arise against Saul: So Saul rose vp out of
the caue, and went away.
9 ¶ Dauid also arose afterward, & went
out of the caue, and cried after Saul, saying,
O my lord the King. And when Saul loo-
ked behind him, Dauid enclined his face to
the earth, and bowed himselfe.
10 And Dauid said to Saul, [e] Wherefore
giuest thou an eare to mens words, that say,
Behold, Dauid seeketh euill against thee?
11 Behold, this day thine eyes haue seene,
that the Lord had deliuered thee this day in-
to mine hand in the caue, & some bade me kil
thee, but I had compassion on thee, and said,
I will not lay mine hand on my master: for
he is the Lords Anointed.
12 Moreouer my father, behold: behold,
I say, the lap of thy garment in mine hand:
for when I cut off the lappe of thy garment,
I killed thee not. Understand and see, that
there is neither euill nor wickednesse in me,
neither haue I sinned against thee, yet thou
huntest after my soule to take it.
13 The Lord be iudge betweene thee and
me, and the Lord auenge me of thee, and let
not mine hand be vpon thee.
14 According as the old || prouerbe saith,
Wickednesse proceedeth from the wicked,
but mine hand be not vpon thee.
15 After whom is the king of Israel come
out? after whom doest thou pursue? after a
dead dog, and after a flea?
16 The Lord therefore be iudge, & iudge
betweene thee and me, and see, and plead my
cause, and ‡ deliuer me out of thine hand.
17 When Dauid had made an ende of
speaking these words to Saul, Saul sayd,
[f] Is this thy voyce, my sonne Dauid? And
Saul lift vp his voyce, and wept,
18 And sayd to Dauid, Thou art more
righteous then I: for thou hast rendred me
good, and I haue rendred thee euill.
19 And thou hast shewed this day, that
thou hast dealt well with me: forasmuch as
when the Lorde had closed mee in thine
hands, thou killedst me not.
20 For who shall finde his enemie, and
let him depart ‡ free? wherefore the Lorde
render thee good for that thou hast done vn-
to me this day.
21 For now beholde, I [g] know that thou
shalt be king, & that the kingdome of Israel
shalbe stablished in thine hand.

c Here we see how ready wee are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he prooueth himselfe to be his friend.

|| Or, the prouerbe of an ancient man.

‡ Ebr. iudge.

f Though he was a most cruel enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

‡ Eb. a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

22 Sweare now therefore vnto me by the
Lord, that thou wilt not destroy my seed af-
ter mee, and that thou wilt not abolish my
name out of my fathers house.
23 So Dauid sware vnto Saul, & Saul
went home: but Dauid and his men went
vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

Then * Samuel died, and all Israel as-
sembled, and mourned for him, and bu-
ried him in his [a] owne house at Ramah. And
Dauid arose and went downe to the wil-
dernesse of Paran.
2 Now in [b] Maon was a man, who had
his possession in Carmel, and the man was
exceeding mightie, and had three thousand
sheepe, and a thousand goates: and he was
shearing his sheepe in Carmel.
3 The name also of the man was Nabal,
and the name of his wife Abigail, and shee
was a woman of singular wisedome & beau-
tifull, but the man was churlish and euil con-
ditioned, and was of the familie of Caleb.
4 And Dauid heard in the wildernesse,
that Nabal did sheare his sheepe.
5 Therefore Dauid sent ten yong men,
and Dauid said vnto the yong men, Goe vp
to Carmel, and goe to Nabal, and aske him
in my name ‡ how he doeth.
6 And thus shal you say [c] ‡ for salutation,
Both thou and thine house, and all that thou
hast, be in peace, wealth and prosperitie.
7 Behold, I haue heard, that thou hast
shearers: now thy shepheards were with vs,
and wee did them no hurt, neither did they
misse any thing all the while they were in
Carmel.
8 Aske thy seruants, and they will shew
thee. Wherefore let these yong men finde fa-
uour in thine eyes: (for we come in a good
season) giue, I pray thee, whatsoeuer [d] com-
meth to thine hand vnto thy seruants, and
to thy sonne Dauid.
9 ¶ And when Dauids yong men came,
they told Nabal all these words in the name
of Dauid, and held their peace.
10 Then Nabal answered Dauids ser-
uants, and sayd, Who is Dauid? And who
is the [e] sonne of Ishai? there be many ser-
uants now adayes, that breake away euery
man from his master.
11 Shall I then take my bread, and my
water, and my flesh that I haue killed for
my shearers, and giue it vnto men, whom I
know not whence they be?
12 ¶ So Dauids seruants turned their
way, and went againe, and came, and tolde
him all those things.
13 And Dauid sayd vnto his men, Gird
euery man his sword about him. And they
girded euery man his sword: Dauid also
girded his sword. And about foure hundreth
men went vp after Dauid, and two hun-
dreth abode by the ‡ cariage.
14 Now one of the seruants tolde Abi-
gail Nabals wife, saying, Behold, Dauid
sent

The Death of Samuel

11 April
1 Lesson
Morn

* Chap. 28. 3. ecclus 46. 13. 20.

a That is, among his owne kinred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

‡ Ebr. of peace.

c Some reade, so mayest thou liue in prosperity the next yeere, both thou, &c.

‡ Ebr. for life.

d Whatsoeuer thou hast ready for vs.

e Thus the couetous wretches in stead of releiuing the necessitie of Gods children, vse to reuile their persons, and condemne their cause.

‡ Ebr. vessels.

sent messengers out of the wildernesse to sa-
lute our master, and he ‡ railed on them.
15 Notwithstanding the men were very
good f vnto vs, and we had no displeasure,
neither missed we any thing as long as we
were conuersant with them, when we were
in the fields.
16 They were as a wall vnto vs both by
night and by day, al the while we were with
them keeping sheepe.
17 Now therefore take heed, and see what
thou shalt doe: for euil ‡ wil surely come vp-
on our master, and vpon all his familie: for
he is so wicked that a man cannot speake to
him.
18 ¶ Then Abigail made haste, & tooke
two hundred ‡ cakes, and two bottels of
wine, and fiue sheepe ready dressed, and fiue
measures of parched corne, and an hundred
‖ frailes of raisins, and two hundred of figs,
and laded them on asses.
19 Then she sayd vnto her seruants, Goe
ye before me: beholde, I will come after you:
yet she told g not her husband Nabal.
20 And as she rode on her asse, she came
downe by a secret place of the mountaine,
and beholde, Dauid and his men came down
against her, and she met them.
21 And Dauid said, In deed I haue kept
all in vaine that this fellow had in the wil-
dernesse, so that nothing was missed of all
that perteined vnto him: for he hath requi-
ted me euill for good.
22 So and more also doe God vnto the e-
nemies of Dauid: for surely I will not leaue
of al that he hath, by the dawning of the day,
any that h pisseth against the wall.
23 And when Abigail saw Dauid, she ha-
sted, and lighted off her asse, and fell before
Dauid on her face, and bowed her selfe to
the ground,
24 And fell at his feet, and said, Oh, my
lord, I haue committed the iniquitie, and I
pray thee, let thine handmayd speake ‡ to
thee, and heare thou the wordes of thine
handmayd.
25 Let not my lord, I pray thee, regard
this wicked man Nabal: for as his name is,
so is he: ‖ Nabal is his name, & follie is with
him: but I thine handmaid saw not the yong
men of my lord whom thou sentest.
26 Now therefore my lord, as the Lord
liueth, and as thy soule liueth (the Lord, I
say, that hath withholden thee from com-
ming to shedde blood, and that i thine hand
should not saue thee) so now thine enemies
shall be as Nabal, and they that intend to do
my lord euill.
27 And now this ‖ blessing which thine
handmaid hath brought vnto my lord, let it
be giuen vnto the yong men, that ‡ follow my
lord.
28 I pray thee, forgiue the trespasse of
thine handmaid: for the Lord wil make my
lord a k sure house, because my lord fighteth
the battels of the Lord, and none euill hath
bene found in thee ‡ in all thy life.
29 Yet l a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule of
my lord shall be bound in the m bundle of life
with the Lorde thy God: and the soule of
thine enemies shal God cast out, as out of the
middle of a sling.
30 And when the Lord shall haue don to
my lord all the good that hee hath promised
thee, & shal haue made thee ruler ouer Israel,
31 Then shal it be no griefe vnto thee, nor
offence of minde vnto my Lord, that he hath
not shed blood causelesse, nor that my lorde
hath n not preserued himselfe: and when the
Lord shall haue dealt well with my lord, re-
member thine handmaid.
32 Then Dauid said to Abigail, Blessed
be the Lord God of Israel, which sent thee
this day to meet me.
33 And blessed be thy counsell, and blessed
be thou, which hast kept me this day from
comming to shed blood, o and that mine hand
hath not saued me.
34 For indeed, as the Lord God of Israel
liueth, p who hath kept me backe from hur-
ting thee, except thou hadst hasted and met
me, surely there had not bene left vnto Na-
bal, by the dawning of the day, any that pis-
seth against the wall.
35 Then Dauid receiued of her hand that
which she had brought him, and sayd to her,
Goe vp in peace to thine house: beholde, I
haue heard thy voice, and haue ‡ granted thy
petition.
36 ¶ So Abigail came to Nabal, and be-
holde, he made a feast in his house, like the
feast of a king, and Nabals heart was mery
within him, for he was very drunken: wher-
fore she told him q nothing, neither lesse nor
more, vntill the morning arose.
37 Then in the morning, when the wine
was gone out of Nabal, his wife tolde him
those wordes, and his heart died within him,
and he was like a r stone.
38 And about ten dayes after, the Lord
smote Nabal, that he died.
39 ¶ Now when Dauid heard, that Na-
bal was dead, he sayd, Blessed be the Lord
that hath ‖ iudged the cause of my rebuke of
the hand of Nabal, and hath kept his ser-
uant from euill: for the Lord hath recom-
pensed the wickednesse of Nabal vpon his
owne head. Also Dauid sent to commune
with Abigail to s take her to his wife.
40 And when the seruantes of Dauid
were come to Abigail to Carmel, they spake
vnto her, saying, Dauid sent vs to thee, to
take thee to his wife.
41 And she arose, and bowed her selfe on
her face to the earth, and sayd, Beholde, let
thine handmaid bee a seruant to wash the
feete of the seruants of my lord.
42 And Abigail hasted, and arose, & rode
vpon an asse, and her fiue maides ‡ followed
her, and shee went after the messengers of
Dauid, and was his wife.
43 Dauid also tooke Ahinoam of * Izreel,
and they were both his wiues.
44 Now Saul had giuen * Michal his
daughter, Dauids wife, to Phalti the sonne
of Laish, which was of t Gallim.

CHAP. XXVI.

1 Dauid was discouered to Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stoode at his head. 21 Saul confesseth his sinne.

Againe

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‡ *Ebr. droue them away.*

f When we kept our sheepe in the wildernesse of Paran.

‡ *Ebr. is accomplished.*

‡ *Ebr. bread.*

‖ *Or, clusters.*

g Because she knew his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small & great.

‡ *Ebr. in thine eares.*

‖ *Or, foole.*

i That is, that thou shouldest not be reuenged of thine enemie.

‖ *Or, present.*

‡ *Ebr. walke at the feete.*

k Confirme his kingdome to his posteritie.

‡ *Ebr from thy dayes.*

l To wit, Saul.

m God shal preserue thee long in his seruice, & destroy thine enemies.

n That he hath not auenged himselef, which things would haue tormented his conscience.

o Read vers. 26.

p He attributeth it to the Lordes mercie, and not to himselfe that he was stayed.

‡ *Ebr. receiued thy face.*

q For he had no reason, either to consider, or to giue thanks for this great benefit of deliuerance.

r For feare of the great danger.

‖ *Or, reuenged.*

s For he had experience of her great godlinesse, wisedome, and humilitie.

‡ *Ebr. went at her feete.*

Iosh. 15.56.

2. Sam. 3. 14, 15.

t Which was a place bordering on the countrey of the Moabites.

11 April
1 Lesson
Even

1 AGaine the Ziphims came vnto Saul to
Gibeah, saying, *Doth not Dauid hide
himselfe ‖ in the hill of Hachilah before ‖ Ie-
shimon?
2 Then Saul arose, and went downe
to the wildernesse of Ziph, hauing three thou-
sand a chosen men of Israel with him, for to
seeke Dauid in the wildernesse of Ziph.
3 And Saul pitched in the hill of Hachi-
lah, which is before Ieshimon by the way
side. Now Dauid abode in the wildernesse,
and he saw that Saul came after him into
the wildernesse.
4 (For Dauid had sent out spies, and
vnderstood that Saul was come ‖ in very
deede)
5 Then Dauid arose, and came to the
place where Saul had pitched, and when
Dauid beheld the place where Saul lay, and
*Abner the son of Ner which was his chiefe
captaine (for Saul lay in the fort, and the
people pitched round about him)
6 Then spake Dauid and sayd to Ahi-
melech the b Hittite, and to Abishai the
sonne of Zeruiah, brother to c Ioab, saying,
Who will goe downe with me to Saul to
the hoste? Then Abishai sayd, I will goe
downe with thee.
7 So Dauid and Abishai came downe
to the people by night: and beholde, Saul
lay sleeping within the fort, and his speare
did sticke in the ground at his ‖ head: and
Abner and the people lay round about
him.
8 ¶ Then sayd Abishai to Dauid, God
hath closed thine enemie into thine hande
this day: now therefore, I pray thee, let mee
smite him once with a speare to the earth,
and I will d not smite him againe.
9 And Dauid sayd to Abishai, Destroy
him not: for who can lay his hand e on the
Lordes Anointed, and be guiltlesse?
10 Moreouer Dauid sayd, As the Lord
liueth, either the Lord shall smite him, or his
day shall come to die, or he shall descend into
battell, and perish.
11 The Lord keepe me from laying mine
hand vpon the Lordes Anointed: but, I
pray thee, take now the speare that is at his
head, and the pot of water, and let vs goe
hence.
12 So Dauid tooke the speare & the pot
of water from Sauls head, and they gate
them away, and no man saw it, nor marked
it, neither did any awake, but they were all
asleepe: for ‡ the Lord had sent a dead sleepe
vpon them.
13 Then Dauid went into the other side,
and stood on the top of the hill afarre off, a
great space being betweene them:
14 And Dauid cried to the people, and
to Abner the sonne of Ner, saying, ‡ Hea-
rest thou not Abner? Then Abner answe-
red, and sayd, Who art thou that criest to the
King?
15 ¶ And Dauid said to Abner, Art not
thou a f man? and who is like thee in Isra-
el? wherefore then hast thou not kept thy
lord the King? for there came one of the folke
in to destroy the King thy lord.
16 This is not well done of thee: as the

* Chap. 23. 19.
‖ Or, in Gibeah.
‖ Or, the wildernesse.
a That is, of the most skilful and valiant souldiers.
‖ Or, to a certaine place.
* Chap. 14. 50. and 17. 55.
b Who was a stranger and not an Israelite.
c Who afterward was Dauids chiefe captaine.
‖ Or, bolster.
d Meaning, hee would make him sure at one stroke.
e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.
‡ Ebr. the heauie sleepe of the Lord was fallen vpon them.
‡ Ebr. Answerest.
f Esteemed most valiant and meet to saue the King?

Lord liueth, ye are ‡ worthy to die, because
yee haue not kept your master the Lords an-
oynted: and nowe see where the Kings
speare is, and the pot of water that was at
his head.
17 And Saul knew Dauids voyce, and
sayd, Is this thy voice, g my sonne Dauid?
and Dauid sayd, It is my voyce, my lorde,
O King.
18 And hee sayd, Wherefore doeth my
lord thus persecute his seruant? for what
haue I done? or what euill is in mine
hand?
19 Now therefore, I beseech thee, let my
lord the King heare the wordes of his ser-
uant. If the Lord haue stirred thee vp a-
gainst mee, h let him smell the sauour of a sa-
crifice: but if the children of men haue done
it, cursed bee they before the Lord: for they
haue cast mee out this day from abiding in
the inheritance of the Lord, saying, Go, serue
other i gods.
20 Now therefore, let not my blood fall
to the earth before the face of the Lord: for
the king of Israel is come out to seeke a flea,
as one would hunt a partridge in the moun-
taines.
21 Then sayd Saul, I haue sinned: come
againe, my sonne Dauid: for I will doe
thee no more harme, because my soule was
k precious in thine eyes this day: beholde, I
haue done foolishly, and haue erred exce-
dingly.
22 Then Dauid answered, and said, Be-
hold the Kings speare, let one of the young
men come ouer and fet it.
23 And let the Lord reward euery man
according to his l righteousnesse and faith-
fulnesse: for the Lord had deliuered thee
into mine handes this day, but I woulde
not lay mine hand vpon the Lordes An-
ointed.
24 And beholde, like as thy life was
much set by this day in mine eyes: so let my
life bee set by in the eyes of the Lord, that hee
may deliuer me out of all tribulation.
25 Then Saul sayd to Dauid, Blessed
art thou my sonne Dauid: for thou shalt doe
great things, and also preuaile. So Da-
uid went his way, and Saul returned to his
m place.

‡ Ebr. sonnes of death.
g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.
h Let his anger towards vs, be pacified by a sacrifice.
i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.
k Because thou sauedst my life this day.
l Thus he protesteth his innocencie towards Saul, not defending his iustice in the sight of God, is whose presence none is righteous, Psal. 143. 3. & 130. 3.
m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

12 Augst 1 Lesson Morn

AND Dauid sayd in his heart, I shall
nowe a perish one day by the hande of
Saul: is it not better for me that I saue my
selfe in the land of the Philistims, and that
Saul may haue no hope of me to seeke me a-
ny more in all the coastes of Israel, and so e-
scape out of his hand?
2 Dauid therefore arose, and hee, and
the sixe hundreth men that were with him,
went vnto Achish the sonne of Maoch king
of Gath.
3 And Dauid b dwelt with Achish, at

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.
b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessitie.

Gath,

UMI

Gath, hee, and his men, euery man with his
houshold, Dauid with his two wiues, Ahi-
noam the Izreelite, and Abigail Nabals
wife the Carmelite.
4 And it was tolde Saul that Dauid
was fled to Gath: so hee sought no more for
him.
5 And Dauid sayd vnto Achish, If I
haue nowe found grace in thine eyes, [c] let
them giue mee a place in some other citie of
the countrey, that I may dwell there: for
why should thy seruant dwell in the head ci-
tie of the kingdome with thee?
6 Then Achish gaue him Ziklag that
same day: therefore Ziklag pertaineth vnto
the Kings of Iudah vnto this day.
7 ¶ And ‡ the time that Dauid dwelt in
the countrey of the Philistims, was foure
moneths and certaine dayes.
8 Then Dauid and his men went vp,
and inuaded the [d] Geshurites, and the Gir-
zites, and the Amalekites: for they inhabi-
ted the land from the beginning, from the
way, as thou goest to Shur, euen vnto the
land of Egypt.
9 And Dauid smote the land, and left
neither man nor woman aliue, and tooke
sheepe, and oxen, and asses, and camels,
and apparell, and returned and came to A-
chish.
10 And Achish sayd, ‖ Where haue yee
beene a rouing this day? And Dauid an-
swered, Against the South of Iudah, and
against the South of the [e] Ierahmeelites,
and against the South of the Kenites.
11 And Dauid saued neither man nor wo-
man aliue, to bring them to Gath, saying, Lest
they should tell on vs, and say, So did Da-
uid, and so will bee his maner all the while
that he dwelleth in the countrey of the Phi-
listims.
12 And Achish beleeued Dauid, saying,
‖ He hath made his people of Israel vtterly
to abhorre him: therefore he shall be my ser-
uant for euer.

c Let thine officers appoint me a place.

‡ Ebr. the number of the dayes.

d These are the wicked Canaanites, whom God had appointed to be destroyed.

‖ Or, against whom.

e Which were a familie of the tribe of Iudah, 1.Chron.2.9.

‖ Or, he doth surely abhorre his people.

12 April
1 Less even

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOw at that time the Philistims assem-
bled their bandes & armie to fight with
Israel: therefore Achish said to Dauid, [a] Be
sure, thou shalt goe out with mee to the bat-
tell, thou, and thy men.
2 And Dauid sayde to Achish, Sure-
ly thou shalt knowe what thy seruant can
doe. And Achish sayd to Dauid, Surely
I will make thee keeper of mine head for
euer.
3 (* Samuel was then dead, and all Is-
rael had lamented him, and buried him in
Ramah his owne citie: and Saul had [b] put
away the sorcerers, and the soothsayers out
of the land.
4 Then the Philistims assembled them-
selues, and came, and pitched in Shunem,
and Saul assembled all Israel, and they pit-
ched in Gilboa.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. Chap.25.1.

b According to the commandement of God, Exod.22.18. deut.18.10,11.

5 And when Saul saw the hoste of the
Philistims, he was afraid, and his heart
was sore astonied.
6 Therefore Saul asked counsell of the
Lord, and the Lord answered him not, nei-
ther by dreames, nor by [c] Urim, nor yet by
Prophets.
7 ¶ Then sayd Saul vnto his seruants,
Seeke mee a woman that hath a familiar
spirit, that I may goe to her, and aske of
her. And his seruants sayde to him, Be-
hold, there is a woman at En-dor that hath
a familiar spirit.
8 Then Saul [d] changed himselfe and put
on other rayment, and hee went, and two
men with him, and they came to the woman
by night: and hee sayd, I pray thee, con-
iecture vnto me by the familiar spirit, and
bring mee him vp whome I shall name vnto
thee.
9 And the woman saydt vnto him, Be-
hold, thou knowest what Saul hath done,
how he hath destroyed the sorcerers, and the
soothsayers out of the land: wherefore then
seekest thou to take me in a snare to cause me
to die?
10 And Saul sware to her by the Lorde,
saying, As the Lord liueth, no ‖ harme shall
come to thee for this thing.
11 Then sayd the woman, Whom shall
I bring vp vnto thee? And hee answered,
Bring me vp [e] Samuel.
12 And when the woman saw Samuel,
she cried with a loud voice, and the woman
spake to Saul, saying, Why hast thou decei-
ued me? for thou art Saul.
13 And the King sayd vnto her, Bee not
afraind: for what sawest thou? And the wo-
man sayd vnto Saul, I sawe ‖ gods ascen-
ding vp out of the earth.
14 Then he said vnto her, What fashion
is he of? And shee answered, An olde man
commeth vp lapped in a mantle: and Saul
knew that it was [f] Samuel, and hee encli-
ned his face to the ground, and bowed him-
selfe.
15 ¶ And Samuel sayd to Saul, Why
hast thou disquieted mee, to bring mee vp?
Then Saul answered, I am in great di-
stresse: for the Philistims make warre a-
gainst mee, and God is departed from mee,
and answereth me no more, neither ‡ by
Prophets, neither by dreames: therefore
I haue called thee, that thou mayest tell mee
what I shall doe.
16 Then sayd Samuel, Wherefore then
doest thou aske of mee, seeing the Lorde is
gone from thee, and is thine enemie?
17 Euen the Lord hath done to [g] him, as
hee spake * by mine ‖ hand: for the Lord wil
rent the kingdome out of thine hand, and
giue it thy neighbour Dauid.
18 Because thou obeyedst not the voyce
of the Lorde, nor executedst his fierce
wrath vpon the Amalekites, therefore
hath the Lorde done this vnto thee this
day.
19 Moreouer the Lord will deliuer Is-
rael with thee into the hands of the Phili-
stims: [h] and to morrow shalt thou and
thy sonnes be with mee, and the Lord shall
giue

c Meaning, the hie Priest, Exod.28.30.

d He seeketh not to God in his misery, but is led by Satan to vnlawful means, which in his conscience he condemneth.

‖ Or, punishment.

e Hee speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

‖ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

‡ Ebr. by the hand of Prophets.

g That is, to Dauid. Chap.15.28.

‖ Or, ministery.

h Ye shalbe dead, Chap.30.6.

giue the hoste of Israel into the hands of the Philistims.
20 Then Saul fell straightway all along on the earth, and was sore afraide, because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day, nor all the night.
21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaide hath obeyed thy voice, and [k] I haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.
22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy iourney.
23 But he refused, and said, I will not eat: but his seruants & the woman together compelled him, and he obeyed their voice: so hee arose from the earth, and sate on the bed.
24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it [l] vnleauened bread.
25 Then shee brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

i The wicked when they heare Gods iudgments, tremble and despaire, but cannot seeke for mercie by repentance.
k I haue venturned my life.
l Because it required haste.

CHAP. XXIX.

1 *The Princes of the Philistims cause Dauid to be sent backe from the battell against Israel because they distrusted him.*

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.
2 And the ‖ princes of the Philistims went forth by [a] hundreds, and thousands, but Dauid & his men came behind with Achish.
3 Then said the princes of the Philistims, What doe these Ebrewes heere? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he † dwelt with me vnto this day?
4 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, * Send this fellow backe, that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should hee obteine the fauour of his master? should it not bee with the [c] heads of these men?
5 Is not this Dauid of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?
6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou [d] wentest out and in with me in the host, neither haue I found euill with thee since thou camest to me vnto this day, but † the princes doe not fauour thee.
7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.
8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?
9 Achish then answered, and sayde to Dauid, I know thou pleasest me, as an Angel of God: but the Princes of the Philistims haue said, Let him not goe vp with vs to battell.
10 Wherefore now rise vp early in the morning with thy [f] masters seruaunts that are come with thee: and when ye be vp early, assoone as ye haue light, depart.
11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

‖ Or, in Ain.
‖ Or, captaines.
a According to their bands, or ensignes.
b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.
† Ebr. fell, as Gene. 25.18. 1 Chron. 12.19.
c Would not Saul receiue him to fauour, if hee could betray vs? Chap. 18.7 and 21.11.
d That is, wast conuersant with me.
† Ebr. thou art not good in the eyes of the princes.
e This dissimulation cannot be excused: for it grieued him to goe against the people of God.
f With them that fled vnto thee from Saul.

CHAP. XXX.

1 *The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsel of the Lord, & pursuing his enemies, recouereth the pray. 24 He deuideth it equally, 26 And sendeth part to his friends.*

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,
2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.
3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, and their [c] wiues, and their sonnes, and their daughters were taken prisoners.
4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.
5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.
6 And Dauid was in great sorrow: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.
7 ¶ And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.
8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this companie? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.
9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.
10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too wearie to goe ouer the riuer Besor)
11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.
12 Also they gaue him a few figges, and two

a After that he departed from Achish.
b That is, destroyed the citie.
c For these only remained in the citie, when the men were gone to warre.
d Thus we see, that in troubles and aduersitie we doe not consider Gods prouidence but like raging beastes forget both our owne duetie, and contemne Gods appointment ouer vs.
e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.
f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid, to accomplish his enterprise.

two clusters of raisins: and when he had ea-
ten, his spirit came to him againe: for he had
eaten no bread, nor drunke any water in three
dayes, and three nights.
13 ¶ And Dauid said vnto him, To
whom belongest thou? and whence art
thou? And hee said, I am a yong man of E-
gypt, and seruant to an Amalekite: and my
master left mee three dayes agoe, because I
fell sicke.
14 Wee roued vpon the South of Che-
reth, and vpon the coast belonging to Iu-
dah, and vpon the South of Caleb, and we
burnt Ziklag with fire.
15 And Dauid said vnto him, Canst
thou bring me to this companie? and he said,
g Sweare vnto mee by God, that thou wilt
neither kill mee, nor deliuer mee into the
hands of my master, and I will bring thee
to this companie.
16 ¶ And when he had brought him thi-
ther, behold, they lay scattered abroad vpon
all the earth h eating and drinking, and dan-
cing, because of all the great pray that they
had taken out of the land of the Philistims,
and out of the land of Iudah.
17 And Dauid smote them from the twi-
light, euen vnto the euening i of the next
morrow, so that there escaped not a man of
them, saue foure hundred yong men, which
rode vpon camels, and fled.
18 And Dauid recouered all that the A-
malekites had taken: also Dauid rescued
his two wiues.
19 And they lacked nothing, small or
great, sonne or daughter, or of the spoyle of
all that they had taken away: Dauid reco-
uered them all.
20 Dauid also tooke all the sheepe, and
the oxen, and they draue them before his cat-
tell, and said, This is Dauids k pray.
21 ¶ And Dauid came to the two hun-
dred men that were too wearie for to follow
Dauid: whom they had made also to abide
at the riuer Besor: and they came to meete
Dauid, and to meete the people that were
with him: so when Dauid came neere to the
people, he saluted them.
22 Then answered all the euill and wic-
ked of the men that went with Dauid, and
said, Because they went not with vs, there-
fore will we giue them none of the pray that
wee haue recouered, saue to euery man his
l wife and his children: therefore let them
carie them away and depart.
23 Then said Dauid, Ye shall not doe so,
my brethren, with that which the Lord hath
giuen vs, who hath preserued vs, and deli-
uered the companie that came against vs,
into our hands.
24 For who will obey you in this matter?
but as his part is that goeth downe to the
battell, so shall his part be that tarieth by the
stuffe: they shall part alike.
25 m So from that day forward he made
it a statute & a law in Israel, vntill this day.
26 ¶ When Dauid therefore came to
Ziklag, hee sent of the pray vnto the Elders
of Iudah, and to his friends, saying, See,
there is a blessing for you of the spoyle of the
enemies of the Lord.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the judgement of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two *euenings:* that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alleaged an old custome and law, as if it were written, It is both now, and hath beene euer.

27 He sent to them of Beth-el, & to them
of South Ramoth, and to them of Iattir,
28 And to them of Aroer, and to them of
Siphmoth, and to them of Eshtemoa,
29 And to them of Rachal, and to them
of the cities of the Ierahmeelites, & to them
of the cities of the Kenites,
30 And to them of Hormah, and to them
of Chor-ashan, and to them of Athach,
31 And to them of Hebron, and a to all
the places where Dauid and his men had
haunted.

a Shewing himselfe mindfull of their benefites towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 22 The men of Iabesh tooke downe his body which was hanged on the wall.

NOw the * Philistims fought against
Israel, and the men of Israel fled away
from the Philistims, and they fell downe
|| wounded in mount Gilboa.
2 And the Philistims pressed sore vpon
Saul and his sonnes, & slew Ionathan, and
Abinadab, and Malchishua, Sauls sonnes.
3 And when the battel went sore against
Saul, the archers and bowmen ‡ hit him,
and he was sore || wounded of the archers.
4 Then said Saul vnto his armour bea-
rer, a Draw out thy sword, and thrust mee
thorow therewith, least the vncircumcised
come and thrust me thorow and mocke mee:
but his armour bearer would not, for hee
was sore afraide. Therefore Saul tooke a
sword, and fell vpon it.
5 And when his armour bearer saw that
Saul was dead, hee fell likewise vpon his
sword, and died with him.
6 So Saul died, and his three sonnes,
and his armour bearer, and al his men, that
same day together.
7 ¶ And when the men of Israel that
were on the other side of the b valley, and
they on the other side c Iorden sawe that the
men of Israel were put to flight, and that
Saul and his sonnes were dead, then they
left the cities, and ran away: and the Phili-
stims came and dwelt in them.
8 ¶ And on the morow, when the Phili-
stims were come to spoyle them that were
slaine, they found Saul and his three sonnes
lying in mount Gilboa,
9 And they cut off his head, and stripped
him out of his armour, and sent into the land
of the Philistims on euery side, that they
should d publish it in the Temple of their
idoles and among the people.
10 And they laide vp his armour in the
house of Ashtaroth, but they hanged vp his
body on the wall of Beth-shan.
11 ¶ When the inhabitants of e Iabesh
Gilead heard what the Philistims had done
to Saul,
12 Then they arose (as many as were
strong men) and went all night, and tooke
the body of Saul, and the bodies of his
sonnes from the wal of Beth-shan, and came
to Iabesh, and burnt them there,
13 And tooke their bones, and * buried
them vnder a tree at Iabesh, and f fasted se-
uen dayes.

THE

1. Chron. 10. 1.

|| *Or, slaine.*

‡ *Ebr. found him.*
|| *Or, afraid.*

a So we see that his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victorie and triumph.

e Whom he had deliuered from their enemies, Chap. 11. 11.

Iere. 34. 5.
2. Sam. 2. 4.
f According to the custome of the mourners.

The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie, and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and Dauid, whom hee anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul; so this second booke declareth the noble acts of Dauid after the death of Saul, when hee began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends, and flatterers, and partly by some of his owne children, and people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Chirst Iesus, the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to bee slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul,
when Dauid was returned
from the * slaughter of the
Amalekites, and had beene
two dayes in Ziklag.
2 Behold, a man came the
third day out of the hoste from Saul with
his a clothes rent, and earth vpon his head:
and when hee came to Dauid, hee fell to the
earth, and did obeysance.
3 Then Dauid said vnto him, Whence
commest thou? And hee said vnto him, Out
of the hoste of Israel I am escaped.
4 And Dauid said vnto him, What is
done? I pray thee, tell mee. Then hee sayde,
That the people is fled from the battell, and
many of the people are ouerthrowen, and
dead, and also Saul and Ionathan his sonne
are dead.
5 And Dauid said vnto the young man
that tolde it him, How knowest thou that
Saul and Ionathan his sonne be dead?
6 Then the yong man that told him, answered,
b As I came to mount Gilboa, behold,
Saul leaned vpon his speare, and loe,
the charets and ‖ horsemen followed hard
after him.
7 And when he looked backe, he saw me,
and called me. And I answered, Here am I.
8 And he said vnto mee, Who art thou?
And I answered him, I am an c Amalekite.
9 Then hee said vnto mee, I pray thee,
‡ come vpon me, and slay me: for anguish is
come vpon me, because my d life is yet whole
in mee.
10 So I came vpon him and slew him;
and because I was sure that hee could not
liue, after that hee had fallen, I tooke the
crowne that was vpon his head, and the
bracelet that was on his arme, and brought
them hither vnto my lord.
11 Then Dauid tooke hold on his clothes,
* and rent them, and likewise all the men
that were with him.
12 And they mourned and wept, and fasted
vntill euen, for Saul and for Ionathan
his sonne, and for the people of the Lord, and
for the house of Israel, because they were
slaine with the sword.
13 ¶ e Afterward Dauid said vnto the
young man that tolde it him, Whence art
thou? And he answered, I am the sonne of a
stranger an Amalekite.
14 And Dauid said vnto him, * Howe
wast thou not afraid, to put forth thine hand
to destroy the Anoynted of the Lord?
15 Then Dauid called one of his young
men, and said, Goe neere, and fall vpon him.
And he smote him that he died.
16 Then said Dauid vnto him, f Thy
blood bee vpon thine owne head: for thine
owne mouth hath testified against thee, saying,
I haue slaine the Lords anoynted.
17 ¶ Then Dauid mourned with this
lamentation ouer Saul, and ouer Ionathan
his sonne.
18 (Also he bade them teach the children
of Iudah to g shoote, as it is written in the
booke of * ‖ Iasher)
19 O noble Israel, h hee is slaine vpon
thy high places: how are the mightie ouerthrowen?
20 * Tell it not to Gath, nor publish it in
the streetes of Ashkelon, least the daughters
of the Philistims reioyce, lest the daughters
of the vncircumcised triumph.
21 Yee mountaines of Gilboa, vpon you
be neither dew nor raine, nor i be there fields
of offrings: for there the shield of the mightie
is cast downe, the shield of Saul, as though
he had not beene anoynted with oyle.
22 The bowe of Ionathan neuer turned
back, neither did the sword of Saul returne
empty from the blood of the slaine, and from
the fat of the mightie.
23 Saul and Ionathan were louely and
pleasant in their liues, and in their deathes
they were not k diuided: they were swifter
then Eagles, they were stronger then lyons.
24 Yee daughters of Israel, weepe for
Saul, which clothed you in scarlet, l with
pleasure, and hanged ornaments of gold vpon
your apparell.
25 How were the mightie slaine in the
midst of the battell? O Ionathan, thou wast
slaine in thine hie places.
26 Woe is mee for thee, my brother Ionathan:

Marginal notes:

1 Sam. 30.17.

a Seeming to lament the ouerthrow of the people of Israel.

b As I fled in the chase.

‖ Or, captaines.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.

‡ Ebr. stand vpon.

d I am sorie, because I am yet aliue.

‡ Ebr. I stood vpon him.

Chap. 3.31. and 13.31.

e After the lamentation he examined him againe.

Psal. 105.15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims in that art.

Iosh. 10.13.

‖ Or, righteous.

h Meaning, Saul.

Micah 1.10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

UMI

m Either toward their husbands, or their children.

nathan: very kinde hast thou bene vnto me:
thy loue to me was wonderfull, passing the
loue of [m] women: how are the mightie o-
uerthrowen, and the weapons of warre de-
stroyed?

15 April
1 Lesson
Morning

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

a By the meanes of the Priest, as 1.Sam.23.2. and 2 Sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

After this, Dauid [a] asked counsell of the
Lord, saying, Shall I goe vp into any
of the cities of Iudah? And the Lord said
vnto him, Goe vp. And Dauid said, Whi-
ther shall I goe? Hee then answered, Vnto
[b] Hebron.
2 So Dauid went vp thither and his
two wiues also, Ahinoam the Izreelite, and
Abigail Nabals wife the Carmelite.
3 And Dauid brought vp the men that
were with [c] him, euery man with his house-
hold, and they dwelt in the cities of Hebron.
4 ¶ Then the men of Iudah came, and
there they anoynted Dauid King ouer the
house of Iudah. And they tolde Dauid, say-
ing, * that the men of Iabesh Gilead buried
Saul.
5 And Dauid sent messengers vnto the
men of Iabesh Gilead, and said vnto them,
Blessed are yee of the Lord, that yee haue
shewed such kindnesse vnto your lord Saul,
that you haue buried him.
6 Therefore now the Lord shew mercie
and [d] trueth vnto you: and I will recom-
pense you this benefite, because ye haue done
this thing.
7 Therefore nowe let your handes bee
strong, and be you valiant: albeit your ma-
ster Saul be dead, yet neuertheles the house
of Iudah hath anointed me [e] king ouer them.
8 ¶ But Abner the sonne of Ner, that
was captaine of Sauls hoste, tooke Ish-bo-
sheth the sonne of Saul, and brought him to
Mahanaim,
9 And made him king ouer Gilead, and
ouer the Ashurites, and ouer Izreel, and o-
uer Ephraim, and ouer Beniamin, and o-
uer [f] all Israel.
10 Ish-bosheth Sauls sonne was fortie
yeere olde when he began to reigne ouer Is-
rael, and reigned two yere: but the house of
Iudah followed Dauid.
11 (And the time which Dauid reigned
in Hebron ouer the house of Iudah, was se-
uen yeere and sixe [g] moneths.)
12 ¶ And Abner the sonne of Ner, and
the seruants of Ish-bosheth the son of Saul
went out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, and
the seruants of Dauid went out and met
one another by the poole of Gibeon: and
they sate downe, the one on the one side of
the poole, and the other on the other side of
the poole.
14 Then Abner sayde to Ioab, Let the
yong men now arise, and [h] play before vs.
And Ioab said, Let them arise.
15 Then there arose, & went out twelue
of Beniamin by number, which pertained to
Ish-bosheth the sonne of Saul, and twelue
of the seruants of Dauid.

c In the time of his persecution.

* 1.Sam.31.13

d According to his promise, which is to recompense them that are merciful.

e So that you shall not want a captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap.5.5.

h Let vs see how they can handle their weapons.

16 And euery one caught [i] his fellow by
the head, and thrust his sword in his felowes
side, so they fell downe together: wherefore
the place was called ‖ Helkath-hazzurim,
which is in Gibeon.
17 And the battel was exceeding sore that
same day: for Abner and the men of Israel
[k] fell before the seruants of Dauid.
18 And there were three sonnes of Zer-
uiah there, Ioab, and Abishai, and Asahel.
And Asahel was as light on foote as a
wilde roe.
19 And Asahel followed after Abner, and
in going he turned neither to the right hand
nor to the left from Abner.
20 Then Abner looked behinde him and
said, Art thou Asahel? And hee answered,
Yea.
21 Then Abner said, Turne thee either
to the right hand, or to the left, & take one of
the yong men, and take thee his ‖ weapons:
and Asahel would not depart from him.
22 And Abner said to Asahel, Depart
from me: [l] wherefore should I smite thee to
the ground? How then should I bee able to
hold vp my face to Ioab thy brother?
23 And when hee would not depart, Ab-
ner with the hinder ende of the speare smote
him vnder the fift [m] rib, that the speare came
out behind him: and he fell downe there, and
died in his place. And as many as came to
the place where Asahel fel downe and died,
stood still.
24 Ioab also and Abishai pursued after
Abner: and the Sunne went downe, when
they were come to the hill Ammah, that ly-
eth before Giah, by the way of the wilder-
nesse of Gibeon.
25 And the children of Beniamin gathe-
red themselues together after Abner, and
were on an heape, and stoode on the top of
an hill.
26 Then Abner called to Ioab, and said,
Shall the [n] sword deuoure for euer? know-
est thou not, that it will be bitternesse in the
latter ende? how long then shall it bee, or
thou bid the people returne from following
their brethren?
27 And Ioab said, As God liueth, if thou
hadst not [o] spoken, surely euen in the mor-
ning the people had departed euery one back
from his brother.
28 ¶ So Ioab blew a trumpet, and all
the people stood stil, and pursued after Isra-
el no more, neither fought they any more.
29 And Abner and his men walked all
that night through the ‖ plaine, and went o-
uer Iorden, and passed through all Bithron
till they came to ‖ Mahanaim.
30 Ioab also returned backe from Ab-
ner: and when he had gathered all the peo-
ple together, there lacked of Dauids ser-
uants nineteene men and Asahel.
31 But the seruants of Dauid had smit-
ten of Beniamin, and of Abners men, so that
three [p] hundreth and threescore men died.
32 And they tooke vp Asahel, and buried
him in the sepulchre of his father, which was
in Beth-lehem: and Ioab and his men went
all night, and when they came to Hebron, the
day arose.

CHAP.

i Meaning, his aduersarie.

‖ Or, the field of strong men.

k After that these foure and twentie were slaine.

‖ Or, spoyle.

l Why doest thou prouoke me to kill thee?

m Some reade, in those parts, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

n Shall we not make an end of murthering?

o If thou hadst not prouoked them to battell, as verse 14.

‖ Or, wildernesse.

‖ Or, to the tents.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

31 March 1 Lesson Even

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

1 There was then [a] long warre betweene
the house of Saul and the house of Da-
uid: but Dauid waxed stronger, & the house
of Saul waxed weaker.

a That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth.

2 ¶ And unto Dauid were children borne
in Hebron: and his eldest sonne was Am-
non of Ahinoam the Izreelite.
3 And his second was [b] Chileab of Abi-
gail the wife of Nabal the Carmelite: and
the third, Absalom the sonne of Maacah, the
daughter of Talmai the king of Geshur,

b Who is called also Daniel, 1.Chron.3.1.

15 April 1 Less even

4 And the fourth, Adoniah the sonne of
Haggith, and the fift, Shephatiah the sonne
of Abital,
5 And the sixt Ithream by Eglah Da-
uids wife: these were borne to Dauid in
[c] Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Now while there was warre be-
tweene the house of Saul and the house of
Dauid, Abner made all his power for the
house of Saul.
7 And Saul had a concubine named
Rizpah, the daughter of Aiah. And Ish-bo-
sheth sayd to Abner, Wherefore hast thou
gone in to my fathers concubine?
8 Then was Abner very wroth for the
wordes of Ish-bosheth, and sayd, Am I a
[d] dogs head, which against Iudah doe shew
mercie this day unto the house of Saul thy
father, to his brethren and to his neigh-
bours, and haue not deliuered thee into
the hand of Dauid, that thou chargest mee
this day with a fault concerning this wo-
man?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 [e] So do God to Abner, and more also,
except, as the Lord hath sworne to Dauid, e-
uen so I doe to him,
10 To remooue the kingdome from the
house of Saul, that the throne of Dauid may
bee established ouer Israel, and ouer Iudah,
euen from Dan to Beer-sheba.
11 And he durst no more answere to Ab-
ner: for he feared him.

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure which goe about to bring them from their wickednes.

12 ¶ Then Abner sent messengers to
Dauid, ‖ on his behalfe, saying, Whose is the
land? who should also say, Make couenant
with me, and behold, mine hand shalbe with
thee, to bring all Israel unto thee.

‖ Or, secretly.

13 Who sayd, Well, I will make a coue-
nant with thee: but one thing I require of
thee, that is, that thou see not my face, except
thou bring Michal Sauls daughter when
thou commest to see me.
14 ¶ Then Dauid sent messengers to Ish-
bosheth Sauls sonne, saying, Deliuer me my
wife Michal, which I married for * an hun-
dreth foreskins of the Philistims.

1.Sam.18.25,27.

15 And Ish-bosheth sent, & tooke her from
her husband * Phaltiel the sonne of Laish.

1.Sam.25.44.

16 And her husband went with her, and
came weeping behind her unto Bahurim:
then sayd Abner unto him, Go, and returne.
So he returned.
17 ¶ And Abner had [f] communication
with the Elders of Israel, saying, Ye sought
for Dauid in times past, that hee might be
your King.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

18 Nowe then doe it: for the Lord hath
spoken of Dauid, saying, By the hand of my
seruant Dauid I will saue my people Israel
out of the hands of the Philistims, and out
of the hands of all their enemies.
19 Also Abner spake to ‡ Beniamin, and
afterward Abner went to speake with Da-
uid in Hebron, concerning al that Israel was
content with, and the whole [g] house of Ben-
iamin.

‡ Ebr. in the eares of Beniamin.

g Who chalenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron,
hauing twenty men with him, and Dauid
made a feast unto Abner, and to the men
that were with him.
21 Then Abner sayd unto Dauid, I will
rise up, and goe gather all Israel unto my
lord the king, that they may make a coue-
nant with thee, and that thou mayest reigne
ouer all that thine heart desireth. Then
Dauid let Abner depart, who went ‖ in
peace.

‖ Or, without harme.

22 ¶ And behold, the seruants of Dauid
and Ioab came [h] from the campe, and
brought a great pray with them (but Ab-
ner was not with Dauid in Hebron: for
hee had sent him away, and hee departed in
peace)

h From warre against the Philistims.

23 When Ioab and all the host that was
with him, were come, men told Ioab, say-
ing, Abner the sonne of Ner came to the
King, and he hath sent him away, and hee is
gone in peace.
24 Then Ioab came to the King, & sayd,
[i] What hast thou done? behold, Abner came
unto thee, why hast thou sent him away, and
he is departed?
25 Thou knowest Abner the sonne of
Ner: for he came to deceiue thee, & to know
thy outgoing and ingoing, and to know all
that thou doest.

i Here appeareth the malicious mind of Ioab, who would haue had the king to slay Abner for his priuate grudge.

26 ¶ And when Ioab was gone out from
Dauid, hee sent messengers after Abner,
which brought him againe from the well of
Sirah unknowing to Dauid.
27 And when Abner was come againe to
Hebron, * Ioab tooke him aside in the gate
to speake with him ‖ peaceably, and smote
him under the fift rib, that he died, for the
blood of * Asahel his brother.

1.King.2.5.
‖ Or, secretly.
Chap.2.23.

28 ¶ And when afterward it came to
Dauids eare, hee sayd, I and my kingdome
are [k] guiltlesse before the Lorde for euer,
concerning the blood of Abner the sonne of
Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab,
and on all his fathers house, that the house
of Ioab bee neuer without some that haue
running issues, or leper, or that leaneth on a
staffe, or that doth fall on the sword, or that
lacketh bread.
30 (So Ioab and [l] Abishai his brother
slew Abner, because he had slaine their bro-
ther Asahel at Gibeon in battel)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid sayd to Ioab, and to all
the people that were with him, Rent your
clothes, and put on sackecloth, and mourne
[m] before Abner: and king Dauid himselfe
followed the beere.

m Meaning, before the corps.

32 And when they had buried Abner in
Hebron, the King lift up his voyce, and
wept beside the sepulchre of Abner, and

all the people wept.
33 And the king lamented ouer Abner,
and sayd, Died Abner as a n foole dieth?
34 Thine hands were not bound, nor thy
feete tyed in fetters of brasse: but as a man
falleth before wicked men, so didst thou fall.
And all the people wept againe for him.
35 Afterward all the people came to cause
Dauid eate o meat while it was yet day, but
Dauid sware, saying, So do God to me and
more also, if I taste p bread or ought els, till
the sunne be downe.
36 And all the people knew it, & it pleased
them: as whatsoeuer the king did, pleased
all the people.
37 For all the people and all Israel vnderstood
that day, how that it was not the
kings deed that Abner the son of Ner was
slaine.
38 And the king said vnto his seruants,
Knowe yee not, that there is a prince and a
great man fallen this day in Israel?
39 And I am this day weake and newly
anointed king; and these men the sonnes of
Zeruiah be too ‖ hard for mee: the Lord reward
the doer of euill according to his
wickednesse.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not only to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

‖ Or, cruel.

16 April 1 Lesson Morning

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul, 12 David commandeth them to be slaine.

AND when Sauls a sonne heard that Abner
was dead in Hebron, then his hands
were b feeble, and all Israel was afraid.
2 And Sauls sonne had two men that
were captaines of bandes: the one called
Baanah, and the other called Rechab, the
sonnes of Rimmon a Beerothite of the children
of Beniamin. (for c Beeroth was reckoned
to Beniamin,
3 Because the Berothites d fled to Gittaim,
and soiourned there vnto this day)
4 And Jonathan Sauls sonne had a son
that was lame on his feete: he was fiue yere
old when the tidings came of Saul and Jonathan
out of Israel: then his nurse tooke
him, and fled away. And as she made haste
to flee, the child fell, and began to halt, and
his name was Mephibosheth.
5 And the sonnes of Rimmon the Beerothite,
Rechab and Baanah went and came
in the heat of the day to the house of Ish-bosheth
(who slept on a bed at noone)
6 And beholde, Rechab and Baanah his
brother came into the middes of the house,
as they e would haue wheat, and they f smote
him vnder the fift rib, and fled.
7 For when they came into the house, he
slept on his bed in his bed chamber, and they
smote him, and slew him, and beheaded him,
and tooke his head, and gate them away thorow
the ‖ plaine all the night.
8 And they brought the head of Ish-bosheth
vnto Dauid to Hebron, and sayd to the
king, Beholde the head of Ish-bosheth Sauls
sonne thine enemie, who sought after thy
life: and the Lord hath auenged my lord the
king this day of Saul and of his seed.
9 Then Dauid answered Rechab and
Baanah his brother, the sonnes of Rimmon
the Beerothite, and sayd vnto them, As the
Lord liueth, who hath deliuered my soule
out of all aduersitie,
10 * When one told me, and sayd, that
Saul was dead, (thinking to haue brought
good tidings) I tooke him, and slew him in
Ziklag, who thought that I would haue giuen
him a reward for his tidings:
11 How g much more when wicked men
haue slaine a righteous person in his owne
house, and vpon his bed? shall I not nowe
therefore require his blood at your hand, and
take you from the earth?
12 Then Dauid commanded his yong
men, and they slewe them, and cut off their
handes and their feete, and hanged them vp
ouer the poole in Hebron: but they tooke the
head of Ish-bosheth, and buried it in the sepulchre
of * Abner in Hebron.

a That is, Ish-bosheth.

b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as merchāts, which came to buy wheate.

f There is nothing so vile and dāgerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ Or, wildernesse.

Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor duety to their master, nor the innocencie of the person, nor reuerence of the place nor time did moue them they deserued most grieuous punishment.

Chap. 3. 32.

16 April 1 Lesson Even

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THEN * came all the tribes of Israel to Dauid
vnto Hebron, and said thus, Beholde,
we are thy a bones and thy flesh.
2 And in time past when Saul was our
King, thou leddest Israel in and out: and
the Lord hath sayd to thee, * Thou shalt feed
my people Israel, and thou shalt bee a captaine
ouer Israel.
3 So all the Elders of Israel came to
the King to Hebron: and king Dauid made
a couenant with them in Hebron b before
the Lord: and they anointed Dauid king ouer
Israel.
4 ¶ Dauid was thirtie yeere olde when
he began to reigne: and hee reigned fortie
yeere.
5 In Hebron he reigned ouer Judah * seuen
yeere, and sixe moneths: and in Jerusalem
he reigned thirtie and three yeeres ouer
all Israel and Judah.
6 ¶ The king also and his men went to
Jerusalem vnto the Jebusites, the inhabitants
of the lande: who spake vnto Dauid,
saying, Except thou take away the c blinde
and the lame, thou shalt not come in hither:
thinking that Dauid could not come thither.
7 But Dauid tooke the fort of Zion: this
is the citie of Dauid.
8 Now Dauid had sayd the same day,
Whosoeuer smiteth the Jebusites, and getteth
vp to the gutters, and smiteth the lame
and blinde, which Dauids soule hateth, I
will preferre him: * therefore they sayd, The
blinde and the lame shall not d come into that
house.
9 So Dauid dwelt in that fort, & called
it the citie of Dauid, and Dauid built round
about it, from e Millo, and inward.
10 And Dauid prospered and grew: for
the Lord God of hostes was with him.
11 ¶ Hiram also king of ‡ Tyrus sent
messengers to Dauid, and cedar trees, and
carpenters, and masons for walles: and
they

1. Chron. 11. 1.

a We are of thy kinred, and most neere ioyned vnto thee.

Psal. 78. 71.

b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.

Chap. 2. 11.

c The children of God called idoles blinde and lame guids: therfore the Iebusites meant, that they should proue that their gods were neither blind nor lame.

1. Chron. 11. 6.

d The idoles should enter no more into that place.

e Hee built from the towne house round about to his owne house.

1. Chro. 11. 8.

‡ Ebr. Zor.

UMI

and they built Dauid an house.
12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.
13 And Dauid tooke him moe *concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.
14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,
15 And Ibhar, and Elishua, and Nepheg, and Iaphia,
16 And Elishama, & Eliada, & Eliphelet.
17 ¶ *But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.
18 But the Philistims came and spread themselues in the valley of Rephaim.
19 Then Dauid [f] asked counsell of the Lord, saying, Shall I go vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.
20 ¶ *Then came Dauid to Baal-perazim, and smote them there, and sayd, The Lorde hath diuided mine enemies asunder before mee, as waters be diuided asunder: therefore hee called the name of that place, || Baal-perazim.
21 And there they left their images, and Dauid and his men *burnt them.
22 Againe the Philistims came vp, and spred themselues in the valley of [g] Rephaim.
23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.
24 And when thou hearest the noyse of one going in the tops of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.
25 Then Dauid did so as the Lorde had commanded him, and smote the Philistims from Geba vntill thou come to [h] Gazer.

1.Chron.3.9.
1.Chron.3.5.
1.Chron.14.8. and 11.16.
f By Abiathar the Priest.
Isa.28.21.
|| Or, the plaine of diuisions.
1.Chron.14.11.
g Meaning, the valley of giants, which Dauid called Baal-perazim, because of his victorie.
h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzza is stricken and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

17 April
1 Lesson
Morn

Againe Dauid gathered together all the || chosen men of Israel, euen thirtie thousand.
2 *And Dauid arose and went with all the people that were with him [a] from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.
3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in [b] Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.
4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke.
5 And Dauid and all the house of Israel [c] played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6 ¶ *And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and helde it: for the oxen did shake it.
7 And the Lord was very wroth with Vzzah, and God [d] smote him in the same place for his fault, and there hee died by the Arke of God.
8 And Dauid was displeased, because the Lord had ‡ smitten Vzzah: and he called the name of the place, || Perez Vzzah vntill this day.
9 Therefore Dauid that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?
10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.
11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his houshold.
12 ¶ And one tolde king Dauid, saying, *The Lord hath blessed the house of Obed-edom, & all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.
13 And when they that bare the Arke of the Lord, had gone sixe paces, hee offered an oxe, and a fat beast.
14 And Dauid daunced before the Lord with all his might, and was girded with a linnen [g] Ephod.
15 So Dauid and all the house of Israel, brought the Arke of the Lord with showting, and sound of trumpet.
16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw King Dauid leape, and dance before the Lord, and she [h] despised him in her heart.
17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offerings and peace offerings before the Lord.
18 And assoone as Dauid had made an end of offering burnt offrings and peace offrings, he *blessed the people in the Name of the Lord of hostes,
19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottel of wine: so all the people departed euery one to his house.
20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to meete Dauid, and sayd, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruaunts, as

|| Or, chiefe.
1.Chro.13.5,6.
a This was a citie in Iudah called also Kiriath-iearim, Iosh. 15.9.
b Which was an hie place of the citie of Baale.
1.Sam.7.2.
c Praised God and sang Psalms.
1.Chro.13.10.
d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.
‡ Ebr. made a breach.
|| Or, the diuision of Vzzah.
e Who was a Leuite, and had dwelt in Gittaim, 1.Ch.15.21.
1.Chron.15.25.
f Meaning, he caused the Leuites to beare it, according to the Law.
g With a garment like to the Priests garment.
h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of means.
1.Chron.16.2.
i That is, to pray for his house, as he had done for the people.

the mesnee
Ver 1 to 18
ver 5 of 7 Cha

‖ *Or, vaine man.*

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

as a ‖ foole vncouereth himselfe!
21 Then Dauid sayd vnto Michal, k It
was before the Lord, which chose me rather
then thy father, and all his house, and com-
manded me to be ruler ouer the people of the
Lord, euen ouer Israel: and therefore will I
play before the Lord,
22 And will yet bee more vile then thus,
and will be low in mine owne sight, and of
the very same mayde seruants, which thou
hast spoken of, shall I be had in honour.
23 Therefore Michal the daughter of
Saul had l no childe vnto the day of her
death.

l Which was a punishment, because she mocked the seruant of God.

17 April
1 Lesson even

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 He promiseth continuance of his kingdome and posteritie.

1. *Chron.* 17. 2.

AFterward * when the King sate in his
house, and the Lord had giuen him rest
round about from all his enemies,
2 The King said vnto Nathan the Pro-
phet, Beholde, now I dwell in an house of
cedar trees, and the Arke of God remaineth
within a the curtaines.
3 Then Nathan said vnto the King, Go,
and doe all that is in thine heart: for the
Lord is with thee.

a Within the Tabernacle couered with skins, Exod. 26. 7.

4 ¶ And the same night the word of the
Lord came vnto Nathan, saying,
5 Go and tell my seruant Dauid, Thus
sayth the Lord, b Shalt thou build mee an
house for my dwelling?
6 For I haue dwelt in no house since the
time that I brought the children of Israel
out of Egypt vnto this day, but haue wal-
ked in a tent and tabernacle.
7 In all the places wherein I haue wal-
ked with all the children of Israel, spake I
one c word with any of the tribes of Israel
when I commaunded the Iudges to feede my
people Israel? or sayd I, Why build ye not
me an house of cedar trees?

b Meaning, he should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

8 Now therefore so say vnto my seruant
Dauid, Thus saith the Lord of hostes, * I
tooke thee from the sheepecoat following the
sheepe, that thou mightest bee ruler ouer my
people, ouer Israel.
9 And I was with thee wheresoeuer
thou hast walked, & haue destroyed all thine
enemies out of thy sight, and haue made thee
a d great Name, like vnto the name of the
great men that are in the earth.

1. *Sam.* 16. 12. *psal.* 78. 70.

d I haue made thee famous thorow all the world.

10 (Also I will appoint a place for my
people Israel, and will plant it, that they
may dwell in a place of their owne, and
moue e no more, neither shall wicked people
trouble them any more as beforetime,
11 And since the time that I set Iudges
ouer my people of Israel) & I will giue thee
rest from all thine enemies: also the Lord
telleth thee, that he will make thee an house.
12 * And when thy dayes bee fulfilled,
thou shalt sleepe with thy fathers, and I wil
set vp thy seede after thee, which shall pro-
ceede out of thy body, and will stablish his
kingdome.
13 * He shal build an house for my Name,
and I will stablish the throne of his king-
dome for euer.

e He promiseth them quietnesse, if they will walk in his feare and obedience.

1. *King.* 8. 20.

1. *King.* 5. 5. *and* 6. 12. 1. *chron.* 22. 10.

14 * I will be his father, and hee shall be
my sonne: and if he sinne, I wil chasten him
with the f rod of men, and with the plagues
of the children of men.
15 But my mercy shall not depart away
from him, as I tooke it from Saul, whom I
haue put away before thee.
16 And thine house shalbe stablished and
thy kingdome for euer before thee, euen thy
throne shalbe g stablished for euer.
17 According to all these words, and ac-
cording to all this vision, Nathan spake thus
vnto Dauid.

Hebr. 1. 5. *Psal.* 89. 31, 32.

f That is, gently as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

18 ¶ Then king Dauid went in, and sate
before the Lord, and sayde, Who am I, O
Lord God, & what is mine house, that thou
hast brought me hitherto?
19 And this was yet a small thing in thy
sight, O Lord God, therefore hast thou spo-
ken also of thy seruants house for a great
while: but ‡ doeth this appertaine to h man,
O Lord God?
20 And what can Dauid say more vnto
thee? for thou, Lord God, knowest thy ser-
uant.
21 For thy words sake, and according to
thine owne heart hast thou done all these
great things, to make them knowen vnto
thy seruant.

‡ *Ebr. Is this the law of man?*

h Commeth not this rather of thy free mercie, then of any worthines that can be in man?

22 Wherefore thou art great, O Lord
God: for there is none like thee, neither is
there any God besides thee, according to all
that we haue heard with our eares.
23 * And what one people in the earth is
like thy people, like Israel? whose God
went and redeemed them to himselfe, that
they might be his people, and that he might
make him a name, and doe for i you great
things, and terrible for thy k land, O Lord,
euen for thy people, whom thou redeemedst
to thee out of Egypt, from the l nations, and
their gods?
24 For thou hast m ordeined to thy selfe
thy people Israel to bee thy people for euer:
and thou Lord art become their God.

Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Now therefore, O Lorde God, con-
firme for euer the word that thou hast spo-
ken concerning thy seruant and his house,
and doe as thou hast sayd.
26 And let thy Name bee magnified for
euer by them that shall say, The Lorde of
hostes is the God ouer Israel: and let the
n house of thy seruant Dauid bee stablished
before thee.
27 For thou, O Lord of hostes, God of
Israel, hast reuealed vnto thy seruant, say-
ing, I wil build thee an house: therefore hath
thy seruaunt ‡ bene bold to pray this prayer
vnto thee.
28 Therefore now, O Lord God, (for
thou art God, and thy words be true, & thou
hast told this goodnesse vnto thy seruant)
29 Therfore now let it please thee to blesse
the house of thy seruant, that it may continue
for euer before thee: for thou, O Lord God,
hast o spoken it: and let the house of thy ser-
uant be blessed for euer with thy blessing.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.

‡ *Ebr. found his heart disposed.*

o Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims and other strange nations, and maketh them tributaries to Israel.

13 April
1 Lesson
Morn

Alter-

* 1.Chron.18.1. psal.60.2.
||Or, Metheg-ammah.
a So that they payed no more tribute.
b He slew two parts, as it pleased him, and reserued the third.
||Or, inlarge.
†Ebr. Perath.
||Or, hought the horses of the charets.
||Or, the Syrians.
||Or, of Damascus that is, which dwelt neere Damascus.
c In that part of Syria where Damascus was.
d They payed yeerely tribute.
e For the vse of the Temple.
||Or, Antiochia.
†Ebr. to aske peace.
‡Ebr. blesse him.
f For seeing Dauid victorious, he was glad to intreat of peace.
†Ebr. in his hand
||Or, Syria, or Coelosyria.
||Or, in Ge-melah
||Or, in all his enterprises.
g He gaue iudgment in controuersies, and was mercifull toward the people.
||Or, writer of chronicles.
||Or, was ouer the Cherethites.
h The Cherethites and Pelethites were as the kings gard, and had charge of his person.

AFter * this now, Dauid smote the Phi-
listims, and subdued them, and Dauid
tooke ||the bridle of bondage out of the hand
of the Philistims.
2 And hee smote Moab, and measured
them with a corde, and cast them downe to
the ground: hee measured them with b two
cordes to put them to death, and with one
full corde to keepe them aliue: so became the
Moabites Dauids seruants, and brought
gifts.
3 ¶ Dauid smote also Hadadezer yͤ son
of Rehob king of Zobah as he went to || re-
couer his border at the riuer † Euphrates.
4 And Dauid tooke of them a thousand
and seuen hundreth horsemen, and twentie
thousand footmen, and Dauid || destroyed
all the charets, but he reserued an hundreth
charets of them.
5 ¶ Then came ||the Aramites of || Dam-
mesek to succour Hadadezer king of Zobah,
but Dauid slewe of the Aramites two and
twenty thousand men.
6 And Dauid put a garison in c Aram
of Dammesek: and the Aramites became
seruants to Dauid, d and brought gifts.
And the Lord saued Dauid wheresoeuer he
went.
7 And Dauid tooke the shields of golde
that belonged to the seruants of Hadadezer,
and brought them to e Ierusalem.
8 And out of Betah, and Berothai (ci-
ties of Hadadezer) king Dauid brought ex-
ceeding much brasse.
9 ¶ Then Toi king of ||Hamath heard
how Dauid had smitten all the hoste of Ha-
dadezer:
10 Therefore Toi sent Ioram his sonne
vnto king Dauid † to salute him, & to ‡ f re-
ioice with him, because hee had fought a-
gainst Hadadezer, and beaten him (for Ha-
dadezer had warre with Toi) who brought
†with him vessels of siluer, and vessels of
golde, and vessels of brasse.
11 And king Dauid did dedicate them
vnto the Lord with the siluer and golde that
he had dedicate of all the nations, which he
had subdued:
12 Of ||Aram and of Moab, and of the
children of Ammon, and of the Philistims,
and of Amalek, and of the spoyle of Hadade-
zer the sonne of Rehob, king of Zobah.
13 So Dauid gate a name after that he
returned, and had slaine of the Aramites in
the || valley of salt eighteene thousand men.
14 And he put a garison in Edom: tho-
rowout all Edom put he souldiers, & al they
of Edom became Dauids seruants: and the
Lord kept Dauid || whithersoeuer he went.
15 Thus Dauid reigned ouer all Israel,
and executed g iudgement and Iustice vnto
all his people.
16 And Ioab the sonne of Zeruiah was o-
uer the hoste, and Iosaphat the sonne of A-
hilud was || recorder.
17 And Zadok the sonne of Ahitub, and
Ahimelech the sonne of Abiathar were the
Priests, and Seraiah the Scribe.
18 And Benaiahu the sonne of Iehoiada
||and the h Cherethites and the Pelethites
and Dauids sonnes were chiefe rulers.

CHAP. IX.

3 Dauid restoreth all the land of Saul to Mephibosheth the sonne of Ionathan. 10 Hee appointeth Ziba to see to the profite of his lands.

AND Dauid said, Is there yet any man
left of the house of Saul, that I may
shew him mercie for a Ionathans sake?
2 And there was of the houshold of Saul
a seruant whose name was Ziba, and when
they had called him vnto Dauid, the king
said vnto him, Art thou Ziba? and hee said,
I thy seruant am he.
3 Then the king said, Remaineth there
yet none of the house of Saul, on whom I
may shew the b mercy of God? Ziba then an-
swered the king, Ionathan hath yet a sonne
* lame of his feete.
4 Then the king said vnto him, Where
is he? and Ziba said vnto the king, Behold,
he is in the house of Machir the sonne of
Ammiel of Lo-debar.
5 ¶ Then king Dauid sent, and tooke
him out of the house of Machir the sonne of
c Ammiel of Lo-debar.
6 Now when Mephibosheth the sonne
of Ionathan, the sonne of Saul was come
vnto Dauid, he fell on his face, and did re-
uerence. And Dauid said, Mephibosheth?
and he answered, Behold thy seruant.
7 Then Dauid said vnto him, Feare
not: for I will surely shew thee kindnesse for
Ionathan thy fathers sake, and will restore
thee all the || fieldes of Saul thy father, and
thou shalt eate bread at my table continu-
ally.
8 And he bowed himselfe, & sayd, What
is thy seruant, that thou shouldest looke vpon
such d a dead dogge as I am?
9 Then the king called Ziba Sauls ser-
uant, and sayd vnto him, I haue giuen vnto
thy masters || sonne all that pertained to
Saul and to all his house.
10 Thou therefore and e thy sonnes and
thy seruants shall till the lande for him, and
bring in, that thy masters sonne may haue
food to eate. And Mephibosheth thy masters
sonne shall eate bread alway at my table
(now Ziba had fifteene sonnes, and twenty
seruants)
11 Then sayd Ziba vnto the king, Ac-
cording to all that my lorde the king hath
commanded his seruant, so shall thy seruant
doe, f that Mephibosheth may eate at my ta-
ble, as one of the kings sonnes.
12 Mephibosheth also had a yong sonne
named Micha, and all that dwelled in the
house of Ziba, were seruants vnto Mephibo-
sheth.
13 And Mephibosheth dwelt in Ierusa-
lem: for he did eate continually at the kings
table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villenously intreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFter this, the * King of the children of
Ammon died, & Hanun his sonne reig-
ned in his stead.

a Because of mine oath and promise made to Ionathan, 1.Sam.20.15.
b Such mercy, as shall be acceptable to God.
* Chap.4.4.
c Who was also called Eliam, the father of Bathsheba Dauids wife.
||Or, lands.
d Meaning, a despised person.
||Or, nephew.
e Be ye prouident ouerseers and gouernours of his lands that they may be profitable.
f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.
* 1.Chron.19.1.

UMI

2 Then sayd Dauid, I will shew kindnesse vnto Hanun the sonne of Nahash, as his father [a] shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

a The children of God are not vnmindfull of a benefit receiued.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, ‡ Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the citie, and to spie it out, and to ouerthrow it?

‡ *Eb. in thine eyes doth Dauid?*

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the king sayd, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ *Or, Syrians.*

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their army in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

9 When Ioab saw that the front of the battell was against him before and behind, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for [e] our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

‖ *Or, Hadadezer.*
‖ *Or, Euphrates.*

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fortie thousande horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chron. 19. 18. or, the souldiers which were in 700. charets.

19 And when all the kings, that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

1 And when the yeere was [a] expired in the time when kings go forth to battell, Dauid sent * Ioab, and his seruants with him, and al Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yere following about the spring time. 1. *Chron.* 20. 1.

2 ¶ And when it was euentide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe he saw a woman washing her selfe: and the woman was very beautiful to looke vpon.

b Whereupon he vsed to rest at afternoone, as was read of Ish-bosheth, Chap. 4. 7.

3 And Dauid sent and enquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife of Uriah the [c] Hittite?

c Who was not an Israelite borne, but conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was * purified from her vncleannesse) and she returned vnto her house.

Leuit. 15. 19. and 18. 19.

5 And the woman conceiued: therefore she sent and [d] tolde Dauid, and sayd, I am with childe.

d Fearing lest she should bee stoned according to the Law.

6 ¶ Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, [e] Go downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Uriah slept at the doore of the kings palace with al the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, [f] The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruannts of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God, and so iniurious to his seruant.

12 Then Dauid said to Uriah, Tarie yet this day, and to morrow I wil send thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, & he did eate

and

20 April 4 Lesson Morni

and drinke before him, and hee made him
g drunke: and at euen hee went out to lie on
his couch with the seruants of his lord, but
went not downe to his house.
14 And on the morrow Dauid wrote a
letter to Ioab, and sent it by the hand of
Vriah.
15 And he wrote ‡ thus in the letter, h Put
ye Vriah in the forefront of the strength of
the battell, and recule yee backe from him,
that he may be smitten, and die.
16 ¶ So when Ioab besieged the citie,
hee assigned Vriah vnto a place, where he
knew that strong men were.
17 And the men of the citie came out, and
fought with Ioab: and there fell of the peo-
ple of the seruants of Dauid, and Vriah the
Hittite also died.
18 Then Ioab sent and tolde Dauid all
the things concerning the warre.
19 ¶ And he charged the messenger, say-
ing, When thou hast made an end of telling
all the matters of the warre vnto the king,
20 || And if the kings anger arise, so that
he say vnto thee, Wherefore approched yee
vnto the citie to fight? knew yee not that
they would hurle from the wall?
21 Who smote Abimelech sonne of i Ie-
rubbesheth? did not a woman cast a piece of
a milstone vpon him from the wall, and hee
died in Thebez? Why went yee nigh the
wall? Then say thou, Thy seruant Vriah
the Hittite is also dead.
22 ¶ So the messenger went, and came
and shewed Dauid all that Ioab had sent
him for.
23 And the messenger sayd vnto Dauid,
Certainly the men preuailed against vs, and
came out vnto vs into the field, but we ‡ pur-
sued them vnto the entring of the gate.
24 But the shooters shot from the wall
against thy seruants, and some of the Kings
seruants bee dead: and thy seruant Vriah
the Hittite is also dead.
25 Then Dauid said vnto the messenger,
k Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the sworde de-
uoureth ‡ one as well as an other: make
the battell more strong against the citie, and
destroy it, and encourage thou him.
26 ¶ And when the wife of Vriah heard
that her husband Vriah was dead, shee
mourned for her husband.
27 So when the mourning was past,
Dauid sent and tooke her into his house,
and shee became his wife, and bare him a
sonne: but the ‡ thing that Dauid had done,
displeased the Lord.

CHAP. XII.

1 Dauid reprooued by Nathan confesseth his sinne. 18 The child conceiued in adultery, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are greuously punished.

THen the Lord a sent Nathan vnto Da-
uid, who came to him, and sayde vnto
him, There were two men in one citie, the
one rich and the other poore.
2 The rich man had exceeding many
sheepe and oxen:
3 But the poore had none at all saue one
little sheepe which he had bought, and nou-
rished vp: and it grewe vp with him, and
with his children also, and did eate of his
owne morsels, and dranke of his owne cup,
and slept in his bosom, and was vnto him as
his daughter.
4 Now there came a || stranger vnto the
rich man, who || refused to take of his owne
sheepe, and of his owne oxen to dresse for
the stranger that was come vnto him, but
tooke the poore mans sheepe, and dressed it
for the man that was come to him.
5 Then ‡ Dauid was exceeding wroth
with the man, and sayd to Nathan, As the
Lord liueth, the man that hath done this
thing, ‡ shall surely die,
6 And he shall restore the lambe * foure-
folde, because hee did this thing, and had no
pitie thereof.
7 Then Nathan said vnto Dauid, Thou
art the man. Thus sayth the Lord God of
Israel, * I anointed thee king ouer Israel,
and deliuered thee out of the hand of Saul,
8 And gaue thee thy lords b house, and
thy lords c wiues into thy bosome, and gaue
thee the house of Israel, and of Iudah, and
would moreouer (if that had bene too little)
haue giuen thee d such and such things.
9 Wherefore hast thou despised the com-
mandement of the Lord, to doe euill in his
sight? Thou hast killed Vriah the Hittite
with the sword, and hast taken his wife to be
thy wife, and hast slaine him with the sword
of the e children of Ammon.
10 Now therefore the sword shall neuer
depart from thine house, because thou hast
despised me, and taken the wife of Vriah the
Hittite to be thy wife.
11 Thus sayth the Lord, Beholde, I will
raise vp euill against thee out of thine owne
house, and will * take thy wiues before thine
eyes, and giue them vnto thy neighbour,
and he shal lie with thy wiues in the sight of
this f sunne.
12 For thou didst it secretly: but I will
doe this thing before all Israel, and before
the sunne.
13 Then Dauid sayd vnto Nathan, * I
haue sinned against the Lord. And Nathan
sayd vnto Dauid, The Lord also hath g put
away thy sinne, thou shalt not die.
14 Howbeit, because by this deede thou
hast caused the enemies of the Lord to h blas-
pheme, the child that is borne vnto thee, shal
surely die.
15 ¶ So Nathan departed vnto his
house: and the Lord strooke the childe that
Vriahs wife bare vnto Dauid, and it was
sicke.
16 Dauid therefore besought God for the
childe, and fasted and i went in, and lay all
night vpon the earth.
17 Then the Elders of his house arose to
come vnto him, and to cause him to rise from
the ground: but he would not, neither did he
eate k meate with them.
18 So on the seuenth day the child died:
and the seruants of Dauid feared to tell
him that the childe was dead: for they
sayde, Beholde, while the childe was aliue,
wee spake vnto him, and hee would not
hearken vnto our voyce: how then shall
we

g He made him drinke more liberally then he was wont to do, thinking thereby he would haue lien by his wife.
‡ *Ebr. saying.*
h Except God continually vphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.
|| *Or, thou shalt doe this, if.*
i Meaning, Gideon, Iudg. 9.52, 53.
‡ *Ebr. were against them.*
k He dissembleth with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be espied.
‡ *Ebr. so and so.*
‡ *Ebr. was euill in the eyes of the Lord.*
a Because Dauid lay now drowned in sinne, the louing mercy of God, which suffereth not his to perish, waketh his conscience by this similitude, & bringeth him to repentance.

|| *Or, wayfaring man.*
|| *Or, spared.*
‡ *Ebr. the anger of Dauid was kindled.*
‡ *Ebr. is the childe of death.*
Exod. 22.1.
1. Sam. 16,13.
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefits increase toward his if by their ingratitude they stay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies.
Deut. 28.30. chap. 16.22.
f Meaning, openly, as at noone dayes.
Ecclus. 47.11.
g For the Lord seeketh but that the sinner would turne to him.
h In saying, that the Lord hath appointed a wicked man to reign ouer his people.
i To wit, to his priuy chamber.
k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

‡Ebr. and he will do himselfe euil.

wee say vnto him, The childe is dead, ‡ to
vexe him more?
19 But when Dauid saw that his ser-
uants whispered, Dauid perceiued that the
child was dead: therefore Dauid sayd vnto
his seruants, Is the childe dead? And they
sayd, He is dead.

l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

m As they which considered not that God granteth many things to the sobs and teares of the faithfull.

20 Then Dauid [l] arose from the earth,
and washed and anoynted himselfe, and
changed his apparell, and came into the
house of the Lord, and worshipped, and af-
terward came to his owne house, and bade
that they should set bread before him, and he
did eate.
21 Then sayde [m] his seruants vnto him,
What thing is this, that thou hast done?
thou diddest fast and weepe for the childe,
while it was aliue, but when the childe was
dead, thou didst rise vp, and eate meate.
22 And he sayd, While the child was yet
aliue, I fasted, and wept: for I sayd, Who
can tell whether God will haue mercy on me,
that the child may liue?

n By this consideration he appeased his sorow.

23 But now being dead, wherefore
should I now fast? [n] Can I bring him a-
gaine any more? I shall goe to him, but hee
shall not returne to me.

Matth. 1.6.

o To wit, the Lord, 1 Chron. 22 9.

‡Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

1. Chron 22.9.

24 ¶ And Dauid comforted Bath-sheba
his wife, and went in vnto her, and lay
with her, * and shee bare a sonne, and [o] hee
called his name Salomon: also the Lord lo-
ued him.
25 For the Lord had sent by ‡ Nathan the
[p] Prophet: therefore [q] * hee called his name
Iedidiah, because the Lord loued him.

‖Or, the chiefe citie.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡Ebr. my name be called vpon it.

1. Chron. 20.2.

s That is, threescore pound, after the weight of the common talent.

26 ¶ Then Ioab fought against Rab-
bah of the children of Ammon, and tooke
the ‖ citie of the kingdome.
27 Therefore Ioab sent messengers to
Dauid, saying, I haue fought against Rab-
bah, and haue taken the citie of [r] waters.
28 Now therefore gather the rest of the
people together, and besiege the citie, that
thou mayest take it, lest ‡ the victorie be at-
tributed to me.
29 So Dauid gathered all the people to-
gether, and went against Rabbah, and besie-
ged it, and tooke it.
30 * And hee tooke their Kings crowne
from his head, (which weighed a [s] talent of
golde, with precious stones) and it was set
on Dauids head: and hee brought away the
spoyle of the citie in exceeding great abun-
dance.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

31 And hee caried away the people that
was therein, and put them vnder [t] sawes
and vnder yron harrowes, and vnder axes
of yron, and cast them into the tile kilne:
euen thus did hee with all the cities of the
children of Ammon. Then Dauid and all
the people returned vnto Ierusalem.

20 April
1 Less even

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

NOw after this so it was, that Absalom
the sonne of Dauid hauing a faire sister,
whose name was [a] Tamar, Amnon the sonne
of Dauid loued her.
2 And Amnon was so sore vexed that he
fell sicke for his sister Tamar: for shee was
a [b] virgine, and it seemed hard to Amnon to
doe any thing vnto her.

b And therefore kept in her fathers house, as virgins were accustomed.

3 But Amnon had a friend called Io-
nadab, the sonne of Shimeah Dauids bro-
ther: and Ionadab was a very subtill man.
4 Who said vnto him, Why art thou the
Kings sonne so leane from day to day? wilt
thou not tell mee? Then Amnon answered
him, I loue Tamar my brother Absaloms
sister.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

5 And Ionadab sayde vnto him, [c] Lie
downe on thy bed, and make thy selfe sicke;
and when thy father shall come to see thee,
say vnto him, I pray thee, let my sister Ta-
mar come, and giue mee meate, and let her
dresse meate in my sight, that I may see it,
and eate it of her hand.
6 ¶ So Amnon lay downe, and made
himselfe sicke: and when the King came to
see him, Amnon sayd vnto the King, I pray
thee, let Tamar my sister come, and make
mee a couple of [d] cakes in my sight, that I
may receiue meate at her hand.

d Meaning, some delicate & daintie meate.

7 Then Dauid sent home to Tamar,
saying, Goe now to thy brother Amnons
house, and dresse him meate.
8 ¶ So Tamar went to her brother Am-
nons house, and he lay downe: and she tooke
‖ floure and knead it, and made cakes in his
sight, and did bake the cakes.

‖Or, paste.

e That is, she serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

9 And shee tooke a panne, and [e] powred
them out before him, but he would not eate.
Then Amnon sayd, Cause ye euery man to
goe out from [f] mee: so euery man went out
from him.
10 Then Amnon sayde vnto Tamar,
Bring the meate into the chamber, that I
may eate of thine hand. And Tamar tooke
the cakes which she had made, and brought
them into the chamber to Amnon her bro-
ther.
11 And when she had set them before him
to eate, he tooke her, & sayd vnto her, Come,
lie with me, my sister.
12 But she answered him, Nay, my bro-
ther, doe not force mee: for no such thing
* ought to bee done in Israel: commit not
this folly.

Leuit. 18.9.

‖Or, how shall I put away my shame?

g As a lewd and a wicked person.

13 And I, ‖ whither shall I cause my
shame to goe? and thou shalt be as one [g] of
the fooles in Israel: now therefore, I pray
thee, speake to the king, for he will not denie
me vnto thee.
14 Howbeit, he would not hearken vnto
her voyce, but being stronger then she, forced
her, and lay with her.
15 Then Amnon hated her exceedingly,
so that the hatred wherewith hee hated her,
was greater then the loue, wherewith hee
had loued her: and Amnon sayd vnto her,
Up, get thee hence.

‖Or, for this cause.

16 And she answered him, ‖ There is no
cause: this euill (to put me away) is grea-
ter then the other that thou diddest vnto
me: but he would not heare her.

‖Or, boy.

h For that which was of diuers colours or pieces in those dayes, was had in greatest estimation, Gen. 37.3. iudg. 5.30.

17 But called his ‖ seruant that serued
him, and sayd, Put this woman now out
from me, and locke the doore after her.
18 (And shee had a garment of [h] diuers
colours vpon her: for with such gar-
ments were the Kings daughters that
were

were virgines apparelled.) Then his ser-
uant brought her out, and locked the doore
after her.
19 And Tamar put ashes on her head,
& rent the garment of diuers colours which
was on her, and layd her hand on her head,
and went her way crying.
20 And Absalom her brother sayd vnto
her, hath Amnon thy brother bin with thee?
Now yet be [i] still, my sister: hee is thy bro-
ther: let not this thing grieue thine heart.
So Tamar remained desolate in her bro-
ther Absaloms house.
21 ¶ But when King Dauid heard all
these things, he was very wroth.
22 And Absalom sayd vnto his brother
Amnon neither good nor bad: for Absalom
hated Amnon, because he had forced his si-
ster Tamar.
23 ¶ And after the time of two yeeres,
Absalom had sheepe-shearers in ‖ Baal-ha-
zor, which is beside Ephraim, and [k] Absa-
lom called all the kings sonnes.
24 And Absalom came to the king, and
sayd, Behold now, thy seruant hath sheepe-
shearers: I pray thee, that the king with
his seruants would go with thy seruant.
25 But the king answered Absalom, Nay
my sonne, I pray thee, let vs not goe all, lest
we be chargeable vnto thee. Yet Absalom
lay sore vpon him: howbeit hee would not
goe, but ‡ thanked him.
26 Then sayd Absalom, But, I pray
thee, shall not my brother [l] Amnon goe with
vs? And the king answered him, Why
should he go with thee?
27 But Absalom was instant vpon him,
and he sent Amnon with him, and all the
kings children.
28 ¶ Now had Absalom commanded his
seruants, saying, Marke now whē Amnons
heart is mery with wine, and when I say
vnto you, Smite Amnon, kil him, feare not,
for haue not [m] I commanded you? be bolde
therefore, and play the men.
29 And the seruants of Absalom did vn-
to Amnon as Absalom had commaunded:
and all the kings sonnes arose, and euery
man gate vp vpon his mule, and fled.
30 ¶ And while they were in the way,
tidings came to Dauid, saying, Absalom
hath slaine all the kings sonnes, and there
is none of them left.
31 Then the king arose, and tare his gar-
ments, and lay on the [n] ground, and all his
seruants stood by with their clothes rent.
32 And Jonadab the sonne of Shimeah
Dauids brother answered, and said, Let not
my lorde suppose that they haue slaine al the
yong men the kings sonnes: for Amnon on-
ly is dead, ‡ because Absalom had reported so
since he forced his sister Tamar.
33 Now therefore let not my lord the king
‖ take the thing so grieuously, to thinke that
all the kings sonnes are dead: ‖ for Amnon
onely is dead.
34 ¶ Then Absalom fled: and the yong
man that kept the watch, lift vp his eies, &
looked, and beholde, there came much people
by the way of the hill side ‖ behind him.
35 And Jonadab sayd vnto the king, Be-
holde, the kings sonnes come: as thy seruant
sayd, [o] so it is.
36 And assoone as hee left speaking, be-
holde, the kings sonnes came, and lift vp
their voyces, and wept: and the king also
and all his seruants wept exceedingly sore.
37 But Absalom fled away, and went to
[p] Talmai the sonne of Ammihur king of
Geshur: and Dauid mourned for his sonne e-
uery day.
38 So Absalom fled, and went to Ge-
shur, and was there three yeeres.
39 And king Dauid ‖ desired to go forth
vnto Absalom, because he was pacified con-
cerning Amnon, seeing he was dead.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

‡ Ebr. blessed.

l Pretending to the king, that Amnon was most deare vnto him.

m Such is the pride of the wicked masters, that in al their wicked commandements they thinke to be obeyed.

n Lamenting, as hee that felt the wrath of God vpon his house, Chap. 12. 10.

‡ Ebr. because it was put in Absaloms mouth.

‖ Or, take it to heart.

‖ Or, but.

‖ Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖ Or, ceased.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Joab. 24 Absalom may not see the kings face. 25 The beautie of Absalom. 30 He causeth Joabs corne to be burnt, & is brought to his fathers presence.

21 April
1 Lesson
Morn

Then Joab the sonne of Zeruiah percei-
ued that the kings [a] heart was toward
Absalom,
2 And Joab sent to Tekoah, & brought
thence a ‖ subtill woman, and sayd vnto her,
I pray thee, faine thy selfe to mourne, and
now put on mourning apparell, and [b] an-
oynt not thy selfe with oyle: but be as a wo-
man that had now long time mourned for
the dead,
3 And come to the king, and speake on
this maner vnto him (for Joab ‡ taught her
what she should say.)
4 ¶ Then the woman of Tekoah spake
vnto the king, and fell downe on her face to
the ground, and did obeysance, and sayde,
‡ Helpe, O king.
5 Then the king sayd vnto her, What
aileth thee? And she answered, I am indeed
a ‡ widow, and mine husband is dead:
6 And thine handmaid had two [c] sonnes,
and they two stroue together in the fielde:
(and there was none to part them) so the
one smote the other, and slew him.
7 And beholde, the whole familie is risen
against thine handmaid, and they said, De-
liuer him that smote his brother, that wee
may kill him for the [d] soule of his brother
whom hee slew, that wee may destroy the
heire also: so they shall quench my sparkle
which is left, and shall not leaue to mine
husband neither name nor posteritie vpon
the earth.
8 And the king sayde vnto the woman,
Goe to thine house, and I will giue a charge
for thee.
9 Then the woman of Tekoah sayd vn-
to the king, My lord, O king, this [e] trespasse
be on mee, and on my fathers house, and the
king and his throne be ‖ guiltlesse.
19 And the king sayd, Bring him to me
that speaketh against thee, and he shal touch
thee no more.
11 Then said she, I pray thee, let the king
[f] remember the Lorde thy God, that thou
wouldest not suffer many reuengers of blood
to destroy, lest they slay my sonne. And hee
answered, As the Lord liueth, there shall not
one haire of thy sonne fall to the earth.

a That the king fauoured him.

‖ Or, wise.

b In token of mourning: for they vsed anoynting to seeme chearefull.

‡ Ebr. put words in her mouth.

‡ Ebr. saue.

‡ Ebr. a widow woman.

c Vnder this parable she describeth the death of Amnon by Absalom.

d Because hee hath slaine his brother, he ought to be slaine according to the law, Gen 9. 6. exod. 21. 12.

e As touching the breach of the law, which punisheth blood, let me beare the blame.

‖ Or, innocent.

f Sweare that they shall not reuenge the blood which are many in number.

12 Then

2 Samuel

12 Then the woman sayd, I pray thee,
let thine handmaid speake a word to my lord
the king. And he sayd, Say on.
13 Then the woman sayde, Wherefore
then hast thou thought such a thing against
the people of God? or why doeth the king,
as one which is faultie, speake this thing,
that he will not bring againe his banished?
14 For we must needes die, and we are as
water spilt on the ground, which cannot
bee gathered vp againe: neither doeth God
‖ spare any person, yet doeth hee appoint
h meanes, not to cast out from him, him that
is expelled.
15 Nowe therefore that I am come to
speake of this thing vnto my lord the king,
the cause is, that the people i haue made mee
afrayde: therefore thine handmayde sayde,
Now will I speake vnto the king: it may
be that the king will performe the request of
his handmayd.
16 For the king will heare, to deliuer his
handmayd out of the hand of the man that
would destroy mee, and also my sonne from
the inheritance of God.
17 Therefore thine handmaid sayd, The
word of my lorde the king shall nowe bee
‡ comfortable: for my lord the king is euen
as an k Angel of God in hearing of good and
bad: therefore the Lord thy God bee with
thee.
18 Then the king answered, and sayd
vnto the woman, Hide not from me, I pray
thee, the thing that I shall aske thee. And
the woman sayd, Let my lord the king now
speake.
19 And the king sayd, Is not l the hand
of Ioab with thee in all this? Then the wo-
man answered, and said, As thy soule liueth,
my lord the king, I wil not turne to the right
hand nor to the left, from ought that my lord
the king hath spoken: for euen thy seruaunt
Ioab bade me, and he put all these words in
the mouth of thine handmaid.
20 For to the intent that I should
m change the forme of speech, thy seruant
Ioab hath done this thing: but ‖ my lord is
wise according to the wisedome of an Angel
of God, to vnderstand all things that are in
the earth.
21 ¶ And the king said vnto Ioab, Be-
hold now, I haue n done this thing: go then,
and bring the yong man Absalom againe.
22 And Ioab fell to the ground on his
face, and bowed himselfe, and ‡ thanked the
king. Then Ioab sayd, This day thy ser-
uant knoweth, that I haue found grace in
thy sight, my lord the king, in that the king
hath fulfilled the request of his seruant.
23 ¶ And Ioab arose, and went to Ge-
shur, and brought Absalom to Ierusalem.
24 And the king sayde, Let him o turne
to his owne house, and not see my face. So
Absalom turned to his owne house, and saw
not the kings face.
25 Nowe in all Israel there was none to
be so much praysed for beautie as Absalom:
from the sole of the foote euen to the top of
his head there was no blemish in him.
26 And when he polled his head, (for at
euery yeeres end he polled it: because it was
too heauie for him, therefore he polled it) he
weighed the haire of his head at two hun-
dred p shekels by the kings weight.
27 And Absalom had three sonnes, & one
daughter named Tamar, which was a faire
woman to looke vpon.
28 ¶ So Absalom dwelt the space of two
yeeres in Ierusalem, and saw not the kings
face.
29 Therefore Absalom sent for Ioab to
send him to the king, but he would not come
to him: and when he sent againe, he would
not come.
30 Therefore he sayd vnto his seruants,
Behold, Ioab hath a ‖ field by my place, and
hath barley therein: goe, and set it q on fire:
and Absaloms seruants set the field on fire.
31 Then Ioab arose, and came to Ab-
salom, vnto his house, and sayd vnto him,
Wherefore haue thy seruants burnt my field
with fire?
32 And Absalom answered Ioab, Be-
holde, I sent for thee, saying, Come thou hi-
ther, and I will send thee to the king for to
say, Wherefore am I come from Geshur? It
had bene better for mee to haue bene there
still: now therefore let me see the kings face:
and r if there be any trespasse in me, let him
kill me.
33 Then Ioab came to the king, and
tolde him: and he called for Absalom, who
came to the king, and bowed himselfe to the
ground on his face before the king, and the
king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Husshai is sent to Absalom to discouer his counsell.

After this, Absalom ‡ prepared him cha-
rets and horses, and fiftie men to a runne
before him.
2 And Absalom rose vp early, and stood
hard by the entring in of the gate: and eue-
ry man that had any ‖ matter, and came to
the king for iudgement, him did Absalom
call vnto him, and sayd, Of what citie art
thou? And he answered, Thy seruant is of
one of the b tribes of Israel.
3 Then Absalom said vnto him, See, thy
matters be good and righteous, but there
is no man deputed of the king to heare thee.
4 Absalom sayd moreouer, c Oh that I
were made iudge in the lande, that euery
man which hath any matter or controuersie,
might come to mee, that I might doe him
iustice.
5 And when any man came neere to him,
and did him obeysance, hee put foorth his
hand, and tooke him, and kissed him.
6 And on this maner did Absalom to all
Israel, that came to the king for iudgement:
so Absalom d stale the hearts of the men of
Israel.
7 ¶ And after e fortie yeeres, Absalom
sayd vnto the king, I pray thee, let me goe to
Hebron, and render my vow which I haue
vowed vnto the Lord.
8 For thy seruant vowed a vow when
I remained at Geshur, in Aram, saying,
If the Lord shall bring me againe in deede
to

g Why doest thou giue contrary sentence in thy sonne Absalom?

‖Or, accept.

h God hath prouided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death.

i For I thought they would kil this mine heire.

‡Ebr. rest.

k Is of great wisedome to discerne right from wrong.

l Hast thou not done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.

‖Or, none can hide ought from the king.

n I haue granted thy request.

‡Ebr. blessed.

o Couering thereby his affection, and shewing some part of iustice to please the people.

p Which weighed sixe pound foure ounces, after halfe an ounce the shekel.

‖Or, possession.

q The wicked are impatient in their affections and spare no vnlawful meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

21 April 2914 1 Person euen

‡Ebr. made him.

a Which were as a guard to set forth his estate.

‖Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flatterie and faire promises, the wicked seeke preferment.

d By intising them from his father to himself.

e Counting from the time that the Israelites had asked a king of Samuel.

to Ierusalem, I will [f] serue the Lord.
9 And the King sayd vnto him, Goe in
peace. So he arose, and went to Hebron.
10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When yee
heare the sound of the trumpet, yee shall say,
Absalom reigneth in Hebron.
11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: & they went in their simplicitie, knowing nothing.
12 Also Absalom sent for Ahitophel the
Gilonite Dauids counseller, from his citie
Giloh, while he offered sacrifices: and the
treason was great: for the people ‡ increased
still with Absalom.
13 Then came a messenger to Dauid, saying, the hearts of the men of Israel are turned after Absalom.
14 Then Dauid said vnto all his seruants
that were with him at Ierusalem, Vp, and
let vs flee: for we shall not escape from [h] Absalom: make speede to depart, lest hee come
suddenly and take vs, and bring euill vpon
vs, and smite the citie with the edge of the
sword.
15 And the Kings seruants sayde vnto
him, Beholde, thy seruants are ready to doe
according to all that my lord the King shall
‡ appoint.
16 So the King departed and all his
houshold ‡ after him, and the king left tenne
concubines to keepe the house.
17 And the king went foorth, and all the
people after him, and taried in a ‖ place
[i] farre off.
18 And all his seruants went about him,
and all the [k] Cherethites, and all the Pelethites, and all the Gittites, euen sixe hundreth men which were come after him from
Gath, went before the king.
19 Then said the king to [l] Ittai, the Gittite, Wherefore commest thou also with vs?
Returne and abide with the king, for thou
art a stranger: depart thou therefore to thy
place.
20 Thou camest yesterday, and should I
cause thee to wander to day and go with vs?
I will goe whither I can: therefore returne
thou, and cary againe thy [m] brethren: mercie
and [n] trueth be with thee.
21 And Ittai answered the King, and
sayd, As the Lord liueth, and as my lord the
king liueth, in what place my lord the king
shall be, whether in death or life, euen there
surely will thy seruant be.
22 Then Dauid said to Ittai, Come, and
goe forward. And Ittai the Gittite went,
and all his men, and all the children that
were with him.
23 And all the country wept with a loud
voyce, and [o] all the people went forwarde,
but the king passed ouer the brooke Kidron:
and al the people went ouer toward the way
of the wildernesse.
24 ¶ And loe, Zadok also was there, and
all the Leuites with him, [p] bearing the Arke
of the Couenant of God, and they set downe
the Arke of God, and Abiathar went [q] vp
vntill the people were all come out of the
citie.

[f] By offering a peace offering, which was lawfull to doe in any place.
[g] And bid to his feast in Hebron.
‡ Ebr. went and increased.
[h] Whose heart he saw that Satan had so possessed, that hee would leaue no mischiefe vnattempted.
‡ Ebr. chuse.
‡ Ebr. at his feete.
‖ Or, house.
[i] To wit, from Ierusalem.
[k] These were as the kings gard, or as some write, his counsellers.
[l] Who as some write, was the kings sonne of Gath.
[m] Meaning, them of his family.
[n] God requite thee thy friendship and fidelity.
[o] To wit, the sixe hundreth men.
[p] Which was the charge of the Cohathites, Num. 4.4.
[q] To stand by the Arke.

25 Then said the king vnto Zadok, Cary
the Arke of God againe into the citie: if I
shall finde fauour in the eyes of the Lord, he
will bring me againe, and shew me both it,
and the ‖ Tabernacle thereof.
26 But if he thus say, I haue no delight
in thee, behold, [r] here am I, let him doe to
me as seemeth good in his eyes.
27 The king said againe vnto Zadok the
Priest, Art not thou a [*] Seer? returne into
the citie in peace, and your two sonnes with
you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.
28 Behold, I will tarie in the fieldes of
the wildernesse vntill there come some word
from you to be told me.
29 Zadok therefore and Abiathar caried
the Arke of God againe to Ierusalem, and
they taried there.
30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his
head [s] couered, and went barefooted: and all
the people that was with him, had euery
man his head couered, and as they went vp,
they wept.
31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired
with Absalom: And Dauid sayd, O Lord, I
pray thee, turne the [t] counsell of Ahitophel
into foolishnesse.
32 ¶ Then Dauid came to the top of the
mount where he worshipped God, and beholde, Hushai the Archite came against him
with his coat torne, and hauing earth vpon
his head.
33 Vnto whom Dauid sayd, If thou goe
with me, thou shalt be a burthen vnto me.
34 But if thou returne to the citie, and
say vnto Absalom, I will bee thy [u] seruant,
O king, (as I haue bene in times past thy
fathers seruant, so will I now be thy seruant)
then thou mayest bring me the counsel of Ahitophel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore
whatsoeuer thou shalt heare out of the kings
house, thou shalt shew to Zadok and Abiathar the Priests.
36 Behold, there are with them their two
sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee
send me euery thing that ye can heare.
37 So Hushai Dauids friend went into
the city: and Absalom came into Ierusalem.

‖ Or, his Tabernacle.
[r] The faithful in all their afflictions shew themselues obedient to Gods will.
[*] 1. Sam. 9.9.
[s] With ashes and dust in the signe of sorow.
[t] The counsel of the crafty worldlings doeth more harme then the open force of the enemie.
[u] Though Hushai dissembled here at the kings request yet may we not vse this example to excuse our dissimulation.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth Dauid. 19 Hushai commeth to Absalom. 21 The counsel of Ahithophel for the concubines.

22 April
1 Lesson
Morne

When Dauid was a litle past the [a] top
of the hill, beholde, Ziba the seruant of
Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth
cakes of bread, and an hundreth bunches of
raisins, and an hundreth of ‖ dried figs, and
a bottell of wine.
2 And the king sayd vnto Ziba, What
meanest thou by these? And Ziba sayde,
They be [b] asses for the kings houshold to ride
on, and bread and dried figges for the young
men to eate, and wine that the faint may
drinke in the wildernesse.

[a] Which was the hil of Oliues, Chap. 15.30.
‖ Or, figge cakes.
[b] Commonly there are no viler traitours then they which vnder pretence of friendship accuse others.

3 And the King sayd, But where is thy
masters sonne? Then Ziba answered the
king, Beholde, hee remaineth in Ierusalem:
for he sayd, This day shall the house of Isra-
el restore me the kingdome of my father.
4 Then sayd the king to Ziba, Beholde,
thine are all that pertained vnto Mephibo-
sheth. And Ziba sayd, ‡ I beseech thee, let mee
find grace in thy sight, my lord, O king.
5 ¶ And when king Dauid came to c Ba-
hurim, beholde, thence came out a man of
the family of the house of Saul, named
Shimei the sonne of Gera: and he came out
and cursed.
6 And he cast stones at Dauid, and at all
the seruants of king Dauid: and all the peo-
ple, and all the men of warre were on his
d right hand, and on his left.
7 And thus sayd Shimei when hee cur-
sed, Come forth, come foorth thou ‡ murthe-
rer and ‡ wicked man.
8 The Lord hath brought vpon thee all
the e blood of the house of Saul, in whose
stead thou hast reigned: and the Lord hath
deliuered thy kingdom into the hand of Ab-
salom thy sonne: and behold, thou art taken
in thy wickednesse, because thou art a mur-
therer.
9 Then sayd Abishai the sonne of ZeruI-
ah vnto the king, Why doeth this * dead
dogge curse my lord the king? let me goe, I
pray thee, and take away his head.
10 ¶ But the king said, What haue I to
doe with you, ye sonnes of Zeruiah? for hee
curseth, euen because the Lord hath f bidden
him curse Dauid: Who dare then say, Wher-
fore hast thou done so?
11 And Dauid sayd to Abishai, and to all
his seruants, Behold, my sonne, which came
out of mine owne bowels, seeketh my life:
then how much more now may this sonne of
Iemini? Suffer him to curse: for the Lord
hath bidden him.
12 It may be that the Lord will looke on
‖ mine affliction, and g doe mee good for his
cursing this day.
13 And as Dauid and his men went by
the way, Shimei went by the side of the
mountaine ouer against him, and cursed as
he went, and threw stones against him, and
cast dust.
14 Then came the king and all the peo-
ple that were with him, weary, and refreshed
themselues h there.
15 ¶ And Absalom, and all the people,
the men of Israel came to Ierusalem, and A-
hithophel with him.
16 And when Hushai the Archite Da-
uids friend was come vp vnto Absalom, Hu-
shai said vnto Absalom, ‡ God saue the king,
God saue the king.
17 Then Absalom said to Hushai, Is this
thy kindnesse to thy i friend? Why wentest
thou not with thy friend?
18 Hushai then answered vnto Absalom,
Nay, but whome the Lord, and this people,
and all the men of Israel chuse, his will I
be, and with him will I dwell.
19 And ‡ moreouer vnto whome shall I
doe seruice? not to his sonne? As I serued
before thy father, so will I before thee.

‡ *Ebr. I worship.*

c Which was a citie in the tribe of Beniamin.

d That is, round about him.

‡ *Ebr. man of blood.*

‡ *Ebr man of Belial.*

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

* *1. Sam 24.15. and chap. 3 8.*

f Dauid felt that this was ẏ iudgement of God for his sinnes, and therefore humbleth himselfe to his rod.

‖ *Or, my teares.*

g Meaning, that the Lord will send comfort to his when they are oppressed.

h To wit, at Bahurim.

‡ *Ebr. let the king liue.*

i Meaning, Dauid.

‡ *Ebr. the second time.*

20 ¶ Then spake Absalom to Ahithophel,
Giue counsel what we shall doe.
21 And Ahithophel k said vnto Absalom,
Goe in to thy fathers concubines, which hee
hath left to keepe the house: and when all
Israel shall heare that thou art abhorred of
thy father, the hands of al that are with thee,
shalbe strong.
22 So they spread Absalom a tent vpon
the top of the house, and Absalom went in
to his fathers concubines in the sight of all
Israel.
23 And the counsel of Ahithophel which
hee counselled in those dayes, was like as
one had asked l counsel at the oracle of God:
so was al the counsel of Ahithophel both with
Dauid and with Absalom.

CHAP. XVII.

1 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordeyned. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

Moreouer Ahithophel sayd to Absalom,
a Let me chuse out now twelue thousand
men, and I will vp and follow after Dauid
this night,
2 And I will come vpon him: for he is
weary, and weake handed: so I will feare
him, and all the people that are with him,
shall flee, and I will smite the king onely,
3 And I will bring againe all the people
vnto thee, and when all shall returne, (b the
man whom thou seekest, being slaine) all the
people shalbe in peace.
4 And the saying ‡ pleased Absalom wel,
and all the Elders of Israel.
5 Then sayd Absalom, Call now Hushai
the Archite also, and let vs heare likewise
‡ what he sayth.
6 So when Hushai came to Absalom,
Absalom spake vnto him, saying, Ahithophel
hath ‖ spoken thus: shall we do after his say-
ing, or no? tell thou.
7 Hushai then answered vnto Absalom,
The counsel that Ahithophel hath giuen, is
not c good at this time.
8 For, sayd Hushai, thou knowest thy fa-
ther and his men, that they be strong men,
and are chafed in minde, as a beare robbed
of her whelpes in the field: also thy father is
a valiant warriour, and wil not ‖ lodge with
the people.
9 Behold, he is hid now in some caue, or
in some place: and though some of them bee
ouerthrowen at the first, yet the people shall
heare, and say, The people that follow Ab-
salom, ‡ be ouerthrowen.
10 Then he also that is valiant, whose
heart is as the heart of a lyon, shall ‡ shrinke
and faint: for all Israel knoweth that thy
father is valiant, and they which bee with
him stout men.
11 Therefore my counsell is, that all Is-
rael be gathered vnto thee, from Dan euen
to Beer-sheba as the sand of the Sea in
number, and that thou go to battel, in thine
owne person.
12 So shall wee come vpon him in some
place, where wee shall finde him, and ‖ wee
will vpon him, as the dewe falleth on the
ground:

k Suspecting the change of the kingdom, and so his owne ouerthrow, he giueth such counsell, as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie.

l It was so esteemed for the successe thereof.

a The wicked are so greedy to execute their malice that they leaue none occasion that may further the same.

b Meaning, Dauid.

‡ *Ebr. was right in the eyes of Absalom.*

‡ *Ebr. what is in his mouth.*

‖ *Or, giuen such counsell.*

c Hushai sheweth himselfe faithfull to Dauid, in that he reproueth this wicked counsel and purpose.

‖ *Or, tary all night.*

‡ *Ebr. haue a breach or ruine.*

‡ *Ebr. melt.*

‖ *Or, we wil camp against him.*

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lorde had ‖ determined to destroy the d good counsell of Ahithophel, that the Lord might e bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee f ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Nowe Jonathan and Ahimaaz abode by ‖ En-rogel: (for they might not bee seene to come into the citie) and a maide went, and told g them, and they went and shewed king Dauid.

18 Neuerthelesse a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and spread a couering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone ouer the i brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Up, and get you quickely ouer the water: for k such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jorden l vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, hee sadled his asse, and arose, & hee went home vnto his citie, and put his houshold in order, and m hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and al the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Jithra an Israelite, that went in to Abigail the daughter of n Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 o Brought beds and basins, and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and wearie, and thirstie in the wildernesse.

‖ Or, commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battel where he was destroyed.

f That is, ouer Jorden.

‖ Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Jorden.

k To wit, to pursue thee with all haste.

l They trauelled all night and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecuters of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberall to his when they seeme to be vtterly destitute.

CHAP. XVIII.

1 Dauid diuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

Then Dauid a numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreths.

2 And Dauid sent foorth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite: and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe foorth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou b art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the king commaunded Joab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake: and al the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the c wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke, and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it, tolde Joab, saying, Behold, I sawe Absalom hanged in an oke.

11 Then Joab sayd vnto the man that tolde

23 April 1 Lesson Morn

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites, (as some say) fed their cattell beyond Jorden in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

tolde him, And haſt thou indeed ſeene? why
then diddeſt thou not there ſmite him to the
ground, and I would haue giuen thee ten
Gene.23.15. * ſhekels of ſiluer, and a girdle?
12 Then the man ſayde vnto Ioab,
‡Ebr. weight vpon mine hand. Though I ſhould ‡ receiue a thouſand ſhekels
of ſiluer in mine hand, yet would I not lay
mine hand vpon the kings ſonne: for in our
hearing the king charged thee, and Abiſhai,
and Ittai, ſaying, Beware leſt any touch the
yong man Abſalom.
13 If I had done it, it had bene ‡ the dan-
‡Ebr. a lie againſt my ſoule. ger of my life: for nothing can bee hid from
the King: yea, thou thy ſelfe wouldeſt haue
beene againſt me.
14 Then ſaid Ioab, I will not thus ta-
rie with thee. And hee tooke three darts in
‡Ebr. in the heart of Abſolom. his hand, and thruſt them ‡ thorow Abſa-
lom, while hee was yet aliue in the midſt of
the oke.
15 And ten ſeruants that bare Ioabs ar-
mour, compaſſed about and ſmote Abſalom,
and ſlew him.
16 Then Ioab [d] blewe the trumpet, and
d For he had pitie of the people which was ſeduced by Abſaloms flatterie.
the people returned from purſuing after Iſ-
rael: for Ioab held backe the people.
17 And they tooke Abſalom, and caſt him
into a great [e] pit in the wood, and layed a
e Thus God turned his vaine glory to ſhame.
mightie great heape of ſtones vpon him: and
all Iſrael fled euery one to his tent.
18 Now Abſalom in his life time had ta-
ken and reared him vp a pillar, which is in
Gene.14.17. the * kings dale: for he ſaid, I haue no [f] ſonne
f It ſeemeth that God had puniſhed him in taking away his children, Chap. 14.27.
to keepe my name in remembrance. And
hee called the pillar for his owne name,
and it is called vnto this day, Abſaloms
place.
19 ¶ Then ſaid Ahimaaz the ſonne of Za-
dok, I pray thee, let me runne, and beare the
‡Ebr. iudged. king tidings, that the Lord hath ‡ deliuered
him out of the hand of his enemies.
20 And Ioab ſayde vnto him, Thou
[g] ſhalt not be the meſſenger to day, but thou
g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.
ſhalt beare tidings another time, but to day
thou ſhalt beare none: for the kings ſonne is
dead.
21 Then ſaid Ioab to Cuſhi, Goe, tell the
king what thou haſt ſeene. And Cuſhi bow-
ed himſelfe vnto Ioab, and ranne.
22 Then ſaid Ahimaaz the ſonne of Za-
dok againe to Ioab, What I pray thee, if
I alſo runne after Cuſhi? And Ioab ſaid,
Wherefore now wilt thou runne, my ſonne,
ſeeing thou haſt no tidings to bring?
23 Yet what if I runne? Then hee ſaid
vnto him, Run. So Ahimaaz ranne by the
way of the plaine, and ouerwent Cuſhi.
24 Now Dauid ſate betweene the two
[h] gates. And the watchment went to the top
h He ſate in the gate of the citie of Mahanaim.
of the gate vpon the wall, and lift vp his
eyes, and ſaw, and behold, a man came run-
ning alone.
25 And the watchman cried, and told the
‡Ebr. tidings are in his mouth. king. And the king ſaid, If he be alone, ‡ he
bringeth tidings. And hee came apace, and
drew neere.
26 And the watchman ſaw another man
running, and the watchman called vnto the
porter, and ſaid, Beholde, another man run-
neth alone. And the king ſaid, He alſo brin-
geth tidings.
27 And the watchman ſaid, ‡ Mee thin-
‡Ebr. I ſee the running.
keth the running of the formoſt is like the
running of Ahimaaz the ſonne of Zadok.
Then the king ſaid, He is a [i] good man, and
i He had experience of his fidelitie, Chap. 17.21.
commeth with good tidings.
28 And Ahimaaz called and ſaid vnto
the king, Peace bee with thee: and hee fell
downe to the earth vpon his face before the
king, and ſaid, Bleſſed be the Lord thy God,
‖Or, deliuered vp. who hath ‖ ſhut vp the men that lift vp their
hands againſt my lord the king.
29 And the king ſaid, Is the young man
Abſalom ſafe? And Ahimaaz anſwered,
When Ioab ſent the kings [k] ſeruant, and me
k To wit, Cuſhi, who was an Ethiopian.
thy ſeruaunt, I ſawe a great tumult, but I
knew not what.
30 And the king ſaid vnto him, Turne
aſide, and ſtand here: ſo he turned aſide, and
ſtood ſtill.
31 And behold, Cuſhi came, and Cuſhi
‡Ebr. tidings is brought. ſaid, ‡ Tidings my lord the king: for the
Lord hath deliuered thee this day out of the
hand of all that roſe againſt thee.
32 Then the king ſaid vnto Cuſhi, Is
the yong man Abſalom ſafe? And Cuſhi an-
ſwered, The enemies of my lord the king,
and all that riſe againſt thee to do thee hurt,
be as that yong man is.
33 And the king was [l] mooued, and went
l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.
vp to the chamber ouer the gate, and wept:
and as hee went, thus hee ſaid, O my ſonne
Abſalom, my ſonne, my ſonne Abſalom:
would God I had died for thee, O Abſa-
lom, my ſonne, my ſonne.

CHAP. XIX.

1 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the king
weepeth and mourneth for Abſalom.
2 Therefore the ‡ victorie of that day
‡Ebr. ſaluation or deliuerance.
was turned into mourning to all the people:
for the people heard ſay that day, The king
ſorroweth for his ſonne.
3 And the people went that day into the
‖Or, by ſtealth. citie ‖ ſecretly, as people confounded hide
themſelues when they flee in battell.
4 So the king [a] hid his face, and the
a As they doe that mourne.
king cried with a lowde voice, My ſonne
Abſalom, Abſalom my ſonne, my ſonne.
5 ¶ Then Ioab came into [b] the houſe to
b At Mahanaim.
the king, and ſaid, Thou haſt ſhamed this
day the faces of all thy ſeruants, which this
day haue ſaued thy life, and the liues of thy
ſonnes and of thy daughters, and the liues of
thy wiues, and the liues of thy concubines,
6 In that thou loueſt thine enemies, and
hateſt thy friends: for thou haſt declared
this day, that thou regardeſt neither thy
‖Or, captaines. ‖ princes nor ſeruants: therefore this day I
perceiue that if Abſalom had liued, and wee
all had died this day, that then it would haue
‡Ebr. beene right in thine eyes. ‡ pleaſed thee well.
7 Now therefore vp, come out, and
‡Ebr. to the heart of thy ſeruants. ſpeake ‡ comfortably vnto thy ſeruants: for
I ſweare by the Lord, Except thou come
out, there will not tarie one man with thee
this

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the c gate: and they told vnto all the people saying, Beholde, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom wee anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the e Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house? (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me & more also, if thou be not captaine of the host to me for euer in the f roome of Ioab.

14 So hee bowed the heartes of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And g Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer the Kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute * wickednesse vnto mee, nor remember the thing that thy seruant did h wickedly when my lord the King departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore beholde, I am the first this day of all the house of i Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because hee cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto mee? Shall there any man die this day in Israel? for doe not I know, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not k die: and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when l hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the King, because thy seruant is lame.

27 And he hath * accused thy seruant vnto my lord the King: but my lord the King is as an m Angel of God: doe therefore thy pleasure.

28 For all my fathers house were n but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the King sayde vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba diuide the o lands.

30 And Mephibosheth sayde vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, † How long haue I to liue, that I should goe vp with the King to Ierusalem?

35 I am this day fourescore yeere old: and can I discerne betweene good or euill? hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a p burden vnto my lord the King?

36 Thy seruant will goe a litle way ouer Iorden with the King, and why will the King recompense it with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and bee buried in the graue of my father and of my mother: but beholde thy seruant q Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall goe with me, and I wil doe to him that thou shalt be content with: and whatsoeuer

c Where the most resort of the people haunted.

d Euery one blamed another, and stroue who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (wherof he was) because these three were vnder one standerd, Numb. 2. 18.

k By my hands or during my life, as read, 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisedome to judge in all matters.

n Worthy to die for Sauls crueltie towards thee.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

† Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to receiue benefits of him, to whom he was not able to doe seruice againe.

q My sonne.

‖ Or, chuse.

‖ Or, bade him farewell.

r Where the tribe of Iudah taried to receiue him.

f Which had taken part with the King.

t Toward Ierusalem.

‖ Or, haue not wee first spoken to bring home the king? vers. 11.

thou shalt ‖ require of me, that I will doe for
thee.
39 So all the people went ouer Iorden:
and the King passed ouer: and the King kis-
sed Barzillai, and ‖ blessed him, and hee re-
turned vnto his owne place.
40 ¶ Then the King went to r Gilgal,
and Chimham went with him, and all the
people of Iudah conducted the King, and al-
so halfe the people of f Israel.
41 And beholde, all the men of Israel
came to the King, and said vnto the King,
Why haue our brethren the men of Iudah
stollen thee away, and haue brought the king
and his houshold, and all Dauids men with
him ouer t Iorden?
42 And all the men of Iudah answered
the men of Israel, Because the king is neere
of kinne to vs: and wherefore now be ye an-
grie for this matter? haue wee eaten of the
Kings cost, or haue we taken any bribes?
43 And the men of Israel answered the
men of Iudah, and said, We haue ten parts
in the King, and haue also more right to Da-
uid then yee, Why then did yee despise vs,
‖ that our aduise should not be first had in re-
storing our King? And the words of the men
of Iudah were fiercer then the words of the
men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

24 April 1 Lesson Morn

a Where the ten tribes contended against Iudah.
b As they of Iudah say.
c He thought by speaking contemptuously of the King, to stir the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.
d From Gilgal, which was neere Iorden. Chap. 16. 22.
e Who was his chiefe captaine in Ioabs roome, Chap. 19. 13.
f Either them which had beene vnder Ioab, or Dauids men, Chap. 8. 18.

THen there was come a thither a wicked
man, (named Sheba the son of Bichri,
a man of Iemini) and he blew the trumpet,
and said, We haue no part in b Dauid, nei-
ther haue wee inheritance in the sonne c of
Ishai: euery man to his tents, O Israel.
2 So euery man of Israel went from
Dauid, and followed Sheba the sonne of
Bichri: but the men of Iudah claue fast vn-
to their King, from d Iorden euen to Ieru-
salem.
3 When Dauid then came to his house
to Ierusalem, the king tooke the ten women
his * concubines, that he had left behind him
to keepe the house, and put them in warde,
and fed them, but lay no more with them:
but they were enclosed vnto the day of their
death, liuing in widowhood.
4 ¶ Then said the King to e Amasa, As-
semble mee the men of Iudah within three
dayes, and be thou here present.
5 So Amasa went to assemble Iudah,
but he taried longer then the time which he
had appointed him.
6 Then Dauid said to Abishai, Now
shall Sheba the sonne of Bichri doe vs more
harme then did Absalom: take thou there-
fore thy f lords seruaunts, and follow after
him, least hee get him walled cities, and es-
cape vs.
7 And there went out after him Ioabs
men, and the * Cherethites and the Pele-
thites, and all the mightie men: and they
departed out of Ierusalem, to follow after
Sheba the sonne of Bichri.
8 When they were at the great stone,
which is in Gibeon, Amasa went before
them, and Ioabs g garment, that he had put
on, was girded vnto him, and vpon it was
a sword girded, which hanged on his loynes
in the sheath, and as hee went, it vsed to fall
out.
9 And Ioab said to Amasa, Art thou in
‡ health my brother? And Ioab tooke Ama-
sa by the beard with the right hand to kisse
him.
10 But Amasa tooke no heed to the sword
that was in Ioabs hand: for therewith hee
smote him in the fifth ribbe, and shed out his
bowels to the ground, and ‡ smote him not
the second time: so he died. Then Ioab and
Abishai his brother followed after Sheba
the sonne of Bichri.
11 And one of Ioabs men h stood by him,
and said, He that fauoureth Ioab, & hee that
is of Dauids part, let him goe after Ioab.
12 And Amasa wallowed in blood in the
midst of the way: and when the man sawe
that all the people stood still, he remoued A-
masa out of the way into the field, and cast
a cloth vpon him, because he saw that euery
one that came by, stood still.
13 ¶ When hee was remoued out of the
way, euery man went after Ioab, to follow
after Sheba the sonne of Bichri.
14 And hee went thorow all the tribes of
Israel vnto Abel, and i Bethmaachah and
all places of Berim: and they gathered toge-
ther, and went also after him.
15 So they came, and besieged him in A-
bel, neere to Bethmaachah: and they cast vp
a mount against the citie, and the people
thereof stoode on the rampier, and all the
people that was with Ioab, k destroyed and
cast downe the wall.
16 Then cried a wise woman out of the
citie, Heare, heare, I pray you, say vnto Io-
ab, Come thou hither, that I may speake
with thee.
17 And when he came neere vnto her, the
woman said, Art thou Ioab? And hee an-
swered, Yea. And she said to him, Heare the
words of thine handmaide. And he answe-
red, I doe heare.
18 Then she spake thus, l They spake in
the olde time, saying, They should aske of
Abel. And so they haue continued.
19 I am m one of them, that are peacea-
ble and faithfull in Israel: and thou goest a-
bout to destroy a citie, and a mother in Isra-
el: why wilt thou deuoure the inheritance of
the Lord?
20 And Ioab answered, and said, God
forbid, God forbid it mee, that I should de-
uoure or destroy it.
21 The n matter is not so, but a man of
mount Ephraim (Sheba the sonne of Bichri
by name) hath lift vp his hand against the
King, euen against Dauid: deliuer vs him
onely, and I will depart from the citie. And
the woman said vnto Ioab, Beholde, his
head shall bee throwen to thee ouer the wall.
22 Then the woman went vnto all the
people with her wisedome, and they cut
off the head of Sheba the sonne of Bichri,
and cast it to Ioab: then hee blewe the
trumpet, and ‡ they retired from the citie,
euery

g Which was his coat that he vsed to weare in the warres.
‡ Ebr. peace.
‡ Ebr. doubled not his stroke.
h He stood by Amasa at Ioabs appointment.
i Vnto the citie Abel, which was neere to Bethmaachah.
k That is, he went about to ouerthrow it.
l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.
m She speaketh in the name of the citie.
n Hearing his fault told him, he gaue place to reason, and required only him that was authour of the treason.
‡ Ebr. they were scattered.

Dauids Victories

euery man to his tent: and Joab returned to Jerusalem vnto the King.

Chap. 8.16.

23 ¶ *Then Joab was ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Jairite was [o]chiefe about Dauid.

o Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels which Dauid had against the Philistims.

7 Sun af Trinity morn

Then there was a famine in the dayes of Dauid three yeeres †together: and Dauid †asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the [a]Gibeonites.

2 Then the king called the Gibeonites, and said vnto them, (nowe the Gibeonites were not of the children of Israel, but *a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Judah)

3 And Dauid sayd vnto the Gibeonites, [b]What shall I doe for you, and wherewith shall I make the atonement, that yee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill [c]any man in Israel. And he said, What yee shall say, that will I doe for you.

5 Then they answered the King, The man that consumed vs, and that imagined euil against vs so that we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his [d]sonnes be deliuered vnto vs, and wee will hang them vp [e]vnto the Lorde in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the *Lords othe, that was betweene them, euen betweene Dauid and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of [f]Michal the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they †died all seuen together, and they were slaine in the time of haruest: in the [g]first dayes, and in the beginning of Barley haruest.

10 Then Rizpah the daughter of Aiah tooke [h]sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill [i]water dropped vpon them from the heauen, and suffered neither the birds of the aire to ‖light on them by day, nor beasts of the field by night.

†Ebr. yeere after yeere.
†Ebr. sought the face of the Lord.
a Thinking to gratifie the people because these were not of the seed of Abraham.
Iosh. 9.3,16,17.
b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsmen.
e To pacifie the Lord.
1. Sam. 18.3. and 20.8,42.
f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18.19. for Michal was the wife of Paltiel, 1. Sam. 25.44. and neuer had child, 2. Sam. 6.23.
†Ebr. fell.
g which was in the moneth Abib or Nisan, which conteineth part of March, and part of April.
h To make her a tent wherein she prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of rain shewed that he was pacified.
‖Or, rest.

24 April 1 Less even

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul & the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stollen them from the streete of Bethshan, where the Philistims had *hanged them, when the Philistims had slaine Saul in Gilboa.

1. Sam. 31.10.

13 So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commaunded, God was then [k]appeased with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sons of [l]Haraphah (the head of whose speare weyed three hundreth [m]shekels of brasse) euen hee being girded with a newe sworde, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the [n]light of Israel.

18 ¶ And after this also there was a battell with the Philistims at [o]Gob: then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite slew [p]Goliah the Gittite, the staffe of whose speare was like a weauers beame.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twenty in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Jonathan the son of *Shima the brother of Dauid slew him.

1. Sam. 16.9.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hand of his seruants.

k For where the Magistrate suffereth faults vnpunished, there the plague of God lieth vpon the land.
l That is, of the race of Giants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the countrey standeth in the preseruation of the godly Magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chron. 20.4.
p That is, Lahmi the brother of Goliah, whom Dauid slew, 1. Chro. 20.5.

CHAP. XXII.

1 Dauid after his victories prayseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.

26 April 1 Lesson Morn

And Dauid spake the wordes of this [a]song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, *The Lord is my [b]rocke and my fortresse, and hee that deliuereth mee.

a In token of the wonderfull benefits, that he receiued of God.
Psal. 18.2.
b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in al tentations.

‖Or, rocke.

Gods anger

3 God is my ſtrength, in him will I truſt:
my ſhield, and the horne of my ſaluation, my
hie tower and my refuge: my Sauiour, thou
haſt ſaued me from violence.
4 I will call on the Lord, who is worthy
to be prayſed: ſo ſhall I be ſafe from mine e-
nemies.
5 For the [c] pangues of death haue com-
paſſed me: the floods of vngodlineſſe haue
made me afraid.
6 The ſorrowes of the graue compaſſed
me about: the ſnares of death ouertooke me.
7 But in my tribulation did I call vpon
the Lorde, and crie to my God, and hee did
heare my voyce out of his Temple, and my
cry did enter into his eares.
8 Then the earth trembled and quaked:
the foundations of the heauens moued, and
ſhooke, becauſe he was angry.
9 [d] Smoke went out at his noſtrels, and
conſuming [e] fire out of his mouth: coles
were kindled thereat.
10 He [f] bowed the heauens alſo and came
downe, and darkeneſſe was vnder his feet.
11 And hee rode vpon [g] Cherub and did
flie, and he was ſeene vpon the wings of the
winde.
12 And he made darkeneſſe a tabernacle
round about him, euen the gatherings of wa-
ters, and the clouds of the aire.
13 At the brightneſſe of his preſence [h] the
coles of fire were kindled.
14 The Lord thundred from heauen, and
the moſt hie gaue his voyce.
15 Hee ſhot arrowes alſo, and ſcattered
them: to wit, lightening and deſtroyed them.
16 The [i] chanels alſo of the ſea appeared,
euen the foundations of the world were diſ-
couered by the rebuking of the Lorde, and
at the blaſt of the breath of his noſtrels.
17 He ſent from aboue, and tooke me: he
drew me out of many waters.
18 He deliuered me from my ſtrong ene-
mie, and from them that hated me: for they
were too ſtrong for me.
19 They [k] preuented me in the day of my
calamitie, but the Lord was my ſtay.
20 And brought mee foorth into a large
place: he deliuered me, becauſe he fauoured
me.
21 The Lord rewarded me according to
my [l] righteouſneſſe: according to the pure-
neſſe of mine hands he recompenſed me.
22 For I kept the wayes of the Lord, and
did not [m] wickedly againſt my God.
23 For all his lawes were before me, and
his ſtatutes: I did not depart therefrom.
24 I was vpright alſo toward him, and
haue kept me from my wickedneſſe.
25 Therefore the Lord did reward me ac-
cording to my righteouſnes, according to my
pureneſſe before his eyes.
26 With the godly thou wilt ſhewe thy
ſelfe godly: with the vpright man thou wilt
ſhew thy ſelfe vpright.
27 With the pure thou wilt ſhewe thy
ſelfe pure, and with the [n] froward thou wilt
ſhew thy ſelfe froward.
28 Thus thou wilt ſaue the poore people:
but thine eyes are vpon the hautie to humble
them.
29 Surely thou art my light, O Lorde:
and the Lord will lighten my darkeneſſe.
30 For by thee haue I broken through an
hoſte, and by my God haue I leaped ouer a
wall.
31 The way of God is [o] vncorrupt: the
word of the Lord is tried in the fire: hee is a
ſhield to all that truſt in him.
32 For who is God beſides the Lord? and
who is mightie, ſaue our God?
33 God is my ſtrength in battel, and ma-
keth my way vpright.
34 He maketh my feet like [p] hindes feete,
and hath ſet me vpon mine hie places.
35 He teacheth mine hands to fight, ſo that
a bow of ‖braſſe is broken with mine armes.
36 Thou haſt alſo giuen me the ſhield of
thy ſaluation, and thy louing kindneſſe hath
cauſed me to increaſe.
37 Thou haſt enlarged my ſteps vnder
me, and mine heeles haue not ſlid.
38 I haue purſued mine enemies and de-
ſtroyed them, and haue not turned againe
vntill I had conſumed them.
39 Yea, I haue conſumed them and
thruſt them through, and they ſhal not ariſe,
but ſhall fall vnder my feete.
40 For thou haſt [q] girded me with power
to battell, and them that roſe againſt mee,
haſt thou ſubdued vnder me.
41 And thou haſt giuen me the neckes of
mine enemies, that I might deſtroy them
that hate me.
42 They looked about, but there was
none to ſaue them, euen vnto the [r] Lord, but
he anſwered them not.
43 Then did I beate them as ſmall as
the duſt of the earth: I did tread them flat
as the clay of the ſtreet, and did ſpread them
abroad.
44 Thou haſt alſo deliuered mee from
the contentions of my [ſ] people: thou haſt
preſerued me to bee the head ouer nations:
the people which I knew not, do ſerue me.
45 Strangers [t] ſhall bee in ſubiection to
me: aſſoone as they heare, they ſhal obey me.
46 Strangers ſhall ſhrinke away, and
feare in their priuie chambers.
47 Let the Lord liue, [u] and bleſſed be my
ſtrength: and God, euen the force of my ſal-
uation be exalted.
48 It is God that giueth me power to re-
uenge me, and ſubdue the people vnder me,
49 And reſcueth me from mine enemies:
(thou alſo haſt lift me vp frō them that roſe
againſt me, thou haſt deliuered me from the
cruell man.
50 Therefore I wil prayſe thee, O Lord,
among the [*] nations, and will ſing vnto thy
Name)
51 Hee is the tower of ſaluation for his
king, and ſheweth mercy to his anointed, e-
uen to Dauid, and to his ſeed [*] for euer.

CHAP. XXIII.

The laſt words of Dauid. 6 The wicked ſhalbe pluckt vp as thornes. 8 The names and facts of his mightie men. 15 He deſired water and would not drinke it.

THeſe alſo bee the [a] laſt wordes of Da-
uid, Dauid the ſonne of Iſhai ſayeth,
euen the man who was ſet vp on hie,
the

c As Dauid (who was the figure of Chriſt) was by Gods power deliuered from all dāgers: ſo Chriſt and his Church ſhall ouercome moſt grieuous dangers, tyranny and death.

d That is, clouds and vapours.

e Lightning and thundring.

f So it ſeemeth when the aire is darke.

g To flie in a moment thorow the world.

h By this deſcriptiō of a tempeſt, he declareth the power of God againſt his enemies.

i He alludeth to the miracle of the red ſea.

k I was ſo beſet, that all meanes ſeemed to faile.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandement.

n Their wickedneſſe is cauſe that thou ſeemeſt to forget thy wonted mercie.

o The maner that God vſeth to ſuccour his, neuer faileth.

p He vſeth extraordinary meanes to make me win moſt ſtrong holds.

‖Or, ſteele.

q He acknowledgeth that God was the author of his victories, who gaue him ſtrength.

r The wicked in their neceſſitie are compelled to flee to God, but it is too late.

ſ Meaning, of the Iewes, who conſpired againſt me.

t Not willingly obeying me, but diſſemblingly.

u Let him ſhew his power, that he is the gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

a Which he ſpake after that he had made the Pſalmes.

the Anoynted of the God of Jaakob, and the
sweet singer of Israel saith,
2 The Spirit of the Lord spake by mee,
and his word was in my [b] tongue.
3 The God of Israel spake to mee, the
strength of Israel sayd, Thou shalt beare rule
ouer men, being iust, and ruling in the feare
of God.
4 Euen as the morning light when the
Sunne riseth, the morning, I say, without
cloudes, so shall mine house be, and not as the
[c] grasse of the earth is by the bright raine.
5 For so shall not mine house bee with
God: for he hath made with mee an euerla-
sting couenant, perfect in all points, & sure:
therefore all mine health and whole desire is,
that he will not make it [d] grow so.
6 But the wicked shall bee euery one as
thornes thrust away, because they cannot bee
taken with hands.
7 But the man that shall touch them,
must be defended with yron, or with the shaft
of a speare: and they shall be burnt with fire
in the same place.
8 ¶ These bee the names of the mightie
men whom Dauid had. Hee that sate in the
seate of [e] wisedome, being chiefe of the prin-
ces, was Adino of Ezni, he slew eight hun-
dred at one time.
9 And after him was *Eleazar the sonne
of Dodo, the sonne of Ahohi, one of the three
worthies with Dauid, when they ‖ defied the
Philistims gathered there to battell, when
the men of Israel were [f] gone vp.
10 He arose and smote the Philistims vn-
till his hand was weary, & his hand [g] claue
vnto the sworde: and the Lord gaue great
victory the same day, and the people retur-
ned after him onely to spoyle.
11 After him was *Shammah the sonne
of Age the Hararite: for the Philistims as-
sembled at a towne, where was a piece of a
field full of lentiles, and the people fled from
the Philistims.
12 But hee stood in the mids of the field,
and defended it, and slew the Philistims: so
the Lord gaue [h] great victory.
13 ¶ Afterward three of the thirtie cap-
taines went downe, and came to Dauid in
the haruest time vnto the caue of Adullam,
and the hoste of the Philistims pitched in
the valley of ‖ Rephaim.
14 And Dauid was then in an holde, and
the garison of the Philistims was then in
Beth-lehem.
15 And Dauid [i] longed, and sayd, Oh
that one would giue me to drinke of the wa-
ter of the well of Beth-lehem, which is by
the gate.
16 Then the three mightie brake into the
hoste of the Philistims, and drew water out
of the well of Beth-lehem, that was by the
gate, and tooke and brought it to Dauid,
who would not drinke thereof, but [k] powred
it for an offering vnto the Lord,
17 And sayd, O Lord, bee it farre from
mee, that I should doe this. Is not this the
blood of the men that went in ieopardie of
their liues? therefore he would not drinke it.
These things did these three mightie men.
18 ¶ *And Abishai the brother of Joab,

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise.

e As one of the Kings counsel.

1. Chron. 11. 12.

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battel.

g By a crampe which came of wearinesse and straining.

1. Chron. 11. 27.

h Who hath neither respect to many, nor few, when he will shew his power.

‖ Or, Giants.

i Being ouercome with wearinesse and thirst.

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

1. Chron. 11, 20.

the sonne of Zeruiah, was chiefe among the
three, and hee lifted vp his speare against
three hundreth, ‡ and slew them, and he had
the name among the three.
19 For he was most excellent of the three,
and was their captaine, but he attained not
vnto the first three.
20 And Benaiah the sonne of Jehoiada
the sonne of ‖ a valiant man, which had done
many actes, and was of Kabzeel, slewe two
strong men of Moab: hee went downe also,
and slewe a lyon in the mids of a pit in the
time of snow.
21 And hee slew an Egyptian a ‖ man of
great stature, & the Egyptian had a [l] speare
in his hand: but he went downe to him with
a staffe, and plucked the speare out of the
Egyptians hand, and slewe him with his
owne speare.
22 These things did Benaiah the sonne
of Jehoiada, and had the name among the
three worthies.
23 He was honourable among [m] thirtie,
but he attained not vnto the first three: and
Dauid made him of his counsell.
24 ¶ *Asahel the brother of Joab was one
of the thirtie: Elhanan the sonne of Dodo
of Beth-lehem:
25 Shammah the Harodite: Elika the
Harodite:
26 Helez the *‖ Paltite: Ira the sonne of
Ikkesh the Tekoite:
27 Abiezer the Anethothite: [n] Mebun-
nai the Hushathite,
28 Zalmon an Ahohite: Maharai the Ne-
tophathite:
29 Heleb the sonne of Baanah a Neto-
phathite: Ittai the sonne of Ribai of Gi-
beah of the children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of
the riuer Gaash:
31 Abi-albon the Arbathite: Azmaueth
the Barhumite:
32 Elihaba ẏ Shaalbonite: of the sonnes
of Jashen, Jonathan:
33 Shammah the Hararite: Ahiam the
sonne of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the
sonne of Maachathi: Eliam the sonne of A-
hithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the
Arbite:
36 Igal the sonne of Nathan of Zobah:
Bani the Gadite:
37 Zelek the Ammonite: Naharai the
Beerothite, the armour bearer of Joab the
sonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Uriah the Hittite, [o] thirty & seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, & chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was [a] againe
kindled against Dauid, and he [b] mooued
Dauid against them, in that he sayd, Goe,
number Israel and Judah.
2 For the king said to Joab the captaine
of the hoste, which was with him, Goe
speedily nowe thorow all the tribes of Is-
rael, from Dan euen to Beer-sheba, and

‡ Ebr. slaine.

‖ Or, Ish-hai.

‖ Or, a comely man.

l Which was big as a weauers beame, 1. Chro. 11. 23.

m He was more valiant then the 30. that follow, and not so valiant as the sixe before.

Chap. 2. 18.

1. Chron. 11. 27.

‖ Or, Pelonite.

n Diuers of these had two names, as appeareth, 1. Chr. 11. and also many more are there mentioned.

o These came to Dauid, & helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chro. 21. 1.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exo. 30. 12. Num. 1. 2.

number ye the people, that I may know the
c number of the people.
3 And Ioab sayde vnto the King, The
Lord thy God increase the people an hun-
dred fold moe then they be, and that the eyes
of my lorde the King may see it: but why
doth my lord the King desire this thing?
4 Notwithstanding the kings word pre-
uailed against Ioab and against the cap-
taines of the hoste: therefore Ioab and the
captaines of the hoste went out from the pre-
sence of the King, to number the people of
Israel.
5 ¶ And they passed ouer Iorden, & pit-
ched in Aroer at the right side of the citie
that is in the middes of the || valley of Gad
and toward Iazer.
6 Then they came to Gilead, and to
|| Tahtim-hodshi, so they came to Dan Ia-
an, and so about to Zidon,
7 And came to the fortresse of || Tyrus,
and to all the cities of the Hiuites and of the
Canaanites, and went toward the South
of Iudah, euen to Beer-sheba.
8 ¶ So when they had gone about all
the land, they returned to Ierusalem at the
end of nine moneths and twentie dayes.
9 ¶ And Ioab deliuered the number and
summe of the people vnto the King: and
there were in Israel d eight hundred thou-
sand strong men that drew swordes, and the
men of Iudah were e fiue hundred thousand
men.
10 Then Dauids heart smote him, after
that hee had numbred the people: and Da-
uid sayd vnto the Lord, I haue sinned excee-
dingly in that I haue done: therefore now,
Lorde, I beseech thee, take away the tres-
passe of thy seruaunt: for I haue done very
foolishly.
11 ¶ And when Dauid was vp in the
morning, the word of the Lord came vnto the
Prophet Gad Dauids f Seer, saying,
12 Goe, and say vnto Dauid, Thus saith
the Lord, I offer thee three things, chuse thee
which of them I shall doe vnto thee.
13 So Gad came to Dauid, and shewed
him, and said vnto him, Wilt thou that g se-
uen yeeres famine come vpon thee in thy
land, or wilt thou flee three moneths before
thine enemies, they following thee, or that
there bee three dayes pestilence in thy land?
now aduise thee, and see, what answere I
shall giue to him that sent me.
14 ¶ And Dauid sayde vnto Gad, I am
in a wonderfull straite: let vs fall now into
the hand of the Lord, (for his mercies are

|| *Or, riuer.*

|| *Or, to the nether land newly inhabited.*

|| *Or, Zor.*

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chr. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chron. 21. 12.

great) and let mee not fall into the hand of
man.
15 So the Lord sent a pestilence in Isra-
el, from the morning, euen to the time ap-
pointed: and there died of the people from
h Dan, euen to Beer-sheba seuenty thousand
men.
16 And when the Angel stretched out his
hand vpon Ierusalem to destroy it, the Lord
* repented of the euill, and said to the Angel
that destroyed the people, It is sufficient,
i hold now thine hand. And the Angel of the
Lord was by the threshing place of Araunah
the Iebusite.
17 And Dauid spake vnto the Lorde,
(when he saw the Angel that smote the peo-
ple) and sayd, Behold, I haue sinned, yea, I
haue done wickedly: but these sheepe, what
haue they k done? Let thine hand, I pray
thee, be against mee and against my fathers
house.
18 ¶ So Gad came the same day to Da-
uid, and sayd vnto him, Goe vp, reare an al-
tar vnto the Lord in the threshing floore of
Araunah the Iebusite.
19 And Dauid (according to ŷ saying of
Gad) went vp, as the Lord had commanded.
20 And Araunah looked, & saw the King
and his seruants comming toward him, and
Araunah went out, and bowed himselfe be-
fore the King on his face to the ground,
21 And l Araunah said, Wherefore is my
lord the King come to his seruaunt? Then
Dauid answered, To buy the threshing
floore of thee, for to build an Altar vnto the
Lorde, that the plague may cease from the
people.
22 Then Araunah sayde vnto Dauid,
Let my lorde the King take and offer what
seemeth him good in his eyes: beholde the
oxen for the burnt offering, and charets, and
the instruments of the oxen for wood.
23 (All these things did Araunah m as a
King giue vnto the King, and Araunah said
vnto the King, The Lord thy God be fauou-
rable vnto thee.)
24 Then the King sayd vnto Araunah,
Not so, but I will buy it of thee at a price,
and will not offer burnt offering vnto the
Lord my God, of that which doth cost me no-
thing. So Dauid bought ŷ threshing floore,
and the oxen for n fiftie shekels of siluer.
25 And Dauid built there an Altar vnto
the Lorde, and offered burnt offerings and
peace offerings, and the Lord was appeased
toward the land, and the plague ceased from
Israel.

h From the one side of the countrey to the other.

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the only cause of this euill.

l Called also Ornan, 1. Chro. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50 which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chro. 21. 25.

¶ The first booke of the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preserued by Gods protection, (who then fauoureth them when his Word is truely set foorth, vertue esteemed, vices punished, and concord maintaind) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah & Beniamin claue to Roboam; and this was called the

AM
2930
1020

the kingdom of Iudah, and the other ten tribes held with Ieroboam, and this was called the king-
dome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria,
after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh
should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from
Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer
Israel in Samaria.

27 April
1 Lesson
Evening
Chayeay
Sarah
1 Ver to
32 Verse

CHAP. I.

3 Abishag keepeth Dauid in his extreme age.
5 Adonijah vsurpeth the kingdome. 30 Salomon
is anoynted king. 50 Adonijah fleeth to the altar.

NOw when King Dauid was
[a] old, & stricken in yeeres, they
couered him with clothes,
but no [b] heat came vnto him.
2 Wherefore his seruants
sayd vnto him, Let there be
sought for my lord the king a yong virgin,
and let her || stand before the king, and che-
rish him: and let her lie in thy bosome, that
my lord the king may get heate.
3 So they sought for a faire yong mayde
throughout all the coastes of Israel, & found
one Abishag a [c] Shunammite, and brought
her to the king.
4 And the mayde was exceeding faire,
and cherished the King, and ministred to
him, but the king knew her not.
5 ¶ Then Adoniiah the sonne of Hag-
gith exalted himselfe, saying, I wil be king.
And he gate him charets and horsemen, and
[d] fiftie men to runne before him.
6 And his father would not displease
him from his ‡ childhood, to say, Why hast
thou done so? and hee was a very goodly
man, and his mother bare him next after Ab-
salom.
7 And ‡ hee tooke counsell of Ioab the
sonne of Zeruiah, & of Abiathar the Priest,
and they [e] helped forward Adoniiah.
8 But Zadok the Priest, and Benaiah
the sonne of Iehoiada, and Nathan the pro-
phet, and Shimei, and Rei, and the men of
might which were with Dauid, were not
with Adoniiah.
9 Then Adoniiah sacrificed sheep, and
oxen, and fat cattell by the stone of Zoheleth
which is by || En-rogel, and called all his
brethren the kings sonnes, and al the men of
Iudah the kings seruants.
10 But Nathan the Prophet, and Be-
naiah and the [f] mighty men, and Salomon
his brother he called not.
11 Wherfore Nathan spake vnto Bath-
sheba the mother of Salomon, saying, Hast
thou not heard, that Adoniiah the sonne * of
Haggith doeth raigne, and Dauid our lord
knoweth it not?
12 Now therefore come, and I will now
giue thee counsell, how to saue thine owne
[g] life, and the life of thy sonne Salomon.
13 Goe, and get thee in vnto king Da-
uid, and say vnto him, Diddest thou not
my lord, O King, sweare vnto thine hand-
mayd, saying, Assuredly Salomon thy
sonne shall reigne after mee, and he shall sit
vpon my throne? Why is then Adoniiah
king?
14 Beholde, while thou yet talkest there
with the king, I also wil come in after thee,
and [h] confirme thy words.
15 ¶ So Bath-sheba went in vnto the
king into the chamber, and the king was
very olde. And Abishag the Shunammite
ministred vnto the king.
16 And Bath-sheba bowed and made
obeysance vnto the king. And the king sayd,
What is thy matter?
17 And she answered him, My lord, thou
swarest by the Lorde thy God vnto thine
handmaide, saying, Assuredly Salomon thy
sonne shall reigne after mee, and hee shall sit
vpon my throne.
18 And beholde, nowe is Adoniiah king,
and now my lord, O king, thou knowest [i] it
not.
19 And hee hath offered many oxen, and
fat cattell, and sheepe, and hath called all
the sonnes of the king, and Abiathar the
Priest, and Ioab the captaine of the hoste:
but Salomon thy seruant hath hee not bid-
den.
20 And thou, my lord, O king, knowest
that the eyes of all Israel are on thee, that
thou shouldest tell them, who should sit on
the throne of my lord the king after him.
21 For else when my lord the king shall
sleepe with his fathers, I and my sonne Sa-
lomon shalbe [k] reputed ‡ vile.
22 And loe, while she yet talked with the
king, Nathan also the Prophet came in.
23 And they tolde the king, saying, Be-
holde, Nathan the Prophet. And when he
was come in to the king, he made obey-
sance before the king vpon his face [l] to the
ground.
24 And Nathan sayd, My lord, O king,
hast thou sayd, Adoniiah shall reigne after
me, and he shall sit vpon my throne?
25 For hee is gone downe this day, and
hath slaine many oxen, and fat cattell, and
sheepe, and hath called all the kings sonnes,
and the captaines of the hoste, and Abiathar
the Priest: and behold, they eate and drinke
before him, and say, ‡ God saue king Ado-
niiah.
26 But mee thy seruaunt, and Zadok the
Priest, and Benaiah the sonne of Iehoia-
da, and thy seruaunt Salomon hath hee not
called.
27 Is this thing done by my lorde the
king, and thou hast not shewed it vnto thy
[m] seruant, who should sit on the throne of my
lord the king after him?
28 ¶ Then king Dauid answered, and
said, Call me Bath-sheba. And shee came
into the kings presence, and stood before the
king.
29 And the king sware, saying, As the
Lord liueth, who hath redeemed my soule
out of all aduersitie,
30 That as I [n] sware vnto thee by the
Lord God of Israel, saying, Assuredly Sa-
lomon thy sonne shall reigne after mee, and
hee shall sit vpon my throne in my place, so
will I certainely doe this day.
31 Then Bath-sheba bowed her face to
the

a He was about 70. yeere olde, 2. Sam. 5. 4.
b For his naturall heate was worn away with trauels.
|| Or, serue him.
c Which citie was in the tribe of Issachar, as Iosh. 19. 18.
d Reade 2. Sam. 15. 1.
‡ Ebr. dayes.
|| Ebr. his words were with Ioab.
e They tooke his part and followed him.
|| Or, the fountaine.
f As the Cherethites and Pelethites.
* 2. Sam. 3. 4.
g For Adonijah will destroy thee and thy sonne if he reigne.
h By declaring such things, as may further the same.
i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers, which kept it from the king.
k And so put to death as wicked transgressors.
‡ Ebr. sinners.
l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.
‡ Ebr. let the king Adoniiah liue.
m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.
n Moued by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

the earth, and did reuerence vnto the King, and sayd, God saue my Lord King Dauid for euer.

32 ¶ And King Dauid sayd, Cal me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king sayd vnto them, Take with you the o seruaunts of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

o Meaning, the kings seruants, and such as were of his gard.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there King ouer Israel, and blow yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be king in my stead: for I haue ‡ appoynted him to bee prince ouer Israel, and ouer Iudah.

‡Ebr. commanded.

36 Then Benaiah the sonne of Iehoiada answered the king, and sayd, So be it, and the Lord God of my lord the king ratifie it.

‡Ebr. say so.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people sayd, God saue king Salomon.

p Wherewith they accustomed to anoynt the Priests and the holy instruments Exod. 30.23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

‡Ebr. brake.

41 ¶ And Adoniiah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sound of the trumpet, hee sayde, What meaneth this noyse and vproare in the citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adoniiah seyde, Come in: for thou art ‡a worthy man, and bringest q good tidings.

‡Ebr. a man of power.

q He praised Ionatha, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

43 And Ionathan answered, and said to Adoniiah, Uerely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruaunts came to r blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the s bed.

r To salute him and to pray, and prayse God for him.

s He gaue God thanks for the good successe.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adoniiah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adoniiah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the t altar.

t Which Dauid his father had built in the floore of Araunah, as 2.Sam. 24.25.

51 And one told Salomon, saying, Beholde, Adoniiah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came & did obeysance vnto king Salomon. And Salomon said vnto him, Go to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars roome.

Then the dayes of Dauid drewe neere that he should die, and he charged Salomon his sonne, saying,

2 I go the a way of al the earth: be strong therefore, and shew thy selfe a man,

a I am ready to die, as all men must.

3 And take heede to the b charge of the Lord thy God, to walke in his wayes, and keep his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest * ||prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

b He sheweth how hard a thing it is to gouerne, and that none can doe it wel, except he obey God.

Deut.29.9. Iosh.1.7.

||Or, do wisely.

4 That the Lord may confirm his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in c trueth with all their hearts, and with all their soules, * ‡ thou shalt not (sayd he) want one of thy posterity vpon the throne of Israel.

c And without hypocrisie.

2.Sam 7.12.

‡Ebr. a man shall not be cut off to thee from off the throne.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hosts of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether whom he slew, and d shed blood of battell in peace, and e put the blood of warre vpon his girdle that was about his loines, and in his shooes that were on his feet.

2.Sam.3.27.

2.Sam.20.10.

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: f for

2.Sam.19.31.

f That is, they dealt mercifully with me.

ſo they came to me when I fled from Abſa-
lom thy brother.
8 ¶ And behold, with thee * is Shimei
the ſonne of Gera, the ſonne of Iemini, of
Bahurim, which curſed me with an horri-
ble curſe in the day when I went to Maha-
naim: but hee came downe to meete mee
at Iorden, and I ſware to him by the
Lorde, ſaying, * I will not ſlay thee with
the ſword.

2.Sam 16.5.
2.Sam.19.23.

9 But thou ſhalt not count him innocent:
for thou art a wiſe man, and knoweſt what
thou oughteſt to doe vnto him: therefore
thou ſhalt cauſe his hoare head to go downe
to the graue with g blood.

g Let him be puniſhed with death: looke verſe 46.

10 So * Dauid ſlept with his fathers,
and was buried in the citie of Dauid.
11 And the dayes which Dauid * reigned
vpon Iſrael were fortie yeeres: ſeuen yeeres
reigned he in Hebron, and thirtie and three
yeeres reigned he in Ieruſalem.
12 ¶ * Then ſate Salomon vpon the
throne of Dauid his father, and his king-
dome was ſtabliſhed mightily.

Actes 2.29. and 13.36.
2.Sam 5.4. and 1.chro.29.26,27.
1.Chron.29.23.

13 And Adoniiah the ſonne of Haggith
came to Bath-ſheba the mother of Salo-
mon: and ſhe ſaid, h Commeſt thou peace-
ably? And he ſayd, Yea.
14 He ſayd moreouer, I haue a ſuite vnto
thee. And ſhe ſayd, Say on.

h For ſhe feared leſt he would worke treaſon againſt the king.

15 Then he ſaid, Thou knoweſt that the
kingdome was mine, and that all Iſrael ſet
i their faces on mee, that I ſhould reigne:
howbeit the kingdome is turned away, and
is my brothers: for it came to him by the
Lord.

i In ſigne of their fauour and conſent.

16 Now therfore I aſke thee one requeſt,
‡ refuſe me not. And ſhe ſaid vnto him, Say
on.

‡ Ebr. cauſe not my face to turne away.

17 And he ſayd, Speake, I pray thee, vn-
to Salomon the King, (for hee will not ſay
thee nay) that he giue me Abiſhag the Shu-
nammite to wife.
18 And Bath-ſheba ſayd, Well, I will
ſpeake for thee vnto the king.
19 ¶ Bath-ſheba therefore went vnto
king Salomon, to ſpeake vnto him for A-
doniiah: and the king roſe to meete her, and
k bowed himſelfe vnto her, and ſate downe
on his throne: and hee cauſed a ſeate to bee
ſet for the Kings mother, and ſhe ſate at his
right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then ſhe ſaid, I deſire a ſmall requeſt
of thee, ſay me not nay. Then the king ſaid
vnto her, Aſke on, my mother: for I will not
ſay thee nay.
21 She ſayd then, Let Abiſhag the Shu-
nammite be giuen to Adoniiah thy brother
to wife.
22 But King Salomon anſwered and
ſayd vnto his mother, And why doeſt thou
aſke Abiſhag the Shunammite for Adoni-
iah? Aſke for him the l kingdome alſo: for he
is mine elder brother, and hath for him both
Abiathar the Prieſt, and Ioab the ſonne of
Zeruiah.

l Meaning, that if he ſhould haue granted Abiſhag, which was ſo deare to his father, he would afterward haue aſpired to the kingdome.

23 Then King Salomon ſware by the
Lord, ſaying, God doe ſo to me and more al-
ſo, if Adoniiah hath not ſpoken this word a-
gainſt his owne life.
24 Now therefore as the Lord liueth,
who hath eſtabliſhed mee, and ſet me on the
throne of Dauid my father, who alſo hath
made me an houſe, as he * promiſed, Adoni-
iah ſhall ſurely die this day.

2.Sam.7.12,13.

25 And king Salomon ſent by the hand
of Benaiah the ſonne of Iehoiada, and hee
‖ ſmote him that he died.

‖ Or, fel vpon him.

26 ¶ Then the king ſayd vnto Abiathar
the Prieſt, Goe to Anathoth vnto thine
owne ‖ fields: for thou art ‡ worthy of death:
but I will not this day kill thee, becauſe
thou m bareſt the Arke of the Lord God be-
fore Dauid my father, and becauſe thou haſt
ſuffered in all, wherein my father hath bene
afflicted.

‖ Or, poſſeſſions.
‡ Ebr. a man of death.
m When he fled before Abſalom, 2.Sam.15.24.

27 So Salomon caſt out Abiathar from
being Prieſt vnto the Lord, that he might
* fulfil the words of the Lord, which he ſpake
againſt the houſe of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for
Ioab had n turned after Adoniiah, but hee
turned not after Abſalom) and Ioab fled
vnto the Tabernacle of the Lord, & caught
hold on the hornes of the altar.

n He tooke Adonijahs part when he would haue vſurped the kingdom, Chap. 1.7.

29 And it was told king Salomon, that
Ioab was fled vnto the Tabernacle of the
Lord, and behold, he is by the o altar. Then
Salomon ſent Benaiah the ſonne of Iehoia-
da, ſaying, Goe, fall vpon him.

o Thinking to be ſaued by the holineſſe of the place.

30 And Benaiah came to the Taberna-
cle of the Lord, & ſayd vnto him, Thus ſayth
the king, Come out. And he ſayd, Nay, but
I will die here. Then Benaiah brought the
King word againe, ſaying, Thus ſayd Io-
ab, and thus he anſwered me.
31 And the King ſayd vnto him, Doe as
he hath ſaid, and p ſmite him, and bury him,
that thou maieſt take away the blood, which
Ioab ſhed cauſeleſſe, from me and from the
houſe of my father.

p For it was lawfull to take the wilful murtherer from the altar, Exod 21.14.

32 And the Lorde ſhall bring his blood
vpon his owne head: for hee ſmote two men
more righteous and better then he, and ſlew
them with the ſword, and my father Dauid
knew not: to wit, * Abner the ſonne of Ner,
captaine of the hoſte of Iſrael, and * Amaſa
the ſonne of Iether, captaine of the hoſte of
Iudah.

2.Sam.3.27.
2.Sam.20.10.

33 Their blood ſhall therefore returne
vpon the q head of Ioab, and on the head of
his ſeede for euer: but vpon Dauid, and vp-
on his ſeede, and vpon his houſe, and vpon
his throne ſhall there be peace for euer from
the Lord.

q Ioab ſhall be iuſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benaiah the ſonne of Iehoiada
went vp, and ſmote him, and ſlew him, and
he was buried in his owne houſe in the wil-
derneſſe.
35 And the king put Benaiah the ſonne
of Iehoiada in his roome ouer the hoſte: and
the king ſet Zadok the r Prieſt in the roome
of Abiathar.

r And ſo tooke the office of the hie Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

36 ¶ Afterward the king ſent, and called
Shimei, and ſayd vnto him, Build thee an
houſe in Ieruſalem, and dwell there, and
depart not thence any whither.
37 For that day that thou goeſt out, and
paſſeſt ouer the riuer of Kidron, know aſſu-
redly, that thou ſhalt die the death: thy blood
ſhall be vpon thine owne head.
38 And Shimei ſaid vnto the king, The
thing

thing is good: as my lorde the King hath
sayd, so will thy seruant doe. So Shimei
dwelt in Ierusalem many dayes.
39 And after three yeeres two of the [f] ser-
uants of Shimei fled away vnto Achish
sonne of Maachah king of Gath: and they
told Shimei, saying, Beholde, thy seruants
be in Gath.
40 And Shimei arose, & sadled his asse,
and went to Gath to Achish, to seeke his ser-
uants: and [t] Shimei went and brought his
seruants from Gath.
41 And it was told Salomon that Shi-
mei had gone from Ierusalem to Gath, and
was come againe.
42 And the king sent and called Shimei,
and sayd vnto him, Did I not make thee to
sweare by the Lord, and protested vnto thee,
saying, That day that thou goest out, and
walkest any whither, know assuredly, that
thou shalt die the death? And thou saydest
vnto me, The thing is good, that I haue
heard.
43 Why then hast thou not kept the othe
of the Lord, and the commandement where-
with I charged thee?
44 The king said also to Shimei, [u] Thou
knowest all the wickednes whereunto thine
heart is priuie, that thou didst to Dauid my
father: the Lorde therefore shall bring thy
wickednes vpon thine owne head.
45 And let king Salomon bee blessed,
and the throne of Dauid stablished before
the Lord for euer.
46 So the king commanded Benaiah
the sonne of Iehoiada: who went out and
smote him that he died. And the * kingdome
was [x] stablished in the hand of Salomon.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde mooued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling & doing wrong to my father, 2.Sam.16.5.

2.Chron.1.1.

x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him and giueth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

28 April 1 Lesson Even.

Salomon * then made affinitie with Pha-
raoh king of Egypt, and tooke Phara-
ohs daughter, and brought her into the [a] city
of Dauid, vntill hee had made an ende of
building his owne house, and the house of
the Lord, and the wall of Ierusalem round
about.
2 Onely the people sacrificed in [b] the hie
places, because there was no house built
vnto the Name of the Lorde, vntill those
dayes.
3 And Salomon loued the Lorde, wal-
king in the ordinances of Dauid his [c] fa-
ther: onely he sacrificed and offered incense
in the hie places.
4 And the king went to [d] Gibeon to sa-
crifice there, for that was the chiefe high
place: a thousand burnt offerings did Sa-
lomon offer vpon that altar.
5 In Gibeon the Lord appeared to Sa-
lomon in a dreame by night: and God sayd,
Aske what I shall giue thee.
6 And Salomon said, Thou hast shew-
ed vnto thy seruant Dauid my father great
mercie, || when hee walked before thee in
trueth, and in righteousnesse, and in vp-

Chap.7.8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap.2.3.

d For there the Tabernacle was, 2.Chron.1.3.

||Or, as he walked

rightnesse of heart with thee: and thou hast
[e] kept for him this great mercy, and hast gi-
uen him a sonne, to sit on his throne, as ap-
peareth this day.
7 And now, O Lord my God, thou hast
made thy seruant king in steade of Dauid
my father: and I am but a yong childe, and
know not how to goe [f] out and in.
8 And thy seruant is in the midst of thy
people, which thou hast chosen, euen a great
people, which cannot be tolde, nor numbred
for multitude.
9 * Giue therefore vnto thy seruant an
|| vnderstanding heart to iudge thy people,
that I may discerne betweene good and bad:
for who is able to iudge this thy [g] mightie
people?
10 And this pleased the Lord well, that
Salomon had desired this thing.
11 And God said vnto him, Because thou
hast asked this thing, and hast not asked for
thy selfe long life, neither hast asked riches
for thy selfe, nor hast asked the life of thine
[h] enemies, but hast asked for thy selfe vnder-
standing to heare iudgement,
12 Beholde, I haue done according to thy
wordes: loe, I haue giuen thee a wise and an
vnderstanding heart, so that there hath bene
none like thee before thee, neither after thee
shall arise the like vnto thee.
13 And I haue also * giuen thee that,
which thou hast not asked, both riches and
honour, so that among the kings there || shall
be none like vnto thee all thy dayes.
14 And if thou wilt walke in my wayes,
to keepe mine ordinances, and my comman-
dements, * as thy father Dauid did walke,
I will prolong thy dayes.
15 And when Salomon awoke, beholde,
it was [i] a dreame, and hee came to Ierusa-
lem, and stoode before the Arke of the coue-
nant of the Lord, and offred burnt offrings,
and made peace offerings, and made a feast
to all his seruants.
16 ¶ Then came two || harlots vnto the
King, and [k] stood before him.
17 And the one woman said, O my lord,
I and this woman dwell in one house, and
I was deliuered of a childe with her in the
house.
18 And the third day after that I was
deliuered, this woman was deliuered also;
and wee were in the house together: no
stranger was with vs in the house, saue wee
twaine.
19 And this womans sonne died in the
night: for shee ouerlay him.
20 And she arose at midnight, and [l] tooke
my sonne from my side, while thine hand-
maid slept, and layd him in her bosome, and
layd her dead sonne in my bosome.
21 And when I rose in the morning to
giue my sonne sucke, beholde, hee was dead:
and when I had well considered him in the
morning, beholde, it was not my sonne, whom
I had borne.
22 Then the other woman sayde, Nay,
but my sonne liueth, and thy sonne is dead:
againe she sayd, No, but thy sonne is dead,
and mine aliue: thus they spake before the
King.

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling.

2.Chron.1 10.

||Or, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

Matth.6.33. wisd.7.11.

||Or, hath bene none.

Chap.15.5.

i He knew that God had appeared vnto him in a dreame.

||Or, vitailers.

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l Shee stale the quicke childe away, because she might both auoid the shame and punishment.

23 Then

Mikkeats 3 Cha 15 to 2 v of 4 Cha

23 Then sayd the king, She sayth, This
that liueth is my sonne, and the dead is thy
sonne: and the other saith, Nay, but the dead
is thy sonne, and the liuing is my sonne.
24 Then the king sayd, [m] Bring mee a
sword: and they brought out a sword before
the king.
25 And the king sayd, Diuide yee the li-
uing childe in twayne, and giue the one halfe
to the one, and the other halfe to the other.
26 Then spake the woman, whose the li-
uing childe was, vnto the king, for her com-
passion was kindled toward her sonne, and
shee sayd, O my lorde, giue her the liuing
childe, and [n] slay him not: but the other
said, Let it be neither mine nor thine, but di-
uide it.
27 Then the king answered, and sayd,
Giue her the liuing childe, and slay him not:
this is his mother.
28 And all Israel heard the iudgement
which the king had iudged, and they feared
the king: for they saw that the wisedome of
God was in him to doe iustice.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her child cruelly slaine.

29 April 1 Lesson Morn

CHAP. IIII.

2 The princes & rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all
Israel.
2 And these were [a] his princes, [b] Azariah
the sonne of Zadok the Priest,
3 Elihoreph and Ahiah the sonnes of
Shisha, scribes, Iehoshaphat the sonne of A-
hilud, recorder,
4 And Benaiah the sonne of Iehoiada
was ouer the host, and Zadok and [c] Abiathar
Priests.
5 And Azariah the sonne of Nathan was
ouer the officers, & Zabud the sonne of Na-
than the Priest was the kings friend.
6 And Ahishar was ouer the houshold:
and * Adoniram the sonne of Abda was ouer
the tribute.
7 ¶ And Salomon had twelue officers
ouer all Israel, which prouided victuals for
the king and his houshold: each man had a
moneth in the yeere to prouide victuals.
8 And these are their names: the sonne
of Hur in mount Ephraim.
9 The sonne of Dekar in Makaz, and
in Shaalbim, and Beth-shemesh, and || Elon
and Beth-hanan:
10 The sonne of Hesed in Aruboth, to
whom perteined Sochoh, and all the land
of Hepher.
11 The sonne of Abinadab in all the regi-
on of Dor, which had Taphath the daugh-
ter of Salomon to wife.
12 Baana the sonne of Ahilud in Taa-
nach, and Megiddo, and in all Beth-shean,
which is by Zartanah beneath Izreel, from
Beth-shean || to Abel-meholah, euen till be-
yond ouer against Iokmeam:
13 The sonne of Geber in Ramoth Gile-
ad, and his were the townes of [d] Iair, the
sonne of Manasseh, which are in Gilead,
and vnder him was the region of Argob,
which is in Bashan: threescore great cities
with walles and barres of brasse.

a That is, his chiefe officers.
b He was the sonne of Achimaas, and Zadoks nephew.
c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name.
Chap. 5. 14.
|| *Or, Elon, in Beth-auan.*
|| *Or, to the plaine.*
d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to
Mahanaim:
15 Ahimaaz in Naphtali, & he took Bas-
math the daughter of Salomon to wife:
16 Baanah the sonne of Hushai in Asher
and in Aloth:
17 Iehoshaphat the sonne of Paruah in
[e] Issachar:
18 Shimei the sonne of Elah in Benia-
min:
19 Geber the sonne of Uri in the coun-
trey of Gilead, the land of Sihon king of the
Amorites, and of Og king of Bashan, and
was officer alone in the land.
20 Iudah and Israel were many, as the
sand of the sea in number, [f] eating, drinking,
and making mery.
21 * And Salomon reigned ouer all king-
domes, from the [g] Riuer vnto the land of the
Philistims, and vnto the border of Egypt,
and they brought presents, and serued Salo-
mon all the dayes of his life.
22 And Salomons victuals for one day,
were thirty ‡ measures of fine floure, and
threescore measures of meale:
23 Ten fat oxen, and twenty oxen of the
pastures, & an hundreth sheepe, beside harts,
and bucks, and bugles, and fat fowle.
24 For he ruled in all the region on the o-
ther side of the riuer, from Tiphsah euen vn-
to || Azzah, ouer all the [h] kings on the other
side the riuer: and he had peace round about
him on euery side.
25 And Iudah and Israel dwelt without
feare, euery man vnder his vine, and vnder
his fig tree, from [i] Dan euen to Beer-sheba,
all the dayes of Salomon.
26 ¶ And Salomon had * forty thousand
stalles of horses for his charets, and twelue
thousand horsemen.
27 And these officers prouided victual for
king Salomon, and for al that came to king
Salomons table, euery man his moneth, and
they suffered to lacke nothing.
28 Barley also and strawe for the horses
& mules brought they vnto the place where
the officers were, euery man according to
his charge.
29 ¶ * And God gaue Salomon wise-
dome and vnderstanding exceeding much,
and [k] a large heart, euen as the sand that is
on the sea shore.
30 And Salomons wisdome excelled the
wisedom of all the children of the [l] East, and
all the wisedome of Egypt.
31 For he was wiser then any man: yea,
then were Ethan the Ezrahite, then He-
man, then Chalcol, then Darda the sonnes
of Mahol: and he was famous thorowout
all nations round about.
32 And Salomon spake three thousand
[m] Prouerbs: and his songs were a thousand
and fiue.
33 And he spake of trees, from the cedar
tree that is in Lebanon, euen vnto the [n] hys-
sope that springeth out of the wall: he spake
also of beasts and of fowles, and of creeping
things, and of fishes.
34 And there came of all people to heare
the wisedom of Salomon, from all kings of
the earth, which had heard of his wisedome.

e Salomon obserued not the diuision that Iosua made, but diuided it, as might best serue for his purpose.
f They liued in all peace and securitie.
Ecclus 47. 15.
g Which is Euphrates.
‡ *Ebr. Corim.*
|| *Or, Gaza.*
h For they were all tributaries vnto him.
i Thorowout all Israel.
2. Chron. 9. 25.
Ecclus 47. 14, 15, 16.
k Meaning, great vnderstanding, and able to comprehend all things.
l To wit, the philosophers, and astronomers which were iudged most wise.
m Which for the most part are thought to haue perished in the captiuitie of Babylon.
n From the hiest to the lowest.

CHAP.

29 April 1 Lesson Even

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 Hee prepareth stuffe for the building. 13 The number of the workemen.

AND Hiram king of || Tyrus sent his seruants unto Salomon, (for he had heard that they had anoynted him King in the roome of his father) because Hiram had euer loued Dauid.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house unto the Name of the Lorde his God, for the warres which were about him on euery side, untill the Lord had put || them under the soles of his feete.

4 But now the Lord my God hath giuen mee a rest on euery side, so that there is neither aduersarie nor euill to resist.

5 And beholde, I purpose to build an house unto the Name of the Lord my God, * as the Lord spake unto Dauid my father, saying, Thy sonne, whom I will set upon thy throne for thee, he shal build an house unto my Name.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and unto thee will I giue the b hire for thy seruants, according unto all that thou shalt appoint: for thou knowest that there are none among us, that can hew timber like unto the Sidonians.

7 ¶ And when c Hiram heard the wordes of Salomon, hee reioyced greatly, and sayd, Blessed be the Lord this day, which hath giuen unto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest unto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea || in raftes unto the place that thou shalt shewe mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe me a pleasure to minister foode for d my familie.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheat for food to his housholde, and twentie measures of || beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome as he * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two months at home, And * Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the princes whom Salomon appoynted ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, & the f masons hewed and prepared timber and stones for the building of the house.

NB

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

AND * in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif (which is the second moneth) he built the b house of the Lord.

2 And the house which king Salomon built for the Lorde, was threescore cubites long, and twenty broad, & thirty cubites hie.

3 And the c porch before the Temple of the house was twenty cubits long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, || broad without, and narrow within.

5 And by the wall of the house hee made || galleries round about, euen by the walles of the house round about the Temple and d the oracle, and made chambers round about.

6 The nethermost gallery was fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad, for hee made e rests round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

8 The doore of the middle || chamber was in the right side of the house, and men went up with winding staires into the middlemost, & out of the middlemost into the third.

9 So he built the f house and finished it, and sieled the house, being vauted, with sieling of cedar trees.

10 And he built the galleries upon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe unto thee my promise, * which I promised to Dauid thy father.

13 And I wil g dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And

Margin notes:

|| Or, Zor.

2. Chron. 2. 3.

|| Or, his enemies.

a He declareth that he was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

2. Sam. 7. 13. 1. chro. 22. 10.

b This was his equitie, that he would not receiue a benefit without some recompense.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall Temple.

|| Or, flotes.

d While my seruants are accupied about thy businesse.

‡ Ebr. Corim.

|| Or, pure.

Chap. 3. 12.

e As touching the furniture of wood and victuals.

Chap. 4. 6.

|| Or, masters of the worke.

f The Ebrewe word is, Giblim, which some say were excellent masons.

2993 AM 1026

2. Chron. 3. 1.

a Which moneth conteineth part of April, and part of May.

b Whereby is meant the temple and the oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

|| Or, to open and to shut.

|| Or, lofts.

d Whence God spake betweene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall as stayes for the beames to rest upon.

|| Or, gallerie.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

2. Sam. 7. 13.

g According as he promised unto Moses, Exod. 25. 22.

30 April 1 Less. Morn

Jeremiah 5 Chap v 12 to 13 ...

In ye year of ye World 2992 of ye flood 1336 before Xt 1012 — This was begun in Mount Moriah on Monday 2 day of ye Mon. Zif

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

||Or, wild cucumers.

k That is, in the most inward place of the house.

‡Ebr. he drewe thorow chaines of gold before.

l Meaning, the altar of incense, Exod.30.1.

||Or, pine tree.

Exod.25.20.

m For the other, which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins.

n So that the fashion of the carued worke might still appeare.

15 And built the walles of the house with-
in, with boords of cedar tree from the paue-
ment of the house vnto h the walles of the sie-
ling, and within he couered them with wood,
and couered the floore of the house with
plankes of firre.
16 And hee built twenty cubits in the
sides of the house with boordes of Cedar,
from the floore to the walles, and he prepa-
red a place within it for the oracle, euen the
most holy place.
17 But the i house, that is, the temple be-
fore it, was fourty cubits long.
18 And the Cedar of the house within
was carued with || knops, and grauen with
floures: all was Cedar, so that no stone was
seene.
19 ¶ Also he prepared the place of the ora-
cle in the mids of the k house within, to set the
Arke of the Couenant of the Lord there.
20 And the place of the oracle within was
twenty cubites long, and twentie cubites
broad, and twenty cubits hie, and he couered
it with pure gold, and couered the altar with
Cedar.
21 So Salomon couered the house with-
in with pure gold: and he ‡ shut the place of
the oracle with chaines of golde, and couered
it with gold.
22 And hee ouerlayed all the house with
gold, vntill all the house was made perfect.
Also hee couered the l whole altar that was
before the oracle, with gold.
23 And within the oracle hee made two
Cherubims of || oliue tree, ten cubits hie.
24 The wing also of the one Cherub was
fiue cubits, and the wing of the other Che-
rub was fiue cubites: from the vttermost
part of one of his wings vnto the vttermost
part of the other of his wings, were tenne
cubites.
25 Also the other Cherub was of tenne
cubites: both the Cherubims were of one
measure and one sise.
26 For the height of the one Cherub was
ten cubits, and so was the other Cherub.
27 And hee put the Cherubims within
the inner house, * and the Cherubims stret-
ched out their wings, so that the wing of the
one touched the one wall, and the wing of
the other Cherub touched the other wall:
and their other wings touched one another
in the middest of the house.
28 And hee m ouerlayed the Cherubims
with gold.
29 And hee carued all the walles of the
house round about with grauen figures of
Cherubims and of palme trees, and grauen
floures within and without.
30 And the floore of the house he couered
with gold within and without.
31 And in the entring of the oracle hee
made two doores of oliue tree: and the vpper
post and side postes were fiue square.
32 The two doores also were of oliue tree,
and he graued them with grauing of Che-
rubims & palme trees, and grauen floures,
and couered them with golde, and layde
n thin golde vpon the Cherubims and vpon
the palme trees.
33 And so made hee for the doore of the
Temple postes of oliue tree foure square.
34 But the two doores were of firre tree,
the two sides of the one doore were || round,
and the two sides of the other doore were
round.
35 And hee graued Cherubims, & palme
trees, and carued floures, and couered the
carued worke with gold finely wrought.
36 ¶ And he built the o court within with
three rowes of hewed stone, and one rowe of
beames of cedar.
37 In the fourth yeere was the founda-
tion of the house of the Lord layd in the mo-
neth of Zif:
38 And in the eleuenth yeere in the mo-
neth of p Bul, (which is the eight moneth)
he finished the house with all the furniture
thereof, and in euery point: so was hee seuen
yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BUt Salomon was building his owne
house * thirteene yeeres, and a finished all
his house.
2 Hee built also an house b called the for-
rest of Lebanon, an hundreth cubites long,
and fiftie cubites broade, and thirtie cu-
bites hie vpon foure rowes of Cedar pillars,
and Cedar beames were layde vpon the pil-
lars.
3 And it was couered aboue with Cedar
vpon the beames, that lay on the fortie and
fiue pillars, fifteene in a rowe.
4 And the windowes were in three rowes,
and window was c against window in three
rankes.
5 And all the doores, and the side postes
with the windowes were foure square, and
window was ouer against window in three
rankes.
6 And hee made a porch of pillars fiftie
cubites long, and thirtie cubites broade, and
the porch was before d them, euen before them
were thirty pillars.
7 ¶ Then hee made a porch e for the
throne, where hee iudged, euen a porch of
iudgement, and it was sieled with Cedar
from pauement to pauement.
8 And in his house, where he dwelt, was
another hall more inward then the porche,
which was of the same worke. Also Salo-
mon made an house for Pharaohs daughter
(* whom he had taken to wife) like vnto this
porch.
9 All these were || of costly stones, hewed
by measure, and sawed with sawes within
and without, from the foundation vnto f the
stones of an || hand breadth, and on the out-
side to the great court.
10 And the foundation was of costly
stones, and great stones, euen of stones of ten
cubits, and stones of eight cubits.
11 g Aboue also were costly stones, squa-
red by rule, and boords of Cedar.
12 ¶ And the great court round about
was with three rowes of hewed stones, and
a rowe of Cedar beames: h so was it to the
inner

||Or, folding.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 3.11. the porch of Salomon, where the people vsed to pray.

p Which conteineth part of October, & part of Nouember.

Chap.9.10.

a After he had built the Temple.

b For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a rowe one aboue another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap.3.1.

||Or, precious.

f Which were rests and stayes for the beames to lie vpon.

||Or, spanne.

g From the foundation vpward.

h As the Lords house was built, so was this only the great court of Salomons house was vncouered.

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and set one Hiram out of ‖ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: [i] hee was full of wisedome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought al his worke.

15 For he cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threed of twelue cubites did compasse ‡ either of the pillars.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubites.

17 He made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did hee for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after [k] lilie worke in the porch, foure cubits.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the bellie ‖ within the networke pomegranates: for two hundreth pomegranates were in the two rankes about vpon ‡ either of the chapiters.

21 And he set vp the pillars in the [l] porch of the Temple. And when he had set vp the right pillar, hee called the name thereof [m] Iachin: and when hee had set vp the left pillar, he called the name thereof [n] Boaz.

22 And vpon the toppe of the pillars was worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten * sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brimme of it were knoppes like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea * round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all the hinder parts were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with floures of lilies: it conteined two thousand [p] Baths.

27 ¶ And he made tenne bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 And the worke of the bases was on this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

31 And [q] the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen works, whose borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axletrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all moulten.

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round [r] compasse of halfe a cubite hie round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the side of euery one, and additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one sise.

38 ¶ Then made he [s] tenne caldrons of brasse, one caldron conteined fortie baths: and euery caldron was foure cubits, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the [t] house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basins: and Hiram finished all the worke that hee made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the ten bases, and tenne caldrons vpon the bases.

44 And the sea, and twelue bulles vnder that sea.

45 And

‖ Or, Zor.

i Thus whē God wil haue his glory set foorth, he raiseth vp men, & giueth them excellent gifts for the accomplishment of the same, Exod 31.2,3.

‡ Ebr. the second.

‖ Or, pummels.

‖ Or, cordes like chaines.

The 3 G m of ye st Temple

k As was seene commonly wrought in costly porches.

‖ Or, round about the middes.

‖ Or, beyond.

‡ Ebr. the second.

l Which was in the inner court betweene the Temple and the oracle.

m That is, he will stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shal continue.

o So called for the hugenesse of the vessell.

2. Chron. 4.3.

‖ Or, a spanne.

p Bath and Ephah seeme to be both one measure Ezek 45.11, euery Bath conteined about tenne pottels.

‡ Ebr shoulders.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

‖ Or, rings.

r Which was called the pillar, chapiter, or small base wherein the caldron stood.

s To keepe waters for the vse of the sacrifices.

t To wit, of the Temple or Sanctuary.

Read from 40 Ver. to the end of Cha

21 ... 52 Jeremiah 20

2 Shabbath Chanucah

45 And pottes, and besoms, and basons:
and all these vessels, which [n]Hiram made to
King Salomon for the house of the Lord,
were of shining brasse.
46 In the plaine of Iorden did the King
cast them in ‖ clay betweene Succoth and
Zarthan.
47 And Salomon left to weigh all the
vessels because of the exceeding abundance,
neither could the weight of the brasse bee
counted.
48 So Salomon made all the vessels,
that perteined vnto the house of the Lord,
the [x] golden altar, and the golden table,
whereon the shewbread was,
49 And the candlesticks, fiue at the right
side, and fiue at the left, before the oracle of
pure gold, and the flowers, and the lampes,
and the snuffers of gold.
50 And the bowles, [y] and the hookes, and
the basons, and the spoones, and the ash-
pannes of pure golde, and the hinges of
golde for the doores of the house within, euen
for the most holy place, and for the doores of
the house, to wit, of the Temple.
51 So was finished all the worke that
King Salomon made for the house of the
Lord, and Salomon brought in the things
which *Dauid his father had dedicated: the
siluer and the gold, and the vessels, and laide
them among the treasures of the house of the
Lord.

n By this name also Hiram the king of Tyrus was called.

‖Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musike.

1.Chron.5.1.

2 May 1 Lesson Morn

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

Then * king Salomon assembled the El-
ders of Israel, euen all the heads of the
tribes, the chiefe fathers of the children of
Israel vnto †him in Ierusalem, for to [a] bring
vp the Arke of the Couenant of the Lord
from the citie of Dauid, which is Zion.
2 And all the men of Israel assembled
vnto king Salomon at the feast in the mo-
neth of [b] Ethanim, which is the seuenth mo-
neth.
3 And al the Elders of Israel came, and
the Priests tooke the Arke.
4 They bare the Arke of the Lord, and
they bare the Tabernacle of the Congrega-
tion, and all the holy vessels that were in the
Tabernacle: those did the Priests and Le-
uites bring vp,
5 And king Salomon and all the Con-
gregation of Israel, that were assembled vn-
to him, were with him before the Arke, offe-
ring sheepe and beeues, which could not bee
tolde, nor numbred for multitude.
6 So the [c] Priests brought the Arke of
the Couenant of the Lord vnto his place,
into the oracle of the house, into the most ho-
ly place, euen vnder the wings of the Che-
rubims.
7 For the Cherubims stretched out their
wings ouer the place of the Arke, and the
Cherubims couered the Arke, and the bars
thereof aboue.
8 And they [d] drew out the barres, that
the ends of the barres might appeare out of
the Sanctuarie before the oracle, but they
were not seene without: and there they are
vnto this day.
9 Nothing was in the Arke [e] saue the
two tables of stone which Moses had put
there at Horeb where the Lord made a co-
uenant with the children of Israel, when hee
brought them out of the land of Egypt.
10 And when the Priests were come out
of the Sanctuarie, the *cloud filled the house
of the Lord.
11 So that the Priests could not stand to
minister, because of the cloud: for the glorie
of the Lord had filled the house of the Lord.
12 Then spake Salomon, The Lord
*said, that hee would dwell in the darke
cloud.
13 I haue built thee an house to dwell in,
an habitation for thee to abide in [f] for euer.
14 ¶ And the king turned his face, and
blessed all the Congregation of Israel: for
all the Congregation of Israel stood there.
15 And he said, Blessed be the Lord God
of Israel, who spake with his mouth vnto
Dauid my father, and hath with his hand
fulfilled it, saying,
16 Since the day that I brought my peo-
ple Israel out of Egypt, I chose no citie of
all the tribes of Israel, to build an house that
my Name might be there: but I haue chosen
* Dauid to be ouer my people Israel.
17 And it was in the heart of Dauid my
father to build an house to the Name of the
Lord God of Israel.
18 And the Lord said vnto Dauid my fa-
ther, Whereas it was in thine heart to build
an house vnto my Name, thou diddest well,
that thou wast so minded:
19 Neuerthelesse, thou shalt not build the
house, but thy sonne, that shall come out of
thy loynes, hee shall build the house vnto my
Name.
20 And the Lord hath † made good his
word that hee spake: and I am risen vp in
the roome of Dauid my father, and sit on
the throne of Israel, as the Lord promised,
and haue built the house for the Name of the
Lord God of Israel.
21 And I haue prepared therein a place
for the Arke, wherein is the [g] Couenant of
the Lord which hee made with our fathers,
when he brought them out of the land of E-
gypt.
22 ¶ Then Salomon stoode before * the
altar of the Lord in the sight of all the Con-
gregation of Israel, and stretched out his
hands toward heauen,
23 And said, * O Lord God of Israel,
there is no God like thee in heauen aboue, or
in the earth beneath, thou that keepest coue-
nant & mercy with thy seruants that walke
before thee with [h] all their heart,
24 Thou that hast kept with thy seruant
Dauid my father, that thou hast promised
him: for thou spakest with thy mouth, and
hast fulfilled it with thine hand, as appea-
reth this day.
25 Therefore nowe, Lord God of Is-
rael, keepe with thy seruant Dauid my fa-
ther that thou hast promised him, say-
ing, * Thou shalt not want a man in my
sight to sit vpon the throne of Israel: so
that

1.Chron.5.2.

†Ebr. Salomon.

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2.Sam.6.17.

b Conteining part of September, and part of October, in the which moneth they held three solemne feasts, Numb.29.1.

c That is, the Kohathites, Numb.4.5.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod.25.15.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man.

Exod.40.34.

2.Chron.6.1.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

2.Sam.7.8.

2 day of the feast of Tabernacles 1 to 19 verse

†Ebr. confirmed.

g The two tables wherein the articles of the couenant were written.

2.Chron.6.13.

2.Mac.2.8.

h Vnfainedly, and without all hypocrisie.

Chap.2.4.

UMI

that thy children take heed to their way,that
they walke before mee, as thou haſt walked
in my ſight.
26 And now, O God of Iſrael, I pray
thee, let thy word bee verified, which thou
ſpakeſt vnto thy ſeruant Dauid my father.

i He is rauiſhed with the admiration of Gods mercies, who being incomprehenſible & Lord ouer all, will become familiar with men.

27 [i] Is it true indeed that God wil dwell
on the earth? behold, the heauens, and the
heauens of heauens are not able to conteine
thee: how much more vnable is this houſe
that I haue built?
28 But haue thou reſpect vnto the pray-
er of thy ſeruant, and to his ſupplication, O
Lord my God, to heare the crie and prayer
which thy ſeruant prayeth before thee this
day:
29 That thine eyes may be open toward
this houſe,night and day, euen toward the
place whereof thou haſt ſaid, *My Name
ſhall be there: that thou mayeſt hearken vn-
to the prayer which thy ſeruaunt prayeth in
this place.

Deut. 12.11.

30 Heare thou therefore the ſupplication
of thy ſeruaunt, and of thy people Iſrael,
which pray in this place, and heare thou
‖in the place of thine habitation,euen in hea-
uen,and when thou heareſt, haue mercie.

‖Or, from.

31 ¶ When a man ſhall treſpaſſe againſt
his neighbour,and [k] he lay vpon him an oth
to cauſe him to ſweare, & the ‡ ſwearer ſhall
come before thine altar in this houſe,
32 Then heare thou in heauen,and [l] doe
and iudge thy ſeruants,that thou condemne
the wicked to bring his way vpon his head,
and iuſtifie the righteous,to giue him accor-
ding to his righteouſnes.

k To wit, the iudge or neighbour.
‡ Ebr. the othe.
l That is, make it knowen.

33 ¶ When thy people Iſrael ſhall be o-
uerthrowen before the enemie, becauſe they
haue ſinned againſt thee, and turne againe
to thee, and [m] confeſſe thy Name, and pray
and make ſupplication vnto thee in this
houſe,

m Acknowledge thy iuſt iudgement, and praiſe thee.

34 Then heare thou in heauen, and be
mercifull vnto the ſinne of thy people Iſ-
rael, and bring them againe vnto the land
which thou gaueſt vnto their fathers.
35 ¶ When heauen ſhalbe [n] ſhut vp,and
there ſhall be no raine,becauſe they haue ſin-
ned againſt thee,and ſhal pray in this place,
and confeſſe thy Name, and turne from
their ſinne,when thou doeſt afflict them,

n So that there be a drought to deſtroy the fruits of the land.

36 Then heare thou in heauen, and par-
don the ſinne of thy ſeruants,and of thy peo-
ple Iſrael (when thou haſt taught them the
good way wherin they may walke)and giue
raine vpon the land that thou haſt giuen to
thy people to inherit.
37 ¶ When there ſhall bee famine in the
land, when there ſhall bee peſtilence, when
there ſhall be blaſting, mildew, graſhopper,
or caterpiller,when their enemy ſhal beſiege
them in the ‡ cities of their lande, or any
plague,or any ſickeneſſe,

‡ Ebr. in the land of their gates.

38 Then what prayer and ſupplication ſo-
euer ſhall be made of any man or of all thy
people Iſrael,when euery one ſhal know the
plague,in his owne [o] heart,and ſtretch forth
his hands in this houſe,
39 Heare thou then in heauen, in thy
dwelling place, and bee mercifull, and doe,
and giue euery man according to all his

o For ſuch are moſt meete to receiue Gods mercies.

wayes, as thou knoweſt his heart (for thou
onely knoweſt the hearts of all the children
of men)
40 That they may feare thee as long as
they liue in the land, which thou gaueſt vn-
to our fathers.
41 Moreouer,as touching the [p] ſtranger
that is not of thy people Iſrael, who ſhall
come out of a farre countrey for thy Names
ſake,

p He meaneth ſuch as ſhould be turned from their idolatrie to ſerue the true God.

42 (When they ſhall heare of thy great
Name, and of thy mightie hand, and of thy
ſtretched out arme)and ſhall come and pray
in this houſe,
43 Heare thou in heauen thy dwelling
place,and do according to all that the ſtran-
ger calleth for vnto thee: that all the people
of the earth may know thy Name,and feare
thee, as doe thy people Iſrael: and that they
may know that thy [q] Name is called vpon
in this houſe which I haue built.

q That is the true religion wherewith thou wilt be worſhipped.

44 ¶ When thy people ſhall goe out to
battell againſt their enemie by the way that
thou ſhalt ſend them,and ſhall pray vnto the
Lord,*toward the way of the city which thou
haſt choſen,and toward the houſe that I haue
built for thy Name,

Dan. 6.10.

45 Heare thou then in heauen their pray-
er and their ſupplication, and ‖ iudge their
cauſe.

‖Or, maintaine their right.

46 If they ſinne againſt thee(* for there
is no man that ſinneth not) and thou be an-
gry with them, and deliuer them vnto the
enemies, ſo that they carie them away pri-
ſoners vnto the land of the enemies, either
farre or neere,

2. Chron. 6.36. eccle. 7.22. 1. ioh. 1.8,10.

47 Yet ‖ if they turne againe vnto their
heart in the land (to the which they bee ca-
ried away captiues) and returne and pray
vnto thee [r] in the land of them that caried
them away captiues, ſaying, Wee haue ſin-
ned, wee haue tranſgreſſed and done wic-
kedly,

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he ſecludeth not them, that being let with neceſſitie call vpon him in other places.
ſ As Daniel did, Dan. 6.10.

48 If they turne againe vnto thee with
all their heart,and with all their ſoule in the
land of their enemies,which led them away
captiues,and pray vnto thee toward [ſ] the way
of their land, which thou gaueſt vnto their
fathers,and toward the citie which thou haſt
choſen, and the houſe which I haue built for
thy Name,
49 Then heare thou their prayer & their
ſupplication in heauen thy dwelling place,
and ‖ iudge their cauſe,

‖Or, auenge their wrong.

50 And be mercifull vnto thy people that
haue ſinned againſt thee, and vnto all their
iniquities (wherein they haue tranſgreſſed
againſt thee) and cauſe that they, which led
them away captiues, may [t] haue pitie and
compaſſion on them:

t He vnderſtood by faith, that God, of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people,and thine inhe-
ritance,which thou broughteſt out of Egypt
from the mids of the yron fornace.
52 Let thine eyes be open vnto the pray-
er of thy ſeruant, and vnto the prayer of thy
people Iſrael, to hearken vnto them in all
that they call for vnto thee.
53 For thou diddeſt ſeparate them to thee
from among all people of the earth for an
inheritance, as thou ſaydeſt by the hand of
Moſes thy ſeruaunt, when thou broughteſt

our fathers * out of Egypt, O Lord God.
54 And when Salomon had made an
end of praying all this u prayer and suppli-
cation vnto the Lord, hee arose from before
the altar of the Lord, from kneeling on his
knees, & stretching of his hands to heauen,
55 And stood and blessed all the Congre-
gation of Israel with a loud voice, saying,
56 Blessed bee the Lord that hath giuen
rest vnto his people Israel, according to all
that hee promised: there hath not failed one
word of all his good promise which hee pro-
mised by the hand of Moses his seruant.
57 The Lord our God be with vs, as he
was with our fathers, that hee forsake vs
not, neither leaue vs,
58 That he may x bowe our hearts vnto
him, that wee may walke in all his wayes,
and keepe his commaundements, and his
statutes, and his lawes, which he comman-
ded our fathers.
59 And these my words, which I haue
prayed before the Lord, bee neere vnto the
Lord our God day and night, that hee de-
fend the cause of his seruant, and the cause
of his people Israel ‡ alway as the matter
requireth,
60 That all the people of the earth may
know, that the Lord is God, and none other.
61 Let your heart therefore be perfit with
the Lord our God to walke in his statutes,
and to keepe his commaundements, as this
day.
62 ¶ * Then the king and all Israel with
him offered sacrifice before the Lord.
63 And Salomon offered a sacrifice of
peace offerings, which hee offered vnto the
Lord, to wit, two and twentie thousand
beeues, and an hundreth and twentie thou-
sand sheepe: so the king and all the children
of Israel dedicated the y house of the Lord.
64 The same day did the King hallowe
the middle of the court, that was before the
house of the Lord: for there hee made burnt
offerings, and the meate offerings, and the
fat of the peace offerings, because the * bra-
sen altar that was before the Lord, was too
little to receiue the burnt offerings, and the
meat offerings, and the fat of the peace offe-
rings.
65 And Salomon made at that time a
feast, and all Israel with him, a very great
Congregation, euen from the entring in of
z Hamath vnto the riuer of Egypt, before
the Lord our God, a seuen dayes and seuen
dayes, euen fourteene dayes.
66 And the eight day hee sent the people
away: and they ‡ thanked the king, and
went vnto their tents ioyous and with glad
heart, because of all the goodnesse that the
Lord had done for Dauid his seruant, and
for Israel his people.

Exod. 19.6.

u Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his law proceedeth of his meere mercie.

‡ Ebr. the thing of a day in his day.

1. Chron. 7.4.

y Before the oracle, where the Arke was.

2. Chron. 7.7.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

‡ Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee sendeth foorth a nauie for golde.

1 When * Salomon had finished the
building of the house of the Lord,
and the Kings palace, and all that Salo-
mon desired and minded to doe,
2 Then the Lord appeared vnto Salo-
mon the second time, as he * appeared vnto
him at Gibeon.
3 And the Lord said vnto him, I haue
heard thy prayer and thy supplication, that
thou hast made before me: I haue hallowed
this house (which thou hast built) to * put my
name there for euer, and mine eyes, & mine
heart shall be there perpetually.
4 And a if thou wilt walke before me (as
Dauid thy father walked in purenesse of
heart, and in righteousnesse) to doe accor-
ding to all that I haue commaunded thee,
and keepe my statutes, and my iudge-
ments,
5 Then will I stablish the throne of thy
kingdome vpon Israel for euer, as I pro-
mised to Dauid thy father, saying, * Thou
shalt not want a man vpon the throne of
Israel.
6 But if ye and your children turne away
from me, and will b not keepe my comman-
dements, and my statutes, (which I haue set
before you) but go and serue other gods, and
worship them,
7 Then will I cut off Israel from the
land, which I haue giuen them, and the
house which I haue hallowed * for my name,
will I cast out of my sight, and Israel shall
be a c prouerbe, and a common talke among
all people.
8 Euen this high house shall be so: euery
one that passeth by it, shall bee astonied, and
shall hisse, and they shall say, * Why hath the
Lord done thus vnto this land and to this
house?
9 And they shall answere, Because they
forsooke the Lord their God, which brought
their fathers out of the land of Egypt, and
haue taken hold vpon other gods, and haue
worshipped them, and serued them, there-
fore hath the Lord brought vpon them all
this euill.
10 * And at the ende of twentie yeeres,
when Salomon had builded the two hou-
ses, the house of the Lord, and the Kings
palace,
11 (For the which Hiram the king of || Ty-
rus had brought to Salomon timber of ce-
dar, and firre trees, and golde, and what-
soeuer hee desired) then King Salomon
gaue to Hiram twentie cities in the land of
|| Galil.
12 And Hiram came out from Tyrus to
see the cities which Salomon had giuen
him, and they pleased him not.
13 Therefore hee said, What cities are
these which thou hast giuen me my brother?
And he called them the land of || Cabul vnto
this day.
14 And Hiram had sent the King d sixe
score e talents of gold.
15 ¶ And this is the cause of the tribute
why King Salomon raised tribute, to wit,
to builde the house of the Lorde, and his
owne house, and f Millo, and the wall of
Ierusalem, and Hazor, and Megiddo, and
Gezer.
16 Pharaoh King of Egypt had come
vp, and taken Gezer, and burnt it with fire,
and

2. Chron. 7.11.

Chap. 3.5.

Chap. 8.29. deut. 12.11.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.

1. Sam. 7.12. 1. chron. 22.10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

Iere. 7.14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

Deut. 29.24. iere. 22.8.

2. Chron. 8.1.

|| Or, Zor.

|| Or, Galile.

|| Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

f Millo was as the towne house or place of assembly, which was open aboue.

and slew the Canaanites that dwelt in the
citie, and gaue it for a present vnto his
daughter Salomons wife.
17 (Therefore Salomon built Gezer and
Beth-horon the nether,
18 And Baalath and Tamor in the wil-
dernesse of the land,
19 And all the cities g of store, that Sa-
lomon had, euen cities for charets, and ci-
ties for horsemen, and all that Salomon de-
sired and would build in Ierusalem, and
in Lebanon and in all the land of his domi-
nion.)

g Cities for his munitions of warre.

20 All the people that were h left of the
Amorites, Hittites, Perizzites, Hiuites,
and Iebusites, which were not of the chil-
dren of Israel:
21 To wit, their children that were left af-
ter them in the land, whom the children of
Israel were not able to destroy, those did
Salomon make tributaries to this day.

h These were as bondmen, and paied what was required, either labour or money

22 But of the children of Israel did Sa-
lomon * make no bondmen: but they were
men of warre and his seruaunts, and his
princes, and his captaines, and rulers of his
charets, and his horsemen.

Leuit. 25.39.

23 These were the princes of the officers,
that were ouer Salomons worke: euen i fiue
hundreth and fiftie, and they ruled the peo-
ple that wrought in the worke.
24 ¶ And Pharaohs daughter came vp
from the city of Dauid vnto the house which
Salomon had built for her: then did hee build
Millo.
25 And thrise a yeere did Salomon offer
burnt offerings and peace offerings vpon
the altar which he built vnto the Lord: and
hee burnt incense vpon the altar, that was
before the Lord, when hee had finished the
house.

i The ouerseers of Salomons workes were diuided into three parts: the first conteined 3300. the second 300. and the thirde 250. which were Israelites: so here are conteined the two last partes, which make 550 looke more, 2. Chron 8 10.

26 ¶ Also king Salomon made an nauie
of ships in Ezeon-geber, which is beside E-
loth, and the brinke of the red Sea, in the
land of Edom.
27 And Hiram sent with the Nauie his
seruaunts, that were Mariners, and had
knowledge of the sea, with the seruaunts of
Salomon.
28 And they came to Ophir, and fet from
thence k foure hundreth and twentie talents
of gold, and brought it to king Salomon.

k In the 2. Chap. 8, 18 is made mention of 30. more, which seeme to haue beene employed for their charges

-2976

CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power and magnificence.

AND the * Queene of a Sheba hearing
the fame of Salomon (concerning the
Name of the Lord) came to prooue him with
hard questions.
2 And shee came to Ierusalem with a
very great traine, and Camels that bare
sweete odours, and golde exceeding much,
and precious stones: and shee came to Salo-
mon, and communed with him of all that
was in her heart.
3 And Salomon declared vnto her all
her questions: nothing was hid from the
king, which he expounded not vnto her.
4 Then the Queene of Sheba sawe all
Salomons wisedome, and the house that he
had built,

2. Chron. 9.1. matth. 12.42. luke 11.31.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus

b That is, the whole order, and trade of his house.

3. May
1 Less. Morn.

5 And the b meate of his table, and the
sitting of his seruaunts, and the order of his
ministers, and their apparell, and his drink-
ing vessels, and his burnt offrings, that hee
offered in the house of the Lord, and ‡ shee
was greatly astonied.

‡ Ebr. there was no more spirit in her.

6 And shee said vnto the king, It was a
true word that I heard in mine owne land
of thy sayings, and of thy wisedome.
7 Howbeit I beleeued not this report,
til I came, and had seene it with mine eyes:
but loe, the one halfe was not tolde me: for
thou hast more wisedome and prosperitie,
then I haue heard by report.
8 Happie are thy men, happie are these
thy seruants, which stand euer before thee,
and heare thy c wisedome.
9 Blessed bee the Lord thy God, which
d loued thee, to set thee on the throne of Is-
rael, because the Lord loued Israel for euer,
and made thee king, to doe e equitie and
righteousnesse.

c But much more happie are they which heare the wisedome of God reueiled in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed.

10 And shee gaue the king sixe score ta-
lents of golde, and of sweete odours excee-
ding much, and precious stones. There
came no more such abundance of sweete o-
dours as the Queene of Sheba gaue to king
Salomon.
11 The nauie also of Hiram (that caried
gold from Ophir) brought likewise great
plentie of * Almuggim trees from Ophir
and precious stones.

2. Chron. 9.10.

12 And the king made of the Almuggim
trees, pillars for the house of the Lord, and
for the kings palace, and made harpes and
psalteries for singers. There came no more
such Almuggim trees, nor were any more
seene vnto this day.
13 And king Salomon gaue vnto the
Queene of Sheba, whatsoeuer shee would
aske, besides that, which Salomon gaue her
‡ of his kingly liberalitie: so shee returned
and went to her owne countrey, both shee,
and her seruants.

‡ Ebr. by the hand of the king.

14 ¶ Also the weight of golde, that came
to Salomon in one yere, was sixe hundreth,
threescore and sixe * talents of gold,

Exod. 25.39.

15 Besides that hee had of merchant men
and of the merchandises of them that solde
spices, and of all the kings of Arabia, and of
the princes of the f countrey.

f To wit, of Arabia, which for the great abundance of all things was called happie.

16 And king Salomon made two hun-
dreth targets of beaten golde, sixe hundreth
shekels of gold went to a target:
17 And three hundreth shields of beaten
gold, three pound of gold went to one shield:
and the king put them in the * house of the
wood of Lebanon.

Chap. 7.2.

18 ¶ Then the king made a great throne
of Iuorie, and couered it with the best gold.
19 And the throne had sixe steps, & the top
of the throne was round behind, & there were
g stayes on either side on the place of the
throne, & two lions standing by the stayes.

g As the chaire bowes, or places to leane vpon.

20 And there stood twelue lions on the
sixe steps on either side: there was not the
like made in any kingdome.
21 And all King Salomons drinking
vessels were of golde, and all the vessels of
the house of the wood of Lebanon were of
pure golde, none were of siluer: for it was
nothing

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nothing esteemed in the dayes of Salomon.
22 For the King had on the sea the nauie
of Tarshish with the nauie of Hiram: once
in three yeere came the nauie of [h] Tarshish,
and brought gold and siluer, yuorie, and
apes, and peacockes.
23 So King Salomon exceeded all the
kings of the earth both in riches and in wis-
dome.
24 And all the world sought to see Salo-
mon, to heare his wisedome, which God had
put in his heart.
25 And they brought euery man his pre-
sent, vessels of siluer, and vessels of gold, and
raiment, and armour, and sweete odours,
horses and mules, from yeere to yeere.
26 Then Salomon gathered together
* charets and horsemen: and hee had a thou-
sand and foure hundreth charets, & twelue
thousand horsemen, whom he placed in the
charet cities, & with the king at Ierusalem.
27 And the king || gaue siluer in Ierusa-
lem as stones, and gaue cedars as the wilde
figge trees that growe aboundantly in the
plaine.
28 Also Salomon had horses brought out
of Egypt, and fine linnen: || the kings mer-
chants receiued the linnen for a price.
29 There came vp and went out of E-
gypt some charet worth sixe hundreth shekels
of siluer: that is, one horse, an hundreth and
fiftie, and thus they brought horses to all the
kings of the Hittites, and to the kings of A-
ram by their ‡ meanes.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2.Chron.1.14.

|| Or, he made siluer as plenteous as stones.

|| Or, for the company of the kings merchants did receiue a number at a price.

‡ Ebr. hands.

CHAP. XI.

1 *Salomon hath a thousand wiues and concubines, which bring him to idolatry. 14 His God raiseth vp aduersaries against him. 43 He dieth.*

But King Salomon loued * many [a] out-
landish women: both the daughter of
Pharaoh, and the women of Moab, Am-
mon, Edom, Zidon and Heth,
2 Of the nations, whereof the Lord had
sayd vnto the children of Israel, * Goe not ye
in to them, nor let them come in to you: for
surely they wil turne your hearts after their
gods. To them, I say, did Salomon ioyne in
loue.
3 And he had seuen hundred wiues, that
were || princesses, and three hundreth [b] concu-
bines, and his wiues turned away his heart.
4 For when Salomon was olde, his
wiues turned his heart after other gods, so
that his heart was not [c] perfect with the
Lord his God, as was the heart of Dauid his
father.
5 For Salomon folowed * Ashtaroth the
god of the Zidonians, and [d] Milcom the a-
bomination of the Ammonites.
6 So Salomon wrought wickednes in
the sight of the Lord, but continued not to
follow the Lord, as did Dauid his father.
7 Then did Salomon build an hie place
for Chemosh the [e] abomination of Moab, in
the mountaine that is ouer against Ierusa-
lem, and vnto Molech the abomination of
the children of Ammon.
8 And so did hee for all his outlandish
wiues, which burnt incense and offered vnto
their gods.

Deut.17.17. ecclus.47.19.
a Which were idolaters.
Exod.34.16.
|| Or, Queenes.
b To whom appertained no dowrie.
c He serued not God with a pure heart.
Iudg.2.13.
d Who was also called Molech, verse 7. reade 2.King.23.10.
e Thus the scripture termeth whatsoeuer man doeth reuerence & serue as God.

9 Therefore the Lord was angry with
Salomon, because he had turned his heart
from the Lord God of Israel, * which had
appeared vnto him twise,
10 And had giuen him a * charge concer-
ning this thing, that he should not follow o-
ther gods: but hee kept not that which the
Lord had commanded him.
11 Wherefore the Lord sayd vnto Salo-
mon, Forasmuch as [f] this is done of thee,
and thou hast not kept my couenant, and my
statutes (which I commanded thee) * I will
surely rent the kingdome from thee, and will
giue it to thy seruant.
12 Notwithstanding in thy dayes I
will not doe it, because of Dauid thy father,
but I will rent it out of the hande of thy
sonne:
13 Howbeit I will not rent all the king-
dome, but will giue ones tribe to thy sonne,
because of Dauid my seruant, and because of
Ierusalem which I haue chosen.
14 ¶ Then the Lord stirred vp an aduer-
sary vnto Salomon, euen Hadad the Edo-
mite, of the kings [h] seede, which was in E-
dom.
15 * For when Dauid was in Edom, and
Ioab the captaine of the hoste had smitten
all the males in Edom, and was gone vp to
burie the [i] slaine,
16 (For sixe moneths did Ioab remaine
there, and all Israel, till he had destroyed all
the males in Edom)
17 Then this Hadad [k] fled and certaine
other Edomites of his fathers seruants
with him, to goe into Egypt, Hadad being
yet a little childe.
18 And they arose out of Midian, & came
to Paran, and tooke men with them out of
Paran, and came to Egypt vnto Pharaoh
king of Egypt, which gaue him an house,
and appointed him vitailes, and gaue him
land.
19 So Hadad [l] found great fauour in the
sight of Pharaoh, and he gaue him to wife
the sister of his owne wife, euen the sister of
Tahpenes the Queene.
20 And the sister of Tahpenes bare him
Genubah his sonne, whom Tahpenes wei-
ned in Pharaohs house: and Genubah was
in Pharaohs house among the sonnes of
Pharaoh.
21 And when Hadad heard in Egypt,
that Dauid slept with his fathers, and that
Ioab the captaine of the hoste was dead,
Hadad said to Pharaoh, Let me depart, that
I may goe to mine owne countrey.
22 But Pharaoh sayd vnto him, What
hast thou lacked with mee, that thou woul-
dest thus goe to thine owne countrey? And
he answered, Nothing, but in any wise let
me goe.
23 ¶ * And God stirred him vp another
aduersary, Rezon the sonne of Eliadah,
which [m] fled from his lord Hadadezer king
of Zobah.
24 And he gathered men vnto him, and
had been captaine ouer the company, when
Dauid slewe them. And they went to Da-
mascus, and dwelt there, [n] and they made
him king in Damascus.

Chap.3.5. and 9.2.
Chap.6.12.
f That thou hast forsaken me and worshipped idols.
Chap.12.15.
g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.
h Of the king of Edoms stocke.
2.Sam.8.14.
i Of the Edomites.
k Thus God reserued this idolater to bee a scourge to punish his peoples sinnes.
l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.
2.Sam.8.3.
m When Dauid had discomfited Hadadezer and his armie.
n To wit, the men, whom he had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2.Chron.13.6.

26 ¶ *And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the King, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the newe garment that was on him, & [p] rent it in twelue pieces,

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

31 And sayd to Ieroboam, Take vnto thee ten pieces: for thus sayth the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖ to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖Or, to doe that that pleaseth me.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

Chap.12.15.

35 *But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Ierusalem the citie which I haue chosen me, to put my Name there.

q Hee hath respect vnto the Messiah, which should bee the bright starre that should shine thorow all ÿ world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡Ebr. in all that thy soule.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commaundements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for [r] this, afflict the seed of Dauid, [ſ] but not for euer.

r For this idolatrie that Salomō hath committed.

ſ For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the [t] booke of the acts of Salomon?

t Which booke as is thought, was lost in their captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeeres.

2.Chron.9.30.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsel of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

And * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2.Chron.10.1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

Chap.11.40.

‖Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our *yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, [a] lighter, and we will serue thee.

Chap.4.7.

a Oppresse vs not with so great charges, which we are not able to sustaine.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the old men that ‖ had stood before Salomon his father, while he yet liued, & sayd, What counsell giue ye, that I may make an answere to this people?

‖Or, had been of his ancient counsellers.

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, & answere them, and speake kind words to them, they wil be thy seruants for euer.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had been brought vp with him, and waited on him.

9 And he sayd vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

c There is nothing harder for them that are in authority, then to bridle their affections, and follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shalbe [d] bigger then my fathers loines.

‖Or, little finger.

d I am much more able to keep you in subiection then my father was.

11 Now where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had [e] appointed, saying, Come to mee againe

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

me againe the third day.
13 And the King answered the people
sharpely, and left the old mens counsell that
they gaue him,
14 And spake to them after the counsell
of the young men, saying, My father made
your yoke grieuous, and I will make your
yoke more grieuous: my father hath chasti-
sed you with roddis, but I will correct you
with scourges.
15 And the king hearkened not vnto the
people: for ‖ it was the ordinance of the Lord,
that hee might performe his saying, which
the Lord had spoken by * Ahiiah the Shilo-
nite vnto Ieroboam the sonne of Nebat.

‖ Or, the Lord was the cause.
Chap.11,11.

16 So when all Israel saw that the king
regarded them not, the people answered the
King thus, saying, What portion haue wee
in [f] Dauid? we haue none inheritance in the
sonne of Ishai. To your tents, O Israel:
now see to thine owne house, Dauid. So Is-
rael departed vnto their tents.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

17 Howbeit ouer the children of Israel,
which dwelt in the cities of Iudah, did Re-
hoboam reigne still.
18 ¶ Now the King Rehoboam sent A-
doram the receiuer of the tribute, and all Is-
rael stoned him to death: then King Reho-
boam ‡ made speed to get him vp to his cha-
ret, to flee to Ierusalem.

‡ Ebr. strengthened himselfe.

19 And Israel rebelled against the house
[g] of Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israel had heard that
Ieroboam was come againe, they sent and
called him vnto the assembly, and made
him King ouer all Israel: none followed
the house of Dauid, but the tribe of Iudah
* onely.

Chap.11,13.

21 And when Rehoboam was come to
Ierusalem, he [h] gathered all the house of Iu-
dah with the tribe of Beniamin, an hun-
dreth and fourescore thousand of chosen men
(which were good warriours) to fight a-
gainst the house of Israel, and to bring the
kingdome againe to Rehoboam the sonne of
Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 * But the worde of God came vnto
Shemaiah the [i] man of God, saying,

2.Chro.11,2.
i That is, the Prophet.

23 Speake vnto Rehoboam the sonne of
Salomon King of Iudah, and vnto all the
house of Iudah and Beniamin, and the rem-
nant of the people, saying,
24 Thus saith the [k] Lord, Ye shall not go
vp, nor fight against your brethren the chil-
dren of Israel: returne euery man to his
house: for this thing is done by mee. They
obeyed therefore the word of the Lord, and
returned, and departed, according to the
word of the Lord.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

25 ¶ Then Ieroboam built Shechem in
mount Ephraim, and dwelt therein, and
went from thence, and built Penuel.
26 And Ieroboam thought in his heart,
Now shall the kingdome returne to the
house of Dauid.
27 If this people go vp, and doe sacrifice
in the house of the Lord [l] at Ierusalem, then
shall the heart of this people turne againe
vnto their lord, euen to Rehoboam King of
Iudah: so shall they kill me and goe againe
to Rehoboam King of Iudah.

l He feared lest his people should haue by this meanes bene entised to rebel against him.

28 Whereupon the King tooke counsell,
and made two calues of golde, and sayd vn-
to them, [m] It is too much for you to goe vp
to Ierusalem: beholde, O Israel, thy gods,
which brought thee vp out of the land of E-
gypt.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the
other set he in Dan.
30 And this thing turned to sinne: for
the people went (because of the one) euen to
Dan.
31 Also hee made an [n] house of hie places,
and made priests of the lowest of the people,
which were not of the sonnes of Leui.

n That is, a temple where altars were built for idolatrie.

32 And Ieroboam made a feast the [o] fif-
teenth day of the eight moneth, like vnto
the feast that is in Iudah, and offered on the
altar. So did he in Beth-el, and offred vnto
the calues that hee had made: and he pla-
ced in Beth-el the priests of the hie places,
which he had made.
33 And he offered vpon the altar, which
he had made in Beth-el, the fifteenth day
of the eight moneth (euen in the moneth
which he had forged of his owne heart) and
made a solemne feast vnto the children of
Israel: and he went vp to the altar, to
burne incense.

o Because hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced. 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND beholde, there came [a] a man of God
out of Iudah (by the commandement of
the Lord) vnto [b] Beth-el, and Ieroboam
stood by the altar to offer incense.

a That is, a Prophet.
b Not that that was called Luz in Beniamin, but another of that name.

2 And he cryed against the altar by the
commandement of the Lord, and sayd, O al-
tar, altar, thus sayth the Lord, Beholde, a
childe shall be borne vnto the house of Da-
uid, * Iosiah by name, and vpon thee shall
he sacrifice the priests of the high places that
burne incense vpon thee, and they shal burne
mens bones vpon thee.

2.King.23,17.

3 And he gaue a signe the same time, say-
ing, This is the [c] signe, that the Lord hath
spoken, Behold, the altar shall rent, and the
ashes that are vpon it, shall ‖ fall out.

c By this signe ye shall know that the Lord hath sent me.
‖ Or, be powred out.

4 And when the king had heard the say-
ing of the man of God, which he had cryed
against the altar in Beth-el, Ieroboam
stretched out his hand from the altar, say-
ing, [d] Lay hold on him: but his hand which
he put foorth against him, dried vp, and he
could not pull it in againe to him.

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

5 The altar also claue asunder, and the
ashes fell out from the altar, according to the
signe which the man of God had giuen by
the ‡ commandement of the Lord.

‡ Ebr. mouth.

6 Then the king answered, and said vn-
to the man of God, I [e] beseech thee, pray vn-
to the Lord thy God, and make intercession
for mee, that mine hand may be restored vn-
to mee. And the man of God besought the
Lord, and the Kings hand was restored, and
became as it was afore.

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

7 Then the King sayd vnto the man of
God, Come home with me, that thou mayest
‖ dine, and I will giue thee a reward.

‖ Or, take sustenance.

8 But the man of God sayd vnto the

King, if thou wouldest giue me halfe thine
house, I would not goe in with thee, neither
would I eate bread nor drinke water in this
place.
9 For so ‖ was it charged me by the word
of the Lorde, saying, f Eate no bread nor
drinke water, nor turne againe by the same
way that thou camest.
10 So he went another way, and retur-
ned not by the way that he came to Beth-el.
11 ¶ And an old Prophet dwelt in Beth-
el, and his sonnes came, and tolde him all
the workes that the man of God had done
that day in Beth-el, and the words which
he had spoken vnto the King, told they their
father.
12 And their father sayde vnto them,
What way went he? and his sonnes ‡ shew-
ed him what way the man of God went,
which came from Iudah.
13 And he sayd vnto his sonnes, Saddle
me the asse. Who sadled him the asse, and he
rode thereon,
14 And went after the man of God, and
found him sitting vnder an oke: and he sayd
vnto him, Art thou the man of God that ca-
mest from Iudah? And he sayd, ‡ Yea.
15 Then he sayd vnto him, g Come home
with me, and eat bread.
16 But he answered, I may not returne
with thee, nor goe in with thee, neither will
I eate bread, nor drinke water with thee in
this place.
17 For it was charged me by the word of
the Lord, saying, Thou shalt eate no bread
nor drinke water there, nor turne againe to
go by the way that thou wentest.
18 And he sayd vnto him, I am a Pro-
phet also as thou art, and an h Angel spake
vnto mee by the word of the Lorde, saying,
Bring him againe with thee into thine
house, that hee may eate bread and drinke
water: but he lyed vnto him.
19 So he went againe with him, and did
eat bread in his house, and dranke water.
20 And as they sate at the table, the word
of the Lord came vnto the Prophet, that
brought him againe.
21 And hee cryed vnto the man of God
that came from Iudah, saying, Thus sayth
the Lord, i Because thou hast disobeyed the
mouth of the Lord, and hast not kept the
commaundement which the Lord thy God
commanded thee,
22 But camest backe againe, and hast
eaten bread and drunke water in the place
(whereof he did say vnto thee, Thou shalt
eate no bread nor drinke any water) thy car-
keis shall not come into the sepulchre of thy
fathers.
23 ¶ And when he had eaten bread, and
drunke, he sadled him the Asse, to wit, to the
Prophet whom he had brought againe.
24 And when he was gone, a k lyon met
him by the way, and slew him, and his body
was cast in the way, and the Asse stoode
thereby: the lyon stood by the corps also.
25 And beholde, men that passed by, saw
the carkeis cast in the way, and the lyon
standing by the corps: and they came and
tolde it in the towne where the olde Pro-
phet dwelt.
26 And when the Prophet, that brought
him backe againe from the way, heard there-
of, he sayd, It is the man of God, who hath
bene disobedient vnto the commaundement
of the Lord: therefore the Lord hath deliue-
red him vnto the Lyon, which hath rent him
and slaine him, according to the word of the
Lord, which he spake vnto him.
27 ¶ And he spake to his sonnes, saying,
Saddle me the asse, and they sadled him.
28 And he went and found his body cast
in the way, and the Asse and the Lion stood
by the corps, and the Lyon had l not eaten
the body, nor torne the asse.
29 And the Prophet tooke vp the body
of the man of God, and layed it vpon the
asse, and brought it againe, and the olde
Prophet came to the citie, to lament and bu-
rie him.
30 And hee layed his body in his m owne
graue, and they lamented ouer him, saying,
Alas, my brother.
31 And when he had buried him, he spake
to his sonnes, saying, When I am dead, bu-
rie ye mee also in the sepulchre, wherein the
man of God is buried: lay my bones beside
his bones.
32 For that thing which he cryed by the
word of the Lord against the altar that is
in Beth-el, and against all the houses of the
hie places, which are in the cities of Sama-
ria, shall surely come to passe.
33 Howbeit, after this, Ieroboam n con-
uerted not from his wicked way, but tur-
ned againe, and made of the lowest of the
people Priestes of the hie places. Who
would, might ‡ consecrate himselfe, and be
of the Priests of the hie places.
34 And this thing turned to sinne vnto
the house of Ieroboam, euen to roote it out,
and destroy it from the face of the earth.

CHAP. XIIII.

*1 Ieroboam sendeth his wife disguised to Ahi-
iah the Prophet, who declareth vnto him the de-
struction of his house. 22 Iudah is punished by
Shishak.*

AT that time Abiiah the sonne of Iero-
boam fell sicke.
2 And Ieroboam sayde vnto his wife,
Up, I pray thee, and a disguise thy selfe, that
they know not that thou art the wife of Ie-
roboam, and goe to Shiloh: for there is A-
hiiah the Prophet, which told mee * that I
should be King ouer this people,
3 And take ‡ with b thee ten loaues and
‖ cracknels, and a bottell of hony, and goe to
him: he shall tell thee what shall become of
the yong man.
4 And Ieroboams wife did so, and a-
rose, and went to Shiloh, and came to the
house of Ahiiah: but Ahiiah could not see,
for his ‡ sight was decayed for his age.
5 Then the Lord sayd vnto Ahiiah, Be-
holde, the wife of Ieroboam commeth to
aske a thing of thee for her sonne, for hee is
sicke: thus and thus shalt thou say vnto her:
for when she commeth in, she shall faine her-
selfe to be c another.
6 Therfore when Ahiiah heard the sound
of

‖ Or, he charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ Ebr. looked.

‡ Ebr. I am.

g This he did of a simple minde, thinking it his duety to declare friendship to a Prophet.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reprooue his folly by him who was the occasion to bring him into errour.

k By this fearefull example God setteth foorth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatnings, but goe backeward and become worse and worse, 2. Tim. 3.13.

‡ Ebr. fil his hand.

5 May
1 Lyson
Morri

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man.

Chap. 11.31.

‡ Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam 9.7.

‖ Or, wafers.

‡ Ebr eyes stood.

c Then the wife of Ieroboam.

UMI

of her feete as shee came in at the doore, he
sayd, Come in, thou [d] wife of Ieroboam:
why fainest thou thus thy selfe to bee ano-
ther? I am sent to thee with heauy tidings.
7 Go, tel Ieroboam, Thus saith the Lord
God of Israel, Forasmuch as I haue exal-
ted [e] thee from among the people, and haue
made thee prince ouer my people Israel,
8 And haue rent the kingdome away
from the house of Dauid, and haue giuen it
thee, and thou hast not bene as my seruaunt
Dauid which kept my commaundements,
and followed me with all his heart, and did
onely that which was right in mine eyes,
9 But hast done euil aboue al that were
before thee, (for thou hast gone & made thee
other gods, and [f] molten images, to prouoke
me, and hast cast me behinde thy backe)
10 Therefore beholde, I will bring euill
vpon the house of Ieroboam, and wil cut off
from Ieroboam him that [*] [g] pisseth against
the wall, as well him that [h] is shut vp, as
him that is left in Israel, and will sweepe
away the remnant of the house of Ierobo-
am, as a man sweepeth away dung, till it be
all gone.
11 The dogs shall eat him of Ieroboams
stocke that dieth in the citie, and the foules
of the ayre shall eate him that dieth in the
field: [i] for the Lord hath sayd it.
12 Vp therefore, and get thee to thine
house: for when thy feete enter into the city,
the child shall die.
13 And all Israel shall mourne for him,
and burie him: for he only of Ieroboam shal
come to the graue, because in him there is
found [k] some goodnesse toward the Lorde
God of Israel in the house of Ieroboam.
14 Moreouer, the Lord shall stirre him vp
a King ouer Israel, which shall destroy the
house of Ieroboam in that day: [l] what? yea,
euen now.
15 For the Lord shall smite Israel, as
when a reede is shaken in the water, and he
shall weede Israel out of this good lande,
which he gaue to their fathers, and shal scat-
ter them beyond the [m] Riuer, because they
haue made them groues, prouoking the
Lord to anger.
16 And he shall giue Israel vp, because of
the sinnes of Ieroboam who did sinne, and
[n] made Israel to sinne.
17 ¶ And Ieroboams wife arose, and
departed, and came to Tirzah, and when she
came to the threshold of the house, the yong
man died.
18 And they buried him, and all Israel
lamented him, according to the word of the
Lord which he spake by the hand of his ser-
uant Ahiiah the Prophet.
19 And the rest of Ieroboams acts, how
he warred, and how he reigned, behold, they
are written in the booke of the Chronicles
of the Kings of Israel.
20 And the dayes which Ieroboam reig-
ned, were two and twenty yeere: & he [o] slept
with his fathers, and Nadab his sonne reig-
ned in his stead.
21 ¶ Also Rehoboam the sonne of Salo-
mon reigned in Iudah. Rehoboam was one
and fortie yere old, when he began to reign,
and reigned seuenteene yeere in Ierusalem
the citie, which the Lord did chuse out of all
the tribes of Israel, to put his Name there:
and his mothers name was Naamah an
Ammonite.
22 And Iudah wrought wickednesse in
the sight of the Lorde: and they prouoked
him more with their sinnes, which they
had committed, ‖ then all that which their
fathers had done.
23 For they also made them hie places,
and images, and groues on euery hie hill,
and vnder euery greene tree.
24 There were also Sodomites [q] in the
land, they did according to all the abomina-
tions of the nations, which the Lorde had
cast out before the children of Israel.
25 ¶ And in the fift yere of King Reho-
boam, Shishak king of Egypt came vp a-
gainst Ierusalem,
26 And tooke the treasures of the house
of the Lord, and the treasures of the Kings
house, and tooke away all: also he caried a-
way all the shieldes of golde which [*] Salo-
mon had made.
27 And king Rehoboam made for them
brasen shieldes, and committed them vnto
the handes of the chiefe of the garde, which
waited at the doore of the kings house.
28 And when the King went into the
house of the Lorde, the gard bare them, and
brought them againe into the gard chamber.
29 And the rest of the acts of Rehoboam,
and all that he did, are they not written in
[r] the booke of the Chronicles of the kings
of Iudah?
30 And there was warre betweene Reho-
boam and Ieroboam [s] continually.
31 And Rehoboam slept with his fathers,
and was buried with his fathers in the city
of Dauid: his mothers name was Naamah
an [t] Ammonite. And Abiiam his sonne reig-
ned in his stead.

CHAP. XV.

*1 Abiiam reigneth ouer Iudah. 9 Asa succee-
deth in his roome. 16 The battell betweene Asa
and Baasha. 24 Iehoshaphat succeedeth Asa. 25
Nadab succeedeth Ieroboam. 28 Baasha killeth
Nadab.* N·M

AND in the eighteenth yeere of King
[*] Ieroboam the sonne of Nebat, reig-
ned Abiiam ouer Iudah.
2 Three yeere reigned he in Ierusalem,
and his mothers name was Maachah the
daughter of [a] Abishalom.
3 And he walked in all the sinnes of his
father, which hee had done before him:
and his heart was not perfit with the Lord
his God as the heart of Dauid his father.
4 But for Dauids sake did the Lord his
God giue him a [b] light in Ierusalem, and
set vp his sonne after him, and established
Ierusalem,
5 Because Dauid did that, which was
right in the sight of the Lorde, and turned
from nothing that he commanded him, all
the dayes of his life, [*] saue only in the matter
of Uriah the Hittite.
6 And there was warre betweene Reho-
boam

d For God ofttimes discloseth vnto his, the craft and subtilty of the wicked.

e Which wast but a seruant.

f To wit, two calues.

Chap.21.21. 2.King.9.8.

g Euery male euen to the dogs. 1.Sam 25.22.

h As well him that is in the strong hold, as him that is abroad.

i They shal lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2.Chro. 13.20.

p And died before Ieroboam, about foure yeeres.

‖ *Or, besides all that their fathers had done by their sinnes.*

q Where idolatrie reigneth, all horrible vices are committed, til at length Gods iust iudgment destroy them vtterly.

A 2976 M

Chap.10.16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

s That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

AM 2989

a.Chro.11.22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2.Sam.11.4. and 12.9.

boam and Jeroboam as long as he liued.
7 The rest also of the actes of Abiiam,
and all that hee did, are they not written in
the * booke of the Chronicles of the Kings
of Iudah? there was also warre betweene
Abiiam and Jeroboam.
8 And Abiiam slept with his fathers,
and they buried him in the citie of Dauid:
and Asa his sonne reigned in his stead.
9 ¶ * And in the twenty yeere of Jero-
boam king of Israel, reigned Asa ouer Iu-
dah.
10 Hee reigned in Jerusalem one and
fortie yeere, and his c mothers name was
Maachah, the daughter of Abishalom.
11 And Asa did right in the eyes of the
Lord, as did Dauid his father.
12 And hee tooke away the Sodomites
out of the land, and put away all the idoles
that his fathers had made.
13 And hee d put downe * Maachah his
mother also from her estate, because she had
made an idole in a groue: and Asa destroy-
ed her idoles, and burnt them by the brooke
Kidron.
14 But they put not downe the hie pla-
ces. Neuerthelesse, Asas heart was e vp-
right with the Lord all his dayes.
15 Also hee brought in the holy vessels of
his father, and the things that hee had dedi-
cated vnto the house of the Lord, siluer, and
gold, and vessels.
16 ¶ And there was warre betweene A-
sa and Baasha king of Israel al their dayes.
17 Then Baasha king of Israel went vp
against Iudah, and built f Ramah, so that
hee would let none goe out or in to Asa king
of Iudah.
18 Then Asa tooke all the siluer and the
golde that was left in the treasures of the
house of the Lorde, and the treasures of the
Kings house, and deliuered them into the
hands of his seruaunts, and King Asa sent
them to * Ben-hadad the sonne of Tabri-
mon, the sonne of Hezion king of || Aram
that dwelt at Damascus, saying,
19 There is a couenant betweene me and
thee, and betweene my father and thy father:
beholde, I haue sent vnto thee a present of
siluer and golde: come, breake thy couenant
with Baasha king of Israel, that hee may
g depart from me.
20 So Ben-hadad hearkened vnto king
Asa, and sent the captaines of the hostes,
which hee had, against the cities of Israel,
and smote Ijon, and Dan, and Abel-beth-
maachah, and all Cinneroth with all the
land of Naphtali.
21 And when Baasha heard thereof, he
left building of Ramah, and dwelt in Tir-
zah.
22 Then king Asa || assembled all Iudah,
‡ none excepted, and they tooke the stones of
Ramah, and the timber thereof, wherewith
Baasha had built, and king Asa built with
them Geba of Beniamin and Mizpah.
23 And the rest of all the acts of Asa, and
all his might, and all that he did, and the ci-
ties which he built, are they not written in
the booke of the Chronicles of the Kings of
Iudah? but in his old age hee was diseased
in his h feete.
24 And Asa slept with his fathers, and
was buried with his fathers in the citie of
Dauid his i father. And Jehoshaphat his
sonne reigned in his stead.
25 And Nadab the sonne of Jeroboam
began to reigne ouer Israel the second yeere
of Asa king of Iudah, and reigned ouer Is-
rael two yeere.
26 And hee did euill in the sight of the
Lorde, walking in the way of his father,
and in his sinne wherewith he made Israel
to sinne.
27 And Baasha the sonne of Ahiiah of
the house of Issachar conspired against him,
and Baasha slew him at Gibbethon, which
belonged to the Philistims: for Nadab and
all Israel layed siege to Gibbethon.
28 Euen in the third yeere of Asa King
of Iudah did Baasha slay him, and reigned
in his stead.
29 And when hee was King, he k smote
all the house of Jeroboam, he left none aliue
to Jeroboam, vntill hee had destroyed him,
according to the * word of the Lord which
hee spake by his seruant Ahiiah the Shilo-
nite,
30 Because of the sinnes of Jeroboam
which hee committed, and wherewith hee
made Israel to sinne, by his l prouocation,
wherewith hee prouoked the Lorde God of
Israel.
31 And the residue of the acts of Nadab,
and all that he did, are they not written in
the booke of the Chronicles of the Kings of
Israel?
32 And there was warre betweene Asa
and Baasha king of Israel all their dayes.
33 In the third yeere of Asa king of Iu-
dah, began Baasha the sonne of Ahiiah to
reigne ouer all Israel in m Tirzah, and reig-
ned foure and twenty yeeres.
34 And hee did euill in the sight of the
Lorde, walking in the way of Jeroboam,
and in his sinne, wherewith he made Israel
to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Jehu
the sonne of Hanani against Baasha,
saying,
2 a Forasmuch as I exalted thee out of
the dust, and made thee captaine ouer my
people Israel, and thou hast walked in the
way of Jeroboam, and hast made my peo-
ple Israel to sinne, to prouoke me with their
sinnes,
3 Behold, I will take away the posteri-
tie of Baasha, and the posterity of his house,
and will make b thine house like the * house
of Jeroboam the sonne of Nebat.
4 * He that dieth of Baashas stocke in
the citie, him shall the dogs eate: and that
man of him which dieth in the fieldes, shall
the foules of the ayre eate.
5 And the rest of the acts of Baasha and
what hee did, and his || power, are they not
written in the booke of the * Chronicles of
the kings of Israel?
6 So Baasha slept with his fathers, and
was

2.Chro.13.3.

2.Chro.14.1.

2991 AM

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

d Neither kindred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

2.Chro.15.16.

e For in that that he suffered them to worship God in other places then hee had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem, lest they should follow Asa.

2.Chro.16.2.

|| Or, Syria.

g And vexe me no longer.

|| Or, made a proclamation.

‡ Ebr. none innocent.

h He had the gout, and put his trust rather in Phisitians then in the Lord, 2.Chro.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.

Chap.14.10.

l By causing the people to commit idolatry with his calues, and so prouoking God to anger.

2995

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the name of the Lord.

b Meaning the house of Baasha.

Chap.15.29.

Chap.14.11.

|| Or, valiantnesse

2.Chro.16.1.

was buried in Tirzah, and Elah his sonne
reigned in his stead.
7 And [c] also by the hande of Iehu the
sonne of Hanani the Prophet, came the
word of the Lord to Baasha, & to his house,
that he should bee like the house of Ierobo-
am, euen for all the wickednesse that he did
in the sight of the Lorde, in prouoking him
with the worke of his hands, and because he
killed [d] him.
8 ¶ In the sixe and twentie yere of Asa
king of Iudah began Elah the sonne of Ba-
asha to reign ouer Israel in Tirzah, & reig-
ned two yeere.
9 And his seruaunt Zimri, captaine of
halfe his charets, conspired against him, as
hee was in Tirzah, [e] drinking till hee was
drunken in the house of Arza steward of his
house in Tirzah.
10 And Zimri came and smote him, and
killed him in the seuen and twentie yeere of
Asa king of Iudah, & reigned in his stead.
11 ¶ And when he was king, and sate on
his throne, he slew all the house of Baasha,
not leauing thereof one to pisse against a
wall, neither of his kinsefolkes, nor of his
friends.
12 So did Zimri destroy all the house of
Baasha, according to the word of the Lord,
which he spake against Baasha by the hand
of Iehu the [f] Prophet,
13 For all the sinnes of Baasha, and sinnes
of Elah his sonne, which they sinned, and
made Israel to sinne, and prouoked the Lord
God of Israel with their vanities.
14 And the rest of the acts of Elah, and
all that hee did, are they not written in the
booke of the Chronicles of the kings of Is-
rael?
15 ¶ In the seuen and twentie yeere of
Asa king of Iudah did Zimri reigne seuen
dayes in Tirzah, and the people was then
in campe [g] against Gibbethon, which belon-
ged to the Philistims.
16 And the people of the hoste heard say,
Zimri hath conspired, and hath also slaine
the King. Wherefore all Israel made Omri
the captaine of the hoste, king ouer Israel
that same day, euen in the hoste.
17 Then Omri went vp from Gibbe-
thon, and all Israel with him, and they be-
sieged [h] Tirzah.
18 And when Zimri saw that the city was
taken, he went into the palace of the Kings
house, and ‡ burnt himselfe, and the Kings
house with fire, and so died,
19 For his sinnes which he sinned, in do-
ing that which is euill in the sight of the
Lord, in walking in the way of Ieroboam,
and in his sinnes which he did, causing Is-
rael to sinne.
20 And the rest of the acts of Zimri, and
his treason that hee wrought, are they not
written in the booke of the Chronicles of the
Kings of Israel?
21 Then were ye people of Israel diuided
into two parts: for [i] halfe the people follow-
ed Tibni the sonne of Ginath to make him
king, and the other halfe followed Omri.
22 But the people that followed Omri,
preuailed against the people that followed
Tibni the sonne of Ginath: so Tibni died,
and Omri reigned.
23 In the one and thirtie yeere of Asa
king of Iudah began Omri to reigne ouer
Israel, and reigned twelue yeere. Sixe yeere
reigned he in Tirzah.
24 And he bought the mountaine ‖ Sa-
maria of one Shemer for two talents of sil-
uer, and built in the mountaine, and called
the name of the city which he built, after the
name of Shemer lorde of the mountaine,
Samaria.
25 But Omri did euill in the eyes of the
Lord, and did [k] worse then all that were be-
fore him.
26 For he walked in all the way of Iero-
boam the sonne of Nebat, and in his sinnes
wherewith hee made Israel to sinne, in pro-
uoking the Lord God of Israel with their
vanities.
27 And the rest of the acts of Omri that
he did, and the strength that he shewed, are
they not written in the booke of the Chroni-
cles of the kings of Israel?
28 And Omri slept with his fathers, and
was buried in [l] Samaria: and Ahab his
sonne reigned in his stead.
29 Now Ahab the sonne of Omri began
to reigne ouer Israel, in the eight and thirty
yeere of Asa king of Iudah: and Ahab the
sonne of Omri reigned ouer Israel in Sa-
maria two and twenty yeere.
30 And Ahab the sonne of Omri did
worse in the sight of the Lord then all that
were before him.
31 For was it a light thing for him to
walke in the sinnes of Ieroboam the sonne
of Nebat, except he tooke Iezebel also the
daughter of Eth-baal king of the Zidoni-
ans to [m] wife, and went and serued Baal,
and worshipped him?
32 Also he reared vp an altar to Baal in
the house of Baal which he had built in Sa-
maria.
33 And Ahab made a groue, and Ahab
proceeded, and did prouoke the Lord God
of Israel more then all the kings of Israel
that were before him.
34 In his dayes did Hiel the Bethelite
build [n] Iericho: hee layde the foundation
thereof in Abiram his eldest sonne, and set
vp the gates thereof in his yongest sonne
Segub, according to the worde of the Lord
which hee spake ‡ by Ioshua the sonne of
Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliiah the Tishbite one of the in-
habitants of Gilead sayde vnto Ahab,
* As the Lorde God of Israel liueth, before
whom [a] I stand, there shall be neither dew
nor raine these yeeres, but [b] according to my
word.
2 ¶ And the word of the Lord came vn-
to him, saying,
3 Goe hence, and turne thee Eastward,
and hide thy selfe in the ‖ riuer Cherith, that
is ouer against Iorden,
4 And thou shalt drinke of the riuer: and
I

c That is, the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in holde.

‡ Ebr. burnt the kings house vpon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

‖ Or, Shomeron.

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

3029 AM
921 xt

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6,26.

‡ Ebr. by the hand of Joshua.

3040
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* Ecclus 48.3. iam. 5.16, 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

‖ Or, brooke.

I haue commanded the c rauens to feede thee
there.
5 So hee went and did according vnto
the word of the Lord: for hee went, and re-
mained by the riuer Cherith that is ouer a-
gainst Iorden.
6 And the rauens brought him bread
and flesh in the morning, and bread and flesh
in the euening, and he dranke of the riuer.
7 And after a while the riuer dried vp,
because there fell no raine vpon the earth.
8 ¶ And the d word of the Lord came
vnto him, saying,
9 *Vp, and get thee to Zarephath, which
is in Zidon, and remaine there: beholde, I
haue commanded a widow there to sustaine
thee.
10 So he arose, and went to Zarephath:
and when hee came to the gate of the citie,
beholde, the widow was there e gathering
sticks: and he called her, and sayd, Bring
me, I pray thee, a little water in a vessel, that
I may drinke.
11 And as she was going to fet it, he cal-
led to her, and sayd, Bring me, I pray thee,
a morsell of bread in thine hand.
12 And she sayd, As the Lord thy God li-
ueth, I haue not a cake, but euen an hand-
full of meale in a barrell, and a little oyle in
a cruse: and beholde, I am gathering ‡ a
fewe stickes for to goe in, and dresse it for
me and my sonne, that wee may eate it, and
f die.
13 And Eliiah sayd vnto her, Feare not,
come, doe as thou hast sayde, but make mee
thereof a little cake first of all, & bring it vn-
to me, and afterward make for thee and thy
sonne.
14 For thus sayth the Lord God of Is-
rael, g The meale in the barrell shall not be
wasted, neither shall the oyle in the cruse be
diminished, vnto the time that the Lorde
send raine vpon the earth.
15 So she went, and did as Eliiah sayd,
and she did eate: so did he and her house h for
a certaine time.
16 The barrell of the meale wasted not,
nor the oyle was spent out of the cruse, accor-
ding to the word of the Lord, which he spake
by the hand of Eliiah.
17 ¶ And after these things, the sonne of
the wife of the house fell sicke, and his sicke-
nesse was so sore, ||that there was no i breath
left in him.
18 And she said vnto Eliiah, What haue
I to doe with thee, O thou man of God? Art
thou come vnto me to call my sin to remem-
brance, and to slay my sonne?
19 And hee sayd vnto her, Giue mee thy
sonne: and hee tooke him out of her bosome,
and carried him vp into a chamber, where
hee abode, and layed him vpon his owne
bed.
20 Then hee called vnto the Lord, and
sayd, O Lord my God, hast thou k punished
also this widow, with whom I soiourne, by
killing her sonne?
21 And hee stretched himselfe vpon the
childe three times, and called vnto the Lord,
and sayd, O Lord my God, I pray thee, let
this childes soule come into him againe.

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them.

Luke 4.25,26.

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

‡ *Ebr. two.*

f For there is no hope of any more sustenance.

g God receiueth no benefit for the vse of his, but he promiseth a most ample recompense for the same.

h That is, till he had raine & food on the earth.

|| *Or, that he died.*

i God would try whether she had learned by his mercifull prouidence to make him her only stay and comfort.

k He was afrayd lest Gods Name should haue bene blasphemed and his ministers cōtemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

22 Then the Lord heard the voyce of E-
liiah, & the soule of the childe came into him
againe, and he reuiued.
23 And Eliiah tooke the child, & brought
him down out of the chamber into the house,
and deliuered him vnto his mother, and E-
liiah sayd, Beholde, thy sonne liueth.
24 And the woman sayde vnto Eliiah,
Now l I know that thou art a man of God,
and that the word of the Lord in thy mouth
is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obteineth raine.

After many dayes, the word of the Lord
came to Eliiah, in the a third yeere, say-
ing, Goe, shew thy selfe vnto Ahab, and I
will send raine vpon the earth.
2 And Eliiah went to shew himselfe vn-
to Ahab, and there was a great famine in
Samaria.
3 And Ahab called Obadiah the gouer-
nour of his house: (& Obadiah b feared God
greatly:
4 For when Iezebel destroyed the Pro-
phets of the Lord, Obadiah tooke an hun-
dreth Prophets, and hid them by fiftie in a
caue, and hee fed them with bread and wa-
ter)
5 And Ahab said vnto Obadiah, Goe in-
to the lande, vnto all the fountaines of wa-
ter, and vnto all the riuers, if so be that wee
may finde grasse to saue the horses and the
mules aliue, lest wee depriue the lande of the
beasts.
6 And so they diuided the land betweene
them to walke thorow it. Ahab went one
way by himselfe, & Obadiah went another
way by himselfe.
7 ¶ And as Obadiah was in the way,
behold, Eliiah c met him: and he knew him,
and fell on his face, and sayd, Art not thou
my lord Eliiah?
8 And he answered him, Yea, goe tell thy
lord, Behold, Eliiah is here.
9 And he said, What haue I sinned, that
thou wouldest deliuer thy seruant into the
hand of Ahab, to slay me?
10 As the Lorde thy God liueth, there is
no nation or kingdome, whither my lorde
hath not sent to seeke thee: and when they
sayd, He is not heere, he tooke an othe of the
kingdome and nation, if they had not found
thee.
11 And now thou sayest, Goe, tel thy lord,
Behold, Eliiah is here.
12 And when I am gone from thee, the
Spirit of the Lord shall cary thee into some
place that I doe not know: so when I come
and tell Ahab, if hee cannot finde thee, then
will he kill me: but I thy seruant d feare the
Lord from my youth.
13 Was it not told my lord, what I did,
when Iezebel slewe the Prophets of the
Lorde, how I hid an hundreth men of the
Lords Prophets by fifties in a caue, and fed
them with bread and water?
14 And now thou sayest, Go, tell thy lord,
Beholde,

l So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge which is also requisite for the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godlies sake, and causeth Eliiah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto mee such displeasure, but serue God, and fauour his children.

UMI

e By my presence I will declare that thou hast told him the trueth.

f The true ministers of God, ought not onely not to suffer the trueth to be vniustly slandered, but to reprooue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether yee serue God wholy or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.
k You esteeme him as a god.
l He mocketh their beastly madnes, which thinke that by any instance or sute, the dead & vile idoles can helpe their worshippers in their necessities.

Behold, Eliiah is here, that he may slay me.
15 And Eliiah sayde, As the Lord of
hostes liueth, before whom I stand, I will
surely shew e my selfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab,
and told him: & Ahab went to meete Eliiah.
17 And when Ahab saw Eliiah, Ahab
sayd vnto him, Art thou hee that troubleth
Israel?
18 And he answered, I haue not troubled
Israel, but f thou, and thy fathers house,
in that yee haue forsaken the commaundements
of the Lord, and thou hast followed
Baalim.
19 Now therefore send, and gather to me
all Israel vnto mount Carmel, and the prophets
of Baal foure hundreth and fiftie, and
the prophets of the groues foure hundreth,
which eat at Iezebels table.
20 ¶ So Ahab sent vnto all the children
of Israel, and gathered the prophets together
vnto mount Carmel.
21 And Eliiah came vnto all the people,
and sayd, How long g halt ye betweene two
opinions? If the Lord be God, follow him:
but if Baal bee he, then goe after him. And
the people answered him not a word.
22 Then sayd Eliiah vnto the people, I
onely remaine a Prophet of the Lord: but
Baals prophets are foure hundreth and fifty
men.
23 Let them therefore giue vs two bullockes,
and let them chuse the one, and cut
him in pieces, and lay him on the wood, but
put no fire vnder, and I will prepare the other
bullocke, and lay him on the wood, and
will put no fire vnder.
24 Then call ye on the name of your god,
and I wil call on the name of the Lord: and
then the God that answereth h by fire, let
him be God. And all the people answered,
and sayd, It is well spoken.
25 And Eliiah sayd vnto the prophets of
Baal, Chuse you a bullocke, and prepare
him first (for yee are many) and call on the
name of your gods, but put no fire vnder.
26 So they tooke the one bullocke, that
was giuen them, and they prepared it, and
called on the name of Baal, from morning
to noone, saying, O Baal, heare vs: but
there was no voyce, nor any to answere: and
they i leapt vpon the altar that was made.
27 And at noone Eliiah mocked them,
and sayd, Cry loud: for he is a k god: either
he talketh, or pursueth his enemies, or is in his
iourney, or it may bee that hee sleepeth and
must be l awaked.
28 And they cryed loude, and cut themselues
as their maner was, with kniues and
lancers till the blood gushed out vpon
them.
29 And when midday was passed, and
they had prophesied vntill the offering of
the euening sacrifice, there was neither
voyce, nor one to answere, nor any that regarded.
30 And Eliiah sayd vnto all the people,
Come to mee. And all the people came to
him, and hee repaired the altar of the Lord
that was broken downe.
31 And Eliiah tooke twelue stones, according
to the number of the tribes of the
sonnes of Iaakob, (vnto whom the word of
the Lord came, saying, * Israel shall be thy
name.)
32 And with the stones he built an altar
in the Name of the Lorde: and hee made a
ditch round about the altar, as great as
would conteine two ‡ measures of seede.
33 And hee put the wood in order, and
hewed the bullocke in pieces, and layd him
on the wood,
34 And sayd, Fil foure barrels with water,
and powre it on the burnt offering and
on the wood. Againe he sayd, Do so againe.
And they did so the second time. And hee
sayd, Doe it the third time. And they did it
the third time.
35 And the water ran round about the altar:
& m he filled the ditch with water also.
36 And when they should offer the euening
sacrifice, Eliiah the Prophet came, and
sayd, Lord God of Abraham, Izhak and of
Israel, let it be knowen this day, that thou
art the God of Israel, and that I am thy
seruant, & that I haue done all these things
at thy commandement.
37 Heare me, O Lord, heare me, and let
this people knowe that thou art the Lorde
God, and that thou hast turned their heart
againe n at the last.
38 Then the fire of the Lord fel, and consumed
the burnt offering, and the wood, and
the stones, and the dust, and licked vp the
water that was in the ditch.
39 And when all the people saw it, they
fell on their faces, and sayd, The Lorde is
God, the Lord is God.
40 And Eliiah said vnto them, Take the
prophets of Baal, let not o a man of them escape.
And they tooke them, & Eliiah brought
them to the brooke Kishon, and slew them
there.
41 ¶ And Eliiah sayd vnto Ahab, Get
thee vp, eat and drinke, for there is a sound of
much raine.
42 So Ahab went vp to eate, & to drinke,
and Eliiah went vp to the top of Carmel:
and he crowched vnto the earth, and put his
face betweene his knees,
43 And sayd to his seruant, Goe vp now
and looke toward the way of the Sea. And
he went vp, and looked, and sayd, There is
nothing. Againe he sayd, Goe againe p seuen
times.
44 And at the seuenth time he sayd, Behold,
there ariseth a little cloud out of the sea
like a mans hand. Then he said, Up, and say
vnto Ahab, Make ready thy charet, and get
thee downe that the raine stay thee not.
45 And ‖ in the meane while the heauen
was blacke with cloudes & winde, and there
was a great raine. Then Ahab went vp and
came to Izreel.
46 And the hand of the Lord was on Eliiah,
and he girded vp his loynes, and ranne
q before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God. 13 Hee is commanded to anoynt Hazael, Iehu, and Elisha.

Now

Gen. 32.28. 2. king. 17.34.

‡ Ebr. Sats, which some thinke conteine about three pottles, & a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to run in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit mooued him to pray, so was he strengthened by the same, that he did not faint, but continued stil till he had obteined.

‖ Or, here and there.

q Hee was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

9 Sund Trinity Even 1 Lesson

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

‖Or, whither his mind led him.

c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.

Now Ahab tolde Iezebel all that Eliiah
had done, and how he had slaine all the
a prophets with the sword.
2 Then Iezebel sent a messenger vnto
Eliiah, saying, * The gods doe so to me and
more also, if I make not thy life like one of
their liues by to morow this time.
3 ¶ When he sawe that, he arose, and
went ‖ for his life, and came to Beer-sheba,
which is in Iudah, & left his seruant there.
4 But he went a dayes iourney into the
wildernes, and came and sate downe vnder
a Iuniper tree, and desired that hee might
die, and sayd, It is now ynough, O Lord,
c take my soule, for I am no better then my
fathers.
5 And as he lay and slept vnder the Iu-
niper tree, behold now, an Angel touched
him, and sayd vnto him, Vp and eate.
6 And when hee looked about, behold,
there was a cake baken on the coales, and a
pot of water at his head: so he did eate and
drinke, and returned and slept.
7 And the Angel of the Lord came a-
gaine the second time, and touched him, and
sayd, Vp and eate: for thou d hast a great
iourney.
8 ¶ Then hee arose, and did eate and
drinke, and walked in the strength of that
meat fourtie dayes and fourtie nights, vnto
Horeb the mount of God.
9 And there he entred into a caue, and
lodged there: and behold, the Lord spake to
him, and sayd vnto him, What doest thou
here, Eliiah?
10 And he answered, I haue e bene very
ielous for the Lord God of hostes: for the
children of Israel haue forsaken thy coue-
nant, broken downe thine altars, and slaine
thy Prophets with the sword, * and I one-
ly am left, and they seeke my life to take it
away.
11 And he sayd, Come out, and stand vp-
on the mount before the Lord. And behold,
the Lorde went by, and a mightie strong
winde rent the mountaines, and brake the
rockes before the Lord: but the Lord was
f not in the wind: and after the wind, came
an earthquake: but the Lord was not in the
earthquake:
12 And after the earthquake came fire:
but the Lorde was not in the fire: and after
the fire, came a still and soft voyce.
13 And when Eliiah heard it, he couered
his face with his mantel, and went out, and
stoode in the entring in of the caue: and be-
holde, there came a voyce vnto him, and sayd,
What doest thou here, Eliiah?
14 And hee answered, I haue bene very
ielous for the Lord God of hosts, g because
the children of Israel haue forsaken thy co-
uenant, cast downe thine altars, and slaine
thy Prophets with the sworde, and I one-
ly am left, and they seeke my life to take it
away.
15 And the Lord sayd vnto him, Goe, re-
turne by the wildernesse vnto Damascus,
and when thou commest there, anoynt Ha-
zael King ouer ‖ Aram.
16 And Iehu the sonne of Nimshi shalt
thou anoynt King ouer Israel: and Eli-

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth that the more zealous that he shewed himself to maintaine Gods glory, the more cruelly was he persecuted.

Rom.11.3.

f For the nature of man is not able to come nere vnto God, if he should appeare in strength & ful maiestie, and therefore of his mercy he submitteth himselfe to our capacity.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.

‖Or, Syria.

sha the sonne of Shaphat of Abel-Meho-
lah shalt thou anoint to be Prophet in thy
roome.
17 And * him that escapeth from the
sword of Hazael, shall Iehu slay: and him
that escapeth from the sword of Iehu, shall
Elisha slay.
18 Yet will * I leaue seuen thousand in
Israel, euen h all the knees that haue not
bowed vnto Baal, and euery mouth that
hath not kissed him.
19 ¶ So hee departed thence, and found
Elisha the sonne of Shaphat who was
plowing with twelue yoke of oxen before
him, and was with the twelfth: and Eliiah
went towards him, and cast his mantel vp-
on him.
20 And he left the oxen, and ranne after
Eliiah, and sayd, i Let me, I pray thee, kisse
my father and my mother, and then I will
follow thee. Who answered him, Goe, re-
turne: for what haue I done to thee?
21 And when he went backe againe from
him, he tooke a couple of oxen, & slew them,
and sod their flesh with the k instruments of
the oxen, and gaue vnto the people, and they
did eat: then he arose and went after Eliiah,
and ministred vnto him.

2.King.9.1,3. ecclus.48.8.

Rom 11.4.

h He declareth that wicked dissemblers and idolaters are not his.

i Though this natural affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to serue him.

k He would not stay til wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victory to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

Then Ben-hadad the King of ‖ Aram as-
sembled all his armie, and two and thir-
tie a Kings with him, with horses and cha-
rets, and went vp and besieged ‖ Samaria,
and fought against it.
2 And he sent messengers to Ahab king
of Israel into the citie,
3 And sayd vnto him, Thus sayth Ben-
hadad, Thy siluer and thy gold is mine: also
thy women and thy faire children are mine.
4 And the king of Israel answered, and
sayd, My lord king, according to thy say-
ing, b I am thine, and all that I haue.
5 And when the messengers came a-
gaine, they sayd, Thus commandeth Ben-
hadad, and sayth, When I shall send vnto
thee, and commaund, thou shalt deliuer mee
thy siluer and thy gold, and thy women, and
thy children,
6 c Or els I will send my seruants vnto
thee by to morow this time: and they shall
search thine house, and the houses of thy ser-
uants: and whatsoeuer is pleasant in thine
eyes, they shall take it in their hands, and
bring it away.
7 Then the king of Israel sent for all the
Elders of the land, and sayd, Take heede, I
pray you, and see how he seeketh mischiefe:
for he sent vnto me for my wiues, and for my
children, and for my siluer, and for my gold,
and I denied him not.
8 And all the Elders, and all the people
sayd to him, Hearken d not vnto him, nor
consent.
9 Wherefore he said vnto the messengers
of Ben-hadad, Tell my lorde the King,
All

‖Or, Syria.

a That is, gouernours and rulers of prouinces.

‖Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.

d They thought it their dueties rather to venture their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

All that thou didst send for to thy seruant at
the first time, that I will doe, but this thing
I may not doe. And the messengers depar-
ted, and brought him an answere.
10 And Ben-hadad sent vnto him, and
sayd, The gods doe so to me, and more also,
if the [e] dust of Samaria be enough to all the
people that follow mee, for euery man an
handfull.
11 And the king of Israel answered, and
sayd, Tell him, Let not him that girdeth his
harnesse, boast himselfe, as he that [f] putteth it
off.
12 And when hee heard that tidings, as
hee was with the kings drinking in the pa-
uilions, hee sayd vnto his seruants, ‖ Bring
forth your engines, and they set them against
the citie.
13 ¶ And behold, there came a Prophet
vnto Ahab king of Israel, saying, Thus
saith the Lord, Hast thou seene all this great
multitude? beholde, I will deliuer it into
thine hand this day, that thou mayest know,
[g] that I am the Lord.
14 And Ahab sayd, By whom? And hee
said, Thus sayth the Lorde, By the seruants
of the princes of the prouinces. Hee sayd a-
gaine, Who shall order the battell? And hee
answered, Thou.
15 ¶ Then hee numbred the seruants of
the princes of the prouinces, and they were
two hundreth two and thirtie: and after
them he numbred the whole people of all the
children of Israel, euen seuen thousand.
16 And they went out at noone: but Ben-
hadad did drinke till he was drunken in the
tents, both hee, and the Kings: for two and
thirtie kings helped him.
17 So the [h] seruants of the Princes of the
prouinces went out first: and Ben-hadad
sent out, and they shewed him, saying, There
are men come out of Samaria.
18 And hee sayd, Whether they be come
out for peace, take them aliue: or whether
they be come out to fight, take them yet a-
liue.
19 So they came out of the citie, to wit,
the seruants of the princes of the prouinces,
and the host which followed them.
20 And they slew euery one his ‡ enemie:
and the ‖ Aramites fled, and Israel pursued
them: but Ben-hadad the king of Aram es-
caped on a horse with his [i] horsemen.
21 And the king of Israel went out, and
smote the horses and charets, & with a great
slaughter slue he the Aramites.
22 (For there had come a Prophet to the
king of Israel, and had said vnto him, Goe,
be of good courage, and consider and take
heede what thou doest: for when the yeere
is gone about, the king of Aram will come
vp against thee.)
23 ¶ Then the seruants of the King of
Aram said vnto him, Their [k] gods are gods
of the mountaines, and therefore they ouer-
came vs: but let vs fight against them in
the plaine, and doubtlesse we shall overcome
them.
24 And this doe, Take the kings away,
euery one out of his place, and place cap-
taines for them.

e Much lesse shal there be found any pray that is worth any thing, when they shall be so many.
f Boast not before the victory be gotten.
‖ Or, put your selues in order.
g Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.
h That is, yong men trained in the seruice of Princes.
‡ Ebr. man.
‖ Or, Syrians.
i With them that were appointed for the preseruation of his person.
k Thus the wicked blaspheme God in their fury, whom notwithstanding he suffereth not vnpunished.

25 And number thy selfe an armie, like
the armie that thou hast lost, with such hor-
ses, & such charets, and we will fight against
them in the plaine, and doubtlesse wee shall
ouercome them: and hee hearkened vnto
their voice, and did so.
26 And after the yeere was gone about,
Ben-hadad numbred the Aramites, & went
vp to Aphek to fight against Israel.
27 And the children of Israel were
numbred, and were all [l] assembled and went
against them, and the children of Israel
pitched before them, like two little flockes
of kids: but the Aramites filled the coun-
trey.
28 And there came a man of God, and
spake vnto the king of Israel, saying, Thus
saith the Lord, Because the Aramites haue
said, The Lorde is the God of the moun-
taines, and not God of the valleys, therefore
will I deliuer all this great multitude into
thine hand, and yee shall know that [m] I am
the Lord.
29 And they pitched one ouer against the
other seuen dayes, and in the seuenth day the
battell was ioyned: and the children of Is-
rael slew of the Aramites an hundreth thou-
sand footemen in one day.
30 But the rest fled to Aphek into the ci-
tie: and there fell a wall vpon seuen & twen-
ty thousand men that were left: and Ben-
hadad fled into the citie, and came ‡ into a
secret chamber.
31 ¶ And his seruants said vnto him, Be-
hold now, we haue heard say, that the kings
of the house of Israel are mercifull kings: we
pray thee, let vs put sackecloth about our
[n] loines, and ropes about our heads, and goe
out to the king of Israel: it may be that hee
will saue thy life.
32 Then they girded sackcloth about their
loines, and put ropes about their heads, and
came to the king of Israel, and sayd, Thy
seruant Ben-hadad sayth, I pray thee, let
mee liue: and he sayd, Is he yet aliue? hee is
my brother.
33 Now the men tooke diligent heede ‖ if
they could catch any thing of him, and made
haste, and sayd, Thy brother [o] Ben-hadad.
And he sayd, Go bring him. So Ben-hadad
came out vnto him, and hee caused him to
come vp vnto the charet.
34 And Ben-hadad sayd vnto him, The
cities which my father tooke from thy fa-
ther, I will restore, and thou shalt make
streetes for thee in [p] Damascus, as my
father did in Samaria. Then sayd Ahab,
I will let thee goe with this couenant. So
he made a couenant with him, and let him
goe.
35 ¶ Then a certaine man of the ‖ chil-
dren of the Prophets sayd vnto his neigh-
bour by the commaundement of the Lorde,
[q] Smite me, I pray thee. But the man refu-
sed to smite him.
36 Then sayd he vnto him, Because thou
hast not obeyed the voyce of the Lorde, be-
hold, assoone as thou art departed from mee,
a Lion shall [r] slay thee. So when he was de-
parted from him, a Lion found him, and slew
him.

37 Then

l All they which were in the battel of the former yeere, verse 15.
m Who am of like power in the valley, as I am on the hils, and can aswell destroy a multitude with few, as with many.
27000
‡ Ebr. from chamber to chamber.
n In signe of submission, and that we haue deserued death if he wil punish vs with rigour.
‖ Or, and caught it of him.
o He is aliue.
p Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee.
‖ Or, of the disciples.
q By this externall signe, hee would more liuely touch the kings heart.
r Because thou hast transgressed the commandement of the Lord

37 Then hee found another man, & sayd,
Smite me, I pray thee. And the man smote
him, and in the smiting wounded him.
38 So the Prophet departed, and waited
for the King by the way, and disguised him-
selfe with ashes vpon his face.
39 And when the King came by, he cried
vnto the king, and sayd, [f] Thy seruant went
into the mids of the battell: & behold, there
went away a man, whom another man
brought vnto me, and said, Keepe this man: if
he be lost, and want, thy life shall goe for his
life, or els thou shalt pay a talent of siluer.
40 And as thy seruant had here and there
to doe, he was gone: and the King of Israel
sayd vnto him, So shall thy iudgement be:
thou hast giuen sentence.
41 And he hasted, and tooke the ashes a-
way from his face: and the king of Israel
knew him that he was of the Prophets:
42 And he sayd vnto him, Thus saith the
Lord, * Because thou hast let goe out of thine
hands a man whom I appointed to die, thy
life shall goe for his life, and thy people for
his people.
43 And the King of Israel went to his
house heauy and in displeasure, and came to
‖ Samaria.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, & let him escape, whom God had appointed to be slaine.

Chap. 22.38.

‖ Or, Shomeron.

CHAP. XXI.

8 *Iezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab.* 19 *Eliiah reproueth Ahab, and he repenteth.*

After ‖ these things Naboth the Izree-
lite had a vineyard in Izreel, hard by
the palace of Ahab the king of Samaria.
2 And Ahab spake vnto Naboth, saying,
[a] Giue mee thy vineyard, that I may make
me a garden of herbes thereof, because it is
neere by mine house: and I will giue thee
for it a better vineyard then it is: or if it
please thee, I will giue thee the worth of it
in money.
3 And Naboth said to Ahab, The Lord
keepe me from giuing the inheritance of my
fathers vnto thee.
4 Then Ahab came into his house hea-
uie and in displeasure, because of the worde
which Naboth the Izreelite had spoken vn-
to him: for he had sayd, I will not giue thee
the inheritance of my fathers, and hee [b] lay
vpon his bed and turned his face, and would
eate no bread.
5 Then Iezebel his wife came to him,
and sayd vnto him, Why is thy spirit so sad,
that thou eatest no bread?
6 And he said vnto her, Because I spake
vnto Naboth the Izreelite, and sayd vnto
him, Giue mee thy vineyard for money, or if
it please thee, I will giue thee another vine-
yard for it: but he answered, I will not giue
thee my vineyard.
7 Then Iezebel his wife said vnto him,
[c] Doest thou now gouerne the kingdome of
Israel? vp, eate bread, and ‡ bee of good
cheere, I will giue thee the vineyard of Na-
both the Izreelite.
8 ¶ So she wrote letters in Ahabs name,
and sealed them with his seale, and sent the
letters vnto the Elders, & to the nobles that
were in his citie dwelling with Naboth.
9 And shee wrote in the letters, saying,
Proclaime a [d] fast, and set Naboth among
the chiefe of the people,
10 And set two wicked men before him,
and let them witnesse against him, saying,
Thou didst blaspheme God and the King:
then cary him out, and stone him that hee
may die.
11 And the [e] men of his city, euen the El-
ders and gouernours, which dwelt in his
citie, did as Iezebel had sent vnto them: as
it was written in the letters, which shee had
sent vnto them.
12 They proclaimed a fast, and set Na-
both among the chiefe of the people,
13 And there came two wicked men, and
sate before him: and the wicked men wit-
nessed against Naboth in the presence of the
people, saying, Naboth did ‡ blaspheme God
and the King. Then they caried him away
out of the citie, and stoned him with stones,
that he died.
14 Then they sent to Iezebel, saying, Na-
both is stoned and is dead.
15 ¶ And when Iezebel heard that Na-
both was stoned and was dead, Iezebel said
to Ahab, [f] Up, and take possession of the vine-
yard of Naboth the Izreelite, which he refu-
sed to giue thee for money: for Naboth is not
aliue, but is dead.
16 And when Ahab heard that Naboth
was dead, he arose to goe downe to the vine-
yard of Naboth the Izreelite, to take pos-
session of it.
17 ¶ And the word of the Lord came vn-
to Eliiah the Tishbite, saying,
18 Arise, goe downe to meete Ahab king
of Israel, which is in Samaria: loe, hee is in
the vineyard of Naboth, whither he is gone
downe to take possession of it.
19 Therefore shalt thou say vnto him,
Thus saith the Lord, [g] Hast thou killed, and
also gotten possession? And thou shalt speake
vnto him, saying, Thus sayth the Lord, [h] In
the place where dogges licked the blood of
Naboth, shall dogges licke euen thy blood
also.
20 And Ahab sayd to Eliiah, Hast thou
found mee, O mine enemie? And he answe-
red, I haue found thee: for thou hast sold thy
selfe to worke wickednesse in the sight of the
Lord.
21 * Behold, I will bring euill vpon thee,
and will take away thy posteritie, and will
cut off from Ahab him that * pisseth against
the wall, aswell him that is * shut vp, as him
that is left in Israel,
22 And I will make thine house like the
house of * Ieroboam the sonne of Nebat,
and like the house of * Baasha the sonne of
Ahiiah, for the prouocation wherewith
thou hast prouoked, and made Israel to
sinne.
23 And also of Iezebel spake the Lorde,
saying, * The dogs shall eate Iezebel by the
‖ wall of Izreel.
24 The dogges shall eate him of Ahabs
stocke, that dieth in the citie: and him that
dieth in the fields, shall the foules of the aire
eate.

25 (But

‖ Or, at this time.

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so rigorous that hee would take from another man his right without ful recompense.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though she said, Thou knowest not what it is to reigne. Command, and intreat not.

‡ Ebr. let thine heart be merie.

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus ȳ worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

‡ Ebr. blesse.

f This example of monstrous cruelty the holy Ghost leaueth to vs, to the intent that wee should abhor all tyrannie, and specially in them whom nature and kind should moue to be pitiful and inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2.king 9.25,26.

Chap. 14.10.
2.king. 9.8.
1.Sam. 25.22.
Chap. 14.10.

Chap. 15.29.
Chap. 16.3.

2.King. 9.33.36.
‖ Or, fortresse, or possession.

25 (But there was none like Ahab, who did [i] sell himselfe, to worke wickednes in the sight of the Lord, whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, hee rent his clothes, and put sackcloth vpon ‡ him, and fasted, and lay in sackcloth, and went [k] softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because hee submitteth himselfe before mee, I will not bring that euill in his dayes, but in his [l] sonnes dayes will I bring euill vpon his house.

i By the wicked counsell of his wife, he became a vile idolater and cruell murtherer, as one that gaue himselfe wholly to serue sinne.

‡ Ebr. his flesh.

k In token of mourning, or as some read, barefooted.

l Meaning, in Iorams time, 2.king 9.26.

3051

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shal be the successe of their enterprise 24 Zidkiiah the false prophet smitteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

And * they continued [a] three yeeres without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah [b] come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know yee not that [c] Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt thou goe with me to battel against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, [d] I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, [e] Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the [f] prophets vpon a foure hundreth men, and said vnto them, Shal I go against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Prophet of the [g] Lord more, that we might inquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I [h] hate him: for hee doth not prophesie good vnto me, but euill. And Iehoshaphat said, Let not the king say so.

9 Then the King of Israel called an [i] Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their [k] apparell in the voide place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiiah the sonne of Chenaanah made him [l] hornes of iron, & said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the words of the Prophets declare good vnto the king with [m] one ‡ accord: let thy word therefore, I pray thee, bee like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord saith vnto mee, that will I speake.

15 ¶ So hee came to the king, and the king said vnto him, Michaiah, shall we goe against Ramoth Gilead to battel, or shal we leaue off? and hee answered him, [n] Goe vp, and prosper: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, How oft shal I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountains, as sheepe that had no shepheard. And the Lord said, [o] These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tel thee, that he would prophesie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the [p] host of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

21 Then there came foorth a spirit, and [q] stood before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he said, I will goe out, and bee a [r] false spirit in the mouth of al his prophets. Then hee said, Thou shalt intise him, and shalt also preuaile: goe foorth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayde, * [ſ] When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

2.Chron. 18.1,2.

a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.

b To see and visite him.

c The kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not himselfe bound thereby to restore it.

d I am ready to ioyne and goe with thee, and al mine is at thy commandement.

e He seemed that he would not goe to the warre, except God approoued it, yet when Michaiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers, and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slewe.

g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

i Reade Gene. 37.36.

k In their kingly apparell.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20.2. Iere 7.2 wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approoue it, be they neuer so vngodly.

‡ Ebr. mouth.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

‖ Or, perswade and deceiue.

q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to tell lies

2.Chron. 18.23.

ſ Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

see

see in that day, when thou shalt goe from
chamber to chamber to hide thee.
26 And the King of Israel said, Take
Michaiah, and carie him vnto Amon the
gouernour of the citie, and vnto Ioash the
Kings sonne,
27 And say, Thus saith the King, Put
this man in the prison house, and feede him
with [t] bread of affliction, and with water of
affliction, vntill I returne in peace.
28 And Michaiah said, If thou returne
in peace, the Lord hath not spoken by mee.
And he said, [u] Hearken all ye people.
29 So the King of Israel, and Iehosha-
phat the king of Iudah went vp to Ramoth
Gilead.
30 And the king of Israel said to Ieho-
shaphat, I will change mine apparell and
will enter into the battell, but put thou on
thine apparel. And the king of Israel chan-
ged himselfe, and went into the battell.
31 And the king of Aram commaunded
his two and thirtie captaines ouer his cha-
rets, saying, Fight neither with small, nor
great, saue onely against the king of Israel.
32 And when the captaines of the cha-
rets saw Iehoshaphat, they said, Surely it
is the king of Israel, and they turned to fight
against him: and Iehoshaphat [x] cried.
33 And when the captains of the charets
saw that he was not the king of Israel, they
turned backe from him.
34 Then a certaine man drewe a bowe
‖ mightily, and smote the king of Israel be-
twene the ioints ‡ of his brigandine. Where-
fore hee said vnto his charet man, Turne
thine hand and carie me out of the hoste: for
I am ‡ hurt.
35 And the battel encreased that day, and
the [y] king stood stil in his charet against the
Aramites, and died at euen: and the blood
ranne out of the wound into the mids of the
charet.
36 And there went a Proclamation tho-
rowout the [z] hoste about the going downe of
the sunne, saying, Euery man to his citie,
and euery man to his owne countrey.
37 So the king died, and was brought to
Samaria, and they buried the King in Sa-
maria.
38 And one washed the charet in the
poole of Samaria, and the dogs licked vp
his blood (and ‖ they washed his armour) ac-
cording * vnto the word of the Lord which
he spake.
39 Concerning the rest of the actes of
Ahab, and all that hee did, and the Iuorie
house which he built, and all the cities that
he built, are they not written in the booke of
the Chronicles of the kings of Israel?
40 So Ahab slept with his fathers, and
Ahaziah his sonne reigned in his stead.
41 ¶ * And Iehoshaphat the sonne of A-
sa began to reigne vpon Iudah in the fourth
yeere of Ahab king of Israel.
42 Iehoshaphat was fiue and thirtie yere
olde, when he began to reigne, and reigned
fiue and twentie yeere in Ierusalem. And
his mothers name was Azubah the daugh-
ter of Shilhi.
43 And hee walked in all the wayes of
Asa his father, and declined not therefrom,
but did that which was right in the eyes
of the Lord. Neuerthelesse [a] the hie places
were not taken away: for the people offe-
red still and burnt incense in the hie pla-
ces.
44 And Iehoshaphat made peace with
the king of Israel.
45 Concerning the rest of the acts of Ie-
hoshaphat and his worthy deeds that he did,
and his battels which hee fought, are they
not written in the booke of the Chronicles
of the kings of Iudah?
46 And the Sodomites, which remai-
ned in the dayes of his father Asa, hee put
cleane out of the land.
47 There was then no king in Edom:
the [b] Deputie was king.
48 Iehoshaphat made ships of [c] Thar-
shish to saile to [d] Ophir for golde, but they
went not, for the ships were broken at Ezi-
on Gaber.
49 Then said Ahaziah the sonne of Ahab
vnto Iehoshaphat, Let my seruants go with
thy seruants in the ships. But Iehoshaphat
would not.
50 And Iehoshaphat did sleepe with his
fathers, and was buried with his fathers in
the citie of Dauid his father, and Iehoram
his sonne reigned in his stead.
51 ¶ Ahaziah the sonne of Ahab began to
reigne ouer Israel in Samaria, the seuen-
teenth yeere of Iehoshaphat king of Iudah,
and reigned two yeeres ouer Israel.
52 But hee did euill in the sight of the
Lord, and walked in the way of his father,
and in the way of his mother, and in the
way of Ieroboam the sonne of Nebat, which
made Israel to sinne.
53 For hee serued Baal and worshipped
him, and prouoked the Lord God of Israel
vnto wrath, ‖ according vnto all that his fa-
ther had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, yee may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ *Or, in his simplicitie, and ignorantly.*

‡ *Eb. and between the brigandine.*

‡ *Ebr sicke.*

y To wit, Ahab king of Israel.

z Of the Israelites.

‖ *Or. the harlots washed it.*

Chap. 21.19.

2. Chron. 20.31.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in Iudia, where the Egyptians and Arabians traffike for gold.

‖ *Or, in all points as his father did.*

The second booke of the Kings.

THE ARGVMENT.

THis second booke containeth the actes of the kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, and sawe his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, and hee and all his

9 May 15 Lesson Eveni

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward those rulers and people which obey his Prophets, and embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 He is reproued of Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against
Israel after the death of Ahab.
2 And a Ahaziah fell thorow the lattesse window in
his vpper chamber which
was in Samaria, so hee was
sicke: then he sent messengers, to whom hee
said, Goe and inquire of b Baal-zebub the
god of Ekron, if I shall recouer of this my
disease.
3 Then the Angel of the Lord said to E-
liiah the Tishbite, Arise, and goe vp to meete
the messengers of the king of Samaria, and
say vnto them, c Is it not because there is no
God in Israel, that ye go to enquire of Baal-
zebub the god of Ekron?
4 Wherefore thus saith the Lord, Thou
shalt not come down from the bed on which
thou art gone vp, but shalt die the death. So
Eliiah departed.
5 And the messengers returned vnto him,
to whom he said, Why are ye now returned?
6 And they answered him, There came
a man and met vs, and said vnto vs, Go and
returne vnto the King which sent you, and
say vnto him, Thus saith the Lord, d Is it
not because there is no God in Israel, that
thou sendest to enquire of Baal-zebub the
god of Ekron? Therefore thou shalt not
come downe from the bed on which thou art
gone vp, but shalt die the death.
7 And hee said vnto them, What maner
of man was hee which came and met you,
and told you these words?
8 And they said vnto him, Hee was an
e hairie man, and girded with a girdle of le-
ther about his loynes. Then said hee, It is
Eliiah the Tishbite.
9 Therefore the king sent vnto him a
captaine ouer fiftie with his fiftie men, who
went vp vnto him, for behold, hee sate on the
top f of a mountaine, and he said vnto him,
O man of God, the King hath commanded
that thou come downe.
10 But Eliiah answered, and said to the
captaine ouer the fiftie, If that I bee a man
of God, let fire come downe from the hea-
uen, and deuoure thee and thy fifty. g So fire
came downe from the heauen, and deuoured
him and his fiftie.
11 Againe also hee sent vnto him another
captaine ouer fiftie, with his fiftie. Who
spake, and said vnto him, h O man of God,
thus the King commandeth, Come downe
quickly.
12 But Eliiah answered, and said vnto
them, i If I bee a man of God, let fire come
downe from the heauen, and deuoure thee
and thy fiftie. So fire came downe from the
heauen, and deuoured him and his fiftie.
13 Yet againe he sent the third captaine
ouer fiftie with his fiftie. And the third cap-
taine ouer fiftie went vp, and came, and fell
on his knees before Eliiah, and besought
him, and said vnto him, O man of God, I
pray thee, let my k life and the life of these
thy fiftie seruants be l precious in thy sight.
14 Behold, there came fire downe from
the heauen and deuoured the two former
captaines ouer fiftie with their fifties: there-
fore let my life now be precious in thy sight.
15 And the Angel of the Lord said vnto
Eliiah, Goe downe with him, be not m afraid
of his presence. So he arose, and went down
with him vnto the King.
16 And he said vnto him, Thus saith the
Lord, Because thou hast sent messengers to
enquire of Baal-zebub the god of Ekron,
(was it not because there was no God in Is-
rael to inquire of his word?) therefore thou
shalt not come downe off the bed, on which
thou art gone vp, but shalt die the death.
17 So hee died according to the word of
the Lord, which Eliiah had spoken. And
n Iehoram beganne to reigne in his stead, in
the second yeere of Iehoram the sonne of Ie-
hoshaphat king of Iudah, because he had no
sonne.
18 Concerning the rest of the actes of A-
haziah, that he did, are they not written in
the booke of the Chronicles of the Kings of
Israel?

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the God of flies, thinking, that he could preserue them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.
c He sheweth that idolaters haue not the true God, for else they would seeke to none but to him alone.
d Ignorance is the mother of errour and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked. h He speaketh this in mockerie, and therefore prouoked Gods wrath so much the more.
i Meaning, that God would shew by effect, whether he was a true Prophet or noe.
k Which humble my selfe before God and his seruant.
l That is, spare my life, and let me not die as the other two.
m Thus the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.
n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere, which was the second yere of his reigne, Iehoram the sonne of Ahab reigned in Israel: and in the fift yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

Second day 1 Lesson Even

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloake and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with Beares.

10 May 1 Less Morn

AND when the Lord would take vp Eli-
iah into heauen by a whirle winde, Eli-
iah went with Elisha from a Gilgal.
2 Then Eliiah said to Elisha, Tary here,
I pray thee: for the Lord hath sent mee to
Beth-el. But Elisha said, As the Lord li-
ueth, and as thy soule liueth, I will not leaue
thee. So they came downe to Beth-el.
3 And the b children of the Prophets
that were at Beth-el, came out to Elisha,
and said vnto him, Knowest thou that the
Lord will take thy master from c thine head
this day? And hee said, Yea, I d knowe it:
hold yee your peace.
4 Againe Eliiah said vnto him, Elisha,
tarie here, I pray thee: for the Lord hath sent
me to Iericho. But hee said, As the Lord li-
ueth, and as thy soule liueth, I will not leaue
thee. So they came to Iericho.

a Which was the place where the children of Israel were circumcised after they came ouer Iorden, and had bene fourtie yeeres in the wildernesse, as Iosh. 5.9.
b So called, because they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to be as the head, is to be the master, as to bee at the feete, is to bee a scholler. d For the Lord had reueiled it vnto him.

5 And the children of the Prophets that
were at e Iericho, came to Elisha, and said
vnto him, Knowest thou that the Lord will
take thy master from thine head this day?
and hee said, Yea, I know it: hold yee your
peace.
6 Moreouer, Eliiah said vnto him, Ta-
rie, I pray thee, here: for the Lord hath sent
me to Iorden. But hee said, As the Lord li-
ueth, and as thy soule liueth, I wil not leaue
thee. So they went both together.
7 And fiftie men of the sonnes of the
Prophets went, and stood on the other side
afarre off, and they two stood by Iorden.
8 ¶ Then Eliiah tooke his cloake, and
wrapt it together, and smote the f waters,
and they were diuided hither and thither,
and they twaine went ouer on the drie land.
9 Now when they were passed ouer, E-
liiah said vnto Elisha, Aske what I shall doe
for thee before I bee taken from thee. And
Elisha said, I pray thee, Let thy Spirit g be
double vpon me.
10 And he said, Thou hast asked an hard
thing: yet if thou see mee when I am taken
from thee, thou shalt haue it so: and if not, it
shall not be.
11 And as they went walking and tal-
king, behold, there appeared a charet of fire,
and horses of fire, and did separate them
twaine. * So Eliiah went vp by a whirle-
wind into h heauen.
12 And Elisha saw it, and hee cried, My
father, my father, the charet of Israel, and
the horsemen thereof: and hee sawe him no
more: and hee tooke his owne clothes, and
rent them in two pieces.
13 ¶ He tooke vp also the cloake of Eliiah
that fell from him, and returned, and stoode
by the banke of Iorden.
14 After he tooke the cloke of Eliiah, that
fell from him, and smote the waters, and
said, Where is the Lord God of Eliiah? And
so he also, after he had striken the waters, so
that they were diuided this way and that
way, went ouer, euen Elisha.
15 And when the children of the Pro-
phets, which were at Iericho, saw him on
the other side, they said, i The spirite of
Eliiah doeth rest on Elisha: and they came
to meete him, and fell to the ground before
him,
16 And said vnto him, Behold now, there
bee with thy seruants fiftie strong men: let
them goe, we pray thee, and seeke thy k ma-
ster, if so bee the Spirit of the Lord hath ta-
ken him vp, and cast him vpon some moun-
taine, or into some valley. But he said, l Ye
shall not send.
17 Yet they were instant vpon him, til he
was ashamed: wherefore he said, Send. So
they sent fiftie men, which sought three
dayes, but found him not.
18 Therefore they returned to him, (for
he taried at Iericho) and he said vnto them,
Did not I say vnto you, Goe not?
19 ¶ And the men of the citie said vnto
Elisha, Beholde, we pray thee: the situation
of this citie is pleasant, as thou, my lorde,
seest, but the water is naught, and the ground
|| barren.

e Not onely at Bethel, but at Iericho and other places were there prophets which had scholers, whom they instructed, and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let mee haue two.

Ecclus.48.9. 1 mac.2.58.

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is giuen to him as it was to Eliiah.

k Meaning Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinarie, they doubted wher he was become, but Elisha was assured that he was taken vp to God.

|| *Or, killeth the inhabitants.*

20 Then he said, Bring me a new cruse,
and put salt therein. And they brought it to
him.
21 And hee went vnto the spring of the
waters, and cast there m the salt, and sayde,
Thus saith the Lord, I haue healed this
water: death shall no more come thereof,
neither barrennesse to the ground.
22 So the waters were healed vntill this
day, according to the word of Elisha which
he had spoken.
23 ¶ And he went vp from thence vnto
Beth-el. And as he was going vp the way,
little children came out of the city, and moc-
ked him, and sayd vnto him, Come vp, thou
bald head, come vp, thou bald head.
24 And hee turned backe, and looked on
them, and n cursed them in the name of the
Lord. And two beares came out of the for-
rest, and tare in pieces two and fourtie chil-
dren of them.
25 So hee went from thence to mount
Carmel, and from thence hee returned to
Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 Hee and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reprooueth him. 17 and giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

Now Iehoram the sonne of Ahab began
to reigne ouer Israel in Samaria, the
a eighteenth yeere of Iehoshaphat King of
Iudah, and reigned twelue yeeres.
2 And he wrought euill in the sight of the
Lord, but not like his father nor like his mo-
ther: for hee tooke away the image of Baal
that his father had made.
3 Neuerthelesse, hee cleaued vnto b the
sinnes of Ieroboam, the sonne of Nebat,
which made Israel to sinne, & departed not
therefrom.
4 ¶ Then c Mesha King of Moab had
store of sheepe, and rendered vnto the King
of Israel an hundreth thousand lambes, and
an hundreth thousande rammes with the
wooll.
5 But when Ahab was dead, the king of
Moab rebelled against the King of Israel.
6 Therefore king Iehoram went out of
Samaria the same season, and numbred all
Israel,
7 And went, and sent to Iehoshaphat
King of Iudah, saying, The King of Moab
hath rebelled against me: wilt thou go with
me to battell against Moab? and he answe-
red, I will goe vp: for d I am, as thou art,
my people, as thy people, and mine horses as
thine horses.
8 Then sayd he, What way shall we goe
vp? And he answered, The way of the wil-
dernesse of Edom.
9 ¶ So went the king of Israel and the
king of Iudah, and the e king of Edom, and
when they had compassed the way seuen
dayes, they had no water for the host, nor for
the cattell that ‡ followed them.
10 Therefore the King of Israel sayde,
Alas, that the Lorde hath called these three
Kings, to giue them into the hand of Moab.
11 But

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniury done vnto him.

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a Reade the annotation in the 1. chap. and 17. verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successours.

d Reade 1. King. 22.4.

e Meaning the viceroy or lieutenant of the King of Iudah, reade 1. King. 22.47.

‡ *Ebr. that were at their feete.*

11 But Iehoshaphat sayd, Is there not
here a Prophet of the Lord, that we may in-
quire of the Lord by him? and one of the
king of Israels seruants answered, and
sayd, Here is Elisha the sonne of Shaphat,
which ^f powred water on the handes of E-
liiah.
12 Then Iehoshaphat sayd, ^g The word
of the Lord is with him. Therefore the king
of Israel, and Iehoshaphat, and the king of
Edom went downe to him.
13 And Elisha sayd vnto the king of Is-
rael, ^h What haue I to doe with thee? get
thee to the prophets of thy father, and to the
prophets of thy mother. And the king of Is-
rael sayd vnto him, ^i Nay: for the Lord hath
called these three kings, to giue them into the
hand of Moab.
14 Then Elisha sayd, As the Lord of
hosts liueth, in whose sight I stand, if it were
not that I regard the presence of Iehosha-
phat the king of Iudah, I would ^k not haue
looked toward thee, nor seene thee.
15 But now bring mee a minstrell. And
when the minstrell ^l played, the hand of the
Lord came vpon him.
16 And hee sayd, Thus sayth the Lord,
Make this valley full of ditches.
17 For thus saith the Lord, Ye shall nei-
ther see winde nor see raine, yet the valley
shalbe filled with water, that ye may drinke,
both ye and your cattell, and your beasts.
18 But this is a ^m small thing in the sight
of the Lord: for he will giue Moab into your
hand.
19 And ye shall smite euery strong towne
and euery chiefe citie, and shall fell euery
faire tree, and shall stop all the fountaines
of water, and ^n marre euery good field with
stones.
20 And in the morning when the meate
offering was offered, beholde, there came
water by the way of Edom: and the coun-
trey was filled with water.
21 And when all the Moabites heard
that the Kings were come vp to fight a-
gainst them, they gathered all that was able
† to put on harnesse, and vpward, and stood
in their border.
22 And they arose early in the morning
when the Sunne arose vpon the water, and
the Moabites sawe the water ouer against
them, as red as blood.
23 And they sayd, ^o This is blood: the
kings are surely slaine, and one hath smitten
another: now therefore Moab to the spoile.
24 And when they came to the hoste of
Israel, the Israelites arose vp, and smote the
Moabites, so that they fled before them, but
they ^p inuaded them, and smote Moab.
25 And they destroyed the cities: and on
all the good field euery man cast his stone,
and filled them, and they stopt all the foun-
taines of water, & felled all the good trees:
onely in ^q Kir-haraseth left they the stones
thereof: howbeit they went about it with
slings, and smote it.
26 And when the king of Moab saw that
the battell was too sore for him, hee tooke
with him seuen hundreth men that drewe
the sword to breake through vnto the King

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this poynt.
h Hee knew that this wicked king would haue but vsed his counsel to serue his turne, and therefore hee disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked because of the godly that are among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not onely miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefits for a time, vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vẽgeance, which is prepared against them.
† Ebr. to gird himselfe with a girdle.
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

of Edom: but they could not.
27 Then hee tooke his eldest sonne, that
should haue reigned in his stead, and ^r offe-
red him for a burnt offering vpon the wall:
so that Israel was sore grieued, and they
departed from him, and returned to their
countrey.

r Some referre it to the king of Edoms son whom they say hee had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a son as Gods hand. 18 Who dying, 32 Hee raiseth him vp againe. 40 Hee maketh sweete the pottage, 42 And multiplieth the loaues.

AND one of the wiues ^a of the sonnes of
the Prophets cried vnto Elisha, saying,
Thy seruant mine husband is dead, & thou
knowest that thy seruant did ^b feare the
Lord: and the creditor is come to take my
two sonnes to be his ^c bondmen.
2 Then Elisha said vnto her, What shall
I do for thee? tel me, what hast thou at home?
And she sayd, Thine handmayd hath no-
thing at home, saue a ^d pitcher of oyle.
3 And he said, Goe and borrow thee ves-
sels abroad of all thy neighbours, empty ves-
sels, and spare not.
4 And when thou art come in, thou shalt
shut the doore vpon thee and vpon thy sons,
and powre out into ^e all those vessels, and set
aside those that are full.
5 So she departed from him, and shut the
doore vpon her, and vpon her sonnes. And
they brought her, and she powred out.
6 And when the vessels were ful, she said
vnto her sonne, Bring me yet a vessell. And
hee said vnto her, There are no moe vessels.
And the oyle ^f ceased.
7 Then she came & told the man of God.
And he sayd, Goe, and sell the oyle, and pay
them that thou art in debt vnto, and liue
thou and thy children of the ^g rest.
8 ¶ And on a time Elisha came to Shu-
nem, and there a woman of great estimation
constrained him to eate bread: and as hee
passed by, he turned in thither to eate bread.
9 And shee sayd vnto her husband, Be-
hold, I know now, that this is an holy man
of God that passeth by vs continually.
10 Let vs make ^h him a little chamber, I
pray thee, with walles, and let vs set him
there a bed, and a table, and a stoole, and a
candlesticke, that hee may turne in thither
when he commeth to vs.
11 ¶ And on a day he came thither, and
turned into the chamber, and lay therein.
12 And sayd to Gehazi his seruant, Call
this Shunammite: and when he called her,
she stood before him.
13 Then hee sayd vnto him, Say vnto
her now, Beholde, thou hast had all this
great care for vs, ^i what shall wee doe for
thee? Is there any thing to bee spoken
for thee to the King, or to the Captaine

a Reade Chap. 2. 3.
b And therfore fell not into debt by vnthriftinesse or prodigality, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to bee brought to extreme necessitie, before he succor them, that afterward they may the more prayse his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debt should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that hee might more commodiously giue himselfe to studie and prayers.
i Thus the seruants of God are not vnthankfull for the benefits they receiue.

of the hoste? And she answered, I [k] dwell among mine owne people.

k I am content with that that God hath lent me, & can want nothing that one can doe for another.

14 Againe hee sayd, What is then to bee done for her? Then Gehazi answered, In deed shee hath [l] no sonne, and her husband is olde.

l Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitfull.

15 Then sayd he, Call her. And he called her, and shee stood in the doore.

16 And he sayd, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thine handmayd.

Gen. 18, 10.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life that Elisha had sayd vnto her.

18 ¶ And when the child was growen, it fel on a day, that he went out to his father, and to the reapers.

19 And he sayd to his father, [m] Mine head, mine head. Who sayd to his seruant, Beare him to his mother.

m His head aked sore, and therefore hee cried thus.

20 And hee tooke him, and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went vp, and layd him on the bed of the man of God, and shut the doore vpon him and went out.

22 ¶ Then she called to her husband, and sayd, Send with mee, I pray thee, one of the young men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he sayd, Wherefore wilt thou goe to him to day? it is neither [n] newe Moone nor Sabbath day. And she answered, ‡ All shalbe well.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

‡ Ebr. peace.

24 Then she sadled an asse, and said to her seruant, Driue, and go forward: stay not for me to get vp, except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he sayd to Gehazi his seruant, Beholde the Shunammite.

‖ Or, farre off.

26 Runne nowe, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from me, and hath not told it me.

o In token of humility and ioy that she had met with him.

‡ Ebr. her soule is in bitternesse.

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loynes, & take my staffe in thine hand, and go thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

p Make such speede that nothing may let thee in the way, Luke 10.4.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meete him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [q] lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

q The like did Eliiah to the widowes sonne at Sareptha, 1 King 17. 21. and Saint Paule, Actes 20. 10. signifying the care that ought to be in them, that beare the worde of God, and are distributers of the spirituall life.

35 And he went from him, and walked vp and downe in the house, & went vp and spred himselfe vpon him: then the childe neesed [r] seuen times, and opened his eyes.

r Meaning often times.

36 Then he called Gehazi, and sayd, Call this Shunammite. So he called her, which came in vnto him. And hee sayd vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [s] land, and the children of the Prophets dwelt with him. And he sayd vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

s That is, in the land of Israel.

39 And one went out into the field, to gather herbs, and found, as it were, a wild vine, and gathered thereof [t] wild gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

t Which the Apothecaries cal colloquintida, and is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and sayd, O thou man of God, [u] death is in the pot: and they could not eate thereof.

u They feared that they were poysoned, because of the bitternesse.

41 Then he sayd, Bring meale. And hee cast it into the pot, and sayd, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, euen twenty loaues of barley, and full eares of corne in the huske. And he sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus sayth the Lord, They shall eate, and there [x] shal remaine.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

44 So he set it before them, and they did eate, and left ouer according to the worde of the Lord.

C H A P. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money, and raiment of Naaman.

NOwe was there one Naaman captaine of the hoste of the king of Aram, a great man and honourable in the sight of his lord, because that by him the Lord had [a] deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

a Here appeareth that among the infidels God hath his, and also that the Infidels haue them in estimation, which do good to their countrey.

2 And the Aramites had gone out by bandes,

‡ Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.
‡ Ebr. in his hands.

hands, and had taken a little maide of the
land of Israel, and shee ‡ serued Naamans
wife.
3 And she said vnto her mistresse, Would
God my lorde were were with the b Prophet
that is in Samaria, he would soone deliuer
him of his leprosie.
4 And c hee went in, and tolde his lord,
saying, Thus and thus saith the maide that
is of the land of Israel.
5 And the King of Aram sayd, Goe thy
way thither, and I will send a letter vnto
the king of Israel. And hee departed, and
d tooke ‡ with him ten talents of siluer, and
sixe thousand pieces of gold, and ten change
of raiments,
6 And brought the letter to the King of
Israel to this effect, Nowe when this let-
ter is come vnto thee, vnderstand, that I
haue sent thee Naaman my seruant, that
thou mayest heale him of his leprosie.
7 And when the King of Israel had
read the letter, he rent his clothes, and said,
Am I God, to kill and giue life, that hee
doth send to me, that I should heale a man
from his leprosie? Wherefore consider, I
pray you, and see how hee seeketh a quarell
against me.
8 But when Elisha the man of God
had heard that the King of Israel had rent
his clothes, hee sent vnto the King, saying,
e Wherefore hast thou rent thy clothes? Let
him come now to mee, and hee shall know,
that there is a Prophet in Israel.
9 ¶ Then Naaman came with his hor-
ses, and with his charets, and stood at the
doore of the house of Elisha.
10 And Elisha sent a messenger vnto
him, saying, Goe, and wash thee in Jorden
seuen times, and thy flesh shall come againe
to thee, and thou shalt be cleansed.
11 But Naaman was f wroth, and went
away, and said, Beholde, I thought with
my selfe, he will surely come out, and stand,
and call on the Name of the Lord his God,
and put his hand on the place, and heale the
leprosie.
12 Are not Abanah and Pharpar, ri-
uers of Damascus, better then all the wa-
ters of Israel? may I not wash mee in
them, and bee cleansed? so he turned, and de-
parted in displeasure.
13 But his seruaunts came, and spake
vnto him, and said, g Father, if the Pro-
phet had commaunded thee a great thing,
wouldest thou not haue done it? how much
rather then when hee saieth to thee, Wash,
and be cleane?
14 Then went hee downe and * washed
himselfe seuen times in Jorden, according
to the saying of the man of God, and his
flesh came againe, like vnto the flesh of a lit-
tle child, and he was cleane.
15 ¶ And he turned againe to the man of
God, he, & all his companie, and came and
stood before him, and said, Behold, now I
know that there is no God in all the world,
but in Israel: now therefore, I pray thee,
take a ‡ reward of thy seruant.
16 But hee said, As the Lord liueth (be-
fore whome I stand) I will not receiue it.

e The Prophet rebuketh ŷ king, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose praiers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, whē it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruaunts must be affectioned as toward their children.

* Luke 4.27.

‡ Ebr. blessing.

And hee would haue constrained him to re-
ceiue it, h but he refused.
17 Moreouer, Naaman said, Shall there
not bee giuen to thy seruant two mules load
of this earth? for thy seruant will henceforth
offer neither burnt sacrifice, nor offering vn-
to any other god, saue vnto the Lord.
18 Herein the Lord be i merciful vnto thy
seruant, that when my master goeth into the
house of Rimmon, to worship there, and lea-
neth on mine hand, and I bowe my selfe in
the house of Rimmon: when I doe bowe
downe, I say, in the house of Rimmon, the
Lord bee mercifull vnto thy seruant in this
point.
19 Unto whom hee said, k Goe in peace.
So hee departed from him about halfe a
dayes iourney of ground.
20 And Gehazi the seruant of Elisha the
man of God said, Beholde, my master hath
spared this Aramite Naaman, receiuing
not those things at his hand that he brought:
as the Lorde liueth, I will runne after him,
and take somewhat of him.
21 So Gehazi followed speedily after
Naaman. And when Naaman sawe him
running after him, l he light down from the
charet to meet him, and said, Is all well?
22 And he answered, All is well: my ma-
ster hath sent me, saying, Behold, there bee
come to me, euen now from mount Ephraim
two young men of the children of the Pro-
phets: giue them, I pray thee, a talent of
siluer, and two change of garments.
23 And Naaman saide, Yea, take two
talents: and hee compelled him, and bound
two talents of siluer in two bagges, with
two change of garments, and gaue them
vnto two of his seruaunts, that they might
beare them before him.
24 And when he came to ‖ the towre, he
tooke them out of their handes, and laide
them in the house, and sent away the men:
and m they departed.
25 ¶ Then he went in, and stood before
his master. And Elisha saide vnto him,
Whence commest thou, Gehazi? And he said,
Thy seruant went no whither.
26 But hee said vnto him, n Went not
mine heart with thee when the man turned
againe from his charet to meete thee? Is
this a time to take money, and to receiue
garments, o and oliues, and vineyards, and
sheepe, and oxen, and men seruaunts, and
maid seruants?
27 The leprosie therefore of Naaman shal
cleaue vnto thee, and p to thy seed for euer.
And hee went out from his presence a leper
white as snow.

h So the Lord commandeth that they that receiue freely, should giue also freely.

i He feeleth his cōscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatry: for as for his own part, he confesseth that he wil neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speech he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ Or, fortresse, or secret place.

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such as by whose couetousnesse Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets said
vnto Elisha, Beholde, wee pray thee,
the place where wee dwell with thee, is too
little for vs.

a Or, a piece of wood fit to build with.
‖ *Or, the axe head.*
b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush and take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to be disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, & discouereth it vnto his king.
f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.
g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.
2.Chro.32.7.
h That he may beholde howe thou hast prepared an armie to rescue vs.
i Meaning the Syrians his enemies, which came down thinking themselues sure of him.
k Thus he did being led by the Spirit of God, & not because he sought his owne reuengeance, but onely to set forth the glorie of God.

2 Let vs nowe goe to Iorden, that wee
may take thence euery man a a beame, and
make vs a place to dwell in. And he answered, Goe.
3 And one said, Vouchsafe, I pray thee,
to goe with thy seruants: and he answered,
I will goe.
4 So he went with them, and when they
came to Iorden, they cut downe wood.
5 And as one was felling of a tree, the
‖ yron fell into the water: then he cried, and
said, Alas, master, it was but borrowed.
6 And the man of God said, Where fell
it? And he shewed him the place. Then hee
cut downe a piece of wood, and cast in thither, and he caused the yron to b swimme.
7 Then he said, Take it vp to thee. And
he stretched out his hand, and tooke it.
8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his
seruants, and saide, In c such and such a
place shalbe my campe.
9 Therefore the man of God sent vnto
the king of Israel, saying, Beware thou goe
not ouer to such a place: for there the Aramites are come downe.
10 So the king of Israel sent to the place
which the man of God tolde him, and warned him of, & d saued himselfe from thence,
not once, nor twise.
11 And ŷ heart of the king of Aram was
troubled for this thing: therefore hee called
his seruants, and said vnto them, Will yee
not shew mee, which of vs bewrayeth our
counsell to the king of Israel?
12 Then one of his seruants said, None,
my lord, O King, but Elisha the Prophet
that is in Israel, telleth the king of Israel,
euen the wordes that thou speakest in thy
e priuie chamber.
13 And he said, Goe, and espie where hee
is, that I may send and fetch him. And one
told him, saying, Behold, he is in Dothan.
14 ¶ So hee sent thither horses and charets, and a f mightie hoste: and they came
by night, and compassed the citie.
15 And when the seruaunt of the man of
God arose early to goe out, behold, an hoste
compassed the citie with horses and charets.
Then his seruant said vnto him, Alas, master, how shall we doe?
16 And hee answered, g Feare not: * for
they that bee with vs, are mo then they that
be with them.
17 Then Elisha prayed and said, Lord, I
beseech thee, open his eyes, h that hee may
see. And the Lord opened the eyes of the
seruaunt, and hee looked, and beholde, the
mountaine was full of horses and charets
of fire round about Elisha.
18 So i they came downe to him: but Elisha prayed vnto the Lord, and said, Smite
this people, I pray thee, with blindnesse.
And he smote them with blindnesse, according to the word of Elisha.
19 And Elisha saide vnto them, This
is not the way, neither is this the citie: follow mee, and I will leade you to the man
whom yee seeke. But hee k led them to Samaria.
20 And when they were come to Samaria, Elisha saide, Lorde, open their eyes,
that they may see. And the Lorde opened
their eyes, and they sawe, and beholde, they
were in the middes of Samaria.
21 And the king of Israel saide vnto Elisha when he saw them, l My father, shall I
smite them, shall I smite them?
22 And hee answered, Thou shalt not
smite them: doest thou not smite them that
thou hast taken with thy sworde, and with
thy bowe? but set bread and water before
them, that they may eat and drinke, and go to
their master.
23 And hee made great preparation for
them: and when they had eaten and drunken, hee sent them away: and they went to
their master. So the bands of Aram came
m no more into the land of Israel.
24 But afterward Ben-hadad King of
Aram gathered all his hoste, and went vp,
and besieged Samaria.
25 So there was a great famine in Samaria: for loe, they besieged it, vntill an
asses head was at fourescore pieces of siluer,
and the fourth part of a cab of doues n dung
at fiue pieces of siluer.
26 And as the king of Israel was going
vpon the wall, there cryed a woman vnto
him, saying, Helpe, my lord, O king.
27 And hee said, Seeing the Lord doeth
not succour thee, howe shoulde I helpe thee
with the o barne, or with the winepresse?
28 Also the king said vnto her, What aileth thee? And she answered, This woman
said vnto mee, Giue thy sonne, that we may
eate him to day, and wee will eate my sonne
to morow.
29 * So wee sod my sonne, and did eate
him: and I saide to her the day after, Giue
thy sonne, that we may eat him, but she hath
hid her sonne.
30 And when the King had heard the
wordes of the woman, hee rent his clothes,
(and as hee went vpon the wall, the people
looked, and behold, hee had sackcloth ‖ within p vpon his flesh)
31 And he said, God doe so to me & more
also, if the head of Elisha the sonne of Shaphat shall stand on him this day.
32 (Nowe Elisha sate in his house, and
the Elders sate with him) And the king sent
a man before him: but before the messenger
came to him, he said to the Elders, See yee
not howe this q murtherers sonne hath sent
to take away mine head? take heede when
the messenger commeth, and shut the doore,
and handle him roughly at the doore: is not
the sound of his masters feet behind him?
33 While hee yet talked with them, behold, the messenger came downe vnto him,
and saide, Beholde, this euill commeth of
the Lord: r should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesieth plentie of vitaile and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleeue the word of Elisha, is troden to death.

Then

l The wicked vse reuerent & graue words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.
m For this gentle entreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bene ouercome in battel: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write, that they burned it in the siege for lacke of wood.
o Meaning, any kinde of vitaile, as corne and wine, &c.
Deu.28.53,57.
‖ *Or, vnder his clothes.*
p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.
q Meaning, Iehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.
r So the wicked fall into a rage and desperation if they finde not sudden remedie against their afflictions.

UMI

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reueiled by Gods spirit.
b To whom the King gaue the charge and ouersight of things, as verse 17.
c He mocketh at the Prophets wordes, saying, that if God rayned down corne from heauen, yet this could not come to passe.
d Thy infidelity shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.
e For it was comanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.46.
f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a smal noise or shaking of a leafe.
g The wicked need no greater enemy then their owne conscience to pursue them.
‖Or, we shall be punished for our fault.
h He mistrusted the Prophets words, and therfore could beleeue nothing, as they which are more politike then godly, euer cast more perils then needeth.

THen Elisha sayd, Heare ye the worde of
the Lord: thus saith the Lord, a To morow this time a measure of fine floure shalbe
solde for a shekel, & two measures of barley
for a shekel in the gate of Samaria.
2 Then a prince on whose hand the king
b leaned, answered the man of God, and
sayd, Though the Lord would make c windowes in the heauen, could this thing come
to passe? And he sayd, Behold, thou shalt see
it with thine eyes, but thou shalt not d eate
thereof.
3 Nowe there were foure leprous men
at the e entring in of the gate: and they said
one to another, Why sit wee here vntill we
die?
4 If we say, we will enter into the city,
the famine is in the citie, and we shall die
there: and if we sit here, we die also. Now
therfore come, and let vs fall into the campe
of the Aramites, if they saue our liues, we
shall liue: and if they kill vs, wee are but
dead.
5 So they rose vp in the twilight, to go
to the campe of the Aramites: and when
they were come to the vtmost part of the
campe of the Aramites, loe, there was no
man there.
6 For the Lord had caused the campe of
the Aramites to heare a f noyse of charets,
and a noyse of horses, and a noyse of a great
armie, so that they sayd one to another, Beholde, the king of Israel hath hired against
vs the kings of the Hittites, and the kings
of the Egyptians to come vpon vs.
7 Wherefore they arose, and fled in the
twilight, and left their tents, and their horses, and their asses, euen the camp as it was,
and g fled for their liues.
8 And when these lepers came to the vtmost part of the campe, they entred into one
tent, and did eat & drinke, and caried thence
siluer and golde, and raiment, and went and
hid it: after they returned, and entred into
another tent, and caried thence also, & went
and hid it.
9 Then sayd one to another, We do not
well: this day is a day of good tidings, and
we hold our peace. If we tary till day light,
some ‖ mischiefe will come vpon vs. Nowe
therefore come, let vs go, and tell the kings
houshold.
10 So they came, and called vnto the
porters of the citie, and tolde them, saying,
We came to the campe of the Aramites, and
loe, there was no man there, neither voyce
of man, but horses tyed, and asses tyed: and
the tents are as they were.
11 And the porters cryed and declared to
the kings house within.
12 Then the king arose in the night, and
sayd vnto his seruaunts h I will shewe you
now, what the Aramites haue done vnto vs.
They know that we are affamished, therefore they are gone out of the campe to hide
themselues in the fielde, saying, When they
come out of the citie, we shall catch them aliue, and get into the city.
13 And one of his seruaunts answered, &
sayd, Let men take now fiue of the horses
that remaine and are left in the citie (behold,
they are euen as all the i multitude of Israel
that are left therein: beholde, I say, they are
as the multitude of the Israelites that are
consumed) and we will send to see.
14 So they took ‖ two charets of horses,
and the king sent after the hoste of the Aramites, saying, Go and see.
15 And they went after them vnto Iorden, and loe, all the way was full of clothes
and vessels which the Aramites had cast
from them in their haste: and the messengers returned, and told the king.
16 Then the people went out, and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two
measures of barley at a shekel k according to
the word of the Lord.
17 And the King gaue the Prince (on
whose hand he leaned) the charge of the gate
and the people l trode vpon him in the gate,
and he died, as the man of God had sayde,
which spake it when the King came downe
to him.
18 And it came to passe, as the man of
God had spoken to the king, saying, Two
measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morrowe about this time in the gate of Samaria.
19 But the prince had answered the man
of God, and sayd, Though the Lord would
make windows in the heauen, could it come
so to passe? And he said, Beholde, thou shalt
see it with thine eyes, but thou shalt not eate
thereof.
20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.
‖Or, two horses of the charet, which were accustomed to draw in the charet.
k Which hee spake by the mouth of Elisha verse 1.
l As the people preassed out of the gate to run to the Syrians tents where they had heard was meat, and great spoyle left.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yere. 12 He prophesieth to Hazel that he shalbe king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Judah. 25 Ahaziah succeedeth Iehoram.

THEN spake Elisha vnto the woman,
a whose sonne he had restored to life, saying, Up, and goe, thou and thine house, and
soiourne where thou canst soiourne: for the
Lorde hath called for a famine, and it commeth also vpon the land seuen yeeres.
2 And the woman arose, and did after
the saying of the man of God, and went both
shee and her housholde, and soiourned in the
land of the Philistims seuen yeeres.
3 ¶ And at the seuen yeeres end, the woman returned out of the lande of the Philistims, and went out b to call vpon the king
for her house and for her lande.
4 And the king talked with Gehazi the
seruant of the man of God, saying, Tell me,
I pray thee, all the great actes that Elisha
hath done.
5 And as he told c the king, how he had
restored one dead to life, behold, the woman
whose sonne he had raysed to life, called vpon the king for her house and for her lande.
Then Gehazi said, My lord, O king, this is
the woman, and this is her sonne, whome
Elisha restored to life.

Chap.4.35.
a Where thou canst finde a commodious place to dwell, wheras is plenty.
b That is, to complaine on them which had taken her possessions while she was absent.
c Gods wonderfull prouidence appearethin this, that he caused the king to be desirous to heare of him, whom before he contemned, and also herby prepared an entrance to the poore widowes sute.

6 And when the king asked the woman, shee tolde him: so the king appoynted her an Eunuch, saying, Restore thou all that are hers, and all the d fruites of her landes since the day shee left the lande, euen vntill this time.
7 ¶ Then Elisha came to Damascus, & Ben-hadad the King of Aram was sicke, and one tolde him, saying, The man of God is come hither.
8 And the king sayd vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recouer of this disease?
9 So Hazael went to meete him, and tooke the present in his hande, and of euery e good thing of Damascus, euen the burden of fortie camels, and came and stood before him, and sayd, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shal I recouer of this disease?
10 And Elisha sayd to him, Goe, and say vnto him, Thou shalt f recouer: howbeit the Lorde hath shewed me, that he shal surely die.
11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.
12 And Hazael sayde, Why weepeth my lorde? And he answered, Because I know the euil that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sworde, and shalt dash their infants against the stones, and rent in pieces their women with childe.
13 Then Hazael sayd, What, is thy seruant g a dogge, that I should do this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt bee king of Aram.
14 ¶ So he departed from Elisha, and came to his master, who sayde to him, What sayde Elisha to thee? And he answered, He tolde me that thou shouldest recouer.
15 And on the morow hee tooke a thicke cloth, and dipt it in water, and h spread it on his face, and he died: and Hazael reigned in his stead.
16 ¶ *Now in the fifth yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, i Iehoram the sonne of Iehoshaphat king of Iudah began k to reigne.
17 Hee was two and thirtie yeere olde, when he began to reigne: and he reigned eight yeere in Ierusalem.
18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the l daughter of Ahab was his wife, and he did euill in the sight of the Lord.
19 Yet the Lorde would not destroy Iudah, for Dauid his seruants sake, as *he had promised him to giue him a light and to his children for euer.
20 ¶ In those dayes Edom m rebelled from vnder the hand of Iudah, and made a king ouer themselues.
21 Therefore Ioram went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.
22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then n Libnah rebelled at that same time.
23 Concerning the rest of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?
24 And Ioram slept with his Fathers, and was buried with his fathers in the citie of Dauid. And *Ahaziah his sonne reigned in his stead.
25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.
26 o Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.
27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.
28 And hee went with Ioram the sonne of Ahab to warre against Hazael king of Aram in p Ramoth Gilead, and the Aramites smote Ioram.
29 And king Ioram returned to be healed in q Izreel of the woundes which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram: and Ahaziah the sonne of Iehoram king of Iudah went down to see Ioram the sonne of Ahab in Izreel, because he was sicke.

d The king caused that to be iustly restored which was wrongfully holden from her.

e Of al the chiefest and precious things of the countrey.

f Meaning, that he should recouer of this disease: but hee knew that this messenger Hazael should slay him to obteine the kingdome.

g That I should be without all humanity and pitie.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

2. Chron. 21. 4.

i Reade Chap. 1. 17. 3056

k He was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

2. Sam. 7. 13.

m Which had bin subiect from Dauids time vntill this time of Iehoram.

n This was a city in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram because of his idolatry.

2. Chro. 22. 1.

3060 AM

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fortie two yeere old, as 2. Chro 22. 2.

p Which was a citie in the tribe of Gad beyond Iorden.

q This is a city belonging to the tribe of Issachar.

CHAP. IX.

3065 AM

6 Iehu is made king of Israel, 24 And killeth Iehoram the King thereof, 27 and Ahaziah, otherwise called Ochosias, the King of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogs did eate her.

Then Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, * a Gird thy loynes, and take this boxe of oyle in thine hande, and get thee to Ramoth Gilead.
2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.
3 And take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for King ouer Israel: then open the doore, and flee without any tarrying.
4 So the seruaunt of the Prophet gate him to Ramoth Gilead.
5 And when he came in, behold, the captaines of the armie were sitting. And hee sayde, I haue a message to thee, O captaine. And Iehu sayd, Unto which of all vs? And he answered, To thee, O captaine.
6 And he arose, and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lorde God of Israel, I haue b anoynted thee

for

1. Kin. 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

‡ Eb. from chamber to chamber.

b This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

for King ouer the people of the Lord, euen o-
uer Israel.
7 And thou shalt smite the house of A-
hab thy master, that I may auenge the
blood of my seruants the Prophets, and the
blood of all the seruants of the Lord * of the
hand of Iezebel.
8 For the whole house of Ahab shall bee
destroyed: and * I will cut off from Ahab,
him that maketh water against the wall, as
well him that is shut vp, as him that is left
in Israel.
9 And I will make the house of Ahab
like the house * of Ieroboam the sonne of
Nebat, and like the house * of Baasha the
sonne of Ahijah.
10 And the dogges shall eate Iezebel in
the field of Izreel, and there shall be none to
bury her. And he opened the doore, and fled.
11 ¶ Then Iehu came out to the c ser-
uants of his lord. And one sayd vnto him,
Is all well? wherefore came this d madde
fellow to thee? And he sayd vnto them, Ye
know the man, and what his talke was.
12 And they sayd, It is false, tell vs it
now. Then he sayd, Thus and thus spake
hee to mee, saying, Thus sayth the Lord, I
haue anoynted thee for King ouer Israel.
13 Then they made haste, and tooke eue-
ry man his garment, and put it vnder him
on the top of the staires, and blew the trum-
pet, saying, Iehu is King.
14 So Iehu the sonne of Iehoshaphat
the sonne of Nimshi conspired against Io-
ram, (Now Ioram kept Ramoth Gilead,
he and all Israel, because of Hazael King of
Aram.
15 And * king Ioram returned to be hea-
led in Izreel of the wounds, which the A-
ramites had giuen him, when hee fought
with Hazael king of Aram) and Iehu sayd,
If it bee your mindes, let no man depart
and escape out of the citie, to goe and tell in
Izreel.
16 So Iehu gate vp into a charet, and
went to Izreel: for Ioram lay there, and
e Ahaziah king of Iudah was come downe
to see Ioram.
17 And the watchman that stoode in the
towre in Izreel, spyed the company of Ie-
hu as he came, and sayd, I see a company.
And Iehoram sayd, Take a horseman, and
send to meete them, that hee may say, Is it
peace?
18 So there went one on horsebacke to
meete him, and sayd, Thus sayth the King,
Is it peace? And Iehu sayde, What hast
thou to doe with peace? || turne behind me.
And the watchman tolde, saying, The mes-
senger came to them, but hee commeth not
againe.
19 Then hee sent out an other on horse-
backe, which came to them, and sayd, Thus
sayth the king, Is it peace? And Iehu an-
swered, What hast thou to doe with peace?
turne behinde me.
20 And the watchman tolde saying, He
came to them also, but commeth not againe,
and the marching is like the marching of
Iehu the sonne of Nimshi: for he marcheth
f furiously.

1.King.21.15, 25.

1.King.14.10. and 21.21.

1.King 14.10. and 21.22.
1.King.16.3,11.

c That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and sayd he had the deuill) therefore they ought not to be discouraged.

Chap.8.29.

e God had thus ordeined, as is read 2.Chro.22.7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

|| Or, follow me.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make ready:
and his charet was made ready. And Ie-
horam king of Israel, and Ahaziah king of
Iudah went out either of them in his charet
against Iehu, and met him in the fielde of
Naboth the Izreelite.
22 And when Iehoram saw Iehu, hee
sayd, Is it peace, Iehu? and hee answered,
What g peace, whiles the whoredomes of
thy mother Iezebel, and her witchcraftes
are yet in great number?
23 Then Iehoram turned his hand, and
fled, and sayd to Ahaziah, O Ahaziah, there is
treason.
24 But Iehu tooke a bowe in his hand,
and smote Iehoram betweene the shoulders,
that the arrow went thorow his heart: and
he fell downe in his charet.
25 Then said Iehu to Bidkar a captaine,
Take and cast him in some place of the field
of Naboth the Izreelite: for I remember
that when I and thou rode together after
Ahab his father, the Lord || laid this burden
vpon him.
26 * Surely I haue seene yesterday the
blood of Naboth, & the blood of his h sonnes,
sayd the Lord, and I will render it thee in
this field, saith the Lord: now therefore take
and cast him in the fielde, according to the
word of the Lord.
27 But when Ahaziah the king of Iudah
saw this, hee fled by the way of the garden
house: and Iehu pursued after him, and
said, Smite him also in the charet: and they
smote him in the going vp to Gur, which is
by Ibleam. And he fled to i Megiddo, and
there died.
28 And his seruants caried him in a cha-
ret to Ierusalem, & buried him in his sepul-
chre with his fathers in the citie of Dauid.
29 ¶ And in the k eleuenth yeere of Io-
ram the sonne of Ahab, began Ahaziah to
reigne ouer Iudah.
30 And when Iehu was come to Izre-
el, Iezebel heard of it, and painted her face,
and tyred her head, and l looked out at a
window.
31 And as Iehu entred at the gate, shee
sayd, Had m Zimri peace, which slew his
master?
32 And hee lift vp his eyes to the win-
dow, and sayde, Who is on my side, who?
Then two or three of her || Eunuches looked
vnto him.
33 And hee sayd, Cast her downe: and
they cast her downe, n and he sprinkled of her
blood vpon the wall, and vpon the horses,
and he trode her vnder foote.
34 And when he was come in, he did eate
and drinke, and said, Visite now yonder cur-
sed woman and bury her: for she is a o kings
daughter.
35 And they went to burie her, but they
found no more of her then the skull, and the
feete, and the palmes of her hands.
36 Wherefore they came againe and told

g Meaning, that forasmuch as God is their enemie, because of their sinnes, that he will euer stirre vp some to reuenge his cause.

|| Or, spake this prophesie against him.

1.King.21.29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap.8.25. before, when he sayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hautie and cruell nature, shee would stil reteine her princely state and dignitie.

m As though she would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1.King.16.10.

|| Or, chiefe seruants.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants. o To wit, of the king of Zidon, 1.Kings 16.31.

him,

‡ *Ebr. by the hand of.*
1. *King.* 21.23.
p Thus Gods iudgements appeare euen in this world againſt them that ſuppreſſe his word and perſecute his ſeruants.

him. And hee ſayde, This is the worde of
the Lord, which hee ſpake ‡ by his ſeruant
Eliiah the Tiſhbite, ſaying, *In the fielde
of Izreel ſhall the dogges eate the fleſh of
Iezebel.
37 And the carkeis of Iezebel ſhall bee
as dung vpon the ground in the fielde of
Izreel, ſo that none ſhall ſay, p This is
Iezebel.

The 11 **CHAP. X.** Leſſon

12 Sun: Trinity Morn

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to be ſlaine, 14 and after that fortie and two of Ahaziahs brethren. 25 Hee killeth alſo all the Prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

a The Scripture vſeth to cal them ſons, which are either children, or nephewes.

14 May 1 Leſs morn

Ahab had now ſeuentie a ſonnes in Samaria. And Iehu wrote letters, & ſent
to Samaria vnto the rulers of Izreel, and
to the Elders, and to the bringers vp of Ahabs children, to this effect.
2 Nowe when this letter commeth to
you, (for yee haue with you your maſters
ſonnes, yee haue with you both charets and
horſes, and a defenced citie, and armour)
3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and b ſet
him on his fathers throne, and fight for your
maſters houſe.

b He wrote this to prooue them whether they would take his part or no.

4 But they were exceedingly afraid, and
ſayd, Behold, two kings could not ſtand before him, how ſhall we then ſtand?
5 And hee that was gouernour of Ahabs
houſe, and hee that ruled the citie, and the
Elders, and the bringers vp of the children
ſent to Iehu, ſaying, We are thy ſeruants,
and will doe all that thou ſhalt bid vs: wee
will make no king: doe what ſeemeth good
to thee.
6 ¶ Then hee wrote another letter to
them, ſaying, If yee be mine, and will obey
my voyce, c take the heads of the men that
are your maſters ſonnes, and come to me to
Izreel by to morrow this time. (Now the
kings ſonnes, euen ſeuenty perſons, were with
the great men of the citie, which brought
them vp)

c God as a iuſt iudge puniſheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they
tooke the kings ſonnes, and ſlew the ſeuenty
perſons, and laid their heads in baskets, and
ſent them vnto him to Izreel.
8 ¶ Then there came a meſſenger, and
tolde him, ſaying, They haue brought the
heads of the kings ſonnes. And he ſayd, Let
them lay them on two heapes at the entring
in of the gate vntill the morning.
9 And when it was day, he went out,
and ſtoode and ſayd to all the people, Ye be
d righteous: behold, I conſpired againſt my
maſter, and ſlewe him: but who ſlewe all
theſe?

d Ye cannot iuſtly condemne me for the Kings death, ſeeing ye haue done the like to his poſterity: for the Lord commanded me, and mooued you to execute this his iudgement.
‡ *Ebr. by the hand of.*
1. *King.* 21.29.

10 Know now that there ſhall fall vnto
the earth nothing of the word of the Lorde,
which the Lord ſpake concerning the houſe
of Ahab: for the Lord hath brought to paſſe
the things that hee ſpake ‡ by his ſeruant
* Eliiah.
11 So Iehu ſlew all that remained of the
houſe of Ahab in Izreel, and all that were
great with him, and his familiars, and his
e prieſts, ſo that he let none of his remaine.

e Meaning, which were the idolatrous prieſts.

12 ¶ And hee aroſe, and departed, and
came to Samaria. And as Iehu was in the
way by an houſe where the ſhepheards did
ſhere,
13 He met with the brethren of Ahaziah
King of Iudah, and ſayde, Who are yee?
And they anſwered, Wee are the brethren
of Ahaziah, and goe downe to ſalute the
children of the King, and the children of the
Queene.
14 And he ſayde, Take them aliue. And
they tooke them aliue, and ſlew them at the
well beſide the houſe where the ſheepe are
ſhorne, euen two and fortie men, and hee
f left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence,
he mette with Iehonadab the ſonne of Rechab comming to meete him, and he g ‖ bleſſed him, and ſayd to him, Is thine heart vpright, as mine heart is toward thine? And
Iehonadab anſwered, Yea, doubtleſſe. Then
giue me thine hand. And when he had giuen
him his hand, hee tooke him vp to him into
the charet.

g For he feared God and lamented the wickedneſſe of thoſe times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35.2.
‖ *Or, prayſed God for him.*

16 And he ſayd, Come with me, and ſee
the zeale that I haue for the Lorde: ſo they
made him ride in his charet.
17 And when hee came to Samaria, he
ſlewe all that remained vnto Ahab in Samaria, till he had deſtroyed him, according
to the word of the Lord, which he ſpake to
Eliiah.
18 Then Iehu aſſembled all the people,
and ſayd vnto them, Ahab ſerued h Baal a
litle, but Iehu ſhall ſerue him much more.

h Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to bee worſhipped, as it is alſo ſo vſed, 1. King. 16.32. and 22.53.
‡ *Ebr. Sanctifie.*

19 Now therefore call vnto mee all the
prophets of Baal, all his ſeruants, and all
his prieſtes, and let not a man be lacking:
for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtilty to deſtroy the ſeruants
of Baal.
20 And Iehu ſayde, ‡ Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.
21 So Iehu ſent vnto all Iſrael, and all
the ſeruants of Baal came, and there was
not a man left that came not. And they
came into the houſe of Baal, and the houſe
of Baal was full from end to end.
22 Then hee ſayd vnto him that had the
charge of the veſtry, Bring forth veſtments
for all the ſeruants of Baal. And he brought
them out veſtments.
23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of
Baal, he ſayde vnto the ſeruants of Baal,
Search diligently, and looke, leſt there be
here with you any of the i ſeruants of the
Lord, but the ſeruants of Baal onely.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his law he giueth expreſſe commandement, Deut. 13.
‖ *Or, he ſhall die for him.*

24 And when they went in to make ſacrifice and burnt offering, Iehu appoynted
fourſcore men without, and ſayd, If any
of the men whom I haue brought into your
handes, eſcape, ‖ his ſoule ſhall bee for his
ſoule.
25 And when hee had made an ende of
the burnt offering, Iehu ſayde to the garde,
and to the captaines, Goe in, ſlay them, let
not a man come out. And they ſmote
them with the edge of the ſword. And the
garde,

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garde, and the Captaines cast them out, and
went vnto the [k] City where was the Temple
of Baal.
26 And they brought out the images of
the Temple of Baal, and burnt them.
27 And they destroyed the image of Ba-
al, and threw downe the house of Baal, and
made a takes of it vnto this day.
28 So Iehu destroyed Baal out of Is-
rael.
29 But from the sinnes of Ieroboam the
sonne of Nebat which made Israel to sinne,
Iehu departed not from them, neither from
the golden calues that were in Beth-el and
that were in Dan.
30 ¶ And the Lord sayd vnto Iehu, Be-
cause thou hast diligently executed that
which was right in mine eyes, and hast done
vnto the house of Ahab according to all
things that were in mine heart, therfore shal
thy [l] sonnes vnto the fourth generation sit on
the throne of Israel.
31 But Iehu regarded not to walke in
the law of the Lord God of Israel with all
his heart: for hee departed not from the
sinnes of Ieroboam, which made Israel to
sinne.
32 In those dayes the Lord beganne || to
lothe Israel, and Hazael smote them in all
the coasts of Israel,
33 From Iorden Eastward, euen all the
land of Gilead, the Gadites, and the Reu-
benites, and them that were of Manasseh,
from Aroer (which is by the riuer Arnon)
and Gilead and Bashan.
34 Concerning the rest of the acts of Ie-
hu, and all that hee did, and all his valiant
deeds, are they not written in the booke of
the Chronicles of the kings of Israel?
35 And Iehu slept with his fathers, and
they buried him in Samaria, and Iehoahaz
his sonne reigned in his stead.
36 And the time that Iehu reigned ouer
Israel in Samaria, is eight & twenty yeere.

CHAP. XI.

1 Athaliah putteth to death all the kings sons, except Ioash the son of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slain 17 He maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

Then [*] Athaliah the mother of Ahaziah
when she saw that her sonne was dead,
she arose, and destroyed all the [a] kings seed.
2 But Iehosheba the daughter of king
Ioram, and sister to Ahaziah [b] tooke Ioash
the sonne of Ahaziah, and stole him from a-
mong the kings sonnes that should be slain,
both him and his nurse, keeping them in the
[c] bed chamber, and they hid him from Atha-
liah, so that he was not slaine.
3 And hee was with her hid in the house
of the Lord sixe yeere: & Athaliah did reigne
ouer the land.
4 ¶ [*] And the seuenth yeere [d] Iehoiada
sent and tooke the captaines ouer hundreths
with other captaines, and them of the gard,
and caused them to come vnto him into the
house of the Lorde, and made a couenant
with them, and tooke an othe of them in the
house of the Lord, & shewed them the kings
sonne.
5 And he commanded them, saying, This
is it that ye must do, The third part of [e] you,
that commeth on the Sabbath, shall [f] ward
toward the kings house.
6 And another third part in the gate of
[g] Sur: and another third part in the gate be-
hinde them of the gard: and ye shall keepe
watch || in the house of Massah.
7 And two parts of you, that is, all that
[h] goe out on the Sabbath day, shall keepe
the watch of the house of the Lord about the
king.
8 And ye shall compasse the king round
about euery man with his weapon in his
hand, and whosoeuer commeth within the
ranges, let him be slaine: be you with the
king, as he goeth out and in.
9 ¶ And the captaines of the hundreths
did according to al that Iehoiada the Priest
commanded, and they tooke euery man his
men þ entred in to their charge on the [i] Sab-
bath, with them that went out of it on the
Sabbath, and came to Iehoiada the Priest.
10 And the [k] Priest gaue to the captains
of hundreths the speares and the shields that
were king Dauids, and were in the house of
the Lord.
11 And the garde stoode euery man with
his weapon in his hande, from the right side
of the house to the left side, about the altar
and about the house, round about the king.
12 Then he brought out the [l] Kings son,
and put the crowne vpon him, and gaue him
[m] the testimony, & they made him king: also
they anoynted him, & clapt their hands, and
sayd, God saue the King.
13 ¶ And when Athaliah heard the noise
of the running of the people, she came in to
the people in the house of the Lord.
14 And when she looked, behold, the king
stood by a [n] pillar, as the maner was, and
the Princes and the Trumpetters by the
King, and all the people of the land reioy-
ced, and blew with trumpets. Then Atha-
liah rent her clothes, and cryed, Treason,
treason.
15 But Iehoiada the Priest commanded
the captaines of the hundreths that had the
rule of the hoste, and sayd vnto them, Haue
her || forth of the ranges, and hee that [o] fol-
loweth her, let him die by the sword: for the
Priest had sayd, Let her not be slaine in the
house of the Lord.
16 Then they layd hands on her, and she
went by the way, by the which the horses go
to the house of the King, and there was she
slaine.
17 And Iehoiada made a couenant be-
tweene the Lord, and the [p] King and the
people, that they should be the Lordes peo-
ple: likewise betweene the [q] King and the
people.
18 Then all the people of the land went
into the house of Baal, and destroied it with
his altars, and his images brake they down
couragiously, and slew Mattan the priest of
Baal before the [r] altars: and the [f] Priest set
a gard ouer the house of the Lord.

14 Then

k Which citie was neere to Samaria.

l Thus God approoueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward punished

|| Or, to cut them off.

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AM 3061 the May ... Lep Even

* 2.Chro.22.10.

a Meaning, al the posteritie of Iehoshaphat, to whom the kingdome appertei-ned: thus God vsed the cruelty of this woman to destroy the whole family of Ahab.

b The Lord promised to mainteine the family of Dauid, and not to quench the light therof: therefore he moued the heart of Iehosheba to preserue him.

c Where the Priestes did lie.

* 2.Chro.23.1,3.

d The chiefe Priest, Iehoshebas husband.

e Of the Leuites which had charge of the keeping of the Temple, & kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, 2.Chro.23.5.

|| Or, that none breake his order.

h Whose charge is ended.

i Reade vers. 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had bene kept secret sixe yeeres.

m Meaning, the Law of God, which is his chiefe charge, and whereby only his throne is established.

3067

n Where the kings place was in the Temple.

|| Or, out of the Temple.

o To take her part.

p That both the king, & the people should maintaine the true worship of God, and destroy all idolatry.

q That he should gouern, and they obey in the feare of God.

r Euen in the place where he had blasphemed God & thought to haue bin holpen by his idole, there God powred his vengeance vpō him.

f To wit, Iehoiada.

17 Ver to end

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19 Then hee tooke the captaines of hun-
dreds, and the other captaines, and the gard,
and all the people of the lande: and they
brought the king from the house of the Lord,
and came by the way of the gate of the gard
to the kings house: and he sate him downe
on the throne of the kings.
20 And all the people of the lande reioy-
ced, and the citie was in quiet: [t] for they
had slaine Athaliah with the sword beside
the kings house.
21 Seuen yeere olde was Iehoash when
he began to reigne.

t Which by her crueltie and persecution had vexed the whole land before.

15 Mar
1 Less morn

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2. Chron. 24. 1.

In * the seuenth yeere of Iehu, Iehoah be-
gan to reigne, and reigned fourtie yeeres
in Ierusalem, and his mothers name was
Zibiah of Beer-sheba.
2 And Iehoash did that which was good
in the sight of the Lord all his time that [a] Ie-
hoiada the Priest taught him.
3 But [b] the high places were not taken
away: for the people offered yet and burnt
incense in the high places.
4 ¶ And Iehoash sayd to the Priests,
All the siluer of dedicate things that bee
brought to the house of the Lord, that is, the
money of them that are vnder the [c] count,
the money that euery man is set at, and all
the money that one offereth willingly, and
bringeth into the house of the Lord,
5 Let the Priests take it to them, euery
man of his acquaintance: and they shall re-
paire the [d] broken places of the house, where-
soeuer any decay is found.
6 ¶ Yet in the three and twentieth yeere
of king Iehoah, the Priests had not men-
ded that which was decayed in the temple.
7 Then king Iehoah called for Ieho-
iada the Priest, and the other Priests, & said
vnto them, Why repaire yee not the ruines
of the Temple? Nowe therefore [e] receiue
no more money of your acquaintance, ex-
cept yee deliuer it to repaire the ruines of the
Temple.
8 So the Priests consented to receiue no
more money of the people, neither to repaire
the decayed places of the Temple.
9 Then Iehoiada the Priest tooke a
chest, & bored an hole in the lid of it, and set
it beside the altar, on the [f] right side, as euery
man commeth into the temple of the Lord.
And the Priestes that kept the || doore, put
therein all the money that was brought into
the house of the Lord.
10 And when they saw there was much
money in the chest, the Kings secretarie
came vp, and the hie Priest, and put it vp
after that they had told the money that was
found in the house of the Lord.
11 And they gaue the money made ready
into the hands of them, [g] that vndertooke
the worke, and that had the ouersight of the
house of the Lord: and they payed it out to
the carpenters, and builders that wrought
vpon the house of the Lord,
12 And to the masons and hewers of

a So long as rulers giue eare to the true ministers of God, they prosper.
b So hard a thing it is for them that are in authoritie, to be brought to the perfit obedience of God.
c That is, the money of redemption, Exod. 30. 12. also the monie which the priests valued the vowes at, Leuit. 27. 2. and their free liberalitie.
d For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolaters.
e He taketh from them the ordering of the money because of their negligence.
f That is, on the Southside.
|| *Or, vessell*
g For the king had appoynted other which were meete for that purpose, Chap. 22. 5.

stone, and to buy timber and hewed stone, to
repaire that was decayed in the house of the
Lorde, and for all that which was layde out
for the reparation of the Temple.
13 Howbeit there was [h] not made for the
house of the Lorde bowles of siluer, instru-
ments of musicke, basins, trumpets, nor any
vessels of gold, or vessels of siluer, of the mo-
ney that was brought into the house of the
Lord.
14 But they gaue it to the workemen,
which repaired therewith the house of the
Lord.
15 Moreouer, they reckoned not with the
men, into whose hands they deliuered that
money to bee bestowed on workemen: for
they dealt faithfully.
16 The money of the trespasse offering,
and the money of the sinne offrings was not
brought into the house of the Lorde; for it
was the Priests.
17 ¶ Then came vp Hazael king of Aram,
and fought against Gath and tooke it: and
Hazael set his face to goe vp to Ierusalem.
18 And Iehoash king of Iudah tooke all
the [i] hallowed things that Iehoshaphat, and
Iehoram, and Ahaziah his fathers kings
of Iudah had dedicated, and that hee him-
selfe had dedicated, and all the golde that
was found in the treasures of the house of
the Lord, and in the kings house, and sent it
to Hazael king of Aram, and hee departed
from Ierusalem.
19 Concerning the rest of the actes of
Ioash, and all that he did, are they not writ-
ten in the booke of the Chronicles of the
kings of Iudah?
20 ¶ And his seruants arose & wrought
treason, and [k] slewe Ioash in the house of
[l] Millo, when he came downe to Silla:
21 Euen || Iozachar the sonne of Shime-
ath, and Iehozabad the sonne of Shomer
his seruants smote him, and hee died; and
they buried him with his fathers in the citie
of Dauid. And Amaziah his sonne reigned
in his stead.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24. 14.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked.
k Because he had put Zacharie the sonne of Iehoiada to death, 2 Chro 24. 25.
l Reade 2 Sam. 5. 9.
|| *Or, Iozabar.*

3107

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15 May
1 Lesson
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CHAP. XIII.

3 Iehoahaz the sonne of Jehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

In the three and twentieth yeere of Ioash
the sonne of Ahaziah king of Iudah, Ie-
hoahaz the sonne of Iehu began to reigne o-
uer Israel in Samaria, and he reigned seuen-
teene yeere.
2 And hee did euill in the sight of the
Lord, and followed the sinnes of Ieroboam
the sonne of Nebat, which made Israel to
[a] sinne, and departed not therefrom.
3 And the Lord was angry with Israel,
and deliuered them into the hand of Haza-
el king of Aram, and into the hand of Ben-
hadad the sonne of Hazael all [b] his dayes.
4 And Iehoahaz besought the Lord, and
the Lord heard him: for he saw the trouble
of Israel, wherewith the king of Aram trou-
bled them.
5 And the Lorde gaue Israel a [c] deli-
uerer, so that they came out from vnder
the subiection of the Aramites. And the
children

a By worshipping the calues which Ieroboam did erect in Israel.
b While Iehoahaz liued.
c To wit, Ioash the sonne of Iehoahaz.

UMI

children of Iſrael [d] dwelt in their tents as
‡ before time.
6 Neuertheleſſe they departed not from
the ſinnes of the houſe of Ieroboam which
made Iſrael ſinne, but walked in them: euen
the [e] groue alſo remained ſtill in Samaria)
7 For he had left of the people to Iehoahaz
but fiftie horſemen, and ten charets, and
ten thouſand footmen, because the king [f] of
Aram had deſtroyed them, and made them
like duſt beaten to powder.
8 Concerning the reſt of the acts of Iehoahaz,
and all that he did, and his valiant
deedes, are they not written in the booke of
the Chronicles of the kings of Iſrael?
9 And Iehoahaz ſlept with his fathers,
and they buried him in Samaria, and Ioaſh
his ſonne reigned in his ſtead.
10 ¶ In the ſeuen and thirtieth yeere of
Ioaſh king [g] of Iudah began Iehoaſh the
ſonne of Iehoahaz to reigne ouer Iſrael in
Samaria, and reigned ſixteene yeere,
11 And did euill in the ſight of the Lord:
for he departed not from all the ſinnes of Ieroboam
the ſonne of Nebat that made Iſrael
to ſinne, but he walked therein.
12 Concerning the reſt of the acts of Ioaſh,
and all that he did, & his valiant deedes,
and how he fought againſt Amaziah king of
Iudah, are they not written in the booke of
the Chronicles of the kings of Iſrael?
13 And Ioaſh ſlept with his fathers, and
Ieroboam ſate vpon his ſeate: and Ioaſh
was buried in Samaria among the kings of
Iſrael.
14 ¶ When Eliſha fell ſicke of his ſickeneſſe
whereof he died, Ioaſh the king of Iſrael
came downe vnto him, and wept vpon
his face, and ſayd, [h] Oh my father, my father,
the charet of Iſrael, and the horſemen
of the ſame.
15 Then Eliſha ſaid vnto him, Take a
bowe and arrowes. And he tooke vnto him
bow and arrowes.
16 And he ſaid to the king of Iſrael, Put
thine hand vpon the bowe. And he put his
hand vpon it. And Eliſha put his hands vpon
the kings hands,
17 And ſaid, Open the window [i] Eaſtward.
And when hee had opened it, Eliſha
ſayd, Shoote. And he ſhot. And he ſayd, Behold
the arrow of the Lords deliuerance, and
the arrow of deliuerance againſt Aram: for
thou ſhalt ſmite the Aramites in Aphek, till
thou haſt conſumed them.
18 Againe hee ſayd, Take the arrowes.
And hee tooke them. And hee ſayd vnto the
king of Iſrael, Smite the ground. And the
ſmote thrice, and ceaſed.
19 Then the man of God was [k] angry
with him, and ſayd, Thou ſhouldeſt haue
ſmitten fiue or ſixe times, ſo thou ſhouldeſt
haue ſmitten Aram, till thou hadſt conſumed
it, where nowe thou ſhalt ſmite Aram
but thrice.
20 ¶ So Eliſha died, and they buried
him. And certaine bandes of the Moabites
came into the land that yeere.
21 And as they were burying a man, behold,
they ſaw the ſouldiers: therefore they
caſt [l] the man into the ſepulchre of Eliſha.
And when the man was downe, and touched
the bones of Eliſha, * he [l] reuiued and ſtood
vpon his feete.
22 ¶ But Hazael king of Aram vexed
Iſrael all the dayes of Iehoahaz.
23 Therefore the Lord had mercy on them,
and pitied them, and had reſpect vnto them
because of his couenant with Abraham, Izhak,
and Iaakob, & would not deſtroy them,
neither caſt he them from him as [m] yet.
24 So Hazael the king of Aram died: and
Ben-hadad his ſonne reigned in his ſtead.
25 Therefore Iehoaſh the ſonne of Iehoahaz
returned, and tooke out of the hand of
Ben-hadad the ſonne of Hazael the cities
which hee had taken away by warre out of
the hand of Iehoahaz his father: for three
times did Ioaſh beate him, and reſtored the
cities vnto Iſrael.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that ſlew his father, 7 And after ſmiteth Edom. 15 Ioaſh dieth, and Ieroboam his ſonne ſucceedeth him. 29 And after him reigneth Zachariah.

The ſecond yeere of Ioaſh ſonne of Iehoahaz
king of Iſrael reigned * Amaziah
the ſonne of Ioaſh king of Iudah.
2 Hee was fiue and twenty yeere olde
when he began to reigne, and reigned nine
and twenty yeere in Ieruſalem, and his mothers
name was Iehoadan of Ieruſalem.
3 And he did [a] vprightly in the ſight of
the Lord, yet not like Dauid his father, but
did according to all that Ioaſh his father
had done.
4 Notwithſtanding the hie places were
not taken away: for as yet the people did ſacrifice
and burnt incenſe in the hie places.
5 ¶ And when the kingdome was confirmed
in his hand, hee ſlewe his ſeruants
which had * killed the king his father.
6 But the children of thoſe that did ſlay
him, he [b] ſlew not, according vnto that that
is written in the booke of the Lawe of Moſes
wherein the Lord commaunded, ſaying,
* The fathers ſhall not bee put to death for
the children, nor the children put to death for
the fathers: but euery man ſhall be put to
death for his owne ſinne.
7 Hee ſlew alſo of [c] Edom in the valley
of ſalt ten thouſand, and tooke ‖ the citie of
Sela by warre, and called the name thereof
Ioktheel vnto this day.
8 ¶ Then Amaziah ſent meſſengers to
Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu
king of Iſrael, ſaying, Come, [d] let vs ſet
one another in the face.
9 Then Iehoaſh the king of Iſrael ſent
to Amaziah king of Iudah, ſaying, The
thiſtle that is in Lebanon, ſent to the [e] Cedar
that is in Lebanon, ſaying, Giue thy

d Safely & without danger.
‡ Ebr. as yeſterday, and before yeſterday.
e Wherein they did commit their idolatrie, and which the Lord had commanded to be deſtroyed, Deut. 16.21.
f That is, Hazael, and Ben-hadad his ſonne, as verſ 3. Reade of Hazael, chap. 8. 12.
g His chiefe purpoſe is to deſcribe the kingdome of Iudah, and how God performed his promiſe made to the houſe of Dauid: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatrie, who though they had now degenerate, yet God both by ſending them ſundrie Prophets and diuers puniſhments did call them vnto him againe.
h Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as chap. 2. 12 meaning that by their prayers they did more proſper their countrey, then by force of armes,
i That is, toward Syria, ſo that he did not onely propheſie with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victory.
k Because hee ſeemed content to haue victory againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouercome them continually and to deſtroy them vtterly.

* Eccluſ. 48.14.
l By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne & imbrace ye ſame doctrine.
m That is, vntill their ſinnes were come to a full meaſure, & there was no more hope of amendement,

* 2. Chron. 25.1.
a In the beginning of his reign hee ſeemed to haue an outward ſhew of godlineſſe, but afterward he became an idolater, and worſhipped the idoles of the Idumeans.
* Chap. 12. 20.
b Because they neither conſented nor were partakers with their fathers in that acte.
* Deut. 24.16. ezek. 18.20.
c For the Idumeans, whom Dauid had brought to ſubiection, did rebel in the time of Iehoram the ſonne of Iehoſhaphat.
‖ Or, the tower or rocke, 2. Chron. 25.12.
d Let vs fight hand to hand & trie it by battel, and not deſtroy one anothers cities.
e By this parable Iehoaſh compareth himſelfe to a cedar tree, because of his great kingdom ouer ten tribes, and Amaziah to a thiſtle, because he ruled but ouer two tribes and the wild beaſts are Iehoaſh his ſouldiers that ſpoyled the cities of Iudah,

Daughter

daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glory, and tary at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therfore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the golde and siluer, and all the vessels that were founde in the house of the Lord, and in the treasures of the Kings house, and the children that were in g hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deedes, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to h Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke i Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 He built k Elath, and restored it to Iudah, after that þ king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the l sins of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the worde of the Lord God of Israel, which he spake ‡ by his seruant Ionah the sonne of Amittai the prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and how hee fought, and how hee restored Damascus and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

In the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was he when hee was made king, and he reigned two and fiftie yeeres in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did a vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and c iudged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe d moneths,

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and e killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the * worde of the Lorde, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah; and he reigned the

f Bragge of thy victory, so that thou tarie at home and annoy me not.

‖ Or, brought him.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

3126 AM

2.Chron. 25.27.
h Which citie Roboam built in Iudah for a fortresse, 2 Chro. 11.9.
i Which is also called Vzziah, 2.Chron. 26.1.
k Who is also called Elanon or Eloth. 3126
l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.
‡ Ebr. by the hand of.

m Reade 1.King. 14.10.
‡ Ebr. had not spoken.
n Which was also called Antiochia of Syria, or Riblah.

16 May 1 Person Even—

‡ Ebr. in the twentieth yeere, and seuenth yeere.

3139

a So long as he gaue eare to Zachariah the Prophet.
b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2.Chron. 26.21.
c As viceroy, or deputie to his father.
d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.
e Zachariah was the last in Israel that had the kingdom by succession, saue only Pekahiah the sonne of Menahem, who reigned but two yeeres.
Chap. 10.30.

the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which hee wrought, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

f Which was a citie of Israel that would not receiue him to be king.

3180

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sins of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

g That is, of Israel.
h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey, and led his people away captiue.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur turned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeeres.

3191

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: so hee killed him, and reigned in his stead.

i Which were of the same conspiracie.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, and tooke Ijon, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron 5.26.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah. 3213 AM

31 Concerning the rest of the acts of Pekah, and all that hee did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah king of Israel began Iotham sonne of || Vzziah king of Iudah to reigne.

2. Chron. 27.1.
|| Or, Azariah. 3189

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according [l] to all that his father Vzziah had done.

35 But the high places were not put away: for the people yet offred and burnt incense in the high places: he built the highest gate of the house of the Lord.

l He sheweth that his vprightnesse was not such, but that he had many and great faults.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

m After the death of Iotham.
n Which slew of Iudah in one day sixescore thousand fighting men, 2. Chro. 28.6. because they had forsaken the true God. 3210

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

745 before Christ

3205

THe seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere olde was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. * deut. 18 10.

4 Also he offred and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.

Isa. 7.1.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser king of Asshur, saying, I am thy seruaunt and thy sonne: come vp, and deliuer mee out of the hand of the

c For the Lord preserued the citie and his people for his promise sake made to Dauid. d Which citie Azariah had taken from the Aramites, and fortified it, Chap. 14.22. e Contrarie to the admonition of the Prophet, Isa. 7.4.

king

17 May [illegible]

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God, to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shall finde flatterers, and false ministers to serue his turne.

h Either offrings for peace or prosperitie, or of thanksgiuing, as Leuit. 3. 1. or else meaning the morning & euening offering, Exod. 29. 38. num. 28. 3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God.

l Or, tent, wherin they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him, if the king should suddenly assaile his house.

king of Aram, and out of the hand of the
king of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the gold
that was found in the house of the Lord, and
in the treasures of the kings house, and sent
a present vnto the king of Asshur.
9 And the king of Asshur consented vn-
to him: and the king of Asshur went vp a-
gainst Damascus, and when hee had taken
it, hee caried the people away to Kir, and
slew Rezin.
10 And king Ahaz went vnto Damascus
to meet Tiglath Pileser king of Asshur: and
when king Ahaz saw the altar that was at
Damascus, he sent to Uriiah the Priest the
paterne of the altar, and the fashion of it, and
all the workmanship thereof.
11 And Uriiah the Priest made an altar
in all points like to that which king Ahaz
had sent from Damascus, so did Uriiah the
Priest against king Ahaz came from Da-
mascus.
12 So when the King was come from
Damascus, the king sawe the altar: and the
king drewe neere to the altar, and offered
h thereon.
13 And hee burnt his burnt offering, and
his meate offering, and powred his drinke
offring, and sprinkled the blood of his peace
offerings beside the altar,
14 And set it by the brasen altar which
was before the Lord, and brought it in far-
ther before the house betweene the altar and
the house of the Lord, and set it on the i North
side of the altar.
15 And king Ahaz commaunded Uriiah
the Priest, and said, Upon the great altar
set on fire in the morning the burnt offering,
and in the euen the meate offering, and the
kings burnt offring and his meate offering,
with the burnt offering of all the people of
the land, and their meate offering, and their
drinke offerings: and powre thereby all the
blood of the burnt offering, and all the blood
of the sacrifice, and the k brasen altar shalbe
for me to inquire of God.
16 And Uriiah the Priest did according
to all that king Ahaz had commanded.
17 And king Ahaz brake the borders of
the bases, and tooke the caldrons from off
them, and tooke downe the sea from the bra-
sen oxen that were vnder it and put it vpon
a pauement of stones.
18 And the l vaile for the Sabbath (that
they had made in the house) and the kings
entrie without turned he to the house of the
Lord, m because of the king of Asshur.
19 Concerning the rest of the actes of A-
haz, which hee did, are they not written in
the booke of the Chronicles of the kings of
Judah?
20 And Ahaz slept with his fathers, and
was buried with his fathers in the citie of
Dauid, and Hezekiah his sonne reigned in
his stead.

CHAP. XVII

3 Hoshea king of Israel is taken. 4 and he and al his realme brought to the Assyrians 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the God of his nation, 33 contrary to the commandement of God.

In the twelfth yeere of Ahaz king of Ju- 3215
dah beganne Hoshea the sonne of Elah to
reigned in Samaria ouer Israel, and reigned
nine yeeres.
2 And hee did euill in the sight of the
Lord, a but not as the kings of Israel, that
were before him.
3 And Shalmaneser king of Asshur
came vp against him, and Hoshea became
his seruant, and gaue him presents.
4 And the king of Asshur found treason
in Hoshea: for he had sent messengers to So
king of Egypt, and brought no present vnto
the king of Asshur, b as hee had done yeerely:
therefore the king of Asshur shut him vp,
and put him in prison.
5 Then the king of Asshur came vp tho-
rowout all the land, and went against Sa-
maria, and besieged it three yeeres.
6 ¶ * In the ninth yeere of Hoshea, the Chap. 18. 10.
king of Asshur tooke Samaria, and caried 3224
Israel away vnto Asshur, and put them in 726
Halah, and in Habor by the riuer of Gozan,
and in the cities of the c Medes.
7 For when the children of Israel d sin-
ned against the Lord their God, which had
brought them out of the land of Egypt, from
vnder the hand of Pharaoh king of Egypt,
and feared other gods,
8 And walked according to the fashions
of the heathen, whome the Lord had cast
out before the children of Israel, and after
the maners of the kings of Israel, which they
vsed,
9 And the children of Israel had done
secretly things that were not vpright be-
fore the Lord their God, and thorowout
all their cities had built high places, both
from the tower e of the watch, to the defen-
ced citie,
10 And had made them images and
groues vpon euery hie hill, and vnder euery
greene tree,
11 And there burnt incense in all the high
places, as did the heathen, whom the Lord
had taken away before them, and wrought
wicked things to anger the Lord,
12 And serued idoles: whereof the Lord
had said vnto them, * Yee shall doe no such Deut. 4. 19.
thing,
13 Notwithstanding the Lord testified
to Israel, and to Judah ‡ by all the Pro- ‡ Ebr. by the hand of.
phets, and by all the Seers, saying, * Turne Iere 18. 11. and 25. 5. and 35. 15.
from your euill wayes, and keepe my com-
maundements and my statutes, according
to all the law, which I commanded your fa-
thers, and which I sent to you by my ser-
uants the Prophets.
14 Neuerthelesse, they would not obey, Deut. 31. 27.
* but hardned their neckes, like to the necks
of their f fathers, that did not beleeue in the
Lord their God.
15 And they refused his statutes and his
couenant, that hee made with their fa-
thers, and his testimonies (wherewith hee
witnessed vnto them) and they followed
vanitie, and became vaine, and followed
the heathen that were round about them:
concerning whome, the Lord had charged
them,

a Though he inuented no new idolatry or impietie as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

b For he had payed tribute for the space of eight yeeres.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely to worship him for feare of like iudgement.

e Meaning, thorowout all their borders.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can prooue that they were godly, is but to declare that we are the children of the wicked.

them, that they should not doe like them.
16 Finally, they left all the commaundements of the Lord their God, and made them molten images, *even two calues, and made a groue, and worshipped all the g hoste of heauen, and serued Baal.
17 And they made their sonnes, and their daughters h passe thorow the fire, and vsed witchcraft and enchantments, yea, i solde themselues to do euil in the sight of the Lord to anger him.
18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah k onely.
19 Yet Judah keepe not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.
20 Therefore the Lord cast off al the seed of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill hee had cast them out of his l sight.
21 m For hee cut off Israel from the house of Dauid, and they made Jeroboam the son of Nebat, King: and Jeroboam drew Israel away from following the Lord, and made them sinne a great sinne.
22 For the children of Israel walked in all the sinnes of Jeroboam, which he did, and departed not therefrom,
23 Untill the Lord put Israel away out of his sight, as hee had said ‡ by all his seruants the *Prophets, and caried Israel away out of their land to Asshur vnto this day.
24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.
25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent lyons among them, which slew them.
26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they know not the maner of the God of the land.
27 Then the King of Asshur commaunded, saying, Cary thither one of the Priests, whom ye brought thence, and let him go and dwel there, and teach them the maner of the God p of the countrey.
28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.
29 Howbeit, euery Nation made their gods, & put them in the houses of the hie places, which the Samaritans had made euery Nation in their cities, wherein they dwelt.
30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima.
31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.
32 Thus they feared the Lord, and appointed out priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.
33 *They r feared the Lord, but serued their gods after the maner of the nations whom they caried thence.
34 Unto this day they doe after the olde maner: they neither feare God, neither doe after their s ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commaunded the children of Jaakob, *whom hee named Israel,
35 And with whom the Lord had made a couenant, & charged them, saying, *Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:
36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.
37 Also keepe yee diligently the statutes and the ordinances, and the Lawe, and the commaundement, which hee wrote for you, that yee doe them continually, and feare not other gods.
38 And forget not the couenant that I haue made with you, neither feare yee other gods.
39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.
40 Howbeit, they obeyed not, but did after their old custome.
41 So these t Nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Judah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

NOw in the *third yeere of Hoshea sonne of Elah the king of Israel, Hezekiah the sonne of Ahaz King of Judah beganne to reigne.
2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Jerusalem. His mothers name also was Abi the daughter of Zachariah,
3 And hee did a vprightly in the sight of the Lord according to all that Dauid his father had done.
4 Hee tooke away the hie places, and brake the images, and cut down the groues, and brake in pieces the *brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

Exod. 32.8. 1.king. 12.28.
g That is, the Sun, the Moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.King. 21.20,25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained, were counted with Iudah.
l One of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off the tenne tribes, 1. King. 12.16,20.
‡ Ebr. by the hand of. Iere. 25.9.
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, least they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

Ezek. 20.39. zeph. 1.5.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth, verse 34.
s He meaneth this by the Israelites, to whom God had giuen his commandements.
Gene. 32.28. 1.king. 18.31. Iudg. 6.10. iere. 10.2.
t That is, these strangers, which were sent into Samaria by the Assyrians.
2.Chron. 28.27. and 29.1.
a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouoked them to repentance. Num. 21.8.9
b That is, a piece of brasse: thus hee called the serpent by contempt, which notwithstanding, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good King destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

3224 AM
12 Sun Trinity Even
2 Lesson
3217 AM
773 xt
18 May 1 Less morn

5 He truſted in the Lord God of Iſrael:
ſo that after him was none like him among
all the Kings of Iudah, neither were there
any ſuch before him.
6 For hee claue to the Lord, and depar-
ted not from him, but kept his commande-
ments, which the Lord had commaunded
Moſes.
7 So the Lord was with him, and hee
proſpered in all things, which hee tooke in
hand: alſo hee rebelled againſt the King of
Aſſhur, and ſerued him not.
8 Hee ſmote the Philiſtims vnto Azzah,
and the coaſtes thereof, [c] from the watch
tower vnto the defenced citie.
9 ¶ *And in the fourth yeere of King
Hezekiah, (which was the ſeuenth yeere of
Hoſhea ſonne of Elah king of Iſrael) Shal-
maneſer King of Aſſhur came vp againſt
Samaria, and beſieged it.
10 And after three yeeres they tooke it,
euen in the ſixth yeere of Hezekiah: that is,
* the ninth yeere of Hoſhea King of Iſrael
was Samaria taken.
11 Then the King of Aſſhur did carie a-
way Iſrael vnto Aſſhur, and put them in
Halah, and in Habor, by the riuer of Gozan,
and in the cities of the Medes,
12 Becauſe they would not obey the voyce
of the Lord their God, but tranſgreſſed his
Couenant: that is, all that Moſes the ſeruant
of the Lord had commanded, and would nei-
ther obey nor doe them.
13 ¶ *Moreouer, in the fourteenth yeere
of King Hezekiah, Saneherib King of Aſ-
ſhur came vp againſt all the ſtrong cities of
Iudah, and tooke them.
14 Then Hezekiah King of Iudah ſent
vnto the King of Aſſhur to Lachiſh, ſaying,
[d] I haue offended: depart from me, and what
thou layeſt vpon me, I will beare it. And the
King of Aſſhur appointed vnto Hezekiah
King of Iudah three hundreth talents of ſil-
uer, and thirtie talents of gold.
15 Therefore Hezekiah gaue all the ſiluer
that was found in the houſe of the Lord, and
in the treaſures of the Kings houſe.
16 At the ſame ſeaſon did Hezekiah pull
off the plates of the doores of the Temple of
the Lord, and the pillars (which the ſaid
Hezekiah King of Iudah had couered ouer)
and gaue them to the King of Aſſhur.
17 ¶ And the King of Aſſhur ſent [e] Tar-
tan and Rabſaris, and Rabſhakeh from
Lachiſh to king Hezekiah with a great hoſte
againſt Ieruſalem. And they went vp, and
came to Ieruſalem, and when they were
come vp, they ſtood by the conduit of the vp-
per poole, which is by the path of the fullers
field,
18 And called to the King. Then came
out to him Eliakim the ſonne of Hilkiah,
which was ſteward of the houſe, and Sheb-
nah the chanceller, and Ioah the ſonne of A-
ſaph the ‖ Recorder.
19 And Rabſhakeh ſaid vnto them, Tell
yee Hezekiah, I pray you, Thus ſaith the
great King, euen the great King of Aſſhur,
What confidence is this wherein thou tru-
ſteſt?
20 Thou thinkeſt, Surely I haue ‡ elo-
quence, [f] but counſell and ſtrength are for the
warre. On whom then doeſt thou truſt, that
thou rebelleſt againſt me?
21 Loe, thou truſteſt now in this broken
ſtaffe of reed, to wit, on [g] Egypt, on which if
a man leane, it will goe into his hand, and
pearce it: ſo is Pharaoh King of Egypt vn-
to all that truſt on him.
22 But if yee ſay vnto me, Wee truſt in
the Lord our God, is not that hee whoſe hie
places, and whoſe altars Hezekiah hath [h] ta-
ken away, and hath ſaid to Iudah and Ieru-
ſalem, Yee ſhall worſhip before this Altar in
Ieruſalem?
23 Now therefore giue [i] hoſtages to my
lord the King of Aſſhur, and I will giue thee
two thouſand horſes, if thou be able to ſet ri-
ders vpon them.
24 For how canſt thou deſpiſe any cap-
taine of the leaſt of my maſters ſeruants, and
put thy truſt on Egypt for charets and horſ-
men?
25 Am I nowe come vp without the
[k] Lord to this place, to deſtroy it? the Lord
ſaid to me, Goe vp againſt this land, and de-
ſtroy it.
26 Then Eliakim the ſonne of Hilkiah,
and Shebnah, and Ioah ſaid vnto Rabſha-
keh, Speake, I pray thee, to thy ſeruants in
the ‖ Aramites language, for we vnderſtand
it, & talke not with vs in the Iewes tongue,
in the audience of the people that are on the
wall.
27 But Rabſhakeh ſaid vnto them, Hath
my maſter ſent me to thy maſter and to thee
to ſpeake theſe words, and not to the men
which ſit on the wal, that they may eat their
owne doung, and drinke ‡ their owne piſſe
with you?
28 So Rabſhakeh ſtood and cried with
a lowde voyce in the Iewes language, and
ſpake, ſaying, Heare the words of the great
King, of the King of Aſſhur.
29 Thus ſaith the King, Let not Heze-
kiah deceiue you: for hee ſhall not be able to
deliuer you ‖ out of mine hand.
30 Neither let Hezekiah make you to
truſt in the Lord, ſaying, The Lord will ſure-
ly deliuer vs, and this citie ſhal not be giuen
ouer into the hand of the King of Aſſhur.
31 Hearken not vnto Hezekiah: for thus
ſaith the King of Aſſhur, Make ‡ appoint-
ment with mee, and come out to mee, that
euery man may eate of his owne vine, and
euery man of his owne figge tree, and
drinke euery man of the water of his owne
well,
32 Till [l] I come, and bring you to a land
like your owne land, euen a land of wheate
and wine, a land of bread and vineyardes,
a land of oliues oyle, and honie, that ye may
liue and not die: and obey not Hezekiah, for
he deceiueth you, ſaying, The Lord wil deli-
uer vs.
33 Hath any of the gods of the nations
deliuered his land out of the hand of the
King of Aſſhur?
34 Where is the god of Hamath, and of
Arpad? where is the god of Sepharuaim,
Hena and Iuah? how haue they deliuered
Samaria out of mine hand?

AM 3224

c Reade Chap. 17.9.

Chap. 17.3.

Chap. 17.6.

AM 3231

2. *Chron.* 32.1. *iſa.* 36.1. *ecclus.* 48.18,19.

d As his zeale was before prayſed, ſo his weakneſſe is here ſet forth that none ſhould glory in himſelfe.

e After certaine yeeres when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

‖ *Or, writer of Chronicles, or Secretarie.*

‡ *Ebr. talke of the lips.*

f Thou thinkeſt that words will ſerue to perſwade thy people, or to moue my maſter.

g Egypt ſhal not only not be able to ſuccour thee, but ſhall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is deſtroyed when ſuperſtition and idolatrie are reformed.

i Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

k The wicked alwayes in their proſperitie flatter themſelues that God doth fauour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him, he ſhould reſiſt God.

‖ *Or, Syrians.*

‡ *Ebr. the water of their feete.*

‖ *Or, by his hand.*

‡ *Ebr. bleſſing: meaning the conditions of peace.*

l He maketh himſelfe ſo ſure, that he will not grant them truce, except they render themſelues to him to be led away captiues.

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the [m] Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the kings commandement was, saying, Answere yee him not.

37 Then Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the Chancellor, and Ioah the sonne of Asaph the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabshakeh.

m This is an execrable blasphemie against the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

18 Sun Trinity Morn

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 33 The Angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

Isa.37.1.

AND [a] when king Hezekiah heard it, hee rent his clothes, and put on sackecloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, & Shebnah the Chancellor, and the Elders of the Priestes clothed in sackecloth, [a] to Isaiah the Prophet, the sonne of Amoz.

3 And they sayd vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to [b] the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

5 ¶ So the seruants of King Hezekiah came to Isaiah.

6 And Isaiah sayd vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I wil send a blast [d] vpon him, and he shall heare a noyse, and returne to his owne lande: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 [e] He heard also men say of Tirhakah king of ‖Ethiopia, [f] Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Iudah, and say, Let not thy [g] God deceiue thee in whom thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

a To heare some new prophesie, and to haue comfort of him.

b The dangers are so great, that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man, and turne it into dust.

e That is, Saneherib.

‖Or, blacke Moores.

f For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countreys.

g The more neere that the wicked are to their destruction, the more they blaspheme.

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lorde, and Hezekiah spred it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and sayd, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Saneherib, who hath sent to blaspheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus sayth the Lorde God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O [n] virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on high? euen [o] against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and sayd, By the multitude of my charets I am come vp to the top of ẏ mountaines, by the sides of Lebanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the [p] lodging of his borders, and into the forest of his ‖Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feet haue I dried all the ‖floods closed in.

25 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? [q] and should I now bring it, that it should be destroyed, and layd on ruinous heapes, as cities defenced?

26 Whose [r] inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

h Before ẏ Arke of the couenant.

i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest praier.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithfull desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not been taken by the enemie, therefore he calleth her virgin.

o God counteth that iniury done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37.24.

‖*Or, pleasant countrey.*

‖*Or, the waters of cities besieged.*

q He declareth that forasmuch as he is ẏ author and beginning of his Church, hee will neuer suffer it vtterly to be destroyed as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish and afterwerd fade and decay like flowers.

f I wil bridle thy rage, and turne thee to and fro, as pleaseth me.

t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiply in great nũber that small remnãt of Iudah that is escaped.

x The loue that God beareth toward his Church shall ouercome the counsels and enterprises of men.

Isa.37.36. tob 1. 21. ecclus.48.24. 1.mac.7.41. 2.mac.8.19.

y This was the iust iudgement of God for his blasphemie, that he should bee slaine before that idole, whom hee preferred to the liuing God, and by them, by whom he ought by nature to haue been defended.

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3232A

28 And because thou ragest against me,
and thy tumult is come vp to mine eares, I
will put mine f hooke in thy nostrels, and my
bridle in thy lips, and will bring thee backe
againe the same way thou camest.
29 And this shall bee a t signe vnto thee,
O Hezekiah, Thou shalt eate this yeere, such
things as grow of themselues, and the next
yeere such as grow without sowing, and the
third yere sowe ye and reape, and plant vine-
yards, and eat the fruits thereof.
30 And the remnant that is escaped of
the house of Iudah, shall againe take u roote
downeward, and beare fruit vpward.
31 For out of Ierusalem shall goe a rem-
nant, and some that shal escape out of mount
Zion: the x zeale of the Lord of hostes shall
doe this.
32 Wherefore, thus sayth the Lord con-
cerning the king of Asshur, He shall not en-
ter into this citie, nor shoote an arrow there,
nor come before it with shielde, nor cast a
mount against it:
33 But hee shall returne the way he came,
and shall not come into this citie, sayth the
Lord.
34 For I will defend this citie to saue it
for mine owne sake, and for Dauid my ser-
uants sake.
35 ¶ *And the same night the Angel of
the Lord went out and smote in the campe
of Asshur an hundreth fourescore and fiue
thousand: so when they arose early in the
morning, beholde, they were all dead corp-
ses.
36 So Sanecherib king of Asshur depar-
ted, and went his way, and returned, and
dwelt at Nineueh.
37 And as hee was in the Temple wor-
shipping Nisroch his god, Adramelech and
Sharezer his sonnes y slewe him with the
sword: and they escaped into the land of A-
rarat, and Esarhaddon his sonne reigned in
his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 22 Hee dieth, and Manasseh his sonne reigneth in his stead.

2.Chron.32.24. isa.38.1.

a That his mind might not bee troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death as for feare that idolatrie should be restored, which he had destroyed, and so Gods name bee dishonoured.

ABout that time *was Hezekiah sicke
vnto death: and the Prophet Isaiah
the sonne of Amoz came to him, and sayde
vnto him, Thus saith the Lord, Put thine
house in an order: for thou shalt die, and not
liue.
2 Then he turned his face to the a wall,
and prayed to the Lord, saying,
3 I beseech thee, O Lord, remember now,
how I haue walked before thee in trueth,
and with a b perfect heart, and haue done
that which is good in thy sight: and Heze-
kiah c wept sore.
4 ¶ And afore Isaiah was gone out into
the middle of the court, the word of the Lord
came to him, saying,
5 Turne againe, and tell Hezekiah the
captaine of my people, Thus sayth the Lord
God of Dauid thy father, I haue heard thy
d prayer, and seene thy teares: behold, I haue
healed thee, and the third day thou shalt goe
vp to the e house of the Lord.
6 And I will adde vnto thy dayes fifteen
yeere, and will deliuer thee and this citie out
of the hand of the king of Asshur, and will
defend this citie for mine owne sake, and for
Dauid my seruants sake.
7 Then Isaiah sayd, Take a f lumpe of
drie figs. And they tooke it, and laid it on the
boyle, and he recouered.
8 ¶ For Hezekiah had sayd vnto Isaiah,
What shall bee the signe that the Lord will
heale mee, and that I shall goe vp into the
house of the Lord the third day?
9 And Isaiah answered, This signe shalt
thou haue of the Lord, that the Lorde will
doe that hee hath spoken, Wilt thou that the
shadow goe forward tenne degrees, or * goe
backe ten degrees?
10 And Hezekiah answered, It is a light
thing for the shadow to passe forward tenne
degrees: not so then, but let the shadow g goe
backe ten degrees.
11 And Isaiah the Prophet called vnto
the Lord, and he brought againe the shadow
tenne degrees backe by the degrees wherby
it had gone downe in the h diall of Ahaz.
12 ¶ *The same season Berodach Ba-
ladan the sonne of Baladan king of Babel,
sent letters and a i present to Hezekiah: for
he had heard how that Hezekiah was sicke.
13 And Hezekiah heard them, and shewed
them all his treasure house, to wit, the siluer
and the golde, and the spices, and the pre-
tious oyntment, and all the house of his ar-
mour, and all that was found in his trea-
sures: there was nothing in his house, and
in all his k realme, that Hezekiah shewed
them not.
14 Then Isaiah the Prophet came vnto
king Hezekiah, and sayd vnto him, What
sayd these men? and from whence came they
to thee? And Hezekiah sayd, They be come
from a farre countrey, euen from Babel.
15 Then sayd hee, What haue they seene
in thine house? And Hezekiah answered, All
that is in mine house haue they seene: there
is nothing among my treasures, that I haue
not shewed them.
16 And Isaiah said vnto Hezekiah, Heare
the word of the Lord.
17 Beholde, the dayes come, that all that
is in thine house, and whatsoeuer thy fathers
haue layd vp in store vnto this day, *shall be
caried into Babel: Nothing shall bee left,
sayth the Lord.
18 And of thy sonnes that shal proceed out
of thee, and which thou shalt beget, shall they
take away, and they shalbe eunuches in the
palace of the king of Babel.
19 Then Hezekiah said vnto Isaiah, The
word of the Lord which thou hast l spoken,
is good: for, sayd he, Shall it not be good, if
m peace and trueth be in my dayes?
20 Concerning the rest of the acts of He-
zekiah, and all his valiant deedes, and how
he made a poole and a conduit, and brought

d Because of his vnfained repentance and praier, God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

Ecclus.48.24.

g Let the Sunne go so many degrees backe that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

Isa.39.1.

i Mooued with the fauour that God shewed to Hezekiah, and also because hee had declared him selfe enemie to Saneherib his enemy, which was now destroyed.

k Being moued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidel.

Chap.24.13. and 25.13. ierem.27.19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for he was afraid lest ye enemies should haue had occasion to reioice, if the Church had decayed in his time, because he had restored religion.

water

19 May 1st Lesson Even

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

3247 AM
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CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great crueltie. 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.Chron.33.1.

Manasseh *was twelue yeere old when he began to reigne, and reigned fiftie and fiue yeere in Ierusalem; his mothers name also was Hephzi-bah.

Deut.18.9.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the* Lord had cast out before the children of Israel.

Chap.18.4.

3 For hee went backe and built the high places, *which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them.

Ierem.32.34. 2.Sam.7.13.

4 Also he*built altars in the house of the Lord, of the which the Lord sayd, *In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

a Reade Chap. 16.3.

6 And hee caused his sonnes a to passe thorow the fire, and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirites, and were soothsayers, and did much euil in the sight of the Lord to anger him.

1.King.8 29. and 9.3. chap.23.27.

7 And he set the image of the groue, that he had made in the house, whereof the Lord had sayd to Dauid & to Salomon his sonne, *In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers: so that they wil b obserue and do all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

b Therefore seeing they obeyed not ÿ commandement of God, they were iustly cast forth of that land, which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lorde spake by his seruants the Prophets, saying,

Ierem.15.4.

11 *Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah also sinne with his idoles,

1.Sam 3.11.

12 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his *eares shall c tingle.

c Meaning, that whosoeuer shall heare of this great plague, shal be astonished.

13 And I will stretch ouer Ierusalem the line of d Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt, vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, til he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

f The Ebrewes write that hee slew Isaiah the Prophet, who was his father in law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

3302 AM

2.Chron.33.20,21.

19 ¶ *Amon was two and twenty yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem; his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the lande slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And || they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

|| *Or, he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

2.Chron.34.1.

3304

Iosiah was *eight yere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah, the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

a His zeale was prophesied of, & his namementioned by Iaddo the Prophet, more then 300. yeeres before, 1.kin.13.2. and being but eight yere old, he sought the God of his father Dauid, 2.Chr.34.3.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chanceller, to the house of the Lord, saying,

4 Go vp to Hilkiah the high Priest, that hee may || summe the siluer which is brought into the house of the Lord, which the keepers of the || b doore haue gathered of the people.

|| *Or, coyne, as verse 9.*

|| *Or, vessell.*

b Certain of the Priests were appointed to this office, as Chap.12.9.

20 May 1 Less. morn

c From the time of Ioash, for the space of 224. yeres the Temple remained without reparation through the negligence of the Priests. This declareth that they that haue a charge and execute it not, ought to haue it taken from them.

d So God prouided him of faithful seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2.Chro. 32.14 which either by ÿ negligence of ÿ priests had bene lost, or els by ÿ wickednes of idolatrous kings had bene abolished.

‡ *Ebr. melted.*

f Meaning to some Prophet who God reuealeth the knowledge of things vnto, as Ier. 21.1 though at other times they enquired the Lord by Vrim and Thummim

g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entreat the scriptures, and the doctrine of the Prophets.

h The works of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are sayd to harden their heart, Psal. 95.8

5 And let them [c] deliuer it into the hand
of them that doe the worke, and haue the
ouersight of the house of the Lord: let them
giue it to them that worke in the house of the
Lord, to repaire the decayed places of the
house:
6 To wit, vnto the artificers and carpen-
ters and masons, and to buy timber, and
hewed stone to repaire the house.
7 Howbeit let no reckoning bee made
with them of the money, that is deliuered
into their hand: for they deale [d] faithfully.
8 And Hilkiah the high Priest said vnto
Shaphan the chanceller, I haue found the
[e] booke of the Law in the house of the Lord:
and Hilkiah gaue the booke to Shaphan,
and he read it.
9 So Shaphan the chanceller came to
the king, and brought him word againe, and
sayd, Thy seruants haue ‡ gathered the mo-
ney, that was found in the house, and haue
deliuered it vnto the hands of them that doe
the worke, & haue the ouersight of the house
of the Lord.
10 Also Shaphan the chanceller shewed
the King, saying, Hilkiah the Priest hath de-
liuered mee a booke. And Shaphan read it
before the King.
11 And when ÿ king had heard the words
of the booke of the Law, he rent his clothes.
12 Therefore the King commanded Hil-
kiah the Priest, and Ahikam the sonne of
Shaphan, and Achbor the sonne of Micha-
iah, and Shaphan the chanceller, and Asa-
hiah the Kings seruant, saying,
13 Go ye and [f] enquire of the Lord for me,
and for the people, and for all Iudah, concer-
ning the words of this booke that is found:
for great is the wrath of the Lorde that is
kindled against vs, because our fathers haue
not obeyed the wordes of this booke, to doe
according vnto all that which is written
therein for vs.
14 ¶ So Hilkiah the Priest, & Ahikam,
and Achbor, and Shaphan, and Asahiah
went vnto Huldah the Prophetesse the wife
of Shallum, the sonne of Tikuah, the sonne
of Harhas keeper of the wardrobe: (and she
dwelt in Ierusalem in the [g] Colledge) and
they communed with her.
15 And she answered them, Thus sayeth
the Lord God of Israel, Tell the man that
sent you to me,
16 Thus sayeth the Lorde, Beholde, I
will bring euill vpon this place, and on the
inhabitants thereof, euen all the wordes of
the booke which the King of Iudah hath
read,
17 Because they haue forsaken mee, and
haue burnt incense vnto other gods, to anger
me with all the [h] workes of their hands: my
wrath also shalbe kindled against this place,
and shall not be quenched.
18 But to the King of Iudah, who sent
you to enquire of the Lord, so shall ye say vn-
to him, Thus sayth the Lord God of Israel,
the wordes that thou hast heard, shall come
to passe.
19 But because thine heart did [i] melt, and
thou hast humbled thy selfe before the Lord,
when thou heardest what I spake against
this place, and against the inhabitants of
the same, to wit, that it should bee destroyed
and accursed, and hast rent thy clothes, and
wept before mee, I haue also heard it, sayth
the Lord.
20 Beholde therefore, I will gather thee
to thy fathers, and thou shalt bee put in thy
graue in [k] peace, and thine eyes shall not see
all the euill, which I will bring vpon this
place. Thus they brought the King word a-
gaine.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles after he had killed their Priests. 22 He keepeth Passeouer. 24 He destroieth the coniurers. 29 He was killed in Megiddo, 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made King.

Then [a] the King [a] sent, and there gathered
vnto him all the Elders of Iudah and of
Ierusalem.
2 And the King went vp into the house
of the Lord, with all the men of Iudah and
all the inhabitants of Ierusalem with him,
and the Priests and Prophets, and all the
people both small and great: and he read in
their eares all the wordes of the booke of the
Couenant, which was found in the house of
the Lord.
3 And the King stood by the [b] pillar, and
made a [c] couenant before the Lord, that they
should walke after the Lord, and keepe his
Commaundements, and his testimonies,
and his statutes with all their heart, & with
all their soule, that they might accomplish
the words of this Couenant written in this
booke. And all the people stood to the Co-
uenant.
4 Then the King commanded Hilkiah
the high Priest, and the [d] Priestes of the se-
cond order, and the keepers of the doore, to
bring out of the Temple of the Lorde all the
vessels that were made for Baal, and for the
groue, and for all the hoste of heauen, and he
burnt them without Ierusalem in the fields
of Kedron, and caried [e] the powder of them
into Beth-el.
5 And he put downe the [f] Chemarims,
whom the Kings of Iudah had founded to
burne incense in the hie places, and in the ci-
ties of Iudah, and about Ierusalem, and al-
so them that burnt incense vnto Baal, to the
Sunne and to the Moone, and to the pla-
nets, and to all the hoste of heauen.
6 And hee brought out the [g] groue from
the Temple of the Lord without Ierusalem
vnto the valley Kedron, and burnt it in the
valley Kedron, and stampt it to powder, and
cast the dust thereof vpon the [h] graues of the
children of the people.
7 And he brake downe the houses of the
Sodomites, that were in the house of the
Lord, where the women woue hangings for
the groue.
8 Also hee brought all the Priests out of

2.Chro 34.30.

a Because he saw the great plagues of God that were threatned, he knew no more speedy way to auoyde them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the King had his place, Chap. 11, 14.

c As Ioshua did, Iosh. 24.22,25.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deuter. 16.21. or as some reade, the similitude of a groue which was hanged in the temple. h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the cities of Iudah, & defiled the hie places
where the Priestes had burnt incense, euen
from Geba to Beer-sheba, and brake downe the
hie places of the gates that were at the en-
tring in of the gate of Joshua the gouernour
of the citie, which was at the left hand of the
gate of the citie.
9 Neuerthelesse the Priestes of the hie
places [i] came not vp to the altar of the Lord
in Jerusalem, saue onely they did eate of the
vnleauened bread among their brethren.
10 He defiled also [k] Topheth, which was
in the valley of the children of Hinnom, that
no man should make his sonne or daugh-
ter passe thorow the fire to Molech.
11 Hee put downe also the [l] horses that
the kings of Judah had giuen to the sunne
at the entring in of the house of the Lord, by
the chamber of Nethan-melech the eunuch,
which was ruler of the suburbes, and burnt
the charets of the sunne with fire.
12 And the altars that were on the top of
the chamber of Ahaz, which the kings of Ju-
dah had made, and the altars which Manas-
seh had made in the two courts of the house
of the Lord, did the king breake downe, and
hasted thence, and cast the dust of them in
the ‖ brooke Kedron.
13 Moreouer the king defiled the hie pla-
ces that were before Jerusalem and on the
right hande of the [m] mount of corruption
(which * Salomon the king of Israel had
built for Ashtoreth the idole of the Zidoni-
ans, and for Chemosh the idole of the Moa-
bites, and for Milchom the abomination of
the children of Ammon)
14 And he brake the images in pieces, &
cut downe the groues, and filled their places
with the bones of men.
15 Furthermore, [n] the altar that was at
Beth-el, and the hie place made by Jerobo-
am the sonne of Nebat, which made Israel
to sinne, both this altar, and also the hie
place brake hee downe, and burnt the hie
place, and stampt it to powder and burnt the
groue.
16 And as Josiah turned himselfe, hee
spied the graues, that were in the mount,
and sent and tooke the bones out of the
graues, and burnt them vpon the altar, and
polluted it, according to the worde of the
Lorde that the [o] man of God proclaimed
which cryed the same words.
17 Then he said, What title is that which
I see? And the men of the citie sayde vnto
him, It is the sepulchre of the man of God,
which came from Judah, and tolde these
things that thou hast done to the altar of
Beth-el.
18 Then said he, Let him alone: let none
remoue his bones. So his bones were saued
with the bones of the [p] Prophet that came
from Samaria.
19 Josiah also tooke away all the houses
of the hie places, which were in the cities
of Samaria, which the kings of Israel had
made to anger the Lord, and did to them ac-
cording to all the factes that he had don in
Beth-el.
20 And he sacrificed al the Priests of the
hie places, that were there, vpon the altars,
and burnt mens bones vpon them, and re-
turned to Jerusalem.
21 ¶ Then the King commanded all the
people, saying, * Keepe the Passeouer vnto
the Lord your God, * as it is written in the
booke of this couenant.
22 And there was no Passeouer holden
[q] like that from the dayes of the Judges
that iudged Israel, nor in all the dayes of
the Kings of Israel, and of the Kings of
Judah.
23 And in the eighteenth yeere of King
Josiah was this Passeouer celebrated to the
Lord in Jerusalem.
24 Josiah also tooke away them that had
familiar spirits, and the soothsayers, and
the images, and the idoles, and all the abo-
minations that were espied in the lande of
Judah and in Jerusalem, to performe the
wordes of the * Lawe, which were written
in the booke that Hilkiah the Priest founde
in the house of the Lord.
25 Like vnto him was there no king be-
fore him, that turned to the Lorde with all
his heart, and with all his soule, and with al
his might, according to all the Law of Mo-
ses, neither after him arose there any like
him.
26 Notwithstanding the Lorde turned
not from the [r] fiercenesse of his great wrath
wherewith hee was angry against Judah,
because of all the prouocations wherewith
Manasseh had prouoked him.
27 Therefore the Lord sayd, I will put
Judah also out of my sight, as I haue put
away Israel, and will cast off this citie
Jerusalem, which I haue chosen, and the
house whereof I sayde, * My Name shall be
there.
28 Concerning the rest of the acts of Jo-
siah, and all that he did, are they not written
in the booke of the Chronicles of the kings
of Judah?
29 ¶ * In his dayes Pharaoh Nechoh
king of Egypt went vp against the king of
Ashur to the riuer Perath. And king Jo-
siah [s] went against him, whom when Phara-
oh saw, he slew him at Megiddo.
30 Then his seruaunts caried him dead
from Megiddo, and brought him to Je-
rusalem, and buried him in his owne se-
pulchre. And the people of the lande tooke
Jehoahaz the sonne of Josiah, and anoynt-
ed him, and made him King in his fathers
stead.
31 * Jehoahaz was three and twenty yere
old when hee began to reigne, and reigned
three moneths in Jerusalem. His mothers
name also was Hamutal the daughter of
Jeremiah of Libnah.
32 And he did euil in the sight of the Lord,
according to all that his [t] fathers had done.
33 And Pharaoh Nechoh put him in
bonds [u] at Riblah in the lande of Hamath,
‖ while hee reigned in Jerusalem, and put
the lande to a tribute of an hundreth talents
of siluer, and a talent of golde.
34 ¶ And Pharaoh Nechoh made E-
liakim the sonne of Josiah King in stead of
Josiah his father, and turned his name to
Jehoiakim, & tooke Jehoahaz away, which

i Because that those which had forsaken ỹ Lord to serue idoles were not meete to minister in ỹ seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, & signifieth a tabret, because they smote on the tabret while their children were burning, ỹ their cry should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

‖ Or, valley.

m That was the mount of oliues, so called because it was full of idoles.

1 King. 11.7.

n Which Ierobo-am had built in Israel, 1 King. 12.28, 29.

o According to the prophesie of Iaddo, 1 King. 13.2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1 King. 13.31.

2 Chron. 35.1. 1 esd. 1.1. Exod. 12.3. deut. 16.2.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20.27. deut. 18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1 King. 8.29. and 9.3. chap. 21.7.

2 Chro. 35.20.

s Because he passed thorow his countrey, he feared lest he should haue done him harme, and therfore would haue stayed him, yet he consulted not with the Lord, and therfore was slaine.

2 Chro. 36.1, 3.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

‖ Or, that he should not reigne

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when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the lande, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

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36 Iehoiakim was fiue and twentie yere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

2 Iehoiakim made subiect to Nabuchad-nezzar, rebelleth. 3 The cause of his ruine & all Iudahs. 6 Iehoiakim reigneth. 15 He & his people are caried vnto Babylon. 17 Zedekiah is made king.

21 May 1 Less mor

IN his [a] dayes came Nebuchad-nezzar, king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bandes of the Moabites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, *according to the word of the Lorde, which he spake by his seruants the Prophets.

3 Surely by the [b] commaundement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the king of Egypt.

3347

8 ¶ Iehoiachin was eighteene yere olde when he began to reign, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

10 *In that time came the seruaunts of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches; and the king of Babel tooke him in the eight yeere [e] of his reigne.

13 And he caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the temple of the Lord, as the Lord had sayd.

14 And hee caryed away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 *And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ *And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

3347 AM

18 Zedekiah was one and twentie yeere olde when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah vntil he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

21 May 1st Lesso Even

AND *in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

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2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the kings garden: nowe the Caldes were by the citie round about: and the King went by the way of the wildernesse.

5 But the armie of the Caldees pursued after the King, and tooke him in the desertes of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before

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a In the end of the third yere of his reign, and in the beginning of the fourth, Dan. 1,1.

Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of Ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, reade Ier. 22. 19.

‖ Or, Euphrates.

Dan. 1. 1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reign of the king of Babylon.

Chap. 20. 17. Isa. 39. 6.

2. Chron. 36. 10. ester. 2. 6.

Iere. 37. 1 and 52. 1.

f Out of Ierusalem and Iudah, into Babylon.

Iere. 39. 1. and 52. 4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖ Or, mount.

c In so much that the mothers did eate their children, Lament. 4. 10.

d Which was a posterne doore or some secret gate to issue out at.

e Or condemned him for his periurie and treson, 2. Chron. 36. 13.

before his eyes, and put out the eyes of Ze-
dekiah, and bound him in chaines, and cari-
ed him to Babel.
8 ¶ And in the fift moneth, and f seuenth
day of the moneth, which was the nineteenth
yeere of King Nebuchad-nezzar King of
Babel, came Nebuzar-adan || chiefe stew-
ard and seruant of the king of Babel, to Ie-
rusalem,
9 And burnt the house of the Lord, and
the Kings house, and all the houses of Ieru-
salem, and all the great houses burnt he with
fire.
10 And all the armie of the Caldees that
were with the chiefe steward, brake downe
the walles of Ierusalem round about.
11 And the rest of the people that were
left in the citie, and those that were fled and
g fallen to the king of Babel, with the rem-
nant of the multitude, did Nebuzar-adan
chiefe steward carie away captiue.
12 But the chiefe steward left of the poore
of the land to dresse the vines, and to till the
land.
13 * Also the pillars of brasse that were
in the house of the Lord, and the bases, and
the brasen Sea that was in the house of the
Lord, did the Caldees breake, and caried the
brasse of them to Babel.
14 The pots h also and the besomes, and
the instruments of musicke, and the incense
dishes, and all the vessels of brasse that they
ministred in, tooke they away.
15 And the ashe pannes, and the basens,
and all that was of gold, and that was of sil-
uer, tooke the chiefe steward away,
16 With the two pillars, one Sea, and
the bases, which Salomon had made for
the house of the Lord: the brasse of all these
vessels was without weight.
17 * The height of the one pillar was
eighteene cubites, and the chapiter thereon
was brasse, and the height of the chapiter was
three cubites, and pomegra-
nates vpon the chapiter round about, all of
brasse: and likewise was the second pillar
with the networke.
18 And the chiefe steward tooke Sera-
iah the chiefe Priest, and Zephaniah the
i second Priest, and the three keepers of the
doore.
19 And out of the citie hee tooke an Eu-
nuch that had the ouersight of the men of
warre, and k fiue men of them that were in
the Kings presence, which were found in
the citie, and Sopher captaine of the hoste,
who mustered the people of the land, & three-
score men of the people of the land, that were
found in the citie.
20 And Nebuzar-adan the chiefe stew-
ard tooke them, and brought them to the
king of Babel to Riblah.
21 And the king of Babel smote them,
and slew them at Riblah in the land of Ha-
math. So Iudah was caried away captiue
out of his owne land.
22 * Howbeit there remained people in
the land of Iudah, whom Nebuchad-nezzar
king of Babel left, and made Gedaliah the
sonne of Ahikam the sonne of Shaphan ru-
ler ouer them.
23 Then when all the captaines of the
hoste, and their men heard, that the king of
Babel had made Gedaliah gouernour, they
came to Gedaliah to Mizpah, to wit, Ish-
mael the sonne of Nethaniah, and Ioha-
nan the sonne of Kareah, and Seraiah the
sonne of Tanhumeth the Netophathite, and
Iaazaniah the sonne of Maachathi, they
and their men.
24 And Gedaliah l sware to them, and
to their men, and said vnto them, Feare not
to be the seruants of the Caldees: dwell in
the land, and serue the king of Babel, and ye
shall be well.
25 * But in the seuenth moneth Ishmael
the sonne of Nethaniah the sonne of Elisha-
ma of the Kings seede came, and ten men
with him, and smote Gedaliah, and he died,
and so did hee the Iewes and the Caldees
that were with him at Mizpah.
26 Then all the people both small and
great, and the captaines of the armie arose,
and came to m Egypt: for they were afraid
of the Caldees.
27 Notwithstanding in the seuen and
thirtieth yeere after n Iehoiachin King of
Iudah was caried away, in the twelft mo-
neth and the seuen and twentieth day of the
moneth, Euil-merodach king of Babel in
the yeere that he began to reigne, did lift vp
the head of Iehoiachin King of Iudah out
of the prison,
28 And spake kindely to him, and set his
throne aboue the throne of the Kings that
were with him in Babel,
29 And changed his prison garments;
and hee did continually eate bread before
him, all the dayes of his life.
30 And his o portion was a continuall
portion giuen him by the King, euery day a
certaine, all the dayes of his life.

f Ieremie writeth chap 52, 12 the tenth day, because the fire continued from the seuenth day to the tenth.
|| Or, captaine of the guard.
g While the siege endured.
Chap. 20. 17. Iere. 27, 22.
h Of these reade Exod. 27 3.
1. King. 7. 15. Iere. 52. 21. 2. chro 3. 15.
i That is, one appointed to succeede in the high Priests roome, if he were sicke, or els otherwise letted.
k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.
Iere. 40 5, 9.
l That is, he did exhort them in the name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reueiled will of the Lord.
Iere. 41. 1.
m Contrary to Ieremies counsel, Iere. 40. 41, 42, and 43 chapters.
n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.
o Meaning, that he had an ordinary in the court.

The first booke of the ‡ Chronicles, or || Paralipomenon.

‡ Ebr. words of dayes.
|| Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories frō Adam to the returne from their captiuity in Babylon. But these are not those books of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the story of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first

booke

booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob and
the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, because Christ came of him ac-
cording to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill
gouernement, and also the administration, and care of things concerning religion, for the good
successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

*1 The genealogie of Adam and Noah vntil A-
braham, 27 And from Abraham to Esau 35 His
children. 43 Kings and Dukes came of him.*

ADam, a Sheth, Enosh,
2 Kenan, Mahalaleel,
Iered,
3 Henoch, Methushe-
lah, Lamech,
4 Noah, b Shem,
Ham, and Iapheth.
5 ¶ * The sonnes of
Iapheth were Gomer, and Magog, & Ma-
dai, and Iauan, and Tubal, and Meshech,
and Tiras.
6 And the sonnes of Gomer, Ashchenaz,
and || Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah,
and Tarshishah, Kittim, and || Dodanim.
8 ¶ The sonnes of Ham were Cush and
Mizraim, Put, and Canaan.
9 And the sonnes of Cush, Siba, and
Hauilah, and Sabta, and Raamah, & Sab-
techa. Also the sonnes of Raamah were She-
ba and Dedan.
10 And Cush begate c Nimrod, who be-
gan to be mighty in the earth.
11 And Mizraim begate Ludim and A-
namim, Lehabim, and Naphtuhim:
12 Pathrusim also, & Casluhim, of whom
came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first
borne, and Heth,
14 And the Iebusite, and the Amorite,
and the Girgashite,
15 And the Hiuite, and the Arkite, and
the Sinite,
16 And the Aruadite, and the Zemarite,
and the Hamathite.
17 ¶ * The sonnes of Shem were Elam
and Asshur, and Arpachshad, and Lud, and
d Aram, and Uz, and Hul, and Gether, and
Meshech.
18 Also Arpachshad begate Shelah, and
Shelah begate e Eber.
19 Unto Eber also were borne two sons:
the name of the one was Peleg: for in his
dayes was the earth diuided: and his bro-
thers name was Ioktan.
20 Then Ioktan begate Almodad and
Sheleph, and Hazermaueth, and Ierah,
21 And Hadoram, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab:
all these were the sonnes of Ioktan.
24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Iz-
hak, and Ishmael.
29 These are their generations. * The el-
dest sonne of Ishmael was Nebaioth, and
Kedar, and Adbeel, and Mibsam,

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth.

Gen. 10.2.

||*Or, Riphath.*

||*Or, Rodanim.*

c Who first did lift vp himselfe aboue others, Gen. 10.8.

Gene. 10.22. and 11.10.

d Of whom came the Syrians, and therefore they are called Aramites thorowout all the Scripture.

e Of him came the Hebrewes, which were afterward called Israelites, of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

Gen. 11.26. and 17.5. and 21 2.

Gen. 25.13.

30 Mishma, and Dumah, Massa, || Ha-
dad, and Tema,
31 Ietur, Naphish, and Kedema: these
are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams h concu-
bine bare sonnes, Zimran, and Iokshan, and
Medan, and Midian, and Ishbak, & Shu-
ah: and the sonnes of Iokshan, Sheba, and
Dedan.
33 And y^e sonnes of Midian were Ephah,
and Ephar, and Henoch, & Abida, and El-
daah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the
sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were i * Eli-
phaz, Reuel, and Ieush, and Iaalam, and
Korah.
36 The sonnes of Eliphaz, Teman, and
Omar, || Zephi, and Gatam, Kenaz, and
k Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah,
Shamma, and Mizzah.
38 And the sonnes of l Seir, Lotan, and
Shobal, and Zibeon, and Anah, and Dishon,
and Ezer, and Dishan,
39 And the sonnes of Lotan, Hori, and
Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian,
and Manahath, and Ebal, Shephi, and O-
nam. And the sonnes of Zibeon, Aiah, and
Anah.
41 The sonne of Anah was Dishon. And
the sonnes of Dishon, Amran, and Eshban,
and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan,
and Zaauan, and Iaakan. The sonnes of Di-
shon, were Uz, and Aran.
43 ¶ And these were the m Kings that
reigned in the land of Edom, before a King
reigned ouer the children of Israel, to wit,
Bela the sonne of Beor, and the name of his
citie was Dinhabah.
44 Then Bela died, & Iobab the sonne of
Zerah, n of Bozrah reigned in his stead.
45 And when Iobab was dead, Husham
of the land of the Temanites reigned in his
stead.
46 And when Husham was dead, Ha-
dad the sonne of Bedad, which smote Mi-
dian in the fielde of Moab, reigned in his
stead, and the name of his city was Auith.
47 So Hadad died, and Samlah of
Mashrekah reigned in his stead.
48 And Samlah died, and Shaul of Re-
hoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baal-
hanan the sonne of Achbor reigned in his
stead.
50 And Baal-hanan died, and Hadad
reigned in his stead, and the name of his ci-
tie was || Pai, and his wiues name Meheta-
bel the daughter of Matred the daughter of
Mezahab.
51 Hadad died also: and there were dukes
in Edom, Duke Timna, Duke || Aliah,
Duke

||*Or, Hadar.*

h Reade Gen. 25.2.

Gene. 25.4.

Gene. 21.2.

i These were borne of three diuers mothers, reade Gen. 36.4.

Gen. 36.9.

||*Or, Zepho.*

k Which was Eliphas concubine: reade Gen. 36.12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

||*Or, Pau.*

||*Or, Aluah.*

duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, Duke Teman, Duke Mibzar,
54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

These are the sonnes of Israel, *Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 *The sonnes of a Iudah, Er & Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 *And Thamar his daughter in law, bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 *The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were || Zimri, and b Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ||*Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and c Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begat Nahshon d prince of the children of Iudah,
11 And Nahshon begat Salma, and Salma begat Boaz,
12 And Boaz begate Obed, and Obed begate || Ishai,
13 *And Ishai begate his eldest sonne Eliab, and Abinadab the second, and || Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah, and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.
18 ¶ And e Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 *And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the lande of Gilead.
23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, euen threescore cities.
All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at h Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the i father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozen and Ahiiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, k Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes but daughters. And Sheshan had a seruaunt that was an Egyptian, named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, & Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the l father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a m concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Calebs concubine Maachah bare Sheber

Gene.29.32. and 30.5. and 35.18.

Gen.38.3. & 46.12. chap.4.1.

a Though Iudah was not Iaakobs eldest son, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

Genes.38.29. matth.1.3. Ruth 4.18.

|| *Or, Zabdi.*

b Of these reade 1.King.4.31.

|| *Or, Achan. Iosh.7.1.*

c Whom Saint Matthew calleth Aram, Matt 1.3.

d That is, chiefe of the familie.

|| *Or, Iesse. 1.Sam.16.19. and 17.12.*

|| *Or, Shamnah.*

e Who was called Chelubai, the sonne of Hezron, verse 9.

Exod.31.2.

f Who was prince of mount Gilead, reade Num.32.40.

g That is, the Geshurites and Syrians tooke the townes from Iairs children.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.

i Meaning, the chiefe & prince.

k Who died whiles his father was aliue, and therfore it is said verse 34 that Sheshan had no sonnes.

l That is, the chiefe gouernour or prince of the Ziphims, because the Prince ought to haue a fatherly care and affection toward his people.

m This difference was between the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherit: the concubine had no solemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

Sheber and Tirhanah.
49 She bare alſo Shaaph, the father of
Madmannah, and Sheua the father of
Machbenah, and the father of Gibea. *And
Achſah was Calebs daughter.
50 ¶ Theſe were the ſonnes of Caleb
the ſonne of Hur the eldeſt ſonne of Ephra-
thah, Shobal the father of Kiriath-iearim.
51 Salma the father of Beth-lehem, and
Hareph the father of Beth-gader.
52 And Shobal the father of Kiriath-ie-
arim had ſonnes, and he ‖ was the ouerſeer
of halfe Hamminoth.
53 And the families of Kiriath-iearim
were the Ithrites, and the Puthites, and
the Shumathites, and the Mishraites: of
them came the Zareathites, and the Eſh-
taulites.
54 The ſonnes of Salma of Beth-lehem,
and the Netophathite, the [n] crownes of the
houſe of Ioab, and ‖ halfe the Manahthites
and the Zorites.
55 And the families of the [o] Scribes
dwelling at Iabez, the Tirathites, the
Shimeathites, the Shuchathites, which
are the [p] Kenites, that came of Hammath
the father of the houſe of Rechab.

Ioſh.15.17.

‖ *Or, he that ſawe the halfe, becauſe the prince ought to ouerſee his ſubiects.*

n Meaning the chiefe and principall.

‖ *Or, the Zorites, the halfe of the Manahthites.*

o Which were men learned and expert in the law.

p Reade Numb. 10.29, and iudg. 1.16.

CHAP. III.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſiah.

These alſo were the ſonnes of [a] Dauid,
which were borne vnto him in Hebron:
the eldeſt Amnon of Ahinoam the Izreeli-
teſſe: the ſecond [b] Daniel of Abigail the Car-
meliteſſe:
2 The third Abſalom the ſonne of Ma-
achah daughter of Talmai King of Ge-
ſhur: the fourth Adoniah the ſonne of
Haggith:
3 The fift Shephatiah of Abital: the
ſixt Ithream by Eglah his wife.
4 Theſe ſixe were borne vnto him in He-
bron: and there he reigned ſeuen yeere and
ſixe moneths: and in Ieruſalem he reigned
three and thirty yeere.
5 And theſe foure were borne vnto him
in Ieruſalem, Shimea, and Shobab, and
Nathan, and Salomon of [c] Bathſhua the
daughter of Ammiel:
6 Ibhar alſo, and [d] Eliſhama, and Eli-
phalet,
7 And Nogah, and Nepheg, & Iaphia,
8 And Eliſhama, and Eliada, and Eli-
phelet, nine in number.
9 Theſe are all the ſonnes of Dauid, be-
ſides the ſonnes of the concubines, & Tha-
mar their ſiſter.
10 ¶ And Salomons ſonne was Reho-
boam, whoſe ſonne was Abiah, and Aſa his
ſonne, and Iehoſhaphat his ſonne,
11 And Ioram his ſonne, and Ahaziah his
ſonne, and Ioaſh his ſonne,
12 And Amaziah his ſonne, and Azariah
his ſonne, and Iotham his ſonne,
13 And Ahaz his ſonne, and Hezekiah his
ſonne, and Manaſſeh his ſonne,
14 And Amon his ſonne, and Ioſiah his
ſonne.
15 ¶ And of the ſonnes of Ioſiah, the
[e] eldeſt was ‖ *Iohanan, the ſecond Ieho-
iakim, the third Zedekiah, and the fourth
Shallum.
16 And the ſonnes of Iehoiakim were Ie-
coniah his ſonne, and Zedekiah his ſonne.
17 And the ſonnes of Ieconiah, Aſſir, and
Shealtiel his ſonne:
18 Malchiram alſo and Pedaiah, and
Shenazar, Iecamiah, Hoſhama, and Ne-
dabiah:
19 And the ſonnes of Pedaiah were [f] Ze-
rubbabel, and Shimmei: and the ſonnes of
Zerubbabel were Meſhullam, and Hanani-
ah, and Shelomith their ſiſter,
20 And Haſhubah, and Ohel, and Be-
rechiah, and Haſadiah, and Iuſhabheſed,
fiue in number.
21 And the ſonnes of Hananiah were Pe-
latiah, and Ieſaiah: the ſonnes of Rephaiah,
the ſonnes of Arnan, the ſonnes of Obadi-
ah, the ſonnes of Shechaniah.
22 And the ſonne of Shechaniah was
Shemaiah: and the ſonnes of Shemaiah
were Hattuſh, and Igeal, and Bariah, and
Neariah, and Shaphat, [g] ſixe.
23 And the ſonnes of Neariah were Eli-
oenai, and Hezekiah, and Azrikam, three.
24 And the ſonnes of Elioenai were Ho-
daiah, and Eliaſhib, and Pelaiah, and Ak-
kub, and Iohanan, and Delaiah, and Ana-
ni, ſeuen.

a He returneth to the genealogy of Dauid, to ſhew that Chriſt came of his ſtocke.

b Which 2.Sam 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite

c Called alſo Bathſheba the daughter of Eliam: ſo they gaue them diuers names.

d Eliſhama, or Eliſhua, 2.Sam. 5.16. and Eliphelet died and Dauid named thoſe ſonnes, which were next borne by the ſame names: in the booke of kings his children are mētioned which were aliue, and here both they that were aliue and dead.

e So called, becauſe he was preferred to ẏ dignity royal before his brother Iehoiakim, which was the elder.

‖ *Or, Iehoahaz, 2.king.23.30.*

f Saint Matthew ſaith that Zorobabel was ſonne of Zalathiel, meaning that he was his nephewe according to the Ebrew ſpeech: for he was Pedaiahs ſonne.

g So that Shemaiah was Shechaniahs naturall ſonne, and the other fiue his nephewes, and in al were ſixe.

CHAP. IIII.

1 The genealogie of the ſonnes of Iudah, 5 of Aſhur, 9 of Iabez and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 34 and conqueſts.

The [a] ſonnes of Iudah were *Pharez,
Hezron, & Carmi, and Hur, and Shobal,
2 And Reaiah the ſonne of Shobal be-
gate Iahath, and Iahath begate Ahumai,
and Lahad: theſe are the families of the
Zorathites.
3 And theſe were of the father of Etam,
Izreel, and Iſhma, & Idbaſh: and the name
of their ſiſter was Hazelelponi.
4 And Penuel was the father of Gedor,
and Ezer the father of Huſhah: theſe are the
ſonnes of Hur the [b] eldeſt ſonne of Ephra-
tah, the father of Beth-lehem.
5 But Aſhur the father of Tekoa had
two wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, and
Hepher, and Temeni, and Haaſhtari: theſe
were the ſonnes of Naarah.
7 And the ſonnes of Heleah were Zereth,
Iezohar, and Ethnan.
8 Alſo Coz begate Anub, and Zobebah,
and the families of Aharhel the ſonne of
Harum.
9 But Iabez was more honourable then
his brethren: and his mother called his
name [c] Iabez, ſaying, Becauſe I bare him
in ſorow.
10 And Iabez called on the God of Iſ-
rael, ſaying, If thou wilt bleſſe me in deede,
and enlarge my coaſtes, and [d] if thine
hand bee with mee, and thou wilt cauſe
me to be deliuered from euill, that I be not
hurt. And God graunted the thing that he
aſked.
11 ¶ And Chelub the brother of Shuah
begate Mehir, which was the father of
Eſhton.

12 And

a Meaning, they came of Iudah, as nephewes and kinſemen: for onely Pharez was his naturall ſonne.

Gen 38.29. and 46.12. chap. 2.4.

b The firſt borne of his mother, & not the eldeſt ſon of his father.

c Otherwiſe called Othniel, Iudg.1.13.

d It is to be vnderſtood, that then he would accompliſh his vow which he made.

12 And Eshton begate Beth-rapha, and
Paseah, and Tehinnah, the father of the city
of Nahash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz were Oth-
niel and Zeraiah, and the sonne of Othniel,
Hathath.
14 And Meonothai begat Ophrah. And
Seraiah begate Ioab the e father of the
valley of craftsmen: for they were crafts-
men.
15 ¶ And the sonnes of Caleb the sonne
of f Iephunneh were Iru, Elah, and Naam.
And the sonne of Elah was Kenaz.
16 And the sonnes of Iehaleel were Ziph,
and Ziphah, Tiria, and Asareel.
17 And the sonnes of Ezrah were Iether
and Mered, and Epher, and Ialon, and hee
begate Miriam, and Shammai, and Ishbah
the father of Eshtemoa.
18 Also his ‖ wife Iehudiiah bare Iered
the father of Gedor, and Heber the father of
Socho, and Iekuthiel the father of Zano-
ah: and these are the sonnes of Bithiah
the daughter of Pharaoh, ‖ which Mered
tooke.
19 And the sonnes of the wife of Hodi-
ah the sister of Naham the father of Keilah
were the Garmites, and Eshtemoa the Maa-
chathite.
20 And the sonnes of Shimon were Am-
non and Rinnah, Ben-hanan and Tilon.
And the sonnes of Ishi were Zoheth, and
Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne
of Iudah were Er the father of Lecah, and
Laadah the father of Mareshah, and the fa-
milies of the housholds of the that wrought
fine linnen in the house of Ashbea.
22 And Iokim and the men of Chozeba
and Ioash, and Saraph, which had the do-
minion in Moab, and ‖ Iashubi Lehem. These
also are ancient things.
23 These were potters, & dwelt among
plants and hedges: g there they dwelt with
the king for his worke.
24 ¶ * The sonnes of Simeon were Ne-
muel, and Iamin, Iarib, Zerah, and h Shaul,
25 Whose sonne was Shallum, and his
sonne Mibsam, and his sonne Mishma.
26 And the sonnes of Mishma, Hamuel
was his sonne, Zacchur his sonne, and Shi-
mei his sonne.
27 And Shimei had sixteene sonnes, and
sixe daughters, but his brethren had not ma-
ny children, neither was all their familie
like to the children of Iudah in multitude.
28 And they dwelt at i Beer-sheba, and
at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at
Tolad,
30 And at Bethuel, and at Hormah, and
at Ziklag,
31 And at Beth-marcaboth, and at Ha-
zar Susim, at Beth-birei, & at Shaaraim:
these were their cities vnto the reigne of
k Dauid.
32 And their townes were Etam, and
Ain, Rimmon, and Tochen, and Ashen, fiue
cities.
33 And al their towns that were round a-
bout these cities vnto Baal. These are their
habitations, and the declaration of their ge-
nealogie.
34 And Meshobab and Iamlech, and Io-
shah the sonne of Amashiah,
35 And Ioel and Iehu the sonne of Io-
sibiah, the sonne of Seraiah, the sonne of
Asiel,
36 And Elionai, and Iaakobah, and Ie-
shohaiah, and Asaiah, and Adiel, and Iesimi-
el, and Benaiah,
37 And Ziza the sonne of Shiphei, the
sonne of Allon, the sonne of Iedaiah, the
sonne of Shimri, the sonne of Shemaiah.
38 These were famous Princes in their
families, and increased greatly their fathers
houses.
39 And they l went to the entring in of
Gedor, euen vnto the East side of the valley,
to seeke pasture for their sheepe.
40 And they found fat pasture and good,
and a wide land, both quiet and fruitfull: for
they of Ham had dwelt there before.
41 And these described by name, came
in the dayes of Hezekiah king of Iudah,
and smote their tents, and the inhabitants
that were found there, and destroyed them
vtterly vnto this day, and dwelt in their
roume, because there was pasture there for
their sheepe.
42 And besides these, fiue hundreth men
of the sonnes of Simeon went to mount
Seir, and Pelatiah, and Neariah, and Re-
phaiah, and Vzziel the sonnes of Ishi were
their captaines,
43 And they smote the rest of Amalek
that had m escaped, and they dwelt there
vnto this day.

e The lord of the valley where the Artificers did worke.

f Called also Ieson.

‖ Or, she bare, meaning the second wife of Ezra.

‖ Or, of whom he had Mered.

Gen. 38. 1, 3, 5.

‖ Or, of the inhabitants of Lehem.

g They were king Dauids gardiners, and serued him in his workes.

Gen. 46. 10. exod. 6. 15.

h His sonne Ohad is here omitted.

i These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manasseh.

THE sonnes also of Reuben the eldest
sonne of Israel (for hee was the eldest,
* but had defiled his fathers bed, therefore
his birthright was giuen vnto the a sonnes
of Ioseph the sonne of Israel, so that the
genealogie is not reckoned after his birth-
right.
2 For Iudah preuailed aboue his bre-
thren, and of him came b the Prince, but the
birthright was Iosephs.)
3 * The sonnes of Reuben the eldest son
of Israel, were Hanoch and Pallu, Hezron
and Carmi.
4 The sonnes of Ioel, Shemaiah his
sonne, Gog his sonne, and Shimei his sonne,
5 Michah his sonne, Reaiah his sonne,
and Baal his sonne,
6 Beerah his sonne, whom Tilgath
Pilneeser king of Asshur c caried away: he
was a Prince of the Reubenites.
7 And when his brethren in their fami-
lies reckoned the genealogie of their ge-
nerations, Ieiel and Zechariah were the
chiefe,
8 And Bela the sonne of Azaz, the sonne
of Shema the sonne of Ioel, which dwelt in
d Aroer, euen vnto Nebo and Baal-meon.

Gen. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes, according to Iaakobs prophesie, Gen. 49. 8. & because Christ should come of him.

Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Vzziah King of Israel, 2 King. 15. 29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also

9 Also Eastward he inhabited vnto the
entring in of the wildernesse from the riuer
‖Perath: for they had much cattell in the
land of Gilead.

‖Or, Euphrates.

10 And in the dayes of Saul they war-
red with the [e] Hagarims, which fell by their
hands: and they dwelt in their tents in all
the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 And the children of Gad dwelt ouer
against them in the land of Bashan, vnto
Salchah.
12 Ioel was the chiefest, and Shapham
the second, but Iaani and Shaphat were in
Bashan.
13 And their brethren of the house of their
fathers were Michael, and Meshullam, and
Sheba, and Sorai, and Iacan, and Zia, and
Eber, seuen.
14 These are the children of Abihail, the
sonne of Huri, the sonne of Iaroah, the sonne
of Gilead, the sonne of Michael, the sonne of
Ieshishai, the sonne of Iahdo, the sonne of
Buz.
15 Ahi the sonne of Abdiel, the sonne of
Guni was chiefe of the houshold of their fa-
thers.
16 And they dwelt in Gilead in [f] Bashan,
and in the townes thereof, and in all the sub-
urbs of Sharon, by their borders.

f Both ye whole countrey and one peculiar citie were called by this name Bashan.

17 Al these were reckoned by genealogies,
in the dayes of Iotham king of Iudah, and
in the dayes of Ieroboam king of Israel.
18 ¶ The sonnes of Reuben and of Gad,
and of halfe the tribe of Manasseh of those
that were valiant men, able to beare shield
and sword, and to draw a bowe, exercised in
warre, were foure and forty thousand seuen
hundreth and threescore, that went out to the
warre.
19 And they made warre with the Ha-
garims, with [g] Iecur, and Naphish, and
Nodab.
20 And they were [h] holpen against them,
and the Hagarims were deliuered into their
hand, and all that were with them: for they
cried to God in the battell, and hee heard
them because they trusted in him.

g These twaine were the sonnes of Ishmael, Gen. 25 15.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen
their camels fifty thousand, and two hun-
dreth and fifty thousand sheepe, and two
thousand asses, and of ‡ persons a hundreth
thousand,

‡Ebr. soules of men.

22 For many fell downe wounded, be-
cause the warre was of God. And they dwelt
in their steads vntill the [i] captiuitie.
23 And the children of the halfe tribe of
Manasseh dwelt in the land, from Bashan
vnto [k] Baal Hermon, and Senir, and vnto
mount Hermon: for they increased.

i Meaning the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

24 And these were the heads of the hous-
holds of their fathers, euen Epher and Ishi,
and Eliel and Azriel, and Ieremiah, and
Hodauiah, and Iahdiel, strong men, valiant
and famous, heads of the housholds of their
fathers.
25 But they transgressed against the God
of their fathers, and went a whoring after
the gods of the people of the land whom God
had destroyed before them.
26 And the God of Israel [l] stirred vp the
spirit of Pul king of Asshur, and the spirit of
Tilgath Pilneeser king of Asshur, and hee
caried them away: euen the Reubenites, and
the Gadites, and the halfe tribe of Manas-
seh, and brought them vnto * Halah, and
Habor, and Hara, and to the riuer of Gozan,
vnto this day.

l Thus God stirred vp the wicked and vsed them, as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

2.King.18.11.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

The sonnes of Leui were Gershom, Ko-
hath, and Merari.
2 * And the sonnes of Kohath, Amram,
Izhar, and Hebron, and Uzziel.
3 And the children of Amram, Aaron,
and Moses, and Miriam. And the sonnes
of Aaron, * Nadab, and Abihu, and * Elea-
zar, and Ithamar.

Gen.46.11, exod.6.16, chap.23.12.

Leuit.10.1, Num.20.25.

4 Eleazar begate Phinehas, Phinehas
begate Abishua,
5 And Abishua begat Bukki, and Buk-
ki begate Uzzi,
6 And Uzzi begate Zerahiah, and Zera-
hiah begate Meraioth,
7 Meraioth begate Amariah, and Ama-
riah begate Ahitub,
8 And Ahitub begate [a] Zadok, and Za-
dok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and A-
zariah begate Iohanan,
10 And Iohanan begate Azariah (it was
he that was [b] Priest in the house that Salo-
mon built in Ierusalem)
11 And Azariah begate Amariah, and A-
mariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok
begate Shallum,
13 And Shallum begat Hilkiah, and Hil-
kiah begate Azariah,
14 And Azariah begat Seraiah, and Se-
raiah begat Iehozadak,

a Which was the Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1.Sam.2.32,35.

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2.Chron. 26.17,18.

15 And [c] Iehozadak departed, when the
Lord caried away into captiuitie Iudah and
Ierusalem by the hand of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2.King.25.18.

16 ¶ The sonnes of Leui were Gershom,
Kohath and Merari.
17 And these be the names of the sonnes
of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Am-
ram, and Izhar, and Hebron, and Uzziel.
19 The sonnes of Merari, Mahli, and
Mushi: and these are the families of Leui
concerning their fathers.
20 Of Gershom, Libni his sonne, Iahath
his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah
his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, [d] Aminadab
his sonne, * Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exod. 6.21, Num.15.1.

23 Elkanah his sonne, and Abiasaph his
sonne, and Assir his sonne,
24 Tahath his sonne, Uriel his sonne,
Uzziah his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai,
and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zo-
phai his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne,
Elkanah his sonne,

28 And

e Who is also called Ioel, 1. Sam. 8.2 and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more caried to and fro.

g Reade Exod. 27.21.

|| Or, nephewe.

|| Or, cousin.

h Meaning, the cousin of Heman verse 33.

i The Leuites are called the singers brethren, because they came of the same stocke.

k Reade Numb. 44.

28 And the sonnes of Shemuel, the eldest
e Uashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli,
Libni his sonne, Shimei his sonne, Uzzah
his sonne,
30 Shimea his sonne, Haggiah his sonne,
Asaiah his sonne.
31 And these be they whom Dauid set for
to sing in the house of the Lord, after that
the Arke had f rest.
32 And they ministred before the Taber-
nacle, euen the tabernacle of the Congrega-
tion with singing, vntil Salomon had built
the house of the Lord in Ierusalem: then
they continued in their office, according to
their custome.
33 And these ministred with their chil-
dren: of the sonnes of Kohath, Heman a
singer, the sonne of Ioel, the sonne of She-
muel,
34 The sonne of Elkanah, the sonne of
Ieroham, the sonne of Eliel, the sonne of
Toah,
35 The sonne of Zuph, the sonne of El-
kanah, the sonne of Mahath, the sonne of
Amasai,
36 The sonne of Elkanah, the sonne of
Ioel, the sonne of Azariah, the sonne of Ze-
phaniah,
37 The sonne of Tahath, the || sonne of
Assir, the sonne of Ebiasaph, the sonne of
Korah,
38 The sonne of Izhar, the sonne of Ko-
hath, the sonne of Leui, the sonne of Israel.
39 And his || brother h Asaph stood on his
right hand: and Asaph was the sonne of Be-
rechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of
Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Ze-
rah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of
Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of
Gershom, the sonne of Leui.
44 And their brethren the sonnes of Me-
rari were on the left hand, euen Ethan the
sonne of Kishi, the sonne of Abdi, the sonne
of Malluch,
45 The sonne of Hashabiah, the sonne of
Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Ba-
ni, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mu-
shi, the sonne of Merari, the sonne of Leui.
48 ¶ And their i brethren the Leuites
were k appointed vnto all the seruice of the
Tabernacle of the house of God,
49 But Aaron and his sonnes burnt in-
cense vpon the altar of burnt offering, and
on the altar of incense, for all that was to
doe in the most holy place, and to make an
atonement for Israel, according to all that
Moses the seruaunt of God had comman-
ded.
50 These are also the sonnes of Aaron,
Eleazar his sonne, Phinehas his sonne, A-
bishua his sonne,
51 Bukki his sonne, Uzzi his sonne, Ze-
rahiah his sonne,
52 Meraioth his sonne, Amariah his
sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his
sonne.
54 ¶ And these are the l dwelling places
of them throughout their townes and coasts,
euen of the sonnes of Aaron for the family of
the Kohathites, for the m lot was theirs.
55 So they gaue them n Hebron in the
land of Iudah, and the suburbs thereof round
about it:
56 But the field of the citie, and the villa-
ges thereof they gaue to Caleb the sonne of
Iephunneh.
57 And to the sonnes of Aaron they
gaue the cities of Iudah for o refuge, euen
Hebron and Libna with their suburbes,
and Iattir, and Eshtemoa with their sub-
urbes,
58 And p Hilen with her suburbes, and
Debir with her suburbs,
59 And Ashan with her suburbes, and
Beth-shemesh with her suburbes.
60 ¶ And of the tribe of Beniamin, Ge-
bai and her suburbes, and q Alemeth with
her suburbs, and Anathoth with her sub-
urbs: all their cities were thirteene cities by
their families.
61 And vnto the sonnes of r Kohath the
remnant of the family of the tribe, euen of
the halfe tribe of the halfe of Manasseh, by
lot, ten cities.
62 And to the sonnes of Gershom ac-
cording to their families out of the tribe of
Issachar, and out of the tribe of Asher, and
out of the tribe of Naphtali, and out of the
tribe of Manasseh in Bashan, thirteene ci-
ties.
63 Unto the sonnes of Merari according
to their families out of the tribe of Reu-
ben, and out of the tribe of Gad, and out
of the tribe of Zebulun, by lot twelue ci-
ties.
64 Thus the children of Israel gaue to
the Leuites cities with their suburbs.
65 And they gaue by lot out of the tribe
of the children of Iudah, and out of the tribe
of the children of Simeon, and out of the
tribe of the children of Beniamin, these ci-
ties, which they called by their names.
66 And they of the families of the sonnes
of Kohath had cities, and their coasts out of
the tribe of Ephraim.
67 * And they gaue vnto them cities of
refuge, Shechem in mount Ephraim, and
her suburbs, and Gezer and her suburbs,
68 Iokmeam also and her suburbes, and
Beth-horon with her suburbs,
69 And Aialon and her suburbes, and
Gath-rimmon and her suburbs,
70 And out of the halfe tribe of Manas-
seh, || Aner and her suburbes, and || Bileam
and her suburbs, for the familes of the rem-
nant of the sonnes of Kohath.
71 Unto the sonnes f of Gershom out of
the family of the halfe tribe of Manasseh
Golan in Bashan, and her suburbes, and
|| Ashtaroth with her suburbs,
72 And out of the tribe of Issachar, || Ke-
desh and her suburbes, Deberath and her
suburbs,
73 || Ramoth also and her suburbes, and
|| Anem

l Or, cities which were giuen to the Leuites.

m They were first appointed and prepared for.

n Which was also called Kiriath-arba, Gen. 23.2. Iosh. 21.11.

o That he that had killed a man might flee thereunto for succour til his cause were tried, Deut. 19.2.

p Which Ioshua calleth Holon, Iosh. 15.51. and 21.15.

q Or, Almon, Iosh. 21.18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

Iosh. 21.21.

|| Or, Tanach, Iosh. 21.25

|| Or, Gath-rimmon.

f Who in the first verse is called also Gershon.

|| Or, Beeshterah, Iosh 27 21.

|| Or, Kishon, Iosh 21 28.

|| Or, Iarmuth, Iosh. 21.22.

||Or, Engannim, Iosh. 21.29.

|| Anem, with her suburbs,
74 And out of the tribe of Asher, Ma-
shal and her suburbs, and Abdon and her
suburbs,

||Or, Helkah, Iosh. 21.31.

75 And || Hukok and her suburbes, and
Rehob and her suburbs,
76 And out of the tribe of Naphtali, Ke-
desh in Galilea and her suburbs, and || Ham-
mon and her suburbs, and || Kiriathaim and
her suburbs.

||Or, Ammothdor, Iosh. 21.32.
||Or, Kartan, Iosh. 21.32.
||Or, Iokneam.
||Or, Kartah. Iosh. 21.34.

77 Unto the rest of the children of Me-
rari were giuen out of the tribe of Zebulun,
||Rimmon and her suburbs, || Tabor and her
suburbs,
78 And on the other side Iorden by Ieri-
cho, euen on the Eastside of Iorden, out of
the tribe of Reuben, * Bezer in the wilder-
nesse with her suburbs, and Iahzah with her
suburbs,

Iosh. 20.8 and 21.36.

79 And Kedemoth with her suburbs, and
Mephaath with her suburbs,
80 And out of the tribe of Gad Ramoth
in Gilead with her suburbs, and Mahanaim
with her suburbs,
81 And Heshbon with her suburbs, and
Iaazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

24 May
1st Lesson
Even

||Or, Phuuah.
a Who also is called Iob, Gene 46.13.

AND the sonnes of Issachar were Tola
and || Puah, a Iashub, and Shimron,
foure,
2 And the sonnes of Tola, Uzzi, and
Rephaiah, and Ieriel, and Iahmai, and Iib-
sam, and Shemuel, heads in the housholds
of their fathers. Of Tola were valiant men
of warre in their generations, b whose num-
ber was in the dayes of Dauid two & twen-
tie thousand, and sixe hundreth.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24.1.

3 And the sonne of Uzzi was Izrahaiah,
and the sonnes of Izrahaiah, Michael, and
Obadiah, and Ioel, and Ishiah, c fiue men
all princes.

c Meaning the foure sonnes, and the father.

4 And with them in their generations
after the housholde of their fathers were
bands of men of warre for battell, sixe and
thirtie thousand: for they had many wiues
and children.

||Or, kinsemen.

5 And their || brethren among all the fa-
milies of Issachar were valiant men of war,
reckoned in all by their genealogies foure-
score and seuen thousand.
6 ¶ The sonnes of Beniamin were Bela,
and Becher, and d Iediael, e three.

d Called also Ashbel, Gen. 46.21. Num. 26.38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46.21

7 And the sonnes of Bela, Ezbon, and
Uzzi, and Uzziel, and Ierimoth, and Iri,
fiue heads of the housholds of their fathers,
valiant men of warre, and were reckoned
by their genealogies, two and twenty thou-
sand and thirtie and foure.
8 And the sonnes of Becher, Zemirah,
and Ioash, and Eliezer, and Elioenai, and
Omri, and Ierimoth, and Abiah, and A-
nathoth, and Alameth: all these were the
sonnes of Becher.
9 And they were numbred by their ge-
nealogies according to their generations,
and the chiefe of the houses of their fathers,
valiant men of warre, twentie thousand and
two hundreth.
10 And the sonne of Iediael was Bilhan,
and the sonnes of Bilhan, Ieush, and Ben-
iamin, and Ehud, and Chenaanah, and Ze-
than, and Tarshish, and Ahishahar.
11 All these were the sonnes of Iediael,
chiefe of the fathers, valiant men of warre,
seuenteene thousand & two hundreth, mar-
ching in battell aray to the warre.
12 And Shuppim, and Huppim were the
sonnes of || Ir, but Hushim was the sonne f of
|| another.

||Or, Iri.
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gene. 46.23.
||Or, of Aher.

13 ¶ The sonnes of Naphtali, Iahziel,
and Guni, and Iezer, and || Shallum g of the
sonnes of Bilhah.

||Or, Shillem, Gene. 46.24.
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gene 46. 23, 24, 25.

14 The sonne of Manasseh, was Ashriel,
whom she bare vnto him, but his concubine
of Aram bare Machir the * father of Gi-
lead.

Numb. 26.29, 31. iosh. 17.1.

15 And Machir tooke to wife the sister of
Huppim and Shuppim, and the name of
their sister was Maachah. And the name of
the second sonne was Zelophehad, and Zelo-
phehad had daughters.
16 And Maachah the wife of Machir
bare a sonne, and called his name || Peresh:
and the name of his brother was Sheresh:
and his sonnes were Ulam and Rakem.

||Or, Iezer, Numb. 26.30.

17 And the sonne of Ulam was Bedan.
These were the sonnes of Gilead the sonne
of Machir, the sonne of Manasseh.
18 And h his sister Molecheth bare I-
shod, and Abiezer, and Mahalah.

h Meaning, the sister of Gilead.

19 And the sonnes of Shemida were A-
hian, and Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim were
Shuthelah, and Bered his sonne, and Ta-
hath his sonne, and his sonne Eladah, and
Tahath his sonne,
21 And Zabad his sonne, and Shuthelah
his sonne, and Ezer, and Elead: and the men
of i Gath that were borne in the land, slewe
them, because they came down to take away
their cattell,

i Which was one of the fiue principal cities of the Philistims, slew the Ephraimites.

22 Therfore Ephraim their father mour-
ned many dayes, and his || brethren came to
comfort him.

||Or, kinsfolkes.

23 And when he went in to his wife, shee
conceiued, and bare him a sonne, and he cal-
led his name Beriah, because affliction was
in his house.
24 And his || daughter was Sherah, which
built Beth-horon the nether, and the vpper,
and Uzzen Sherah.

||Or, neece.

25 And Rephah was his k sonne, and Re-
sheph, and Telah his sonne, and Tahan his
sonne,

k To wit, of Ephraim.

26 Laadan his sonne, Ammihud his
sonne, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habi-
tations were Beth-el, and the villages ther-
of, and Eastward Naaran, and Westward
Gezer with the villages thereof, Shechem
also and the villages thereof, vnto || Azzah,
and the villages thereof,

||Or, Adaiah.

29 And by the places of the children of
Manasseh, Beth-shean and her villages,
Taanach and her villages, Megiddo and
her villages, Dor and her villages. In those
dwelt the children of Ioseph the sonne of
Israel.

30 ¶ * The

Gene.46.17.

30 ¶ *The sonnes of Asher were Jm-
nah and Jshuah, and Jshuai, and Beriah, and
Serah their sister.
31 And the sonnes of Beriah, Heber, and
Malchiel, which is the father of Berzauith.
32 And Heber begate Japhlet, and Sho-
mer, and Hotham, and Shuah their sister.
33 And the sonnes of Japhlet were Pa-
sach, and ||Bimhal, and Ashuah: these were
the children of Japhlet.
34 And the sonnes of Shamer, Ahi, and
Rohgah, Jehubbah, and Aram.
35 And the sonnes of his brother Helem
were Zophah, and Jimna, and Shelesh, and
Amal.
36 The sonnes of Zophah, Suah, & Har-
nepher, and Shual, and Beri, and Jmrah,
37 Bezer, and Hod, and Shamma, and
Shilshah, and Jthran, and Beera.
38 And the sonnes of Jether, Jephunneh,
and Pispa, and Ara.
39 And the sonnes of Ulla, Harah, & Ha-
niel, and Rizia.
40 All these were the children of Asher,
the heads of their fathers houses, Noblemen,
valiant men of warre and chiefe Princes,
and they were reckoned by their genealo-
gies for warre and for battell to the number
of sixe and twentie thousand men.

||Or, Kimbal.

CHAP. VIII.

1 The sons of Beniamin, 33 And race of Saul.

BEniamin also a begat Bela his eldest son,
Ashbel the second, and Aharah the third,
2 Noah the fourth, and Rapha the fifth.
3 And the sonnes of Bela were Addar,
and Gera, and Abihud,
4 And Abishua, and Naaman, & Ahoah,
5 And Gera, & Shephuphan, & Huram.
6 ¶ And these are the sonnes of Ehud:
these were the chiefe fathers of those that in-
habited Geba: and b they were caried away
captiues to Manahath.
7 And Naaman, and Ahiah, and Gera,
he caried them away captiues: and c hee be-
gate Uzza, and Ahihud.
8 And Shaharaim begate certaine in the
countrey of Moab, after he had sent d away
Hushim and Baara his wiues.
9 Hee begatt, J say, of Hodesh his wife,
Jobab & Zibia, and Mesha, and Malcham,
10 And Jeuz and Shachia and Mirma:
these were his sonnes, and chiefe fathers.
11 And of Hushim he begate Ahitub and
Elpaal.
12 And the sonnes of Elpaal were Eber,
and Misham and Shamed (which built O-
no, and Lod, and the villages thereof.)
13 And Beriah and Shema (which were
the chiefe fathers among the inhabitants of
Aialon: they draue away the inhabitants of
Gath.)
14 And Ahio, Shashak, and Jerimoth.
15 And Zebadiah, and Arad, and Adar,
16 And Michael, and Jspah, and Joha,
the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and
Hizki, and Heber,
18 And Jshmerai, and Jzliah, and Jobab,
the sonnes of Elpaal,
19 Jakim also, and Zichri, and Zabdi,

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

20 And Elienai, and Zilthai, and Eliel,
21 And ||Adaiah and Beraiah, & Shim-
rath the sonnes of Shimei,
22 And Jshpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Anto-
thiah,
25 Jphedeiah and Penuel the sonnes of
Shashak,
26 And Shamsherai, & Shehariah, and
Athaliah,
27 And Jaareshiah, and Eliah, & Zichri,
the sonnes of Jeroham.
28 These were the chiefe e fathers accor-
ding to their generations, euen Princes
which dwelt in Jerusalem.
29 And at *Gibeon dwelt the father of Gi-
beon, & the name of his wife was Maachah.
30 And his eldest sonne was Abdon, then
Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: these
also dwelt with their brethren in Jerusalem,
euen by their brethren.
33 And f Ner begate Kish, & Kish begate
Saul, and Saul begate Jonathan, & Mal-
chishua, and Abinadab, and g Eshbaal.
34 And the sonne of Jonathan was h Me-
rib-baal, and Merib-baal begate Micah.
35 And the sonnes of Micah were Pithon,
and Melech, and Tarea, and Ahaz.
36 And Ahaz begate Jehoadah, and Je-
hoadah begat Alemeth, and Azmaueth, and
Zimri, and Zimri begate Moza,
37 And Moza begate Binea, whose
sonne was Raphah, and his sonne Eleasah,
and his sonne Azel.
38 And Aziel had sixe sons whose names
are these, Azrikam, Bocheru, and Jshmael,
and Sheariah, and Obadiah, and Hanan:
all these were the sonnes of Azel.
32 And the sonnes of Eshek his brother
were Ulam his eldest sonne, Jehush the se-
cond, and Eliphalet the third.
40 And the sonnes of Ulam were valiant
men of warre which shot with the bowe, and
had many sonnes and nephewes, an hun-
dreth and fiftie: all these were of the sonnes
of Beniamin.

||Or, Araiah.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem.

Chap.9.35.

f Who in the 1.Sam.9.1. is called Abiel.

g He is also named Ishbosheth, 2.Sam.2.8.

h He is likewise called Mephibosheth, 2.Sam.9.6.

CAAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priests and Leuites, 11.18. And of their offices.

THus all Jsrael were numbred by their
genealogies: and behold, they are writ-
ten in the booke of the kings of Jsrael and
of Judah, and they were a caried away to
Babel for their transgression.
2 ¶ And the chiefe inhabitantes that
dwelt in their owne possessions, and in their
owne cities, euen Jsrael, the Priests, the Le-
uites, and the b Nethinims.
3 And in Jerusalem dwelt of the chil-
dren of Judah, and of the children of Ben-
iamin, and of the children of Ephraim, and
Manasseh.
4 Uthai the sonne of Amihud, the sonne
of Omri, the sonne of Jmri, the sonne of
Bani, of the children of Pharez, the sonne
of Judah.
5 And of Shiloni, Asaiah the eldest, and
his sonnes.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in the Temple, read Iosh.9.23.

6 And of the sonnes of Zerah, Jeuel, and their brethren sixe hundreth and ninetie.
7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Jeroham, & Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.
9 And their brethren according to their generations nine hundreth, fiftie and sixe, al these men were ‖ chiefe fathers in the housholds of their fathers.

‖ *Or, chiefe of the families.*

10 ¶ And of the Priests, Jedaiah, and Jehoiarib, and Jachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, the c chiefe of the house of God,

c That is, he was the hie Priest.

12 And Adaiah the sonne of Jeroham, the sonne of Pashhur, the sonne of Malchiiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.
13 And their brethren the chiefe of the housholdes of their fathers a thousand seuen hundreth and threescore valiant men, for the d worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari,
15 And Bakbakkar, Heresh, and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,
16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.
18 For they were porters to this time by companies of the children of Leui vnto the e Kings gate Eastward.
19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the f Tabernacle: so their families were ouer the host of the Lord, keeping the entrie.

e So called, because the King came into the Temple thereby, and not the common people.
f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar, was their guide, and the Lord was with him.
21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.
22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer ‖ in their perpetuall office.

‖ *Or, for their fidelitie.*

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.
24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.
25 And their brethren which were in their townes, came at g seuen dayes from time to time with them.

g They serued weekely, as Ezra 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treasures in the house of God.

‖ *Or, opening the doores.*

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be open euery morning.
28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the h floure, and the wine, and the oyle, and the incense, and the sweete odours.

h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the sonnes of the Priests made oyntments of sweete odours.
31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.
32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, i and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jerusalem.
35 * And in Gibeon dwelt ‖ the father of Gibeon, Jehiel, and the name of his wife was Maachah.

Chap. 8.29.
‖ *Or, Abigibeon.*

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37 And Gedor, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.
39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eshbaal.

1. Sam. 14.51. chap. 8.33.

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.
41 And the sonnes of Micah were Pithon, and Melech, and Tahrea.
42 And Ahaz begate k Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was also called Iehoadah, Chap. 8.36.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.
44 And Azel had sixe sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

Then * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine

1. Sam. 31.1.

slaine in mount Gilboa.
2 And the Philistims pursued after Saul
and after his sonnes, and the Philistims
smote Jonathan, and Abinadab, and Mal-
chishua the sonnes of Saul.
3 And the battel was sore against Saul,
and the archers ‡ hit him, and he was woun- ‡Ebr. found.
ded of the archers.
4 Then said Saul to his armour bea-
rer, Drawe out thy sword, and thrust mee
thorow therewith, lest these vncircumcised
come and mocke at me: but his armour bea-
rer would not, for he was sore afraid: there-
fore Saul tooke the sword and fell vpon it.
5 And when his armourbearer saw that
Saul was dead, hee fell likewise vpon the
sword, and died.
6 So Saul died and his three sonnes,
and all his house they died together.
7 And when all the men of Israel that
were in the valley, saw how they fled, and
that Saul and his sonnes were dead, they
forsooke their cities, and fled away, and the
Philistims came and dwelt in them.
8 And on the morow, when the Phili-
stims came to spoile them that were slaine,
they found Saul and his sonnes ‡ lying in ‡Ebr. fallen.
mount Gilboa.
9 And when they had stript him, they
tooke his head and his armour, and sent
them into the land of the Philistims round
about, to publish it vnto the idoles, and to
the people.
10 And they layd vp his armour in the
house of their God, and set vp his head in the
house of [a] Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead
heard all that the Philistims had done to
Saul,
12 Then they arose (all the valiant men)
and tooke the body of Saul, and the bodies
of his sonnes, and brought them to Jabesh,
and buried the bones of them vnder an Oke
in Jabesh, and fasted seuen dayes.
13 So Saul died for his transgression,
that he committed against the Lord, * euen 1.Sam.15.23.
against the word of the Lord, which he kept
not, and in that he sought and asked counsel
of a ‖ * familiar spirit, ‖Or, witch, and sorceresse. 1.Sam.28.8.
14 And asked not of the Lord: therefore
he slew him, and turned the kingdome vnto
Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel [a] gathered themselues 2.Sam.5.1.
to Dauid vnto Hebron, saying, Beholde,
we are thy bones and thy flesh.

a This was after the death of Ish-bosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2 Sam. 5. 5.

2 And in time past, euen when Saul
was king, thou leddest Israel out and in: and
the Lord thy God said vnto thee, Thou shalt
feede my people Israel, and thou shalt be cap-
taine ouer my people Israel.
3 So came all the Elders of Israel to the
king to Hebron, and Dauid made a coue-
nant with them in Hebron, before the Lord.
And they anointed Dauid king ouer Isra-
el, * according to the word of the Lord by the 1.Sam.16.13.
hand of Samuel.
4 ¶ And Dauid and all Israel went to
Jerusalem, which is Jebus, where were the
Jebusites, the inhabitants of the land.
5 And the inhabitants of Jebus said to
Dauid, Thou shalt not come in hither. Ne-
uerthelesse Dauid tooke the tower of Zion,
which is the citie of Dauid.
6 And Dauid said, * Whosoeuer smi- 2.Sam.5.8.
teth the Jebusites first, shalbe the chiefe and
captain. So Joab the sonne of Zeruiah went
first vp, and was captaine.
7 And Dauid dwelt in the tower: ther-
fore they called it the citie of Dauid.
8 * And he built the citie on euery side, 2.Sam.5.9.
from Millo euen round about: and Joab re-
paired the rest of the citie.
9 And Dauid prospered, and grew: for
the Lord of hostes was with him.
10 ¶ * These also are the chiefe of the ba- 2.Sam.23.8.
liant men that were with Dauid, and joy-
ned their force with him in his kingdome
with all Israel, to make him king ouer Is-
rael, according to the word of the Lord.
11 And this is the number of the valiant
men whom Dauid had, Jashobeam the sonne
of Hachmoni, the [b] chiefe among thirty: hee
lift vp his speare against three hundreth,
whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some read, the chiefe of the Princes.

12 And after him was Eleazar the sonne
of ‖ Dodo the Ahohite, which was one of the ‖Or, his vncle.
three valiant men.
13 Hee was with Dauid at Pas-dam-
mim, and there the Philistims were gathe-
red together to battel: and there was a par-
cell of ground full of barley, and the people
fled before the Philistims.
14 And they stood in the middes of the
field, and [c] saued it, and slew the Philistims:
so the Lord gaue a great victory.

c This act is referred to Shammah, 2.Sam.23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirty captaines
went to a rocke to Dauid, into the caue of
Adullam. And the armie of the Philistims
camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the
Philistims garison was at Beth-lehem.
17 And Dauid longed, and sayd, * Oh, 2.Sam.23.15.
that one would giue me to drinke of the wa-
ter of the well of Beth-lehem that is at the
gate.
18 Then these three brake thorow the
hoste of the Philistims, and drew water out
of the well of Beth-lehem that was by the
gate, and tooke it, and brought it to Dauid:
but Dauid would not drinke of it, but pow-
red it for an oblation to the Lord,
19 And sayd, Let not my God suffer mee
to doe this: should I drinke the [e] blood of
these mens liues? for they haue brought it
with the ieopardy of their liues: therefore he
would not drinke it: these things did these
three mighty men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab,
he was chiefe of the three, and he lift vp his
speare against three hundred, and slew them,
and had the name among the three.
21 Among the three hee was more ho-
nourable then the two, and he was their cap-
taine: * but hee attained not vnto the first 2.Sam.23.29.
three.
22 Benaiah the sonne of Jehoiada (the
sonne

sonne of a valiant man) which had done ma-
ny acts, and was of Kabzeel, hee slewe two
‖ strong men of Moab: he went downe also
‖Or, Lions.
and slew a Lion in the mids of a pit in time
of snow.
23 And he slew an Egyptian, a man of
great stature, euen fiue cubits long, and in
the Egyptians hand was a speare like a wea-
uers beame: and hee went downe to him
with a staffe, and plucked the speare out of
the Egyptians hand, and slewe him with
his owne speare.
24 These things did Benaiah the sonne
of Jehoiada, and had the name among the
three worthies.
25 Behold, hee was honourable among
thirtie, but hee attained not vnto the [f] first
three. *And Dauid made him of his coun-
sell.

f Meaning, those three which brought the water to Dauid.
2.Sam.23.23.

26 ¶ These also were valiant men of war,
Asahel the brother of Joab, Elhanan the
sonne of Dodo of Beth-lehem.
27 [g] Shammoth the Harodite, Helez the
Pelonite,

g Called also Shemoah, 2.Sam.23.25.

28 Ira the sonne of Ikkesh the Tekoite,
Abiezer the Antothite,
29 [h] Sibbecai the Husathite, Ilai the A-
hohite,

h He is also called Mebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled
the sonne of Baanah the Netophathite,
31 Ithai the sonne of Ribai of Gibeah, of
the children of Beniamin, Benaiah the Pi-
rathonite,
32 Hurai of the riuers of Gaash, Abiel
the Arbathite,
33 Azmaueth the Baharumite, Eliaba
the Shaalbonite,
34 The sonnes of Hashem the Gezonite,
Jonathan the sonne of Shageth the Harite,
35 Ahiam the sonne of Sacar the Hara-
rite, Eliphal the sonne of Ur,
36 Hepher the Mecherathite, Ahiiah the
Pelonite,
37 Hezro the Carmelite, Naarai the sonne
of Ezbai,
38 Joel the brother of Nathan, Mibhar
the sonne of Haggeri,
39 Zelek the Ammonite, Nahrai the Be-
rothite, the armour-bearer of Joab the sonne
of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, Zabad the sonne of
Ahlai,
42 Adina the sonne of Shiza the Reube-
nite, a captaine of the Reubenites, and thir-
ty with him.
43 Hanan the sonne of Maachah, and Jo-
shaphat the Mithnite,
44 Uzia the Ashterathite, Shama and
Jeiel the sonnes of Otham the Aroerite,
45 Jediael the sonne of Shimri, and Jo-
ha his brother the Tizite,
46 Eliel the Mahauite, and Jeribai and
Joshauiah the sonnes of Elnaam, and Ith-
mah the Moabite,
47 Eliel and Obed, and Jaasiel the Me-
sobaite.

CHAP. XII.

2 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

These also are they that came to Dauid
to [a] Ziklag, while he was yet kept close.
because of Saul the sonne of Kish: and they
were among the valiant and helpers of the
battel.

a To take his part against Saul who persecuted him.

2 They were weaponed with bowes,
and could vse the right and the left hande
with stones and with arrowes and with
bowes, and were of Sauls [b] brethren, euen of
Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Judges.20.16.

3 The chiefe were Ahiezer, and Joash
the sonnes of Shemaah a Gibeathite, and
Jeziel, and Pelet the sonnes of Asmaueth,
Berachah and Jehu the Antothite.
4 And Ishmaiah the Gibeonite, a vali-
ant man among thirtie, and aboue the thir-
tie, and Jeremiah, and Jehaziel, and Joha-
nan, and Joshabad the Gederathite,
5 Eluzai, and Jerimoth, and Bealiah,
and Shemariah, and Shephatiah the Ha-
ruphite,
6 Elkanah, and Ishiah, and Azariel,
and Joezer, and Jashobeam of Hakorehim,
7 And Joelah, and Zebadiah, the sonnes
of Jeroham of ‖ Gedor.

‖Or, Gedua.

8 And of the Gadites there separated
themselues some vnto Dauid into the holde
of the wildernesse, valiant men of warre, and
men of armes, and apt for battel, which could
handle ‖ speare and shielde, and their faces
were like the faces of [c] Lions, and were like
the Roes in the mountaines in swiftnesse,

‖Or, buckler.
c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second,
Eliab the third,
10 ‖ Mishmanah the fourth, Jeremiah
the fift,

‖Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,
12 Johanan the eight, Elzabad the
ninth,
13 Jeremiah the tenth, Machbannai the
eleuenth.
14 These were the sonnes of Gad, Cap-
taines of the hoste: one of the least could re-
sist an hundreth, and the greatest a thou-
sand.
15 These are they that went ouer Jor-
den in the [d] first moneth when he had filled
ouer all his bankes, and put to flight all
them of the valley toward the East and the
West.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Iosh.3.15.

16 And there came of the children of
Beniamin, and Judah vnto the holde vnto
Dauid.
17 And Dauid went out to meete them,
and answered, and sayde vnto them, If yee
bee come peaceably vnto mee to helpe mee,
mine heart shalbe knit vnto you, but if you
come to betray me to mine aduersaries, see-
ing there is no wickednesse in mine handes,
the God of our fathers behold it, and re-
buke it.
18 And the [e] spirit came vpon Amasai,
which was the chiefe of thirtie, and hee said,
Thine are wee, Dauid, and with thee, O
sonne of Ishai. Peace, peace be vnto thee,
and peace bee vnto thine helpers: for thy
God helpeth thee. Then Dauid receiued
them, and made them captaines of the Ga-
rison.

e The spirit of boldnes and courage moued him to speake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battel but they f helped them not: for the princes of the Philistims by aduisement sent him away, saying, He will fall to his master Saul || for our heads.

20 As he went to Ziklag there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against g that band: for they were all valiant men, & were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of h God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and || speare, were six thousand & eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundreth.

26 Of the children of Leui, foure thousand and six hundreth.

27 And Iehoiada was the chiefe of them of i Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar, which were men that had vnderstanding of the l times, to know what Israel ought to doe: the heads of them were two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a ‡ double heart.

34 And of Naphtali a thousande captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battel, eight and twentie thousand and six hundreth.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with al instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men of warre || that could leade an armie, came with || vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, & on oxen, euen meate, floure, figges, and raisins, and wine and oyle, and beeues and sheepe aboundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee touched it.

AND Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we wil bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

6 And Dauid went vp and all Israel to || Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

7 And they carried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Ahio c guided the cart.

8 And Dauid and all Israel played before d God with all their might, both with songs and with harps, and with violes, and with timbrels and with cymbales, and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Uzza put foorth his hande to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because he layed his hand vpon the Arke; so he died there f before God.

11 And Dauid was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez-Uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therfore Dauid brought not the Arke to him into the citie of Dauid, but caused

f They came onely to helpe Dauid, and not to succour the Philistims, which were enemies to their countrey. 1.Sam.29.4.
|| *Or, on the ieopardie of our heads.*
g To wit, of the Amalekites, which had burned the citie Ziklag, 1.Sam. 30.1,9.
h Meaning, mighty or strōg: for the Ebrewes say a thing is of God, when it is excellent.
|| *Or, bucker.*
i Of the Leuites which came by descent of Aaron.
k That is, the greatest number tooke Sauls part.
l Men of good experience, which knew at all times what was to be done.
|| *Or, set themselues in aray.*
‡ *Ebr. heart and heart.*
m So that his whole host were three hundreth twentie and two thousand, two hundred, twentie and two.
|| *Or, fight in their aray.*
|| *Or, with a good courage.*
n The rest of the Israelites.
a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected.
2.Sam.6.2.
|| *Or, Nilus.*
b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam. 6.3.
|| *Or, Baale, read* 2.Sam.6.2.
c The sonnes of Abinadab.
d That is, before the Arke, where God shewed himselfe: so that ẏ signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.
e Called also Nachon, 2.Sam.6.6.
f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen the Priests, Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

g Who was a Leuite, and called Gittite, because hee had dwelt at Gath.

it to turne into the house of g Obed Edom
the Gittite.
14 So the Arke of God remained in the
house of Obed Edom, euen in his house three
moneths; and the Lord blessed the house of
Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsel of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

2.Sam.5.11.
‡ Ebr. Zor.

THen * sent Hiram the king of ‡ Tyrus
messengers to Dauid, and cedar trees,
with masons and carpenters to build him an
house.
2 Therefore Dauid knew that the Lord
had confirmed him King ouer Israel, and
that his kingdome was lift vp on high, be-
cause of his a people Israel.

a Because of Gods promise made to the people of Israel.

3 ¶ Also Dauid tooke moe wiues at Ie-
rusalem, and Dauid begate moe sonnes and
daughters.
4 And these are the names of the chil-
dren which hee had at Ierusalem, Sham-
mua, and Shobab, Nathan, and Salomon,
5 And Ibhar, & Elishua, and b Elpalet,
6 And Nogah, and Nepheg, & Iaphia,
7 And Elishama, and ‖ Beeliada, and
Eliphalet.

b Elpalet and Nogah are not mentioned, 2. Sam.5.14. so there are but eleuen, and here thirteene.
‖ Or, Eliada.

8 But when the Philistims heard that
Dauid was anoynted King ouer Israel, all
the Philistims came vp to seeke Dauid. And
when Dauid heard, hee went out against
them.
9 And the Philistims came and spread
themselues in the valley of Rephaim.
10 Then Dauid asked counsell at God,
saying, Shall I goe vp against the Phili-
stims, and wilt thou deliuer them into mine
hand? And the Lord said vnto him, Goe vp:
for I will deliuer them into thine hand.
11 So they came vp to Baal-perazim,
and Dauid smote them there: and Dauid
sayd, God hath diuided mine enemies with
mine hand, as waters are diuided: therefore
they called the name of that place, c Baal-
perazim.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods:
and Dauid sayd, Let them bee euen burnt
with fire.
13 Againe the Philistims came and spred
themselues in the valley.
14 And when Dauid asked againe coun-
sell at God, God said to him, Thou shalt not
go vp after them, but turne away from them,
that thou mayest come vpon them ouer a-
gainst the mulberie trees.
15 And when thou hearest the noyse of
one going in the tops of the mulberie trees,
then goe out to battel: for God is gone forth
before thee, to smite the hoste of the Phili-
stims.
16 So Dauid did as God had comman-
ded him: and they smote the host of the Phi-
listims from Gibeon euen to Gezer.
17 And the fame of Dauid went out into
all lands, and the Lord brought the feare of
him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

a That was in the place of the city called Zion, 2.Sam.5.7,9.
Num.4.2,20.

ANd Dauid made him houses in the a citie
of Dauid, and prepared a place for the
Arke of God, and pitched for it a tent.
2 Then Dauid said, * None ought to ca-
rie the Arke of God but the Leuites: for the
Lord hath chosen them to beare the Arke of
the Lord, and to minister vnto him for euer.
3 ¶ And Dauid gathered all Israel to-
gether to Ierusalem to bring vp the b Arke
of the Lord vnto his place, which he had or-
deined for it.

b From the house of Obed Edom, 2.Sam. 6.10,12.

4 And Dauid assembled the sonnes of
Aaron, and the Leuites.
5 Of the sonnes of Kohath, Uriel the
chiefe, and his ‖ brethren sixe score.

‖ Or, kinsmen.

6 Of the sonnes of Merari, Asaiah the
chiefe, and his brethren two hundreth and
twentie.
7 Of the sonnes of Gershom, Ioel the
chiefe, and his brethren an hundreth and
thirtie.
8 Of the sonnes of c Elizaphan, Shema-
iah the chiefe, & his brethren two hundreth.
9 Of the sonnes of d Hebron, Eliel the
chiefe, and his brethren fourescore.
10 Of the sonnes of Uzziel, Amminadab
the chiefe, and his brethren an hundreth and
twelue.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6.18,22. and num.3.30.
d The third son of Kohath, Exod.6.18.

11 ¶ And Dauid called Zadok and Abi-
athar the Priests, and of the Leuites, Uriel,
Asaiah, and Ioel, Shemaiah, and Eliel, and
Amminadab:
12 And hee sayd vnto them, Yee are the
chiefe fathers of the Leuites: e sanctifie your
selues, and your brethren, and bring vp the
Arke of the Lorde God of Israel vnto the
place that I haue prepared for it.

e Prepare your selues, and be pure, absteine from all things wherby ye might be polluted, and so not able to come to the Tabernacle.

13 For * because yee were not there at the
first, the Lord our God made a breach amog
vs: for we sought him not after due f order.

Chap.13.10.
f According as he hath appointed in the Law.

14 So the Priests and the Leuites sancti-
fied themselues to bring vp the Arke of the
Lord God of Israel.
15 ¶ And the sonnes of the Leuites bare
the Arke of God vpon their shoulders with
the barres, as Moses had commanded, * ac-
cording to the word of the Lord.

Exod.25.14,15.

16 And Dauid spake to the chiefe of the
Leuites, that they should appoint certaine of
their brethren to sing with g instruments of
musicke, with violes and harpes, and cym-
bals, that they might make a sound, and lift
vp their voyce with ioy.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the
sonne of Ioel, and of his brethren Asaph the
sonne of Berechiah, & of the sonnes of Mera-
ri their brethren, Ethan y sonne of Kushaiah,
18 And with them their brethren in the
h second degree, Zechariah, Ben, & Iaaziel,
and Shemiramoth, and Iehiel, and Unni,
Eliab, and Benaiah, & Maaseiah, and Mat-
tithiah, and Eliphaleh, and Mikneah, and
Obed Edom, and Ieiel the porters.

h Which were inferiour in dignitie.

19 So Heman, Asaph and Ethan were
singers to make a sound with cymbales of
brasse,
20 And Zechariah, and Aziel, and She-
miramoth, and Iehiel, and Unni, and

Eliab,

i This was an inſtrument of muſicke, or a certaine tune, whereunto they accuſtomed to ſing pſalmes.
k Which was the eight tune, ouer the which he that was moſt excellent had charge.
l To wit, to appoint Pſalmes & ſongs to them that ſung.
m With Berechiah and Elkanah, verſe 23.
2. Sam 6.12.
n That is, gaue them ſtrength to execute their office.
o Beſides the bullocke and the fat beaſt, which Dauid offered at euery ſixt paſe, 2.Sam.6.13.
p Read 2.Sam. 6.14.
q It was ſo called becauſe it put the Iſraelites in remembrance of the Lords couenant made with them.
2.Sam.6.16.
2.Sam.6.17.
a He called vpon the Name of God, deſiring him to proſper the people, and giue good ſucceſſe to their beginnings.
b To wit, Gods benefits toward his people.

Eliab, and Maaſeiah, and Benaiah with
violes on [i] Alamoth,
21 And Mattithiah, and Eliphelch, and
Mikneah, and Obed Edom, and Ieiel, and
Azaziah, with harpes vpon [k] Sheminith
Ienazzeah.
22 But Chenaniah the chiefe of the Le-
uites [l] had the charge, bearing the burden
in the charge, for he was able to inſtruct.
23 And Berechiah and Elkanah were
porters for the Arke.
24 And Shecaniah, & Iehoſhaphat, and
Nethaneel, and Amaſai, and Zechariah, and
Benaiah, and Eliezer the Prieſts did blow
with trumpets before the Arke of God, and
Obed Edom and Iehiah were porters [m] for
the Arke.
25 *So Dauid and the Elders of Iſrael
& the captaines of thouſands went to bring
vp the Arke of the couenant of the Lorde
from the houſe of Obed Edom with ioy.
26 And becauſe that God [n] helped the Le-
uites that bare the Arke of the couenant of
the Lorde, they offered [o] ſeuen bullockes and
ſeuen rammes.
27 And Dauid had on him a linnen gar-
ment, as all the Leuites that bare the Arke
and the ſingers, and Chenaniah that had
the chiefe charge of the ſingers: and vpon
Dauid was a linnen [p] Ephod.
28 Thus all Iſrael brought vp the Arke
of the Lordes couenant with ſhouting, and
ſound of cornet, and with trumpets, and
with cymbals, making a ſound with violes
and with harpes.
29 And when the Arke of the [q] Coue-
nant of the Lorde came into the citie of Da-
uid, Michal the daughter of Saul looked
out at a window, and ſaw king Dauid dan-
cing and playing, and * ſhe deſpiſed him in
her heart.

CHAP. XVI.

1 The Arke being placed, they offer ſacrifices. 4 Dauid ordeineth Aſaph and his brethren to miniſter before the Lord. 8 He appointeth a notable Pſalme to be ſung in prayſe of the Lord.

SO * they brought in the Arke of God, and
ſet it in the mids of the Tabernacle that
Dauid had pitched for it, and they offered
burnt offerings and peace offerings before
God.
2 And when Dauid had made an end of
offring the burnt offering and the peace of-
ferings, hee [a] bleſſed the people in the Name
of the Lord.
3 And hee dealt to euery one of Iſrael
both man and woman, to euery one a cake
of bread, and a piece of fleſh, and a bottle of
wine.
4 And he appointed certaine of the Le-
uites to miniſter before ẏ Arke of the Lord,
and to [b] rehearſe and to thanke and prayſe
the Lord God of Iſrael,
5 Aſaph the chiefe, and next vnto him Ze-
chariah, Ieiel, and Shemiramoth, and Ie-
hiel, and Mattithiah, and Eliab, and Be-
naiah, and Obed Edom, euen Ieiel with in-
ſtruments, violes and harpes, and Aſaph to
make a ſound with cymbales,
6 And Benaiah and Iahaziel Prieſtes,
with trumpets continually before the Arke
of the couenant of God.
7 Then at that time Dauid did [c] appoint
at the beginning to giue thanks to the Lord
by the hand of Aſaph and his brethren.
8 *Praiſe ẏ Lord, & call vpon his Name:
declare his [d] workes among the people.
9 Sing vnto him, ſing praiſe vnto him,
and talke of all his [e] wonderfull workes.
10 Reioyce in his holy Name: let the
hearts of them that ſeeke the Lord, reioyce.
11 Seeke the Lord & his ſtrength: ſeeke
his face continually.
12 Remember his marueilous workes
that he hath done, his wonders, and the
[f] iudgements of his mouth,
13 O ſeede of Iſrael his ſeruaunt, O the
children of Iaakob his [g] choſen.
14 Hee is the Lord our God: his iudge-
ments are throwout all the earth.
15 Remember his couenant for euer, and
the worde, which he commanded to a thou-
ſand generations:
16 *Which he made with Abraham, and
his othe to Izhak:
17 And hath confirmed it to Iaakob for
a Lawe, and to Iſrael for an euerlaſting co-
uenant,
18 Saying, To thee will I giue the land
of Canaan, the ‡ lot of your inheritance,
19 When ye were [h] few in number, yea,
a very few, and ſtrangers therein,
20 And walked about from nation to
nation, and from one kingdome to another
people,
21 Hee ſuffered no man to doe them
wrong: but rebuked [i] kings for their ſakes,
ſaying,
22 Touch not mine [k] anoynted, and doe
my [l] Prophets no harme.
23 *Sing vnto the Lord all the earth:
declare his ſaluation from day to day.
24 Declare his glory among the nati-
ons, and his wonderfull workes among all
people.
25 For the Lord is great and much to be
prayſed, and hee is to bee feared aboue all
gods.
26 For all the gods of the people are [m] I-
doles, but the Lord made the heauens.
27 Praiſe & glory are before him: power
and beautie are in his place.
28 Giue vnto the Lord, ye families of the
people: giue vnto the Lord glory and power
29 Giue vnto the Lorde the glory of his
Name: bring an offering and come before
him, and worſhip the Lorde in the glorious
Sanctuary.
30 [n] Tremble ye before him, al the earth:
ſurely the worlde ſhall bee ſtable and not
mooue.
31 Let the [o] heauens reioyce, and let the
earth be glad, and let them ſay among the
nations, The Lord reigneth.
32 Let the ſea roare, and all that therein
is: let the field be ioyful and all that is in it.
33 Let the trees of the wood then reioice

c Dauid gaue them this pſalme to praiſe ẏ Lord, ſignifying that in all our enterpriſes the Name of God ought to be praiſed and called vpon.
Pſal.105.1.
Iſa.12.4.
d Whereof this is the chiefeſt, that he hath choſen himſelfe a Church to call vpon his Name.
e Who of his wonderfull prouidence hath choſen a fewe of the ſtocke of Abraham to be his children.
f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moſes.
g Meaning hereby, that the promiſe of adoption onely apperteineth to the Church.
Gen.22.16,17, 18 luke 1.73. hebr.6.17.
‡ Eb. coard wherby parcels of lands were meaſured.
h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.
i As Pharaoh & Abimelech.
k Mine elect people, & them whom I haue ſanctified.
l To whom God declared his word, and they declared it to their poſterity.
Pſal.95 1.
m His ſtrong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.
n Humble your ſelues vnder the mightie hand of God. o Hee exhorteth the dumbe creatures to reioice with him in conſidering the greatneſſe of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these prayses.

s With Zadok and the rest of the Priests.

t Declaring that after our duety to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & instruct our families to prayse his Name.

at the presence of the Lord: for he commeth
to ᵖ iudge the earth.
34 Prayse the Lord, for he is good, for his
mercie endureth for euer.
35 And say ye, Saue vs, O God, our sal-
uation, and gather vs, and deliuer vs from
the heathen, that we may prayse thine holy
Name, and ᑫ glory in thy prayse.
36 Blessed be the Lord God of Israel for
euer and euer: and let all people say, ʳ So be
it, and prayse the Lord.
37 ¶ Then he left there before the Arke
of the Lords couenant Asaph & his brethren
to minister continually before the Arke, that
which was to be done euery day:
38 And Obed Edom and his brethren,
threescore and eight: and Obed Edom the
sonne of Jeduthun, and Hosah were porters.
39 And Zadok the Priest and his brethren
the Priestes were before the Tabernacle of
the Lorde, in the high place that was at Gi-
beon,
40 To offer burnt offrings vnto ẏ Lord,
vpon the burnt offering altar continually, in
the morning and in the euening, euen accor-
ding vnto all that is written in the lawe of
the Lord, which he commanded Israel.
41 And with them ˢ were Heman, & Je-
duthun, and the rest that were chosen (which
were appoynted by names) to prayse the
Lord, because his mercy endureth for euer.
42 Euen with them were Heman and Je-
duthun, to make a sound with the cornets
and with the cymbals, with excellent in-
struments of musicke: and the sonnes of Je-
duthun were at the gate.
43 And all the people departed, euery
man to his house: and Dauid returned to
ᵗ blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

2.Sam.7.2.
a Well built and faire.
b That is, in tents couered with skins.
c As yet God had not reueiled to the prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.
d After that Nathan had spoken to Dauid.
e That is, in a tent which remoued to & fro.
f Meaning, wheresoeuer his Arke went, which was a signe of his presence.

NOw * afterwarde when Dauid dwelt
in his house, he said to Nathan the Pro-
phet, Behold, I dwell in an house of ᵃ cedar
trees, but the Arke of the Lordes couenant
remaineth vnder ᵇ curtaines.
2 Then Nathan said to Dauid, Do ᶜ all
that is in thine heart: for God is with thee.
3 And the same ᵈ night euen the word of
God came to Nathan, saying,
4 Go, and tel Dauid my seruant, Thus
sayth the Lord, Thou shalt not build me an
house to dwell in:
5 For I haue dwelt in no house, since
the day that I brought out the children of
Israel vnto this day, but I haue bene from
ᵉ tent to tent, and from habitation to habi-
tation.
6 Wheresoeuer I haue ᶠ walked with al
Israel, spake I one worde to any of the
Judges of Israel (whom I commaunded to
feede my people) saying, Why haue yee not
built me an house of Cedar trees?
7 Now therfore thus shalt thou say vn-
to my seruant Dauid, Thus saith the Lord
of hostes, I tooke thee from the sheepe-
coate ᵍ and from following the sheepe, that
thou shouldest bee a prince ouer my people
Israel.
8 And I haue bene with thee whitherso-
euer thou hast walked, and haue destroyed
all thine enemies out of thy sight. and haue
‖ made thee a name, like the name of the
great men that are in the earth:
9 (Also I will appoynt a place for my
people Israel, and ʰ will plant it, that they
may dwell in their place, & mooue no more:
neither shall the ‡ wicked people ‖ vexe them
any more, as at the beginning,
10 And since the time that I commaun-
ded Judges ouer my people Israel) And I
will subdue all thine enemies: therefore I
say vnto thee, that the Lord will ⁱ build thee
an house.
11 And when thy dayes shall be fulfilled
to goe with thy fathers, then will I raise vp
thy seede after thee, which shall bee of thy
sonnes, and will stablish his kingdome.
12 He shall build me an house, and I will
stablish his throne for ᵏ euer.
13 I will be his father, and he shalbe my
sonne, and I will not take my mercy away
from him, as I tooke it from him that was
before ˡ thee.
14 But I wil establish him in mine house,
and in my kingdom for euer, and his throne
shall be established for euer,
15 According to all these words, and ac-
cording to all this vision. So Nathan spake
to Dauid.
16 ¶ And Dauid the King ᵐ went in,
and ‖ sate before the Lorde, and sayde, Who
am I, O Lorde God, and what is mine
house, that thou hast brought mee ⁿ hi-
therto?
17 Yet thou esteeming this a small thing,
O God, hast also spoken cócerning the house
of thy seruant for a great while, and hast re-
garded me according to the estate of a man
of ᵒ hie degree, O Lord God.
18 What can Dauid desire more of thee
for the honour of thy seruant? for thou know-
est thy seruant.
19 O Lord, for thy seruaunts sake, euen
according to thine ᵖ heart hast thou done
all this great thing to declare all magnifi-
cence.
20 Lord, there is none like thee, neither is
there any God besides thee, according to all
that we haue heard with our eares.
21 Moreouer, what one nation in the
earth is like thy people Israel, whose God
went to redeeme them to be his people, and
to make thy selfe a Name, and to doe great
and terrible things by casting out nations
from before thy people, whom thou hast de-
liuered out of Egypt?
22 For thou hast ordeined thy people Is-
rael to be thine owne people for euer, and
thou Lord art become their God.
23 Therefore nowe Lorde, let the thing
that thou hast spoken concerning thy seruant
and concerning his house, be confirmed for
euer, and doe as thou hast sayd,
24 And let thy Name bee stable and
magnified for euer, that it may bee sayde,
The Lorde of hostes, God of Israel, is the
God

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.
‖Or, gotten thee fame.
h Make them sure that they shall not remoue.
‡Ebr. sonnes of iniquitie.
‖Or, consume.
i Will giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.
l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.
‖Or, remained.
n Meaning, to this kingly estate.
o Thou hast promised a kingdō that shal continue to me and my posterity and that Christ shall proceede of me.
p Freely, and according to the purpose of thy will, without any deseruing.

q That is, hee sheweth himselfe indeede to bee their God, by deliuering them from dangers, and preseruing them.
r Thou hast declared vnto me by Nathan the Prophet.
‡ Ebr. hath found.
s And canst not breake promise.

God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath ‡ bene bold to pray before thee.

26 Therefore now Lorde (for thou art s God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

a Which 2.Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.
|| Or, paid tribute.
|| Or, Hadadezer.
|| Or, Euphrates.
2.Sam. 8.4.

AND after this Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And hee smote Moab, and the Moabites became Dauids seruants, & || brought gifts.

3 ¶ And Dauid smote || Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the riuer || Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twenty thousand.

|| Or, Darmesek.
b That is, in all things that he enterprised.

6 And Dauid put a garison in Aram of || Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

c Which 2.Sam. 8.8. are called Betah and Berothai.
1.King. 7.23. Iere. 52.20.
d Called also Ioram, 2.Samuel 8.10.
e Because the Edomites and the Syrians ioyned their power together, it is said 2.Sam. 8.12. that the Aramites were spoyled.
f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psalm, and Abishai the rest.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the * brasen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent d Hadoram his sonne to king Dauid to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

|| Or, Seraiah.
2.Sam 8.17,18.
g Reade 2.Sam. 8,18.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and || Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid, 15 and is ouercome.

2.Sam. 10.2.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

a Because Nahash had receiued Dauid & his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.
b Thus the malicious euer interprete the purpose of the godly in the worst sence.
c They shaued off the halfe of their beards, 2.Sam. 10.4.
d To put them to shame and villenie, whereas the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments & beards, they thus disfigured them, to make them odious to others.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash; because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doeth honour thy father that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tarie at Iericho vntill your beards be growen: then returne.

|| Or, had made themselues to be abhorred of Dauid.
2.Sam. 10.6,8.
e Which were fiue in all.
f Which was a citie of the tribe of Reuben beyond Iorden.

6 ¶ When the children of Ammon saw that they || stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of * Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And

11 And the rest of the people he deliuered
vnto the hand of Abishai his brother, and
they put themselues in aray against the chil-
dren of Ammon.
12 And he sayd, If Aram be too strong
for me, then thou shalt succour me: and if the
children of Ammon preuaile against thee,
then I will succour thee.
13 Be strong, and let vs shew our selues
valiant for our [g] people, and for the cities of
our God, and let the Lord doe that which is
good in his owne sight.
14 So Joab and the people that was
with him, came neere before the Aramites
vnto the battell, and they fled before him.
15 And when the children of Ammon saw
that the Aramites fled, they fled also before
Abishai his brother, and entred into the ci-
tie: so Joab came to Jerusalem.
16 ¶ And when the Aramites saw that
they were discomfited before Israel, they
sent messengers and caused the Aramites to
come foorth that were beyond the [h] riuer:
and Shophach the captaine of the hoste of
Hadarezer went before them.
17 And when it was shewed Dauid, hee
gathered all Israel, and went ouer Jorden,
and came vnto them, and put himselfe in a-
ray against them: and when Dauid had
put himselfe in battell aray to meete the A-
ramites, they fought with him.
18 But the Aramites fled before Israel,
and Dauid destroyed of the Aramites [i] se-
uen thousand charets, and fourtie thousand
footmen, and killed Shophach the captaine
of the hoste.
19 And when the seruants of Hadarezer
saw that they fell before Israel, they made
peace with Dauid, and serued him. And the
Aramites would no more succour the chil-
dren of Ammon.

g He declareth, that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious, and commit the successe to God.

h That is, Euphrates.

i For this place reade 2.Sam.10.18.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

2.Sam.11.1.

AND [*] when the yeere was expired, in the
time that Kings goe out a warfare, Joab
caried out the strength of the armie, and de-
stroyed the countrey of the children of Am-
mon, and came and besieged [a] Rabbah (but
Dauid taried at Jerusalem) and Joab smote
Rabbah and destroyed it.
2 [*] Then Dauid tooke the crowne of their
King from off his head, and found it the
weight of a [b] talent of golde, with precious
stones in it: and it was set on Dauids head,
and he brought away the spoyle of the citie
exceeding much.
3 And hee caried away the people that
were in it, and cut them with sawes, and
with harrowes of yron, and with axes: e-
uen thus did Dauid with all the cities of the
children of Ammon. Then Dauid and all
the people came againe to Jerusalem.
4 ¶ [*] And after this also, there arose
warre at || Gezer with the Philistims: then
Sibbechai the Hushathite slew || Sippai,
of the children of || Harapha, and they were
subdued.
5 And there was yet another battell with
the Philistims: and Elhanan the sonne of
Jair slew [c] Lahmi, the brother of Goliath
the Gittite, whose speare staffe was like a
weauers beame.
6 And yet againe there was a battell at
Gath, where was a man of a great stature,
and his fingers were by [d] sixes, euen foure
and twentie, and was also the sonne of Ha-
raphah.
7 And when he reuiled Israel, Jehona-
than the sonne of Shimea Dauids brother
did slay him.
8 These were borne vnto Haraphah at
Gath, and fell by the hand of Dauid, and by
the hands of his seruants.

a Which was the chiefe citie of the Ammonites.

2.Sam 12.29,30

b Which mounteth about the value of seuen thousand and seuenty crownes, which is about threescore pound weight.

2.Sam.21.18.

||Or, Gob, 2 Sam. 21.18.

||Or, Saph.

||Or, Rephaim, or the gyants.

c Reade 2.Sam. 21.19.

d Meaning, that he had sixe a piece on hands and feete.

CHAP. XXI.

1 Dauid causeth the people to bee numbred, 14 and there die seuentie thousand men of the pestilence.

AND [a] Satan stood vp against Israel, and
prouoked Dauid to number Israel.
2 Therefore Dauid sayd to Joab, and
to the rulers of the people, Goe, and number
Israel from [b] Beer-sheba euen to Dan, and
bring it to me, that I may know the number
of them.
3 And Joab answered, The Lord en-
crease his people an hundreth times so many
as they be, O my lord the king: are they not
all my lords seruants? wherefore doeth my
lord require this thing? why should he be a
cause of [c] trespasse to Israel?
4 Neuerthelesse the kings word preuai-
led against Joab. And Joab departed and
went thorow all Israel, and returned to Je-
rusalem.
5 And Joab gaue the number & summe
of the people vnto Dauid: & all Israel were
[d] eleuen hundreth thousand men that drewe
sworde: and Judah was [e] foure hundreth
and seuentie thousande men that drewe
sword.
6 But the Leuites and Beniamin coun-
ted he not among them: for the Kings word
was abominable to Joab.
7 ¶ And God was displeased with this
thing: therefore he smote Israel.
8 Then Dauid sayd vnto God, I haue
sinned greatly, because I haue done this
thing: but now I beseech thee, remooue the
iniquity of thy seruant: for I haue done very
foolishly.
9 And the Lord spake vnto Gad Dauids
|| Seer, saying,
10 Goe and tell Dauid, saying, Thus
sayth the Lorde, I offer thee three things:
chuse thee one of them, that I may doe it vn-
to thee.
11 So Gad came to Dauid, and sayd vn-
to him, Thus saith the Lord, Take to thee
12 Either three yeeres famine, or three
moneths to bee destroyed before thine ad-
uersaries, and the sworde of thine ene-
mies || to take thee, or else the sworde of
the Lorde and pestilence in the lande
three dayes, that the Angel of the Lorde
may destroy thorowout all the coastes of
Israel:

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: reade 2 Sam. 24.1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Joab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

||Or, Prophet.

||Or, smite thee.

Israel: Now therefore aduise thee, what
word I shall bring againe to him that sent
mee.
13 And Dauid sayd vnto God, I am in a
wonderfull strait: let mee now fall into the
hand of the Lord: for his mercies are excee-
ding great, and let me not fall into the hand
of man.
14 So the Lord sent a pestilence in Isra-
el, and there fell of Israel seuentie thousand
men.
15 ¶ And God sent the Angel into Ieru-
salem to destroy it. And [f] as he was destroy-
ing, the Lord beheld, and [g] repented of the
euill, and sayd to the Angel that destroyed,
It is now enough, let thine hand cease.
Then the Angel of the Lord stood by the
threshing floore of ‖ Ornan the Iebusite.
16 And Dauid lift vp his eyes, and saw
the Angel of the Lorde stand betweene the
earth and the heauen with his sword drawen
in his hand, and stretched out toward Ie-
rusalem. Then Dauid and the Elders of Is-
rael, which were clothed in sacke, fell vpon
their faces.
17 And Dauid sayd vnto God, Is it not
I that commaunded to number the people?
It is euen I that haue sinned and haue
committed euill, but these sheepe, what haue
they done? O Lord my God, I beseech thee,
let thine hand be on me, and on my fathers
house, and not on [h] thy people for their de-
struction.
18 ¶ Then the Angel of the Lord com-
manded Gad to say to Dauid, that Dauid
should goe vp, and set vp an altar vnto the
Lorde in the threshing floore of Ornan the
Iebusite.
19 So Dauid went vp according to the
saying of Gad, which hee had spoken in the
Name of the Lord.
20 And Ornan turned about, and sawe
the Angel, and his foure sonnes that were
with him, [i] hid themselues, and Ornan thre-
shed wheate.
21 And as Dauid came to Ornan, Ornan
looked and saw Dauid, and went out of the
threshing floore, and bowed himselfe to Da-
uid with his face to the ground.
22 And Dauid sayd to Ornan, Giue me
the place of thy threshing floore, that I may
build an [k] altar therein vnto the Lord: giue
it mee for sufficient money, that the plague
may be stayed from the people.
23 Then Ornan sayd vnto Dauid, Take
it to thee, and let my lord the king doe that
which seemeth him good: loe, I giue thee
bullocks for burnt offerings, and threshing
instruments for wood, and wheat for meat
offering, I giue it all.
24 And king Dauid sayd to Ornan, Not
so: but I will buy it for sufficient [l] money:
for I will not take that which is thine for
the Lord, nor offer burnt offrings without
cost.
25 So Dauid gaue to Ornan for that
place [m] sixe hundreth shekels of golde by
weight.
26 And Dauid built there an altar vnto
the Lord, and offered burnt offrings & peace
offerings, and called vpon the Lord, and he
[n] answered him by fire from heauen vpon
the altar of burnt offering.
27 And when the Lord had spoken to the
Angel, he put vp his sword againe into his
sheath.
28 At that time when Dauid saw that
the Lorde had heard him in the threshing
floore of Ornan the Iebusite, then he sacri-
ficed there.
29 (But the tabernacle of the Lord which
Moses had made in the wildernesse, and the
altar of burnt offering were at that season in
the hie place at Gibeon.
30 And Dauid could not goe before it to
aske counsell at God: for he was afrayde of
the sword of the Angel of the Lord.)

f Reade 2.Sam. 24.16.
g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6.6.
‖ Or, Araunah.
h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.
i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?
k Thus he did by the commandement of God, as verse 18. for els it had bene abominable except he had either Gods word, or reuelation.
l That is, as much as it is worth: for hauing enough of his owne, and yet to haue take of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.
m Read 2. Sam. 24.24.
n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of ȳ which was reserued stil vpon the altar, Leuit. 6.13 and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

CHAP. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid sayd, This is the [a] house of
the Lord God, and this is the altar for
the burnt offering of Israel.
2 And Dauid commanded to gather to-
gether the [b] strangers that were in the land
of Israel, and he set masons to hew and po-
lish stones to build the house of God.
3 And Dauid also prepared [c] much yron for
the nailes of the doores and of the gates, and
for the ioynings, and abundance of brasse
passing weight,
4 And cedar trees without number: for
the Zidonians and they of Tyrus brought
much cedar wood to Dauid.
5 And Dauid sayd, Salomon my sonne
is young and tender, and wee must build an
house for the Lord, magnificall, excellent,
and of great fame and dignitie thorowout
all countreys. I will therefore now prepare
for him. So Dauid prepared very much be-
fore his death.
6 Then hee called Salomon his sonne,
and charged him to build an house for the
Lord God of Israel.
7 And Dauid sayd to Salomon, * My
sonne, I purposed with my selfe to build an
house to the Name of the Lord my God,
8 But the word of the Lord came to me,
saying, [d] * Thou hast shed much blood,
and hast made great battels: thou shalt not
build an house vnto my Name: for thou
hast shed much blood vpon the earth in my
sight.
9 Beholde, a sonne is borne vnto thee,
which shall be a man of rest: for I will giue
him rest from all his enemies round about:
therefore his name is Salomon: and I will
send peace and quietnesse vpon Israel in his
dayes.
10 * He shall build an house for my Name,
and hee shall be my sonne, and I will be his
Father, and I wil establish the throne of his
kingdome vpon Israel for euer.
11 Now therefore my sonne, the Lord shall
be with thee, and thou shalt [e] prosper, and
thou shalt build an house to the Lord thy
God, as he hath spoken of thee.

a That is, the place wherein he will be worshipped.
b Meaning, cunning mē of other nations which dwelt among the Iewes.
c To wit, which weighed fiftie shekels of gold, 2.Chron.3.9.
2.Sam 7.13. Chap.28.3.
d This declareth how greatly God detesteth ȳ shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.
2.Sam.7.13. 1.King.5.5.
e He sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely

12 Onely the Lord giue thee f wisedome
and vnderstanding, and giue thee charge
ouer Israel, euen to keepe the Lawe of the
Lord thy God.

f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the realmes doe prosper and flourish.

13 Then thou shalt prosper, if thou take
heede to obserue the statutes and the iudge-
ments which the Lord commanded Moses
for Israel: bee strong and of good courage:
feare not, neither be afrayd.
14 For beholde, according to my g pouer-
tie haue I prepared for the house of the Lord
an hundreth thousand talents of gold, and
a thousand thousand talents of siluer, and
of brasse and of yron passing weight: for
there was abundance: I haue also prepared
timber and stone, and thou mayest prouide
more thereto.

g For Dauid was poore in respect of Salomon.

15 Moreouer, thou hast workemen with
thee enowe, || hewers of stone, and worke-
men for timber, and all men expert in euery
worke.

|| Or, masons and carpenters.

16 Of gold, of siluer, and of brasse, and of
yron, there is no number: h Vp therefore, and
be doing, and the Lord will be with thee.

h That is, goe about it quickly.

17 Dauid also commaunded all the prin-
ces of Israel to helpe Salomon his sonne,
saying,
18 Is not the Lord your God with you,
and hath giuen you rest on euery side? for he
hath giuen the i inhabitants of the land into
mine hand, and the lande is subdued before
the Lord, and before his people.
19 Now set k your hearts and your soules
to seeke the Lord your God, and arise, and
builde the Sanctuarie of the Lord God, to
bring the Arke of the couenant of the Lord,
and the holy vessels of God into the house
built for the Name of the Lord.

i The nations round about.

k For else he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon king.
3 He causeth the Leuites to be numbred, and as-
signeth them to their offices. 13 Aaron and his
sonnes are for the high Priest. 14 The sonnes of
Moses.

SO when Dauid was olde & full of dayes,
* hee made Salomon his sonne king ouer
Israel.

1.King.1.30.

2 And he gathered together all the prin-
ces of Israel with the Priests and the Le-
uites.
3 And the Leuites were numbred from
the age of thirtie yere and aboue, and their
number according to their summe was eight
and thirty thousand men.
4 Of these foure and twentie thousand
were set || to aduance the worke of the house
of the Lord, & sixe thousand were ouerseers
and Iudges.

|| *Or, to haue care ouer.*

5 And foure thousand were porters, and
foure thousand praysed the Lorde with in-
struments which ‡ hee made to prayse the
Lord.

‡ *Eb. I made, meaning Dauid.*

6 * So Dauid diuided offices vnto them,
to wit, to the sonnes of Leui, to * Gershon,
Kohath, and Merari.

Chap.6.1.
Exod.6.17.

7 Of the Gershonites were || Laadan and
Shimei.

|| *Or. Libni, chap. 6.17.*

8 The sonnes of Laadan, the chiefe was
Jehiel, and Zetham, and Joel: three.
9 The sonnes of Shimei, Shelomith
and Haziel, and Haran, three: these were
the chiefe fathers of Laadan.
10 Also the sonnes of Shimei were Ia-
hath, Zina, Ieush, and Beriah: these foure
were the sonnes of Shimei.
11 And Iahath was the chiefe, and || Zi-
zah the second, but Ieush and Beriah had
not many sonnes: therfore they were in the
families of their father, counted but as one.

|| *Or, Zina.*

12 ¶ The sonnes of Kohath were Am-
ram, Izhar, Hebron, and Uzziel, foure.
13 * The sonnes of Amram, Aaron, and
Moses: and Aaron was separated to a san-
ctifie the most holy place, he and his sonnes
for euer to burne incense before the Lord, to
minister to him, and to blesse in his Name
for euer.

Exod.2.2 and 6,20.heb.5.4,5.

a That is, to serue in the most holy place, and to consecrate the holy things.

14 ¶ Moses also the man of God, and his
children were named with the b tribe of
Leui.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom,
and Eliezer.
16 Of the sonnes of * Gershom was She-
buel the chiefe.

Exod.2.22.and 18.1.

17 And the sonne of Eliezer was Reha-
biah the c chiefe: for Eliezer had none other
sonnes: but the sonnes of Rehabiah were
very many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth.1.25.

18 The sonne of Izhar was Shelomith
the chiefe.
19 The sonnes of Hebron were Ieriah
the first, Amariah the second, Iahaziel the
third, and Iekamiam the fourth.
20 The sonnes of Uzziel were Michah
the first, and Isshiah the second.
21 ¶ The sonnes of Merari were Mahli
and Mushi. The sonnes of Mahli, Eleazar
and Kish.
22 And Eleazar died, and had no sonnes,
but daughters, & their d brethren the sonnes
of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and
Eder, and Ierimoth, three.
24 These were the sonnes of Leui accor-
ding to the house of their fathers, euen the
chiefe fathers according to their offices, ac-
cording to the number of names, and their
summe that did the worke for the seruice of
the house of the Lord from the age of e twen-
tie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at twentie, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yere old, and had none after fifty, Num.4.3.

25 For Dauid sayde, The Lord God of
Israel hath giuen rest vnto his people, that
they may dwell in Ierusalem for euer.
26 And also the Leuites shall no more
beare the Tabernacle and all the vessels for
the seruice thereof.
27 Therefore according to the last words
of Dauid, the Leuites were numbred from
twenty yeere and aboue,
28 And their office was vnder the hand of
the sonnes of Aaron, for the seruice of the
house of the Lord in the courts, and cham-
bers, and in the f purifying of al holy things,
and in the worke of the seruice of the house
of God,

f In washing and cleansing all the holy vessels.

29 Both for the shewbread, and for the
fine floure, for the meate offering, and for the
vnleauened cakes, and for the fried things,
and for that which was rosted, and for all
measures and sise,
30 And for to stand euery morning, to

giue

giue thankes and to prayse the Lord, and
likewise at euen,
31 And to offer all burnt offerings vnto
the Lord, in the Sabbaths, in the moneths,
and at the appointed times, according to
the number and according to their custome
continually before the Lord,
32 And that they should keepe the charge
of the Tabernacle of the Congregation, and
the charge of the holy place, and the charge
of the sonnes of Aaron their brethren in the
seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

THese are also the *diuisions of the sonnes
of Aaron. The sonnes of Aaron were
Nadab, and Abihu, Eleazar, and Ithamar.
2 But Nadab and Abihu died a before
their father, and had no children: therefore
Eleazar and Ithamar executed the Priests
office.
3 And Dauid distributed them, euen Za-
dok of the ‖ sonnes of Eleazar, and Ahime-
lech of the sonnes of Ithamar according to
their offices in their ministration.
4 And there were found mo of the sonnes
of Eleazar by the † number of men, then of
the sonnes of Ithamar, and they diuided
them, to wit, among the sonnes of Eleazar,
sixteene heads, according to the houshold of
their fathers, and among the sonnes of I-
thamar, according to the houshold of their
fathers, eight.
5 Thus they distributed them by lot the
one from the other, and so the rulers of the
Sanctuarie, and the rulers of the house of
God, were of the sonnes of Eleazar, and of
the sonnes of Ithamar.
6 And Shemaiah the sonne of Netha-
neel the Scribe of the Leuites, wrote them
before the King and the Princes, and Zadok
the Priest, and Ahimelech the sonne of Abia-
thar, and before the chiefe fathers of the
Priests and of the Leuites, one family being
reserued for Eleazar, and another reserued
for Ithamar.
7 And the first b lot fel to Iehoiarib, and
the second to Iedaiah,
8 The third to Harim, the fourth to Se-
orim,
9 The fift to Malchiiah, the sixt to Mi-
iamin,
10 The seuenth to Hakkoz, the eight to
c Abiiah,
11 The ninth to Ieshua, the tenth to
Shecaniah,
12 The eleuenth to Eliashib, the twelfth
to Iakim,
13 The thirteenth to Huppa, the foure-
teenth to Iesheb-eab,
14 The fifteenth to Bilgah, the sixteenth
to Immer,
15 The seuenteenth to Hezer, the eigh-
teenth to Happizzer,
16 The nineteenth to Pethahiah, the
twentieth to Iehezekel,
17 The one and twenty to Iachin, the
two and twentie to Gamul,
18 The three and twenty to Delaiah, the
foure and twenty to Maaziah.

* Leuit. 10.4,6. Numb. 3.4. and 26.60.
a Whiles their father yet liued.
‖ Or, cousins.
† Ebr. heads.
b This lot was ordained to take away al occasion of enuie or grudging of one against another.
c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

19 These were their orders according to
their offices, when they entred into the
house of the Lord according to their custome
vnder the d hand of Aaron their father, as
the Lord God of Israel had commaunded
him.
20 ¶ And of the sonnes of Leui that re-
mained of the sonnes of Amram, was Shu-
bael, of the sonnes of Shubael, Iedaiah,
21 Of Rehabiah, euen of the sonnes of Re-
habiah, the first Isshiah,
22 Of Izhari, Shelomoth, of the sonnes
of Shelomoth, Iahath.
23 And his sonnes Ieriah the first, Ama-
riah the second, Iahaziel the third, and Ie-
kameam the fourth.
24 The sonne of Vzziel was Michah, the
sonne of Michah was Shamir,
25 The brother of Michah was Isshiah,
the sonne of Isshiah, Zechariah,
26 The sonnes of Merari, were Mahli,
and Mushi, the sonne of Iaaziah, was Beno,
27 The sonnes of Merari, of Iaaziah,
were Beno, and Shoham, and Zaccur, and
Ibri.
28 Of Mahli came Eleazar, which had
no sonnes.
29 Of Kish, the sonne of Kish was Ierah-
meel,
30 And the sonnes of e Mushi were Mah-
li, and Eder, and Ierimoth: these were
sonnes of the Leuites after the houshold of
their fathers.
31 And these also cast f lots with their
brethren the sonnes of Aaron before King
Dauid, and Zadok and Ahimelech and the
chiefe fathers of the Priests, and of the Le-
uites, euen the chiefe of the families against
their yonger brethren.

d By the dignity that God gaue to Aaron.
e Which was the second sonne of Merari.
f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

1 The singers are appointed, with their places and lots.

SO Dauid and the captaines of the armie
a separated the ministerie of the sonnes
of Asaph, and Heman, and Ieduthun, who
should sing prophesies with harpes, with
violes, and with cymbals, and their num-
ber was euen of the men for the office of their
ministery, to wit,
2 Of the sonnes of Asaph, Zaccur, and
Ioseph, and Nethaniah, and Asharelah the
sonnes of Asaph were vnder the hand of A-
saph, which sang prophesies by the † commis-
sion of the king.
3 Of Ieduthun the sonnes of Ieduthun,
Gedaliah, and Zeri, and Ieshaiah, Hashabiah,
and Mattithiah, b sixe, vnder the handes of
their father: Ieduthun sang c prophesies
with an harpe, for to giue thankes and to
praise the Lord.
4 Of Heman, the sonnes of Heman, Buk-
kiah, Mattaniah, Vzziel, Shebuel, and Ie-
rimoth, Hananiah, Hanani, Eliathah, Gid-
dalti, and Romamti-ezer, Ioshbekashah,
Mallothi, Hothir and Mahazioth.
5 All these were the sonnes of Heman the
Kings ‖ Seer in the words of God to lift vp
the ‖ horne: and God gaue to Heman foure-
teene sonnes and three daughters.
6 All these were vnder the ‖ hand of their
father,

a The singers were diuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as verse 7.
† Ebr. hands.
b Whereof one is not here numbred.
c Meaning, Psalmes & songs to praise God.
‖ Or, Prophets.
‖ Or, power, meaning of the king.
‖ Or, gouernment.

father, singing in the house the Lorde with
cymbals, violes and harpes, for the seruice
of the house of God, and Asaph, & Ieduthun,
and Heman were at the kings ‡ commande-
ment.
7 So was their number with their bre-
thren that were instructed in the songs of the
Lord, euen of all that were cunning, two
hundreth fourescore and eight.
8 And they cast lots, d charge against
charge, aswell e small as great, the cunning
man as the scholler.
9 And the first lot fell to f Ioseph, which
was of Asaph, the second to Iedaiah, who
with his brethren & his sonnes were twelue.
10 The third to Zaccur, hee, his sonnes,
and his brethren were twelue.
11 The fourth to ‖ Izri, hee, his sonnes,
and his brethren twelue.
12 The fift to Nethaniah, hee, his sonnes,
and his brethren twelue.
13 The sixt to Bukkiah, hee, his sonnes,
and his brethren twelue.
14 The seuenth to Iesharelah, hee, his
sonnes, and his brethren twelue.
15 The eight to Ieshaiah, hee, his sonnes,
and his brethren twelue.
16 The ninth to Mattaniah, hee, his
sonnes, and his brethren twelue.
17 The tenth to Shimei, hee, his sonnes,
and his brethren twelue.
18 The eleuenth to Azareel, he, his sonnes
and his brethren twelue.
19 The twelft to Ashabiah, he, his sonnes
and his brethren twelue.
20 The thirteenth to Shubael, hee, his
sonnes, and his brethren twelue.
21 The fourteenth to Mattithiah, hee,
his sonnes and his brethren twelue.
22 The fifteenth to Ierimoth, hee, his
sonnes and his brethren twelue.
23 The sixteenth to Hananiah, hee, his
sonnes, and his brethren twelue.
24 The seuenteenth to Ioshbekashah, he,
his sonnes and his brethren twelue.
25 The eighteenth to Hanani, hee, his
sonnes and his brethren twelue.
26 The nineteenth to Mallothi, hee, his
sonnes and his brethren twelue.
27 The twentieth to Eliathah, hee, his
sonnes and his brethren twelue.
28 The one and twentieth to Hothir, hee,
his sonnes, and his brethren twelue.
29 The two and twentieth to Giddalti,
hee, his sonnes, and his brethren twelue.
30 The three and twentieth to Mahazi-
oth, hee, his sonnes, and he brethren twelue.
31 The foure & twentieth to Romamti-
ezer, he, his sonnes, and his brethren twelue.

‡ Ebr. hand.
d Who should be in euery company and course.
e Without respect to age or cunning.
f So that he serued in the first turne, and the rest euery one at his turne followed orderly.
‖ Or, the Zerites.

CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate which he should keepe, 20 And ouer the treasure.

Concerning the ‖ diuisions of the por-
ters, of the Korhites, Meshelemiah the
sonne of Kore of the sonnes of a Asaph.
2 And the sonnes of Meshelemiah, Ze-
chariah the eldest, Iediael the second, Zeba-
diah the third, Iathniel the fourth,

‖ Or, courses and turnes.
a This Asaph was not the notable musitian, but another of that name, called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Iasaph.

3 Elam the fift, Iehohanan the sixt, and
Eliohenai the seuenth.
4 And of the sonnes of Obed Edom,
Shemaiah the eldest, Iehozabad the second,
Ioah the third, and Sacar the fourth, and
Nethaneel the fift.
5 Ammiel the sixt, Issachar the seuenth,
Peulthai ÿ eight: for God had b blessed him.
6 And to Shemaiah his sonne, were
sonnes borne that c ruled in the house of their
father: for they were men of might.
7 The sonnes of Shemaiah were Oth-
ni, and Rephael, and Obed, Elzabad and his
brethren strong men: Elihu also, and Se-
machiah.
8 All these were of the ‖ sonnes of Obed
Edom, they and their sonnes and their bre-
thren mighty & d strong to serue, euen three-
score and two of Obed Edom.
9 And of Meshelemiah sonnes and bre-
thren, eighteen mighty men.
10 And of Hosah of the sonnes of Mera-
ri, the sonnes were Shimri the chiefe, and
(though he was not the eldest, yet his father
made him the chiefe)
11 Helkiah the second, Tebaliah ÿ third,
and Zechariah the fourth: all the ‖ sonnes and
the brethren of Hosah were thirteene.
12 Of these were the ‖ diuisions of the por-
ters of the chiefe men, hauing the charge e a-
gainst their brethren, to serue in the house of
the Lord.
13 And they cast lottes both small and
great for the house of their fathers, for euery
gate.
14 And the lot on the East side fell to
‖ Shelemiah: then they cast lots for Zecha-
riah his sonne, f a wise counseller, and his lot
came out Northward:
15 To Obed Edom Southward, and to
his sonnes the house of g Asuppim:
16 To Shuppim, and to Hosah West-
ward with the gate h of Shallecheth by the
paued streete that goeth vpward, ward ouer
against ward.
17 Eastward were sixe Leuites, and
Northward foure a day, and Southward
foure a day, and toward Asuppim, i two and
two.
18 In k Parbar toward the West were
foure by the paued streete, and two in Par-
bar.
19 These are the diuisions of the Porters
of the sonnes of Kore, and of the sonnes of
Merari.
20 ¶ And of the Leuites Ahiiah was ouer
the treasures of the house of God, and ouer
the treasures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of
the Gershunnites descending of Laadan, the
chiefe fathers of Laadan were Gershunni
and Iehieli.
22 The sonnes of Iehieli were Zetham
and Ioel his brother appointed ouer the trea-
sures of the house of the Lord.
23 Of the l Amramites, of the Izharites,
of the Hebronites, and of the Ozielites.
24 And Shebuel the son of Gershom the
sonne of Moses, a ruler ouer the treasures.
25 And of his ‖ brethren, which came of
Eliezer, was Rehabiah his sonne, and

b In giuing him many children.
c Or, like their fathers house, meaning, worthy men and valiant.
‖ Or, Nephewes.
d And meete to serue in the office of the portership.
‖ Or, cousins.
‖ Or, courses.
e According to their turnes, as well the one as the other.
‖ Or, Meshelemiah.
f One expert and meete to keepe that gate.
g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
h Whereat they vsed to cast out the filth of the citie.
i Meaning, two one day, and two another.
k Which was an house wherein they kept the instruments of the Temple.
l These also had charge ouer the treasures.
‖ Or, cousins.

Ieshaiah

Jeshaiah his sonne, and Joram his sonne,
and Zichri his sonne, and Shelomith his
sonne.
26 Which Shelomith and his brethren
were ouer all the treasures of the dedicate
things, which Dauid the king, & the chiefe
fathers, the captaines ouer thousandes and
hundreds, and the captaines of the armie
had m dedicated.

m According as the Lord commanded, Nom. 31,28.

17 (For of the battels and of the spoyles,
they did dedicate to maintaine the house of
the Lord.)
28 And all that Samuel the Seer had
dedicate, and Saul the sonne of Kish, and
Abner the sonne of Ner, and Joab the sonne
of Zeruiah, and whosoeuer had dedicate any
thing, it was vnder the hand of Shelomith,
and his brethren.
29 Of the Izharites was Chenaniah and
his sonnes, for the businesse n without ouer
Israel, for officers and for iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Hashabiah and his
brethren, men of actiuitie, a thousand and
seuen hundreth were officers for Israel be-
yond Jorden Westward, in all the businesse
of the Lord, and for the seruice o of the king.

o That is, for the kings house.

31 Among the Hebronites was Jeriiah
the chiefest, euen the Hebronites, by his ge-
nerations according to the families. And
in the fortieth yeere of the reigne of Dauid
they were sought for: and there were found
among them men of actiuitie at Jazer in
Gilead.
32 And his p brethren men of actiuitie,
two thousand and seuen hundreth chiefe fa-
thers, whom King Dauid made rulers ouer
the Reubenites, and the Gadites, & the halfe
tribe of Manasseh, for euery matter pertei-
ning to q God, and for the kings businesse.

p To wit, the cousins of Iediiah.
q Both in spirituall and temporall things.

CHAP. XXVII.

Of the Princes and Rulers that ministred vnto the King.

THE children of Israel also after their
number, euen the chiefe fathers and cap-
taines of thousands and of hundreths, and
their officers that serued the king by diuers
‡ courses, a which came in and went out,
moneth by moneth, throughout all the mo-
neths of the yeere: in euery course were foure
and twentie thousand.

‡ *Ebr. diuisions, or bands.*
a Which executed their charge and office, which is ment by comming in and going out.

2 Ouer the first course of the first mo-
neth was Jashobeam the sonne of Zabdiel:
and in his course were foure and twentie
thousand.
3 Of the sonnes of Perez was the chiefe
ouer al the princes of the armies for the first
moneth.
4 And ouer the course of the second mo-
neth was Dodai, an Ahohite, and this was
his course, and Mikloth was b a captaine,
and in his course were foure and twentie
thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoste for the
third moneth was Benaiah the sonne of Je-
hoiada the chiefe Priest: and in his course
were foure and twentie thousand.
6 This Benaiah was mightie among
* thirtie & aboue the thirtie, and in his course
was Amizabad his sonne.

2 Sam.23 20, 22,23.

7 The fourth for the fourth moneth was
Asahel the brother of Joab, & Zebadiah his
sonne after him: and in his course were foure
and twentie thousand.
8 The fift for the fift moneth was prince
Shamhuth the Izrahite: and in his course
foure and twentie thousand.
9 The sixt for the sixt moneth was Ira
the sonne of Ikkesh the Tekoite: and in his
course foure and twentie thousand.
10 The seuenth for the seuenth moneth
was Helez the Pelonite, of the sonnes of E-
phraim: and in his course foure and twenty
thousand.
11 The eight for the eight moneth was
Sibbecai the Hushathite of the Zarhites:
and in his course foure and twenty thou-
sand.
12 The ninth for the ninth moneth was
Abiezer the Anethothite of the sonnes of
‖ Jemini: and in his course foure and twen-
ty thousand.

‖ *Or, Beniamin.*

13 The tenth for the tenth moneth was
Maharai the Netophathite of the Zar-
hites: and in his course foure and twenty
thousand.
14 The eleuenth for the eleuenth moneth
was Benaiah the Pirathonite of the sonnes
of Ephraim: and in his course foure & twen-
ty thousand.
15 The twelft for the twelft moneth was
Heldai the Netophathite, of Othniel: and
in his course foure and twenty thousand.
16 ¶ Moreouer c the rulers ouer the tribes
of Israel were these: ouer the Reubenites was
ruler, Eliezer the sonne of Zichri: ouer the
Shimeonites, Shephatiah the sonne of
Maachah:

c Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the
sonne of Kemuel: ouer them of Aharon, and
Zadok:
18 Ouer Judah, Elihu of the brethren of
Dauid: ouer Issachar, Omri the sonne of
Michael:
19 Ouer Zebulun, Ishmaiah the sonne of
Obadiah: ouer Naphtali, Jerimoth the
sonne of Azriel:
20 Ouer the sonnes of Ephraim, Hoshea
the sonne of Azaziah: ouer the halfe tribe
of Manasseh, Joel the sonne of Pedaiah:
21 Ouer the d other halfe of Manasseh in
Gilead, Iddo the sonne of Zechariah: ouer
Beniamin, Jaasiel the sonne of Abner:
22 Ouer Dan, Azariel the sonne of Jero-
ham: these are the princes of the tribes of
Israel.

d Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

23 ¶ But Dauid tooke not the number
of them from twenty yeere olde and vnder,
because the Lord had sayd that he would in-
crease Israel like vnto the starres of the
heauens.
24 And * Joab the sonne of Zeruiah began
to number: but hee finished it not, e because
there came wrath for it against Israel, nei-
ther was the number put into the f Chroni-
cles of King Dauid.

Chap.21.7.
e And the commandement of the king was abominable to Ioab, chap.21 6.
f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the mids of the booke, as touching the number of verses

25 And ouer the Kings treasures was
Azmaueth the sonne of Adiel: and ouer
the treasures in the fieldes, in the cities
and in the villages and in the towers was
Jeho-

Iehonathan the sonne of Uzziah.
26 And ouer the workemen in the field
that tilled the ground, was Ezri the sonne of
Chelub:
27 And ouer them that dressed the vines,
was Shimei the Ramathite: and ouer that
which appertained to the vines, & ouer the
store of the wine was Zabdi the Shiphmite:
28 And ouer the oliue trees and mulberie
trees that were in the valleys, was Baal Ha-
nan the Gederite: and ouer the store of the
oyle was Ioash:
29 And ouer the oxen that fed in Sharon,
was Shetrai the Sharonite: and ouer the
oxen in the valleys was Shaphat the sonne
of Adlai:
30 And ouer the camels was Obil the Ish-
maelite: and ouer the asses was Iehdeiah the
Meronothite:
31 And ouer the sheepe was Iaziz, the Ha-
garite: all these were the rulers of the sub-
stance that was king Dauids.
32 And Iehonathan Dauids vncle a
man of counsell and of vnderstanding (for
hee was a g scribe) and Iehiel the sonne of
Hachmoni were the kings h sonnes.
33 And Ahitophel was the kings counsel-
ler, & Hushai the Archite the kings friend.
34 And i after Ahitophel was Iehoiada
the sonne of Benaiah & Abiathar: and cap-
taine of the kings armie was Ioab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahitophel had hanged himselfe, 2.Sam.17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

NOw Dauid assembled all the princes of
Israel: the princes of the tribes, and the
captaines of the bands that serued the king,
and the captaines of thousands, and the cap-
taines of hundreths, and the rulers of all the
substance and possession of the king, and of
his sonnes, with the ‖ Eunuches, and the
mightie, and all the men of power vnto Ie-
rusalem.
2 And king Dauid stoode vp vpon his
feete, and said, Heare yee me, my brethren
and my people: I purposed to haue built an
house of a rest for the Arke of the couenant of
the Lord, and for a * footestoole of our God,
and haue made ready for the building,
3 But God said vnto mee, * Thou shalt
not build an house for my Name, because
thou hast bene a man of warre, and hast shed
blood.
4 Yet as the Lord God of Israel chose
me before all the house of my father, to bee
king ouer Israel for euer (for in Iudah
would hee chuse a prince, and of the house of
b Iudah is the house of my father, & among
the sonnes of my father he delighted in mee
to make me king ouer all Israel.)
5 * So of all my sonnes (for the Lord
hath giuen me many sonnes) hee hath euen
chosen Salomon my sonne to sit vpon the
throne of the kingdome of the Lord ouer Is-
rael.
6 And hee said vnto mee, Salomon thy
sonne, he shal build mine house & my courts:
for I haue chosen him to be my sonne, and I
will be his father.

‖ Or, chiefe seruants. Gene.37.36.
a Where the Arke should remaine and remoue no more to and fro. Psal 99 5. 2.Sam.7.5,13. chap,22.8.
b According to the prophesie of Iaakob, Gene. 49.8.
Wisd.9.7.

7 I will stablish therefore his kingdome
for euer, if hee endeuour himselfe to doe my
commaundements, and my iudgements, as
c this day.
8 Now therefore in the sight of all Israel
the Congregation of the Lord, and in the
audience of our God, keepe and seeke for all
the commandements of the Lord your God,
that yee may possesse this d good land, and
leaue it for an inheritance for your children
after you e for euer.
9 And thou, Salomon my sonne, know
thou the God of thy father, and serue him
with a perfect heart, & with a willing minde:
* For the Lord searcheth all hearts, & vnder-
standeth all the imaginations of thoughts:
if thou seeke him, hee will be found of thee:
but if thou forsake him, he will cast thee off
for euer.
10 Take heed now, for the Lord hath cho-
sen thee to build f the house of the Sanctua-
rie: be strong therefore, and g doe it.
11 ¶ Then Dauid gaue to Salomon his
sonne the paterne of the porche and of the
houses thereof, and of the closets therof, and
of the galleries thereof, and of the chambers
thereof that are within, and of the house of
the mercie seate,
12 And the paterne of all that ‡ he had in
his minde for the courts of the house of the
Lord, and for all the chambers round about,
for the treasures of the house of God, and for
the treasures of the dedicate things,
13 And for the courses of the Priests, and
of the Leuites, and for all the worke for the
seruice of the house of the Lord, and for all
the vessels of the ministerie of the house of
the Lord.
14 Hee gaue of gold by weight, for the ves-
sels of golde, for all the vessels of all maner of
seruice, and al the vessels of siluer by weight,
for al maner of vessels of al maner of seruice.
15 The weight also of gold for the h can-
dlesticks, and gold for their lamps, with the
weight for euery candlesticke, and for the
lamps thereof, and for the candlestickes of
siluer by the weight of the candlesticke, and
the lamps thereof, according to the vse of e-
uery candlesticke,
16 And the weight of the gold for the ta-
bles of shewbread, for euery table, and siluer
for the tables of siluer,
17 And pure gold for the fleshhookes, and
the bowles, and ‖ plates, and for basins, gold
in weight for euery basin, and for siluer ba-
sins by weight for euery basin,
18 And for the altar of incense pure gold
by weight, and golde for the paterne of i the
charet of the Cherubs, that spread them-
selues, and couered the Arke of the couenant
of the Lord:
19 All, said he, by writing sent to mee k by
the hand of the Lord which made mee vn-
derstand all the workemanshippe of the pa-
terne.
20 And Dauid sayd to Salomon his
sonne, Be strong, and of a valiant courage
and doe it: feare not, be not afraid: for the Lord
God, euen my God is with thee: he will not
leaue thee nor forsake thee, till thou hast
finished all the worke for the seruice of the
house

c If he continue to keepe my law and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land both for themselues and their posteritie, but their sinnes and iniquitie.
1.Sam.16.7. psal. 7.9. ier.11.20 and 17.10 and 20.12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his spirit with him.
h That is, the ten Candlestickes, 1 King.7.49.
‖ Or, couerings.
i Meaning, of the mercy seat which couered the arke, which was called ÿ charet, because the Lord declared himselfe there.
k For al this was left in writing in the booke of the Law, Exo.25.40 which booke the king was bound to put in execution, Deut,17.19.

house of the Lord.
21 Beholde also, the companies of the
Priest and the Leuites for all the seruice of
the house of God, euen they shall be with thee
for the whole worke, [l] with euery free heart
that is skilfull in any maner of seruice. The
princes also and al the people will be ‡ wholy
at thy commandement.

l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.
‡Ebr. at all thy words.

CHAP. XXIX.

2 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

Moreouer Dauid the King sayd vnto all
the Congregation, God hath chosen
Salomon mine onely sonne yong and ten-
der, and the worke is great: for this house is
not for man, but for the [a] Lord God.
2 Now I haue prepared with all my
power for the house of my God, golde for
vessels of golde, and siluer for them of siluer,
and brasse for things of brasse, yron for things
of yron, and wood for things of wood, and
Onyx stones, and stones to be set, and car-
buncle stones, and of diuers colours, and all
precious stones, and marble stones, in abun-
dance.
3 Moreouer, because I haue [b] delight in
the house of my God, I haue of mine owne
golde and siluer, which I haue giuen to the
house of my God, beside all that I haue pre-
pared for the house of the Sanctuarie,
4 Euen [c] three thousand talents of gold
of the golde of Ophir, and seauen thousande
talents of fined siluer to ouerlay the walles
of the houses.
5 The golde for the things of golde, and
the siluer for things of siluer, and for all the
worke by the hands of artificers: and who
is [d] willing ‖to fill his hande to day vnto the
Lord?
6 So the princes of the families, and the
princes of the tribes of Israel, and the cap-
taines of thousands and of hundreths, with
the Rulers of the Kings worke, offered wil-
lingly,
7 And they gaue for the seruice of the
house of God, fiue thousand talents of gold,
and ten thousand pieces, and ten thousande
talents of siluer, and eighteene thousand ta-
lents of brasse, and one hundreth thousand
talents of yron.
8 And they with whom precious stones
were [e] found, gaue them to the treasure of
the house of the Lorde, by the hand of Iehiel
the Gershunnite.
9 And the people reioyced when they
offered willingly: for they offered willing-
ly vnto the Lord, with a [f] perfect heart. And
Dauid the King also * reioyced with great
ioy.
10 Therefore Dauid blessed the Lord be-
fore all the Congregation, and Dauid sayd,
Blessed be thou, O Lord God of [g] Israel our
father, for euer and euer.
11 Thine, O Lord, is greatnesse, & power,
and glory, and victorie, and praise: for all
that is in heauen and in earth is thine: thine
is the kingdome, O Lorde, and thou excel-
lest as head ouer all.
12 Both riches and honour come of thee,
and thou reignest ouer al, and in thine hand
is power and strength, and in thine hand it
is to make great, & to giue strength vnto all.
13 Now therefore our God wee thanke
thee, and praise thy glorious Name.
14 But who am I, and what is my peo-
ple, that wee should be able to offer willing-
ly after this sort? for all things [h] come of
thee: and of thine owne hand we haue giuen
thee.
15 For we are [i] strangers before thee, and
soiourners, like all our fathers: our dayes
are like the shadow vpon the earth, and there
is none ‡ abiding.
16 O Lord our God, all this abundance
that we haue prepared to build thee an house
for thine holy Name, is of thine hand, and
all is thine.
17 I know also, my God, that thou * tri-
est the heart, and hast pleasure in righteous-
nes: I haue offered willingly in the vpright-
nesse of mine heart al these things: now also
haue I seene thy people which are founde
here, to offer vnto thee willingly with ioy.
18 O Lord God of Abraham, Izhak and
Israell our fathers, keepe this for euer in
the [k] purpose, and the thoughts of the heart
of thy people, and prepare their hearts vnto
thee.
19 And giue vnto Salomon my sonne a
perfite heart to keepe thy commandements,
thy testimonies and thy statutes, and to doe
all things, and to builde the house which I
haue prepared.
20 ¶ And Dauid said to all the Congre-
gation, Now blesse the Lord your God.
And all the Congregation blessed the Lord
God of their fathers, and bowed downe
their heads, and worshipped the Lord, and
the [l] King.
21 And they offered sacrifices vnto the
Lorde, and on the morrow after that day,
they offered burnt offerings vnto the Lord,
euen a thousande yong bullockes, a thousand
rammes, and a thousand sheepe, with their
[m] drinke offerings, and sacrifices in abun-
dance for all Israel.
22 And they did eate, and drinke before
the Lord the same day with great ioy, and
they made Salomon the sonne of Dauid
King the second time, and anoynted him
Prince before the Lord, and Zadok for the
hie Priest.
23 So Salomon sate on the [n] throne of
the Lord, as King in stead of Dauid his fa-
ther, and prospered: and all Israel obeyed
him.
24 And all the princes & men of power,
and all the sonnes of King Dauid ‡ submit-
ted them selues vnder King Salomon.
25 And the Lord magnified Salomon in
dignitie, in the sight of all Israel, and gaue
him so glorious a kingdome, as no King had
before him in Israel.
26 ¶ * Thus Dauid the sonne of Ishai
reigned ouer all Israel.
27 And the space that he reigned ouer
Israel, was fourtie yeere: seuen yeere reigned
hee in Hebron, and three and thirtie yeere

P reigned

a And therefore it ought to be excellent in all points.
b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.
c He sheweth what he had of his owne store for the Lords house.
d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.
‖Or, to offer.
e Meaning, them that had any.
f That is, with a good courage, and without hypocrisie.
Psal. 122. 1.
g Which didst reueale thy selfe to our father Iaakob.
h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.
i And therefore haue this land but lent to vs for a time.
‡Ebr. waiting for them to returne.
1 Sam. 16. 7. chap. 28. 9.
k Continue them in this good minde, that they may serue thee willingly.
l That is, did reuerence to the King.
m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.
n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.
‡Ebr. gaue the hand.
1. King. 2. 11.

reigned he in Ierusalem:
28 And he died in a good age, ful of daies,
riches, and honour, and Salomon his sonne
reigned in his stead.
29 Concerning the actes of Dauid the
King, first and last, beholde, they are written
in the booke of Samuel the Seer, and in the
booke of o Nathan the Prophet, and in the
booke of Gad the Seer,
30 With all his reigne and his power,
and p times that went ouer him, & ouer Is-
rael, and ouer al the kingdoms of the earth.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.
p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGVMENT.

THis second book conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the books of the Kings, & therfore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, & the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his Religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, & were very zealous to set forth his Religion throughout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true Religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8. Hee prayeth vnto God to giue him wisedome. 11. Which he giueth him and more. 14. The number of his charets and horses. 15. And of his riches.

THen Salomon the sonne of
Dauid was ‖ confirmed in
his kingdome: and the Lord
his God was with him, and
magnified him highly.
2 And Salomon a spake
vnto all Israel, to the captaines of thou-
sands, and of hundreths, and to the Iudges
and to all the gouernours in all Israel, euen
the chiefe fathers.
3 So Salomon and all the Congrega-
tion with him went to the high place that
was at b Gibeon: for there was the Taber-
nacle c of the Congregation of God which
Moses the seruant of the Lord had made in
the wildernesse.
4 But the Arke of God had Dauid
brought vp from Kiriath-iearim, when Da-
uid had made preparation for it: for hee had
pitched a tent for it in Ierusalem.
5 Moreouer the d brasen Altar * that Be-
zaleel the sonne of Uri, the sonne of Hur had
made, did he set before the Tabernacle of the
Lord: and Salomon and the Congregation
sought it.
6 And Salomon offered there before the
Lord vpon the brasen Altar that was in the
Tabernacle of the Congregation: * euen a
thousand burnt offerings offered he vpon it.
7 ¶ The same night did God appeare
vnto Salomon, and sayde vnto him, Aske
what I shall giue thee.
8 And Salomon sayde vnto God, Thou
hast shewed great mercy vnto Dauid my
father, and hast made mee to reigne in his
stead.
9 Now therefore, O Lord God, let thy
promise vnto Dauid my father bee e true:

‖ Or, established and strong, read 1. King. 2. 46.
a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.
b Read 1. King. 3. 4.
c So called, because that God thereby shewed certaine signes to the congregation of his presence.
d Which was for the burnt offerings, Exod 27. 1.
Exod. 38. 1, 2.
1. King. 3. 4.
e Performe thy promise made to my father concerning me.

for thou hast made mee King ouer a great
people, like to the dust of the earth.
10 Giue mee now wisedome and know-
ledge, that I may f goe out and goe in before
this people: for who can iudge this thy great
people?
11 And God sayde to Salomon, Because
this was in thine heart, and thou hast not
asked riches, treasures, nor honour, nor the
g liues of thine enemies, neither yet hast as-
ked long life, but hast asked for thee wise-
dome and knowledge, that thou mightest
iudge my people, ouer whom I haue made
thee King,
12 Wisedome and knowledge is graun-
ted vnto thee, and I will giue thee riches,
and treasures & honour, so that there hath
not bene the like among the Kings which
were before thee, neither after thee shall
there be the like.
13 Then Salomon came from the hie
place that was at Gibeon, to Ierusalem
from before the Tabernacle of the Congre-
gation, and reigned ouer Israel.
14 * And Salomon gathered the charets
and horsemen: and hee had a thousande
and foure hundreth charets, and twelue
thousand horsemen, whom hee placed in
the h charet cities, and with the King at Ie-
rusalem.
15 And the King gaue siluer and golde
at Ierusalem as i stones, and gaue cedar
trees as the wilde figge trees, that are abun-
dantly in the plaine.
16 Also Salomon had horses brought
out of Egypt and * fine linnen: k the Kings
merchants receiued the fine linnen for a
price.
17 They came vp also and brought out of
Egypt some charet, woorth six hundreth she-
kels of siluer, that is, an horse for an hundreth
and fiftie; and thus they brought horses to al
the Kings of the Hittites, and to the Kings
of Aram by their ‡ meanes.

f That I may gouerne this people reade 1. Chron. 27. 1, and 1. King 3. 7.
g That is, to be reuenged on thine enemies.
1 King 10, 26.
h Which were cities appointed to keepe and maintaine the charets.
i He caused so great pleutie that it was no more esteemed then stones.
Isa. 19. 9. ezek. 27. 7.
k Reade 1. King. 10. 28.
‡ Ebr. hands.

CHAP.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

Then Salomon determined to build an
house for the Name of the Lord, and an
‖ house for his kingdome.

‖ Or, palace.

2 And Salomon told out seuentie thou-
sand that bare burdens, and fourescore thou-
sand men to hewe stones in the mountaine,
and three thousand and a sixe hundred to o-
uersee them.

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300. as 1. King. 5.16.

3 And Salomon sent to ‖ Huram the
king of Tyrus, saying, As thou hast done to
Dauid my father, and diddest * sende him
Cedar trees to build him an house to dwell
in, so doe to me.

‖ Or, Hiram.
2. Sam. 5. 11.

4 Beholde, I build an house vnto the
Name of the Lorde my God, to sanctifie it
vnto him, and to burne sweete incense be-
fore him, and for the continuall shew bread,
and for the burnt offerings of the morning,
and euening, on the Sabbath dayes, and in
the new moneths, and in the solemne feasts
of the Lord our God: that is a perpetuall
thing for Israel.
5 And the house which I build, is great:
for great is our God aboue all gods.
6 Who is hee then that can bee able to
build him an house, when the heauen, & the
heauen of heauens can not conteine him?
who am I then that I should build him an
house: but I do it to burne b incense before him.

b That is, to doe seruice which he hath comanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Send me now therfore a cunning man
that can worke in golde, in siluer, & in brasse,
and in yron, and in purple, and ‖ crimsin,
and blue silke, and that can graue in grauen
worke with the cunning men that are with
me in Iudah and in Ierusalem, whom Da-
uid my father hath prepared.

‖ Or, skarlet.

8 Send me also Cedar trees, firre trees
and c ‖ Algummim trees from Lebanon: for
I know that thy seruants can skill to hewe
timber in Lebanon: and behold, my seruants
shalbe with thine,

c Some take it for brasill, or the wood called Ebenum, others for corall.
‖ Or, Almuggim, 1. Ebr. Corim.

9 That they may prepare me timber in
abundance: for the house which I do build,
is great and wonderfull.
10 And beholde, I will giue to thy ser-
uants the cutters and the hewers of timber,
twenty thousand measures of beaten wheat
and twentie thousand measures of barley,
and twenty thousande baths of wine, and
twenty d thousand baths of oyle.

d Of Bath reade 1. King 7.26. it is called also Ephar but Epha is to measure dry things, as Bath is a measure for licours.

11 Then Huram king of Tyrus answe-
red in writing which hee sent to Salomon,
Because the Lord hath loued his people, hee
hath made thee king ouer them.
12 Huram said moreouer, Blessed be the
Lord God of Israel which made the heauen
and the earth, and that hath giuen vnto Da-
uid the king a e wise sonne that hath discre-
tion, prudence and vnderstanding to build
an house for the Lord, and a palace for his
kingdome.

e The very heathen confessed that it was a singular gift of God when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

13 Now therefore I haue sent a wise
man, and of vnderstanding of my father
Hurams.
14 The sonne of a woman of the f daugh-
ters of Dan: and his father was a man of
Tyrus, and he can skill to worke in golde, in
siluer, in brasse, in iron, in stone, and in tim-
ber, in purple, in blue silke, and in fine lin-
nen, and in crimosin, and can graue in all
grauen workes, and broider in all broide-
red worke that shall be giuen him, with thy
cunning men, and with the cunning men of
my lord Dauid thy father.

f It is also written that she was of the tribe of Naphtali, 1. King 7.14 which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes so that by her father she might be of Dan, and by her mother of Naphtali.

15 Nowe therefore the wheate and the
barley, the oyle, and the wine, which my
lord hath spoken of, let him sende vnto his
seruants.
16 And wee will cut wood in Lebanon
as much as thou shalt neede, and will bring
it to thee in ‖ raftes by the sea to ‖ Iapho, so
thou mayest carie them to Ierusalem.

‖ Or, ships.
‖ Or, Ioppe.

17 ¶ And Salomon numbred all the
strangers that were in the land of Israel,
after the numbring that his father Dauid
had numbred them: and they were found an
hundreth and three and fiftie thousand, and
sixe hundreth.
18 And he set seuentie thousand of them
to the burden, and fourescore thousand to
hew stones in the mountaine, and three thou-
sand and sixe hundreth ouerseers to cause the
people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

So * Salomon beganne to build the house
of the Lorde in Ierusalem, in Mount
a Moriah which had beene declared vnto
Dauid his father, in the place that Dauid
prepared in the threshing floore of * Ornan
the Iebusite.

1. Kings 6. 1.
a Which is the mountain where Abrahã thought to haue sacrificed his sonne, Gen. 22.2.
2. Sam. 24. 16, 18

2 And he beganne to build in the second
moneth and the second day, in the fourth yere
of his reigne.
3 And these are the measures, wheron Sa-
lomon grounded to build the house of God:
the length of cubites after the first b measure
was threescore cubites, & the breadth twentie
cubites:

b According to the whole length of the Temple, comprehending the most holy place with the rest.

4 And the porch, that was before the
length in the front c of the breadth was twen-
tie cubites, and the height was an d hundreth
and twentie, and he ouerlaid it within with
pure gold.

c It conteined as much as did the breadth of the Temple, 1. King. 6. 3.
d From the foundation to the top: for in the booke of kings mention is made, from the foundation to the first stage.

* 5 And the greater house hee sieled with
firre tree which hee ouerlayde with good
golde, and graued thereon palme trees and
chaines.
6 And he ouerlayde the house with pre-
cious stone for beautie: and the golde was
golde of e Paruaim.

e Some thinke it is that place which is called Peru.

7 The house, I say, the beames, postes,
and walles thereof, and the doores thereof
ouerlayde hee with golde, and graued Che-
rubims vpon the walles.
8 ¶ Hee made also the house of the most
holy place: the length thereof was in the
front of the breadth of the house, twenty cu-
bites, and the breadth thereof twentie cu-
bites: and he ouerlaid it with the best gold,
of sixe hundreth talents.
9 And the weight of the nailes was fiftie
shekels of golde, and he ouerlayd the cham-
bers with gold.

10 ¶ And in the house of the most holy
place hee made two Cherubims wrought
like children, and ouerlaid them with gold.
11 * And the wings of the Cherubims
were twenty cubits long: the one wing was
fiue cubites, reaching to the wall of the
house, and the other wing fiue cubites, rea-
ching to the wing of the other Cherub.
12 Likewise the wing of the other Che-
rub was fiue cubites, reaching to the wall
of the house, and the other wing fiue cu-
bites, ioyning to the wing of the other Che-
rub.
13 The wings of the Cherubims were
spread abroad twentie cubites: they stoode
on their feete, and their faces were towarde
the house.
14 ¶ Hee made also f the vaile of blue silke,
and purple, and crimosin, and fine linnen,
and wrought Cherubims thereon.
15 ¶ And he made before the house two
pillars g of fiue and thirtie cubites hie: and
the chapiter that was vpon the top of ech of
them, was fiue cubits.
16 He made also chaines for the Oracle,
and put them on the heads of the pillars, &
made an h hundreth pomegranates, and put
them among the chaines.
17 And hee set vp the pillars before the
Temple, one on the right hand, & the other
on the left, and called that on the right hand
Iachin, and that on the left hand Boaz.

1. Kings 6.24.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubits long, but ÿ halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundred, reade 1. Kings 7. 20.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candlestickes. &c.

AND he made an altar of brasse twentie
cubites long, and twenty cubites broad,
and ten cubits high.
2 And he made a molten a Sea of ten cu-
bites from brim to brim, round in compasse,
and fiue cubites high: and a line of thirtie
cubites did compasse it about.
3 And vnder b it was the fashion of oxen,
which did compasse it round about, c tenne
in a cubite compassing the Sea about: two
rowes of oxen were cast when it was mol-
ten.
4 It stood vpon the twelue oxen: three
looked toward the North, and three looked
toward the West, and three looked toward
the South, and three looked towarde the
East, and the Sea stoode about vpon them,
and all their hinder parts were inward.
5 And the thickenesse thereof was an hand
breadth, and the brim thereof was like the
worke of a brimme of a cup, with floures
of || Lilies: it conteined d three thousand
baths.
6 ¶ He made also ten caldrons, and put
fiue on the right hande, and fiue on the left,
to wash in them, and to clense in them that
which appertained to the burnt offerings:
but the Sea was for the Priestes to wash in.
7 ¶ And hee made ten candlestickes of
golde, (according to e their forme) and put
them in the Temple, fiue on the right hand,
and fiue on the left.
8 ¶ And hee made ten tables, and put
them in the Temple, fiue on the right hand,
and fiue on the left: and hee made an hun-
dred basens of gold.
9 And he made the court of the Priests,
and the great f Court, and doores for the
Court, and ouerlayed the doores thereof
with brasse.
10 And hee set the Sea on the right side
Eastward toward the South.
11 And Huram made || pots, and besoms,
and basens, and Huram finished the worke
that he should make for king Salomon for
the house of God,
12 To wit, two pillars, and the bowles
and the chapiters on the top of the two pil-
lars, & two grates to couer the two bowles
of the chapiters, which were vpon the top
of the pillars:
13 And foure hundreth pomegranates
for the two grates, two rowes of pome-
granates for euery grate to couer the two
bowles of the chapiters, which were vpon
the pillars.
14 Hee made also bases, and made cal-
drons vpon the bases:
15 And a Sea, and twelue bulles vnder it:
16 Pots also and besoms, and fleshhooks,
and all these vessels made Huram his g fa-
ther to king Salomon for the house of the
Lord, of shining brasse.
17 In the plaine of Iorden did the king
cast them in clay betweene Succoth and Ze-
redathah.
18 And Salomon made all these vessels
in great abundance: for the weight of brasse
could not be reckoned.
19 And Salomon made also these vessels
that were for the house of God: the golden
altar also & the tables whereon the h shew-
bread stood.
20 Moreouer the candlesticks with their
lamps to burne them after the maner, before
the Oracle, of pure gold:
21 And the flowres, and the lamps, and
the snuffers of gold, which was fine gold:
21 And the || hookes, and the basens, and
the spoones, and the ashpans of pure golde:
the entry also of the house and doores thereof
within, euen of the most holy place: and the
doores of the house, to wit, of the Temple
were i of gold.

a A great vessell of brasse, so called because of ÿ great quantitie of water, which it conteined, 1. King. 7. 23.

b Meaning, vnder the brim of the vessell, as 1. King. 7. 24.

c In the length of euery cubite were ten heads or knops which in all are 300.

|| *Or, floure delices.*

d In the first booke of Kings chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mat. 21. 23.

|| *Or, caldrons.*

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the authour of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

|| *Or, instruments of musicke.*

i That is couered with plates of gold.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Sa-
lomon made for the house of the Lorde:
and Salomon brought in the things that
Dauid his father had dedicated, with the
siluer and golde, and all the vessels, and
put them among the treasures of the house
of God.
2 Then Salomon assembled the Elders
of Israel, and all the heads of the tribes, the
chiefe fathers of the children of Israel vnto
Ierusalem to bring vp the Arke of the coue-
nant of the Lord from the a citie of Dauid,
which is Zion.
3 And all the men of Israel assembled
vnto the King at the b feast: it was in the
seuenth

1. King 7. 51. and 8. 1.

a Reade 2. Sam. 6. 12.

b When the things were dedicate & brought into the Temple.

seuenth c moneth.
4 And all the elders of Israel came, and
the Leuites tooke vp the Arke.
5 And they caried vp the Arke, and the
Tabernacle of the Congregation: & all the
holy vessels that were in the Tabernacle,
those did the Priests and Leuites bring vp.
6 And king Salomon and all the Con-
gregation of Israel that were assembled vn-
to him, were before the Arke offering sheepe
and bullockes, which could not be told nor
numbred for multitude.
7 So the Priests brought the Arke of
the Couenant of the Lord vnto his place, in-
to the Oracle of the house, into the most Ho-
ly place, euen vnder the wings of the Che-
rubims.
8 For the Cherubims stretched out their
wings ouer the place of the Arke, and the
Cherubims couered the Arke, & the barres
thereof aboue.
9 And they drew out the barres, that
the endes of the barres might bee seene out
of the Arke before the Oracle, but they were
not seene || without: and there they are vnto
this day.
10 Nothing was in the Arke, saue d the
two Tables, which Moses gaue at Horeb,
where the Lord made a Couenant with the
children of Israel, when they came out of
Egypt.
11 And when the Priests were come out
of the Sanctuarie (for all the Priests that
were present, were e sanctified & did not wait
by course.
12 And ý Leuites the singers of all sorts,
as of Asaph, of Heman, of Ieduthun, and of
their sonnes & of their brethren, being clad
in fine linnen, stood with cymbals, and with
viols and harpes at the East ende of the al-
tar, and with them an hundred and twentie
Priests blowing with trumpets:
13 And they were f as one, blowing trum-
pets, and singing, and made one sound to be
heard in praysing and thanking the Lord,
and when they lift vp their voice with trum-
pets, and with cymbals, and with instru-
ments of musicke, and when they praised the
Lord, singing, g For he is good, because his
mercy lasteth for euer) then the house, euen
the house of the Lorde was filled with a
cloud,
14 So that the Priests could not stand to
minister, because of the cloud: for the glory
of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

Then * Salomon a sayd, The Lord hath
sayd, that he would dwell in the darke
cloud:
2 And I haue built thee an house to
dwell in, an habitation for thee to dwell in
for euer.
3 And the king turned his face, and bles-
sed all the Congregation of Israel, (for all
the Congregation of Israel stood there.)
4 And he said, Blessed be the Lord God
of Israel, who spake with his mouth vnto
Dauid my father, and hath with his || hand
fulfilled it, saying,
5 Since the day that I brought my peo-
ple out of the land of Egypt, I chose no citie
of all the tribes of Israel to build an || house,
that my Name might be there, neither chose
I any man to be a ruler ouer my people Is-
rael:
6 But I haue chosen Ierusalem, that my
Name might be there, and haue chosen Da-
uid to be ouer my people Israel.
7 * And it was in the heart of Dauid my
father to build an house vnto the Name of
the Lord God of Israel,
8 But the Lord said to Dauid my father,
Whereas it was in thine heart to build an
house vnto my Name, thou didst well that
‡ thou wast so minded.
9 Notwithstanding thou shalt not build
the house, but thy sonne which shal come out
of thy loynes, he shall build an house vnto
my Name.
10 And the Lord hath perfourmed his
word that he spake: and I am risen vp in the
roume of Dauid my father, & am set on the
throne of Israel, as the Lord promised, and
haue built an house to the Name of the Lord
God of Israel.
11 And I haue set the Arke there, where-
in is the b Couenant of the Lord, that hee
made with the children of Israel.
12 ¶ And the King c stood before the al-
tar of the Lord, in the presence of all the con-
gregation of Israel, and stretched out his
hands,
13 (For Salomon had made a brasen
scaffold, and set it in the mids of the court, of
fiue cubites long, and fiue cubites broad, and
three cubites of height, and vpon it he stood,
and kneeled downe vpon his knees before
all the Congregation of Israel, & d stretched
out his hands toward heauen)
14 And sayde, O Lorde God of Israel,
* there is no God like thee in heauen nor in
earth, which keepest couenant, and mercy
vnto thy seruaunts, that walke before thee
with all their heart.
15 Thou that hast kept with thy seruant
Dauid my father, that thou hast promised
him: for thou spakest with thy mouth, and
hast fulfilled it with thine || hand, as appeareth
this day.
16 Therefore nowe Lord God of Isra-
el, keepe with thy seruaunt Dauid my fa-
ther, that thou hast promised him, saying,
Thou ‡ shalt not want a man in my sight,
that shall sit vpon the throne of Israel: so
that thy sonnes take heed to their wayes, to
walke in my Law, as thou hast walked be-
fore me.
17 And now, O Lord God of Israel, let
thy word be verified, which thou spakest vn-
to thy seruant Dauid.
18 (Is it true in deed that God wil dwel
with man on earth? Beholde, the * heauens,
and the heauens of heauens are not able to
containe thee: how much more vnable is this
house, which I haue built?)
19 But haue thou respect to the prayer of
thy seruaunt, and to his supplication, O
Lord my God, to heare the crie and prayer

P 3 which

c Called in Ebrew Ethanim, conteining part of September, & part of October, 1.King.8.2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

|| *Or, without the Oracle.*

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. and Psal. 136. 1.

1.*King*.8.12.

a After that he had seene the glory of the Lord in the cloud.

|| *Or, power.*

|| *Or, Temple.*

2.*Sam*.7.3.

‡ *Ebr. that it was in thine heart.*

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people, might be heard of all, as 1.King.8.22.

d Both to giue thanks for the great benefits of God bestowed vpon him, & also to pray for the perseuerance and prosperitie of his people.

2.*Mac*.2.8.

|| *Or, in effect, or by thy power.*

‡ *Ebr. a man shall not be cut off.*

1.*King*.8.27.

e That thou mayest declare in effect, that thou hast a continual care ouer this place.

1.King.8.31.

f By retaining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

‡ Ebr. othe.

g Meaning, to giue him that which he hath deserued.

‖ Or, praise.

‖ Or, toward this place.

Chap.20.9.

‡ Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He sheweth that before God there is no acception of perso͂, but al people that feareth him, and worketh righteousnes, is accepted, Act.10.35.

which thy seruant prayeth before thee,
20 That thine [e]eies may be open toward
this house day and night, euen toward the
place, wherof thou hast said that thou woul-
dest put thy Name there, that thou mayest
hearken vnto the prayer, which thy seruaunt
prayeth in this place.
21 Heare thou therefore the supplication
of thy seruaunt, and of thy people Israel,
which they pray in this place: & heare thou
in the place of thine habitation, euen in hea-
uen, and when thou hearest, be mercifull.
22 ¶ *When a man shall sinne against
his [f]neighbour, and he lay vpon him an othe
to cause him to sweare, & the ‡ swearer shall
come before thine altar in this house,
23 Then heare thou in heauen, and doe,
and iudge thy seruants, in recompensing the
wicked to bring his way [g]vpon his head, &
in iustifying the righteous, to giue him ac-
cording to his righteousnes.
24 ¶ And when thy people Israel shall
be ouerthrowen before the enemie, because
they haue sinned against thee, and turne a-
gaine and ‖ confesse thy Name, and pray,
and make supplication before thee in this
house,
25 Then heare thou in heauen, and bee
mercifull vnto the sinne of thy people Is-
rael, and bring them againe vnto the land
which thou gauest to them and to their fa-
thers.
26 When heauen shall be shut vp, & there
shall be no raine, because they haue sinned a-
gainst thee, and shall pray in this place, and
confesse thy Name, and ‖ turne from their
sinne, when thou doest afflict them,
27 Then heare thou in heauen, and par-
don the sinne of thy seruants, & of thy people
Israel (when thou hast taught them yͤ good
way wherein they may walke) & giue raine
vpon thy land, which thou hast giuen vnto
thy people for an inheritance.
28 ¶ *When there shall be famine in the
land, when there shall be pestilence, blasting,
or mildeaw, when there shall be grashopper,
or caterpiller, when their enemie shall be-
siege them ‡ in the cities of their land, or any
plague or any sickenesse,
29 Then what prayer and supplication so-
euer shall be made of any man, or of all thy
people Israel, when euery one shall know
his owne plague, and his owne disease, and
shall stretch foorth his hands toward this
house,
30 Heare thou then in heauen, thy dwel-
ling place, and bee mercifull, and giue euery
man according vnto all his wayes, as thou
doest know his [h]heart (for thou onely know-
est the hearts of the children of men)
31 That they may feare thee, and walke
in thy wayes as long as they liue in the land
which thou gauest vnto our fathers.
32 ¶ Moreouer, as touching the stranger
which is not of thy people Israel, who shall
come out of a farre countrey for thy great
Names sake, and thy mightie hand, and thy
stretched out arme: when they shal come and
[i]pray in this house,
33 Heare thou in heauen thy dwelling
place, and do according to all that the stran-
ger calleth for vnto thee, that all the people
of the earth may know thy Name, and feare
thee like thy people Israel, and that they may
know, that thy Name is called vpon in this
house which I haue built.
34 ¶ When thy people shall go out to bat-
tell against their enemies, by the way that
[k]thou shalt send them, and they pray to thee,
‖ in the way toward this citie, which thou
hast chosen, euen toward the house which I
haue built to thy Name,
35 Then heare thou in heauen their pray-
er and their supplication, and iudge their
cause.
36 If they sinne against thee (*for there
is no man that sinneth not) and thou be an-
gry with them, and deliuer them vnto the e-
nemies, and they take them and carie them
away captiue vnto a land farre or neere,
37 If they ‖ turne againe to their heart
in the land whither they bee caried in cap-
tiues, and turne and pray vnto thee in the
land of their captiuitie, saying, We haue sin-
ned, wee haue transgressed and haue done
wickedly,
38 If they turne againe to thee with all
their heart, & with all their soule in the land
of their captiuitie, whether they haue caried
them captiues, and pray toward their land,
which thou gauest vnto their fathers, and
toward the citie which thou hast chosen, and
toward the house which I haue built for thy
Name,
39 Then heare thou in heauen, in yͤ place
of thine habitation their prayer & their sup-
plication, and ‖ iudge their cause, & be mer-
cifull vnto thy people, which haue sinned a-
gainst thee.
40 Nowe my God, I beseech thee, let
thine eyes be open, & thine eares attent vnto
the prayer that is made in this place.
41 *Now therefore arise, O Lord God,
to come into thy [l]rest, thou, and the Arke of
thy strength: O Lord God, let thy Priests
be clothed with [m]saluation, & let thy Saints
reioyce in goodnesse.
42 O Lorde God, refuse not the face of
[n]thine anointed: remember the mercies pro-
mised to Dauid thy seruant.

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawful by his word.

‖ Or, according to the maner of this citie.

1.King.8 46. ecclus.7.22. 1.iohn.1.8.

‖ Or, repent.

‖ Or, maintaine their right.

Psal.132.8.

l That is, into thy Temple.

m Let them be preserued by thy power, and made vertuous & holy.

n Heare my prayer, which am thine anointed king.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

AND *when Salomon had made an end
of praying, [a]fire came downe from hea-
uen, and consumed the burnt offering & the
sacrifices: and the glory of the Lord filled
the house,
2 So that the Priests could not enter in-
to the house of the Lord, because the glory of
the Lord had filled the Lords house.
3 And when all the children of Israel
saw the fire, and the glory of the Lord come
downe vpon the house, they bowed themselues
with their faces to the earth vpon the paue-
ment, and worshipped, and praised the Lord,
saying, For he is good, because his mercy la-
steth for euer.
4 *Then the king & all the people offred
sacrifices

2.Mac.2.10.

a Hereby God declared that he was pleased with Salomons prayer.

1.King.8.62,63.

sacrifices before the Lord.
5 And king Salomon offered a sacrifice
of two and twenty thousand bullockes, and
an hundred and twenty thousand sheepe. So
the king and all the people dedicated the
house of God.
6 And the Priests waited on their offi-
ces, and the Leuites with the instruments
of musicke of the Lord, which king Dauid
had made to praise the Lord, Because his
mercie lasteth for euer: when Dauid praised
God ‡ by them, the Priests also blew trum-
pets ouer against them: and all they of Is-
rael stood by.

‡ *Ebr. by their hands.*

7 Moreouer Salomon halowed the mid-
dle of the court that was before the house of
the Lord: for there he had prepared burnt
offerings, and the fat of the peace offerings,
because the brasen altar which Salomon
had made, was not able to receiue the
burnt offering, and the meate offring, and
the fat.
8 And Salomon made [b] a feast at that
time of seuen dayes, & all Israel with him, a
very great congregation, from the entring
in of Hamath, vnto the riuer of Egypt.
9 And in the eight day they [c] made a so-
lemne assembly: for they had made the dedi-
cation of the altar seuen dayes, and the feast
seuen dayes.
10 And the [d] three and twentieth day of
the seuenth moneth, he sent the people away
into their tents, ioyous and with glad heart
because of the goodnesse that the Lord had
done for Dauid and for Salomon, and for
Israel his people.

b The feast of the Tabernacles which was kept in the seuenth moneth.
c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.
d They had leaue to depart the two and twentieth day, 1 Kings. 8. 66. but they went not away till the next day.

11 [*] So Salomon finished the house of the
Lord, and the kings house, and all that came
into Salomons heart, to make in the house
of the Lord: and he prospered in his house.
12 ¶ And the Lord [*] appeared to Salo-
mon by night, and said to him, I haue heard
thy prayer, and haue chosen this place for my
selfe to be an house of sacrifice.
13 If I shut the heauen that there bee no
raine, or if I commaund the grashopper to
deuoure the land, or if I send pestilence a-
mong my people,

1. King. 9. 1.
Numb. 12. 6.

14 If my people, among whom my Name
is called vpon, doe humble themselues and
pray, and seeke my presence, and turne from
their wicked wayes, then will I heare in
heauen, and be mercifull to their sinne, and
will [e] heale their land:
15 Then mine eyes shall be open, & mine
eares attent vnto the prayer made in this
place.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

16 For I haue now chosen and sanctified
this house, that my Name may bee there for
euer; and mine eyes and mine heart shall be
there perpetually.
17 And if thou wilt walke before me, as
Dauid thy father walked, to doe according
vnto all that I haue commanded thee, and
shalt obserue my statutes and my my iudge-
ments,
18 Then will I stablish the throne of thy
kingdome, according as I made the coue-
nant with Dauid thy father, saying, [*] Thou
shalt not want a man to be ruler in Israel.
19 But if ye turne away, and forsake my

Chap. 6. 16.

statutes and my commaundements which I
haue set before you, and shal go and serue o-
ther gods, and worship them,
20 Then will I plucke them vp out of
my land which I haue giuen them, and this
house which I haue [f] sanctified for my
Name, will I cast out of my sight, and will
make it to be a prouerbe and a comon talke
among all people.
21 And this house which is most hie, shall
be an astonishment to euery one that passeth
by it, so that hee shall say, Why hath the
Lorde done thus to this lande, and to this
house?
22 And they shall answere, Because they
forsooke the Lorde God of their fathers,
which brought them out of the lande of E-
gypt, and haue taken holde on other gods,
and haue worshipped them, & serued them,
therefore hath he brought all this euill vpon
them.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appoynted to set forth his prayse, he doeth withdraw his graces thence.

CHAP VIII.

2 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND [*] after [a] twenty yeere when Salo-
mon had built the house of the Lord, and
his owne house,
2 Then Salomon built the cities that
Huram [b] gaue to Salomon, and caused the
children of Israel to dwell there.
3 And Salomon went to Hamath Zo-
bah, and ouercame it.
4 And he built Tadmor in the wilder-
nesse, and repaired all [c] the cities of store
which he built in Hamath.
5 And he built [d] Beth-horon the vpper,
and Beth-horon the nether, cities defensed
with walles, gates and barres:
6 Also Baalath, and al the cities of store,
that Salomon had, and all the charet cities,
and the cities of the horsemen, and euery
pleasant place that Salomon had a minde
to builde in Ierusalem, and in [e] Lebanon,
and throughout all the lande of his domi-
nion.

1. King. 9. 10.
a Signifying that he was twenty yeere in building them.
b That is, which Hiram gaue again to Salomon because they pleased him not: & therefore called them Cabul, that is dirt or filth, 1. Kin. 9. 13.
c Meaning, of munitions and treasures for the warre.
d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1 Chr. 6. 68. and 7. 24.
e Read 1. King. 7. 2.

7 And all the people that were left of the
Hittites, and the Amorites, and Perizzites,
and the Hiuites, and the Iebusites, which
were not of Israel,
8 But of their children which were left af-
ter them in the land, whom the children of
Israel had not consumed, euen them did Sa-
lomon make ‡ tributaries vntill this day.
9 But of the children of Israel did Sa-
lomon make no seruants for his worke: for
they were men of warre, and his chiefe prin-
ces, and the captaines of his charets and of
his horsemen.

‡ *Ebr. to come vp to tribute.*

10 So these were the chiefe of the officers
which Salomon had, euen [f] two hundreth
and fiftie that bare rule ouer the people.
11 ¶ Then Salomon brought vp the
daughter of Pharaoh out of the citie of
Dauid, into the house that hee had built for
her: for he saide, My wife shall not dwell in
the house of Dauid King of Israel: for it is
holy, because that the Arke of the Lord came
vnto it.
12 ¶ Then Salomō offred burnt offrings

f For in al there were 3300. but here he meaneth them that had the principall charge, reade 1. King. 9. 23.

Chap.4.1.

Exod.29.39.
‖*Or, after the maner of euery day.*
g Read Leuit. 23.

vnto the Lorde, on the *altar of the Lorde
which he had built before the porch,
13 To offer according to the commande-
ment of Moses ‖euery day, in the Sab-
baths, and in the newe moones, and in the
solemne feastes, g three times in the yeere,
that is, in the feast of the vnleauened bread,
and in the feast of the weekes, & in the feast
of the Tabernacles.
14 And he set the courses of the Priests to
their offices, according to the order of Da-
uid his father, and the Leuites in their wat-
ches, for to prayse and minister before the
Priestes euery day, and the porters by *their
courses at euery gate: for so was the com-
mandement of Dauid the man of God.
15 And they declined not from the com-
maundement of the King, concerning the
Priestes & the Leuites, touching all things,
and touching the treasures.
16 ¶ Now Salomon had made prouisi-
on for all the h worke, from the day of the
foundation of the house of the Lord, vntill it
was finished: so the house of the Lorde was
perfit.
17 Then went Salomon to Ezion-ge-
ber, and to Eloth by the i sea side in the land
of Edom.
18 And Huram sent him by the hands of
his seruants, shippes, and seruants that had
knowledge of the sea: and they went with
the seruaunts of Salomon to Ophir, and
brought thence k foure hundreth and fiftie
talents of golde, and brought them to king
Salomon.

1.Chron.24.1.

h Both for the matter, and also for the workemanship.
i Meaning, the red sea.
k Which summe is thought to mount to three millions and sixe hundreth thousand crowns: for here is mention made of thirty moe, then are spoken of. 1. King.9.28.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yerely reuenues. 30 The time of his reigne. 31 His death.

1.King.10.1. math.12.41. luke 11.31.
a To know whether his wisdom were so great as the report was.

AND *when the Queene of Sheba heard
of the fame of Salomon, shee came to
a prooue Salomon with hard questions at
Jerusalem, with a very great traine, and
camels that bare sweet odours, and much
gold, and precious stones: & when she came
to Salomon, she communed with him of all
that was in her heart.
2 And Salomon declared her all her
questions, and there was b nothing hid from
Salomon, which he declared not vnto her.
3 Then the Queene of Sheba sawe the
wisedome of Salomon, and the house that
he had built,
4 And the meat of his table, and the sit-
ting of his seruaunts, and the order of his
waiters, and their apparel, and his butlers,
and their apparel, and his ‖burnt offerings,
which he offered in the house of the Lorde,
and she was ‡ greatly astonied.
5 And she said to the King, It was a true
worde which I heard in mine owne land of
thy ‖sayings, and of thy wisdome:
6 Howbeit I beleeued not their report,
vntill I came, and mine eyes had seene it:
and behold, the one halfe of thy great wise-
dom was not told me: for thou exceedest the
fame that I heard.
7 Happy are thy men, & happy are these
thy seruants, which stand before thee alway
and heare thy wisedome.

b There was no question so hard that he did not solue.

‖*Or, galleries wherby he went vp.*
‡*Ebr. there was no more spirit in her.*
‖*Or, acts.*

8 Blessed be the Lord thy God, which
loued thee, to set thee on his c throne as
King, in the stead of the Lorde thy God:
because thy God loueth Israel, to establish
it for euer, therefore hath hee made thee
king ouer them, to execute iudgement and
iustice.
9 Then shee gaue the King sixescore ta-
lents of gold, & of sweete odours exceeding
much, and precious stones: neither was
there such sweet odours since, as the Queene
of Sheba gaue vnto king Salomon.
10 And the seruants also of Huram, and
the seruants of Salomon which brought
golde from Ophir, brought d Algummim
wood and precious stones.
11 And the king made of the Algummim
wood e staires in the house of the Lorde, and
in the Kings house, and harpes and violes
for singers: and there was no such seene be-
fore in the land of Judah.
12 And King Salomon gaue to the
Queene of Sheba, euery pleasant thing that
shee asked, f besides for that which shee had
brought vnto the king: so she returned and
went to her owne countrey, both she, and her
seruants.
13 ¶ Also the weight of golde that came
to Salomon in one yeere, was sixe hundreth,
threescore and sixe talents of gold,
14 Besides that which chapmen & mar-
chants brought: and all the Kings of Ara-
bia, and the princes of the countrey brought
gold and siluer to Salomon.
15 And King Salomon made two hun-
dreth targets of beaten gold, and g sixe hun-
dreth shekels of beaten golde went to one
target,
16 And three hundreth shields of beaten
golde: three hundreth h shekels of gold went
to one shield, and the King put them in the
house of the wood of Lebanon.
17 And the king made a great throne of
yuorie, and ouerlayd it with pure gold.
18 And the throne had sixe steppes, with
a footestoole of gold i fastened to the throne,
and stayes on either side on the place of
the seate, and two lyons standing by the
k stayes.
19 And twelue lions stood there on the
sixe steps on either side: there was not the
like made in any kingdome.
20 And all King Salomons drinking
vessels were of golde, and al the vessels of the
house of the wood of Lebanon were of pure
gold: for siluer was nothing esteemed in the
dayes of Salomon.
21 For the kings ships went to Tarshish
with the seruants of Huram, euery three
yeere once came the ships of l Tarshish, and
brought golde, and siluer, yuorie and apes,
and peacockes.
22 So King Salomon excelled all the
kings of the earth in riches and wisedome.
23 And all the kings of the earth sought
the presence of Salomon, to heare his wise-
dome that God had put in his heart.
24 And they brought euery man his pre-
sent, vessels of siluer, and vessels of gold, and
raiment, armour, and sweete odours, horses,
and mules from yeere to yeere.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to graunt vnto him the superioritie, and minister iustice to all.
d Reade Chap.2.8 and 1. King. 10.11.
e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.
f That is, which the King gaue her for recompense of that treasure which she brought.
g Which sum mounteth to 2400. crounes of the sunne, *Budæus de asse.*
h Or, pounds, called *mine*, whereof euery one seemed to make an hundreth shekels.
i That is, the steps and the footstoole were fastened to the throne.
k Vpon the pommels, or knops.
l Which countrey of the best writers, is thought to be Cilicia, read 1. King. 10 22.

25 And

25 And Salomon had ᵐ foure thousand
stalles of horses and charets, and twelue
thousand horsemen, whom hee bestowed in
the charet cities, and with the king at Ierusalem.
26 And hee reigned ouer all the Kings
from the ‖ Riuer euen vnto the land of the
Philistims, and to the border of Egypt.
27 And the King gaue siluer in Ierusalem,
ⁿ as stones, and gaue cedar trees as the
wilde figge trees that are aboundant in the
plaine.
28 And they brought vnto Salomon horses
out of Egypt, and out of all lands.
29 Concerning the rest of the acts of Salomon
first and last, are they not written in
the booke of Nathan the Prophet, and in
the prophesie of Ahiah the Shilonite, and in
the visions of ‖ Iedo the Seer ᵒ against
Ieroboam the sonne of Nebat?
30 And Salomon reigned in Ierusalem
ouer all Israel fortie yeeres.
31 And Salomon * slept with his fathers,
and they buried him in the city of Dauid his
father: and Rehoboam his sonne reigned in
his stead.

C H A P. X.

4. 14 The rigor of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

Then * Rehoboam ᵃ went to Shechem:
for to Shechem came all Israel to make
him king.
2 And when Ieroboam the sonne of
Nebat heard it (which was in Egypt, whither
he had fled from the presence of Salomon
the king) he returned out of Egypt.
3 And they sent and called him: so came
Ieroboam and all Israel, and communed
with Rehoboam, saying,
4 Thy father made our yoke grieuous:
now therefore make thou the grieuous seruitude
of thy father, and his sore yoke, that
he put vpon vs, lighter, and we will serue thee.
5 And he sayd vnto them, Depart yet three
dayes, then come againe vnto me. And the
people departed.
6 And king Rehoboam tooke counsell
with the olde men that had stood before Salomon
his father, while he yet liued, saying,
What counsell giue yee that I may answere
this people?
7 And they spake vnto him, saying, If
thou be kinde to this people, and please them
and speake louing wordes to them, they will
be thy seruants for euer.
8 But he left the counsell of the ancient
men that they had giuen him, and tooke
counsell of the yong men that were brought
vp with him, and ᶜ wayted on him.
9 And he said vnto them, What counsell
giue yee, that we may answere this people,
which haue spoken to me, saying, Make the
yoke which thy father did put vpon vs,
lighter?
10 And the yong men that were brought
vp with him, spake vnto him, saying, Thus
shalt thou answere the people that spake to
thee, saying, Thy father made our yoke heauie,
but make thou it lighter for vs: thus
shalt thou say vnto them, My ᵈ least part shal
be bigger then my fathers loynes.
11 Now whereas my father did burden
you with a grieuous yoke, I will yet increase
your yoke: my father hath chastised
you with roddes, but I will correct you with
‖ scourges.
12 ¶ Then Ieroboam and all the people
came to Rehoboam the third day, as the
King had appoynted, saying, Come againe
to me the third day.
13 And the king answered them sharply:
and king Rehoboam left the counsell of the
ancient men,
14 And spake to them after the counsell
of the yong men, saying, My father made
your yoke grieuous, but I will increase it:
my father chastised you with rods, but I will
correct you with scourges.
15 So the king hearkened not vnto the
people: for it was the ᵉ ordinance of God,
that the Lord might performe his saying,
which he had spoken † by Ahiah the Shilonite
to Ieroboam the sonne of Nebat.
16 So when all Israel saw that the king
would not heare them, the people answered
the king, saying, * What portion haue we in
Dauid? for we haue none inheritance in the
sonne of Ishai. O Israel, euery man to your
tents: now see to thine owne house, Dauid.
So all Israel departed to their tents.
17 Howbeit Rehoboam reigned ouer the
children of Israel, that dwelt in the cities of
Iudah.
18 Then king Rehoboam sent Hadoram
that was ‖ ouer the tribute, and the children
of Israel stoned him with stones, that
he died: then king Rehoboam † made speed
to get him vp to his charet, to flee to Ierusalem.
19 And Israel rebelled against the house
of Dauid vnto this day.

C H A P. XI.

1. 4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

And * when Rehoboam was come to Ierusalem,
he gathered of the house of Iudah
and ᵃ Beniamin ninescore thousande
chosen men of warre to fight against ᵇ Israel,
and to bring the kingdome againe to Rehoboam.
2 But the worde of the Lorde came to
Shemaiah the man of God, saying,
3 Speake vnto Rehoboam, the sonne of
Salomon king of Iudah, and to all Israel,
that are in Iudah, and Beniamin, saying,
4 Thus saith the Lord, Ye shall not goe
vp, nor fight against your brethren: returne
euery man to his house: for this thing is
done of me. They obeyed therefore the word
of the Lord, & returned from going against
Ieroboam.
5 And Rehoboam dwelt in Ierusalem,
and ᶜ built strong cities in Iudah.
6 He built also Beth-lehem, and Etam,
and Tekoa,
7 And Beth-zur, & Shoco, & Adullam,

8 And

m That is, ten horses in euery stable, which in all mount to fortie thousand, as 1. King. 4. 26.

‖ Or, Euphrates.

n The aboundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖ Or, Iddo.

o That is, which prophesied against him.

1. King. 11. 41, 42.

1. King. 12. 1.

a After the death of Salomon.

b That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

c Or, that stood by him, that is, which were of his counsell and secrets.

d Or, litle finger, meaning, that he was of farre greater power then was his father.

‖ Or, scorpions.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euil, by alleaging that it is Gods ordinance.

† Ebr. by the hand of.

1. King. 12. 16.

‖ Or, receiuer.

† Ebr. strengthened himselfe.

1. King. 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or, repaired them, and made them strong, to be more able to resist Ieroboam.

8 And Gath, and Mareshah, and Ziph,
9 And Adoraim, & Lachish, & Azekah,
10 And Zorah, and Aialon, and Hebron,
which were in Judah & Beniamin, strong
cities.

‖Or, strengthened

11 And he ‖repaired the strong holds and
put captaines in them, and store of vitaile,
and oyle and wine.
12 And in all cities he put shieldes and
speares, and made them exceeding strong:
so Judah and Beniamin were his.

‡Ebr. stood.

13 ¶ And the Priests & the Leuites that
were in all Israel, ‡ resorted vnto him out
of all their coasts.
14 For the Leuites left their suburbes,
and their possession, and came to Judah and
to Jerusalem: * for Jeroboam & his sonnes
had cast them out from ministring in the
Priests office vnto the Lord.

Chap. 13.9.

1. King. 12.31.

d Meaning, idoles, reade Isa. 44.15.

15 * And he ordeined him priests for the
hie places, and for the d deuils, and for the
calues which he had made.
16 And after the Leuites there came to
Jerusalem of all the tribes of Israel, such as
set their e hearts to seeke the Lord God of
Israel, to offer vnto the Lord God of their
fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome
of Judah, and made Rehoboam the sonne of
Salomon mighty, three yeere long: for three
yere they f walked in the way of Dauid and
Salomon.

f So long as they feared God, and set foorth his word, they prospered.

18 ¶ And Rehoboam tooke him Mahalath
the daughter of Jerimoth the sonne of
Dauid to wife, and Abihail the daughter of
Eliab the sonne of Ishai,
19 Which bare him sonnes, Jeush, and
Shemariah, and Zaham.
20 And after her hee tooke Maakah the
daughter of Absalom which bare him Abi-
iah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the
daughter of Absalom aboue all his wiues
and his concubines: for he tooke eighteene
wiues, and threescore concubines, and begat
eight and twenty sonnes, and threescore
daughters.
22 And Rehoboam made g Abiiah the
sonne of Maakah the chiefe ruler among his
brethren: for he thought to make him king.
23 And he taught him: and dispersed all
his sonnes throughout all the countreys of
Judah & Beniamin vnto euery strong city:
and he gaue them abundance of vitaile, and
h desired many wiues.

g Called also Abiiam, who reigned three yeere, 1. King. 15.2.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 *Rehoboam forsaketh the Lord & is punished by Shishak.* 5 *Shemaiah reproueth him.* 6 *He humbleth himselfe.* 7 *God sendeth him succour.* 9 *Shishak taketh his treasures.* 13 *His reigne and death.* 16 *Abijah his sonne succeedeth him.*

‖Or, *when the Lord had established Rehoboams kingdome.*

a For such is the incostancy of the people, that for the most part they follow the vices of their gouernors.

AND when ‖ Rehoboam had established
the kingdome and made it strong, hee
forsooke the Law of the Lord, and a all Is-
rael with him.
2 Therefore in the fift yeere of king Re-
hoboam, Shishak the king of Egypt came
vp against Jerusalem (because they had
transgressed against the Lord)
3 With twelue hundreth charets, and
threescore thousand horsemen, and the people
were without number, that came with him
from Egypt, euen the Lubims, b Sukkiims,
and the ‖ Ethiopians.

b Which were a people of Africa called the Traglodites, because they dwelt in holes.

‖Or, *blacke Mores.*

4 And he tooke the strong cities which
were of Judah, and came vnto Jerusalem.
5 ¶ Then came Shemaiah the Prophet
to Rehoboam, and to the princes of Judah,
that were gathered together in Jerusalem,
because of Shishak, and sayd vnto them,
Thus saith the Lord, Ye haue forsaken me,
c therefore haue I also left you in the hands
of Shishak.

c Signifying that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs, till we haue cast him off.

6 Then the princes of Israel, and the
King humbled themselues, and sayd, The
Lord *is* d iust.

d And therefore doeth iustly punish you for your sinnes.

7 And when the Lorde saw that they
humbled themselues, the word of the Lord
came to Shemaiah, saying, They haue
humbled themselues, therefore I will not
destroy them, but I will send them deliue-
rance shortly, and my wrath shall not ‡ bee
powred out vpon Jerusalem by the hand of
Shishak.

‡Eb. drop downe.

8 Neuerthelesse they shalbe his seruants:
so shall they know my e seruice, and the ser-
uice of the kingdomes of the earth.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, & to know how much better it is to serue God then tyrants.

9 ¶ Then Shishak king of Egypt came
vp against Jerusalem, and tooke the trea-
sures of the house of the Lord, and the trea-
sures of the kings house: he tooke euen all,
and hee caryed away the shieldes of golde,
* which Salomon had made.

Chap. 9.15, 16.

10 In steade whereof king Rehoboam
made shields of brasse, and committed them
to the hands of the chiefe of the garde, that
waited at the doore of the kings house.
11 And when the King entred into the
house of the Lord, the gard came and bare
them, & brought them againe vnto the gard
chamber.
12 And because he f humbled himselfe, the
wrath of the Lord turned from him, that he
would not destroy all together. And also in
Judah the things prospered.

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Eze. 18.32. and 33.11.

1. King. 14.21.

13 * So king Rehoboam was strong in
Jerusalem and reigned: for Rehoboam was
one and fortie yeere olde, when he began to
reigne, & reigned g seuenteene yeeres in Je-
rusalem, the city which the Lord had chosen
out of all the tribes of Israel to put his
Name there. And his mothers name was
Naamah an Ammonitesse.

g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.

14 And he did euill: for he prepared not
his heart to seeke the Lord.
15 The acts also of Rehoboam first and
last, are they not written in the ‡ booke of
Shemaiah the Prophet, & Iddo the Seer,
in rehearsing the genealogie? and there was
warre alway betweene Rehoboam and Je-
roboam.

‡Ebr. sayings.

16 And Rehoboam slept with his fa-
thers, and was buried in the city of Dauid,
and ‖ Abiiah his sonne reigned in his stead.

‖Or, *Abijam.*

CHAP. XIII.

1 *Abiiah maketh warre against Jeroboam.* 4 *He sheweth the occasion* 12 *Hee trusteth in the Lorde, and ouercommeth Ieroboam.* 21 *Of his wiues and children.*

In

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1.King.15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.King.15.2.
d Which was one of ÿ tops of mount Ephraim.
e And therfore whosoeuer doth vsurp it, or take it frō that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleageth ÿ word of God for his aduantage.
f That is, perpetual, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly, & confirmed by offring of sacrifices, whereas they vsed salt, according as was ordained, Num.18.19.
1.King.11.26.
g This word in the Chaldee tongue, is Racha, which our Sauiour vseth, Matth.5.22.
‡ Ebr. children of Belial.
h Meaning in heart & courage.
‖ Or, faint hearted.
Leuit.26.36.
1.King.12.31. chap.11.14.
‡ Ebr. fil his hand.
i He sheweth the nature of idolaters which take no trial of the vocation, life, & doctrine of their ministers, but thinke the most vilest & greatest beasts sufficient to serue their turne.

In the eighteenth yeere of king Ieroboam,
began Abiiah to reigne ouer a Iudah.
2 He reigned three yeere in Ierusalem:
(his mothers name also was b Michaiah the
daughter of c Uriel of Gibea) & there was
warre betweene Abiiah and Ieroboam.
3 And Abiiah set the battel in aray with
the army of valiant men of warre, euen foure
hundreth thousand chosen men. Ieroboam
also set the battell in aray against him with
eight hundreth thousand chosen men, which
were strong and valiant.
4 And Abiiah stood vp vpon mount d Zemeraim,
which is in mount Ephraim, & said,
O Ieroboam, and all Israel, heare you me,
5 Ought you not to know that the Lord
God of Israel hath giuen the kingdom ouer
Israel to e Dauid for euer, euen to him and
to his sonnes by a couenant f of salt?
6 And Ieroboam the sonne of Nebat the
seruant of Salomon the sonne of Dauid is
risen vp, and hath *rebelled against his lord;
7 And there are gathered to him g vaine
men & ‡ wicked, & made themselues strong
against Rehoboam the sonne of Salomon:
for Rehoboam was h but a child, and ‖ tender
hearted, and could not resist them.
8 Now therefore ye thinke that ye be a-
ble to resist against the kingdom of the Lord,
which is in the hands of the sonnes of Da-
uid, and yee be a great multitude, and the
golden calues are with you which Ieroboam
made you for gods.
9 *Haue ye not driuen away the Priests
of the Lord, the sonnes of Aaron and the Le-
uites, & haue made you priests like the peo-
ple of other countreys? whosoeuer commeth
to ‡ consecrate with a i yong bullocke and se-
uen rams, the same may be a priest of them
that are no gods.
10 But wee belong vnto the Lorde our
God, & haue not forsaken him, & the Priests
the sonnes of Aaron minister vnto the Lord,
and the Leuites in their office.
11 And they burne vnto the Lord euery
k morning and euery euening burnt offrings
and sweete incense, and the bread is set in or-
der vpon the pure table, and the candlesticke
of golde with the lampes thereof, to burne
euery euening: for we keepe the watch of
the Lorde our God: but yee haue forsaken
him.
12 And behold, this God l is with vs as a
captaine, and his Priests with the sounding
trumpets, to cry an alarme against you. O
ye children of Israel, fight not against the
Lord God of your fathers: for yee shall not
prosper.
13 ¶ But Ieroboam caused an ambush-
ment m to compasse, and come behind them,
when they were before Iudah, and the am-
bushment behind them.
14 Then Iudah looked, and behold, the
battel was before and behind them, and they
cried vnto the Lord, and the Priests blew
with the trumpets,

k As it was appoynted in the law, Exod.29.39. l Because their cause was good & approued by the Lord, they doubted not of the successe and victorie. m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

15 And the men of Iudah gaue a shout:
and euen as the men of Iudah shouted, God
smote Ieroboam and all Israel before A-
biiah and Iudah.
16 And ÿ children of Israel fled before Iu-
dah, & God deliuered them into their hand.
17 And Abiiah & his people slew a great
slaughter of them, so that there fell downe
wounded of Israel fiue hundred thousand
chosen men.
18 So ÿ children of Israel were brought
vnder at that time: and the children of Iu-
dah preuailed, n because they stayed vpon the
Lord God of their fathers.
19 And Abiiah pursued after Ieroboam,
and tooke cities from him, euen Beth-el, and
the ‡ villages thereof, and Ieshanah with
her villages, and Ephron with her villages.
20 And Ieroboam recouered no strength
againe in the dayes of Abiiah, but the Lord
plagued him, and he died.
21 So Abiiah waxed mighty, & maried
fourteene wiues, & begate two and twentie
sonnes, and sixteene daughters.
22 The rest of the acts of Abiiah, & his
maners and his sayings are written in the
story of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatry, and commandeth his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 Hee obtaineth the victory.

So * Abiiah slept with his fathers, & they
buried him in the citie of Dauid, and Asa
his sonne reigned in his stead: in whose
dayes the land was quiet ten yeere.
2 And Asa did that was good and right
in the eyes of the Lord his God.
3 For hee tooke away the altars of the
strange gods, & the hie places, & brake downe
the images, and cut downe the a groues,
4 And commaunded Iudah to seeke the
Lord God of their fathers, and to doe accor-
ding to the Law and the commandement.
5 And he tooke away out of all the cities
of Iudah the hie places, & the images: there-
fore the kingdome was b quiet before him.
6 He built also strong cities in Iudah,
because the land was in rest, and he had no
warre in those yeeres: for the Lord had gi-
uen him rest.
7 Therefore he sayd to Iudah, Let vs
build these cities and make walles about
and towers, gates, and barres, whiles the
land is c before vs: because we haue sought
the Lord our God, we haue sought him, and
he hath giuen vs rest on euery side: so they
built and prospered.
8 And Asa had an armie of Iudah that
bare shields & speares, three hundred thou-
sand, and of Beniamin that bare shields and
drew bowes, two hundred & fourescore thou-
sand: all these were valiant men.
9 ¶ And there came out against them
Zerah d of Ethiopia with an host of ten hun-
dred thousand, and three hundred charets,
and came vnto e Mareshah.
10 Then Asa went out before him, and
they set the battell in aray in the valley of
Zephathah beside Mareshah.
11 And Asa cried vnto the Lord his God,
and

‖ Or, gaue him the ouerthrow.
n He sheweth that the stay of al kingdoms and assurance of victories depend vpon our trust and confidence in the Lord.
‡ Ebr. daughters.
1.King.15.8.
a Which were planted contrary to the Lawe, Deut.16.21.
b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true Religion.
c Whiles wee haue the full gouernement thereof.
d The King of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh.15.44. where Michaiah the Prophet was borne.

1.*Sam.*14.6.
‖*Or, against many without power.*
f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause, & see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victory by him, which is only almighty, and can turn all flesh into dust w the breath of his mouth.
g The Lord had striken them with feare.

and sayd, Lord, * it is nothing with thee to
helpe ‖ with many, or with no power: helpe
vs, O Lord our God: for wee rest on thee,
and in thy Name are wee come against this
multitude: O Lord, thou art our God, f let
not man preuaile against thee.
12 ¶ So the Lord smote the Ethiopians
before Asa and before Judah, and the Ethiopians fled.
13 And Asa and the people that was
with him, pursued them vnto Gerar. And
the Ethiopians hoste was ouerthrowen, so
that there was no life in them: for they were
destroyed before the Lord, and before his
hoste: and they caried away a mighty great
spoyle.
14 And they smote all the cities round
about Gerar: for the g feare of the Lord
came vpon them, and they spoiled all the cities, for there was exceeding much spoile in
them.
15 Yea, and they smote the tents of cattel,
and caried away plentie of sheepe & camels,
and returned to Jerusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his country of idolatry.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatry.*

a Who was called Obed as his father was, ver. 8
b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected, and idolatry planted.
c He sheweth that notwithstãding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his frõ Zerah king of the Ethiopians, Chap. 14.9,12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shall not be frustrate.
e Called Shiuan, conteining part of May, and part of Iune.

Then the Spirit of God came vpon a Azariah the sonne of Obed.
2 And he went out to meete Asa, & sayd
vnto him, O Asa, and all Judah and Beniamin, heare ye me. The Lord is with you,
while ye bee with him: and if ye seeke him,
he wil be found of you, but if ye forsake him,
he wil forsake you.
3 Now for a long season Israel hath bene
without the b true God, & without Priest to
teach, and without Law.
4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought
him, he c was found of them.
5 And in that time there was no peace to
him, that did goe out and goe in: but great
troubles were to all the inhabitants of the
earth.
6 For nation was destroyed of nation,
& city of city: for God troubled them with
all aduersity.
7 Be ye strong therfore, and let not your
hands be weake: for your d worke shall haue
a reward.
8 ¶ And when Asa heard these wordes,
and the prophecie of Obed the Prophet, hee
was encouraged, and tooke away the abominations out of all the land of Judah, and
Beniamin, & out of the cities which hee had
taken of mount Ephraim, and he renued the
altar of the Lord, that was before the porch
of the Lord.
9 And he gathered all Judah & Beniamin, & the strangers w them out of Ephraim, and Manasseh, and out of Simeon: for
there fell many to him out of Israel, when
they saw that the Lord his God was w him.
10 So they assembled to Jerusalem in
the e third moneth, in the fifteenth yeere of
the reigne of Asa.

11 And they offered vnto the Lord y same
time of the f spoyle, which they had brought,
seuen hundred bullocks, and seuen thousand sheepe.
12 And they made a couenant to seeke the
Lord God of their fathers, with all their
heart, and with all their soule.
13 And g whosoeuer will not seeke the
Lord God of Israel, shall be slaine, whether
he were small or great, man or woman.
14 And they sware vnto the Lord with a
loud voyce, & with shouting and with trumpets, and with cornets.
15 And all Judah reioyced at the othe: for
they had sworne vnto the Lord with all their
heart, and sought him with a whole desire,
and he was h found of them. And the Lord
gaue them rest round about.
16 ¶ And king Asa deposed * Maachah
his i mother from her regencie, because she
had made an idole in a groue: and Asa
brake downe her idole and stamped it, and
burnt it at the brooke Kidron.
17 But the hie places were not k taken
away out of l Israel: yet the heart of Asa
was m perfect all his dayes.
18 Also he brought into the house of God
the things that his father had dedicate, and
that he had dedicate, siluer, and gold, and
vessels.
19 And there was no warre vnto the fiue
and thirtieth yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.
g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deu. 13.5,9,15.
h So long as they serued him aright, so long did he preserue & prosper them.
1.*King.*15.13.
i Or, grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by the Couenant, as verse 13 and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law. k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore is Israel sometime taken for Judah, because Judah was his chiefe people. m In respect of his predecessors.

CHAP. XVI.

1 *Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram.* 7 *He is reproued by the Prophet,* 10 *Whom he putteth in prison.* 12 *Hee putteth his trust in the Physicians.* 13 *His death.*

In the sixe and thirtieth yeere of the reigne
of Asa came a * Baasha king of Israel vp
against Judah, and built b Ramah to let
none passe out or goe in to Asa king of Judah.
2 Then Asa brought out siluer and gold
out of the treasures of the house of the Lord,
and of the kings house, and sent to Ben-hadad king of Aram that dwelt at ‖ Damascus, saying,
3 There is a couenant betweene me and
thee, and betweene my father, and thy father: behold, I haue sent thee siluer and
gold: come, c breake thy league with Baasha king of Israel, that he may depart from
mee.
4 And Ben-hadad hearkened vnto king
Asa, and sent the captaines of the armies
which he had, against the cities of Israel.
And they smote Ijon, & Dan, and Abel-maim, and all the store cities of Naphtali.
5 And when Baasha heard it, hee left
building of Ramah, and let his worke cease.
6 Then Asa the king tooke all Judah,
and caryed away the stones of Ramah
and

a Who reigned after Nadab the sonne of Ieroboam.
1.*King.*15.17.
b He fortified it with walles and ditches: it was a city in Beniamin neere to Gibeon.
‖*Or, Darmesek.*
c He thought to repulse his aduersary by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

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and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at the same time Hanani the || Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lorde thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord beholde all the earth to shew himselfe strong with them that are of perfect heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was || * diseased in his feete, and his disease was || e extreme: yet hee sought not the Lord in his disease, but to the f Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

|| *Or, Prophet.*
Chap. 14. 9.
2. Macca. 9. 5. and 12. 22.
‡ *Eb. prison house.*
d Thus in stead of turning to God by repentance, he disdeined the admonition of the Prophet, and punished him as the wicked do when they be told of their faults.
|| *Or, gowtie, or swollen.*
1. King. 15. 33.
|| *Or, to the top of his head.*
e God plagued his rebellion, & hereby declareth that it is nothing to begin wel except we so continue to the end, that is, zealous of Gods glory, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Phisitians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, & after vse the helpe of the Phisitian, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 and causeth the people to bee taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and sought not b Baalim.

4 But sought the Lorde God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, And all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lorde, and hee tooke away moreouer the hie places and the groues out of Iudah.

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
‡ *Ebr. workes.*
c He gaue himselfe wholy to serue the Lord.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat giftes, and tribute siluer, & the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the number of them after the house of their fathers. In Iudah were captaines of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And || at the hand Iehohanan a captaine, and with him two hundreth & fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offered himselfe vnto the Lorde, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throughout all Iudah.

d He knew it was in vaine to professe religion except such were appoynted, which could instruct the people in the same, and had authority to put away all idolatry.
e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.
‡ *Eb. in his hand.*
|| *Or, next to him.*
f Meaning, which was a Nazarite, Num. 6.
g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to go to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1. King. 22. 3.
a For Ioram Iehoshaphats sonne maried Ahabs daughter.
b That is, the third yeere.
1. King. 22. 2.
c To recouer it out of the hand of the Syrians.

people as thy people, and we will ioyne with
thee in the warre.
4 And Iehoshaphat said vnto the king
of Israel, Aske counsell, I pray thee, at the
d word of the Lord this day.
5 Therefore the king of Israel gathered
of e Prophets foure hundred men, and sayd
vnto them, Shall wee goe to Ramoth Gile-
ad to battell, or shall I cease? And they said,
Goe vp: for God shall deliuer it into the
kings hand.
6 But Iehoshaphat said, Is there here
neuer a Prophet more of the Lord that wee
might inquire of him?
7 And the king of Israel sayd vnto Ie-
hoshaphat, There is yet one man, by whom
we may aske counsell of the Lorde, but I
f hate him: for hee doeth not prophesie good
vnto me, but alway euill: it is Michaiah the
sonne of Imla. Then Iehoshaphat said, Let
not the king say g so.
8 And the king of Israel called an Eu-
nuch, and sayd, Call quickly Michaiah the
sonne of Imla.
9 ¶ And the king of Israel, and Ieho-
shaphat king of Iudah sate either of them
on his throne clothed in their h apparell: they
sate euen in the threshing floore at the en-
tring in of the gate of Samaria: and all the
prophets prophesied before them.
10 And Zidkiah the sonne of Chenaanah
made him i hornes of yron, and sayd, Thus
sayth the Lord, With these shalt thou push
the Aramites, vntill thou hast consumed
them.
11 And all the prophets prophesied so,
saying, Goe vp to Ramoth Gilead, and
prosper: for the Lord shall deliuer it into the
hand of the king.
12 ¶ And the messenger that went to call
Michaiah, spake to him, saying, Behold, the
words of the Prophets declare good to the
king with one k accord: let thy word there-
fore, I pray thee, bee like one of theirs, and
speake thou good.
13 And Michaiah said, As the Lord li-
ueth, whatsoeuer my God sayth, that will I
speake.
14 ¶ So hee came to the King, and the
King sayd vnto him, Michaiah, shall wee
goe to Ramoth Gilead to battell, or shall I
leaue off? And hee said, l Goe yee vp, and
prosper, and they shall be deliuered into your
hand.
15 And the king said to him, Howe oft
shal I charge thee, that thou tell me nothing
but truth in the Name of the Lord?
16 Then he sayd, I saw all Israel scatte-
red in the mountaines, as sheepe that haue
no shepheard: and the Lord sayd, m These
haue no master: let them returne euery man
to his house in peace.
17 And the king of Israel sayd to Ieho-
shaphat, Did I not tell thee, that he would
not prophesie good vnto me, but euill?
18 Againe he said, Therefore heare ye the
word of the Lord: I saw the Lorde sit vpon
his throne, and all the n hoste of heauen stan-
ding at his right hand, and at his left.
19 And the Lord said, Who shall || per-
swade Ahab king of Israel, that hee may
goe vp and fall at Ramoth Gilead? And
one spake and said thus, and another sayd
that.
20 Then there came foorth a spirit, and
stood before the Lord, and sayde, I will per-
swade him. And the Lorde sayd vnto him,
Wherein?
21 And he said, I will goe out, and be a
false spirit in the mouth of all his prophets.
And o hee said, Thou shalt perswade, and
shalt not preuaile: goe forth and doe so.
22 Now therefore behold, the Lord hath
put a p false spirit in the mouth of these thy
prophets, and the Lorde hath determined
euill against thee.
23 Then Zidkiah the sonne of Chenaa-
nah came neere, and smote Michaiah vpon
the q cheeke, and said, By what way went
the spirit of the Lorde from mee, to speake
with thee?
24 And Michaiah sayd, Behold, thou
shalt see that day, when thou shalt goe from
chamber to chamber to hide thee.
25 And the king of Israel sayd, Take ye
Michaiah, and carie him to Amon the go-
uernour of the citie, and to Ioash the kings
sonne,
26 And say, Thus sayth the king, Put
this man in the prison house, and feede him
with bread of r affliction, and with water of
affliction, vntill I returne in peace.
27 And Michaiah sayd, If thou returne
in peace, the Lord hath not spoken by mee.
And || he sayd, Heare, all ye people.
28 So the king of Israel, and Iehosha-
phat the king of Iudah went vp to Ramoth
Gilead.
29 And the king of Israel sayd vnto Ie-
hoshaphat, I will s change my selfe, and en-
ter into the battell: but put thou on thine
apparel. So the king of Israel changed him-
selfe, and they went into the battell.
30 And the king of Aram had comman-
ded the captaines of the charets that were
with him, saying, Fight you not with small
nor great, but against the king of Israel
onely.
31 And when the captaines of the cha-
rets saw Iehoshaphat, they sayde, It is the
king of Israel: and they compassed about
him to fight. But Iehoshaphat t cryed, and
the Lord helped him, and mooued them to
depart from him.
32 For when the captaines of the charets
saw that he was not the king of Israel, they
turned backe from him.
33 Then a certaine man drewe a bowe
‡ mightily, and smote the king of Israel
betweene the ioynts || of the brigandine:
therefore he sayd to his charetman, Turne
thine hand, and carie me out of the hoste: for
I am hurt.
34 And the battell increased that day:
and the king of Israel u stood stil in his cha-
ret against the Aramites vntill euen, and
died at the time of the sunne going downe.

CHAP. XIX.

*4 After Iehoshaphat was rebuked by the Pro-
phet, he called againe the people to the honouring
of the Lord. 5 Hee appointed iudges and mini-
sters, 9 and exhorteth them to feare God.*

And

d Heare the aduice of some Prophet, to know whether it be Gods will.

e Which were the Prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as wil beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to do their duetie, though the wicked magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparell.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.

l He spake thus by derision of the false prophets, as the king well perceiued.

m He prophesieth how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

|| Or, deceiue.

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this crueltie his ambition and hypocrisie was discouered: that the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him streitly in prison, and let him feele hunger & thirst.

|| *Or, Michaiah.*

s This the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to war against the word of the Lord by his Prophet, and also by desiring mercie for the same.

‡ *Ebr. in his simplicitie, or ignorantly.*

|| *Or, betweene the habergine.*

u He dissembled his hurt that his souldiers might fight more couragiously.

AND Iehoshaphat the King of Iudah re-
turned ‡ safe to his house in Ierusalem.
2 And Iehu the sonne of Hanani the
Seer went out to meet him, & said to king
Iehoshaphat, a Wouldest thou helpe the wic-
ked and loue them that hate the Lord? ther-
fore for this thing the wrath ‡ of the Lord is
vpon thee.
3 Neuerthelesse, good things are found
in thee, because thou hast taken away the
groues out of the land, and hast prepared
thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusa-
lem, and returned and went b throwe the
people from Beer-sheba to mount Ephra-
im, and brought them againe vnto the Lord
God of their fathers.
5 And he set Iudges in the land throw-
out all the strong cities of Iudah, citie by
citie,
6 And sayde to the Iudges, Take heed
what yee doe: for yee execute not the iudge-
ments of man, but of the Lord, and he will be
c with you in the cause and iudgement.
7 Wherefore now let the feare of the
Lord be vpon you: take heed, and doe it; for
there is no d iniquitie with the Lorde our
God, neither * respect of persons, nor recey-
uing of reward.
8 Moreouer, in Ierusalem did Iehosha-
phat set of the Leuites, and of the Priests,
and of the chiefe of the families of Israel, for
the iudgement and cause of the Lord: and
they e returned to Ierusalem.
9 And hee charged them, saying, Thus
shall ye do in the feare of the Lord faithfully,
and with a perfit heart.
10 And in euery cause that shall come to
you of your brethren that dwell in their ci-
ties, betweene f blood and blood, betweene
law and precept, statutes and iudgements,
ye shall iudge them, and admonish them that
they trespasse not against the Lord, that
g wrath come not vpon you and vpon your
brethren. Thus shall yee doe and trespasse
not.
11 And beholde, Amariah the Priest shall
bee the chiefe ouer you in all matters of the
Lord, and Zebadiah the sonne of Ishmael, a
ruler of the house of Iudah, shal be for all the
h kings affaires, and the Leuites shalbe offi-
cers i before you. Be of courage, and doe it,
and the Lord shalbe with the k good.

h Shall be chiefe ouerseer of the publike affaires of the realme.
i They shall haue the handling of inferiour causes.
k God will assist them to doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lorde gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Mo-
ab and the children of Ammon, & with
them of the a Ammonites against Iehosha-
phat to battell.
2 Then there came that tolde Iehosha-
phat, saying, There commeth a great multi-
tude against thee from beyond the b Sea, out
of Aram: and beholde, they be in Hazzon
Tamar, which is En-gedi.
3 And Iehoshaphat feared, and set him-
selfe to seeke the Lord, and proclaime a fast
throughout all Iuda.
4 And Iudah gathered themselues to-
gether to aske counsel of the Lord: they came
euen out of al the cities of Iudah to enquire
of the Lord.
5 And Iehoshaphat stoode in the congre-
gation of Iudah and Ierusalem in the house
of the Lord before the new court.
6 And said, O Lord God of our fathers,
art not thou God in heauen? and reignest
not thou on all the Kingdomes of the hea-
then? and in thine hand is power and might,
and none is able to withstand thee.
7 Diddest not thou, our God, cast out
the inhabitants of this land before thy peo-
ple Israel, and d gauest it to thee seed of Abra-
ham thy friend for euer?
8 And they dwell therein, and haue built
thee a Sanctuary therein for thy Name, say-
ing,
9 * If euill come vpon vs, as the e sword
of iudgement, or pestilence, or famine, wee
will stand before this house, and in thy pre-
sence, (for thy Name f is in this house) and
will crie vnto thee in our tribulation, and
thou wilt heare and helpe.
10 And now behold, the children of * Am-
mon and Moab, and mount Seir, by whom
thou wouldest not let Israel goe, when they
came out of the Land of Egypt: but they
turned aside from them, and destroyed them
not:
11 Behold, I say, they reward vs, in com-
ming to cast vs out of thine inheritance
which thou hast caused vs to inherit.
12 O our God, wilt thou not iudge them?
for there is no strength in vs to stand before
this great multitude that commeth against
vs, neither do we know what to do: but our
eyes g are toward thee.
13 And all Iudah stood h before the Lord
with their yong ones, their wiues, and their
children.
14 And Iahaziel the sonne of Zechariah
the sonne of Benaiah, the sonne of Ieiel, the
sonne of Mattaniah, a Leuite of the sonnes
of Asaph was there, vpon whome came i the
Spirit of the Lord, in the midst of the Con-
gregation.
15 And he sayd, Hearken ye, all Iudah,
and ye inhabitants of Ierusalem, and thou,
king Iehoshaphat: thus saith the Lord vn-
to you, Feare you not, neither be afraid for
this great multitude: for the k battell is not
yours, but Gods.
16 To morow goe yee downe against
them: beholde, they come vp by the cleft
of Ziz, and yee shall finde them at the end
of the brooke before the wildernesse of Ie-
ruel.
17 Ye shal not need to fight in this battel:
* stand still, moue not, and behold the ‖ salua-
tion of the Lord toward you: O Iudah and
Ierusalem, feare ye not, neither bee afraid:
to morow go out against them, and the Lord
will be with you.

18 ¶ Then

‡ Ebr. in peace.
a Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.
‡ Ebr. wrath from the Lord.
b He visited all his countrey, & brought his people from idolatry to ÿ knowledge of the true God.
c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.
d He wil declare by the sharpnesse of ÿ punishment that he hateth al iniquitie.
Deut. 10. 17. iob. 34. 19. acts. 10. 34. rom. 2. 11. gal. 2. 6. ephes. 6. 9 col. 3. 25. 1. pet. 1. 17.
e The Priests & Leuites which should iudge matters according to the word of the Lord.
f That is, to try whether the murther was done at vnwares, or els on set purpose, Numb. 35. 11. Deut. 4. 41.
g Meaning, that God would punish them most sharply, if they would not execute iustice aright.
a That is, which counterfeited the Ammonites in language and apparell. The Hebrews thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called the dead sea, where God destroyed the fiue cities for sinne.
c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer and to depend on the Lorde, whereas it mooueth the wicked either to seeke after worldly meanes and policies, or els to fal into despaire.
d He groundeth his prayer vpon Gods power, whereby he is able to helpe, & also on his mercy, which he wil continue toward his, forasmuch as he hath once chosen them, and begunne to shew his graces toward them.
1. King. 8. 37. chap. 6. 28.
e Meaning, war, which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour.
Deut. 2. 9. nehe. 13. 1.
g We onely put our trust in thee, and wait for our deliuerance from heauen.
h That is, before the Arke of the couenant.
i Which was mooued by the Spirit of God to prophesie.
k They fight against God and not against you: therefore he will fight for you.
Exod. 14. 13. 14.
‖ *Or, deliuerance.*

18 Then Iehoshaphat [l] bowed downe
with his face to the earth, and al Iudah and
the inhabitants of Ierusalem fell down be-
fore the Lord, worshipping the Lord.
19 And the Leuites of the children of the
Kohathites, and of the children of the Cor-
hites stood vp to praise the Lord God of Is-
rael with a loude voyce on high.
20 And when they arose early in the
morning, they went foorth to the wilder-
nesse of Tekoa: and as they departed, Ie-
hoshaphat stood and sayd, Heare yee me, O
Iudah, and yee inhabitants of Ierusalem:
put your trust in the Lord your God, and
yee shall be assured: beleeue his [m] Prophets,
and ye shall prosper.
21 And when hee had consulted with the
people, and appoynted singers vnto the
Lorde, and them that should praise him that
is in the beautifull Sanctuarie, in going
foorth before the men of armes, and saying,
[n] Praise ye the Lord, for his mercy lasteth for
euer.
22 And when they began to shout and to
praise, the Lord layed ambushments against
the children of Ammon, Moab, and [o] mount
Seir, which were come against Iudah, and
they slew one another.
23 For the children of Ammon, & Moab
rose against the inhabitants of mount Seir,
to slay and to destroy them: and when they
had made an end of the inhabitants of Seir,
euery one helped [p] to destroy another.
24 And when Iudah came toward Miz-
pah in the wildernesse, they looked vnto the
multitude: and beholde, the carkaises were
fallen to the earth, and none escaped.
25 And when Iehoshaphat and his peo-
ple came to take away the spoile of them,
they found among them in abundance both
of substance, and also of bodies laden with
precious iewels, which they tooke for them-
selues, til they could cary no more: they were
three dayes in gathering of the spoyle: for it
was much.
26 And in the fourth day they [q] assem-
bled themselues in the valley of Berachah:
for there they blessed the Lord: therfore they
called the name of that place, The valley of
Berachah vnto this day.
27 Then euery man of Iudah and Ie-
rusalem returned with Iehoshaphat their
head, to goe againe to Ierusalem with ioy:
for the Lord had made them to reioyce ouer
their enemies.
28 And they came to Ierusalem with vi-
ols, and with harpes, and with trumpets, e-
uen vnto the house of the Lord.
29 And the [r] feare of God was vpon all
the kingdoms of the earth, when they had
heard that the Lord had fought against the
enemies of Israel.
30 So the kingdome of Iehoshaphat
was quiet, and his God gaue him rest on
euery side.
31 ¶ And [*] Iehoshaphat reigned ouer
Iudah, and was fiue and thirtie yeere olde,
when he began to reigne: and reigned fiue
and twentie yeere in Ierusalem, and his
mothers name was Azubah the daughter
of Shilhi.
32 And he walked in the [s] way of Asa his
father, and departed not therefrom, doing
that which was right in the sight of the
Lord.
33 Howbeit the high places were not [t] ta-
ken away: for the people had not yet pre-
pared their hearts vnto the God of their fa-
thers.
34 Concerning the rest of the acts of Ie-
hoshaphat first and last, beholde, they are
written in the booke of Iehu the sonne of
Hanani, which [*] is mentioned in the booke
of the kings of Israel.
35 ¶ Yet after this did Iehoshaphat king
of Iudah ioyne himselfe with Ahaziah king
of Israel, who was giuen to doe euill.
36 And hee ioyned with him to [*] make
ships to goe to Tarshish: and they made the
ships in Ezion Geber.
37 Then Eliezer the sonne of Dodauah of
Mareshah prophecied against Iehoshaphat,
saying, Because thou hast [u] ioyned thy selfe
with Ahaziah, the Lorde hath broken thy
works: and the ships were broken, that they
were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat death. 3 Iehoram succeedeth him. 4 which killeth his brethren. 6 Hee was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

1 Iehoshaphat then slept with his fathers,
and was buried with his fathers in the ci-
tie of Dauid: and Iehoram his sonne reig-
ned in his stead.
2 And he had brethren the sonnes of Ie-
hoshaphat, Azariah, and Iehiel, and Zecha-
riah, and Azariah, and Michael, and She-
phatiah. All these were the sonnes of Iehos-
haphat king of [a] Israel.
3 And their father gaue them great gifts
of siluer and of gold, and of precious things,
with strong cities in Iudah, but the king-
dome gaue hee to Iehoram: for he was the
eldest.
4 [*] And Iehoram rose vp vpon the king-
dome of his father, & made himselfe strong,
and [b] slew all his brethren with the sword,
and also of the princes of [c] Israel.
5 Iehoram was two and thirtie yeere
olde, when he began to reigne, and he reig-
ned eight yeere in Ierusalem.
6 And hee walked in the way of the
kings of Israel, as the house of Ahab had
done: for hee had the daughter of Ahab to
[d] wife, and hee wrought euill in the eyes of
the Lord.
7 Howbeit the Lord would not destroy
the house of Dauid, because of the [*] couenant
that he had made with Dauid, and because
he had promised to giue a light to him, and
to his sonnes for euer.
8 ¶ In his dayes Edom rebelled from
vnder the hand of Iudah, and made a king
ouer them.
9 And Iehoram went foorth with his
princes, and all his charets with him: and he
rose

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

m Giue credit to their words and doctrine.

n This was a Psalm of thanksgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his, by causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therfore the valley was called Berachah, that is, blessing, or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel. 3. 2. 21. because the Lord iudged the enemies according to Iehoshaphats prayer.

r Hee declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

1. Kings. 22. 41.

s Meaning, in his vertues and those wayes wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatry out of this people, but that they would still receiue their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale or not such as he had: though herein he was not to be excused? 1. King. 16. 1. 1. King. 22. 48, 49. u Thus God would not haue his to ioyne in societie with idolaters and wicked men.

a Reade chap. 13. 17. how by Israel is meant Iudah.

2. King. 8. 16.

b Because the wicked liue euer in feare, and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish & defend.

c Meaning, of Iudah and Beniamin.

d So that we see how it cannot be that we should ioyne with the wicked & serue God.

2. Sam. 7. 12, 16. 1. King. 2. 4. & 9. 5. 2. King. 8. 19. chap. 6. 16.

rose vp by night, and smote Edom, which
had compassed him in, and the captaines of
the charets.
10 But Edom rebelled from vnder the
hand of Iudah vnto this day. Then did
e Libnah rebell at the same time from vnder
his hand, because hee had forsaken the Lord
God of his fathers.
11 ¶ Moreouer, he made hie places in the
mountaines of Iudah, and caused the inha-
bitants of Ierusalem to commit f fornicati-
on, and compelled Iudah thereto.
12 And there came a writing to him from
g Eliiah the Prophet, saying, Thus saith the
Lord God of Dauid thy father, Because
thou hast not walked in the wayes of Ieho-
shaphat thy father, nor in the wayes of Asa
King of Iudah,
13 But hast walked in the way of the
Kings of Israel, and hast made Iudah and
the inhabitants of Ierusalem to goe a who-
ring, as the house of Ahab went a whoring,
and hast also slaine thy brethren of thy fa-
thers house, which were better then thou,
14 Behold, with a great plague will the
Lord smite thy people, and thy children, and
thy wiues, and all thy substance.
15 And thou shalt be in great diseases in
the disease of thy bowels, vntill h thy bowels
fall out for the disease, day by day.
16 ¶ So the Lord stirred vp against Ie-
horam the spirit of the Philistims, and the
Arabians that were beside the i Ethiopi-
ans.
17 And they came vp into Iudah, and
brake into it, and caried away all the sub-
stance that was found in the Kings house,
and his sonnes also, and his wiues, so that
there was not a sonne left him, saue k Iehoa-
haz, the yongest of his sonnes.
18 And after all this, the Lord smote him
in his bowels with an incurable disease.
19 And in processe of time, euen after the
ende of two yeeres, his guttes fell out with
his disease: so he died of sore diseases: and his
people made no burning for him like the
burning of his fathers.
20 When he began to reigne, he was two
and thirtie yeere olde, and reigned in Ieru-
salem eight yeere, l and liued without being
desired: yet they buried him in the citie of
Dauid, but not among the sepulchres of the
Kings.

e Reade 2.King. 8.22.
f Meaning idolatrie, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.
g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.
h Wee see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.
i There were other Arabians in Africa Southward toward Egypt.
k Called also Ahaziah, as Chap. 22.1. or Azariah vers. 6 following.
l That is, as some write, he was not regarded, but deposed for his wickednes and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made
Ahaziah his yongest sonne King in his
stead: for the armie that came with a the A-
rabians to the campe, had slaine all the el-
dest: therefore Ahaziah the sonne of Ieho-
ram King of Iudah reigned.
2 Two and b fourtie yeere old was Aha-
ziah when he began to reigne, and hee reigned
c one yeere in Ierusalem: and his mothers
name was Athaliah the daughter d of Omri.
3 Hee walked also in the wayes of the
house of Ahab: for his mother counselled him
to doe wickedly.
4 Wherefore hee did euill in the sight of
the Lord, like the house of Ahab: for they
were his e counsellers after the death of his
father, to his destruction.
5 And he walked after their counsel, and
went with Iehoram the sonne of Ahab king
of Israel to fight against Hazael King of A-
ram at Ramoth Gilead: and the Aramites
smote Ioram.
6 ¶ And he returned to be healed in Iz-
reel, because of the wounds wherewith they
had wounded him at Ramah, when hee
fought with Hazael king of Aram. Now A-
zariah the sonne of Iehoram king of Iudah
went downe to see Iehoram the sonne of A-
hab at Izreel, because he was diseased.
7 And the destruction of Ahaziah f came
of God in that hee went to Ioram: for when
he was come, hee went forth with Iehoram
against Iehu the sonne of Nimshi, * whome
the Lord had anoynted to destroy the house
of Ahab.
8 Therfore when Iehu || executed iudge-
ment vpon the house of Ahab, and found the
princes of Iudah and the sonnes of the bre-
thren of Ahaziah that waited on Ahaziah,
he slew them also.
9 And hee sought Ahaziah, and they
caught him where he was hid in Samaria,
and brought him to Iehu, and slewe him,
and buried him, because, said they, hee is
the sonne of g Iehoshaphat, which sought
the Lord with all his heart. So the house
of Ahaziah was not able to reteine the king-
dome.
10 ¶ * Therefore when Athaliah the mo-
ther of Ahaziah sawe that her sonne was
dead, she arose and h destroyed all the kings
seede of the house of Iudah.
11 But Iehoshabeath the daughter of the
King, tooke Ioash the sonne of Ahaziah, and
stale him from among the Kings sonnes,
that should bee slaine, and put him and his
nurse in the bed chamber: so Iehoshabeath
the daughter of King Iehoram the wife of
Iehoiada the Priest (for she was the sister of
Ahaziah) hid him from Athaliah: so she slew
him not.
12 And hee was with them hidde in the
i house of God sixe yeeres, whiles Athaliah
reigned ouer the k land.

*2.King.8.24.
a Meaning the Philistims.
b Reade Chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND * a in the seuenth yeere Iehoiada
waxed bolde, and tooke the captaines
of hundreths, to wit, Azariah the sonne of
Ieroham, and Ishmael the sonne of Ieho-
hanan, and Azariah the sonne of Obed, and
Maaseiah the sonne of Adaiah, and Elisha-
phat the sonne of Zichri in couenant with
him.
2 And they went about in Iudah, and
gathered the Leuites out of all the cities of
Iudah, and the chiefe fathers b of Israel:
and they came to Ierusalem.
3 And all the Congregation made a co-
uenant with the King in the house of God:

e He sheweth that it must needes follow that the rulers are such as their counsellers be, & that there cannot be a good King, that suffereth wicked counsellers.
f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore hee causeth al meanes to serue to his will.
*2.King.9.7.
||Or, tooke vengeance.
g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.
*2.King.11.1.
h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.
i Meaning in the chamber where the Priests & Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.
*2.King.11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.
b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap 15. 17.

and hee ſaid vnto them, Behold, the Kings
ſonne muſt reigne,* as the Lord hath ſaid of
the ſonnes of Dauid.
4 This is it that ye ſhall doe, The third
part of you that come on the Sabbath of the
Prieſtes, and the Leuites, ſhall be porters of
the doores,
5 And another third part toward the
Kings houſe, and another third part at * the
gate of the c foundation, and all the people
ſhalbe in the courts of the houſe of the Lord.
6 But let none come into the houſe of the
Lord ſaue the Prieſts, and the Leuites that
miniſter: they ſhall goe in, for they are holy:
but all the people ſhal keepe the watch of the
Lord.
7 And the Leuites ſhall compaſſe the
King round about, and euery man with his
weapon in his hand, and he that entreth d in-
to the houſe ſhall bee ſlaine, and be you with
the King, when hee commeth in, and when
he goeth out.
8 ¶ So the Leuites and all Iudah did
according to all things that Iehoiada the
Prieſt had commaunded, and tooke euery
man his men that came on the Sabbath,
with them that e went out on the Sabbath:
for Iehoiada the Prieſt did not diſcharge
the courſes.
9 And Iehoiada the Prieſt deliuered to
the captaines of hundreths, ſpeares, and
ſhields, and bucklers which had beene King
Dauids, and were in the houſe of God.
10 And hee cauſed all the people to ſtand
(euery man with his weapon in his hand)
from the right ſide of the houſe, to the left
ſide of the houſe by the Altar and by the
f houſe round about the King.
11 Then they brought out the Kings ſon,
and put vpon him the crowne, and gaue him
the g teſtimonie, and made him King. And
Iehoiada and his ſonnes anoynted him, and
ſaid, God ſaue the King.
12 ¶ But when Athaliah heard the noyſe
of the people running and praiſing the king,
ſhee came to the people into the houſe of the
Lord.
13 And when ſhe ‖ looked, behold, the king
ſtood by his pillar at the entring in, and the
princes and the trumpets by the king, and
all the people of the land reioyced, and blew
the trumpets, and the ſingers were with in-
ſtruments of muſicke, and they that could
ſing praiſe: then Athaliah rent her clothes,
and ſaid, h Treaſon, treaſon.
14 Then Iehoiada the Prieſt brought
out the captaines of hundreths that were
gouernours of the hoſte, and ſaid vnto them,
haue her foorth of the ranges, and hee that
i followeth her, let him die by the ſword: for
the Prieſt had ſaid, Slay her not in the
houſe of the Lord.
15 So they laide hands on her: and when
ſhee was com to the entring of the horſegate
by the Kings houſe, they ſlew her there.
16 ¶ And Iehoiada made a k couenant be-
tweene him, and all the people, and the king,
that they would be the Lords people.
17 And all the people went to the houſe
of Baal, and l deſtroyed it, and brake his al-
tars and his images, and ſlewe m Mattan

2.Sam. 7.12,16. 1.king.2.4. chap.21.7.

2.King.11.6.

c Which was the chiefe gate of the Temple toward the Eaſt.

d Meaning, to make any tumult, or to hinder their enterpriſe.

e Which had finiſhed their courſe on the Sabbath, and ſo the other part entred to keepe their turne.

f Meaning the moſt holy place where the Arke ſtood.

g That is, the booke of the Law, or as ſome reade, they put vpon him his royall apparell.

‖Or, ſaw the King ſtanding.

h Declaring her vile impudencie, which hauing vniuſtly, and by murther vſurped the crowne, would ſtill haue defeated the true poſſeſſour, and therefore called true obedience treaſon.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would only ſerue him & renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Law both for the perſon and alſo the citie, Deut.13.9. and 15.

the Prieſt of Baal before the altars.
18 And Iehoiada appointed officers for
the houſe of the Lord, vnder the ‖ hands of the
Prieſtes, and Leuites, whom Dauid had di-
ſtributed for the houſe of the Lord, to offer
burnt offrings vnto the Lord,* as it is writ-
ten in the Law of Moſes, with reioycing and
ſinging by the appointment of Dauid.
19 And he ſet porters by the gates of the
houſe of the Lorde, that none that was vn-
cleane in any thing, ſhould enter in.
20 And he tooke the captaines of hun-
dreths, and the noble men, and the gouer-
nours of the people, and all the people of the
land, and he cauſed the King to come downe
out of the houſe of the Lord, and they went
through n the hie gate of the Kings houſe,
and ſet the king vpon the throne of the king-
dome.
21 Then all the people of the land reioy-
ced, and the citie was quiet, o after that they
had ſlaine Athaliah with the ſword.

‖Or, charge.

Numb.28.3.

n Which was the principall gate, that the King might be ſeene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quitneſſe: for the plagues of God are euer among ſuch people.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehoiada he falleth to idolatry. 21 Hee ſtoneth to death Zechariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. 27 After him reigneth Amaziah.

IOaſh * was ſeuen yeere old, when he began
to reigne, and hee reigned fourtie yeere in
Ieruſalem, and his mothers name was Zi-
biah of Beer-ſheba.
2 And Ioaſh did vprightly in the ſight
of the Lord, all the dayes of a Iehoiada the
Prieſt.
3 And Iehoiada ‖ tooke him two wiues,
and he begate ſonnes and daughters.
4 ¶ And afterward it came into Ioaſh
minde to renew the houſe of the Lord.
5 And he aſſembled the Prieſts and the
Leuites, and ſaid to them, Goe out vnto the
cities of Iudah, and gather of all b Iſrael
mony to repaire the houſe of your God, from
yeere to yeere, and haſte the thing: but the
Leuites haſted not.
6 Therefore the King called Iehoiada
the c chiefe, and ſaid vnto him, Why haſt
thou not required of the Leuites to bring in
out of Iudah and Ieruſalem * the taxe of
Moſes the ſeruant of the Lord, and of the
Congregation of Iſrael, for the Taberna-
cle of the teſtimonie?
7 For d wicked Athaliah, and her chil-
dren brake vp the houſe of God: and all the
things that were dedicate for the houſe of
the Lord, did they beſtow vpon Baalim.
8 Therefore the King commanded,* and
they made a cheſt, and ſet it at the gate of the
houſe of the Lord without.
9 And they made proclamation through
Iudah and Ieruſalem, to bring vnto the
Lord * the taxe of Moſes the ſeruant of God,
laide vpon Iſrael in the wilderneſſe.
10 And all the princes and all the people
reioyced, and brought in, and caſt into the
cheſt, vntill they had finiſhed.
11 And when it was time, e they brought
the cheſt vnto the Kings officer by the
hand of the Leuites: and when they ſawe
that there was much ſiluer, then the

Kings

1.King.12.1.

a Who was a faithfull counſeller, and gouerned him by the word of God.

‖Or, gaue him two wiues.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

c For he was the hie Prieſt.

Exod.30.13.

d The Scripture doeth terme her thus, becauſe ſhee was a cruel murderer, and a blaſphemous idolatreſſe.

2.King.12.9.

Exod.30.13.

e Such as were faithfull men, whom the King had appointed for that matter.

kings Scribe (and one appointed by the
high Priest) came and emptied the chest,
and tooke it, and caried it to his place a-
gaine: thus they did day by day, and gathe-
red siluer in abundance.
12 And the king and f Iehoiada gaue it to
such as did the labour and worke in the house
of the Lord, and hired Masons and Carpen-
ters to repaire the house of the Lord: they
gaue it also to workers of yron and brasse, to
repaire the house of the Lord.
13 So the workemen wrought, and the
worke ‡ amended through their hands: and
they restored the house of God to his state,
and strengthened it.
14 And when they had finished it, they
brought the rest of the siluer before the king
and Iehoiada, and he made thereof g vessels
for the house of the Lord, euen vessels to mi-
nister, both morters and incense cups, and
vessels of gold and of siluer: and they offred
burnt offerings in the house of the Lord con-
tinually all the dayes of Iehoiada.
15 ¶ But Iehoiada waxed old, and was
full of dayes, and dyed. An hundreth and
thirty yeere old was he when he died.
16 And they buried him in the citie of Da-
uid with the h kings, because hee had done
good in Israel, and toward God and his
house.
17 ¶ And after the death of Iehoiada,
came the i princes of Iudah, and did reue-
rence to the king, and the king hearkened
vnto them.
18 And they left the house of the Lorde
God of their Fathers, & serued groues and
idoles: and wrath came vpon Iudah and
Ierusalem, because of this their trespasse.
19 And God sent prophets among them,
to bring them againe to the Lord: and they
k made protestation among them, but they
would not heare.
20 And the Spirit of God came vpon
Zechariah the sonne of Iehoiada the Priest
which stoode l aboue the people, and sayd
vnto them, Thus sayth God, Why trans-
gresse ye the commandements of the Lord?
surely ye shall not prosper: because yee haue
forsaken the Lord, he hath also forsaken you.
21 Then they conspired against him, and
stoned him with stones at the m commande-
ment of the king, in the court of the house of
the Lord.
22 Thus Ioash the king remembred not
the kindenesse which Iehoiada his father
had done to him, but slew his sonne. And
when he died, he said, The Lord n looke vp-
on it, and require it.
23 ¶ And when the yeere was out, the
hoste of Aram came vp against him, & they
came against Iudah and Ierusalem, and
destroyed all the princes of the people from
among the people, and sent all the spoyle of
them vnto the king of Damascus.

f Signifying, that this thing was done by aduise & counsell, and not by any one mans affection.

‡ Ebr. a medicine was vpon the worke, meaning, it was repaired.

g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

i Which were flatterers, and knew not that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9.26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delight more in superstition and idolatry, then in the true seruice of God, and pure simplicitie of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophesie, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachie, Mat. 23.35 because his progenitors were Iddo, Barachiah, Iehoiada, &c.

24 Though the armie of Aram came
with a small companie of men, yet the Lord
deliuered a very great army into their hand,
because they had forsaken the Lord God of
their fathers: and they o gaue sentence a-
gainst Ioash.
25 And when they were departed from
him, (for they left him in great diseases) his
owne seruants conspired against him for the
blood of the p children of Iehoiada the Priest,
and slew him on his bed, and he died, & they
buried him in the city of Dauid: but they bu-
ried him not in the sepulchres of the kings.
26 And these are they that conspired a-
gainst him, Zabad the sonne of Shimrath
an Ammonitesse, and Iehozabad the sonne
of Shimrith a Moabitesse.
27 But his q sonnes, and the summe of
the tax gathered by him, and the r founda-
tion of the house of God, behold, they are
written in the storie of the booke of the
Kings. And Amaziah his sonne reigned in
his stead.

o That is, reproued & checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadahs sons, and a Prophet of the Lord.

q That is, concerning his sonnes &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

Amaziah was fiue and twentie yeere old,
when hee began to reigne, and hee reig-
ned nine and twentie yeere in * Ierusalem:
and his mothers name was Iehoaddan, of
Ierusalem.
2 And hee did a vprightly in the eyes of
the Lord, but not with a perfit heart.
3 And when the kingdome was establi-
shed vnto him, he slew his seruants that had
slaine the king his father.
4 But he slew not their children, but did
as it is written in the Law, and in the booke
of Moses, where the Lord commanded, say-
ing, *The fathers shall not die for the b chil-
dren, neither shall the children die for the fa-
thers, but euery man shall die for his owne
sinne.
5 ¶ And Amaziah assembled Iudah,
and made them captaines ouer thousands,
and captaines ouer hundreds, according to
the houses of their fathers, throughout al Iu-
dah and Beniamin: and hee numbred them
from c twentie yeere old & aboue, and found
among them three hundred thousand chosen
men to goe forth to the warre, and to handle
speare and shield.
6 Hee hired also an hundred thousand
valiant men d out of Israel for an hundreth
talents of siluer.
7 But a man of God came to him, say-
ing, O king, let not the armie of Israel goe
with thee: for the Lord is not e with Israel,
neither with all the house of Ephraim.
8 If f not, goe thou on, doe it, make thy
selfe strong to the battell, but God shal make
thee fall before the enemie: for God hath
power to helpe, and to cast downe.
9 And Amaziah said to the man of God,
What shall wee doe then for the hundreth
talents, which I haue giuen to the hoste

2. King. 14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

Deut. 24.16. 2. king. 14.6. ier. 31.30. ezek. 18.20.

b That is, for that fault, wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, & go to the warre.

d That is, out of the tenne tribes, which had separated themselues before, both frō God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shalbe necessary, if we obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threatneth him that warneth him: yea imprisoneth him and putteth him to death, as chap. 16.10. and 18. 26. and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2 Kings 14.9. q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which sayd vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he said vnto him, Haue they made thee the kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, *Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fal, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he, and Amaziah king of Iudah, saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubits.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests driue him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.

Then *all the people of Iudah tooke a Vzziah which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 *Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of c Zechariah (which vnderstood the visions of God) and when as d hee sought the Lord, God made him to prosper.

6 For he went foorth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, & against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue e giftes to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

2.King.14.19.

2.King.14.21.

a Called also Azariah.

b He fortified it, & made it strong: this city was also called Elath and Elanon, neere to the red Sea.

2 King.15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeke vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiectio

*Nehe.3.19,24.
f Whereas the wall or tower turneth.
‖ *Or, pits.*
g That is, in mount Carmel, or as the word signifieth, in the fruitful field: it is also taken for a greene eare of corne, when it is ful, as Leuit.2.14
h Of the chiefe officers of the kings house, or of the captaines, and sergeants for warre.

9 Moreouer Uzziah built towers in Jerusalem at the corner gate, and at the valley gate and at the * f turning, and made them strong.
10 And hee built towers in the wildernesse, and digged many ‖ cisternes: for he had much cattel both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for hee loued husbandry.
11 Uzziah had also an hoste of fighting men that went out to war by bands, according to the count of their number vnder the hand of Jeiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.
12 The whole h number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.
13 And vnder their hand was the armie for warre, three hundreth & seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.
14 And Uzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.
15 He made also very ‡ artificiall engins in Jerusalem to be vpon the towers and vpon the corners, to shoote arrowes, and great stones: and his name spred farre abroad, because God did helpe him marueilously, till he was mightie.
16 ¶ But when he was strong, his heart i was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lorde to burne incense vpon the Altar of incense.
17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.
18 And they withstood Uzziah the King, and sayde vnto him, *It perteineth not to thee, Uzziah, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: k go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.
19 Then Uzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense Altar.
20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, hee was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.
21 *And Uzziah the king was a leper vnto the day of his death, and dwelt as a leper in an l house apart, because hee was cut off from the house of the Lord: and Jotham his sonne ruled ouer the Kings house, and iudged the people of the land.
22 Concerning the rest of the acts of Uzziah, first and last, did Jsaiah the Prophet the sonne of Amoz write.
23 So Uzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which perteined to the Kings: for they sayd, He m is a leper. And Jotham his sonne reigned in his stead.

‡ *Ebr. engins by the inuention of an inuentiue man.*
i Thus prosperitie causeth men to trust in themselues, & by forgetting him, which is the authour thereof, procure their own perdition.
Num.18.7.
k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.
2.King.15.5.
l According to the commandement of the Lord, Leuit.13.46.
m And therfore was buried apart in the same field, but not in ẏ same sepulchre with his predecessors.

CHAP. XXVII.

1 Jotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

Jotham *was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Jerusalem, and his mothers name was Jerushah the daughter of Zadok.
2 And he did vprightly in the sight of the Lord according to all that his father Uzziah did, saue that he entred not into the a Temple of the Lord, and the people did yet b corrupt their wayes.
3 He built the high c gate of the house of the Lord, and he built very much on the wal of the castle.
4 Moreouer, he built cities in the mountaines of Judah, and in the forrests he built palaces and towers.
5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡ measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yere and the third.
6 So Jotham became mighty, d because hee directed his way before the Lorde his God.
7 Concerning the rest of the acts of Jotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel and Judah.
8 He was fiue and twenty yere old when he began to reigne, and reigned sixteene yere in Jerusalem.
9 And Jotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

2.King.15.33.
a To wit, to offer incense against ẏ word of God, which thing is spoken in the commendation of Iotham.
b They were not cleane purged from idolatrie.
c Which was sixe score cubits hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.3.4.
‡ *Ebr. Corim.*
‖ *Or, yeerely.*
d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites crueltie. 18 Judah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

Ahaz *was twentie yeere olde when hee beganne to reigne, and reigned sixteene yeere in Jerusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.
2 But a hee walked in the wayes of the kings of Israel, and made euen molten images for b Baalim.
3 Moreouer, he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abomination of the heathen whom the Lord had cast out before the children of Israel.
4 He sacrificed also and burnt incense in the high places, and on hilles, and vnder euery greene tree.
5 Wherefore the Lorde his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of

2.King.16.2.
‖ *Or, Predecessor.*
a He was an idolater like them.
b As the idolaters haue certain chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferiour, and doe represent the great idoles.
‖ *Or, made them passe thorow the fire, as cap.33.6. leuit.18.21.*

his, ‡ many prisoners, and brought them to
Damascus: and he was also deliuered into
the hand of the King of Israel, which smote
him with a great slaughter.
6 For c Pekah the sonne of Remaliah
slew in Iudah sixe score thousand in one day,
all ‡ valiant men, because they had forsaken
the Lord God of their fathers.
7 And Zichri a ‖ mighty man of Ephraim
slew Maaseiah the Kings sonne, and Azri-
kam the gouernour of the house, and Elka-
nah the second after the King.
8 And the children of Israel tooke priso-
ners of their brethren, d two hundreth thou-
sand of women, sonnes, and daughters, and
caried away much spoyle of them, & brought
the spoyle to Samaria.
9 ¶ But there was a Prophet of the
Lords, (whose name was Oded) & he went
out before the hoste that came to Samaria,
and sayde vnto them, Beholde, e because the
Lord God of your fathers is wroth with Iu-
dah, he hath deliuered them into your hand,
and yee haue slaine them in a rage, that rea-
cheth vp to heauen,
10 And now yee purpose to keepe vnder
the children of Iudah and Ierusalem, as ser-
uants, and handmaids vnto you: but are not
you such, that f sinnes are with you before the
Lord your God?
11 Now therefore heare mee, and deliuer
the captiues againe, which yee haue taken
prisoners of your brethren: for the fierce
wrath of the Lord is toward you.
12 Wherefore certaine of the chiefe of the
children of g Ephraim, Azariah the sonne of
Iehohanan, Berechiah the sonne of Meshil-
lemoth, and Iehizkiah the sonne of Shal-
lum, and Amasa the sonne of Hadlai, stood
vp against them that came from the warre,
13 And sayd vnto them, Bring not in the
captiues hither: for this shal be h a sinne vpon
vs against the Lord: yee intend to adde more
to our sinnes and to our trespasse, though our
trespasse be great, & the fierce wrath of God is
against Israel.
14 So the army left the captiues and the
spoyle before the Princes and all the Con-
gregation.
15 And the men that were i named by
name, rose vp and tooke the prisoners, and
with the spoyle clothed all that were naked
among them, and arayed them, and shodde
them, and gaue them meate and gaue them
drinke, and k anoynted them and caried all
that were feeble of them vpon Asses, and
brought them to Iericho the city of Palme
trees to their l brethren: so they returned to
Samaria.
16 ¶ At that time did king Ahaz send vn-
to the m kings of Ashur to helpe him.
17 (For the Edomites came moreouer,
and slew of Iudah, & caried away captiues.
18 The Philistims also inuaded the ci-
ties in the lowe countrey, and towarde the
South of Iudah, and tooke Bethshemesh,
and Aialon, and Gederoth & Shocho, with
the villages thereof, and Timnah, with her
villages, and Gimzo, with her villages: and
they dwelt there.
19 For the Lorde had humbled Iudah,
because of Ahaz King of n Israel: for he had
brought vengeance vpon Iudah, & had grie-
uously transgressed against the Lord)
20 And Tilgath Pilneeser King of As-
shur came vnto him, who troubled him, and
did not strengthen him.
21 For Ahaz ‡ tooke a portion * out of the
house of the Lord, and out of the kings house
and of the Princes, and gaue vnto the King
of Asshur: yet it helped him not.
22 And in the time of his tribulation did
he yet trespasse more against the Lord, (this
is King Ahaz)
23 For he sacrificed vnto the gods of Da-
mascus, which o plagued him, and he sayd,
Because the gods of the kings of Aram hel-
ped them, I will sacrifice vnto them, and
they will p helpe me: yet they were his ruine,
and of all ‖ Israel.
24 And Ahaz gathered the vessels of the
house of God, and brake the vessels of the
house of God, and shut vp the doores of the
house of the Lorde, and made him altars in
euery corner of Ierusalem.
25 And in euery citie of Iudah hee made
hie places, to burne incense vnto other gods,
and prouoked to anger the Lord God of his
fathers.
26 Concerning the rest of his actes, and
all his wayes first and last, beholde, they are
written in the booke of the Kings of Iudah
and Israel.
27 And Ahaz slept with his fathers, and
they buried him in the citie ‖ of Ierusalem,
but brought him not vnto the q sepulchres of
the Kings of Israel: and Hezekiah his sonne
reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of Religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing prayses. 31 The oblation of the people.

HEzekiah * began to reigne, when he was
fiue and twentie yeere old, and reigned
nine and twentie yeere in Ierusalem: and
his mothers name was ‖ Abiah the daughter
of Zechariah.
2 And he did vprightly in the sight of the
Lord, according to all that Dauid his father
had done.
3 Hee opened the a doores of the house of
the Lorde in the first yeere, and in the b first
moneth of his reigne, and repaired them.
4 And he brought in the Priests and the
Leuites, and gathered them into the East
streete,
5 And sayd vnto them, Heare mee, yee
Leuites: sanctifie now your selues, and sanc-
tifie the house of the Lorde God of your fa-
thers, and carie foorth the c filthinesse out of
the Sanctuary.
6 For our fathers haue trespassed, and
done euill in the eyes of the Lorde our God,
and haue forsaken him, and turned away
their faces from the Tabernacle of ye Lord,
and turned their backes.
7 They haue also shut the doores of the
porche, and quenched the lampes, and
haue neither burnt incense, nor offered
burnt

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‡ *Ebr. a great captiuitie.*

c Who was king of Israel.

‡ *Ebr. sonnes of strength.*

‖ *Or, tyrant.*

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God aswel punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Either for their wounds or wearinesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those Kings that were vnder his dominiō, 2. Kin. 16.7.

n He meaneth Iudah, because Ahaz forsooke the Lord, and sought helpe of the infidels: reade of Israel taken for Iudah, chap. 15.17.

‡ *Ebr. diuided.*

2. *King.* 16.8.

o As he falsly supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idols gods, not considering that God punisheth them ofttimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ *Or, Iudah and Beniamin.*

‖ *Or, in Ierusalem.*

q They buried him not in the citie of Dauid, where were the sepulchres of the Kings.

2. *Kings* 18.1.

‖ *Or, Abi.*

a Which Ahaz had shut vp, chap. 28.24.

b This is a notable example for all princes, first to establish the pure Religion of God, and to procure that the Lord may be honoured and serued aright.

c Meaning all the idoles, altars, groues, & whatsoeuer was occupied in their seruic, and wherewith the Temple was polluted.

UMI

burnt offrings in the Sanctuarie vnto the
God of Israel.
8 [d] Wherefore the wrath of the Lorde
hath bene on Iudah and Ierusalem: and he
hath made them a ‖scattering, a desolation,
and an hissing, as you see with your eyes.
9 For loe, our Fathers are fallen by the
sword, and our sonnes, and our daughters,
and our wiues are in captiuitie for the same
cause.
10 Nowe ‡ I purpose to make a coue-
nant with the Lord God of Israel, that he
may [e] turne away his fierce wrath from vs.
11 Nowe my sonnes, be not deceiued: for
the Lord hath * chosen you to stande before
him, to serue him, and to be his ministers,
and to burne incense.
12 ¶ Then the Leuites arose, Mahath
the sonne of Amashai, and Ioel the sonne of
Azariah of the sonnes of the Kohathites:
and of the sonnes of Merari, Kish the son of
Abdi, and Azariah the sonne of Iehalelel:
and of the Gershonites, Ioah the sonne of
Zimmah, and Eden the sonne of Ioah:
13 And of the sonnes of Elizaphan,
Shimri, and Iehiel: and of the sonnes of
Asaph, Zechariah, and Mattaniah:
14 And of the sonnes of Heman, Iehiel,
and Shimei: and of the sonnes of Ieduthun,
Shemaiah, and Vzziel.
15 And they gathered their brethren, and
sanctified themselues, and came according
to the commandement of the king, and ‖ by
the wordes of the Lord, for to clense the house
of the Lord.
16 And the Priestes went into the inner
partes of the house of the Lord, to [f] clense it,
and brought out all the vncleannesse that
they found in the Temple of the Lord, into
the court of the house of the Lorde: and the
Leuites tooke it, to carie it out vnto the
brooke Kidron.
17 They began the first day of the [g] first
moneth to sanctifie it, and the eight day of
the moneth came they to the porch of the
Lorde: so they sanctified the house of the
Lord in eight dayes, and in the sixteenth day
of the first moneth they made an end.
18 ¶ Then they went in to Hezekiah the
King, and sayd, Wee haue cleansed all the
house of the Lord, and the altar of burnt of-
fering, with all the vessels thereof, and the
‖ shewbread table, with all the vessels there-
of:
19 And all the vessels which king Ahaz
had cast aside when hee reigned, and trans-
gressed, haue we prepared and sanctified:
and beholde, they are before the altar of the
Lord.
20 ¶ And Hezekiah the king [h] rose early,
and gathered the Princes of the city, and
went vp to the house of the Lord.
21 And they brought seuen bullocks, and
seuen rammes, and seuen lambes, and seuen
hee goates, for a * sinne offring for the king-
dome, and for the Sanctuary, and for Iu-
dah. And hee commanded the Priests the
sonnes of Aaron, to offer them on the altar of
the Lord.
22 So they slewe the bullockes, and the
Priestes receiued the blood, and [i] sprinkled

d He sheweth that the contempt of religion is the cause of all Gods plagues.
‖Or, a nodding of the head and mockerie.
‡Ebr. it is in mine heart.
e He prooueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themselues to his will.
Numb. 18. 6.
‖*Or, concerning the things of the Lord.*
f From the pollutions and filth that Ahaz had brought in.
g Which conteined part of March and part of April.
‖*Or, table where the bread was set in order.*
h By this maner of speech the Ebrewes meane a certain diligence and speed to do a thing, & when there is no delay.
Lev. 4. 14.
i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. exod. 24. 8.

it vpon the altar: they slewe also the rams,
and sprinkled the blood vpon the altar, and
they slew the lambes, and they sprinkled the
blood vpon the altar.
23 Then they brought the hee goates for
the sinne offering before the King and the
Congregation, [k] and they layd their hands
vpon them,
24 And the Priests slew them, and with
the blood of them they cleansed the altar to
reconcile all Israel: for the king had com-
manded for all Israel the burnt offring and
the sinne offering.
25 Hee appoynted also the Leuites in the
house of the Lord with cymbales, with vi-
oles, and with harpes, * according to the
commaundement of Dauid, and Gad the
Kings Seer, and Nathan the Prophet:
for the [l] commaundement was by the hand
of the Lorde, and by the hande of his Pro-
phets.
26 And the Leuites stoode with the in-
struments of Dauid, and the Priestes with
the trumpets.
27 And Hezekiah commaunded to offer
the burnt offering vpon the Altar: and
when the burnt offering began, the song of
the [m] Lorde beganne with the trumpets,
and the instruments [n] of Dauid King of Is-
rael.
28 And all the Congregation worship-
ped, singing a song, and they blew the trum-
pets: all this continued vntill the burnt offe-
ring was finished.
29 And when they had made an ende of
offering, the king and all that were present
with him, bowed themselues, and worship-
ped.
30 ¶ Then Hezekiah the king and the
princes commaunded the Leuites to prayse
the Lord with the [o] wordes of Dauid, and of
Asaph the Seer: so they praysed with ioy,
and they bowed themselues and worship-
ped.
31 And Hezekiah spake, and sayde, Now
yee haue ‡ consecrate your selues to the
Lord: come neere and bring the sacrifices
and offerings of prayse into the house of the
Lord. And the Congregation brought sa-
crifices, and offerings of prayses, and euery
man that was willing in heart, offred burnt
offerings.
32 And the number of the burnt offrings,
which the Congregation brought, was se-
uenty bullocks, an hundreth rammes, & two
hundreth lambes: all these were for a burnt
offering to Lord:
33 And for [p] sanctification sixe hundreth
bullocks, and three thousand sheepe.
34 But the Priestes were too fewe, and
were not able to flay all the burnt offerings,
therfore their brethren the Leuites did helpe
them, till they had ended the worke, and vn-
til other Priests were sanctified: for the Le-
uites were [q] more vpright in heart to sancti-
fie themselues, then the Priests.
35 And also the burnt offrings were ma-
ny with the * fat of the peace offerings, and
the drinke offerings of the burnt offering:
so the seruice of the house of the Lorde was
set in order.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.
1. Chron. 16. 4.
l This thing was not appointed of man, but it was the commandement of God.
m The Psalme which Dauid had appoynted to be sung for thanksgiuing.
n Which Dauid had appoynted to prayse the Lord with.
o With that Psalme whereof mention is made 1. Chron. 16. 8.
‡ *Ebr. filled your hands.*
p That is, for the holy offerings.
q Meaning, were more zealous to set forward the religion.
Leuit. 3. 3.

36 Then Hezekiah reioyced, and all the
people, that God had made the people so
r ready: for the thing was done suddenly.

CHAP. XXX.

1, 13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

And Hezekiah sent to all Israel, and Iu-
dah, and also wrote letters to a Ephra-
im, and Manasseh, that they should come to
the house of the Lord at Ierusalem, to keepe
the Passeouer vnto the Lord God of Israel.
2 And the king and his princes, and all
the Congregation had taken counsell in Ie-
rusalem to keepe the Passeouer in the b se-
cond moneth.
3 For they could not keepe it at this
time, because there were not Priestes enowe
sanctified, neither was the people gathered
to Ierusalem.
4 And the thing pleased the king, and
all the Congregation.
5 And they decreed to make proclama-
tion thorowout all Israel from c Beer-sheba
euen to Dan, that they should come to keepe
the Passeouer vnto the Lord God of Israel
at Ierusalem: for they had not done it of a
great time, d as it was written.
6 ¶ So the postes went with letters by
the commission of the king and his princes,
thorowout all Israel and Iudah, and with
the commandement of the king, saying, Ye
children of Israel, turn again vnto the Lord
God of Abraham, Izhak, and Israel, and
e he will returne to the remnant that are es-
caped of you out of the hands of the kings of
Asshur.
7 And be not ye like your fathers, & like
your brethren, which trespassed against the
Lord God of their fathers: and therefore he
made them desolate as ye see.
8 Be not ye now stifnecked like your fa-
thers, but f giue the hand to the Lord, and
come into his Sanctuary, which hee hath
sanctified for euer, and serue the Lord your
God, and the fiercenesse of his wrath shall
turne away from you.
9 For if ye returne vnto the Lord, your
brethren and your children shall finde mercie
before them that led them captiues, and they
shall g returne vnto this land: for the Lord
your God is gracious and mercifull, and wil
not turne away his face from you, if yee con-
uert vnto him.
10 ¶ So the posts went from city to city
thorow the lande of Ephraim and Manas-
seh, euen vnto Zebulun: but they h laughed
them to scorne, and mocked them.
11 Neuerthelesse, diuers of Asher, and
Manasseh, and of Zebulun submitted them-
selues, and came to Ierusalem.
12 And the hand of God was in Iudah,
so that he gaue them one i heart to doe the
commandement of the king, and of the ru-
lers, according to the word of the Lord.
13 And there assembled to Ierusalem
much people, to keepe the feast of the vnlea-
uened bread in the second month, a very
great assembly.
14 ¶ And they arose, and tooke away the
k altars that were in Ierusalem: and all
those for incense tooke they away, and cast
them into the brooke Kidron.
15 Afterward they slew the Passeouer
the fourteenth day of the second moneth:
and the Priestes and Leuites were l asha-
med, and sanctified themselues and brought
the burnt offeringes into the house of the
Lord.
16 And they stoode in their place after
their maner, according to the Law of Moses
the man of God: and the Priests sprinkled
the m blood, receiued of the handes of the Le-
uites.
17 Because there were many in the con-
gregation that were not sanctified, therefore
the Leuites had the charge of the killing of
the Passeouer for all that were not cleane, to
sanctifie it to the Lord.
18 For a multitude of the people, euen a
multitude of Ephraim, and Manasseh, Is-
sachar and Zebulun had not clensed them-
selues, yet did eate the Passeouer, but not
as it was written: wherfore Hezekiah pray-
ed for them, saying, The n good Lord bee
mercifull toward him,
19 That prepareth his whole heart to
seeke the Lord God, the God of his fathers,
though he be not clensed, according to the pu-
rification of the Sanctuary.
20 And the Lord heard Hezekiah, and
o healed the people.
21 And the children of Israel that were
present at Ierusalem, kept the feast of the
vnleauened bread seuen dayes with great
ioy, and the Leuites, and the Priests praysed
the Lord day by day, singing with loude in-
struments vnto the Lord.
22 And Hezekiah ‡ spake comfortably
vnto all the Leuites that had good know-
ledge to sing vnto the Lord: and they did eat
in that feast seuen dayes, and offered peace
offerings, and praysed the Lord God of their
fathers.
23 And the whole assemby tooke counsel
to keepe it other seuen dayes. So they kept
it seuen dayes with ioy.
24 For Hezekiah king of Iudah had gi-
uen to the Congregation a p thousand bul-
locks, and seuen thousand sheepe. And the
princes had giuen to the Congregation a
thousand bullocks, and ten thousand sheepe:
and many Priests were sanctified.
25 And all the Congregation of Iudah
reioyced with the Priests and the Leuites,
and all the Congregation that came out of
Israel, and the strangers that came out of
the land of Israel, and that dwelt in Iudah.
26 So there was great ioy in Ierusalem:
for since the time of Salomon the sonne of
Dauid king of Israel, there was not the like
thing in Ierusalem.
27 Then the Priests and the Leuites a-
rose, and q blessed the people, and their voice
was heard, and their prayer came vp vnto
heauen, to his holy habitation.

r He sheweth that religion can not proceede, except God touch the heart of the people.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. Kings 15,29.

b Though they ought to haue don it in the first moneth, as Exo. 12.18 Numb 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10,11.

c From one end of the land to the other, North and South.

d In such sort & perfection as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

h Though the wicked mock at the seruants of God, by whome he called them to repentance, as Gen 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and mooueth their heart, and the other are left to themselues.

k Which declareth that wee must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their own negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 29.36.

m To wit, of the Lambe of the Passeouer.

n He knew that faith and sincerity of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

‡ *Ebr. spake to the heart.*

p This great liberality declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting foorth of Gods glory.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

CHAP.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars thorowout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of ẏ Lord, Deut.7.25 iosh.7.1. 2.mac.12.40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to prayse in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, * as it is written in the Law of the Lord)

Num.28 3,9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue a d part to the Priestes, and Leuites, that they might bee e encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not bee entangled with prouision of worldly things, but that they might wholly, & cheerefully serue the Lord.

5 ¶ And when the commandement was ‖ spred, the children of Israel brought abundance of first fruits of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

‖ *Or, published.*

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullocks and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

f Which they had dedicate to the Lord by a vowe.

g For the reliefe of the Priests, Leuites, widowes, pupils, fatherles, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they h blessed the Lord and his people Israel.

h They praised the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings vnto the house of the Lord, wee haue i eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ *Ebr. by the hand*

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their dayly portion: beside their generation being males k from three yeere old and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twenty yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 * Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah thorowout all Iudah, and did wel and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the commaundements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians: and the king is slain. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully described, * Saneherib King of Asshur came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

2.King.18.13. isa.30.1. ecclus.48.18.

‡ *Ebr. breake them vp.*

2 When Hezekiah saw that Saneherib was come, and that this purpose was to fight against Ierusalem,

‡ *Ebr. face.*

3 Then he tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

‡*Ebr. hee was ſtrengthened.*
a He made a double wall.
b Reade 2.Sam. 5.9.
c Some reade, ſwords or daggers.
‡*Ebr. he ſpake to their heart.*
2.*King*.6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his truſt in God, and yet made himſelfe ſtrong and vſed lawfull meanes, leſt hee ſhould ſeeme to tempt God.
2.*King*.18.17.
f While he beſieged Lachiſh.
g Thus the wicked put no difference betweene true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, and placed true religion: thus the Papiſts ſlander the ſeruants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.
h This is his blaſphemie, that he will compare the liuing God to vile idoles.
i When man hath proſperity, he ſwelleth in pride, and thinketh himſelfe able to reſiſt and ouercome euen God himſelfe.
k Herein we ſee that when the wicked ſpeake euill of the ſeruants of God, they care not to blaſpheme God himſelfe: for if they feared God, they would loue his ſeruants.
l Their words are written, 2.King.18.19.

the riuer that ranne through the middes
of the countrey, ſaying, Why ſhould the
Kings of Aſhur come, and finde much
water?
5 And ‡hee tooke courage, and built all
the broken wall, and made vp the towers,
and another wall without, and repayred
[a]Millo in the [b]citie of Dauid, and made
many [c]darts and ſhields.
6 And hee ſet captaines of warre ouer
the people, and aſſembled them to him in
the broad place of the gate of the citie, and
‡ſpake comfortably vnto them, ſaying,
7 Be ſtrong and couragious: feare not,
neither bee afrayd for the King of Aſhur,
neither for all the multitude that is with
him: *for there be moe with vs, then is with
him.
8 With him is an [d]arme of fleſh, but
with vs is the [e]Lorde our God for to helpe
vs, and to fight our battels. Then the peo-
ple were confirmed by the words of Hezeki-
ah king of Iudah.
9 *After this did Saneherib king of Aſ-
ſhur ſend his ſeruants to Ieruſalem (while
he was [f]againſt Lachiſh, and all his domi-
nion with him) vnto Hezekiah king of Iu-
dah, and vnto all Iudah that were at Ieru-
ſalem, ſaying,
10 Thus ſayeth Saneherib the king of
Aſhur, Wherein doe ye truſt, that ye will
remaine in Ieruſalem, during the ſiege?
11 Doth not Hezekiah entiſe you to giue
ouer your ſelues vnto death by famine and
by thirſt, ſaying, The Lord our God ſhall
deliuer vs out of the hand of the king of Aſ-
ſhur?
12 Hath not the ſame Hezekiah taken a-
way his high places and his [g]altars, and
commanded Iudah and Ieruſalem, ſaying,
Ye ſhall worſhip before one altar, and burne
incenſe vpon it?
13 Know yee not what I and my fathers
haue done vnto all the people of other coun-
treyes? Were the gods of the nations of
other lands able to deliuer their land out of
mine hand?
14 Who is hee of all the [h]gods of thoſe
nations (that my fathers haue deſtroyed)
that could deliuer his people out of mine
hand, that your God ſhould be able to deli-
uer you out of mine hand?
15 Now therefore let not Hezekiah de-
ceiue you, nor ſeduce you after this ſort, nei-
ther beleeue ye him: for none of all the gods
of any nation or kingdome was able to de-
liuer his people out of [i]mine hande, and
out of the hand of my fathers: how much
leſſe ſhall your gods deliuer you out of mine
hand?
16 And his ſeruants ſpake yet more a-
gainſt the Lord God, and againſt his [k]ſer-
uant Hezekiah.
17 Hee wrote alſo letters, blaſpheming
the Lord God of Iſrael, and ſpeaking a-
gainſt him, ſaying, As the gods of the nati-
ons of other countreis could not deliuer their
people out of mine hand, ſo ſhal not the God
of Hezekiah deliuer his people out of mine
hand.
18 Then they [l]cryed with a loude voyce
in the Iewes ſpeach vnto the people of Ie-
ruſalem that were on the wall, to feare them
and to aſtoniſh them, that they might take
the citie.
19 Thus they ſpake againſt the God of
Ieruſalem, as againſt the gods of the peo-
ple of the earth, euen the [m]workes of mans
handes.
20 But Hezekiah the king, and the Pro-
phet Iſaiah the ſonne of Amoz [n]prayed a-
gainſt this, and cryed to heauen.
21 And the Lord ſent an Angel which de-
ſtroyed all the valiant men, and the princes
and [o]captaines of the hoſte of the king of
Aſhur: ſo he returned ‡with ſhame to his
owne land. And when hee was come into
the houſe of his god, they that came foorth of
his [p]owne bowels, ſlew him there with the
ſword.
22 So the Lord ſaued Hezekiah and the
inhabitants of Ieruſalem from the hand of
Saneherib king of Aſhur, and from the
hand of all other, and ‖maintained them on
euery ſide.
23 And many brought offerings vnto
the Lord to Ieruſalem, and preſents to He-
zekiah king of Iudah, ſo that he was [q]mag-
nified in the ſight of al nations from thence-
foorth.
24 *In thoſe dayes Hezekiah was ſicke
vnto the death, and prayed vnto the Lord,
who ſpake vnto him, and gaue him [r]a
ſigne.
25 But Hezekiah did not render accor-
ding to the rewarde beſtowed vpon him:
for his heart [ſ]was lift vp, and wrath came
vpon him, and vpon Iudah and Ieruſa-
lem.
26 Notwithſtanding Hezekiah humbled
himſelfe (after that his heart was lifted vp)
hee and the inhabitants of Ieruſalem, and
the wrath of the Lord came not vpon them
in the dayes of Hezekiah.
27 Hezekiah alſo had exceeding much ri-
ches and honour, and he gate him treaſures
of ſiluer and of gold, and of precious ſtones,
and of ſweete odours, and of ſhieldes, and of
all pleaſant veſſels,
28 And of ſtorehouſes for the increaſe of
wheat and wine, and oyle, and ſtalles for all
beaſts, and ‖rowes for the ‖ſtables.
29 And he made him cities, and had poſ-
ſeſſion of ſheepe and oxen in abundance:
for God had giuen him ſubſtance exceeding
much.
30 This ſame Hezekiah alſo ſtopped the
vpper water ſprings of [t]Gihon, and ledde
them ſtraight vnderneath toward the citie
of Dauid Weſtward. So Hezekiah proſpe-
red in all his workes.
31 But becauſe of the ambaſſadors of the
princes of Babel, which ſent vnto him to en-
quire of the wonder that was done in the
land, God left him to [u]trie him, and to know
all that was in his heart.
32 Concerning the reſt of the actes of
Hezekiah, and his goodneſſe, beholde, they
are written in the viſion of Iſhaiah the

m Which were inuented, made, and authorized by man.
n This ſheweth what is the beſt refuge in al troubles and dangers.
o To the number of an hundred fourescore and fiue thouſand, as 2.Kin.19.35,36
‡*Ebr. with ſhame of face.*
p Meaning, Adramelech, and Sharezer his ſonnes.
‖*Or, gouerned.*
q Thus after trouble God ſendeth comfort to all them that patiently waite on him, & conſtantly put their truſt in his mercies.
2.*King*.20.1. *Iſa*.38.1.
r To confirme his faith in Gods promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteene yeere.
ſ He was lifted vp with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the ambaſſadors of Babylon.
‖*Or, ranges, and partitions.*
‖*Or, rackes.*
t Which alſo was called Siloe, whereof mention is made, Iſa.8.6. Iohn 9.7.
u Here we ſee the cauſe, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the preſence of God, who ſuffereth them not to bee ouercome by tentations, but in their weakeneſſe miniſtreth ſtrength.

Prophet,

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.
33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 Hee prayeth to the Lord, and is deliuered. 14 Hee abolisheth idolatrie, 16 and setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

2.*King*.21.1. MAnasseh was twelue yeere old, *when he began to reigne, and he reigned fiue and fifty yeere in Ierusalem:
2 And he did euil in the sight of the Lord, like the abominatiōs of the heathen, *whom the Lorde had cast out before the children of Israel. *Deut*.18 9.
3 For hee went backe and built the high places, *which Hezekiah his father had broken downe: *and he set vp altars for Baalim, and made groues, and worshipped all the host of the heauen, and serued them. 2.*King*.18.4. *Ier*.32 34. 2.*kin*. 17.10.
4 Also he built altars in the house of the Lord, whereof the Lord had sayd, *In Ierusalem shall my Name be for euer. 2.*King*.21.4.
5 And he built altars for all the hoste of the heauen, in the two courts of the house of the Lord.
6 [a]And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft, and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.
7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid, & to Salomon his sonne, *In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer. 1.*King* 8.29. *and* 9.3. 2.*king*. 21.7. *and* 23 27.
8 Neither will *I make the foote of Israel to remooue any more out of the lande which I haue appoynted for your fathers, so that they take heed, and do all that I haue commaunded them, according to the Lawe and statutes and iudgements by the [b] hand of Moses. 2.*Sam* 7.10.
9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lorde had destroyed before the children of Israel.
10 ¶ And the Lord spake [c] to Manasseh and to his people, but they woulde not regard.
11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.
12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,
13 And prayed vnto him: and God was [d]entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.
14 Now after this he built a wall without the citie of Dauid, on the West side of [e] Gihon in the valley, euen at the entrie of the fish gate, and compassed about [f] Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.
15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.
16 Also hee prepared the [g] altar of the Lord, and sacrificed thereon peace offrings, and of thanks, and commaunded Iudah to serue the Lord God of Israel.
17 Neuerthelesse, the people did sacrifice still in the high places, but vnto the [h] Lord their God.
18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.
19 And his prayer, and how God was intreated of him, and al his sinne, and his trespasse, and the places wherein he built high places, and set groues and images (before he was humbled) beholde, they are written in the booke of the ‖ Seers.
20 So Manasseh slept with his fathers, and they buried him in his own [k] house, and Amon his sonne reigned in his stead.
21 ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.
22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to al the images, which Manasseh his father had made, and serued them.
23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.
24 And his seruants * conspired against him, and slew him in his owne house. 2.*King*.21.23.
25 But the people of the land slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and restoreth the Temple. 14 The booke of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a couenant with God.

Read this

IOsiah *was eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yeere. 2.*King*.22.1.
2 And hee did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.
3 And in the eight yeere of his reigne (when

a Reade 2.King. 16.3.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstāding: for he that hated God in his prosperity, now in his misery seeketh vnto him.

e Reade Chap. 32.30.

f Read Chap. 27.3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, & is written in the Greek, we haue placed it in the end of this booke.

‖Or, Hozai.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

a He followed David in all points that hee followed the Lord.

UMI

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere old, he abolished idolatrie, and restored the true religion.
c Which sheweth that hee would see the reformation with his owne eyes.
d Reade 2.King. 23.16.
e This great zeale of this godly King the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them.
2.King.22.3.
‖Or, they returned to Ierusalem, meaning Shaphan, &c.
f For there were many portions and pieces annexed to the Temple.
g Meaning, that they were in such credit for their fidelity, that they made none accounts of that which they receiued, 2.Kings 22.7,9.
h Reade 2.King. 22.8.

(when he was yet a [b] childe) he beganne to
seeke after the God of Dauid his father, and
in the twelft yeere he began to purge Iudah
and Ierusalem from the high places and the
groues, and the carued images, and molten
images.
4 And they brake downe [c] in his sight
the altars of Baalim, and hee caused to cut
downe the images that were on high vpon
them: he brake also the groues, and the carued images, and the molten images, and
stampt them to powder, and strawed it vpon the graues of them that had sacrificed
vnto them.
5 Also he burnt the [d] bones of the priests
vpon their altars, and purged Iudah and
Ierusalem.
6 And in the cities of Manasseh, and
Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round
about.
7 And when he had [e] destroyed the altars
and the groues, and had broken and stamped to powder the images, & had cut downe
all the idoles thorowout all the land of Israel, he returned to Ierusalem.
8 ¶ *Then in the eighteenth yeere of his
reigne, when hee had purged the land and
the Temple, he sent Shaphan the sonne of
Azaliah, and Maaseiah the Gouernour of
the citie, and Ioah the sonne of Ioahaz the
Recorder, to repaire the house of the Lorde
his God.
9 And when they came to Hilkiah the
high Priest, they deliuered the money that
was brought into the house of God, which
the Leuites that kept the doore had gathered at the hand of Manasseh, and Ephraim,
and of all the residue of Israel, and of all
Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.
10 And they put it in the handes of them
that should doe the worke, and had the ouersight in the house of the Lorde: and they
gaue it to the workemen that wrought in
the house of the Lord, to repaire and amend
the house.
11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and
timber for couples and for beames of the
[f] houses, which the kings of Iudah had destroyed.
12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites
to set it forward: and of the Leuites al that
could skil of instruments of musicke.
13 And they were ouer the bearers of burdens, them that set forward all the workemen in euery work: and of the Leuites were
scribes, and officers and porters.
14 ¶ And when they brought out the money that was brought into the house of the
Lord, Hilkiah the Priest found the [h] booke
of the Law of the Lord giuen by the hand of
Moses.
15 Therfore Hilkiah answered, and sayd
to Shaphan the chancellour, I haue found
the booke of the Lawe in the house of the
Lord: and Hilkiah gaue the booke to Shaphan.
16 And Shaphan caried the booke to
[i] the king, and brought the king worde againe, saying, All that is committed to the
hand of thy seruants, that do they.
17 For they haue gathered the money
that was found in the house of the Lord, and
haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.
18 Also Shaphan the chancellour declared to the king, saying, Hilkiah the Priest
hath giuen me a booke: and Shaphan read
it before the king.
19 And when the king had heard the
words of the Law, he [k] tare his clothes.
20 And the king commaunded Hilkiah
and Ahikam the sonne of Shaphan, and
Abdon the sonne of Micah, and Shaphan
the chancellour, and Asaiah the kings seruant, saying,
21 Go and enquire of the Lord for me, and
for the rest in Israel and Iudah, concerning
the words of this booke that is found: for
great is the wrath of the Lord that is fallen
vpon vs, because our [l] fathers haue not kept
the word of the Lord, to doe after all that is
written in this booke.
22 Then Hilkiah and they that the king
had appoynted, went to Huldah the Prophetesse the wife of Shallum, the sonne of
‖ Tokhath, the sonne of ‖ Hasrah keeper of
the [m] wardrobe (and she dwelt in Ierusalem
within the [n] colledge) and they communed
hereof with her.
23 And she answered them, Thus sayth
the Lord God of Israel, Tell yee the [o] man
that sent you to me,
24 Thus sayth the Lord, Behold, I will
bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are
written in the booke which they haue read
before the king of Iudah:
25 Because they haue forsaken mee, and
burnt incense vnto other gods, to anger mee
with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and
shall not be quenched.
26 But to the king of Iudah, who sent
you to enquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel,
The words which thou hast heard, shal come
to passe.
27 But because thine heart did [q] melt, and
thou didst humble thy selfe before God, when
thou heardest his words against this place,
and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy
clothes, and weptest before me, I haue also
heard it, sayth the Lord.
28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in
peace, and thine eyes shall not see all the euil
which I wil bring vpon this [r] place, and vpon the inhabitants of the same. Thus they
brought the king word againe.
29 ¶ Then the king sent and gathered all
the Elders of Iudah and Ierusalem.
30 And the king went vp into the house
of the Lord, and all the men of Iudah, and
the inhabitants of Ierusalem, and the
Priests

i For the king was commanded to haue continually a copy of this booke, and to read therein day and night, Deut.17.18.
k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.
l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.
‖Or, Tikuah.
‖Or, Harhas.
m Meaning, either of the priests apparell, or of the kings.
n Reade hereof, 2 King.22.15.
o That is, to the king.
p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.
r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time, onely for ÿ kings sake.

Prieſts and the Leuites, and all the people
from the greateſt to the [f] ſmalleſt, & hee read
in their eares all the wordes of the booke of
the couenant that was found in the houſe of
the Lord.
31 And the king ſtood by his pillar, and
made a couenant before the Lord, to walke
after the Lord, and to keepe his commande-
ments, and his teſtimonies, and his ſtatutes,
with all his heart, and with all his ſoule, and
that hee would accompliſh the wordes of the
couenant written in the ſame booke.
32 And hee cauſed all that were found in
Ieruſalem and Beniamin to ſtand to it: and
the inhabitants of Ieruſalem did according
to the couenant of God, euen the God of their
fathers.
33 So Ioſiah tooke away all the abomi-
nations out of all the countreys that pertai-
ned to the children of Iſrael, and compelled
all [t] that were found in Iſrael, to ſerue the
Lord their God: ſo all his dayes they tur-
ned not backe from the Lord God of their
fathers.

f Foraſmuch as neither yong nor old could be exempted from the curſes conteined therin, if they did tranſgreſſe, he knew it appertained to all, & was his duety to ſee it read to all ſorts, that euery one might learne to auoid thoſe puniſhments by ſeruing God aright.

t Becauſe he had charge ouer al, & muſt anſwere for euery one ẏ periſhed, he thought it his duety to ſee that all ſhould make profeſſion to receiue the word of God.

CHAP. XXXV.

1 Ioſiah keepeth the Paſſeouer. 2 He ſetteth forth Gods ſeruice. 20 He fighteth againſt the king of Egypt, and dieth. 24 The people bewaile him.

Moreouer [*] Ioſiah kept a Paſſeouer vn-
to the Lord in Ieruſalem, and they ſlew
the [a] Paſſeouer in the fourteenth day of the
firſt moneth.
2 And he appointed the Prieſts to their
charges, and encouraged them to the ſeruice
of the houſe of the Lord,
3 And hee ſayd vnto the Leuites that
[b] taught all Iſrael, and were ſanctified vnto
the Lorde, Put the holy Arke in the houſe
which Salomon the ſonne of Dauid King of
Iſrael did build: it ſhall bee no more a [c] bur-
den vpon your ſhoulders: ſerue now the
Lord your God and his people Iſrael,
4 And prepare your ſelues by the houſes
of your fathers according to your courſes,
as [*] Dauid the King of Iſrael hath writ-
ten, and according to the writing of Salo-
mon his ſonne,
5 And ſtand in the Sanctuary according
to the diuiſion of the families of your bre-
thren ‖ the children of the people, and after
the diuiſion of the familie of the Leuites:
6 So kill the Paſſeouer, & ſanctifie your
ſelues, and [d] prepare your brethren that they
may doe according to the word of the Lord
by the hand of Moſes.
7 Ioſiah alſo gaue to the ‡ people ſheepe,
lambes, and kids, all for the Paſſeouer, euen
to all that were preſent, to the number of
thirty thouſand, & three thouſand bullocks:
theſe were of the kings ſubſtance.
8 And his Princes offered willingly vn-
to the people, to the Prieſts and to the Le-
uites: Hilkiah, and Zechariah, and Iehiel,
rulers of the houſe of God, gaue vnto the
Prieſts for the Paſſeouer, euen two thou-
ſand and ſixe hundred ſheepe, and three hun-
dred bullockes.
9 [e] Conaniah alſo and Shemaiah and

2.King.23.21.

a The Scripture vſeth in ſundry places to call the lambe the Paſſeouer, which was but the ſigne of the Paſſeouer, becauſe in all ſacraments the ſignes haue the names of the things which are ſignified.

b So that the Leuites charge was not only to miniſter in the Temple, but alſo to inſtruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praiſe God

1.Chr.23.24.25.26.chapters, &c.

‖Or, the people.

d Exhort euery one to examine themſelues that they be not vnmeete to eate of the Paſſeouer.

‡Ebr. ſonnes of the people.

e So that euery one and of all ſorts, gaue of that they had, a liberal portion to the ſeruice of God.

Nethaneel his brethren, and Haſhabiah and
Ieiel, and Iozabad, cheiſe of the Leuites
gaue vnto the Leuites for the Paſſeouer,
fiue thouſand ſheepe, and fiue hundreth bul-
locks.
10 Thus the ſeruice was prepared, and
the Prieſtes ſtood in their places, alſo the
Leuites in their orders, according to the
Kings commandement:
11 And they ſlew the Paſſeouer, and the
Prieſtes [f] ſprinckled the blood with their
hands, and the Leuites flayed them.
12 And they tooke away from the [g] burnt
offring to giue it according to the diuiſions
of the families of the children of the people
to offer vnto the Lord, as it is written in the
booke of Moſes, and ſo of the bullocks.
13 And [*] they roſted the Paſſeouer with
fire, according to the cuſtome, but the ſanc-
tified things they ſod in pots, pans, and cal-
drons, and diſtributed them quickely to all
the people.
14 Afterward alſo they prepared for
themſelues & for the Prieſts: for the Prieſts
the ſonnes of Aaron were occupied in offe-
ring of burnt offrings, and the fatte vntill
night: therefore the Leuites prepared for
themſelues, and for the Prieſts the ſonnes
of Aaron.
15 And the ſingers the ſonnes of Aſaph
ſtood in their ſtanding [*] according to the cō-
maundement of Dauid, and Aſaph, and He-
man, and Ieduthun the Kings [h] Seer: and
the porters at euery gate, who might not
depart from their ſeruice: therefore their
brethren the Leuites prepared for them.
16 So all the ſeruice of the Lord was pre-
pared the ſame day to keepe the Paſſeouer,
and to offer burnt offrings vpon the altar of
the Lord, according to the commandement
of King Ioſiah.
17 And the children of Iſrael that were
preſent, kept the Paſſeouer the ſame time,
and the feaſt of the vnleauened bread ſeuen
dayes.
18 And there was no Paſſeouer kept like
that in Iſrael, from the dayes of Samuel
the Prophet: neither did all the Kings of
Iſrael keepe ſuch a Paſſeouer as Ioſiah kept
and the Prieſts and the Leuites, and all
Iudah & Iſrael that were ‡ preſent, and the
Inhabitants of Ieruſalem.
19 This Paſſeouer was kept in [i] the eigh-
teenth yeere of the reigne of Ioſiah.
20 ¶ [*] After all this, when Ioſiah had
prepared the Temple, Necho king of Egypt
came vp to fight againſt [k] Carchemiſh by
‖ Perath, and Ioſiah went out againſt him.
21 But hee ſent meſſengers to him, ſay-
ing, What haue I to doe with thee, thou
king of Iudah? I come not againſt thee this
day, but againſt the houſe ‡ of mine enemie,
and God commaunded mee to make haſte:
leaue off to come againſt God, which is with
me, leſt he deſtroy thee.
22 But Ioſiah would not turne his face
from him, but [l] changed his apparell to
fight with him, and hearkened not to the
wordes of Necho, which were of the mouth
of God, but came to fight in the valley of
Megiddo.

23 And

f Meaning, of the lambe, which was called the Paſſeouer: for onely the Prieſts might ſprinckle, and in neceſſitie the Leuites might kill the ſacrifice.

g They reſerued for the people that which was not expedient to be offered, that euery man might offer peace offerings, & ſo haue his portion.

Exod.12.8.

1.Chron.25.1.

h Meaning hereby his Prophet, becauſe he appointed the Pſalmes & Propheſies which were to be ſung.

‡Ebr. found.

i Which was in the ſixe & twentieth yeere of his age.

2.King.23.29.

k Which was a citie of the Aſſyrians, and Ioſiah fearing leſt hee paſſing thorow Iudah, would haue taken his kingdome, made warre againſt him, and conſulted not with the Lord.

‖Or, Euphrates.

‡Eb. of my battel

l That is, armed himſelfe or diſguiſed himſelfe becauſe he might not be knowen.

23 And the shooters shot at King Iosiah: then the King sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they are written in the [n] Lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

m The people so much lamented the losse of this good King that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech.12.11.

n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church after this kings death.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yeere after by King Cyrus.

2.King.23.30.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundred talents of siluer, & a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twenty yeere olde when he began to reigne, and hee reigned eleuen yeere in Ierusalem, and did [c] euil in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the booke of the Kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them ‡ by his messengers, [f] rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, & misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who slew their yong men with the sword [h] in the house of their Sanctuary, and spared neither young man, nor virgine, ancient, nor aged: God [i] gaue all into his hand,

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces therof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation thorow all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out.

2 King.24.13.

d He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deeply idolatry was rooted in his heart, seeing hee bare the markes in his flesh.

e That is, hee began his reigne at eight yere old, and reigned ten yeres when his father was aliue, and after his fathers death, which was the eighteenth yere of his age, hee reigned alone three moneths and ten dayes.

‖ Or, vncle.

2.King.24.17,19. ierem.52.2.

‡ Ebr. by the hand of his.

f By this phrase the Scripture meaneth, oftentimes, and diligently, as Iere. 11.7. & 25.3. & 26.5. and 32.33.

g Til God could no longer suffer their sinnes, but must needes punish them.

h Whither they fled, thinking to haue been saued for the holinesse thereof.

i Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition and vaineglory, whereunto were ioyned fury and cruelty: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, & seuentie yeeres captiuity, which he calleth the Sabbaths, or rest of the land, Iere.25.11.

Ier.25.13. & 29.10. 1.esdr.2.1.

m In the first yere that he reigned ouer the Caldeans, Ezra.1.1.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa.44.28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

¶ THE

The Prayer of Manasseh king of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the maiestie of thy glorie cannot be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasureable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements, I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me, O Lord, forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercy: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scripture, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that hee had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The authour of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the kings officers for all such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

NOwe * in the [a] first yeere of
Cyrus king of Persia (that
the word of the Lord, spoken
by the [b] mouth of Ieremiah,
might bee accomplished) the
Lord stirred vp the [c] spirit of
Cyrus king of Persia, and he made a proclamation
thorow all his kingdome, and also
by writing, saying,
2 Thus saith Cyrus king of Persia,
The Lord God of heauen hath giuen me [d] all
the kingdomes of the earth, and hee hath
commanded me to build him an house in Ierusalem,
which is in Iudah.
3 Who is he among you of all his people
with whome his God is? let him goe vp to
Ierusalem, which is in Iudah, and build the
house of the Lord God of Israel: hee is the
God which is in Ierusalem.
4 And euery one that remaineth in any
place (where he soiourneth) [e] let the men of
his place relieue him with siluer and with
gold, and with substance, and with cattell,
[f] and with a willing offering, for the house of
God that is in Ierusalem.
5 Then the chiefe fathers of Iudah and
Beniamin, and the Priests and Leuites rose
vp, with all them whose spirit God had raised
to goe vp to build the house of the Lord
which is in Ierusalem.

* 2 Chron. 36. 22. 1 esd. 2. 1 ier. 25. 12. and 29. 10.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25. 11.

c That is, moued him, and gaue him heart.

d For he was chiefe monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

e If any through pouerty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

6 And

g The Babylonians and Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them.

2.King.25.13. 2.chron.36.7. iere 27.19,20. dan.1.2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

6 And all g they that were about them,
strengthened their hands with vessels of sil-
uer, with gold, with substance, and with cat-
tel, and with precious things, besides al that
was willingly offered.
7 Also the king Cyrus brought forth the
vessels of the house of the Lord, * which Ne-
buchad-nezzar had taken out of Ierusalem,
and had put them in the house of his god.
8 Euen them did Cyrus king of Persia
bring foorth by the hand of Mithredath the
treasurer, and counted them vnto h Shesh-
bazzar the prince of Iudah.
9 And this is the number of them, thir-
tie basins of golde, a thousand basins of sil-
uer, nine and twentie i kniues,
10 Thirtie bowles of golde, and of siluer
bowles of the second sort, foure hundred and
ten, and of other vessels, a thousand.
11 All the vessels of golde and siluer were
fiue thousand and foure hundreth. Shesh-
bazzar brought vp all k with them of the
captiuitie that came vp from Babel to Ie-
rusalem.

i Which serued to kill the beastes that were offered in the sacrifice. k With the Iewes, that had beene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem.7.6. 1.esd.5.7.

a Meaning Iudea, which was a prouince, that is, a countrey which was in subiection

b Zerubbabel was chiefe captaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

||Or, of the duke of Moab.

e Which were of the posteritie of Hezekiah.

These * also are the sonnes a of the pro-
uince that went vp out of the captiuitie
(whome Nebuchad-nezzar king of Babel
had caried away vnto Babel) and returned
to Ierusalem, and to Iudah, euery one vnto
his citie,
2 Which came with b Zerubbabel, to wit,
Ieshua, Nehemiah, Seraiah, Reelaiah,
c Mordecai, Bilshan, Mispar, Biguai, Re-
hum, Baanah. The number of the men d of
the people of Israel was,
3 The sonnes of Parosh, two thousand,
an hundred seuentie and two:
4 The sonnes of Shephatiah, three hun-
dred seuentie and two:
5 The sonnes of Arah, seuen hundred
and seuentie and fiue:
6 The sonnes of || Pahath Moab, of the
sonnes of Ieshua and Ioab, two thousand,
eight hundreth and twelue:
7 The sonnes of Elam, a thousand, two
hundreth and foure and fiftie:
8 The sonnes of Zattu, nine hundred
and fiue and fortie:
9 The sonnes of Zaccai, seuen hundred
and threescore:
10 The sonnes of Bani, sixe hundred and
two and fortie.
11 The sonnes of Bebai, sixe hundred and
three and twentie:
12 The sonnes of Azgad a thousand, two
hundred and two and twentie:
13 The sonnes of Adonicam, sixe hundred
threescore and sixe:
14 The sonnes of Biguai, two thousand
and sixe and fiftie:
15 The sonnes of Adin, foure hundred
and foure and fiftie:
16 The sonnes of Ater of e Hizkiah, nine-
tie and eight:
17 The sonnes of Bezai, three hundred
and three and twentie.
18 The sonnes of Iorah an hundred and
twelue.
19 The sonnes of Hashum, two hundred
and three and twentie.
20 The sonnes of Gibbar ninety & fiue:
21 f The sonnes of Beth-lehem, an hun-
dred and three and twentie.
22 The men of Netophah, sixe and fifty:
23 The men of Anathoth, an hundred and
eight and twentie.
24 The sonnes of Azmaueth, two and
forty.
25 The sonnes of Kiriath-arim, of Che-
phirah, and Beeroth, seuen hundred & three
and forty.
26 The sonnes of Harmah, and Gaba,
sixe hundred and one and twentie:
27 The men of Michmas, an hundred
and two and twentie.
28 The sonnes of Beth-el, and Ai, two
hundred and three and twenty.
29 The sonnes of Nebo, two and fifty:
30 The sonnes of Magbish, an hundred
and sixe and fiftie:
31 The sonnes of the other Elam, a
thousand, and two hundred, and foure and
fifty,
32 The sonnes of Harim, three hundred
and twenty.
33 The sonnes of Lod hadid, and Ono,
seuen hundred and fiue and twentie:
34 The sonnes of Iericho, three hundred
and fiue and forty.
35 The sonnes of Senah, three thousand
sixe hundred and thirtie.
36 ¶ The g Priestes: of the sonnes of Ie-
daiah of the house of Ieshua, nine hundred
seuenty and three.
37 The sonnes of Immer, a thousand and
two and fiftie:
38 The sonnes of Pashur, a thousand two
hundred and seuen and forty.
39 The sonnes of Harim, a thousand and
seuenteene.
40 ¶ † The Leuites: the sonnes of Ie-
shua, and Kadmiel, of the sonnes of Hodaui-
ah, seuenty and foure.
41 ¶ † The singers: the sonnes of Asaph,
an hundred and eight and twentie.
42 ¶ † The sonnes of the Porters: the
sonnes of Shallum, the sonnes of Ater, the
sonnes of Talmon, the sonnes of Akkub, the
sonnes of Hatita, the sonnes of Shobai, all
were an hundred and nine and thirtie.
43 ¶ The h Nethinims: the sonnes of
Ziha, the sonnes of Hasupha, the sonnes of
Tabbaoth,
44 The sonnes of Keros, the sonnes of
Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of
Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of
Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of
Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of
Nekoda, the sonnes of Gazzam,
49 The sonnes of Uzza, the sonnes of
Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of
Meunim,

f That is, inhabitants: for so this word (some) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priestes.

† The Leuites.

† The Singers.

† The Porters.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, Iosh.9.23.

Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of
Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of
Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of
Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of
Hatipha.
55 The sonnes of Salomons [i] seruants:
the sonnes of Sotai, the sonnes of Sophe-
reth, the sonne of Peruda.
56 The sonnes of Iaalah, the sonnes of
Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes
of Hattil, the sonnes of Pochereth Hazze-
baim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of
Salomons seruants were three hundreth
ninetie and two.
59 ¶ And these went vp from Telmelah,
and from Telharsha, Cherub, Addan, and
Immer, but they could not discerne their fa-
thers house, and their seede, whether they
were of Israel.
60 The sonnes of Delaiah, the sonnes of
Tobiah, the sonnes of Nekoda, six hundreth
and two and fiftie.
61 And of the sonnes of the Priestes, the
sonnes of Habaiah, the sonnes of Coz, the
sonnes of [k] Barzillai: which tooke of the
daughters of Barzillai the Gileadite to
wife, and was called after their name.
62 These sought their writing of the ge-
nealogies, but they were not found: there-
fore were they put from the Priesthood.
63 And [l] Tirshatha said vnto them, that
they should not eate of the most holy thing,
till there rose vp a Priest with [m] Urim and
Thummim.
64 The whole Congregation together
was two and fourty thousand, three hundreth
and threescore,
65 Besides their seruants & their mayds:
of whom were seuen thousand, three hundred
and seuen and thirtie: and among them
were two hundreth singing men and singing
women.
66 Their horses were seuen hundreth and
sixe and thirtie: their mules two hundreth
and fiue and fourtie:
67 Their camels foure hundreth and fiue
and thirtie: their asses, sixe thousand seuen
hundreth and twentie.
68 And certaine of the chiefe fathers,
when they came to the house of the Lorde,
which was in Ierusalem, they offered wil-
lingly for the house of God, to set it vp vpon
his foundation.
69 They gaue after their abilitie vnto
the treasure of the worke, euen one and three-
score thousand [n] drammes of golde, and fiue
thousand [o] pieces of siluer, and an hundreth
Priests garments.
70 So the Priestes and the Leuites, and
a certaine of the people, and the singers, and
the porters, and the Nethinims dwelt in
their cities, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2 Sam. 17.27. and 19.31. & because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chalde name, and signifieth him that hath authoritie ouer others.

m Reade Exod. 28.30.

n Which mount to of our money, 24826. li. 13. shil. 4. d. esteeming the French crowne at 6 shil. 4 d. for the dram is the eight part of an ounce, and the ounce, the eight part of a marke.

o Which are called *mine*, and conteine a piece two markes: so 5000. *mina* make 550000. frankes, which mount to of our mony 69666 li. 13. shil. 4 d so that the whole summe was 94493. li. 6. shil. 8. d.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lorde. 7 They prepare for the Temple. 11 And sing vnto the Lord.

And * when the [a] seuenth moneth was
come, and the children of Israel were in
their cities, the people assembled themselues
as one man vnto Ierusalem.
2 Then stoode vp Ieshua the sonne of
Iozadak, and his brethren the Priestes, and
Zerubbabel the [b] sonne of Shealtiel, and his
brethren, and builded the Altar of the God
of Israel, to offer burnt offerings thereon,
as it is written in the Lawe of Moses, the
man of God,
3 And they set the Altar vpon [c] his bases
(for feare was among them, because of the
people of those countreys) therefore they of-
fered burnt offrings thereon vnto the Lord,
euen burnt offerings in the morning, and at
euen.
4 They kept also the feast of the Taber-
nacles, as it is written, and the burnt offe-
ring * dayly, by number according to the cu-
stome day by day,
5 And afterward [d] the continuall burnt
offering, both in the new moneths and in all
the feast dayes that were consecrate vnto the
Lord, and in all the oblations willingly of-
fered vnto the Lord.
6 From the first day of the seuenth mo-
neth began they to offer burnt offerings vn-
to the Lord: but the foundation of the Tem-
ple of the Lord was not layd.
7 They gaue money also vnto the ma-
sons, and to the workemen, and meate and
drinke and oyle vnto them of Sidon and of
Tyrus, to bring them Cedar wood from Le-
banon to the sea vnto || Iapho, according to
the graunt that they had of Cyrus King of
Persia.
8 ¶ And in the second yere of their com-
ming vnto the house of God in Ierusalem in
the [e] second moneth, began Zerubbabel the
sonne of Shealtiel, and Ieshua the sonne of
Iozadak, and the remnant of their brethren
the Priestes and the Leuites, and all they
that were come out of the captiuity vnto Ie-
rusalem, and appointed the Leuites from
twentie yeere olde and aboue, to set forward
the worke of the house of the Lord.
9 And Ieshua [f] stood with his sonnes,
and his brethren, and Kadmiel with his
sonnes, and the sonnes of Iudah together to
set forward the workemen in the house of
God, and the sonnes of Henadad with their
sonnes, and their brethren the Leuites.
10 And when the builders layd the foun-
dation of the Temple of the Lorde, they ap-
pointed the Priestes in their apparell with
trumpets, and the Leuites the sonnes of
Asaph with Cymbals, to prayse the Lorde,
* after the ordinance of Dauid King of Is-
rael.
11 Thus they sang when they gaue praise,
and when they gaue thankes vnto the Lord,
For he is good, for his mercie endureth for e-
uer toward Israel. And all the people shou-
ted with a great shoute, when they praysed
the Lord, because the foundation of the house
of the Lord was layd.
12 Many also of the Priests and the Le-
uites and the chiefe of the fathers, ancient

1. Esdr. 5.47.

a Called Tishri, which answereth to part of September, and part of October.

b Meaning, nephew: for hee was the sonne of Pedaiah, reade 1. Chron. 3.19.

c In the place where Salomon had placed it.

Exod. 23.16.

d That is, after the feast of Tabernacles.

22 May 1 Lesson Evening

|| *Or, Ioppe.*

e Which moneth conteined part of April, and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

1. Chro. 16.1, 8.

men which had seene the first house, (when
the foundation of this house was laid before
their eyes) g wept with a loude voyce, and
many shouted aloud for ioy,
13 So that the people could not discerne
the sound of the shout for ioy, from the noyse
of the weeping of the people: for the people
shouted with a loud crie, and the noyse was
heard farre off.

g because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

23 May

CHAP. IIII.

2 The building of the Temple is hindered, and how. 11 Letters to Artaxerxes, & the answere.

BUt a the aduersaries of Iudah and Ben-
iamin heard, that the children of the cap-
tiuitie builded the Temple vnto the Lorde
God of Israel.
2 And they came to Zerubbabel, & to the
chiefe fathers, and said vnto them, Wee will
build with you: for wee seeke the Lord your
God, as ye doe, and wee haue sacrificed vnto
him, since the time of Esar haddon King of
Asshur, which brought vs hither.
3 Then Zerubbabel, and Ieshua, and the
rest of the chiefe fathers of Israel, sayd vnto
them, It is not for you, but for vs to builde
the house vnto our God: b for wee our selues
together will build it vnto the Lord God of
Israel, as King Cyrus the King of Persia
had commanded vs.
4 Wherefore the people of the land ‡ dis-
couraged the people of Iudah, and troubled
them in building,
5 And they c hired counsellers against
them, to hinder their deuice, all the dayes of
Cyrus king of Persia, euen vntill the reigne
of Darius King of Persia.
6 And in the reigne of d Ahashuerosh (in
the beginning of his reign,) wrote they an
accusation against the inhabitants of Iudah
and Ierusalem.
7 And in the dayes of Artahshashte, Mi-
thredath, Tabeel, & the rest of their compa-
nions wrote when it was peace, vnto Ar-
tahshashte King of Persia, and the writing
of the letter was the Aramites writing, and
the thing declared was in the language of
the Aramites.
8 Rehum the || chanceller, and Shimshai
the Scribe wrote a letter against Ierusalem
to Artahshashte the King, in this sort.
9 Then wrote Rehum the chanceller, and
Shimshai the Scribe, and their compani-
ons, f Dinaie, and Apharsathcaie, Tarpe-
laie, Arphasaie, Archeuaie, Biblaie, Shu-
shanchaie, Dehaue, Elmaie,
10 And the rest of the people whom the
great and noble g Asnapper brought ouer
and set in the cities of Samaria, and other
that are beyond the h Riuer and i Cheeneth.
11 ¶ And this is ye copie of the letter that
they sent vnto King Artahshashte, THY
SERVANTS the men beyonde the Riuer
and Cheneeth, salute thee.

a Meaning, the inhabitants of Samaria, whō the King of Assyria had placed in the stead of the ten tribes, 2.kin. 17. 24. and 19.37. these professed God, but worshipped idols also, and therefore were the greatest enemies to ye true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatry in stead of true Religion.

‡ *Ebr. made their hands weake.*

c They bribed the gouernors vnder the King to hinder their work. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in ye Persiā tongue, an excellent warriour.

|| *Or, counsellour.*

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Saneherib, but rather Salmanasar. h To wit, Euphrates, and he meaneth in respect of Babel, that they dwelt beyond it. i Which were certaine people that enuied the Iewes,

12 Be it knowen vnto the King, that the
Iewes which came vp from thee to vs, are
come vnto Ierusalem (a citie rebellious and
wicked) and build, and lay the foundations
of the walles, and haue ioyned the founda-
tions.
13 Be it knowen now vnto the King, that
if this citie be built, and the foundations of
the walles layd, they will not giue toll, tri-
bute, nor k custome: so shalt thou hinder the
Kings tribute.
14 Now therefore because ‡ we haue bene
brought vp in the Kings palace, it was not
meete for vs to see the Kings dishonour: for
this cause haue wee sent and certified the
King,
15 That one may search in the booke of
the Chronicles of thy fathers, and thou shalt
finde in the booke of the Chronicles, and
perceiue that this citie is rebellious and noi-
some vnto Kings and prouinces, and that
they haue mooued sedition of old time, for the
which cause this city was destroyed.
16 We certifie the King therefore, that if
this citie bee builded, and the foundation of
the walles layed, by this meanes the portion
beyond the Riuer shall not be thine.
17 ¶ The King sent an answere vnto
Rehum the Chancellour, and Shimshai the
Scribe, and to the rest of their compani-
ons that dwelt in Samaria, and vnto the
other beyonde the Riuer, l Shelam, and
m Cheeth.
18 ¶ The letter which yee sent vnto vs,
hath bene openly read before me,
19 And I haue commanded and they
haue searched, and found, that this citie of
olde time hath made insurrection against
Kings, and hath rebelled, and rebellion hath
bene committed therein.
20 There haue bene mighty Kings also
ouer Ierusalem, which haue ruled ouer all
beyond the Riuer, and tolle, tribute, and cu-
stome was giuen vnto them,
21 Make ye now a decree, that those men
may cease, and that the citie be not built til I
haue giuen another commandement.
22 Take heed now that ye faile not to do
this: why should domage growe to hurt the
King?
23 When the copy of King Artahshash-
tes letter was read before Rehum & Shim-
shai the Scribe, and their companions, they
went vp in all the haste to Ierusalem vnto
the Iewes, and caused them to cease by force
and power.
24 Then n ceased the worke of the house
of God which was in Ierusalem, and did
stay vnto the second yere of Darius King of
Persia.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

‡ *Ebr. in the Chalde, We haue eaten the salt of the Palace.*

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen || a Haggai a Prophet, and Zechari-
ah the sonne of Iddo a Prophet prophe-
sied vnto the Iewes that were in Iudah,
and in Ierusalem, in the Name of the God
of Israel, euen vnto them.
2 Then Zerubbabel the sonne of She-
altiel, and Ieshua the sonne of Iozadak
arose,

|| *Or, Haggeus.* *Hag. 1.1. 1.esdr. 6.1.*

23 May

arose, and began to build the house of God at
Ierusalem, & with them were the Prophets
of God, which [a] helped them.
3 ¶ At that same time came to them Tat-
nai, which was captaine beyond the riuer,
and Shether-boznai and their companions,
and sayde thus vnto them, Who hath giuen
you commandement to build this house, and
to lay the foundations of these wals?
4 [b] Then sayd we vnto them after this
maner, What are the names of the men that
build this building?
5 But the [c] eye of their God was vpon
the Elders of the Iewes, that they could
not cause them to cease, till the matter came
to Darius: and they answered by letters
thereunto.
6 The copie of the letter, that Tatnai
captaine beyond the Riuer, and Shether-
boznai and his companions, Apharsechaie,
(which were beyond the Riuer) sent vnto
king Darius.
7 They sent a letter vnto him wherein
it was written thus, VNTO DARIVS
the king, all peace.
8 Be it knowen vnto the king, that we
went into the Prouince of Iudea, to the
house of the great God, which is builded
with ‖ great stones, and beames are layd in
the wals, and this worke is wrought speedi-
ly, and prospereth in their hands.
9 Then asked we those Elders, and said
vnto them thus, Who hath giuen you com-
mandement to build this house, and to lay
the foundation of these wals?
10 We asked their names also, that wee
might certifie thee, and that we might write
the names of the men that were their ru-
lers.
11 But they answered vs thus, and said,
We are the seruants of the God of heauen
and earth, and builde the house that was
built of old and many yeeres agoe, which a
[d] great king of Israel * builded, and foun-
ded it.
12 But after that our fathers had prouo-
ked the God of heauen vnto wrath, * he gaue
them ouer into the hand of Nebuchadnez-
zar king of Babel the Caldean, and he de-
stroyed this house, and caried the people a-
way captiue vnto Babel.
13 But in the [e] first yeere of Cyrus king
of Babel, king of Cyrus made a decree to
build this house of God.
14 And the vessels of golde and siluer of
the house of God, which Nebuchadnezzar
tooke out of the Temple that was in Ieru-
salem, and brought them into the Temple
of Babel, those did Cyrus the king take out
of the temple of Babel, and they gaue them
vnto one [f] Sheshbazzar by his name, whome
he had made captaine.
15 And he said vnto him, Take these ves-
sels and go thy way, and put them in the
Temple that is in Ierusalem, and let the
house of God be built in his place.
16 Then came the same Sheshbazzar,
and layde the foundation of the house of
God, which is in Ierusalem, and since that
time euen vntill now, hath it bene in buil-
ding, yet it is not finished.

a Which incouraged them to go forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as verse 10.
c His fauor and the spirit of strength.
‖ *Or, marble.*
d To wit, Salomon.
1.King.6.2. 2.cron.3.2. 2 King.24.12. and 25.9.
e Read Chap. 1. 1,2.
f Read Chap. 1.8.

17 Nowe therefore if it please the king,
let there bee search made in the [g] house of the
kings treasures, which is there in Babel,
whether a decree hath beene made by king
Cyrus, to build this house of God in Ierusa-
lem, and let the king sende his mind concer-
ning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

Then * king Darius gaue commande-
ment, and they made search in the ‡ libra-
ry of the treasures, which were there layd vp
in Babel.
2 And there was found in a [a] coffer (in
the palace that was in the prouince of the
Medes) a volume, and therein was it thus
written, as a memoriall.
3 IN THE FIRST yere of King
Cyrus, King Cyrus made a decree for the
house of God in Ierusalem, Let the house be
built, euen the place where they offered sa-
crifices, and let the wals thereof be ioyned
together: let the height thereof be threescore
cubites, and the breadth thereof threescore
cubites,
4 Three ‖ orders of ‖ great stones, and
one order of timber, and let the expenses be
giuen of the Kings house.
5 And also let them render the vessels of
the house of God (of golde and siluer, which
Nebuchadnezzar tooke out of the Temple
which was in Ierusalem, and brought vnto
Babel) and let [b] him goe vnto the Temple
that is in Ierusalem to his place, & put them
in the house of God.
6 Therefore Tatnai captaine beyond the
riuer, and Shethar Boznai, (and their com-
panions Apharsecaie, which are beyond the
riuer) be ye farre [c] from thence.
7 Suffer yee the worke of this house of
God, that the captaine of the Iewes and the
Elders of the Iewes may build this house
of God in his place.
8 For I haue giuen a commandement
what ye shall do to ẏ Elders of these Iewes
for the building of this house of God, that of
the reuenues of the king, which is the tri-
bute beyond the riuer, there be incontinent-
ly expenses giuen vnto these men that they
[d] cease not.
9 And that which they shall haue neede
of, let it bee giuen vnto them day by day,
whether it be young bullockes, or rammes,
or lambes for the burnt offerings of the God
of heauen, wheate, salt, wine and oyle, ac-
cording to the appointment of the Priests
that are in Ierusalem, that there bee no
fault,
10 That they may haue to offer sweete
odours vnto the God of heauen, and pray for
the kings life, and for his sonnes.
11 And I haue made a decree, that who-
soeuer shal alter this sentence, the wood shal
be pulled downe from his house, and shall
bee set vp, and hee shall bee hanged thereon.

g Meaning, in the library, or places where lay the registers, or records of times.
1.Esdr.6.23.
‡ *Ebr. house of bookes.*
a Wherein were the actes of the kings of Medes and Persians.
‖ *Or, rowes, or courses.*
‖ *Or, marble.*
b Meaning, Zerubbabel, to whom he giueth charge.
c Meddle not with them, neither hinder them.
d For lacke of money.

e Who hath appointed that place to haue his name called vpon there 1.Esdr.7.1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth, and containeth part of February, and part of March.

h And the two and fourtieth after their first returne.

Num.3.6. and 8.9.

i Which were of the heathen, and forsaked their idolatry to worship the true God.

k Meaning, Darius, who was king of the Medes, Persians, and Assyrians.

l Eb. to strengthen their hands.

24 May
1 Lesson Even

a The Ebrewes write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.

and his house shall bee made a dunghill for
this.
12 And the God that hath caused his
Name e to dwell there, destroy all kings
and people that put to their hand to alter,
and to destroy this house of God, which is in
Ierusalem. I Darius haue made a decree,
let it be done with speed.
13 ¶ * Then Tatnai the captaine be-
yond the riuer, and Shethar Boznai and
their companions, according to that which
Darius had sent, so they did speedily.
14 So the Elders of the Iewes builded,
and they prospered by the prophesying of
f Haggai the Prophet, and Zechariah the
sonne of Iddo, and they builded and finished
it, by the appoyntment of the God of Israel,
and by the commandement of Cyrus and
Darius, and Artashashte king of Persia.
15 And this house was finished the third
day of the moneth g Adar, which was h the
sixt yeere of the reigne of king Darius.
16 ¶ And the children of Israel, the
priests and the Leuites, and the residue of
the children of the captiuitie, kept the dedi-
cation of this house of God with ioy:
17 And offered at the dedication of this
house of God an hundreth bullockes, two
hundreth rammes, foure hundreth lambes,
and twelue goates, for the sinne of all Isra-
el, according to the number of the tribes of
Israel.
18 And they set the priests in their order,
and the Leuites in their courses, ouer the
seruice of God in Ierusalem, as it is written
in the * booke of Moses.
19 And the children of the captiuitie kept
the Passeouer on the fourteenth day of the
first moneth.
20 (For the Priestes and the Leuites
were purified all together) and they killed
the Passeouer for all the children of the cap-
tiuitie, and for their brethren the Priestes,
and for themselues.
21 So the children of Israel which were
come againe out of captiuitie, and all such
as had i separated themselues vnto them
from the filthines of the heathen of the land,
to seeke the Lord God of Israel, did eat,
22 And they kept the feast of vnleauened
bread seuen dayes with ioy: for the Lord had
made them glad, and turned the heart of the
king of k Asshur vnto them, to l encourage
them in the worke of the house of God, euen
the God of Israel.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOw after these things in the reigne of
a Artahshashte king of Persia, was Ezra
the sonne of Seraiah, the sonne of Azariah,
the sonne of Hilkiah,
2 The sonne of Shallum, the sonne of
Zadok, the sonne of Ahitub,
3 The sonne of Amaria, the sonne of
Azariah, the sonne of Meraioth,
4 The sonne of Zeraiah, the sonne of Uz-
zi, the sonne of Bukki,
5 The sonne of Abishua, the sonne of
Phinehas, the sonne of Eleazar, the sonne
of b Aaron the chiefe Priest.
6 This Ezra came vp from Babel, and
was a c Scribe prompt in the lawe of Mo-
ses, which the Lord God of Israel had gi-
uen, and the king gaue him all his request
according to the hand of the Lord his God
which was vpon him.
7 And there went vp certaine of the chil-
dren of Israel, and of the Priests, and the
Leuites, and the singers, and the porters,
and the Nethinims vnto Ierusalem, in the
seuenth yeere of king Artahshashte.
8 And he came to Ierusalem in the d fift
moneth, which was in the seuenth yeere e of
the King.
9 For vpon the first day of the first mo-
neth began he to go vp from Babel, and on
the first day of the fift moneth came he to Ie-
rusalem, according to the good hand of his
God that was vpon him.
10 For Ezra had prepared his heart to
seeke the Law of the Lord, and to do it, and
to teach the precepts and iudgements in Is-
rael.
11 ¶ And this is the copie of the letter
that king Artahshashte gaue vnto Ezra the
Priest and scribe, euen a writer of the words
of the commandements of the Lorde, and of
his statutes ouer Israel.
12 ARTAHSHAHTE king of kings
to Ezra the Priest and perfite Scribe of
the Law of the God of heauen, and to f Che-
neth.
13 I haue giuen commandement, that
euery one that is willing in my kingdome
of the people of Israel and of the Priestes,
and Leuites g to go to Ierusalem with thee,
shall goe.
14 Therefore art thou sent of the king
and his seuen counsellers, to h inquire in Iu-
dah and Ierusalem, according to the law of
thy God, which is in i thine hand,
15 And to carie the siluer and the golde,
which the king and his counsellers willing-
ly offer vnto the God of Israel (whose habi-
tation is in Ierusalem)
16 And all the siluer and golde that thou
canst finde in all the Prouince of Babel,
with the free offering of the people, and
that which the Priestes offer willingly to
the house of their God which is in Ierusa-
lem,
17 That thou mayest buy speedily with
this siluer bullocks, rammes, lambes, with
their meate offerings, and their drinke offe-
rings: and thou shalt offer them vpon the
altar of the house of your God, which is in
Ierusalem.
18 And whatsoeuer it pleaseth thee and
thy brethren to doe with the rest of the siluer
and golde, doe ye according to the will of
your k God.
19 And the vessels that are giuen thee for
the seruice of the house of thy God, those de-
liuer thou before God in Ierusalem.
20 And the residue that shall be needfull
for the house of thy God, which shall be meet
for thee to bestow, thou shalt bestow it out of
the kings treasure house,
21 And I king Artahshashte haue giuen

b Ezra deduceth his kinred, til he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a scribe, Marke 12.28. Matthew and Luke call him a Lawyer, or Doctor of the Law, Matth.22.35. Luke 10.25.

d That contained part of Iuly and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

com-

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.
‡ *Ebr. Corim.*
m Reade 1. Kin. 7.26. & 2. chro. 2.10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.
o He gaue Ezra full authoritie to restore all things according to the word of God, & to punish them that resisted and would not obey.
p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

commandement to all the treasurers which
are beyond the l Riuer; that whatsoeuer
Ezra the Priest and Scribe of the Law of
the God of heauen shall require of you, that
it be done incontinently,
22 Unto an hundreth talents of siluer,
vnto an hundreth ‡ measures of wheate, and
vnto an hundreth baths of wine, and vnto
an hundreth m baths of oyle, and salt without
writing.
23 Whatsoeuer is by the commandement
of the God of heauen, let it be done speedily
for the house of the God of heauen: for why
should he bee wroth n against the Realme of
the King, and his children?
24 And we certifie you, that vpon any of
the Priests, Leuites, singers, porters, Nethinims,
or ministers in this house of God,
there shall no gouernour lay vpon them tolle,
tribute nor custome.
25 And thou Ezra (after the wisedome of
thy God, that is in thine hand) o set iudges
and arbiters, which may iudge all the people
that is beyond the Riuer, euen all that
know the Lawe of thy God, and teach yee
them that know it not.
26 And whosoeuer will not doe the Law
of thy God, and the Kings law, let him haue
iudgement without delay, whether it be vnto
death, or to banishment, or to confiscation
of goods, or to imprisonment.
27 p Blessed bee the Lord God of our fathers,
which so hath put in the Kings heart,
to beautifie the house of the Lord that is in
Ierusalem,
28 And hath enclined mercie toward
mee, before the King and his counsellours,
and before all the Kings mightie Princes:
and I was comforted by the hande of the
Lord my God, which was vpon mee, and I
gathered the chiefe of Israel to goe vp with
me.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *He causeth them to fast.* 24 *Hee admonisheth the Priests of their duetie.* 31 *What they did when they came to Ierusalem.*

1. *Esd.* 8.29.

a Reade Chap. 7.1.

‖ *Or, captaine of Moab.*

These are nowe the chiefe fathers of
them, and the genealogie of them that
came vp with me from Babel, in the reigne
of king a Artahshashte.
2 Of the sonnes of Phinehas, Gershom:
of the sonnes of Ithamar, Daniel: of the
sonnes of Dauid, Hattush:
3 Of the sonnes of Shechania, of the
sonnes of Pharosh, Zechariah, and with
him the count of the males, an hundreth and
fiftie.
4 Of the sonnes of ‖ Pahath Moab, Elihoenai,
the sonne of Zerahiah, and with
him two hundreth males.
5 Of the sonnes of Shechaniah, the sonne
of Jahaziel, and with him, three hundreth
males.
6 And of the sonnes of Adin, Ebed the
sonne of Jonathan, and with him fiftie
males.
7 And of the sonnes of Elam, Ieshaiah
the sonne of Athaliah, and with him seuentie
males.
8 And of the sonnes of Shephatiah, Zebadiah
the sonne of Michael, and with him
fourscore males.
9 Of the sonnes of Ioab, Obadiah the
sonne of Iehiel, and with him two hundreth
and eighteene males.
10 And of the sonnes of Shelomith the
sonne of Iosiphiah, and with him an hundreth
and threescore males.
11 And of the sonnes of Bebai, Zechariah,
the sonne of Bebai, and with him eight
and twentie males.
12 And of the sonnes of Azgad, Iohanan
the sonne of Hakkatan, and with him
an hundreth and ten males.
13 And of the sonnes of Adonikam, that
were the b last, whose names were these, Eliphelet,
Iehiel and Shemaiah, and with
them threescore males.
14 And of the sonnes of Biguai, Uthai,
and Zabbud, and with them seuentie males.
15 And I gathered them to the c Riuer
that goeth toward Ahaua, and there abode
we three dayes: then I viewed the people,
and the Priestes, and found there none of
the sonnes of Leui.
16 Therefore sent I to Eliezer, to Ariel,
to Shemaiah, and to Elnathan, and to Iarib,
and to Elnathan, and to Nathan, and
to Zechariah, and to Meshullam the chiefe,
and to Ioiarib, and to Elnathan, men of
vnderstanding,
17 And I gaue them commandement, to
Iddo the d chiefest at the place of Casiphia,
and I ‡ tolde them the wordes that they
should speake to Iddo, and to his brethren
the Nethinims at the place of Casiphia,
that they should cause the ministers of the
house of our God to come vnto vs.
18 So by the good hand of our God, which
was vpon vs, they brought vs a man of vnderstanding
of the sonnes of Mahali the
sonne of Leui the sonne of Israel, and Sherebiah
with his sonnes and his brethren, euen
eighteene.
19 Also Hashabiah, and with him Ieshaiah
of the sonnes of Merari, with his
brethren, and their sonnes twentie.
20 And of the e Nethinims, whom Dauid
had set, and the Princes for the seruice
of the Leuites, two hundreth and twentie of
the Nethinims, which all were named by
name.
21 And there at the Riuer, by Ahaua, I
proclaimed a fast, that wee might humble
f our selues before our God, and seeke of
him a right way for vs, and for our children,
and for all our substance.
22 For I was g ashamed to require of
the king an armie and horsemen, to helpe vs
against the enemie in the way, because wee
had spoken to the king, saying, The hand of
our God is vpon all them that seeke him in
goodnesse, but his power and his wrath is
against all them that forsake him.
23 So we fasted, and besought our God
for this: and he was intreated of vs.
24 Then I separated twelue of the chiefe
of the Priestes, Sherebiah, and Hashabiah,
and ten of their brethren with them,
25 And weighed them the siluer and the
golde, and the vessels, euen the offering of
the

b That came to goe with Ezra.
c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esdras. 8.41.
d He was the chiefest that taught there the Lawe of God vnto the Leuites.
‡ *Ebr. Put words in their mouth.*
e Reade Chap. 2.43.
f He sheweth that the end of fasting is to humble the body to the spirit, which must proceed of the heart liuely touched, or els it is but hypocrisie.
g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to thinke that hee did doubt of Gods power.

the house of our God, which the king and
his counsellers, and his princes, and all
Israel that were present had offered.
26 And I weighed vnto their hand sixe
hundreth and fiftie [h] talents of siluer, and
in siluer vessell, an hundreth talents, and in
gold, an hundreth talents:

h Reade 1.king. 9.14.

27 And twentie basins of golde, of a
thousand [i] drammes, and two vessels of shi-
ning brasse very good, and precious as gold.

i Reade Chap. 2.69.

28 And I said vnto them, Yee are con-
secrate, vnto the Lorde, and the vessels are
consecrate, and the golde and the siluer are
freely offered vnto the Lorde God of your
fathers.
29 ¶ Watch ye, and keepe them vntill ye
weigh them before the chiefe Priestes and
the Leuites, and the chiefe fathers of Israel
in Jerusalem in the chambers of the house
of the Lord.
30 So the Priestes and the Leuites re-
ceiued the weight of the siluer, and of the
gold, and of the vessels to bring them to Je-
rusalem, vnto the house of our God.
31 ¶ Then we departed from the Riuer
of Ahaua on the twelfth day of the first mo-
neth, to goe vnto Jerusalem, and the hand
of our God was vpon vs, and deliuered
vs from the hand of the enemie, and of such
as laid [k] wait by the way.

k This declared that their iournie was full of danger, and yet God deliuered them according to their prayer.

32 And wee came to Jerusalem, and a-
bode there three dayes.
33 And on the fourth day was the siluer
weighed, and the golde and the vessell in the
house of our God by the hand of Meremoth
the sonne of Uriah the Priest, and with him
was Eleazar the sonne of Phinehas, and
with them was Jozabad, the sonne of Je-
shua, and Noadiah, the sonne of Binnui the
[l] Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By number and by weight of euery
one, and all the weight was written at the
same time.
35 Also the children of the captiuitie,
which were come out of captiuitie, offered
burnt offerings vnto the God of Israel,
twelue bullockes for all Israel, ninetie and
sixe rammes, seuentie and seuen lambes, and
twelue hee goates for sinne: all was a burnt
offering of the Lord.
36 And they deliuered the Kings com-
mission vnto the kings officers, and to the
captaines beyond the Riuer: and they pro-
moted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

When * as these things were done,
the rulers came to mee, saying, The
people of Israel, and the Priestes and the
Leuites are not [a] separated from the people
of the lands (as touching their abominati-
ons) to wit, of the Canaanites, the Hittites,
the Perizzites, the Jebusites, the Ammo-
nites, the Moabites, the Egyptians, and
the Amorites.

1.Esd.8.67.

a From the time they came home vnder Zerubbabell vntill the comming of Ezra, they had degenerate contrary to the Law of God, and maried where it was not lawfull, Deut.7.3.

2 For they haue taken their daughters
to themselues, and to their sonnes, and
they haue mixed the holy seede with the
people of the landes, and the hand of the
[b] Princes and rulers hath bene chiefe in this
trespasse.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent
my clothes and my garment, and plucked off
the haire of mine head, and of my beard, and
sate downe [c] astonied.

c As one doubting whether God would continue his benefits towards vs, or els destroy this which he had begun.

4 And there assembled vnto me all that
feared the wordes of the God of Israel, be-
cause of the transgression of them of the cap-
tiuitie. And I sate downe astonied vntill the
* euening sacrifice.

Exod.29.39. num.28.3,4.

5 And at the euening sacrifice I arose vp
from mine heauinesse, and when I had rent
my clothes and my garment, I fell vpon my
knees, and spread out mine handes vnto the
Lord my God,
6 And sayd, O my God, I am confoun-
ded and ashamed to lift vp mine eyes vnto
thee, my God: for our iniquities are in-
creased ouer [d] our head, and our trespasse is
growen vp vnto [e] the heauen.

d That is, we are drowned in sin.

e They so exceed, that they cannot grow greater.

7 From the dayes of our fathers haue
wee bene in a great trespasse vnto this day,
and for our iniquities haue wee, our kings,
and our Priests bene deliuered into the hand
of the kings of the landes, vnto the sword,
into captiuitie, into a spoyle, and into confu-
sion of face, as appeareth this day.
8 And now for a little space, grace hath
beene shewed from the Lord our God, in
causing a remnant to escape, and in giuing
vs a [f] naile in his holy place, that our God
may light our eyes, and giue vs a little reui-
uing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa.22.23.

9 For though we were bondmen, yet our
God hath not forsaken vs in our bondage,
but hath inclined mercy vnto vs in the sight
of the kings of Persia, to giue vs life, and
to erect the house of our God, and to redresse
the desolate places thereof, and to giue vs a
wall in Judah and in Jerusalem.
10 And now, our God, what shall we say
after this? for wee haue forsaken thy com-
mandements,
11 Which thou hast commanded by thy
seruants the Prophets, saying, * The land
whereunto yee goe to possesse it, is an vn-
cleane land, because of the filthinesse of the
people of the lands, which by their abomi-
nations, and by their vncleannesse haue filled
it from corner to corner.

Exod.23.32.& 34.12,15,16. deut.7.23.

12 Now therefore shall ye not giue your
daughters vnto their sonnes, neither shall
yee take their daughters vnto your sonnes,
nor seeke their * peace nor wealth for euer,
that ye may be strong and eate the goodnesse
of the land, and leaue it for an inheritance to
your sonnes for euer.

Deut.23.6.

13 And after all that is come vpon vs for
our euill deeds, and for our great trespasses,
(seeing that thou our God hast stayed vs
from being beneath [g] for our iniquities, and
hast giuen such deliuerance)

g Hast not vtterly cast down and destroyed vs for our sinnes, Deut.28.13.

14 Should we returne to breake thy com-
mandements, and ioyne in affinitie with the
people of such abominations? wouldest not
thou bee angrie toward vs till thou haddest
consumed vs, so that there should be no rem-
nant nor any escaping?
15 O Lord God of Israel, thou art iust, for

UMI

h He sheweth ÿ God is iust in punishing his people, & yet merciful in reseruing a residue to whom he sheweth fauor.

we haue bene [h] reserued to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

1.Esd.8.90.
a He confessed his sinnes, and the sinnes of the people.

Whiles * Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men, and women, & children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Jehiel one of the sonnes of Elam, answered, and sayd to Ezra, Wee haue trespassed against our God, and haue taken strange wiues of the people of the land, yet nowe there is [b] hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Nowe therefore let vs make a couenant with our God, to put away [c] all the wiues, (and such as are borne of them) according to the counsell of the Lorde, and of those that feare the commandements of our God, & let it be done according to the Law.

c Which are strangers & maried contrary to the law of God.

4 Arise: for the matter [d] belongeth vnto thee: we also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to command them.

5 ¶ Then arose Ezra, & caused the chiefe Priests, the Leuites, & all Israel to sweare, that they would doe according to this word. So they sware.

1.Esdr.9.1.

6 * And Ezra rose vp frō before the house of God, and went into the chamber of Johanan the sonne of Eliashib: he went euen thither, but hee did eate neither bread, nor drunke water: for hee mourned, because of the transgression of them of the captiuity.

7 And they caused a proclamation to goe throughout Judah and Jerusalem, vnto ‡ all them of the captiuitie, that they should assemble themselues vnto Jerusalem.

‡ Ebr. sonnes of the captiuitie.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ‖ forfeit, and hee should be separate from the Congregation of them of the captiuitie.

‖ Or, condemned.

9 ¶ Then all the men of Judah & Beniamin assembled themselues vnto Jerusalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [f] raine.

e Which conteined part of Nouember and part of December.
f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

10 And Ezra the Priest stood vp & sayd vnto them, Ye haue transgressed, and haue taken strange wiues, to [g] increase the trespasse of Israel.

g Ye haue layd one sinne vpon another.

11 Now therefore [h] giue praise vnto the Lord God of your fathers, and doe his will and separate your selues from the people of the land, and from the strange wiues.

h Reade Iosh. 7.19.

12 And all the Congregation answered, and said with a loude voice, So will we doe according to thy wordes vnto vs.

13 But the people are many and it is a rainie weather and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before all the Congregation, & let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery city and the Judges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed, Jonathan the sonne of Asah-hel, and Jahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and [k] departed, euen Ezra the Priest, & the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the priests there were men found, that had taken strange wiues, to wit, of the sonnes of Jeshua, the sonnes of Jozadak, and of his brethren, Maaseiah, Aeliezer, and Jarib, and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had trespassed, gaue a ramme for their trespasse,

l As a token that they would keepe promise and do it.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliiah, and Shemaiah, and Jehiel and Uzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 And of the Leuites, Jozabad, & Shimei and Kelaiah, (which is Kelitah) Pethahiah, Judah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

‖ Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Uaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasan,
38 And Bani and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate, because the mariage was vnlawfull.

¶ Nehemiah.

THE ARGVMENT.

GOD doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compasse of seuenty yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the wals, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, & gaue him most ample letters for the accomplishment of al things which he could desire. This book is also called of the Latines the second of Ezra, because he was the writer thereof.

25 May 1st Lesson Evening

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth to God for them.

The wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.
3 And they sayd vnto mee, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And said *O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:
7 We haue ‡ grieuously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.
8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I will *scatter you abroad among the people.
9 But if ye turne vnto me, and keepe my commandements, and do them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, & will bring you vnto the place that I haue chosen, to place my Name there.
10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.
11 O Lord, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruaunts, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which conteineth part of Nouember and part of December, and was their ninth moneth.
b A Iewe as I was.
c Meaning in Iudea.
Dan.9.4.
‡ Ebr. corrupted.
Deut.29.21,28.
Deut.30.4.
d That is, to worship thee.
e To wit, the King Artahshashte.

26 May 1 Lesson morn

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Hierusalem, 17 And builded the walles.

Now in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshashte, the wine stood before him, and I tooke vp the wine, and gaue it vnto the King. Nowe I was not beforetime sad in his presence.
2 And the King sayd vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorow of heart. Then was I sore afraid,
3 And I sayd to the King, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?
4 And the King sayd vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,
5 And sayd vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king sayd vnto me (the Queene also sitting by him) Howe long shall thy iourney bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.
7 After, I said vnto the King, If it please the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah,

a Which was the first moneth of the yeere, and containeth part of March and part of April.
b Who is also called Darius: reade Ezra 7.1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
‖ Or, Euphrates.

UMI

8 And letters vnto Asaph the keeper of
the Kings ‖ parke, that he may giue me tim-
ber to build the gates of the palace (which
appertained to the house) and for the walles
of the citie, and for the house that I shall en-
ter into. And the King gaue me according
to [d] the good hand of my God vpon me.
9 ¶ Then came I to the captaines be-
yond the riuer, and gaue them the Kings
letters. And the King had sent captaines of
the armie and horsemen with me.
10 But [e] Sanballat the Horonite, and
Tobiah a seruant an Ammonite heard it,
and it grieued them sore, that there was
come a man which sought the wealth of the
children of Israel.
11 So I came to Ierusalem, and was
there three dayes.
12 And I arose in the night, I, and a few
men with mee: for I tolde no man what
God had put in mine heart to doe at Ieru-
salem, and there was not a beast with mee,
saue the beast whereon I rode.
13 And I went out by night by the gate
of the valley, and came before the Dragon
well, and to the dung port, and viewed the
walles of Ierusalem, how they were bro-
ken downe, and the portes thereof deuoured
with the fire.
14 Then I went foorth vnto the gate of
the ‖ fountaine, and to the Kings fishpoole,
and there was no roome for the beast that
was vnder me to passe.
15 Then went I vp in the night by the
brooke, and viewed the wall, and turned
backe, and comming backe, I entred by the
gate of the valley and returned.
16 And the rulers knew not whither I
was gone, nor what I did, neither did I as
yet tel it vnto the Iewes, nor to the Priests,
nor to the noble men, nor to the rulers, nor to
the rest that laboured in the worke.
17 Afterward I sayd vnto them, Ye see
the miserie that wee are in, how Ierusalem
lieth waste, and the gates thereof are burnt
with fire: come and let vs build the wall of
Ierusalem, that we be no more a [f] reproch.
18 Then I tolde them of the hand of my
God (which was good ouer me) and also of
the Kings wordes, that he had spoken vn-
to mee. And they sayde, Let vs rise, and
build. So they [g] strengthened their hand
to good.
19 But when Sanballat the Horonite,
and Tobiah the seruant an Ammonite, and
[h] Geshem the Arabian heard it, they moc-
ked vs, and despised vs, and sayd, What a
thing is this that ye doe? Will ye [i] rebell a-
gainst the King?
20 Then answered I them, and sayd to
them, The God of heauen, he will prosper
vs, and wee his seruants will rise vp and
build: but as for you, yee haue no portion
nor right, nor [k] memoriall in Ierusalem.

‖ *Or, paradise.*
d As God mo-
ued me to aske, and as he gaue mee good suc-
cesse therein.
e These were great enemies to the Iewes, and la-
boured alwayes both by force and subtiltie to ouercome them, and Tobiah, be-
cause his wife was a Iewesse, had aduertise-
ment euer of their affaires, and so wrought them great trouble.
‖ *Or, conduite.*
f That is, con-
temned of other nations, as though God had forsaken vs.
g They were in-
couraged, and gaue themselues to doe well, and to trauaile in this worthy enter-
prise.
h These were three chiefe go-
uernours vnder the king of Per-
sia beyond Eu-
phrates.
i Thus the wic-
ked when they will burden the children of God, euer lay treason vnto their charge, both be-
cause it maketh them most odi-
ous to the world, and also stirreth the hatred of Princes most a-
gainst them.
k Neither ye are of the number of the children of God (to whom he hath appoin-
ted this city one-
ly) neither did any of your pre-
decessors euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with
his brethren the Priests, and they built
the sheepegate: they [a] repaired it, and set
vp the doores thereof: euen vnto the towre
of Meah repaired they it, and vnto the towre
of Hananeel.
2 And next vnto him builded the men of
Iericho, and beside him Zaccur the sonne of
Imri.
3 But the fish port did the sonnes of Se-
naah build, which also layde the beames
thereof, and set on the doores thereof, the
lockes thereof, and the barres thereof.
4 And next vnto them fortified Meri-
moth, the sonne of Vriiah, the sonne of
Hakkoz: and next vnto them fortified Me-
shullam, the sonne of Berechiah, the sonne of
Meshezabeel: and next vnto them fortified
Zadok, the sonne of Baana:
5 And next vnto them fortified the Te-
koites: but the great men of them [b] put not
their neckes to the worke of their lords.
6 And the gate of the * olde fishpoole for-
tified Iehoiada the sonne of Paseah, and
Meshullam the sonne of Besodaiah: they
layde the beames thereof, and set on the
doores thereof, and the lockes thereof, and
the barres thereof.
7 Next vnto them also fortified Melati-
ah the Gibeonite, and Iadon the Merono-
thite, men of Gibeon, and of Mizpah, vnto
the [c] throne of the Duke, which was beyond
the Riuer.
8 Next vnto him fortified Vzziel the
sonne of Harhaiah ‖ of the goldesmithes:
next vnto him also fortified Hananiah, the
sonne ‖ of Harakkahim, and they repayred
Ierusalem vnto the broad wall.
9 Also next vnto them fortified Repha-
iah, the sonne of Hur, the ruler of the halfe
part of Ierusalem.
10 And next vnto him fortified Iedaiah
the sonne of Harumaph, euen ouer against
his house: and next vnto him fortified Hat-
tush, the sonne of Hashabniah.
11 Malchiiah the sonne of Harim, and
Hashub the sonne of Pahath Moab forti-
fied the second ‖ portion, and the towre of
the fornaces.
12 Next vnto him also fortified Shallum,
the sonne of Hallohesh, the ruler of the halfe
part of Ierusalem, he, and his daughters.
13 The valley gate fortified Hanun, and
the inhabitants of Zanoah: they built it, and
set on the doores thereof, the lockes thereof,
and the barres thereof, euen a thousand cu-
bites on the wall vnto the dung port.
14 But the dung port fortified Malchi-
ah, the sonne of Rechab, the ruler of the
fourth part of Beth-haccarem: he built it,
and set on the doores thereof, the lockes
thereof, and the barres thereof.
15 But the gate of the fountaine fortified
Shallun, the sonne of Col-hozeh, the ruler
of the fourth part of Mizpah: he builded it,
and couered it, and set on the doores thereof,
the lockes thereof, and the barres thereof,
and the wall vnto the fishpoole of ‖ Shelah
by the Kings garden, and vnto the steppes
that goe downe from the citie of Dauid.
16 After him fortified Nehemiah, ye sonne
of Azbuk, the ruler of the halfe part of
Beth-zur, vntill the other side ouer against
the

a In Ebrewe, they sanctified it, that is, they fini-
shed it, and so de-
dicated it to the Lord by prayer, in desiring him to maintaine it.
b The rich and mighty would not obey them, which were ap-
pointed officers in this worke, neither would they helpe there-
unto.
* *Isa. 22. 11.*
c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.
‖ *Or, of Zorephim.*
‖ *Or, of the Apo-
tecaries.*
‖ *Or, measure.*
‖ *Or, Siloe.*

the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of ẏ halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the d corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Vriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of e the plaine.

e Which dwelt in the plaine countrey by Iordan and Iericho.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre that lyeth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

26 And the f Nethinims they dwelt in the fortresse vnto the place ouer against the watergate, Eastward, and to the towre that lyeth out.

f Reade Ezra Chap. 2, 43.

27 After him fortified the Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate foorth fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanum, the sonne of Zalaph, the g sixt, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate h Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the marchants.

CHAP. IIII.

26 May 1st Lesson Evening

7 The building of Ierusalem is hindred. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, & hold their weapons in the other.

BUt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his a brethren and the armie of Samaria, thus he sayd, What doe these b weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fox goe vp, he shall euen breake downe their stonie wall.

4 c Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a praye d in the land of their captiuitie,

5 And couer not their e iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the || halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ‡ hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah sayd, The strength of the bearers is weakened, and there is much earth, so that wee are not able to build the wall.

11 Also our aduersaries had sayd, They shall not know, neither see, till we come into the middes of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs f ten times, g From all places whence ye shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and places the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the Princes, and to the rulers, and to the rest of the people, Bee not afraid of them: h remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shieldes, and bowes, and habergins: and the rulers stood i behinde all the house of Iudah.

17 They that builded on the wall, & they that

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake & feeble.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

|| *Or, halfe height.*

‡ *Ebr. make to stay, Meaning, the people.*

f That is, often times.

g They, which brought the tydings, said thus, When you leaue your worke, and goe either to eate or to rest your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory & for the preseruation of their own liues & of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

that bare burdens, and they that laded, did
the worke with one hand, and with the other held the sword.
18 For euery one of the builders had his
sword girded on his loynes, and so builded:
and he that blew the trumpet, was beside me.
19 Then sayd I vnto the Princes, and
to the rulers, and to the rest of the people,
The worke is great and large, and we are
separated vpon the wall, one farre from another.
20 In what place therefore yee heare the
sound of the trumpet, k resort yee thither
vnto vs: our God shall fight for vs.
21 So wee laboured in the worke, and
halfe of them held the speares from the appearing
of the morning, til the starres came
foorth.
22 And at the same time saide I vnto the
people, Let euery one with his seruant lodge
within Jerusalem, that they may be a watch
for vs in the night, and labour in the day.
23 So neither I, nor my brethren, nor
my seruaunts, nor the men of the warde,
(which followed me) none of vs did put off
our clothes, saue euery one put them off l for
washing.

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselues, or els when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest he should grieue the people.

NOw there was a great crie of the people
and of their wiues a against their brethren the Jewes.
2 For there were that sayde, Wee, our
sonnes and our daughters are many, therefore
wee take vp b corne, that wee may eate
and liue.
3 And there were that sayd, Wee must
gage our lands, and our vineyards, and our
houses, and take vp corne for the famine.
4 There were also that sayd, We haue
borowed money for the kings c tribute vpon
our lands and our vineyards.
5 And now our flesh is as d the flesh of
our brethren, and our sonnes as their sonnes:
and loe, we bring into subiection our sonnes,
and our daughters, as seruants, and there
be of our daughters now in subiection, and
there is no power e in our hands: for other
men haue our lands and our vineyards.
6 Then was I very angrie when I
heard their crie and these words.
7 And I thought in my minde, and I
rebuked the Princes, and the rulers, and
sayd vnto them, You lay f burdens euery
one vpon his brethren: and I set a great
g assembly against them.
8 And I said vnto them, We (according
to our abilitie) haue redeemed our brethren
the Jewes, which were solde vnto the heathen:
and will you sell your brethren againe?
or shall they bee h sold vnto vs? Then held
they their peace, and could not answere.

a Against the rich, which oppressed them.
b This is the complaint of the people, shewing to what extremitie they were brought vnto.
c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.
d By nature the rich is no better then the poore.
e We are not able to redeeme them, but for pouerty are constrained to hire them to others.
f You presse them with vsurie, and seeke how to bring all things into your hands.
g Both because they should be moued with pitie, seeing how many were by them opprest, and also heare the iudgement of others, which should bee as it were witnesses of their dealing toward their brethren.
h Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

9 i I saide also, That which yee doe, is
not good. Ought ye not to walke in the feare
of our God, for the k reproch of the heathen
our enemies?
10 For euen I, my brethren, and my seruants
doe lend them money and corne: I
pray you, let vs leaue off this || burden.
11 Restore, I pray you, vnto them this
day their landes, their vineyardes, their
oliues, and their houses, and remit the hundreth
part of the siluer and of the corne, of
the wine and of the oyle l that yee exact of
them.
12 Then said they, We wil restore it, and
will not require it of them: we will doe as
thou hast said. Then I called the Priestes,
and caused them to sweare that they should
doe according to this promise.
13 So I shooke my lap, and said, So let
God shake out euery man that will not performe
this promise, from his house, and from
his labour: euen thus let him be shaken out,
and emptied. And all the congregation said,
Amen, and praised the Lord: and the people
did according to this promise.
14 And from the time that the King gaue
mee charge to be gouernour in the lande of
Judah from the twentieth yeere, euen vnto
the two and thirtieth yeere of King Artahshashte,
that is, twelue yeere, I, and my
brethren haue not eaten the m bread of the
gouernour.
15 For the former gouernours that were
before mee, had beene chargeable vnto the
people, and had taken of them bread and
wine, besides fourtie shekels of siluer: yea,
and their seruants bare rule ouer the people:
but so did not I, because of the feare of
God.
16 But rather I fortified a portion in the
worke of this wall, and we bought no land,
and all my seruants came thither together
vnto the worke.
17 Moreouer there were at my table an
hundreth and fiftie of the Jewes, and Rulers
which came vnto vs from among the
heathen that are about vs.
18 And there was prepared dayly an oxe,
and sixe chosen sheepe, and birdes were prepared
for mee, and || within ten dayes wine
for all n in abundance. Yet for all this I
required not the bread of the gouernour:
for the bondage was grieuous vnto this
people.
19 Remember mee, O my God, in goodnesse,
according to all that I haue done for
this people.

i Meaning, Nehemiah.
k Who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.
|| Or, vsurie.
l Which ye take of them for the lone.
m I receiued not that portion and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.
|| *Or, once in ten dayes.*
n Whereas at other times they had by measure, at this time they had most liberally.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersaries. 11. He is not discouraged by the false prophets.

ANd when Sanballat, and Tobiah, and
Geshem the Arabian, and the rest of our
enemies heard that I had built the wall,
and that there were no more a breaches
therein (though at that time I had not set
vp the doores vpon the gates.)
2 Then sent Sanballat and Geshem vnto
mee, saying, Come thou that wee may
meete together in the villages in the plaine
of

a That is, that they were ioyned together, as Chap. 4. 6.

of Ono: and they thought to doe me euill.
3 Therefore I sent messengers vnto them,
saying, I haue a great worke to doe, and I
cannot come downe: b why should the worke
cease, whiles I leaue it, and come downe to
you?
4 Yet they sent vnto mee foure times af-
ter this sort. And I answered them after
the same maner.
5 Then sent Sanballat his seruaunt af-
ter this sort vnto me the fifth time, with an
open letter in his hand,
6 Wherein was written, It is repor-
ted among the heathen, and ‖ Gashmu hath
saide it, that thou and the Iewes thinke to
rebell, for the which cause thou buildest the
wall, and thou wilt be their king according
to these c wordes.
7 Thou hast also ordeined d the Prophets
to preache of thee at Ierusalem, saying,
There is a King in Iudah: and now accor-
ding to these wordes it shall come to the
Kings eares: come now therefore, and let
vs take counsell together.
8 Then I sent vnto him, saying, It is
not done according to these wordes that
thou sayest: for thou fainest them of thine
owne heart.
9 For all they afrayed vs, saying, Their
hands shall bee weakened from the worke,
and it shall not be done: now therefore ‡ in-
courage thou me.
10 ¶ And I came to the house of Shema-
iah, the sonne of Delaiah the sonne of Me-
hetabeel, and he was e shut vp, and he said,
Let vs come together into the House of God
in the middes of the Temple, and shut the
doores of the Temple: for they will come
to slay thee: yea, in the night will they come
to kill thee.
11 Then said I, f Should such a man as
I, flee? Who is hee, being as I am, that
would goe into the Temple to liue? I will
not goe in.
12 And loe, I perceiued, that God had
not sent him, but that hee pronounced this
prophecie against me: for Tobiah and San-
ballat had hired him.
13 Therefore was he hired, that I might
be afraide, and doe thus, and sinne, and that
they might haue an euill report that they
might reproch me.
14 My God, remember thou Tobiah
and Sanballat according vnto these their
workes, and Noadiah the g Prophetesse
also, and the rest of the Prophets that would
haue put me in feare.
15 ¶ Notwithstanding the wall was fi-
nished on the fiue and twentieth day of h E-
lul, in two and i fiftie dayes.
16 And when all our enemies heard
thereof, euen all the heathen that were about
vs, they were afraide, and their courage
failed them: for they knewe that this worke
was wrought by our God.
17 And in these dayes were there many
of the Princes of Iudah, whose k letters
went vnto Tobiah, and those of Tobiah
came vnto them.
18 For there were many in Iudah, that
were sworne vnto him: for hee was the
sonne in lawe of Shechaniah, the sonne of
Arah: and his sonne Iehonathan had the
daughter of Meshullam, the sonne of Be-
rechiah.
19 Yea, they spake in his prayse before
me, and tolde him my wordes, and Tobiah
sent letters to put me in feare.

CHAP. VII.

1 *After the wall once builded, is the watch ap-
poynted. 6 They that returned from the captiui-
tie are numbred.*

NOw * when the wall was builded, and
I had set vp the doores, and the porters
and the singers and the Leuites were ap-
poynted,
2 Then I commanded my brother Ha-
nani and Hananiah the prince of the palace
in Ierusalem (for he was doubtlesse a faith-
full man, and feared God aboue many)
3 And I sayde vnto them, Let not the
gates of Ierusalem bee opened, vntill the
heate of the sunne: and while a they stand
by, let them shut the doores, and ‡ make them
fast: and I appointed wardes of the inhabi-
tants of Ierusalem, euery one in his ward,
and euery one ouer against his house.
4 Now the citie was large and great,
but the people were few therein, and the hou-
ses were not builded.
5 And my God put into mine heart, and
I gathered the princes, and the rulers, and
the people to count their genealogies: and
I found a booke of the genealogie of them,
* which came vp at the first, and found writ-
ten therein,
6 These are the b sonnes of the prouince
that came vp from the captiuitie that was
caried away (whom Nebuchadnezzar king
of Babel had caried away) and they retur-
ned to Ierusalem and to Iudah euery one
vnto his citie.
7 They which came with Zerubbabel,
Ieshuah, Nehemiah, c Azariah, Raamiah,
Nahamani, Mordecai, Bilshan, Mispe-
reth, Biguai, Nehum, Baanah. This is the
number of the men of the people of Is-
rael.
8 The sonnes of Parosh, two thousand,
an hundreth seuentie and two.
9 The sonnes of Shephatiah, three hun-
dreth seuentie and two.
10 The sonnes of Arah, sixe hundreth fif-
tie and two.
11 The sonnes of ‖ Pahath Moab of the
sonnes of Ieshua, and Ioab, two thousand,
eight hundreth and eighteene.
12 The sonnes of Elam, a thousand, two
hundreth fiftie and foure.
13 The sonnes of Zattu, eight hundreth
and fiue and fortie.
14 The sonnes of Zaccai, seuen hun-
dreth and threescore.
15 The sonnes of Binnui, sixe hundreth
and eight and fortie.
16 The sonnes of Bebai, sixe hundreth and
eight

b Meaning, that if he should obey their request, the worke, which God had appoynted, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

‖ *Or, Geshem.*

c As the same goeth.

d Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

‡ *Ebr. strengthen thou mine hand.*

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophesies, though they seeme to haue neuer so great probabilitie.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also herby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the owtward & professed enemie.

Ecclus. 49. 13.

a To wit, they that are mentioned, verse 2.

‡ *Ebr. holde them, meaning, till the barres were put in.*

Ezra 2. 2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2. 2.

‖ *Or, the captaine of Moab.*

eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth and fiue and fiftie.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue.

25 The [d] sonnes of Gibeon, ninetie and fiue.

d That is, the inhabitants of Gibeon.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-asmaueth, two and fortie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fortie.

30 The men of Ramah and Gaba, sixe hundreth and one and twenty.

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men [e] of the other Nebo, two and fiftie.

e For there were two cities of this name.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fiue and fortie.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundreth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuenty and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur, a thousand two hundreth and seuen and fortie.

42 The sonnes of Harim, a thousand and seuenteene.

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.

‖Or, Hodaiah.

44 ¶ The singers: the children of Asaph, an hundreth and eight and fortie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth & eight and thirtie.

46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

f Reade Ezra 2,58.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fortie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing in the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And [g] the Tirshatha sayd vnto them, that they should not eate of the most holy till there rose vp a Priest with * Urim and Thummim.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.

* Exod. 28. 30.

66 All the Congregation together was two and fortie thousand three hundreth and threescore,

67 Besides their seruants & their maids, which were seuen thousand, three hundreth and seuen and thirty: and they had two hundreth and fiue and fortie singing men and singing women.

68 Their horses were seuen hundreth and sixe and thirty, & their mules two hundreth and fiue and forty.

69 The camels foure hundreth and fiue and thirty, and sixe thousand seuen hundreth and twenty asses.

70 And certain of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of gold, fifty basins, fiue hundreth and thirty Priestes garments.

h Reade Ezra 2,69.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drammes of golde, and two thousand and two hundreth ‖ pieces of siluer,

‖Or, minas.

72 And

72 And the rest of the people gaue twen-
tie thousand drammes of golde, and two thou-
sand pieces of siluer, and threescore and se-
uen Priests garments.
73 And the Priests and Leuites, and the
porters and the singers and the rest of the
people, and the Nethinims, and all Israel
dwelt in their cities: and when the i seuenth
moneth came, the children of Israel were in
their cities.

i Which conteineth part of September, and part of October.

28 Mar
1 Less morn

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the worde of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues
‡ together, in the streete that was before
the water gate, and they spake vnto Ezra
the a Scribe, that he would bring the booke
of the Law of Moses, which the Lord had
commanded to Israel.
2 And Ezra the Priest brought the Law
before the Congregation both of men and
women, and of all that b could heare and vn-
derstand it, in the first day of the seuenth
moneth,
3 And he read therein in the streete that
was before the watergate (frō the morning
vntil the c midday) before men and women,
and them that vnderstood it, and the eares
of all the people hearkened vnto the booke of
the Law.
4 And Ezra the Scribe stoode vpon a
pulpit of wood, which hee had made for the
preaching, and beside him stood Mattithi-
ah, and Shema, and Ananiah, and Uriah,
and Hilkiah, and Maaseiah on his right
hand, and on his left hand Pedaiah, and
Mishael, and Malchiah, and Hashum, and
Hashbadana, Zechariah, and Meshullam.
5 And Ezra opened the booke before all
the people: for he was d aboue all the people:
and when he opened it, all the people stood
vp.
6 And Ezra praysed the Lord the great
God, and all the people answered, Amen,
Amen, with lifting vp their hands: and they
bowed themselues, and worshipped the Lord
with their faces toward the ground.
7 And Ieshua, and Bani, & Sherebiah,
Iamin, Akkub, Shabbethai, Hodiiah, Maa-
seiah, Kelita, Azariah, Iozabad, Hanan, Pe-
laiah, and the Leuites caused the people to
vnderstand the Law, and the people stoode
in their place.
8 And they read in the booke of the Law
of God distinctly, & gaue the sense, and cau-
sed them to vnderstand the reading.
9 Then Nehemiah (which is Tirshatha)
and Ezra the Priest and Scribe, and the
Leuites that instructed the people, said vnto
all the people, This day is holy vnto the
Lord your God: mourne not, neither weepe:
for all the people e wept, when they heard the
words of the Law.
10 He said also vnto them, Go and eate of
the fat, and drinke the sweete, and send part
vnto them, for whom none is f prepared: for
this day is holy vnto our Lord: be ye not so-
rie therefore: for the g ioy of the Lord is your
strength.

‡ Ebr. as one man.

a Reade Ezra 7.6.

b Which had age and discretion to vnderstand.

c This declareth the great zeale that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In considering their offences against the Law. Therfore the Leuites doe not reprooue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you stregth.

11 And the Leuites made silence through-
out all the people, saying, Holde your peace:
for the day is holy, be not sad therefore.
12 Then all the people went to eate and
to drinke, and to send away part, & to make
great ioy, because they had vnderstood the
words that they had taught them.
13 And on the second day, the chiefe fa-
thers of all the people, the Priests and the
Leuites were gathered vnto Ezra the
Scribe, that he also might instruct them in
the words of the Law.
14 And they found written in the Law,
(that the Lord had commanded by Moses)
that the children of Israel should dwell in
* boothes in the feast of the seuenth moneth,
15 And that they should cause it to be de-
clared and proclaimed in all their cities, and
in Ierusalem, saying, Goe foorth vnto the
mount, and bring oliue branches, and pine
branches, and branches of || myrtus, & palme
branches, & branches of thicke trees, to make
boothes, as it is written.
16 So the people went forth and brought
them and made them boothes, euery one vp-
on the h roofe of his house, & in their courtes,
and in the courts of the house of God, and
in the street by the watergate, & in the street
of the gate of Ephraim.
17 And al the Congregation of them that
were come againe out of the captiuity, made
boothes, and sate vnder the boothes: for since
the i time of Ieshua the sonne of Nun vnto
this day, had not the children of Israel done
so, and there was very great ioy.
18 And he read in the booke of the Law
of God euery day, from the first day vnto
the last day. And they kept the feast seuen
dayes, and on the eight day a solemne assem-
bly, according vnto the maner.

* Leuit. 23.34.

|| Or, godly branches, as Leuit. 23.40.

h For their houses were made flat aboue, reade Deut. 22.8.

i Which was almost a thousand yeeres.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to prayse God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

29 May
1st Less
Evening

IN the foure & twentieth day of this a mo-
neth, the children of Israel were assembled
with * fasting, and with sackecloth, and earth
vpon them.
2 (And they that were of the seede of Is-
rael were separated from al the ‡ strangers)
and they stoode and confessed their sinnes
and the iniquities of their fathers.
3 And they stoode vp in their place and
read in the booke of the Law of the Lorde
their God foure times on the day, and they
b confessed & worshipped the Lord their God
foure times.
4 Then stoode vpon the staires of the
Leuites Ieshua, and Bani, Kadmiel, She-
baniah, Bunni, Sherebiah, Bani & Chena-
ni, and cried with a loud voice vnto the Lord
their God.
5 And the Leuites said, euen Ieshua and
Kadmiel, Bani, Hashabniah, Sherebi-
ah, Hodiah, Shebaniah and Pethahiah,
Stand vp, and prayse the Lord your God
for

a Meaning, the seuenth.

* 1. Esdr. 9.4.

‡ Ebr. strange children.

b They made confession of their sinnes and vsed prayers.

for euer and euer, and let them praiſe thy glo-
rious Name, O God, which excelleth aboue
all thankſgiuing and praiſe.
6 Thou art Lord alone: thou haſt made
heauen, and the heauen of all heauens, with
all their hoſte, the earth, and all things that
are therein, the ſeas, and all that are in them,
and thou preſerueſt them all, and the hoſte of
the heauen worſhippeth thee.
7 Thou art, O Lord, the God that haſt
choſen Abram, and broughteſt him out of
*Ur in Chaldea, *and madeſt his name A- Gene.11.31. Gen.17.5.
braham,
8 And foundeſt his heart faithful before
thee, *and madeſt a couenant with him, to Gen.15.18.
giue vnto his ſeede the lande of the Canaa-
nites, Hittites, Amorites, and Perizzites,
and Iebuſites, and Girgaſhites, and haſt
performed thy wordes, becauſe thou art
iuſt.
9 *Thou haſt alſo conſidered the afflic- Exod.3.7. and 14.10.
tion of our fathers in Egypt, and heard their
crie by the red Sea,
10 And ſhewed tokens and wonders vp-
on Pharaoh, and on all his ſeruants, and on
all the people of his land: for thou kneweſt
that they dealt proudly againſt them: there-
fore thou madeſt thee a Name, as appeareth
this day.
11 *For thou didſt breake vp the ſea be- Exod.14.22.
fore them, and they went thorow the mids
of the ſea on dry land: and thoſe that purſu-
ed them, haſt thou caſt into the bottomes as
a ſtone, in the mighty waters:
12 And *leddeſt them in the day with a Exod.13.21.
pillar of a cloud, and in the night with a pil-
lar of fire, to giue them light in the way that
they went.
13 *Thou cameſt down alſo vpon mount Exod.19 18,20. and 20.1.
Sinai, and ſpakeſt vnto them from heauen,
and gaueſt them right iudgements and true
lawes, ordinances, and good commande-
ments,
14 And declaredſt vnto them thine holy
Sabbath, and commandedſt them precepts,
and ordinances, and lawes, by the hand of
Moſes thy ſeruant:
15 *And gaueſt them bread from heauen Exod.16.15.
for their hunger, *and broughteſt forth wa- Exod 17.6.
ter for them out of the rocke for their thirſt:
and *promiſedſt them that they ſhould goe Deut.1.8.
in, and take poſſeſſion of the lande, for the
which thou haddeſt lift vp thine hand for to
giue them.
16 But they and our fathers behaued
themſelues proudely, and hardened their
necke, ſo that they hearkened not vnto thy
commandements,
17 But refuſed to obey, and would not
remember thy marueilous works that thou
haddeſt done for them, but hardened their
neckes, and had in their heads to returne to
their bondage by their rebellion: but thou,
O God of mercies, gracious and ful of com-
paſſion, of long ſuffering and of great mer-
cy, yet forſookeſt them not.
18 Moreouer, when they made them a
molten calfe (& ſaid, This is thy God that
brought thee vp out of the lande of Egypt)
and committed great blaſphemies,
19 Yet thou for thy great mercies for-
ſookeſt them not in the wilderneſſe: *the Exod.13.22. numb.14.14. 1.cor.10.1.
pillar of the cloude departed not from them
by day to leade them the way, neither the
pillar of fire by night, to ſhew them light,
and the way whereby they ſhould go.
20 Thou gaueſt alſo thy good Spirit to
inſtruct them, & withheldeſt not thy MAN
from their mouth, and gaueſt them water
for their thirſt.
21 Thou didſt alſo feed them forty yeres
in the wilderneſſe: they lacked nothing:
*their clothes waxed not olde, and their feet Deut 8.4.
[c] ſwelled not. c Though the way was tedious and long.
22 And thou gaueſt them kingdoms and
people, and [d] ſcatteredſt them into corners: d Meaning, the heathen whom he droue out.
ſo they poſſeſſed *the land of Sihon and the Num.21.26.
land of the king of Heſhbon, and the land of
Og king of Baſhan.
23 And thou diddeſt multiply their chil-
dren like the ſtarres of the heauen, & brough-
teſt them into the land, whereof thou hadſt
ſpoken vnto their fathers, that they ſhould
go, and poſſeſſe it.
24 So the children went in, and poſſeſſed
the land, and thou ſubduedſt before them
the inhabitants of the land, euen the Canaa-
nites, and gaueſt them into their hands,
with their kings and the people of the land,
that they might doe with them what they
would.
25 And they tooke their ſtrong cities and
the fat land, and poſſeſſed houſes, full of all
goods, ciſternes digged out, vineyards and
oliues, and trees for food in abundance, and
they did eate, and were filled, and became
fat, and liued in pleaſure through thy great
goodneſſe.
26 Yet they were diſobedient, & rebelled
againſt thee, and caſt thy law behinde their
backes, and ſlew thy Prophets (which [e] pro- e Taking heauen and earth to witneſſe, that God would deſtroy them, except they returned, as 2.Chron. 24.19.
teſted among them to turne them vnto thee)
and committed great blaſphemies.
27 Therefore thou deliueredſt them in-
to the hande of their enemies that vexed
them: yet in the time of their affliction,
when they cryed vnto thee, thou heardeſt
them from the heauen, and through thy
great mercies thou gaueſt them ſauiours,
who ſaued them out of the hand of their ad-
uerſaries.
28 But when they had [f] reſt, they retur- f He declareth how Gods mercies euer contended with the wickedneſſe of the people, who euer in their proſperitie forgate God.
ned to doe euill before thee: therefore lefteſt
thou them in the hand of their enemies, ſo
that they had the dominion ouer them, yet
when they conuerted, and cryed vnto thee,
thou heardeſt them from heauen, and deliue-
redſt them according to thy great mercies
many times,
29 And proteſtedſt among them that
thou mighteſt bring them againe vnto thy Leuit 18.5. ezek. 20.11. rom. 10. 5. gal.3.12.
Law: but they behaued themſelues proud-
ly, and hearkened not vnto thy commande-
ments, but ſinned againſt thy iudgements
(*which a man ſhould doe and liue in them)
and [g] pulled away the ſhoulder, and were g Which is a ſimilitude taken of oxen, that ſhrinke at the yoke or burthen, as Zech. 7.11.
ſtifnecked, and would not [h] heare.
30 Yet thou ‡ diddeſt forbeare them ma-
ny yeeres, and proteſtedſt among them by

h When thou didſt admoniſh them by the Prophets. ‡ *Ebr. thou didſt prolong vpon them many yeeres.*

thy Spirit, euen by the hande of thy Pro-
phets, but they would not heare: therefore
gauest thou them into the hand of the people
of the lands.
31 Yet for thy great mercies thou hast
not consumed them, neither forsaken them:
for thou art a gracious and mercifull God.
32 Now therefore our God, * thou great
God mightie and terrible, that keepest co-
uenant and *mercie, let not all the affliction
that hath come vnto vs, seeme a litle before
thee, that is, to our Kings, to our Princes,
and to our Priestes, and to our Prophets,
and to our fathers, and to all thy people,
since the time of the kings of [i] Asshur vnto
this day.
33 Surely thou art iust in all that is
come vpon vs: for thou [k] hast dealt truely,
but we haue done wickedly.
34 And our Kings and our Princes, our
Priestes and our fathers haue not done thy
Lawe, nor regarded thy commaundements
nor thy protestations, wherewith thou hast
[l] protested among them.
35 And they haue not serued thee in their
kingdome, and in thy great goodnesse that
thou shewedst vnto them, and in the large
and fatte land which thou diddest set before
them, and haue not conuerted from their
euill workes.
36 Beholde, wee are seruants this day,
and the land that thou gauest vnto our fa-
thers, to eate the [m] fruite thereof, and the
goodnesse thereof, beholde, we are seruants
therein.
37 And it yeeldeth much fruite vnto the
kings whom thou hast set ouer vs, because
of our sinnes: and they haue dominion ouer
our bodies and ouer our cattel at their plea-
sure, and we are in great affliction.
38 Now because of all this we make [n] a
sure couenant, and write it, and our princes,
our Leuites and our Priests seale vnto it.

Exod. 34. 6, 7.

Psal. 143. 1, 2.

i By whom we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice, to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to be the lords thereof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOw they that sealed were Nehemiah the
|| Tirshatha the sonne of Hachaliah, and
Zidkiiah,
2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these
are [a] the Priests.
9 ¶ And the Leuites: Ieshua the sonne
of Azaniah, Binnui, of the sonnes of Hena-
dad, Kadmiel.
10 And their brethren, Shebaniah, Ho-
diiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Pa-
rosh, || Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,

|| Or, butler.

a Which subscribed to keepe the promise.

|| Or, captaine of Moab.

18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hasshub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests,
the Leuites, the Porters, the Singers, the
[b] Nethinims, and all that were [c] separated
from the people of the landes vnto the Law
of God, their wiues, their sonnes, and their
daughters, all that could vnderstand.
29 The chiefe of them [d] receiued it for
their brethren, and they came to the [e] curse
and to the othe to walke in Gods Lawe,
which was giuen by Moses the seruaunt of
God, to obserue and to do al the commande-
ments of the Lord our God, and his iudge-
ments and his statutes:
30 And that wee woulde not giue our
daughters to the people of the land, neither
take their daughters for our sonnes.
31 And if the people of the land brought
ware on the Sabbath, or any victuals to
sell, [f] that we would not take it of them on
the Sabbath, and on the holy dayes: * and
that we would let the seuenth yeere be free,
and the debts of euery ‡ person.
32 And we made statutes for our selues,
to giue by the yeere, the third part of a she-
kel, for the seruice of the house of our God,
33 For the [g] shewbread, and for the dayly
offering, and for the dayly burnt offering,
the Sabbaths, the new moones, for the so-
lemne feasts, and for the things that were
sanctified, and for the sinne offrings to make
an atonement for Israel, and for all the
worke of the house of our God.
34 We cast also lots for the offering of
the wood, euen the Priests, the Leuites and
the people, to bring it into the house of our
God, || by the house of our fathers, yeerely at
the times appointed, to burne it vpon the
altar of the Lord our God, as it is written in
the Law,
35 And to bring the first fruites of our
land, & the first of all the fruits of all trees,
yeere by yeere, into the house of the Lord,
36 And the first borne of our sonnes and
of our cattell, as it is [h] written in the Law,
and the first borne of our bullockes and of
our sheepe, to bring it into the house of our
God, vnto the Priestes that minister in the
house of our God,
37 And that wee should bring the first
fruit of our dough, and our offerings, and
the fruit of euery tree, of wine, and of oyle,
vnto the Priestes, to the chambers of the
house of our God: and the tithes of the land
vnto the Leuites, that the Leuites might
haue the tithes in all the cities of our [i] tra-
uaile.
38 And the Priest, the sonne of Aaron,
shall be with the Leuites, when the Leuites
take tithes, and the Leuites shall * bring
vp the tenth part of the tithes vnto the
house of our God, vnto the chambers of
the

b Reade Ezra. 2. 43.

c Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut 28. 15.

f Which notwithstanding they brake soone after, as Chap. 13. 15.

Leuit. 25. 4. deut. 15. 1.

‡ Ebr. hand.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

|| Or, into the house of.

h By this rehearsall is meant that there was no part nor ceremonie in the Law, whereunto they did not binde themselues by couenant.

i Wheresoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the othe and couenant that we made.

Numb. 18. 26.

UMI

the treasure house.
39 For the children of Israel, and the
children of Leui shall bring vp the offerings
of the corne, of the wine, and of the oyle,
vnto the chambers: and there shal be the ves-
sels of the Sanctuary, and the Priests that
minister, and the porters, and the singers,
and [k] wee will not forsake the house of our
God.

k Wee will not leaue it destitute of that, that shal bee necessary for it.

CHAP. XI.

*1 Who dwelled in Ierusalem after it was buil-
ded, 21 And who in the cities of Iudah.*

AND the rulers of the people dwelt in Je-
rusalem: the other people also cast lots,
[a] to bring one out of tenne, to dwell in Jeru-
salem the holy citie, and nine parts to bee in
the cities.
2 And the people thanked all the men
that were willing to dwell in Jerusalem.
3 These nowe are the chiefe of the pro-
uince, that dwelt in Jerusalem, but in the ci-
ties of Judah, euery one dwelt in his owne
possession in their cities of Jsrael, ẏ Priests
and the Leuites, & the Nethinims, and the
sonnes of Salomons seruants.
4 And in Jerusalem dwelt certaine of the
children of Judah, and of the children of
Beniamin. Of the sonnes of Judah, Atha-
iah, the sonne of Vzziah, the sonne of Zecha-
riah, the sonne of Amariah, ẏ sonne of She-
phatiah, the sonne of Mahaleel of the sonnes
of [b] Perez.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offred themselues willingly.

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch,
the sonne of Col-hozeh, the sonne of Haza-
iah, the sonne of Adaiah, the sonne of Joia-
rib, the sonne of Zechariah, the sonne of
‖ Shiloni.

‖Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at
Jerusalem, were foure hundred three score
and eight valiant men.
7 These also are the sonnes of Beniamin,
Sallu the sonne of Meshullam, the sonne of
Joed, the sonne of Pedaiah, the sonne of Ko-
laiah, the sonne of Maaseiah, the sonne of J-
thiel, the sonne of Jeshaiah.
8 And after him Gabai, Sallai, nine
hundred and twentie and eight.
9 And Joel the sonne of Zichri was go-
uernour ouer them: and Judah the sonne of
Senuah, was the second ouer the citie.
10 Of the Priests, Jedaiah, the sonne of
Joiarib, Jachin.
11 Seraiah, the sonne of Hilkiah, the
sonne of Meshullam, the sonne of Zadok, the
sonne of Meraioth, the sonne of Ahitub [c] was
chiefe of the house of God.
12 And their brethren [d] that did the worke
in the Temple, were eight hundred twentie
and two: & Adaiah the sonne of Jeroham,
the sonne of Pelaliah, the sonne of Amzi, the
sonne of Zechariah, the sonne of Pashur, the
sonne of Malchiah:
13 And his brethren, chiefe of the fathers
two hundred and two and fourtie: and A-
mashsai, the sonne of Azareel, the sonne of A-
hazai, the sonne of Meshillemoth, the sonne of
Jmmer:
14 And their brethren valiant men, an
hundred & eight and twenty: and their ouer-
seer was Zabdiel the sonne of ‖ Hagedolim.
16 And of the Leuites, Shemaiah the
sonne of Hashub, the sonne of Azrikam, the
sonne of Hashabiah, the sonne of Bunni.

c That is, was the hie Priest.
d That serued and ministred in the Temple.
‖Or, of one of the great men.

16 And Shabbethai, and Jozabad of the
chiefe of the Leuites were ouer the workes
of the house of God without.
17 And Mattaniah the sonne of Micha,
the sonne of Zabdi, ẏ sonne of Asaph was the
chiefe to [e] begin the thanksgiuing and pray-
er: and Bakbukiah the second of his bre-
thren, and Abda the sonne of Shammua,
the sonne of Galal, the sonne of Jeduthun.

e That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were
two hundreth fourescore and foure.
19 And the porters Akkub, Talmon and
their brethren that kept the [f] gates, were an
hundred twenty and two,
20 And the [g] residue of Jsrael of the
Priests, and of the Leuites dwelt in all the ci-
ties of Judah, euery one in his inheritance.
21 And the Nethinims dwelt in the ‖ for-
tresse, and Ziha, and Gispa were ouer the Ne-
thinims.

f Meaning, of the Temple.
g Of them which dwelt not in Ierusalem.
‖Or, Ophel.

22 And the ouerseer of the Leuites in Je-
rusalem was Vzzi the sonne of Bani, the son
of Hashabiah, the sonne of Mattaniah, the
son of Micha: of the sonnes of Asaph singers
were ouer the worke of the house of God.
23 For it was the Kings commandement
concerning them, that faithfull prouision
should be for the singers euery day.
24 And Pethahiah the sonne of Meshe-
zabeel, of the sonnes of Zerah, the sonne of
Judah [h] was at the Kings hand in all mat-
ters concerning the people.

h Was chiefe about the King for al his affaires.

25 And in the villages in their landes,
some of the children of Judah dwelt in Kiri-
ath-arba, and in the villages thereof, and in
Dibon, and in the villages thereof, and in
Jekabzeel, and in the villages thereof,
26 And in Jeshua, and in Moladah, and
in Beth-palet,
27 And in Hazer-shual, and in Beer she-
ba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and
in the villages thereof,
29 And in En-rimmon, and in Zareah,
and in Jarmuth,
30 Zanoah, Adullam, & in their villages,
in Lachish, and in the fieldes thereof, at Aze-
kah, and in the villages thereof: and they
dwelt from Beer-sheba vnto the valley of
Hinnom.
31 And the sonnes of Beniamin from
Geba, in Michmash, and Aija, and Beth-el,
and in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod, & Ono, in the carpenters valley.
36 And of the Leuites were diuisions in
Judah, and in Beniamin.

CHAP. XII.

*1 The Priestes and Leuites which came with
Zerubbabel vnto Ierusalem, are numbred, 27
And the wall is dedicated.*

THese also are the Priestes and the Le-
uites that [a] went vp with Zerubbabel,
the sonne of Shealtiel, and Jeshua: to wit,
Seraiah, Jeremiah, Ezra,
3 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,

a From Babylon to Ierusalem.

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these
were the b chiefe of the Priests, and of their
brethren in the dayes of Ieshua.

b Next in dignitie to the hie Priests, & which were of the stocke of Aaron.

8 And the Leuites, Ieshua, Binnui,
Kadmiel, Sherebiah, Iudah, Mattaniah,
c were ouer the thankesgiuings, hee, and his
brethren.

c Had charge of them that sang the Psalmes.

9 And Bakbukiah and Unni, and their
brethren were about them in the d watches.

d They kept their wards and watches according to their turnes, as 1 Chron. 23. 6.

10 And Ieshua begate Ioiakim: Ioiakim
also begate Eliashib, and Eliashib begate
Ioiada.
11 And Ioiada begat Ionathan, and Ionathan
begate Iaddua.
12 And in the dayes of Ioiakim were
these the chiefe fathers of the Priestes: under
e Seraiah was Meraiah, under Ieremiah,
Hananiah,

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

13 Under Ezra, Meshullam, under Amariah,
Iehohanan,
14 Under Melicu, Ionathan, under
Shebaniah, Ioseph,
15 Under Harim, Adna, under Meraioth,
Helkai,
16 Under Iddo, Zechariah, under Ginnithon,
Meshullam,
17 Under f Abiiah, Zichri, under Miniamin,
and under Moadiah, Piltai,

f Whereof was Zacharie Iohn Baptists father.

18 Under Bilgah, Shammua, under
Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, under Iedaiah,
Uzzi,
20 Under Sallai, Kallai, under Amok,
Eber,
21 Under Hilkiah, Hashabiah, under Iedaiah,
Nethaneel.
22 In the dayes of Eliashib, Ioiada, and
Iohanan, & Iaddua were the chiefe fathers
of the Leuites written, and the Priestes in
the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers
were written in the booke of the Chronicles
euen unto the dayes of Iohanan the sonne
of Eliashib.
24 And the chiefe of the Leuites were
Hashabiah, Sherebiah, & Ieshua the sonne
of Kadmiel, and their brethren about them
to giue prayse and thankes, according to the
ordinance of Dauid the man of God, warde
ouer g against ward.

g That is, one after another, and euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah,
Meshullam, Talmon, and Akkub were
porters keeping the ward at the thresholds
of the gates.
26 These were in the dayes of Ioiakim
the sonne of Ieshua, the sonne of Iozadak,
and in the dayes of Nehemiah the captaine,
and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at
Ierusalem they sought the Leuites out of all
their places to bring them to Ierusalem to
keepe the dedication and gladnesse, both
with thankesgiuings and with songs, cymbals,
violes, and with harpes.
28 Then the ‡ singers gathered themselues
together both from the plaine countrey
about Ierusalem, and from the villages
of h Netophathi,

‡ Ebr. sonnes of the singers.

h Which were a certaine family, and had their possessions in the fields, 1 Chron. 2. 54.

29 And from the house of Gilgal, and out
of the countreyes of Geba, & Azmaueth: for
the singers had built them villages round
about Ierusalem.
30 And the Priestes and Leuites were
purified, and cleansed the people, and the
gates, and the wall.
31 And i I brought up the princes of Iudah
upon the wall, and appointed two great
companies to giue thankes, and the one went
on the right hande of the wall toward the
doung gate.

i Meaning Nehemiah.

32 And after them went Hoshaiah, and
halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah
and Ieremiah,
35 And of the Priests sonnes with trumpets,
Zechariah the sonne of Ionathan, the
sonne of Shemaiah, the sonne of Mattaniah,
the sonne of Michaiah, the sonne of
Zaccur, the sonne of Asaph.
36 And k his brethren, Shemaiah, and
Azareel, Milalai, Gilalai, Maai, Nethaneel,
and Iudah, Hanani, with the musicall instruments
of Dauid the man of God: and
Ezra the Scribe went before them.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen
ouer against them went they up by l the
staires of the city of Dauid, at the going up
of the wall beyond the house of Dauid, euen
unto the water gate Eastward.

l Which was the going up to the mount Zion, which is called the citie of Dauid.

38 And the second company of them that
gaue thankes, went on the other side, and I
after them, and the halfe of the people was
upon the wal, and upon the tower of the furnaces
euen unto the broad wall.
39 And upon the gate of Ephraim, and
upon the old gate, and upon the fish gate, &
the tower of Hananeel, & the tower of Meah,
euen unto the sheepe gate: and they stood
in the gate of the ward.
40 So stood the two companies of them
that gaue thankes in the house of God, and
I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah,
Miniamin, Michaiah, Elioenai, Zechariah,
Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and
Eleazar, and Uzzi, and Iehohanan, and
Malchiiah, and Elam, and Ezer: and the
singers ‡ sang loud, hauing Izrahiah which
was the ouerseer.

‡ Ebr. caused to heare.

43 And the same day they offred great
sacrifices and reioyced: for God had giuen
them great ioy, so that both the women and
the children were ioyfull: and the ioy of Ierusalem
was heard farre off.
44 Also at the same time were men appointed
m ouer the chambers of the store for
the offerings, for the first fruits, and for the
tithes, to gather into them out of the fields
of the cities the portions of the Law, for the
Priestes and the Leuites: for Iudah reioyced
for the Priestes and for the Leuites, that
serued.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chron. 31. 11. and now repaired againe for the same use.

45 And both the singers and the Leuites
kept the ward of their God, & the ward of
the purification, according to the commandement
of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid & Asaph,

1 Chron. 25. 1.

of old were chiefe ſingers, and ſongs of praiſe and thankeſgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did al Iſrael giue portions vnto the ſingers and porters, euery day his portion, & they gaue the holy things vnto the Leuites, and the Leuites [a] gaue the holy things vnto the ſonnes of Aaron.

a That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They ſeparate from them al ſtrangers. 15 Nehemiah reproueth the that break the Sabbath. 30 An ordinance to ſerue God.

AND on that day did they read in the booke of Moſes, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * ſhould not enter into the Congregation of God,

Deut. 23.3.

2 Becauſe they met not the children of Iſrael with bread and with water, * but hired Balaam againſt them, that hee ſhould curſe them: and our God turned the curſe into a bleſſing.

Num. 22.5,6.

3 Now when they had heard the Lawe, they ſeparated from Iſrael [a] all thoſe that were mixed.

4 ¶ And before [b] this had the prieſt Eliaſhib the ouerſight of the chamber of the houſe of our God, being [c] kinſman to Tobiah:

5 And hee had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corne, of wine, & of oyle (appointed for the Leuites, and the ſingers, and the porters) and the offrings of the Prieſts.

6 But in all this time was not I in Ieruſalem: for in the two and thirtieth yeere [d] of Artahſhaſte king of Babel, came I vnto the king, and || after certaine dayes I obtained of the king.

7 And when I was come to Ieruſalem, I vnderſtood [e] the euill that Eliaſhib had done for Tobiah, in that he had made him a chamber in the court of the houſe of God,

8 And it grieued me ſore: therefore I caſt foorth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to clenſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meat offring and the incenſe.

10 And I perceiued that the portions of the Leuites had not bene giuen, & that euery one was fled to his land, euen the Leuites and ſingers that executed the worke.

11 Then reproued I the rulers, & ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures, Shelemiah the Prieſt, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the ſonne of Zaccur the ſonne of Mattaniah: for they were counted faithfull, and their office was to diſtribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [f] kindneſſe that I haue ſhewed on the houſe of my God, and on the offices thereof.

a That is, all ſuch which had ioyned in vnlawfull mariage, & alſo thoſe with whō God had forbidden them to haue ſociety.
b That the ſeparation was made
c He was ioyned in affinity with Tobiah the Ammonite and enemy of the Iewes.
d Called alſo Darius, Ezra. 7.1
|| Or, at the yeeres end.
e Thus we ſee to what inconueniēces the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chiefe gouernour was but a while abſent, and yet they fel into ſuch great abſurdities: as appeareth alſo Exod. 32.1.
f He protesteth that he did his dutie with a good conſcience, yet he doeth not iuſtifie himſelfe herein, but deſireth God to fauour him, and to be mercifull vnto him for his owne goodneſſe ſake, as verſe 22. and 31.

15 In thoſe dayes ſaw I in Iudah, them that trode wine preſſes on the Sabbath, and that brought in ſheaues, and which laded aſſes alſo with wine, grapes and figges, and al burthens, and brought them into Ieruſalem vpon the Sabbath day: and [g] I proteſted to them in the day that they ſolde victuals.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, & ſolde on the Sabbath vnto the children of Iudah euen in Ieruſalem.

17 Then reproued I the rulers of Iudah, and ſayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought al this plague vpon vs, & vpon this citie? yet yee increaſe the wrath vpon Iſrael, in breaking the Sabbath.

19 And when the gates of Ieruſalem began to be [i] dark before the Sabbath, I commanded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gates, that there ſhould no burde be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandize remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them and ſaid vnto them, Why tary ye all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I ſayd vnto the Leuites that they ſhould clenſe themſelues, and that they ſhould come and keepe the [k] gates to ſanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

23 In thoſe dayes alſo I ſaw Iewes that maried wiues of [l] Aſhdod, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeech of Aſhdod, and could not ſpeake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] curſed them, and ſmote certaine of them and pulled off their haire, and tooke an othe of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes, nor for your ſelues.

26 * Did not Salomon the king of Iſrael ſinne by theſe things? yet among many nations was there no king like him: for he was * beloued of his God, & God had made him king ouer Iſrael: * Yet ſtrange women cauſed him to ſinne.

1. King. 3.7,12.
2. Sam. 12.24,25
1. King. 11.1,4.
eccluſ 47.19,20.

27 Shall we then obey vnto you, to do al this great euill, and to tranſgreſſe againſt our God, euen to marrie ſtrange wiues?

28 And one of the ſonnes of Ioiada the ſonne of Eliaſhib the high Prieſt was the ſonne in law of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, [n] defile the

g I declared vnto them, that God would not ſuffer ſuch tranſgreſſors of his law to be vnpuniſhed.
h Was not this a great cauſe why God plagued vs in times paſt? meaning, that if they tranſgreſſed now in the ſame againe, their plague ſhould be greater.
i About the time that the Sunne went downe: for the Sabbath laſted from the ſun going downe of the one day, to the ſunne ſetting of the other.
k Meaning, of the Temple, that none that was vncleane, ſhould enter.
l Which was a citie of the Philiſtims, and they had maried wiues thereof, and ſo had corrupted their ſpeech and religion.
m That is, I did excommunicate them, and driue them out of the Congregation.
n Puniſh them according to their fault, & euil example, which they haue giuen to the reſt of thy people contrary to their vocation

the Priesthood, and the couenant of the
Priesthood and the Leuites.
30 Then clensed I them from all stran-
gers, & appointed the wards of the Priests
and of the Leuites, euery one in his office,
31 And for the offering of the wood at
times appointed, and for the first fruits. Re-
member me, O my God, o in goodnesse.

o This is, to shew mercy vnto me.

Ester.

THE ARGVMENT.

Because of the diuersity of names, whereby they vsed to name their kings, and the supputation of yeres wherein the Ebrewes & the Grecians do vary, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6.1. & 9.1, that he was Darius king of the Medes, & sonne of Astyages, called also Ahashuerosh, which was a name of honor, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of wordly helpe faileth, he euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, & cruelty of the wicked when they come to honour, & their sudden fall when they are at highest: and how God preserueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

30 May
1 Les. morn

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come: 19 for which cause she is diuorced. 20 The kings decree touching the preeminence of man.

In the dayes of a Ahashuerosh
(this is Ahashuerosh that
reigned from India euen vn-
to Ethiopia, ouer an b hun-
dred and seuen and twentie
prouinces)
2 In those dayes when the king Aha-
shuerosh c sate on his throne, which was in
the palace of * Shushan,
3 In the third yere of his reigne he made
a feast vnto all his princes and his seruants,
euen the power of Persia and Media, and to
the captaines and gouernours of the prouin-
ces which were before him,
4 That hee might shew the riches and
glory of his kingdome, and the honour of his
great maiestie many dayes, euen an hundred
and fourescore dayes.
5 And when these dayes were expired,
the king made a feast to all the people that
were found in the palace of Shushan, both
vnto great and smal, seuen daies, in the court
of the garden of the kings palace,
6 Vnder an hanging of white, greene, and
blew clothes, fastened with cords of fine lin-
nen and purple, in siluer rings, & pillars of
marble: the d beds were of gold, and of siluer
vpon a pauement of porphyre, and marble
and alabaster, and blew colour.
7 And they gaue them drinke in vessels
of gold, and changed vessell after vessel, and
royall wine in abundance according to the
e power of the king.
8 And the drinking was by an order, none
might f compel: for so the king had appoin-
ted vnto all the officers of his house, that
they should do according to euerymans plea-
sure.
9 ¶ The queene Vashti made a feast
also for the women in the royal house of king
Ahashuerosh.
10 Vpon the g seuenth day, when the
king was mery with wine, he commanded
Mehuman, Biztha, Harbona, Bigtha, and
Abagtha, Zethar, and Carcas, the seuen Eu-
nuches, (that serued in the presence of king
Ahashuerosh)
11 To bring Queene Vashti before the
king with the crowne royall, that hee might
shew the people and the princes her beautie:
for she was faire to looke vpon.
12 But the Queene Vashti refused to
come at the kings word, ‡ which he had gi-
uen in charge to the eunuches: therefore the
king was very angry, & his wrath kindled
in him.
13 Then the king sayde to the wise men,
h that knew the times (for so was the kings
maner towards all that knew the law and
the iudgement:
14 And the next vnto him was Carshena,
Shetar, Admatha, Tarshish, Meres,
Marsena & Memucan the seuen princes of
Persia and Media, which saw the i Kings
face, and sate the first in the kingdome)
14 What shall we doe vnto the Queene
Vashti according to the law, because she did
not according to the word of the King Aha-
shuerosh by the commission of the eunuches?
16 Then Memucan answered before the
king and the princes, The Queene Vashti
hath not onely done k euill against the king,
but against all the princes, & against all the
people that are in all the prouinces of king
Ahashuerosh.
17 For the l act of the Queene shall come
abroad vnto all women: so that they shal de-
spise their husbands in their owne eyes, and
shall say, The king Ahashuerosh comman-
ded Vashti the Queene to be brought in be-
fore him, but she came not.
18 So shall the m princesses of Persia and
Media this day say vnto all the kings prin-
ces, when they heare of the act of the queene:
thus shall there bee much despitefulnesse and
wrath.
19 If it please the king, let a royall decree
proceed from him, & let it be written among
the statutes of Persia, and Media (and let it
not be transgressed) that Vashti come n no
more before king Ahashuerosh: & let the king
giue her royall estate vnto her companion
that is better then she.
20 And when ẏ decree of the king which
shall be made, shall be published throwout
all his kingdome (though it be o great) all the
women shal giue their husbands honor both
great and small.
21 And this saying pleased the king and
the

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap 6.1, maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse.

* Nehem. 1.1.

d Which they vsed in those countreys in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drink more then it pleased him.

g Which was the last day of the feast that the king made for the people, as vers. 5.

‡ Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwaies accesse to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced and an other made Queene.

o For he had vnder him an hundreth twenty and seuen countreys.

the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should p beare rule in his owne house, and that hee should publish it in the language of that same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

3 After the Queene is put away, certaine yong maides are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

After these things, when the wrath of King Ahashuerosh was appeased, he a remembred Vashti, and what shee had done, and what was decreed b against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let y king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuch c keeper of the women, to giue them their things d for purification.

4 And the maid that shal please the king, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had beene caried away from Ierusalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whome Nebuchad-nezzar King of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for shee had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore he caused her things for purification to bee giuen her speedily, and her † state, and seuen comely maides to bee giuen her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked e euery day before the court of the womens house, to know if Ester did well, and what should bee done with her.

12 And when the course of euery maide came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatsoeuer she required, was f giuen her, to goe with her out of the womens house vnto the Kings house.

14 In the euening shee went, and on the morow she returned into the second house of the women, vnder the hand of Shaashgaz the Kings eunuch, which kept the concubines: shee came in to the King no more, except she pleased the King, and that she were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the King, shee desired nothing, but what ‖ Hege the kings eunuch the keeper of the women said; and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgines: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, & his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts, according to l the power of a King.

19 And when the virgins were gathered the m second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of y Kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay n hand on the King Ahashuerosh.

22 And the thing was knowen to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the king.

a That is, hee called the matter againe into communication.

b By the seuen wise men of his counsell.

c The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of princes, and therefore, as they ordeined wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

d Reade what this purification was, verse 12.

* 2.King.24.15.

† Ebr. portions.

e For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

f What apparel she asked of the Eunuch, that was he bound to giue her.

‖ Or, Hegai.

g Wherein her modestie appeared, because shee sought not apparell to commend her beautie, but stood to the Eunuches appointment.

h Which contained part of December and part of Ianuarie.

i That is, made for her sake.

k He released their tribute.

l That is, great and magnificall.

m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10.2.

CHAP. III.

1 Haman after hee was exalted, obtained of the king that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the Princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

reuerenced Haman:for the king had so com-
maunded concerning him : but Mordecai
[a] bowed not the knee,neither did reuerence.
3 Then the Kings seruants which were
at the Kings gate, sayde vnto Mordecai,
Why transgressest thou the kings comman-
dement?
4 And albeit they spake dayly vnto him,
yet he would not heare them : therefore they
[b] tolde Haman, that they might see howe
Mordecais matters would stand:for he had
told them,that he was a Iew.
5 And when Haman saw that Morde-
cai bowed not the knee vnto him,nor did re-
uerence vnto him, then Haman was ful of
wrath.
6 Now hee ‡ thought it too little to lay
handes onely on Mordecai : and because
they had shewed him the people of Morde-
cai, Haman sought to destroy all the Iewes,
that were throughout the whole King-
dome of Ahashuerosh, euen the people of
Mordecai.
7 In the first moneth (that is the moneth
[c] Nisan) in the twelfth yeere of King Ahash-
uerosh, they cast Pur (that is a lot) [d] before
Haman, from day to day, and from moneth
to moneth, vnto the twelfth moneth, that is
the moneth [e] Adar.
8 Then Haman said vnto King Ahashue-
rosh, There is a people scattered and disper-
sed among the people in all the prouinces of
thy kingdome, and their lawes are diuers
from all people, and they doe not obserue the
[f] Kings lawes : therefore it is not the Kings
profit to suffer them.
9 If it please the King, let it bee written
that they may be destroyed, and I will ‡ pay
ten thousand talents of siluer by the handes
of them that haue the charge of this busines
to bring it into the Kings treasurie.
10 Then the King tooke his ring from
his hand, and gaue it vnto Haman the sonne
of Hammedatha the Agagite, the Iewes ad-
uersarie.
11 And the King said vnto Haman, Let
the siluer be thine, and the people to do with
them as it pleaseth thee.
12 Then were the kings ‖ Scribes called
on the thirteenth day of the first moneth, and
there was written (according to all that Ha-
man commanded) vnto the Kings officers,
and to the captaines that were ouer euery
prouince, and to the rulers of euery people,
and to euery prouince, according to the wri-
ting thereof, and to euery people according
to their language : in the name of King A-
hashuerosh was it written, and sealed with
the Kings ring.
13 And the letters were sent ‡ by postes
into all the Kings prouinces, to roote out, to
kill and to destroy all the Iewes, both yong
and old, children and women, in one day vp-
on the thirteenth day of the twelfth moneth,
(which is the moneth Adar) and to spoyle
them as a pray.
14 The contents of the writing was, that
there should bee giuen a commandement in
all prouinces, and published vnto all people,
that they should bee readie against the same
day.

a The Persians maner was to kneele downe and reuerence their Kings and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ Ebr. despised in his eyes.

c Which answereth to part of March and part of April.

d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of Februarie and part of March.

f These be the two arguments, which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profit: without respect how God is either pleased or displeased.

‡ Ebr. weigh.

‖ Or, secretarie.

‡ Ebr. the hands of posties.

15 And the postes compelled by the Kings
commaundement went foorth, and the com-
maundement was giuen in the palace at
Shushan : and the King and Haman sate
drinking, but the [g] citie of Shushan was in
perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that
was done, Mordecai rent his clothes,
and put on sackecloth and ashes, and went
out into the middes of the citie, and cryed
with a great crie and a bitter.
2 And hee came euen before the Kings
[a] gate, but hee might not enter within the
Kings gate, being clothed with sackcloth.
3 And in euery prouince, and place, whi-
ther the Kings charge and his commission
came, there was great sorow among the
Iewes, and fasting, and weeping, and mour-
ning, and ‡ many lay in sackcloth & in ashes.
4 ¶ Then Esters maids & her eunuches
came and tolde it her : therefore the Queene
was very heauie, and shee sent raiment to
clothe Mordecai, and to take away his sack-
cloth from him, but he receiued it not.
5 Then called Ester Hatach one of the
Kings eunuches, whom hee ‡ had appointed
to serue her, and gaue him a commandement
vnto Mordecai, to know what it was, and
why it was.
6 So Hatach went foorth to Mordecai
vnto the street of the citie which was before
the Kings gate.
7 And Mordecai tolde him of all that
which had come vnto him, & of the ‡ summe
of the siluer that Haman had promised to
pay vnto the Kings treasures, because of the
Iewes for to destroy them.
8 Also he gaue him the ‖ copie of the wri-
ting & commission that was giuen at Shu-
shan, to destroy them, that he might shew it
vnto Ester, and declare it vnto her, and to
charge her, that she should go in to the king,
and make petition and supplication before
him for her people.
9 ¶ So when Hatach came, hee told E-
ster the words of Mordecai.
10 Then Ester sayde vnto Hatach, and
commanded him to say vnto Mordecai,
11 All the Kings seruants and the people
of the Kings prouinces do know, that who-
soeuer, man or woman, that commeth to the
King into the inner court, which is not cal-
led, there is a law of his, that he shall die, ex-
cept him to whom the King holdeth out the
golden rod, that hee may liue. Now I haue
not bene called to come vnto the King these
thirtie dayes.
12 And they certified Mordecai of Esters
words.
13 And Mordecai said, that they should
answere Ester thus, Thinke not with thy
selfe, that thou shalt escape in the Kings
house, more then all the Iewes.
14 For if thou holdest thy peace at this
time, ‡ comfort and deliuerance [b] shall ap-
peare to the Iewes out of another place,
but thou and thy fathers house shall perish :
and

g To wit, the Iewes that were in Shushan.

31 May
1st Lesson
Even

a Because hee would aduertise Ester of this cruel proclamation.

‡ Ebr. sackcloth, and ashes were spread for many.

‡ Ebr. had caused to stand before her.

‡ Ebr. declaration.

‖ Or, contents.

‡ Ebr. breathing.

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

and who knoweth whether thou art come to
the kingdome for c such a time?

c For to deliuer Gods Church out of these present dangers.

15 Then Ester commaunded to answere
Mordecai,
16 Goe, and assemble all the Iewes that
are found in Shushan, & fast ye for me, and
eate not, nor drinke in three dayes, day nor
night. I also and my maydes will fast like-
wise, and so will goe in to the king, which
is not according to the law: and if I perish,
d I perish.

d I will put my life in danger & referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

17 So Mordecai went his way, and did
according to all that Ester had commanded
him.

1 June 1st 2d Lesson morn

CHAP. V.

1 Ester entreth in to the king, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third a day Ester put on her
royall apparell, and stood in the court of
the kings palace within, ouer against the
kings house: and the king sate vpon his
roial throne in the kings palace ouer against
the gate of the house.

a To wit, after that the Iewes had begun to fast.

2 And when the king saw Ester the
Queene standing in the court, she found fa-
uour in his sight: and the king b helde out
the golden scepter that was in his hand: so
Ester drew neere, and touched the top of the
scepter.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.

3 Then said the king vnto her, What
wilt thou Queene Ester? and what is thy
request? it shall bee euen giuen c thee to the
halfe of the kingdome.

c Meaning hereby, that whatsoeuer she asked, should be granted, as Mar. 6.23.

4 Then said Ester, If it please the king,
let the king and Haman come this day vnto
the banket, that I haue prepared for him.
5 And the king sayd, Cause Haman to
make haste that hee may doe as Ester hath
sayd. So the king and Haman came to the
banket, that Ester had prepared.
6 And the king said vnto Ester, at the
banket of d wine, What is thy petition, that
it may bee giuen thee? and what is thy re-
quest? it shall euen bee performed vnto the
halfe of the kingdome.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

7 Then answered Ester, and said, My
petition and my request is,
8 If I haue found fauour in the sight of
the king, and if it please the king to giue
mee my petition, and to performe my re-
quest, let the king and Haman come to the
banket that I shall prepare for them, and
I will do to morrow according to the kings
e saying.

e I will declare what thing I demand.

9 ¶ Then went Haman forth the same
day ioyful and with a glad heart. But when
Haman sawe Mordecai in the kings gate,
that hee stood not vp, nor mooued for him,
then was Haman full of indignation at
Mordecai.
10 Neuerthelesse Haman refrained him-
selfe: and when hee came home, he sent and
called for his friends, and Zeresh his wife.
11 And Haman told them of the glory of
his riches, and the multitude of his children,
and al the things wherin the king had f pro-
moted him, and how that hee had set him
aboue the princes and seruants of the king.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruell.

12 Haman sayd moreouer, Yea, Ester the
Queene did let no man come in with the
king to the banket that she had prepared,
saue me: and to morrowe am I bidden vnto
her also with the king.
13 But all this doeth nothing auaile me,
as long as I see Mordecai the Iewe sitting
at the kings gate.
14 Then sayd Zeresh his wife and all his
friends vnto him, Let them make a tree of
fiftie g cubits hie, and to morrow speake thou
vnto the king, that Mordecai may be han-
ged theron: then shalt thou go ioyfully with
the king vnto the banket. And y thing plea-
sed Haman, and he caused to make the tree.

g Meaning, the highest that could be found.

1 June
1 Lesson
Even

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

THe same night † the king slept not, and
he commanded to bring the booke of the
Records and the Chronicles: and they were
read before the king.

† Ebr. the kings sleepe departed.

2 Then it was found written that Mor-
decai had told of Bigtana, and Teresh two
of the kings eunuches, keepers of the doore,
who sought to lay handes on the king Aha-
shuerosh.

Chap. 2.21.

3 Then the king said, What honour and
dignitie hath bene giuen to Mordecai a for
this? And the kings seruants that ministred
vnto him, sayd, There is nothing done for
him.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

4 And the king said, Who is in the court?
(Nowe Haman was come into the inner
court of the kings house, that hee might
speake vnto the king to b hang Mordecai on
the tree that he had prepared for him.)

b Thus while the wicked imagine the destruction of others they themselues fall into the same pit.

5 And the kings seruants said vnto him,
Behold, Haman standeth in the court. And
the king said, Let him come in.
6 And when Haman came in, the king
said vnto him, What shall be done vnto the
man, whom the king will honour? Then
Haman thought in his heart, To whome
would the king do honour more then to me?
7 And Haman answered the king, The
man whom the king would honour,
8 Let them bring for him royal apparel,
which the king vseth to weare, and the c horse
that the king rideth vpon, & that the crowne
royall may be set vpon his head.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41.43.

9 And let the raiment and the horse be de-
liuered by the hand of one of the kings most
noble princes, and let them apparel the man
(whom the king will honour) and cause him
to ride vpon the horse through the streete of
the city, and proclaime before him, Thus
shall it be done vnto the man whom the king
will honour.
10 Then the king said to Haman, Make
haste, take the raiment and the horse as thou
hast said, and do so vnto Mordecai the Iew,
that sitteth at the kings gate: let nothing
faile of all that thou hast spoken.
11 So Haman tooke the raiment and the
horse, and arayed Mordecai, and brought
him on horsebacke through the streete of the
citie, and proclaimed before him, Thus shall
it bee done to the man whome the king will
honour.

UMI

12 And Mordecai came againe to the
kings gate, but Haman hasted home mour-
ning, and his head couered.
13 And Haman told Zeresh his wife, and
all his friendes all that had befallen him.
Then said his wise men, and Zeresh his wife
vnto him, If Mordecai be of the seed of the
Iewes, before whom thou hast begun to fall,
thou shalt not preuaile against him, [d] but
shalt surely fall before him.
14 And while they were yet talking with
him, came the Kings eunuches and hasted
to bring Haman vnto the banket that Ester
had prepared.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

So the King and Haman came to banket
with the Queene Ester.
2 And the king said againe vnto Ester
on the second day at the banket of [a] wine,
What is thy petition, Queene Ester, that
it may bee giuen thee? and what is thy re-
quest? It shall be euen performed vnto the
halfe of the kingdome.
3 And Ester the Queene answered, and
said, If I haue found fauour in thy sight, O
king, and if it please the king, let my life
be giuen mee at my petition, and my people
at my request.
4 For we are solde, I, and my people to
be destroyed, to be slaine and to perish: but
if wee were sold for seruants, and for hand-
maydes, I would haue helde my tongue:
although the aduersarie could not [b] recom-
pence the kings losse.
5 Then King Ahashuerosh answered
and saide vnto the Queene Ester, Who is
hee? and where is hee that ‡ presumeth to
doe thus?
6 And Ester sayde, The aduersary and
enemie is this wicked Haman. Then Ha-
man was afraide before the king and the
Queene.
7 And the king arose from the banket of
wine in his wrath, and went into the palace
garden: But Haman stood vp, to make re-
quest for his life to the Queene Ester: for he
saw that there was a [c] mischiefe prepared for
him of the king.
8 And when the king came againe out
of the pallace garden, into the house where
they dranke wine, Haman was [d] fallen vp-
on the bed whereon Ester sate: therefore the
king said, Will he force the Queene also be-
fore me in the house? as the word went out
of the kings mouth, they [e] couered Hamans
face.
9 And Harbonah one of the eunuches
sayde in the presence of the king, Behold,
there standeth yet the tree in Hamans house
fiftie cubites hie, which Haman had prepa-
red for Mordecai, that spake [f] good for the
king. Then the king said, Hang him there-
on.
10 So they hanged Haman on the tree
that hee had prepared for Mordecai: then
was the kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them

‡ Eb. filleth his heart.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feete or couch whereupon she sate, & made request for his life.

e This was the maner of the Persians, when one was out of the kings fauour.

f Which discouered the conspiracie against the king, Chap. 2. 21, 22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

The same day did king Ahashuerosh giue
the house of Haman the aduersary of the
Iewes vnto the Queene Ester. And Mor-
decai [a] came before the king: for Ester told
what he was [b] vnto her.
2 And the king tooke off his ring, which
he had taken from Haman, and gaue it vnto
Mordecai: and Ester set Mordecai ouer the
house of Haman.
3 And Ester spake yet more before the
king, and fell downe at his feete weeping,
and besought him that hee would put away
the [c] wickednesse of Haman the Agagite,
and his deuise that he had imagined against
the Iewes.
4 And the king helde out the golden
[d] scepter toward Ester. Then arose Ester,
and stood before the king,
5 And said, If it please the king, and if I
haue found fauor in his sight, and the thing
be acceptable before the king, and I please
him, let it be written, that the letters of the
deuise of Haman the sonne of Ammedatha
the Agagite, may be called againe, which he
wrote to destroy the Iewes, that are in all
the kings prouinces.
6 For how can I suffer and see the euill,
that shall come vnto my people? Or howe
can I suffer and see the destruction of my
kinred?
7 And þ king Ahashuerosh said vnto the
Queene Ester, and to Mordecai the Iewe,
Beholde, I haue giuen Ester the house of
Haman, whom they haue hanged vpon the
tree because he ‖ laid hand vpon the Iewes.
8 Write ye also for the Iewes, as it liketh
you in the kings name, and seale it with the
kings ring (for the writings written in the
kings name, and sealed with the kings ring,
may no [e] man reuoke.
9 Then were the kings scribes called at
the same time, euen in the third moneth, that
is the moneth [f] Siuan, on the three and
twentieth day thereof: and it was written,
according to all as Mordecai commaunded
vnto the Iewes, and to the princes, and cap-
taines, and rulers of the prouinces, which
were from India euen vnto Ethiopia, an
hundreth and seuen and twenty prouinces,
vnto euery prouince, according to the [g] wri-
ting thereof, and to euery people after
their speech, and to the Iewes, according
to their writing, and according to their lan-
guage.
10 And he wrote in the king Ahashuerosh
name, and sealed it with the kings ring: and
hee sent letters by postes on horsebacke, and
that rode on beastes of price, as dromedaries,
and ‖ colts of mares.
11 Wherein the king granted the Iewes
(in what cities soeuer they were) to gather
themselues together, and to stand for [h] their
life, and to roote out, to slay and to destroy al
the power of the people and of the prouince
that vexed them, both children and women,
and to spoyle their goods:
12 Upon one day in all the prouinces of
king Ahashuerosh, euen in the thirteenth
day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5.2.

‖ Or, went about to slay the Iewes.

e This was the law of the Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree granted to Haman for Esters sake.

f Which containeth part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ Or, mules.

h That is, to defend themselues against all that would assaile them.

15 day of March

2 June 1st Lesson

2 June 1st less. morn

The 15 day of March is kept as a festival among the

day of the twelft moneth, which is the mo-
neth i Adar.
13 The copy of the writing was, how there
should be a commandement giuen in all and
euery prouince, published among all the peo-
ple, and that the Iewes should be ready a-
gainst that day to k auenge themselues on
their enemies.
14 So the postes rode vpon beasts of price,
and dromedaries, & went forth with speed,
to execute the kings commaundement, and
the decree was giuen at Shushan the pa-
lace.
15 And Mordecai went out from the
King in royall apparell of blue and white,
and with a great crowne of gold, and with a
garment of fine linnen and purple, and the
city of Shushan reioyced and was glad.
16 And vnto the Iewes was come l light
and ioy and gladnesse, and honour.
17 Also in all and euery prouince, and in
all & euery citie and place, where the kings
commaundement and his decree came, there
was ioy and gladnesse to the Iewes, a feast
and good day, and many of the people of the
land m became Iewes: for the feare of the
Iewes fell vpon them.

i Which hath part of February, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the
moneth Adar, vpon the thirteenth day of
the same, when the kings commandement
and his decree drew neere to bee put in exe-
cution, in the day that the enemies of the
Iewes hoped to haue power ouer them (but
it a turned contrary: for the Iewes had rule
ouer them that hated them)
2 The Iewes gathered themselues toge-
ther into their cities, throwout all the pro-
uinces of the king Ahashuerosh, to lay hand
on such as sought their hurt, & no man could
withstand them: for the feare of them fell
vpon all people.
3 And all the rulers of the prouinces, and
the princes and the captaines, and the offi-
cers of the king b exalted the Iewes: for the
feare of Mordecai fell vpon them.
4 For Mordecai was great in the kings
house, and the report of him went through
all the prouinces: for this man Mordecai
waxed greater and greater.
5 Thus the Iewes smote all their c ene-
mies with strokes of the sword and slaugh-
ter, and destruction, & did what they would
vnto those that hated them.
6 And at Shushan the palace slew the
Iewes and destroyed d fiue hundreth men,
7 And Parshandatha, and Dalphon,
and Aspatha,
8 And Poratha, and Adalia, and Arida-
tha,
9 And Parmashta, and Arisai, and Ari-
dai, and Uaiezatha,
10 The ten sonnes of Haman, the sonne
of Ammedatha, the aduersary of the Iewes
slew they: but they layd not their hands e on
the spoyle.

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.
b Did them honour and shewed them friendship.
c Which had conspired their death by the permission of the wicked Haman.
d Besides those three hundreth, that they slew the second day, as verse 15.
e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of
those that were slaine, vnto the palace of
Shushan before the king.
12 And the King sayd vnto the Queene
Ester, The Iewes haue slaine in Shushan
the palace and destroyed fiue hundreth men,
and the ten sonnes of Haman; what haue
they done in the rest of the kings pro-
uinces? and what is thy petition, that
it may bee giuen thee? or what is thy
request moreouer, that it may bee perfor-
med?
13 Then saide Ester, If it please the
king, let it be granted also to morrow to the
Iewes that are in Shushan, to doe accor-
ding f vnto this dayes decree, that they
may hang vpon the tree Hamans tenne
sonnes.
14 And the king charged to doe so, and
the decree was giuen at Shushan, and they
hanged Hamans ten sonnes.
15 ¶ So the Iewes that were in Shu-
shan assembled themselues vpon the fourte-
teenth day of the moneth Adar, & slew three
hundreth men in Shushan, but on the spoyle
they layd not their hand.
16 And the rest of the Iewes that were
in the kings prouinces assembled themselues
and stood for g their liues, and had rest from
their enemies, and slew of them that h hated
them, seuenty and fiue thousand: but they
layd not their hand on the spoyle.
17 This they did on the i thirteenth day of
the moneth Adar, and rested the fourteenth
day thereof, and kept it a day of feasting and
ioy.
18 But the Iewes that were in Shushan
assembled themselues on the thirteenth day,
and on the fourteenth thereof, and they re-
sted on the fifteenth of the same, and kept it
a day of feasting and ioy.
19 Therefore the Iewes of the villages
that dwelt in the vnwalled townes, k kept
the fourteenth day of the moneth Adar
with ioy and feasting, euen a ioyfull day,
and euery one sent presents vnto his neigh-
bour.
20 ¶ And Mordecai l wrote these words,
and sent letters vnto all the Iewes that
were through all the prouinces of the king
Ahashuerosh, both neere and farre,
21 Inioyning them that they shoulde
keepe the fourteenth day of the moneth A-
dar, and the fifteenth day of the same, euery
yeere,
22 According to the dayes wherein the
Iewes rested from their enemies, and the
moneth, which was turned vnto them
from sorrow to ioy, and from mourning
into a ioyfull day, to keepe them the dayes
of feasting and ioy, and m to send presents
euery man to his neighbour, and gifts to the
poore.
23 And the Iewes promised to do as they
had begun, and as Mordecai had written
vnto them,
24 Because Haman the sonne of Ham-
medatha the Agagite all the Iewes aduer-
sarie, had imagined against the Iewes, to
destroy them, and had n cast Pur (that is a
lot) to consume and destroy them.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.
h Meaning, that they layd hands on none, that were not the enemies of God.
i Meaning, in all places sauing in Shushan.

k As the Iewes doe euen to this day, calling it in the Persian language Purim, that is, the day of lots.
l The Iewes gather hereof that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore.
n Reade Chap. 3. 7.

25 And

o That is, Ester.

p These are the wordes of the kings commandement to disanull Hamans wicked enterprise.

25 And when o she came before the king,
he commanded by letters, Let his wicked
p deuise (which hee imagined against the
Iewes) turne vpon his owne head, and let
them hang him and his sonnes on the tree.
26 Therefore they called these dayes Purim, by the name of Pur, and because of all
the wordes of this letter, and of that which
they had seen besides this, and of that which
had come vnto them.
27 The Iewes also ordeined and promised for them and for their seede, and for all
that ioyned vnto them, that they would not
|| faile to obserue those q two dayes euery
yeere, according to their writing, and according to their season,
28 And that these dayes should bee remembred and kept throughout euery generation and euery family, and euery prouince,
and euery city: euen these dayes of Purim
should not faile among the Iewes, and the
memoriall of them should not perish from
their seede.
29 And the Queene Ester the daughter
of Abihail & Mordecai the Iew wrote with
all || authority (to confirme this letter of Purim the second time)
30 And he sent letters vnto all the Iewes
to the hundreth and seuen and twenty prouinces of the kingdom of Ahashuerosh, with
r words of peace and trueth,
31 To confirme these dayes of Purim, according to their seasons, as Mordecai ỹ Iew
and Ester the Queene had appointed them,
and as they had promised for ‡ themselues,
and for their seed with f fasting and prayer.
32 And the decree of Ester confirmed
these wordes of Purim, and was written in
the booke.

|| Or, transgresse.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

|| Or, strength, or efficacie.

r Which were letters declaring vnto them quietnes, & assurance, and putting them out of doubt and feare.

‡ Ebr. soules.

f That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this word (their cry.)

CHAP. X.

The estimation and authoritie of Mordecai.

AND the king Ahashuerosh layd a tribute
vpon the land, and vpon the yles of the
sea.
2 And all the actes of his power, and of
his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke
of the Chronicles of the kings of Media
and Persia?
3 For Mordecai the Iewe was the second vnto king Ahashuerosh, and great among the Iewes, and a accepted among the
multitude of his brethren, who procured the
wealth of his people, and spake peaceably to
all his seede.

a These three points are here set foorth as commendable, and necessary for him that is in authority: to haue the fauour of the people, to procure their welth, and to be gentle and louing toward them.

Iob.

The remainder of Esther

THE ARGVMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtil disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemy vnto him which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob mainteineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, hee brasteth forth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth cōtinually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14 14. & Iames setteth out his patience for an Example, Iames 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance and his children. 20 His faith and patience.

THere was a man in the lande of
a Uz called Iob, & this man b was
an vpright and iust man, c one
that feared God, and eschewed euill.
2 And hee had seuen sonnes, and three
daughters.
3 His d substance also was seuen thousand sheepe, and three thousand camels, and
fiue hundreth yoke of oxen, and fiue hundreth she asses, & his familie was very great,
so that this man was the greatest of all the
‡ men of e the East.
4 And his sonnes went and banqueted
in their houses, euery one his day, and sent,
and called their three sisters to eate and to
drinke with them.
5 And when the daies of their banqueting
were

a That is, of the countrey of Idumea, as Lament. 4 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen 36 28. b Forasmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright and iust man.

d His children & riches are declared to commend his vertue in his prosperity, & his patience & constancie, when God had taken them from him.

‡ Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, commanded them to be sanctified: meaning, that they should consider the faults, that they had committed, and reconcile themselues for the same.
g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.
h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. and 13 &c.
i While the feast lasted.
k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.
l Because our infirmitie cannot comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacity may bee able to vnderstand that which is spoken of him.

were gone about, Iob sent and f sanctified them, and rose vp earely in the morning, and g offred burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.
6 ¶ Now on a day, when the k children of God came and stoode l before the LORD, Satan m came also among them.
7 Then the LORD sayde vnto Satan, Whence n commest thou? And Satan answered the LORD, saying, o From compassing the earth to and fro, and from walking in it.
8 And the LORD said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, an vpright and iust man, one that feareth God, and escheweth euill?
9 Then Satan answered the LORD, and said, Doth Iob feare God for p nought?
10 Hast thou not made an q hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.
11 But stretch out now thine hand, and r touch all that hee hath, to see if hee will not blaspheme thee to thy f face.
12 Then the LORD said vnto Satan, Lo, all that hee hath is in t thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the u presence of the LORD.
13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,
14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,
15 And the x Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.
16 And whiles he was yet speaking, another came, & said, The y fire of God is fallen from the heauen, & hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmitie: for God knew whence hee came. o Herein is described the nature of Satan, which is euer raging for his pray, 1. Pet. 5. 8. p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee. q Meaning, the grace of God, which serued Iob, as a rampart, against all temptations. r This signifieth, that Satan is not able to touch vs, but it is God that must doe it. f Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie. t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him. u That is, went to execute that which God had permitted him to doe: for else he can neuer go out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, & haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.
18 And whiles he was yet speaking, came another, and sayde, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,
19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.
20 Then Iob arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,
21 And said, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the LORD hath giuen, and the LORD hath taken it: c blessed bee the Name of the LORD.
22 In all this did not Iob sinne, nor charge God d foolishly.

z The last plague declareth, that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grieuous, to try his, and teach them obedience.
a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction & griefe of mind: yet they keepe a meane herein, and rebell not against God, as the wicked doe. * Ecclus 5. 14. 1. tim. 6. 7. b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

4 June 1611
Lefs morr

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the a children of God came and stood before the LORD, and b Satan came also among them, and stood before the LORD.
2 Then the LORD sayde vnto Satan, Whence commest thou? And Satan answered the LORD, and said, From compassing the earth to and fro, and from walking in it.
3 And the LORD sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, c although thou mouedst mee against him, to destroy him d without cause.
4 And Satan answered the LORD, and sayd, e Skinne for skinne, and all that euer a man hath, will he giue for his life.
5 But stretch now out thine hand, and touch his f bones, and his flesh, to see if he wil not blaspheme thee to thy face.
6 Then the LORD said vnto Satan, Loe, he is in thine hand, but g saue his life.
7 ¶ So Satan departed from the presence of the LORD, and smote Iob with sore h boiles,

a That is, the Angels, as Chap. 1. 6.
b Reade Chap. 1. 6.
* Ezek. 14. 14. chap. 1. 1.
c He prooueth Iobs integritie by this, that he ceased not to feare God when his plagues were grieuously vpon him.
d That is, when thou haddest nought against him, or when thou wast not able to bring thy purpose to passe.
e Hereby hee meant that a mans owne skin is dearer vnto him then another mans. f Meaning his owne person. g Thus Satan can go no further in punishment, then God hath limited him. h This sore was most vehement, wherewith also God plagued the Egyptians, Exo. 9. 9. and threatneth to punish the rebellious people, Deut. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemency of his disease, hee might haue thought that God had cast him off,

from

from the sole of his foot vnto his crowne.
8 And hee tooke a i potsheard to scrape
him,and he sate downe among the ashes.
9 Then said his k wife vnto him,Doest
thou l continue yet in thine vprightnesse?
m Blaspheme God,and die.
10 But hee said vnto her,Thou speakest
like a foolish woman: what? shall wee re-
ceiue good at the hand of God, and not n re-
ceiue euil?In all this did not Iob sinne with
his o lips.
11 Nowe when Iobs three p friendes
heard of all this euill that was come vpon
him, they came euery one from his owne
place, to wit, Eliphaz the Temanite, and
Bildad the Shuhite, and Zophar the Naa-
mathite: for they were agreed together to
come to lament with him, and to comfort
him.
12 So when they lift vp their eyes a-
farre off, they knew him not: therefore they
lift vp their voyces and wept, and euery one
of them rent his garment, and sprinkled
q dust vpon their heades towarde the hea-
uen.
13 So they sate by him vpon the ground
seuen dayes, and seuen nights, and none
spake a word vnto him: for they saw that the
griefe was very r great.

i As destitute of all other helpe and meanes,and wonderfully afflicted with the sorrow of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning,what gainest thou to serue God, seeing he thus plagueth thee,as though hee were thine enemie? This is the most grieuous tentation of the faithfull,when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.
m For death was appointed to the blasphemer, and so shee meant that he should be soone rid out of his paine n That is,to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both merciful and iust. o Hee so bridled his affections, that his tongue through impatiencie, did not murmure against God. p Which were men of authoritie, wise and learned,and as the Septuagint write,Kings,& came to comfort him, but when they saw how he was visited,they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sins q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorrow,&c. r And therefore thought that hee would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Hee desireth to die, as though death were the end of all mans miserie.

1 Afterward a Iob opened his mouth, and
b cursed his day.
2 And Iob cried out,and said,
3 Let the day c perish wherein I was
borne, and the night when it was saide,
There is a man child conceiued.
4 Let that day be darknesse,let not God
d regard it from aboue, neither let the light
shine vpon it,
5 But let darknesse, and the e shadow of
death staine it: let the cloud remain vpon it,
and let them make it fearful as a bitter day.
6 Let darknesse possesse that night,let it
not be ioyned vnto the daies of the yeere,nor
let it come vnto the count of the moneths.
7 Yea,desolate be that night, and let no
ioy be in it.

a The seuen daies ended,chap.2.13.
b Here Iob beginneth to feele his great imperfection in this battel betweene the spirit and the flesh,Rom.7.18. and after a maner yeeldeth,yet in the end hee getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to bee wearie of their life, and curse it because of the infirmities that it is subiect vnto,but because they are giuen to sinne and rebellion against God. d Let it bee put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darknesse, which maketh them afraid of death that are in it.

8 Let them that curse the day (being
f ready to renew their mourning) curse it.
9 Let the starres of that twilight bee
dimme through darknesse of it: let it looke
for light, but haue none: neither let it g see
* the dawning of the day.
10 Because it shut not vp the doores of
my mothers wombe: nor hidde sorow from
mine eyes.
11 h Why died not I in the birth? or why
died not I when I came out of the wombe?
12 Why did the knees preuent mee? and
why did I sucke the breasts?
13 For so should I now haue i lien and
bene quiet,I should haue slept then,and bene
at rest,
14 With the kings and counsellers of the
earth,which haue builded themselues k deso-
late places:
15 Or with the princes that had gold,and
haue filled their houses with siluer.
16 Or why was I not hid,as an vntime-
ly birth, either as infants, which haue not
seene the light?
17 The wicked l haue there ceased from
their tyrannie, and there they that laboured
valiantly,are at rest.
18 The m prisoners rest together, and
heare not the voyce of the oppressour.
19 There are smal and great,and the ser-
uant is free from his master.
20 Wherefore is the light giuen to him
that is in miserie? and n life vnto them that
haue heauy hearts?
21 Which long for death, and if it come
not, they would euen search it more then
treasures:
22 Which ioy for gladnesse, and reioyce
when they can finde the graue.
23 Why is the light giuen to the man whose
way is o hidde, and whom God hath hed-
ged in?
24 For my sighing commeth before I
eate, and my roarings are powred out like
the water.
25 For the thing I p feared,is come vpon
me, and the thing that I was afrayd of, is
come vnto me.
26 I had no peace, neither had I quiet-
nes,neither had I rest, q yet trouble is come.

f Which curse the day of their birth,let them lay that curse vpon this night.
g Let it be alwayes night, and neuer see day.
*Ebr. the eye lids of the morning.
h This and that which foloweth, declareth that when man giueth place to his passions,he is not able to stay nor keepe measure,but runneth headlong into all euill, except God call him backe.
i The vehemencie of his afflictions made him to vtter these words,as though death were the ende of all miseries, & as if there were no life after this, which he speaketh not as though it were so,but the infirmities of his flesh caused him to brast out into this errour of the wicked.
k Hee noteth the ambition of them,which for their pleasure,as it were change the order of nature,and build in most barren places, because they would hereby make their names immortall. l That is, by death the crueltie of the tyrants hath ceased. m All they that sustaine any kind of calamity & misery in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable,except the heart be ioyful,and the conscience quieted. o That seeth not how to come out of his miseries, because hee dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall,as is come now to passe q The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

1 Then Eliphaz the Temanite answered,
and sayd,
2 If wee assay to commune with thee,
wilt thou be grieued? but a who can with-
hold himselfe from speaking?
3 Behold, thou hast taught many, and
b hast

a Seeing this thine impatiencie.

b Thou hast cōforted others in their afflictions, & canst not now comfort thy selfe.
c Thus he concludeth that Iob was but an hypocrite, and had no true feare, nor trust in God.
d Hee concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.
e They that doe euill, cannot but receiue euill
f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iustice will punish them

b hast strengthened the wearie hands.
4 Thy words haue confirmed him that
was falling, and thou hast strengthened the
weake knees.
5 But now it is come vpon thee, & thou
art grieued: it toucheth thee, and thou art
troubled.
6 Is not this thy c feare, thy confidence,
thy patience, and the vprightnesse of thy
wayes?
7 Remember, I pray thee: who euer pe-
rished being an d innocent? or where were
the vpright destroyed?
8 As I haue seene, they that e plough ini-
quitie, and sow wickednes, reape the same.
9 With the f blast of God they perish,
and with the breath of his nostrels are they
consumed.
10 The roaring of the g Lion, and the
voice of the Lionesse and the teeth of the Li-
ons whelpes are broken.
11 The Lion perisheth for lacke of pray,
and the Lions whelpes are scattered abroad.
12 But a thing was brought to mee h se-
cretly, and mine eare hath receiued a little
thereof.
13 In the thoughts of the visions of the
night, when sleepe falleth on men,
14 Feare came vpon me, and dread, which
made all my bones to i tremble.
15 And the winde passed before me, and
made the haires of my flesh to stand vp.
16 Then stoode one, and I knewe not his
face: an image was before mine eyes, and in
k silence heard I a voyce, saying,
17 Shall man be more l iust then God?
or shall a man be more pure then his maker?
18 Behold, he found no stedfastnes in his
seruants, and layd folly vpon his m Angels.
19 How much more in them that dwell
in houses of n clay, whose foundation is in
the dust, which shall be destroyed before the
moth?
20 They bee destroyed from the o mor-
ning vnto the euening: they perish for euer
p without regard.
21 Doth not their dignitie go away with
them? doe they not die, and that without
q wisedome?

h A thing that I knew not before, was declared vnto me by a vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when hee commeth before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioined, that ÿ autoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Elijah, 1 king. 19. 12. l He prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when he would iustifie himselfe against God? n That is, in this mortall body subiect to corruption, 2. Cor. 5. 1. o They see death continually before their eyes, & daily approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1, 2 Eliphaz sheweth the difference between the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

Call now, if any will a answere thee, and
to which of the saints wilt thou turne?
2 Doubtlesse b anger killeth the foolish,
and enuie slayeth the idiot.
3 I haue seene the c foolish wel rooted, &
suddenly I d cursed his habitation, saying,
4 His e children shall bee farre from sal-
uation, & they shalbe destroyed in the f gate,
and none shall deliuer them.
5 The hungry shall eate vp his haruest:
yea, they shal take it from among ÿ thornes,
and the thirstie shall drinke vp their sub-
stance.
6 For miserie commeth not foorth of the
dust, h neither doth affliction spring out of
the earth.
7 But man is borne vnto i trauaile, as
the sparkes flie vpward.
8 But I would enquire k at God, and
turne my talke vnto God:
9 Which l doeth great things and vn-
searchable, and marueilous things without
number.
10 He m giueth raine vpon the earth, and
powreth water vpon the streetes,
11 And setteth vp on high them that bee
lowe, that the sorowfull may bee exalted to
saluation.
12 He scattereth the deuises of the craftie:
so that their hands cannot accomplish that
which they doe enterprise.
13 *He taketh the wise in their craftines,
& the counsell of the wicked is made foolish.
14 They meete with n darkenesse in the
day time, and o grope at noone day, as in the
night.
15 But hee saueth the p poore from the
sword, from their q mouth, & from the hand
of the violent man,
16 So that the poore hath his hope, but
iniquitie shall r stop her mouth.
17 Behold, blessed is the man whom God
correcteth: therefore refuse not thou the cha-
stising of the Almightie.
18 For hee maketh the wound, and bind-
eth it vp: hee smiteth, and his handes make
whole.
19 He shall deliuer thee f in sixe troubles,
and in the seuenth the euill shall not touch
thee.
20 In famine hee shall deliuer thee from
death: and in battell from the power of the
sword.
21 Thou shalt be hid from the scourge of

a Hee willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as hee doeth.
b Murmuring against God in afflictions, increaseth the paine and vttereth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.
f By publique iudgements they shall bee condemned and none shall pitie them.
g Though there be but two or three eares left in the hedges, yet these shalbe taken from him.
h That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffered as thou doest, I would seeke vnto God l He counselleth Iob to humble himselfe to God, to whom all creatures are subiect, and whose workes declare that man is inexcusable except hee glorifie God in all his works. m He sheweth by particular examples what the workes of God are 1. *Cor.* 3. 19. n In things plaine and euident they shew themselues fooles in stead of wise men. o This declareth that God punisheth the worldly wise, as he threatned, Deu. 28. 29. p That is, he that humbleth himselfe before God. q Hee compareth the slaunder of the wicked to sharpe swords. r If the wicked be compelled at Gods works to stop their mouthes, much more they that professe God. f He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

the

the tongue, and thou shalt not be afraid of destruction when it commeth.
22 But thou shalt t laugh at destruction and dearth, and shalt not bee afraid of the beast of the earth.
23 For the stones of the field u shall be in league with thee, and the beastes of the field shall be at peace with thee.
24 And thou shalt know that peace shall be in thy tabernacle, & thou shalt visite thine habitation, and shalt not x sinne.
25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the grasse of the earth.
26 Thou shalt goe to thy graue in y a full age, as a ricke of corne commeth in due season into the barne.
27 Lo, z thus haue wee enquired of it, and so it is: heare this, and know it for thy selfe.

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce. u When we are in Gods fauour, all creatures shal serue vs. x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage. z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, & that the affliction which man susteineth, commeth for his owne sinne.

Ashwood
6. 32. 38
Morn
1 Lesson

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

But Iob answered, and sayd,
2 Oh that my griefe were wel weighed, and my miseries were layd together in the a balance!
3 For it would bee now heauier then the sand of the sea: therefore my words are b swallowed vp.
4 For the arrowes of the Almightie are in mee, the venime whereof doeth drinke vp my spirit, and the terrors of God c fight against me.
5 Doeth the d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauorie, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as were sorowes, are my meate.
8 Oh that I might haue my f desire, and that God would grant me the thing that I long for!
9 That is, that God would destroy me: that he would let his hand goe, and cut mee off.
10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) because I haue not denied the words of the Holy one.
11 What power haue I that I should endure? or what is mine h end, if I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brasse?
13 Is it not so, that there is in mee no i helpe? & that || strength is taken from me?
14 He that is in miserie ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethren haue deceiued me as a k brooke, and as the rising of the riuers they passe away.
16 Which are blackish with ice, & wherein the snow is hid.
17 But in time they are dryed vp with heat, and are consumed: and when it is hote, they faile out of their places.
18 Or they depart from their way & course, yea, they vanish and perish.
19 They that goe to Tema, l considered them, and they that go to Sheba, waited for them.
20 But they were confounded: when they hoped, they came thither and were ashamed.
21 Surely now are ye like m vnto it: ye haue seene my fearefull plague, and are afraid.
22 Was it because I sayd, Bring vnto me? or giue a reward to me of your n substance?
23 And deliuer me fro the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, & I wil o hold my tongue: and cause me to vnderstand wherein I haue erred.
25 How p stedfast are the words of righteousnesse? and what can any of you iustly reprooue?
26 Doe ye imagine to reprooue q words, that the talke of the afflicted should be as the wind?
27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.
28 Now therefore be content to r looke vpon me: for I will not lie before your face.
29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

a To know whether I complaine without iust cause. b My griefe is so great, that I lacke words to expresse it. c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue. d Thinke you that I cry without cause, seeing the bruit beasts doe not complaine when they haue what they would? e Can a mans taste delite in that that hath no sauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth. f Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once before I come to distrust in Gods promise through mine impaciencie h He feareth lest hee should be brought to inconueniences, if his sorowes should continue.

6 June 1 Less morn

i Haue I not fought to helpe my selfe as much as was possible? || Or, *wisedome, or Law.* k He compareth those friends which comfort vs not in misery, to a brooke which in summer when we neede waters, is drie, in winter is hard frosen, and in the time of raine, when we haue no neede, ouerfloweth with water. l They that passe thereby to goe into the hote countreyes of Arabia, thinke to find water there, to quench their thirst, but they are deceiued. m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands. n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words. o Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience, doeth not shrinke at the sharp words or reasoning of others, except they be able to perswade him by reason. q Do you cauil at my words, because I should be thought to speake foolishly which am now in misery? r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

6 June 1st
Less even

CHAP. VII.

1 Iob sheweth the shortnes & misery of mans life.

Is there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?
2 As a seruant longeth for the shadowe, and as an hireling looketh for the end of his worke,
3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue bene appointed vnto me.
4 If I layd me downe, I said, When

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling. b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall

c This signifieth that his disease was rare & most horrible.
d Thus hee speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.
e If thou behold mee in thine anger, I shal not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words: and thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needest thou then to lay so much payne on mee?
i So that I can haue no rest night nor day.
k Hee speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith.

shall I arise? and measuring the euening, I
am euen full with tossing to and fro vnto the
dawning of the day.
5 My flesh is [c] clothed with wormes and
filthinesse of the dust, my skinne is rent, and
become horrible.
6 My dayes are swifter then a [d] weauers
shittle, and they are spent without hope.
7 Remember that my life is but a wind,
and that mine eye shall not returne to see
pleasure.
8 The eie that hath seene me shall see me
no more: thine eyes are vpon me, and I shal
be no longer.
9 [e] As the cloud vanisheth and goeth a-
way, so hee that goeth downe to the graue
shall [f] come vp no more.
10 He shall returne no more to his house,
neither shall his place know him any more.
11 Therefore I will not [g] spare my mouth,
but will speake in the trouble of my spirit,
and muse in the bitternesse of my minde.
12 Am I a sea [h] or a whale fish, that thou
keepest me in ward?
13 When I say, My couch shall releeue
me, and my bed shal bring comfort in my me-
ditation,
14 Then fearest thou me [i] with dreames,
and astonishest me with visions.
15 Therefore my soule [k] chuseth rather
to bee strangled and to die, then to be in my
bones.
16 I abhorre it, I shall not liue alway:
[l] spare me then, for my dayes are but vanitie.
17 What is man, that thou [m] doest mag-
nifie him, and that thou settest thine heart
vpon him?
18 And doest visit him euery morning,
and triest him euery moment?
19 Howe long will it be yer thou depart
from me? thou wilt not let me alone whiles
I may swallow my spittle.
20 I haue [n] sinned, what shall I do vnto
thee? O thou preseruer of men, why hast thou
set me as a marke against thee, so that I am
a burden vnto my selfe?
21 And why doest thou not pardon my
trespasse? and take away mine iniquitie? for
now shal I sleepe in the dust, and if thou see-
kest me in the morning, I shal [o] not be found.

l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth al kinds of perswasion with God, that he might stay his hand. n After al temptations faith bursteth forth, & leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because ye he still tried his faith. o That is, I shalbe dead.

CHAP. VIII.

Bildad showeth that Iob is a sinner, because God punisheth the wicked, & preserueth the good.

a Hee declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind ye vanisheth away.

Then answered Bildad the Shuhite, and
sayd,
2 Howe long wilt thou talke of these
things? and how long shall the words of thy
mouth [a] be as a mighty winde?
3 Doth God peruert iudgement? or doth
the Almighty subuert iustice?
4 If thy sonnes haue sinned against him

and he hath sent them into the place of their
[b] iniquitie,
5 Yet if thou [c] wilt early seeke vnto God,
and pray to the Almightie,
6 If thou be pure and vpright, then sure-
ly he will awake vp vnto thee, and hee will
make the habitation of thy righteousnesse
prosperous.
7 And though thy beginning [d] be small,
yet thy latter end shall greatly increase.
8 [e] Inquire therefore, I pray thee, of the
former age, and prepare thy selfe to search of
their fathers.
9 (For we are but [f] of yesterday, and are
ignorant: for our dayes vpon earth are but a
shadow.)
10 Shall not they teach thee and tel thee,
and vtter the words of their heart?
11 Can a [g] rush grow without mire? or
can the grasse grow without water?
12 Though it were in greene and not cut
downe, yet shall it wither before any other
herbe.
13 So are the paths of al that forget God,
and the hypocrites hope shall perish.
14 His confidence also shalbe cut off, and
his trust shalbe as the house of a [h] spider.
15 Hee shall leane vpon his house, but it
shall not stand: hee shall hold him fast by it,
yet shall it not endure.
16 The [i] tree is greene before the sunne,
and the branches spread ouer the garden
thereof.
17 The rootes thereof are wrapped about
the fountaine, and are folden about the house
of stones.
18 If any plucke it from his place, and it
[k] deny, saying, I haue not seene thee,
19 Beholde, it wil reioyce [l] by this meanes,
that it may grow in another mold.
20 Behold, God will not cast away an
vpright man, neither will he take the wicked
by the hand,
21 Till hee haue filled thy mouth with
[m] laughter, and thy lips with ioy.
22 They that hate thee shall bee clothed
with shame, and the dwelling of the wicked
shall not remaine.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, if thou turne betime, whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examine al antiquitie, & he shal find it true which he here saith.
f Meaning that is is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush cannot growe without moistnesse, so cannot the hypocrite because he hath not faith which is moistened with Gods Spirit.
h Which is to day, and to morrow swept away. i He compareth the iust to a tree, which although it bee remooued out of one place to another, yet flurisheth: so the affliction of the godly turneth to their profite. k That is, so that there remaine nothing there to prooue whether the tree hath growen there or no. l To be planted in another place, where it may growe at pleasure m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 *Iob declareth the mighty power of God, and that mans righteousnesse is nothing.*

Then Iob answered, and said,
2 I know verely that it is so: for
how should man compared vnto God be [a] iu-
stified?
3 If he would dispute with him, he could
not answere him one thing of a [b] thousand.

a Iob here answereth to that point of Eliphaz and Bildads oration touching ye iustice of God & his innocency, confessing God to be infinite in iustice, and man to bee nothing in respect. b Of a thousand things, which God could lay to his charge, man cannot answere him one.

4 Hee is wise in heart, and mightie in
strength: who hath bene fierce against him
and hath prospered?
5 Hee remooueth the mountaines, and
they feele not when hee ouerthroweth them
in his wrath.
6 Hee [c] remooueth the earth out of her
place, that the pillars thereof doe shake.
7 He commaundeth the sunne, and it ri-
seth not: hee closeth vp the starres as vnder
a signet.
8 Hee himselfe alone spreadeth out the
heauens, and walketh vpon the height of
the sea.
9 He maketh the starres [d] Arcturus, Ori-
on, and Pleiades, and the climates of the
South.
10 He doeth great things, and vnsearch-
able: yea, marueilous things without num-
ber.
11 Loe, when he goeth [e] by me, I see him
not: and when hee passeth by, I perceiue
him not.
12 Beholde, when he taketh a praye, [f] who
can make him to restore it? who shall say vn-
to him, What doest thou?
13 God [g] will not withdraw his anger,
and the most mighty helpes [h] doe stoupe vn-
der him.
14 How much lesse shall I answere him?
or how should I finde out [i] my wordes with
him?
15 For though I were iust, yet could I
[k] not answere, but I would make supplica-
tion to my iudge.
16 If I [l] cry, and hee answere mee, yet
would I not beleeue that he heard my voice.
17 For he destroyeth me with a tempest,
and woundeth me [m] without cause.
18 Hee will not suffer mee to take my
breath, but filleth me with bitternesse.
19 If wee speake of strength, beholde, he is
[n] strong: if we speake of iudgement, who shal
bring me in to pleade?
20 If I would iustifie my selfe, mine
owne mouth shall condemne mee: [o] if I
would be perfit, he shall iudge me wicked.
21 Though I were perfect, yet I know not
my soule: therefore abhorre I my life.
22 This is one poynt: therefore I sayd,
He destroyeth the [p] perfect and the wicked.
23 If the scourge should suddenly [q] slay,
should God [r] laugh at the punishment of the
innocent?
24 The earth is giuen into the hand of
the wicked: hee [s] couereth the faces of the
Iudges thereof: if not, where [t] is hee? or
who is he?
25 My dayes haue bene more swift then
a poste: they haue fled, and haue seene no
good thing.
26 They are passed as with the most swift
shippes, and as the Eagle that flieth to the
pray.
27 If [u] I say, I will forget my com-
plaint, I will cease from my wrath, and
comfort me,
28 Then I am afraide of all my sorowes,
knowing that thou wilt not iudge me inno-
cent.
29 If I be wicked, why [x] labour I thus in
vaine?
30 If I [y] wash my selfe with snowe wa-
ter, and purge mine hands most cleane,
31 Yet shalt thou plunge me in the pit,
and mine owne [z] clothes shall make mee fil-
thy.
32 For hee is not a man as I am, that I
should answere him, if we come together to
iudgement.
33 Neither is there any vmpire [a] that
might lay his hand vpon vs both.
34 Let him take his rod away from me,
and let not his feare astonish me:
35 Then will I speake, and feare him not:
[b] but because I am not so, I hold me still.

CHAP. X.

*1 Iob is weary of his life, and setteth out his fra-
gilitie before God. 20 Hee desireth him to stay his
hand. 22 A description of death.*

My soule is cut off [a] though I liue: I wil
leaue my [b] complaint vpon my selfe, and
will speake in the bitternesse of my soule.
2 I will say vnto God, [c] Condemne me
not: shewe mee wherefore thou contendest
with mee.
3 Thinkest thou it [d] good to oppresse me,
and to cast off the [e] labour of thine handes,
and to fauour the [f] counsell of the wicked?
4 Hast thou [g] carnall eyes? or doest thou
see as man seeth?
5 Are thy dayes as mans [h] dayes? or thy
yeeres as the time of man,
6 That thou inquirest of mine iniquitie,
and searchest out my sinne?
7 Thou knowest that I cannot do [i] wic-
kedly: for none can deliuer me out of thine
hand.
8 Thine [k] hands haue made me, and fa-
shioned mee wholy round about, and wilt

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what hee could doe if he would set fourth his power.
d These are the names of certaine starres, whereby he meaneth, that all starres both knowen and vnknowen, are at his appointment.
e I am not able to comprehend his works, which are common, and daily before mine eyes, much lesse in those things which are hid and secret.
f Hee sheweth that when God doeth execute his power, hee doeth it iustly, forasmuch as none can controle him.
g God will not be appeased for ought that man can say for himselfe for his iustification.
h That is, all the reasons that men can lay to approue their cause.
i How should I be able to answere him by eloquence? wherby he noteth his friends, y^t albeit they were eloquent in talke, yet they felt not in heart that which they spake. k Meaning, in his own opinion: signifying y^t man wil somtimes flatter himselfe to be righteous, which before God is abomination. l Whiles I am in my pangs, I cānot but burst forth into many inconueniences although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God. n After he hath accused his owne weakenesse, he continueth to iustifie God & his power. o If I would stand in mine own defences, yet God hath iust cause to condemne me, if he examine mine heart & conscience. p If God punish according to his iustice, he will destroy aswel them that are counted perfect, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

s That they can not see to do iustice.
t That can shew the contrary?
u I thinke not to fall into these affections, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me.
x Why doth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.
y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoeuer I would vse to couer my filthinesse with, shall disclose me so much more. a Which might make an accord betweene God and mee, speaking of impatience and yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

a I am more like to a dead man, then to one that liueth.
b I will make an ample declaration of my torments, accusing my selfe, and not God.
c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that the punisheth others.
d Is it agreeable to thy iustice to do me wrong?
e Wilt thou be without compassion? f Wilt thou gratifie the wicked, and condemne me? g Doest thou this of ignorance? h Art thou inconstant and changable, as the times, to day a freind, to morow an enemie? i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie. k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

thou destroy me?
9 Remember, I pray thee, that thou hast
made mee, as the [l] clay, and wilt thou bring
me into dust againe?
10 Hast thou not powred mee out as
milke? and turned me to cruds like cheese?
11 Thou hast clothed me with skinne and
flesh, and ioyned mee together with bones
and sinewes.
12 Thou hast giuen me life, and [m] grace:
& thy [n] visitation hath preserued my spirit.
13 Though thou hast hidde these things
in thine heart, yet I know [o] that it is so with
thee.
14 If I haue sinned, then thou wilt
straitly looke vnto mee, and wilt not holde
me guiltlesse of mine iniquitie.
15 If I haue done wickedly, woe vnto
mee: if I haue done righteously, I will not
[p] lift vp mine head, being full of confusion,
because I see mine affliction.
16 But let it increase: hunt thou me as a
lion: returne and shewe thy selfe [q] marueilous
vpon me.
17 Thou renuest thy plagues against me,
and thou increasest thy wrath against mee:
[r] changes and armies of sorowes are against
mee.
18 Wherefore then hast thou brought me
out of the wombe? Oh that I had perished,
and that none eye had seene mee,
19 And that I were as I had not beene,
but brought from the wombe to the graue!
20 Are not my dayes few? let him [s] cease,
and leaue off from me, that I may take a litle
comfort,
21 Before I goe and shall not [t] returne,
euen to the land of darkenesse, and shadow
of death:
22 Into a land, I say, darke as darknesse it
selfe, and into the shadow of death, where is
none [u] order, but the light is there as darknes.

l As brittle as a pot of clay. m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures. n That, thy fatherly care and prouidence, whereby thou preseruest me, & without ÿ which I should perish straightway. o Though I be not fully able to cõprehend these things, yet I must needes confesse that it is so. p I will alway walke in feare & humilitie, knowing that none is iust before thee. q Iob being sore assaulted in this battell betweene ÿ flesh & the spirit, brasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases, & in great abundance, shewing that God hath infinite meanes to punish man. s Hee wisheth that God would leaue off his affliction, considering his great miserie & the breuitie of his life t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

Then answered Zophar the Naamathite,
and said,
2 Should not the multitude of wordes
be answered? or should a great [a] talker bee
iustified?
3 Should men hold their peace at thy
lies? and when thou mockest others, shall
none make thee ashamed?
4 For thou hast sayd, [b] My doctrine is
pure, and I am cleane in thine eyes.
5 But oh, that God would speake and
open his lips against thee!
6 That he might shew thee the [c] secrets
of wisedome, how thou hast deserued double,
according to right: know therfore that God
hath forgotten thee for thine iniquitie.
7 Canst thou by searching find out God?
canst thou find out the Almighty to his perfection?
8 The heauens are hie, what canst thou
doe? [d] it is deeper then the hell, how canst
thou know it?
9 The measure thereof is longer then the
earth, and it is broader then the sea.
10 If he cut off, and [e] shut vp, or gather
together, who can turne him backe?
11 For he knoweth vaine men, and seeth
iniquitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though
man new borne is like a wild asse [f] colt.
13 If thou [g] prepare thine heart, and
stretch out thine hands toward him:
14 If iniquitie be in thine [h] hand, put it
farre away, and let no wickednesse dwell in
thy tabernacle.
15 Then truly shalt thou lift vp thy [i] face
without spot, and shalt bee stable, and shalt
not feare,
16 But thou shalt forget thy misery, and
remember it as waters that are past.
17 Thine age also shall appeare more
cleare then the noone day: thou shalt shine &
be as the morning.
18 And thou shalt be bolde, because there
is hope: and thou shalt dig pits, and shalt lie
downe safely.
19 * For when thou takest thy rest, none
shall make thee afraid: yea, many shall make
sute vnto thee.
20 But the eies of the [k] wicked shal faile,
and their refuge shall perish, and their hope
shalbe sorow of mind.

a Should he perswade by his great talke, that he is iust? b Hee chargeth Iob with this, that hee should say, that ÿ thing which hee spake, was true, & that he was without sinne in the sight of God. c Which is, not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth. d That is, this perfection of God and if man bee not able to comprehend ÿ height of the heauen, the depth of hell, the length of ÿ earth, the bredth of the sea, which are but creatures: how can he attain to the perfection of the Creator? e If God should turne the state of things, and establish a new order in nature, who could controll him? f That is, without vnderstanding, so that what soeuer gifts hee hath afterward, come of God, & not of nature. g If thou repent pray vnto him. h Renounce thine owne euill works, and see that they offend not God, ouer whom thou hast charge. i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit. 26, 5, 6.* k Hee sheweth that contrary things shall come vnto them that do not repent.

CHAP. XII.

2 Iob accuseth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

Then Iob answered and sayd,
2 In deede because that yee are the
people onely, [a] wisedome must die with you.
3 But I haue vnderstanding as well as
you, and am not inferior vnto you: yea, who
knowest not such things?
4 * I am [b] as one mocked of his neighbour,
who calleth vpon God, and he [c] heareth
him: the iust and the vpright is laughed
to scorne.
5 [d] He that is ready to fall, is as a lampe
despised in the opinion of the rich.

a Because you feele not that which you speak you thinke the whole standeth in words, and so flatter yourselues as though none knew any thing, or could know but you. *Pro. 14. 2* b He reprooueth these his friends of two faults: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath al things that he desireth d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperity to aduersity.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, ‡ whom God hath enriched with his hand.
7 Aske now the beastes, e and they shall teach thee, and the foules of the heauen, and they shall tell thee:
8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.
9 Who is ignorant of all these, but that the hand of the Lord hath made these?
10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankind.
11 Doth not the eares f discerne ŷ words? and the mouth taste meat for it selfe?
12 Among the g ancient is wisedome, and in the length of dayes is vnderstanding.
13 With him is wisedome and strength: he hath counsell and vnderstanding.
14 Behold, hee will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.
15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.
16 With him is strength and wisedome: hee that is deceiued, and that h deceiueth, are his.
17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.
18 i Hee looseth the k collar of kings, and girdeth their loynes with a girdle:
19 He leadeth away the princes, as a pray, and ouerthroweth the mightie.
20 He taketh away the speech from the l faithfull counsellers, and taketh away the iudgement of the ancient.
21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.
22 He discouereth the deepe places from their darkenesse, and bringeth foorth the shadow of death to light.
23 Hee m increaseth the people, and destroyeth them: he inlargeth the nations, and bringeth them in againe.
24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.
25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

‡ *Ebr. to whome God hath brought in with his hand.*
e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very bruit beasts doe daily teach.
‖ *Or, flesh.*
f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuē them eares, as he hath done a mouth.
g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8.
h He sheweth that there is nothing done in this world without Gods will & ordinance: for else hee should not be almighty.
i He taketh wisdom from them.
k He abateth the honour of Princes, and bringeth them into the subiection of others.
l He causeth that their words haue no credite, which is, when hee will punish sinne.
m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things is by Gods wil & appointment, wherein he declareth that he thinketh wel of God, and is as able to set forth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 Iob cōpareth his knowledge with the experience of his friends. 16 The penitent shal be saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

Loe, mine eye hath seene all this: mine eare hath heard and vnderstood it.
2 I know also as much as you know: I am not inferiour vnto you.
3 But I will speake to the Almighty, and I desire a to dispute with God.
4 For indeede yee forge lies, and all you are b physicians of no value.
5 Oh, that you would hold your tongue, that it might bee imputed to you for wisedome!
6 Now heare my disputation, and giue eare to the arguments of my lips.
7 Will yee speake c wickedly for Gods defence, and talke deceitfully for his cause?
8 Will yee accept his person? or will yee contend for God?
9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth to a man?
10 He will surely reprooue you, if yee doe secretly accept any person.
11 Shall not his excellency make you afraid? and his feare fall vpon you?
12 Your d memories may bee compared vnto ashes, and your bodies to bodies of clay.
13 Holde your tongues in my presence, that I may speake, and let come vpon what will.
14 Wherefore do I e take my flesh in my teeth, and put my soule in mine hand?
15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.
16 He shall be my saluation also: for the f hypocrite shall not come before him.
17 Heare diligently my wordes, and marke my talke.
18 Beholde now: if I prepare mee to iudgement, I knowe that I shall bee g iustified.
19 Who is he that will plead h with me? for if I now hold my tongue, I i die.
20 But do not these two things vnto me: then will I not hide my selfe from thee:
21 k Withdraw thine hand from me, and let not thy feare make me afraide.
22 Then call thou, and I will answere: or let me speake, and answere thou me.
23 How many are l mine iniquities and sinnes? shewe mee my rebellion, and my sinne.
24 Wherefore hidest thou thy face, and takest mee for thine enemie?
25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?
26 For thou writest bitter things against mee, and makest mee to possesse m the iniquities of my youth.
27 Thou puttest my feete also in the n stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feete.
28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

a For although hee knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why hee did thus punish him.
b You doe not well apply your medicine to the disease.
c Hee condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.
d Your fame shall come to nothing.
e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby hee declareth that he is not an hypocrite, as they charged him.
g That is, cleared, and not cast off for my sinnes, as you reason.
h To proue that God doeth thus punish mee for my sinnes.
i If I defend not my cause, euery man will condemne mee.
k Hee sheweth what these two things are.
l His paugs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstād what were his great sinnes, that had deserued such rigour, wherein he offended, that he would knowe a cause of God why hee did punish him.
m Thou punishest mee nowe for the faultes that I committed in my youth.
n Thou makest me thy prisoner, and doest so presse mee that I cannot stirre hand or foote.
‡ *Ebr. rootes.*

CHAP.

13 June 1 Less Morn

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

Man a that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flower, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest me to enter into iudgment with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it wil bud, and bring foorth boughs like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secret, vntill thy e wrath were past, and wouldest giue mee terme, and f remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till g my changing shall come.

15 Thou shalt call me, and I shall h answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a i bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the k rock that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: hee changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall bee of lowe degree:

22 But while his l flesh is vpon him, hee shall bee sorowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the a winde, and fill his belly b with the East winde?

3 Shal he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen d the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the e first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God? and doest thou restraine wisedome to f thee?

9 What knowest thou that wee knowe not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God g small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart h take thee away, and what do thine eyes meane,

13 That thou answerest to God ‡ at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and hee that is borne of woman, that hee should be i iust?

15 Beholde, he found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 Howe much more is man abominable, and filthie, which k drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was l giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of childe, and the number of m yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of n darknes: for he seeth the sword before him.

23 Hee wandreth o to and fro for bread

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a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death.

Chap. 8.9. psal. 144.4.

b His meaning is, ÿ seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.

Psal. 51.5,7.

c Vntill the time that thou hast appointed for him to die which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not here, as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take mee to mercie.

g Meaning, vnto the day of the resurrection when hee should be changed and renued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou callest mee. Prouerbs 5,21.

i Thou layest them all together, & sufferest none of my sinnes vnpunished.

k He murmureth through the impacience of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflowe, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shal be in paine and miserie.

13 June 1 Less Even Evening

a That is, vaine words, and without consolation.

b Meaning, with matters that are of none importance, which are forgotte assoone as they are vttered, as the East wind drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God.

e That is, the most ancient, & so by reason the most wise.

f Art thou only wise?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceite?

‡ Eb. in thy spirit.

i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4.18.

k Which hath a desire to sinne, as he that is thirstie to drinke.

l Who by their wisdome so gouerned, that no stranger inuaded them, & so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie whereinto he once falleth.

o God doeth not onely impouerish the wicked oft times: but euen in their prosperity hee punisheth them with a greedinesse euermore to gather: which is as a beggerie.

where hee may : hee knoweth that the day of darkeneſſe is prepared at hand.
24 Affliction and p anguiſh ſhall make him afraid : they ſhall preuaile againſt him as a king ready to the battell.
25 For hee hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almightie.
26 Therefore God ſhall runne vpon him, euen vpon his necke, and againſt the moſt thicke part of his ſhield,
27 Becauſe he had couered his face with q his fatneſſe, and hath collops in his flanke.
28 Though hee dwell r in deſolate cities, and in houſes which no man inhabiteth, but are become heapes,
29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the ſ perfection thereof in the earth.
30 Hee ſhall neuer depart out of darkenes: the flame ſhall drie vp his branches, and hee ſhall goe away with the breath of his mouth.
31 He t beleeueth not that he erreth in vanitie : therefore vanitie ſhall be his change.
32 His branch ſhall not be greene, but ſhal be cut off before his day.
33 God ſhall deſtroy him as the vine her ſowre u grape, and ſhall caſt him off, as the oliue doeth her flower.
34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall deuoure the houſes of x bribes.
35 For they y conceiue miſchiefe, and bring foorth vanitie, and their belly hath prepared deceit.

p He ſheweth what weapons God vſeth againſt the wicked which lift vp themſelues againſt him, to wit, terrour of conſcience, and outward afflictions.
q That is, he was ſo puft vp with great proſperitie and abundance of al things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.
r Though hee build and repaire ruinous places to get him fame, yet God ſhall bring all to nought, & turne his great proſperitie into extreme miſery.
ſ Meaning, that his ſumptuous buildings ſhould neuer come to perfection.
t He ſtandeth ſo in his owne conceit, that he wil giue no place to good counſel, therfore his own pride ſhal bring him to deſtruction.
u As one that gathereth grapes before they be ripe. x Which were built or maintained by powling and briberie. y And therefore all their vaine deuices ſhall turne to their owne deſtruction.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, 7 counteth in what extremitie he is, 19 And taketh God to witneſſe of his innocencie.

12 June
1 Leſs o
Morn

But Iob anſwered, and ſayd,
2 I haue oft times heard ſuch things: miſerable comforters are ye all.
3 Shall there bee none end of a words of winde? or what maketh thee bolde ſo to b anſwere?
4 I could alſo ſpeake as you doe: (but would God your c ſoule were in my ſoules ſtead) I could keepe you company in ſpeaking, and could d ſhake mine head at you.
5 But I would ſtrengthen you e with my mouth, and the comfort of my lips ſhould aſſwage your ſorow.
6 Though I ſpeake, my ſorow f cannot be aſſwaged : though I ceaſe, what releaſe haue I?
7 But now g he maketh mee wearie: O God, thou haſt made all my h congregation deſolate,
8 And haſt made me full of i wrinckles, which is a witneſſe thereof, and my leannes riſeth vp in mee, teſtifying the ſame in my face.
9 k His wrath hath torne me, and he hateth mee, and gnaſheth vpon mee with his teeth: mine enemie hath ſharpened his eyes againſt me.
10 They haue opened their mouthes vpon me, and ſmitten mee on the l cheeke in reproch: they gather themſelues together againſt me.
11 God hath deliuered mee to the vniuſt, and hath made mee to turne out of the way by the m hands of the wicked.
12 I was in wealth, but he hath brought me to nought: hee hath taken mee by the necke, and beaten me, and ſet me as a marke for himſelfe.
13 His n archers compaſſe mee round about: he cutteth my reines, and doeth not ſpare, and powreth my gall o vpon the ground.
14 He hath broken me with one breaking vpon another, and runneth vpon mee like a giant.
15 I haue ſowed a ſackecloth vpon my ſkinne, and haue abaſed mine p horne vnto the duſt.
16 My face is withered with weeping, and the ſhadow of death is vpon mine eyes,
17 Though there bee no wickedneſſe in q mine hands, and my prayer r be pure.
18 O earth, couer not thou my ſ blood, and let my crying find no place.
19 For loe, nowe my t witneſſe is in the heauen, and my record is on hie.
20 My friendes u ſpeake eloquently againſt mee: but mine eye powreth out teares vnto God.
21 Oh that a man might x pleade with God, as man with his neighbour!
22 For the yeeres accounted come, and I ſhall goe the way, whence I ſhal not returne.

a Which ſerue for vain oſtentation, and for no true comfort.
b For Eliphaz did reply againſt Iobs anſwere.
c I would you felt that which I doe.
d That is, mocke at your miſerie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as yee doe to me. f If they would ſay, Why doſt thou not then cōfort thy ſelfe? he anſwereth, that the iudgements of God are more heauie, then he is able to aſſwage either by words or ſilence. g Meaning God. h That is, deſtroyed moſt of my family.
i In token of ſorow and griefe.
k That is, God by his wrath: and in this diuerſitie of words and his ſtile, he expreſſeth howe grieuous the hand of God was vpon him.
l That is, hath handled me moſt contemptuouſly: for ſo ſmiting on the cheeke ſignified, 1.King. 22. 24 mar. 14.65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to comprehend the cauſe of this his grieuous puniſhment.
r That is, vnfained, and without hypocriſie.
ſ Let my ſinne be knowen, if I be ſuch a ſinner as mine aduerſaries accuſe me, and let me find no fauour.
t Though man condemne me, yet God is witneſſe of my cauſe. u Vſe painted words in ſtead of true conſolation. x Thus by his great torments he is caried away, and braſteth out into paſſions, and ſpeaketh vnaduiſedly, as though God ſhould intreate man more gently, ſeeing he hath but a ſhort time here to liue.

CHAP. XVII.

1 Iob ſaith that he conſumeth away, & yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 ſhewing that he looketh but for death.

12 June
17 18
Cha 1 Leſ
Morn

My breath is corrupt: my dayes are cut off, and the graue is readie for me.
2 There are none but a mockers with mee, and mine eye continueth in b their bitterneſſe.
3 c Lay downe now and put me in ſurety for thee: who is he, that will d touch mine hand?
4 For thou haſt hid their heart from e vnderſtanding: therefore ſhalt thou not ſet them vp on hie.

a In ſtead of comfort, being now at deaths doore, he had but them that mocked at him, and diſcouraged him.
b I ſee ſtill that they ſeeke but to vexe me. c He reaſoneth with God as a man beſide himſelfe, to the intent that his cauſe might be brought to light. d And anſwere for thee? e That theſe mine afflictions are thy iuſt iudgements though man know not the cauſe.

5 For

5 f For the eyes of his children shal faile,
that speaketh flatterie to his friends.
6 Hee hath also made mee a g byword of
the people, and I am as a tabret h before
them.
7 Mine eye therfore is dimme for griefe,
and all my strength is like a shadow.
8 The righteous shall bee astonied at
i this, and the innocent shalbe moued against
the hypocrite.
9 But the righteous will hold his k way,
and hee whose hands are pure, shall increase
his strength.
10 All l you therefore turne you, and come
now, and I shall not finde one wise among
you.
11 My dayes are past, mine enterprises
are broken, and the thoughts of mine heart
12 Haue changed the m night for the day,
and the light that approched, for darkenesse.
13 Though I hope, n yet the graue shall
bee mine house, and I shall make my bed in
the darke.
14 I shall say to corruption, Thou art my
o father, and to the worme, Thou art my mo-
ther and my sister.
15 Where is then now my hope? or who
shall consider the thing that I hoped for?
16 p They shall goe downe into the bot-
tome of the pit: surely it shall lie together in
the dust.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shalbe the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them three, that came to comfort him. m That is, hath brought me sorow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and
sayd,
2 When will a yee make an ende of your
words? b cause vs to vnderstand, and then
we will speake.
3 Wherefore are wee counted as beasts,
and are vile in your sight?
4 Thou art c as one that teareth his soule
in his anger. Shall the d earth bee forsaken
for thy sake? or the rocke remoued out of his
place?
5 Yea, the light of the wicked shall bee
e quenched, and the sparke of his fire shal not
shine.
6 The light shall be darke in his dwel-
ling, and his candle shalbe put out with him.
7 The steps of his strength shall bee re-
strained, and his owne counsel shall cast him
downe.
8 For he is taken in the net by his feete,
and he f walketh vpon the snares.
9 The grenne shal take him by the heele,
and the theefe shall come vpon him.
10 A snare is laid for him in the ground,
and a trap for him in the way.
11 Fearefulnesse shall make him afraide
on euery side, and shall driue him to his feet.
12 His strength shall be g famine: and de-
struction shall be readie at his side.
13 It shall deuoure the inner parts of his
skinne, and the h first borne of death shall de-
uoure his strength.
14 His hope shall bee rooted out of his
dwelling, and shall cause him to goe to the
i King of feare.
15 Feare shall dwel in his house (because it
is not k his) l and brimstone shalbe scattered
vpon his habitation.
16 His rootes shall bee dried vp beneath,
and aboue shall his branch bee cut downe.
17 His remembrance shall perish from
the earth, and he shall haue no name in the
streete.
18 They shall driue him out of the m light
vnto darkenesse, and chase him out of the
world.
19 Hee shall neither haue sonne nor ne-
phew among his people, nor any posterity in
his dwellings.
20 The posteritie shall be astonied at his
n day, and feare shall come vpon the anci-
ent.
21 Surely such are the habitations of the
wicked, and this is the place of him that
knoweth not God.

a Which count your selues iust, as Chap. 11. 4.
b Whom you take to be but beasts, as Chap. 12. 7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then hee doth with all men?
e When the wicked is in his prosperity, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in cōtinuall danger.
g That which should nourish him shall be consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

1 Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BUt Iob answered, and said,
2 How long will yee vexe my soule,
and torment me with words?
3 Yee haue now a ten times reproched
mee, and are not ashamed: ye are impudent
toward me.
4 And though I had in deed erred, mine
b errour remaineth with me.
5 But in deede if you will aduance your
selues against mee, and rebuke mee for my
reproch,
6 Knowe now, that God hath c ouer-
throwen mee, and hath compassed mee with
his net.
7 Behold, I crie out of violence, but I
haue none answere: I crie, but there is no
iudgement.
8 Hee hath hedged vp my way that I
cannot d passe, and hee hath set darknesse in
my paths.
9 He hath spoiled me of mine honour, and
taken the e crowne away from mine head.
10 Hee hath destroyed mee on euery side,
and I am gone: and he hath remoued mine
hope like a f tree.
11 And he hath kindled his wrath against
me, and counteth me as one of his enemies.
12 His g armies came together, and made
their way vpon mee, and camped about my
tabernacle.
13 Hee hath remoued my brethren farre
from mee, and also mine acquaintance were
strangers vnto me.
14 My neighbours haue forsaken me, and
my familiars haue forgotten me.
15 h They that dwell in mine house, and
my maides tooke mee for a stranger: for I
was a stranger in their sight.
16 I called my seruant, but he would not
answere,

a That is, many times, as Nehe. 4. 12.
b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is plucke vp, and hath no more hope to grow.
g His manifold afflictions.
h Mine household seruants, by all these losses Iob sheweth, that touching the flesh hee had great occasion to be moued.

answere, though I prayed him with my
mouth.
17 My breath was strange vnto my wife,
though I prayed her for the childrens sake of
mine owne [i] body.
18 The wicked also despised me, & when
I rose, they spake against me.
19 All my secret friends abhorred mee,
and they whom I loued, are turned against
mee.
20 My [k] bone cleaueth to my skinne, and
to my flesh, and I haue escaped with the
[l] skinne of my teeth.
21 Haue pitie vpon me: haue [m] pitie vpon
me, (O yee my friends) for the hand of God
hath touched me.
22 Why doe yee persecute mee as [n] God?
and are not satisfied with my [o] flesh?
23 Oh that my wordes were now writ-
ten! Oh that they were written euen in a
booke!
24 And graued with [p] an yron pen in lead,
or in stone for euer!
25 For I am sure that my [q] Redeemer
liueth, and he shal stand the last on the earth.
26 And though after my skinne wormes
destroy this body, yet shall I see God [r] in my
flesh.
27 Whom I my selfe shall see, and mine
eyes shall beholde, and none other for mee,
though my reines are consumed within me.
28 But yee said, Why is hee persecuted?
And there was [s] a deepe matter in me.
29 Be ye afraid of the sword: for ÿ sword
will bee [t] auenged of wickednesse, that yee
may know that there is a iudgement.

i Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaineth, condemne me not as an hypocrite, especially ye which should comfort me.
n Is it not enough that God doth punish me, except you by reproches increase my sorrow?
o To see my bodie punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before the world, but I know that I shal come before the great Iudge, who shalbe my deliuerer and Sauiour.
r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.
s Though his friends thought that he was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.
t God wil be reuenged of this hastie iudgement, whereby ye condemne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the couetous shall haue a short ende, 22 Though for a time they flourish.

Then answered Zophar the Naamathite,
and said,
2 Doubtlesse my thoughts cause mee to
answere, and therefore I make haste.
3 I haue heard the [b] correction of my re-
proch: therefore the spirit of mine vnderstan-
ding causeth me to answere.
4 Knowest not thou this of olde? and
since God placed man vpon the earth,
5 That the reioycing of the wicked is
short, and that the ioy of hypocrites is but a
moment?
6 Though [b] his excellencie mount vp to
the heauen, and his head reach vnto the
clouds,
7 Yet shall hee perish for euer, like his
dung, & they which haue seene him shall say,
Where is he?
8 He shal flee away as a dreame, and they
shall not finde him, and shall passe away as
a vision of the night,
9 So that the eye which had seene him,
shall doe so no more, and his place shall see
him no more.
10 His children shall [c] flatter the poore,
and his hands shall [d] restore his substance.
11 His bones are full of the sinne of his
youth, and [e] it shall lie downe with him in
the dust.
12 When wickednesse [f] was sweet in his
mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forsake
it, but kept it close in his mouth,
14 Then his meate in his bowels was
turned: the gall of Aspes was in the mids of
him.
15 Hee hath deuoured substance, and he
shall vomite it: for God shall draw it out of
his belly.
16 He shall sucke the [g] gall of Aspes, and
the vipers tongue shall slay him.
17 Hee shall not see the [h] riuers, nor the
floods and streames of honie and butter.
18 Hee shall restore the labour, and shall
deuoure no more: euen according to the sub-
stance shalbe his exchange, [i] and he shall en-
ioy it no more.
19 For he hath vndone many: he hath for-
saken the poore, and hath spoyled houses
which he builded not.
20 Surely hee shall feele no quietnesse in
his body, neither shal he reserue of that which
he desired.
21 There shall none of his [k] meat be left:
therefore none shall hope for his goods.
22 When he shall be filled with his abun-
dance, he shall be in paine, and the hand [l] of
all the wicked shall assaile him.
23 Hee shall be about to fill his belly, but
God shall send vpon him his fierce wrath,
[m] and shall cause to raine vpon him, euen vp-
on his meate.
24 He shall flee from the yron weapons,
and the bow of steele shal strike him through.
25 The arrow is drawen out, and commeth
forth of the [n] body, and shineth of his gall, so
feare commeth vpon him.
26 [o] All darknesse shalbe hid in his secret
places: the fire that is not [p] blowen, shall de-
uoure him, and that which remaineth in his
tabernacle, shall be destroyed.
27 The heauen shall declare his wicked-
nesse, and the earth shall rise vp against him.
28 The [q] increase of his house shall goe
away: it shall flowe away in the day of his
wrath.
29 This is the portion of the wicked man
from [r] God, and the heritage that he shal haue
of God for his [s] words.

a He delcareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
c Whereas the father through ambition and tyrannie oppressed the poore, ÿ children through pouertie and miserie shall seeke fauour at the poore.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shall carie nothing away with him, but his sin.
f As poyson that is sweete in the mouth, bringeth destructiō, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth ill gotten goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange.
k He shall leaue nothing to his posteritie.
l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.
m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some reade, of the quiuer.
o All feare and sorow shall light vpon him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flow away like riuers, and bee dispersed in diuers places.
r Thus God will plague the wicked.
s Against God, thinking to excuse himselfe, and to escape Gods hand.

14 June

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BUt Iob answered, and said,
2 Heare diligently my wordes, and
this [a] shall be in stead of your consolations.
3 Suffer mee that I may speake, and
when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it
[b] were so, how should not my spirit be troubled?
5 Marke me, and bee abashed, and lay
your hand vpon your [c] mouth.
6 Euen when I remember, I am afraid,
and feare taketh hold on my flesh.
7 Wherefore doe the wicked [d] liue, and
waxe olde, and grow in wealth?
8 Their seed is established in their sight
with them, and their generation before their
eyes.
9 Their houses are peaceable without
feare, and the rod of God is not vpon them.
10 Their bullocke gendreth and faileth
not: their cowe calueth, and casteth not her
calfe.
11 They send foorth their children [e] like
sheepe, and their sonnes dance.
12 They take the tabret and harpe, and
reioyce in the sound of the Organs.
13 They spend their dayes in wealth and
suddenly [f] they goe downe to the graue.
14 They say also vnto God, Depart from
vs: for we desire not the [g] knowledge of thy
wayes.
15 Who is the Almightie, that we should
serue him? and what profit should we haue,
if we should pray vnto him?
16 Lo, their wealth is not in their [h] hand:
therefore let the counsell of the wicked [i] bee
farre from me.
17 How oft shal the candle of the wicked
bee put out? and their destruction come
vpon them? hee will diuide their liues in his
wrath.
18 They shall bee as stubble before the
winde, and as chaffe that the storme carieth
away.
19 God will lay vp the sorow of the father
for his children: when he rewardeth him, he
shall know it.
20 [k] His eyes shall see his destruction,
and hee shall drinke of the wrath of the Almightie.
21 For what pleasure hath he in his house
after him, when the number of his moneths
is cut off?
22 Shall any teach [l] God knowledge,
who iudgeth the highest things?
23 One [m] dieth in his full strength, being
in all ease and prosperitie.
24 His breastes are full of milke, and his
bones runne full of marrow.
25 And another [n] dieth in the bitternesse
of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in the [o] dust,
and the wormes shall couer them.
27 Beholde, I know your thoughts, and
the enterprises, wherewith ye doe me wrong.
28 For yee say, Where is the Princes
[p] house? and where is the tabernacle of the
wickeds dwelling?
29 May yee not [q] aske them that goe by
the way? and ye cannot deny their signes.
30 But the wicked is kept vnto the day
of [r] destruction, and they shall bee brought
foorth to the day of wrath.
31 Who shall declare his way [s] to his
face? and who shall reward him for that he
hath done?
32 Yet shall he bee brought to the graue,
and remaine in the heape.
33 The [t] slimie valley shall be sweet vnto
him, and euery man shall draw after him, as
before him there were innumerable.
34 How then comfort [u] yee mee in vaine,
seeing in your answeres there remaine but
lies?

a Your diligent marking of my words, shalbe to me a great consolation.
b As though he would say, I doe not talke with man but with God, who will not answere me, and therefore my mind must needs be trouble[d].
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob prooueth against his aduersaries, that God punisheth not straightwaies the wicked, but oft times giueth them long life & prosperitie, so that we must not iudge God iust or vniust by the things that appeare to our eyes.
e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alledged before.
f Not being tormented with long sicknesse.
g They desire nothing more then to bee exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God are better delt withal, thē they that loue him.
h It is not their owne, but God only lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednes, he shal know his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly.
m Meaning the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroied because he was wicked.
q Which through long traueling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here, yet God wil punish him in the last day.
s Though men doe flatter him, and none dare reprooue him in this world, yet death is a token, that God wil bring him to an accoūt.
t He shalbe glad to lie in a slimie pit, which before could not be content with a royal palace.
u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

14 June
Evening

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered,
and said,
2 May a man be [a] profitable vnto God,
as he that is wise, may be profitable to himselfe?
3 * Is it any thing to the Almightie,
that thou art righteous? or is it profitable
to him, that thou makest thy wayes vpright?
4 Is it for feare [b] of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine
iniquities innumerable?
6 For thou hast taken the [c] pledge from
thy brother for nought, & spoyled the clothes
of the naked.
7 To such as was wearie, thou hast not
giuen water to drinke, and hast withdrawen
bread from the hungrie.
8 But the mightie man [d] had the earth,
and he that was in authoritie dwelt in it.
9 Thou hast cast out widowes empty, and
the armes of the [e] fatherlesse were broken.
10 Therefore snares are round about
thee, and feare shall suddenly trouble thee:
11 Or darknes that thou shouldest not see,
and [f] abundance of waters shall couer thee.
12 Is not God on hie in the heauen? and

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when hee punisheth him, he hath no regard to his iustice, but to his sinne. *Chap. 35.7.*
b Lest thou shouldest reproue or hurt him?
c Thou hast bene cruell and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authoritie, thou didst not iustice but wrong.
e Thou hast not only not shewed pity, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impiety & contempt of God, as though he would say, Iob, If passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent workes thou mayest feare God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.
k How God hath punished them from the beginning?
l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
m He answereth to that which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be pertaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that hee hath care ouer his, in that he punisheth their enemies.
o That is, the state & preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked
q He exhorteth Iob to repentance, and to returne to God.
r God will restore vnto thee all thy substance.
s Which shalbe in abundāce like dust.
t That is, the fauour of God.
u God wil deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome.
x God wil deliuer a whole countrey from perill, euen for the iust mans sake.

beholde the height of the h starres howe hie they are.

13 But thou sayest, Howe should God i knowe? can he iudge through the darke cloud?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of y world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the almightie could doe for them.

18 Yet he m filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shal reioyce, n and the innocent shall laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the Law of his mouth, and lay vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt be r built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for s dust, and the gold of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the t light shal shine vpon thy wayes.

29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shal deliuer the x Iland, and it shall bee preserued by the purenesse of thine handes.

15 June 1 Less Morn

CHAP. XXIII.

2 Iob affirmeth that he both knoweth & feareth the power & sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

BUt Iob answered and said,

2 Though my talke bee this day in a bitternesse, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes, that hee would answere mee, and would vnderstand what he would say vnto me.

6 Would he b plead against me with his great power? No but he would c put strength in me.

7 d There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 e Beholde, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him.

10 But he knoweth my f way, and trieth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can h turne him? yea, hee doeth what his minde desireth.

14 For he will performe that which is decreed of me, and i many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.

16 For God k hath softned mine heart, and the Almightie hath troubled me.

17 For I am not cut off in l darknes, but he hath hid the darkenesse from my face.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. hee declareth that he desireth nothing more: but it seemed that God would not be found of him.
b Vsing his absolute power, & saying, Because I am God, I may doe what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath giuen strength to maintaine their cause.
e Meaning, that if hee consider Gods iustice, hee is not able to comprehend his iudgements, on what side or part so euer he turneth himselfe.
f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.
g His worde is more precious vnto me, then the meat wherewith the body is sustained.
h Iob confesseth that at this present hee felt not Gods fauour, and yet was assured, that he had appointed him to a good end.
i In many points man is not able to attain to Gods iudgements
k That I should not be without feare.
l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

15 June 14 & 15 ch 1 Less Evening

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times bee a hid from the Almightie, seeing that they which know him, see not his b dayes?

2 Some remoue the land markes, that rob the flockes, and feede thereof.

3 They lead away the Asse of the fatherlesse, and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Beholde, others as wilde Asses in the wildernesse, goe foorth to their businesse, and d rise early for a pray: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all because he punisheth not the wicked, nor reuengeth the godly.
b When he punisheth the wicked, & rewardeth the good.
c And for cruelty and oppression dare not shewe their faces.
d That is, spare no diligence.

e giueth

24 & 25 Morn 1 Less

[e] giueth him and his children foode.
6 They reape [f] his prouision in the field, but they gather the late [g] vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showers of the mountaines, [h] and they imbrace the rocke for want of a couering.
9 They plucke the fatherlesse [i] from the breast, and take the pledge [k] of the poore.
10 They cause him to goe naked without clothing, and take the gleaning from the hungry.
11 They that make oyle [l] betweene their walles, and tread their wine presses, suffer thirst.
12 Men [m] cry out of the city, & the soules of the slaine [n] cry out: yet God doeth [o] not charge them with folly.
13 These are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riseth early, & killeth the poore and the needy: and in the night he is as a thiefe.
15 The eye also of the [q] adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.
16 They dig through houses in the darke, which they marked for themselues in the day: they know not the light.
17 But the morning is euen to them as the shadow of death: if one knowe them, they are in the terrours of the shadow of death.
18 He is swift vpon the [r] waters: their [s] portion shall be cursed in the earth: he will not behold the way of the vineyards.
19 As the dry ground and heate consume the snow waters, so shall the graue the [t] sinners.
20 [u] The pitifull man shall forget him: the worme shal feele his sweetnesse: he shalbe no more remembred, and the wicked shal be broken like a tree.
21 He [x] doeth euil intreat the barren, that doeth not beare, neither doeth he good to the widow.
22 Hee draweth also the [y] mighty by his power, and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.
24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.

e He and his liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoile another, but for necessity.
h The poore are driuen by the wicked into rocks and holes, where they cannot lie dry for the raine.
i That is, they so powle and pill the poore widow, that shee cannot haue to sustaine her selfe, that she may be able to giue her childe sucke.
k That is, his garment, wherewith he should be couered or clad.
l In such places, which are appointed for that purpose: meaning that those that labour for the wicked are pined for hunger.
m For the great oppression and extortion.
n Cry out & call for vengeance.
o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods worde, because they are reprooued thereby.
q By these particular vices, and the licence thereunto, he would prooue that God punisheth not the wicked, and rewardeth the iust. r Hee fleeth to the waters for his succour. s They thinke that al the world is bent against them, and dare not go by the hie way. t As the dry ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence. x He sheweth why the wicked shall not be lamented, because hee did not pity others. y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are easily preuented by Gods iudgements.

25 But if it be not [z] so, where is hee? or who will prooue me a liar, & make my words of no value?

z That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let mee bee reprooued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

Then answered Bildad the Shuhite, and sayd,
2 [a] Power and feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? and vpon whom [b] shall not his light arise?
4 And how may a man be [c] iustified with God? or how can he be cleane, that is borne of woman?
5 Beholde, hee will giue no light to the moone, [d] and the starres are vncleane in his sight.
6 How much more man, a worme, euen the sonne of man, which is but a worme?

a His purpose is to prooue that albeit God try & afflict the iust, yet soone after he sendeth prosperity, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him frō his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellency, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and prooueth it by his miracles.

But Iob answered, and sayd,
2 [a] Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?
3 Whom counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.
4 To whome doest thou declare [i] these words? or what spirit [c] commeth out of thee?
5 The [d] dead things are formed vnder the waters, and neere vnto them.
6 The graue is [e] naked before him, and there is no couering for [f] destruction.
7 He stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.
9 He holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.
10 He hath set bounds about the waters, vntill the [i] day and night come to an end.
11 The [k] pillars of heauen tremble and quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.
13 His Spirite hath garnished the heauens, and his hand hath formed the crooked [l] serpent.
14 Loe, these are part of his wayes: but [m] how little a portion heare we of him? and

a Thou concludest nothing: for neither thou helpest me, which am destitute of al helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, mooueth thee to speake this?
d Iob beginneth to declare ỹ force of Gods power & prouidence in the mines & mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but hee seeth it.
f Meaning, the graue wherein things putrifie.
g Hee causeth the whole heauen to turne about the North pole. h That is, he hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproch. l Which is a figure of starres fashioned like a serpent, because of the crookednes. m If these few things, which wee see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

who

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectnesse of Iob. 13 The reward of the wicked and of the tyrants.

Moreouer Iob proceeded and continued
his parable,saying,
2 The liuing God hath taken away my
[a] iudgement: for the almighty hath put my
soule in bitternesse.
3 Yet so long as my breath is in me,and
the Spirit of God in my nostrels,
4 My lippes surely shall speake no wic-
kednesse, [b] and my tongue shall vtter no de-
ceite.
5 God forbid,that I should [c] iustifie you:
vntill I die, I will neuer take away mine
[d] innocencie from my selfe.
6 I will keepe my righteousnes,and wil
not forsake it: mine heart shall not reproue
me of my [e] dayes.
7 Mine enemie shall be as the wicked,
and he that riseth against me,as the vnrigh-
teous.
8 For what [f] hope hath the hypocrite
when he hath heaped vp riches, if God take
away his soule?
9 Will God heare his cry,when trouble
commeth vpon him?
10 Will he set his delight on the Almigh-
tie? will he call vpon God at all times?
11 I will teach you what is in the hand of
[g] God, and I will not conceale that which is
with the Almightie.
12 Behold,all ye your selues [h] haue seene
it: why then doe you thus vanish [i] in vani-
tie?
13 This is the [k] portion of a wicked man
with God,and the heritage of tyrants,which
they shall receiue of the Almightie.
14 If his children bee in great number,
the sword shall destroy them,and his posteri-
tie shall not be satisfied with bread.
15 His remnant shall be buried in death,
and his widowes [l] shall not weepe.
16 Though he should heape vp siluer as
the dust,and prepare rayment as the clay,
17 Hee may prepare it, but the iust shall
put it on, and the innocent shall diuide the
siluer.
18 Hee buildeth his house as the [m] moth,
and as a lodge that the watchman maketh.
19 When the rich man sleepeth, [n] he shal
not bee gathered to his fathers: they opened
their eyes,and he was gone.
20 Terrours shall take him as waters,
and a tempest shall cary him away by night,
21 The East winde shall take him away,
and he shal depart: and it shal hurle him out
of his place.
22 And God shall cast vpon him and not
spare, though hee would faine flee out of his
hand.
23 Euery man shal clap their hands at him,
and hisse at him out of their place.

a He hath so sore afflicted me,that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet wil I not speake contrary to that which I haue sayd, and so doe wickedly in betraying the trueth.
c Which condemne me as a wicked man because the hand of God is vpon me.
d I wil not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much,seeing he shal lose his own soule?
g That is,what God reserueth to himselfe,and whereof he giueth not the knowledge to al.
h That is,these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then this errour?
k Thus wil God order the wicked,and punish him euen vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out
n He meaneth that the wicked tyrants shall not haue a quiet death,nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

The siluer surely hath his veine, [a] and the
gold his place,where they take it.
2 Iron is taken out of the dust,and brasse
is molten out of the stone.
3 God putteth an end to darknesse, [b] and
he trieth the perfection of all things: he set-
teth a bond of darkenesse,and of the shadow
of death.
4 The flood breaketh out against the
[c] inhabitant,and the waters [d] forgotten of the
foot,being higher then man,are gone away.
5 Out of the same earth commeth [e] bread,
and vnder it,as it were fire is turned vp.
6 The stones thereof are a place [f] of sa-
phires,and the dust of it is gold.
7 There is a path which no foule hath
knowen,neither hath the kites eye seene it.
8 The lyons whelps haue not walked it,
nor the lyon passed thereby.
9 He putteth his hand vpon the [g] rockes,&
ouerthroweth the mountaines by the rootes.
10 He breaketh riuers in the rockes, and
his eye seeth euery precious thing.
11 He bindeth the floods that they do not
ouerflow,and the thing that is hid,bringeth
he to light.
12 But where is wisedome found? [h] and
where is the place of vnderstanding?
13 Man knoweth not [i] the price thereof:
for it is not found in the land of the liuing.
14 The depth saith, It is not in me: the
sea also saith, It is not with me.
15 [k] Gold shal not be giuen for it, neither
shall siluer be weighed for the price thereof.
16 It shall not be valued with the wedge
of gold of Ophir,nor with the precious onix,
nor the saphir.
17 The gold nor the christal shalbe equal
vnto it, nor the exchange shall be for plate of
fine gold.
18 No mention shall bee made of corall,
nor of the [l] gabish: for wisedome is more pre-
cious then pearles.
19 The topaz of Ethiopia shall not bee
equall vnto it, neither shal it be valued with
the wedge of pure gold.
20 Whence then commeth wisedome?
and where is the place of vnderstanding?
21 Seeing it is hid from the eyes of all
the liuing,and is hid from the [m] foules of the
heauen?
22 Destruction and death say, We haue
heard the fame thereof with our eares:
23 But God vnderstandeth the [n] way
thereof,and he knoweth the place thereof.
24 For he beholdeth the ends of ÿ world,
and seeth all that is vnder heauen,
25 To make the weight of the windes,
and to weigh the waters by measure.
26 When he made a decree for the raine,
and a way for the lightning of the thun-
ders,
27 Then did he see it,and counted it: he
prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature,but man is neuer able to comprehend the wisedom of God.
b There is nothing but it is compassed within certaine limits and hath an end, but Gods wisedome.
c Meaning,him that dwelleth thereby.
d Which a man cannot wade through
e That is,corne, and vnderneath is brimstone or cole,which easily conceiueth fire.
f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.
g After that he hath declared the wisdome of God, in the secrets of nature, he describeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.
i It is too hie a thing for man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones,but is onely the gift of God.
l Which is thought to be a kind of precious stone.
m Meaning,that there is no naturall meanes, whereby man may attaine to the heauenly wisedome: which he meaneth by the foules that flie hie.
n Hee maketh God onely the authour of this wisedome,and the giuer thereof.

28 And

Prouer. 1.7.

o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he said, Beholde, * the
° feare of the Lord is wisedome, and to de-
part from euill is vnderstanding.

CHAP. XXIX.

1 *Iob complaineth of the prosperitie of the time past. 7. 21. His authoritie, 12 Iustice and equitie.*

‡ Ebr. moneths before.

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praysed me.

h Testifying, ỷ I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render a count of his life.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I delited to do iustice, as others did to weare costly apparell.

m That is, at home in my bed without all trouble and vnquietnesse.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to bee a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angrie.

SO Iob proceeded and continued his pa-
rable, saying,
2 Oh that I were as ‡ in times past,
when God preserued me!
3 When his a light shined vpon mine
head: and when by his light I walked thorow
the b darknesse,
4 As I was in the dayes of my youth,
when c Gods prouidence was vpon my taber-
nacle:
5 When the Almightie was yet with me,
and my children round about me:
6 When I washed my paths d with but-
ter, and when the rocke powred me out ri-
uers of oyle:
7 When I went out to the gate, euen to
the iudgement seat, and when I caused them
to prepare my seate in the streete.
8 The yong men saw mee, & e hid them-
selues, and the aged arose, and stood vp.
9 The princes stayed talke, and laid their
hand on their f mouth.
10 The voyce of princes was hid, & their
tongue cleaued to the roofe of their mouth.
11 And when the g eare heard me, it bles-
sed mee: and when the eye saw mee, it gaue
witnesse to h me.
12 For I deliuered the i poore that cried,
and the fatherlesse, and him that had none
to helpe him.
13 k The blessing of him that was readie
to perish, came vpon mee, and I caused the
widowes heart to reioyce.
14 I put l on iustice, and it couered mee:
my iudgement was as a robe, and a crowne.
15 I was the eyes to the blind, and I was
the feet to the lame.
16 I was a father vnto the poore, and
when I knew not the cause, I sought it out
diligently.
17 I brake also the chawes of the vnrigh-
teous man, and pluckt the pray out of his
teeth.
18 Then I said, I shall die in my m nest,
and I shall multiply my dayes as the sand.
19 For my root is n spread out by the wa-
ter, and the dew shall lie vpon my branch.
20 My glory shall renue toward me, and
my bow shall be restored in mine hand.
21 Vnto me men gaue eare, and waited,
and held their tongue at my counsell.
22 After my words they replied not, and
my talke o dropped vpon them.
23 And they waited for mee, as for the
raine, and they opened their mouth p as for
the latter raine.
24 If I q laughed on them, they beleeued
it not: neither did they cause the light of my
countenance r to fall.
25 I appointed out f their way, and did
sit as chiefe, and dwelt as a king in the ar-
mie, and like him that comforteth the mour-
ners.

f I had them at commandement.

CHAP. XXX.

1 *Iob complaineth that hee is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.*

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogges.

c That is, their fathers died for famine before they came to age.

‖ Or, mallowes

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked & lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credit, and authority, wherewith I kept them in subiection.

g He said that the yong men when they saw him, hid themselues, as Chap. 29. 8. and now in his miserie they were impudent and licencious.

h That is, they sought by all meanes how they might destroy me.

i They need none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning sorow.

n That is God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemency of his affliction, whereby he was caried beside himselfe.

p He compareth his afflictions to a tempest or whirlewind.

BUt now they that are younger then I,
a mocke me: yea, they whose fathers I
haue refused to set with the b dogges of my
flockes.
2 For whereto should the strength of
their hands haue serued me, seeing age c pe-
rished in them?
3 For pouertie and famine they were so-
litary, fleeing into the wildernesse, which is
darke, desolate and waste.
4 They cut vp ‖ nettles by the bushes,
and the iuniper rootes was their meate.
5 They were d chased forth from among
men: they shouted at them, as at a thiefe.
6 Therefore they dwelt in the clifts of
riuers, in the holes of the earth and rockes.
7 They roared among the bushes, & vn-
der the thistles they gathered themselues.
8 They were the children of fooles, and
the children of villaines, which were more
vile then the earth.
9 And now am I their e song, and I am
their talke.
10 They abhorre me, and flee farre from
me, and spare not to spit in my face.
11 Because that God hath loosed my f cord
and humbled me, g they haue loosed the bri-
dle before me.
12 The youth rise vp at my right hand:
they haue pusht my feete, and haue troden
on me as on the h paths of their destruction.
13 They haue destroyed my pathes: they
tooke pleasure at my calamity, they had none
i helpe.
14 They came as a great breach of wa-
ters, and k vnder this calamity they come on
heapes.
15 Feare is turned vnto me: and they pur-
sue my soule as the winde, and mine health
passeth away as a cloud.
16 Therefore my soule is now l powred
out vpon mee, and the dayes of affliction
haue taken hold on me.
17 m It pierceth my bones in the night,
and my sinewes take no rest.
18 For the great vehemencie is my gar-
ment changed, which compasseth mee about
as the collar of my coat.
19 n He hath cast me into the mire, and I
am become like ashes and dust.
20 When I cry vnto thee, thou hearest not
heare mee, neither regardest mee, o when I
stand vp.
21 Thou turnest thy selfe cruelly against
mee, and art enemie vnto mee with the
strength of thine hand.
22 Thou takest mee vp and causest me to
ride vpon the p winde, and makest my
strength

‖ ſtrength to faile.
23 Surely I know that thou wilt bring
me to death, and to the houſe appointed for
all the liuing.
24 Doubtleſſe none can ſtretch his hand
q vnto the graue, though they crie in his de-
ſtruction.
25 Did not I weepe with him that was
in trouble? was not my ſoule in heauineſſe
for the poore?
26 Yet when I looked for good, r euill came
vnto me: and when I waited for light, there
came darkneſſe.
27 My bowels did boyle without reſt: for
the dayes of affliction are come vpon me.
28 I went mourning without ſ ſunne: I
ſtood vp in the congregation, t and cried.
29 I am a brother to the u dragons, and a
companion to the oſtriches.
30 My ſkinne is blacke vpon me, and my
bones are burnt with x heate.
31 Therefore mine harpe is turned to
mourning, and mine organes into the voice
of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine a eyes: why
then ſhould I thinke on b a mayd?
2 For what portion ſhould I haue of God
from aboue? and what inheritance of the Al-
mightie from on high?
3 Is not deſtruction to the wicked, and
ſtrange puniſhment to c the workers of ini-
quitie?
4 Doth not he behold my wayes, and tel
all my ſteps?
5 If I haue walked in vanitie, or if my
foot hath made haſte to deceit,
6 Let God weigh me in the iuſt balance,
and he ſhall know mine d vprightneſſe.
7 If my ſtep hath turned out of the way,
or mine heart hath e walked after mine
eye, or if any blot hath cleaued to mine
hands,
8 Let mee ſowe, and let another f eate:
yea, let my plants be rooted out.
9 If mine heart hath beene deceiued by
a woman, or if I haue laide waite at the
doore of my neighbour,
10 Let my wife g grinde vnto another
man, & let other men bow downe vpon her:
11 For this is a wickedneſſe, and iniquity
to be condemned:
12 Yea, this is a fire that ſhall deuoure
h to deſtruction, and which ſhall root out all
mine increaſe.
13 If I did contemne the iudgement of
my ſeruaunt, and of my maide, when they
i did contend with me,
14 What then ſhall I doe when k God
ſtandeth vp? and when hee ſhall viſite mee,
what ſhall I anſwere?
15 He that hath made me in the wombe,
hath hee not made l him? hath not hee a-
lone faſhioned vs in the wombe?
16 If I reſtrained the poore of their de-
ſire, or haue cauſed the eyes of the widow
m to faile,
17 Or haue eaten my morſels alone, and
the fatherleſſe haue not eaten thereof,
18 (For from my youth he hath growen
vp with me n as with a father, and from my
mothers wombe I haue bene a guide vnto
her)
19 If I haue ſeene any periſh for want
of clothing, or any poore without coue-
ring,
20 If his loynes haue not bleſſed mee, be-
cauſe he was warmed with the fleece of my
ſheepe,
21 If I haue lift o vp mine hand againſt
the fatherleſſe, when I ſaw that I might
helpe him in the gate,
22 Let mine p arme fall from my ſhoul-
der, & mine arme be broken from the bone.
23 For Gods puniſhment was q fearefull
vnto me, and I could not bee deliuered from
his highneſſe.
24 If I made golde mine hope, or haue
ſaid to the wedge of gold, Thou art my con-
fidence,
25 If I reioyced becauſe my ſubſtance
was great, or becauſe mine hand had gotten
much,
26 If I did behold the r Sunne, when it
ſhined, or the moone walking in her bright-
neſſe,
27 If mine heart did flatter me in ſecret,
or my mouth did kiſſe mine ſ hand,
28 (This alſo had beene an iniquitie to
be condemned: for I had denyed the God
t aboue)
29 If I reioyced at his deſtruction that
hated mee, or was mooued to ioy when euill
came vpon him,
30 Neither haue I ſuffered my mouth to
ſinne by wiſhing a curſe vnto his ſoule.
31 Did not the men of my u Tabernacle
ſay, Who ſhall giue vs of his fleſh? wee can
not be ſatiſfied.
32 The ſtranger did not lodge in the
ſtreete, but I opened my doores vnto him
that went by the way.
33 If I haue hid x my ſinne, as Adam,
concealing mine iniquitie in my boſome,
34 Though I could haue made afrayd a
great multitude, yet the moſt contemptible
of the families did y feare me: ſo I kept z ſi-
lence, and went not out of the doore.
35 Oh, that I had ſome to heare me! be-
hold my a ſigne that the Almightie will wit-
neſſe for me: though mine aduerſary ſhould
write a booke againſt me,
36 Would not I take it vpon my ſhoul-
der, and binde it as b a crowne vnto me?
37 I will tell him the number of my go-
ings, and goe vnto him as to a c prince.
38 If my land d crie againſt mee, or the
furrowes thereof complaine together,
39 If I haue eaten the fruites thereof

‖ *Or, wiſedom, or law.*
q None can deliuer me thence, though they lament at my death.
r In ſtead of comforting, they mocked at me.
ſ Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.
t Lamenting them that were in affliction, and mouing others to pitie them.
u I am like the wilde beaſts that deſire moſt ſolitarie places.
x With the heate of affliction.

18 June

a I kept mine eyes from all wanton lookes.
b Would not God then haue puniſhed me?
c Iob declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.
d He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond Table.
e That is, hath accompliſhed the luſt of mine eye.
f According to the curſe of the Law, Deut. 28. 33.
g Let her bee made a ſlaue.
h He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.
i When they thought themſelues euill intreated by me.
k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?
l He was mooued to ſhew pitie vnto ſeruants, becauſe they were Gods creatures as he was.

m By long waiting for her requeſt.
n He nouriſhed the fatherles, and mainteined the widowes cauſe.
o To oppreſſe him and doe him iniurie.
p Let me rot in pieces.
q I refrained not from ſinning for feare of men, but becauſe I feared God.
r If I was proud of my worldly proſperitie, and felicitie, which is meant by the ſhining of the Sunne and brightneſſe of the Moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing, but in him alone.
u My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.
y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.
z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.
a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.
b Should not this booke of his accuſations be a prayſe and commendation to me?
c I will make him account of all my life without feare.
d As though I had withholden their wages that labour in it.

without

without siluer: or if I haue grieued e the soules of the masters thereof,

40 Let thistles grow in stead of wheat, and cockle in the stead of barley.

THE f WORDS OF IOB ARE ENDED.

e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

CHAP. XXXII.

1 *Elihu reproueth them of folly.* 8 *Age maketh not a man wise, but the Spirit of God.*

So these three men ceased to answere Iob, because he † esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the a Buzite, of þ family of b Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe c more then God.

3 Also his anger was kindled against his three friends, because they could not find an answere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeres then he)

5 So when Elihu sawe that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite, answered and sayde, I am yong in yeeres, and yee are ancient: therefore I doubted, and was afraide to shewe you mine opinion.

7 For I sayd, The e dayes shall speake, and the multitude of yeres shall teach wisedome.

8 Surely there is a spirit in man, f but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whiles you sought out g reasons.

12 Yea, when I had considered you, loe, there was none of you that reprooued Iob, nor answered his wordes:

13 Lest yee should say, We haue h found wisedome: for God hath cast him downe, and no man.

14 Yet hath i he not directed his wordes to me, neither will I answere k him by your wordes.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of l matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that brast.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not now accept the person of man, m neither will I giue titles to man.

22 For I may not giue n titles, lest my Maker should take me away suddenly.

† Ebr. was iust in his owne eyes.
a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphrast readeth Abram.
c By making himselfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the ancient which haue experience.
f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like arguments, but without taunting and reproches.
l I haue conceiued in my mind great store of reasons.
m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.
n The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloke the trueth to flatter men.

CHAP. XXXIII.

5 *Elihu accuseth Iob of ignorance.* 14 *He sheweth that God hath diuerse meanes to instruct man and to draw him from sinne.* 19. 29 *He afflicteth man, and suddenly deliuereth him.* 26 *Man being deliuered, giueth thankes to God.*

Wherefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The a Spirit of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in b Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand c be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy words.

9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemie.

11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my pathes.

12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for hee doeth not e giue account of all his matters.

14 For God speaketh f once or twise, and one seeth it not.

15 In dreames and g visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which hee h had sealed,

17 That hee might cause man to turne away from his enterprise, and that he might hide the i pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also striken with sorrowe vpon his bed, and the griefe of his bones is sore,

20 So that his k life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life l to the buriers.

23 If there be a m messenger with him or

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispute his cause with God Chap. 16.21. so that he might doe it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places; but specially in the 13.16. and 30 chapters.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet hee is not vnderstoode.
g God saith he, speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messengers. h That is determined to send vpon them. i He sheweth for what end God sendeth afflictions to beate downe mans pride, and to turne from euil. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will,

UMI

an interpreter, one of a thousand ⁿ to declare
vnto man his righteousnesse,
24 Then will he haue ᵒ mercy vpon him,
and will say, ᵖ Deliuer him, that he goe not
downe into the pit: for I haue receiued a re-
conciliation.
25 Then shall his flesh bee ᵠ as fresh as a
childes, and shall returne as in the dayes of
his youth.
26 He shall pray vnto God, and he will be
fauourable vnto him, and he shal see his face
with ioy: for hee will render vnto man his
ʳ righteousnesse.
27 He looketh vpon men, and if one say,
I haue sinned, and ˢ peruerted righteousnes,
and it did not profit ᵗ me,
28 ᵘ Hee will deliuer his soule from go-
ing into the pit, and his life shall see the
light.
29 Loe, all these things will God worke
ˣ twise or thrise with a man,
30 That hee may turne backe his soule
from the pit, to be illuminate in the light of
the liuing.
31 Marke well, O Iob, and heare mee:
keepe silence, and I will speake.
32 If there be ʸ matter, answere mee, and
speake: for I desire to ᶻ iustifie thee.
33 If thou hast not, heare mee: hold thy
tongue, and I will teach thee wisedome.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the Iustice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.
p That is, the minister shal by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.
q He shall feele Gods fauour and reioice: declaring hereby, wherin standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing. r God will forgiue his sinnes, & accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God wil forgiue the penitent sinner. x Meaning oft times, euen as oft as a sinner doth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

Moreouer Elihu answered, and sayd,
2 Heare my wordes, yee ᵃ wise men,
and hearken vnto me, yee that haue know-
ledge.
3 For the eare trieth the wordes, as the
mouth tasteth meate.
4 Let vs seeke ᵇ iudgement among vs, &
let vs know among our selues what is good.
5 For Iob hath sayde, I am righteous,
and God hath taken ᶜ away my iudgement.
6 Should I lie in my ᵈ right? my wound
of the arrowe is ᵉ grieuous without my
sinne.
7 What man is like Iob, that drinketh
ᶠ scornefulnesse like water?
8 Which goeth in the ᵍ company of them
that worke iniquity, and walketh with wic-
ked men?
9 For he hath said, ʰ It profiteth a man
nothing, that he should ⁱ walke with God.

a Which are esteemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproch & scornes of many for his foolish words. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements. h He wresteth Iobs words, who said that Gods children are oft times punished in this world, and the wicked goe free. i That is, liue godly, as Gene. 5.22.

10 Therefore hearken vnto mee, ye men
of wisedome, God forbid that wickednesse
should bee in God, and iniquitie in the Al-
mightie.
11 For he will render vnto man according
to his worke, and cause euery one to find ac-
cording to his way.
12 And certainely God will not doe wic-
kedly, neither will the Almightie peruert
iudgement.
13 Whom ʲ hath hee appointed ouer the
earth beside himselfe? or who hath placed
the whole world?
14 If ᵏ hee set his heart vpon man, and
gather vnto himselfe his spirit ˡ and his
breath,
15 All flesh shall perish together, and man
shall returne vnto dust.
16 And if thou hast vnderstanding, heare
this, and hearken to the voyce of my wordes.
17 Shall he that hateth iudgement, ᵐ go-
uerne? and wilt thou iudge him wicked that
is most iust?
18 Wilt thou say vnto a King, Thou art
ⁿ wicked? or to princes, Ye are vngodly?
19 How much lesse to him that accepteth
not the persons of princes, and regardeth
not the rich more then the poore? for they be
all the worke of his hands.
20 They shall die suddenly, ᵒ and the
people shall be troubled at midnight, ᵖ and
they shall passe foorth and take away the
mightie without hand.
21 For his eyes are vpon the wayes of
man, and he seeth all his goings.
22 There is no darkenes nor shadowe of
death, that the workers of iniquitie might
be hid therein.
23 For hee will not lay on man so much,
that he should ᵠ enter into iudgement with
God.
24 Hee shall breake the mightie without
ʳ seeking, and shal set vp other in their stead.
25 Therefore shal he declare their ˢ works:
hee shall turne the ᵗ night, and they shall be
destroyed.
26 Hee striketh them as wicked men in
the places of the ᵘ seers,
27 Because they haue turned backe from
him, and would not consider al their wayes:
28 So that they haue caused the voyce of
the poore to ˣ come vnto him, and hee hath
heard the cry of the afflicted.
29 And when hee giueth quietnesse, who
can make trouble? and when he hideth his
face, who can behold him, whether it be vp-
on nations, or vpon a man onely?
30 Because the ʸ hypocrite doeth reigne,
and because the people are snared.
31 Surely it apperteineth vnto God ᶻ to
say, I haue pardoned, I will not destroy.
32 ᵃ But if I see not, teach thou me: if I
haue done wickedly, I will doe no more.
33 Will hee performe the thing through
ᵇ thee? for thou hast reprooued ᶜ it, because

Chap. 36.23.
k To destroy him.
l The breath of life which hee gaue man.
m If God were not iust, how could he gouerne the world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euil of God.
o When they looke not for it.
p The messengers of visitation that God shall send.
q God doth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of Iustice, which vnder pretence of executing iustice, are but hypocrites and oppresse the people, it is a signe that God hath drawn back his countenance & fauour from that place.
z Only it belongeth to God to moderate his corrections, & not vnto man. a Thus Elihu speaketh in the person of God as it were mocking Iob, because he would be wiser then God. b Will God vse thy counsell in doing his works? c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

that thou hast chosen, and not I: now speake
what thou knowest.
34 Let men of understanding tell mee,
and let a wise man hearken unto mee.
35 Iob hath not spoken of knowledge,
neither were his wordes according to wis-
dome.
36 I desire that Iob may be d tried unto
the ende touching the answeres for wicked
men.
37 For he e addeth rebellion unto his sin:
he clappeth his hands among us, and mul-
tiplieth his words against God.

d That he may speake as much as he can, that we may answere him and all the wicked that shal use such arguments.
e He standeth stubburnly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth godlinesse profit, nor ungodlinesse hurt God, but man. 13 The wicked crie unto God, and are not heard.

ELihu spake moreouer and sayd,
2 Thinkest thou this right, that thou
hast sayde, I am a more righteous then
God?
3 For thou hast sayd, What profiteth it
thee, and what auaileth it mee, to purge mee
from my sinne?
4 Therefore will I answere thee, and thy
b companions with thee.
5 Looke unto the heauen, and see, and be-
hold the c clouds which are higher then thou.
6 If thou sinnest, what doest thou d a-
gainst him, yea, when thy sinnes bee many,
what doest thou unto him?
7 If thou be righteous, what giuest thou
unto him? or what receiueth hee at thine
hand?
8 Thy wickednesse may hurt a man as
thou art: and thy righteousnesse may profite
the sonne of man.
9 They cause many that are oppressed to
e crie, which crie out for the violence of the
mightie.
10 But none sayeth, Where is God that
made me, which giueth songs in the night?
11 Which teacheth us more then the
beasts of the earth, and giueth us more wis-
dome then the foules of the heauen.
12 Then they crie because of the violence
of the wicked, but f he answereth not.
13 Surely God will not heare vanity, nei-
ther will the Almighty regard it.
14 Although thou sayest to God, Thou
wilt not regard it, g yet iudgement is before
him: trust thou in him.
15 But now because his anger hath not
visited, nor called to count the euil with great
extremitie,
16 Therefore Iob h openeth his mouth
in vaine, and multiplieth wordes without
knowledge.

a Iob neuer spake these words: but because he maintained his innocency, it seemed as though hee would say, that God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not controll the clouds, wilt thou presume to instruct God?
d Neither doth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.
e The wicked may hurt man & cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in faith as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice: 9 And wherefore he punisheth. 13 The propertie of the wicked.

ELihu also proceeded and sayd,
2 Suffer me a little, and I will in-
struct thee: for I haue yet to speake on Gods
behalfe.
3 I will fetch a my knowledge afarre
off, and will attribute righteousnesse unto
my Maker.
4 For truly my words shall not be false,
and he that is b perfit in knowledge, speaketh
with thee.
5 Behold, the mighty God casteth a-
way none that is c mighty and valiant of
courage.
6 d He maintaineth not the wicked, but
he giueth iudgement to the afflicted.
7 He withdraweth not his eyes from the
righteous, but they are with e Kings in the
throne, where he placeth them for euer: thus
they are exalted.
8 And if they be bound in fetters and tied
with the cords of affliction,
9 Then will he shew them their f worke
and their sinnes, because they haue beene
proud.
10 He openeth also their eare to discipline,
and commaundeth them that they returne
from iniquitie.
11 * If they obey and serue him, they shall
end their dayes in prosperitie, and their
yeeres in pleasures.
12 But if they will not obey, they shall
passe by the sword, and perish g without
knowledge.
13 But the hypocrites h of heart increase
the wrath: for they i call not when hee bin-
deth them.
14 Their soule dieth in k youth, and their
life among the whoremongers.
15 Hee deliuereth the poore in his afflicti-
on, and openeth their eare in trouble.
16 Euen so would he haue taken thee out
of the strait place into a broad place and not
shut up beneath: and l that which resteth
upon thy table, had bene full of fat.
17 But thou art full of the m iudgement
of the wicked, though iudgement and equity
maintaine all things.
18 n For Gods wrath is, lest he should take
thee away in thine abundance: for no multi-
tude of gifts can deliuer thee.
19 Will he regard thy riches? hee regar-
deth not golde, nor all them that excell in
strength.
20 o Be not carefull in the night, how he
destroyeth the people out of their place.
21 Take thou heede: looke not to p ini-
quitie: for thou hast chosen it rather then af-
fliction.
22 Beholde, God exalteth by his power:
what teacher is like him?
23 Who hath appointed to him his
way? or who can say, Thou hast done wic-
kedly?
24 Remember that thou magnifie his
worke, which men behold.
25 All men see it, and men behold it q a-
farre off.
26 Beholde, God is excellent, r and wee
know him not, neither can the number of his
yeeres be searched out.

a Hee sheweth that when wee speake of God, we must lift our spirits more hie then our naturall sense is able to reach.
b Thou shalt perceiue that I am a faithfull instructer, and that I speake to thee in the name of God.
c Strong & constant, & of understanding: for these are the gifts of God, & he loueth them in [illegible] forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he will not preserue the wicked: but to the humble & afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their sinnes, that they may come to him by repentance as he did Manasseh.
Isa. 1.19.
g That is, in their folly or obstination, and so shall be cause of their own destruction.
h Which are maliciously bent against God, and flatter themselues in their vices.
i When they are in affliction they seeke not to God for succour, as Asa, 2.Chro.16.12. Reu.16.11.
k They die of some vile death, and that before they come to age.
l If thou hadst bene obedient to God, he would haue brought thee to liberty, and wealth.
m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God. n God doth punish thee, lest thou shouldest forget God in thy wealth, and so perish. o Bee not thou curious in seeking the cause of Gods iudgements, when he destroyeth any. p And so murmure against God through impatiencie. q The workes of God are so manifest that a man may see them a farre off, and know God by the same. r Our infirmitie hindreth us so, that wee cannot attaine to the perfit knowledge of God.

27 When

27 When he restraineth the drops of water, the raine f powreth downe by the vapour thereof,
28 Which raine the clouds do droppe and let fall abundantly vpon man.
29 Who can know the diuisions of the cloudes, and the thunders of his t tabernacle?
30 Beholde, he spreadeth his light vpon u it, and couereth the x bottome of the sea.
31 For thereby hee iudgeth y the people, and giueth meat abundantly.
32 He couereth the light with the clouds, and commandeth them to go z against it.
33 a His companion sheweth him thereof, and there is anger in rising vp.

f That is, the raine commeth of those droppes of water, which he keepeth in the cloudes. t Meaning, of the cloudes, which he calleth the Tabernacle of God. u Vpon the cloud. x That men can not come to the knowledge of the springs thereof. y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull. z That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder claps.

CHAP. XXXVII.

2 Elihu preueth that the vnsearchable wisdom of God is manifest by his works, 4 as by the thunders, 6 the snow, 9 the whirlewind, 11 and the raine.

At this also my heart is a astonied, and is moued out of his place.
2 Heare the b sound of his voice, and the noise that goeth out of his mouth.
3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.
4 After it a noise soundeth: he thundreth with the voice of his maiestie, and he wil not stay c them when his voyce is heard.
5 God thundreth marueilously with his voyce: he worketh great things, which wee know not.
6 For he saith to the snow, Be thou vpon the earth: d likewise to the small raine and to the great raine of his power.
7 With the force thereof hee e shutteth vp euery man, that all men may know his worke.
8 Then the beasts goe into the den, and remaine in their places.
9 The whirlewind commeth out of the f Northwind South, and the cold from the f Northwind.
10 At the breath of God the frost is giuen, and the breadth of the waters g is made narrow.
11 He maketh also the clouds to h labour, to water the earth, and scattereth the cloud of i his light.
12 And it is turned about by his gouernment, that they may do whatsoeuer he commandeth them vpon the whole world:
13 Whether it be for k punishment, or for his land, or of mercie, he causeth it to come.
14 Hearken vnto this, O Iob: stand and consider the wondrous works of God.
15 Didst thou know when God disposed them? and caused the l light of his cloud to shine?
16 Hast thou knowen the m variety of the cloud, and the wondrous works of him, that is perfit in knowledge?
17 Or how thy clothes are n warme, when he maketh the earth quiet through the South wind?
18 Hast thou stretched out the heauens, which are strong, and as a molten o glasse?
19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of p darkenesse.
20 Shall it be q told him when I speake? or shall man speake when hee shall bee r destroyed?
21 And now men see not the light, s which shineth in the cloudes, but the wind passeth and cleanseth them.
22 The t brightnesse commeth out of the North: the praise thereof is to God, which is terrible.
23 It is the Almighty: we cannot finde him out: hee is excellent in power and iudgement, and abundant in iustice: he u afflicteth not.
24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceite.

a At the marueiling of the thunder and lightnings: whereby hee declareth that the faithfull are liuely touched with the maiestie of God, when they behold his works. b That is, the thunder, wherby he speaketh to men to waken their dulnesse, & to bring them to the consideration of his works. c Meaning, the raines and thunders. d So that neither small raine nor great, snow nor any thing els commeth without Gods appointment. e By raines and thunders God causeth men to keepe themselues within their houses. f In Ebrew it is called the scattering wind, because it driueth away the cloudes, and purgeth the aire. g That is, is frozen vp and dried. h Gather the vapours and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heate, tempests and such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour toward man, as Chap. 36.31.

l That is, the lightening to breake forth in the clouds? m Which is sometime changed into raine, or snow, or haile, or such like. n Why thy clothes should keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth? o For their cleerenesse. p That is, our ignorance: signifying that Iob was so presumptuous that hee would controll the workes of God. q Hath God need that any should tell him when man murmureth against him? r If God would destroy a man, should he repine? s The cloud stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloude: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Hebrew, gold: meaning faire weather and cleere as gold. u Meaning, without cause.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weaknes of man in the consideration of his creatures, by whose excellency the power, iustice, & prouidence of the Creatour is knowen.

Then answered the Lord vnto Iob out of the a whirlewinde, and said,
2 Who is this that b darkeneth the counsell by words without knowledge?
3 Gird vp now thy loynes like a man: I c will demaund of thee, and declare thou vnto me.
4 Where wast thou when I layde the d foundations of the earth? declare, if thou hast vnderstanding,
5 Who hath laide the measures thereof, if thou knowest? or who hath stretched the line ouer it?
6 Wherupon are the foundations thereof set? or who laid the corner stone thereof:
7 When the stars of the morning e praysed me together, and al the f children of God reioyced:
8 Or who hath shutte vp the sea with doores, when it issued and came forth as out of the wombe?
9 When I made the cloud as a couering thereof,

a That his words might haue greater maiestie, and that Iob might know with whom he had to doe. b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly. c Because he had wished to dispute with God, Chap. 13.3 God reasoneth with him to declare his rashnesse. d Seeing he could not iudge of those things, which were done so long before he was borne, he was not able to comprehend all Gods works: much lesse the secret causes of his iudgements. e The starres and dumbe creatures are said to praise God, because his power, wisedome and goodnesse is manifest and knowen therein. f Meaning, the Angels.

thereof, and darkenesse as the g swadling bands thereof:

10 When I established my commandement vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no further, and here h shall it stay thy proude waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the hie arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death beene opened vnto thee? or hast thou seene the gates of the shadowe of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou n shouldest receiue it in the bounds thereof, and that thou shouldest know the pathes to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against ÿ day of war and battell?

24 By what way is ÿ light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spowtes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on ÿ earth where no man is, & in the wildernesse where there is no man?

27 To fulfill the wild and waste place, and to cause the bud of the herbe to spring foorth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades, or loose the bands of r Orion?

32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou send the lightnings ÿ they may walke, & say vnto thee, Lo, here we are?

36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?

37 Who can number clouds by wisdome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clots are fast together?

CHAP. XXXIX.

1 The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man ful occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

22 June

1 Wilt a thou hunt the praye for the Lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring foorth young? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they e bruise their yong, and cast out their sorrowes.

7 Yet their yong ware fat, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath set the wild asse at libertie? or who hath loosed the bonds of the wilde asse?

9 It is I which haue made the wildernesse his house, & the f salt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Vnicorne g serue thee? or wil he tarie by thy crib?

13 Canst thou binde the Vnicorne with his band to labour in the furrow? or will hee plow the valleyes after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, ÿ he wil bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacokes? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

g As though the great sea were but as a little babe in ÿ hands of God to turne to and fro.

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise, since thou wast borne.

k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselues.

l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce couereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the twelue signes.

t The North starre, with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secret parts of man.

y That is, the clouds wherein the water is conteined as in bottels.

z For when God doth not open these bottels, the earth commeth to this inconuenience.

a After he had declared Gods workes in the heauens, hee sheweth his maruelous prouidence in earth, euen toward the bruite beastes.

b Reade Psalme 147. 9.

c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the Vnicorne tame? signifying, that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egges in the sand and because the countrey is hote, and the sunne still keepeth them warme, they are hatched.

i If hee should take care for them.

k That is, to haue a care and naturall affection toward his yong.

l When the yong ostrich is growen vp, hee outrunneth the horse.

couered his necke with m neying?
23 Hast thou made him afraide as the
grashopper? his strong neying is fearefull.
24 He n diggeth in the valley, and reioy-
ceth in his strength: he goeth foorth to meete
the harnessed man.
25 He mocketh at feare, & is not afraid,
and turneth not backe from the sword,
26 Though the quiuer rattle against him,
the glittering speare and the shield.
27 He o swalloweth the ground for fierce-
nesse and rage, and hee beleeueth not that it
is the noyse of the trumpet.
28 Hee sayeth among the trumpets, Ha,
ha: he smelleth the battell afarre off, and the
noyse of the captaines, and the shouting.
29 Shall the hauke flie by thy wisedome,
stretching out his wings toward y p South?
30 Doeth the eagle mount vp at thy com-
mandement, or make his nest on hie?
31 She abideth & remaineth in the rocke,
euen vpon the top of the rocke, & the tower.
32 From thence shee spieth for meate, and
her eyes behold afarre off.
33 His yong ones also sucke vp blood: and
where the slaine are, there is shee.
34 Moreouer the Lord spake vnto Iob,
and said,
35 Is this to q learne, to striue with the
Almightie? he that reprooueth God, let him
answere to it.
36 ¶ Then Iob answered y Lord, saying,
37 Beholde, I am r vile: what shall I an-
swere thee? I will lay mine hand vpon my
mouth.
38 Once haue I spoken, but I will an-
swere no more, yea twice, but I will proceed
no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lord answered Iob out of
the a whirlewind, and said,
2 Gird vp now thy loynes like a man: I
will demaund of thee, and declare thou vn-
to mee.
3 Wilt thou disanull a my iudgement? or
wilt thou condemne me, that thou mayst be
iustified?
4 Or hast thou an arme like God? or
doest thou thunder with a voyce like him?
5 Decke thy selfe now with b maiestie
and excellencie, & aray thy selfe with beau-
tie and glory.
6 Cast abroad the indignation of thy
wrath, and behold euery one that is proud,
and abase him.
7 Looke on euery one that is arrogant,
and bring him lowe: and destroy the wicked
in their place.
8 Hide them in the dust together, and
binde c their faces in a secret place.
9 Then will I confesse vnto thee also,
that thy right hand can d saue thee.
10 ¶ Beholde now e Behemoth, (whom
I made f with thee) which eateth g grasse
as an oxe.
11 Beholde now, his strength is in his
loynes, & his force is in the nauil of his belly.
12 When he taketh pleasure, his tayle is
like a Cedar: the sinewes of his stones are
wrapt together.
13 His bone are like staues of brasse, and
his small bones like staues of yron.
14 h He is the chiefe of the wayes of God:
i hee that made him, will make his sword to
approch vnto him.
15 Surely the mountains bring him forth
grasse, where all the beastes of the field play.
16 Lieth he vnder the trees in the couert
of the reede and fennes?
17 Can the trees couer him with their
shadow? or can the willowes of the riuer
compasse him about?
18 Behold, hee spoyleth the riuer, k and
hasteth not: he trusteth that he can draw vp
Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth
his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out l Liuiathan
with an hooke, and with a line wich thou
shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose?
canst thou pierce his iawes with an angle?
22 Will hee make many m prayers vnto
thee, or speake thee faire?
23 Wil he make a couenant with thee? &
wilt thou take n him as a seruant for euer?
24 Wilt thou play with him, as with a
bird? or wilt thou binde him for thy maides?
25 Shall the companions banquet with
him? shall they diuide him among the mer-
chants?
26 Canst thou fill the basket with his
skinne? or the fish panier with his head.
27 Lay thine hand vpon him: remember
o the battell, and do no more so.
28 Behold, p his hope is in vaine, for shall
not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp.
Who is he then y can stand a before me?
2 Who hath preuented me that I should
b make an end? All vnder heauen is mine.
3 I wil not keepe silence concerning c his
parts, nor his power, nor his comely propor-
tion.
4 Who can discouer the face d of his gar-
ment? or who shall come to him with a dou-
ble e bridle?
5 Who shal f open the doores of his face?
his teeth are fearefull round about.
6 The maiestie of his scales is like strong
shields, and are sure sealed.
7 One is set to another, that no winde
can come betweene them.
8 One is ioyned to another: they sticke
together, that they cannot be sundred.
9 His neesings g make the light to shine,
and his eyes are like the eye lids of the mor-
ning.
10 Out of his mouth goe lampes, and
sparkes of fire leape out.
11 Out of his nostrels commeth out smoke,
as

m That is, giuen him courage? which is meant be neying & shaking his mane: for with his breath he couereth his necke.
n Hee beateth with his hoofe.
o He so riddeth the ground, that it seemeth nothing vnder him.
p That is, when colde commeth, to flie into the warme countreyes.
q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.
r Whereby hee sheweth that hee repented, and desired pardon for his faults.

Chap. 38. 1.
a Signifying, that they that iustifie themselues, condemne God as iniust.
b Meaning, that these were proper vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen
f Whom I made as wel as thee.
g This commendeth the prouidence of God toward man: for if he were giuē to deuoure as a lyon, nothing were able to resist him or content him.

h He is one of the chiefest workes of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leasure, and feareth no body.
l Meaning, the whale.
m Because hee feareth lest thou shouldest take him.
n To doe thy businesse, and be at thy commandement?
o If thou once consider the danger, thou wilt not medle with him.
p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare w God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the whale.
d That is, who dare pull of his skinne?
e Who dare put a bridle on his mouth?
f Who dare look in his mouth?
g That is, casteth out flames of fire

as out of a boyling pot or caldron.
12 His breath maketh the coales burne:
for a flame goeth out of his mouth.
13 In his necke remaineth strength, and
[b] labour is reiected before his face.
14 The members of his body are ioyned:
they are strong in themselues, and cannot be
moued.
15 His heart is as strong as a stone, and
as hard as the nether milstone.
16 The mighty are afraid of his maiestie,
and for feare they faint in themselues.
17 When the sword doth touch him, hee
will not rise vp, nor for the speare, dart nor
habergion.
18 He esteemeth yron as straw, and brasse
as rotten wood.
19 The archer cannot make him flee: the
stones of the sling are turned into stubble
vnto him.
20 The darts are counted as straw: and
he laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and
he spreadeth sharpe things vpon the mire.
22 He maketh the depth to [k] boyle like a
pot, & maketh the sea like a pot of ointment.
23 He maketh a path to [l] shine after him:
one would thinke ẏ depth as an hoare head.
24 In the earth there is none like him:
he is made without feare.
25 He beholdeth [m] all hie things: he is a
King ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on the stones, as in the mire.

k Either he maketh the sea to seeme as it boiled by his wallowing, or else he spouteth water in such abundance, as it would seeme that ẏ sea boiled.

l That is, a white froth & shining streame before him.

m He despiseth all other beastes and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 11 His goods are restored double vnto him. 13 His children, age, and death.

Then Iob answered the Lord, and sayd,
2 I knowe that thou canst doe all
things, and that there is no [a] thought hid
from thee.
3 Who is he that hideth counsel without
[b] knowledge? therefore haue I spoken that
I vnderstood not, euen things too wonder-
full for me, [c] and which I knew not.
4 Heare, I beseech thee, & I will speake:
I will demand of thee, [d] and declare thou
vnto me.
5 I haue [e] heard of thee by the hearing
of the eare, but now mine eye seeth thee.
6 Therefore I abhorre my selfe, and re-
pent in dust and ashes.
7 ¶ Now after that the Lord had spo-
ken these wordes vnto Iob, the Lord also
sayde vnto Eliphaz the Temanite, My
wrath is kindled against thee, and against
thy two friends: for yee haue not spoken of
mee the thing that is [f] right, like my seruant
[g] Iob.
8 Therefore take vnto you now seuen
bullocks, and seuen rammes, and goe to my
seruant Iob, and offer vp for your selues a
burnt offering, and my seruant Iob shall
[h] pray for you: for I will accept him, least I
should put you to shame, because ye haue not
spoken of me the thing which is right, like
my seruant Iob.
9 So Eliphaz the Temanite, and Bil-
dad the Shuhite, and Zophar the Naama-
thite went, and did according as the Lord
had sayd vnto them, and the Lord accepted
Iob.
10 ¶ Then the Lord turned the [i] captiui-
tie of Iob, when hee prayed for his friends:
also the Lord gaue Iob twise so much as hee
had before.
11 Then came vnto him all his [k] brethren,
and all his sisters, and all they that had bene
of his acquaintance before, & did eate bread
with him in his house, and had compassion
of him, and comforted him for all the euill,
that the Lord had brought vpon him, and e-
uery man gaue him a ‖ piece of money, and
euery one an earering of golde.
12 So the Lord blessed the last dayes of
Iob more then the first: for hee had [l] foure-
teene thousand sheepe, and sixe thousand ca-
mels, and a thousand yoke of oxen, & a thou-
sand she asses.
13 Hee had also seuen sonnes, and three
daughters.
14 And hee called the name of one [m] Ie-
mimah, and the name of the second [n] Kezi-
ah, and the name of the third [o] Kerenhap-
puch.
15 In all the land were no women found
so faire as the daughters of Iob, and their
father gaue them inheritance among their
brethren.
16 And after this liued Iob an hundreth
and forty yeeres, and saw his sonnes, and his
sonnes sonnes, euen foure generations.
17 So Iob died, being old, & full of dayes.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layd to his charge, cha. 38. 2

c I confesse herein mine ignorance, & that I spake I wist not what.

d He sheweth that he will be Gods scholler to learne of him.

e I knew thee only before by hearesay: but now thou hast caused me to feele what thou art to me, ẏ I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause in that you condemned him by his outward afflictions, & not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for ẏ faults that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kinred, reade Chap. 19. 13.

‖ *Or, lambe, or money so marked.*

l God made him twise so rich in cattell as he was afore, & gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as Cassia, or sweete spice.

o That is, the horne of beauty.

The * Psalmes of Dauid.

* Or, praises according to the Hebrewes: and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE ARGVMENT.

This booke of Psalmes is set foorth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherin all things are contained that appertaine to true felicitie, aswel in this life present as in the life to come. For the riches of true knowledge, & heauenly wisedome are here set open for vs to take thereof most abundantly. If we would know the great and high maiestie of God, here we may see the brightnes thereof shine most cleerely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bounty and approch neere thereunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and howe to attaine to life euerlasting, here is Christ our only Redeemer and Mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted

 and

and oppressed, shal see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, insomuch as they cannot touch an haire of ones head, except he permit them, & how in the end their destruction is most miserable. Briefly, heere we may haue most present remedies against all temptations and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crown of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in maner of a Preface, to exhort all godly men to study & meditate the heauenly wisdome. For the effect hereof is, 1 That they bee blessed, which giue themselues wholy all their life to the holy Scriptures: 4 And that the wicked contemners of God though they seeme for a while happy, yet at length shall come to miserable destruction.

BLessed is the man that doth
not walke in the [a] counsell of
the wicked, nor stand in the
way of sinners, nor sit in the
seate of the scornefull.
2 But his delight is in the
* Law of the Lord, and in his [b] Lawe doeth
he meditate day and night.
3 For he shall be like a * tree planted by
the riuers of waters, that wil bring forth her
fruit in due season: whose leafe shal not fade,
so [c] whatsoeuer he shall doe, shall prosper.
4 [d] The wicked are not so, but as the
chaffe, which the wind driueth away.
5 Therefore the wicked shall not stand
in the [e] iudgement, nor sinners in the assembly
of the righteous.
6 For the Lord [f] knoweth the way of the
righteous, and the way of the wicked shall
perish.

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into cōtempt of God which contempt is called the seate of the scorners.
Deut.6.6. iosh.1.8. prou.6.20.
b In the holy Scriptures.
Iere.17.8.
c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and prosper, like as not to know, is to reprooue and reiect.

PSAL. II.

1 The Prophet Dauid reioiceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 and therfore exhorteth Kings & rulers, that they would humbly submit themselues vnder Gods yoke, 12 because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the [a] heathen * rage, and the
people murmure in vaine?
2 The Kings of the earth band them-
selues, & the princes are assembled together
against the Lord, and against his ‖ Christ.
3 [b] Let vs breake their bands, and cast
their cords from vs.
4 * But he that dwelleth in the heauē shal
laugh: the Lord shal haue them in derision.
5 [c] Then shall he speake vnto them in his
wrath, & vexe them in his sore displeasure,
saying,
6 Euen I haue set my King vpon Zion
mine holy mountaine.
7 I will declare the [d] decree: that is, the
Lord hath sayd vnto mee, * Thou art my
Sonne: this [e] day haue I begotten thee.
8 Aske of mee, and I shall giue thee the
heathen for thine inheritance, and the [f] ends
of the earth for thy possession.
9 * Thou shalt crush them with a scepter
of yron, and breake them in pieces like a potters
vessell.
10 [g] Be wise now therefore, ye Kings:
be learned ye Iudges of the earth.
11 Serue the Lord in feare, and reioice in
trembling.
12 [h] Kisse the sonne, lest he be angry, & ye
[i] perish in the way, when his wrath shall suddenly
burne: blessed are all that trust in him.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ.
Acts 4.25.
‖ Or anointed.
b Thus the wicked say, that they will cast off the yoke of God, & of his Christ.
Prou.1.26.
c Gods plagues will declare that in resisting his Christ, they fought against him.
d To shew that my vocation to the kingdome is of God.
Act.13.33. hebr.1.5.
e That is to say as touching mans knowledge because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world. f Not onely the Iewes, but the Gentiles also.
Reuel.2.27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to bee but in the midway of their purposes, then shall destruction suddenly come, 1.Thes.5.3.

PSAL. III.

1 Dauid driuen forth of his kingdom, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great railings and terrors of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally, hee reioyceth for the good successe that God gaue him, and all the Church.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increa-
sed? how many rise against me?
2 Many say to my soule, There is no help
for him in God. [b] Selah.
3 But thou Lord art a buckler for mee:
my glory, and the lifter vp of my head.
4 I did call vnto the Lord with my voice,
and he heard me out of his holy mountaine.
Selah.
5 I layd me downe and slept, and rose vp
againe: for the Lord sustained me.
6 I wil not be afraid for [c] ten thousand of
the people, that should beset me round about.
7 O Lord, arise: helpe me, my God: for
thou hast smitten all mine enemies vpon the
cheeke bone: thou hast broken the teeth of
the wicked.
8 [d] Saluation belongeth vnto the Lord,
and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his trouble, he had his recourse to God.
b Selah here signifieth a lifting vp of the voyce, to cause vs to cōsider the sentence as a thing of great importance.
c When he considered the truth of Gods promise, and tryed the same, his faith increased marueilously.
d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therfore boldly reproueth his enemies, who wilfully resisted his dominion 7 and finally preferreth the fauour of God before all worldly treasures.

¶ To

¶ a To him that excelleth on Neginoth. A Psalme of Dauid.

Heare mee when I call, b O God of my righteousnesse: thou hast set me at libertie, when I was c in distresse: haue mercie vpon me, and hearken vnto my prayer.
2 O ye d sonnes of men, how long will ye turne my glory into shame, e louing vanitie, and seeking lies? Selah.
3 For be ye sure that the Lord hath chosen to himselfe f a godly man: the Lord will heare when I call vnto him.
4 g Tremble, and sinne not: examine your owne heart vpon your bed, and be h still. Selah.
5 i Offer the sacrifices of righteousnesse, and trust in the Lord.
6 Many say, Who will shewe vs any k good? but Lorde, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.
8 I will lay mee downe, and also sleepe in peace: for thou Lord, l onely makest mee dwell in safetie.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, and he beganne this Psalme on the instrument called Neginoth, or in a tune so called. b Thou that art the defender of my iust cause. c Both of minde and body. d Ye that thinke your selues noble in this world. e Though your enterprises please you neuer so much, yet God will bring them to nought. f A King that walketh in his vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicity in Gods fauour. l This word in Ebrew may bee referred to God, as it is here translated, or to Dauid, signifying, that he shoulld dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, he conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

¶ To him that excelleth vpon || Nehiloth. A Psalme of Dauid.

Heare my wordes, O Lord: vnderstand my a meditation.
2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.
3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will b waite.
4 For thou art not a God that loueth c wickednesse: neither shall euill dwell with thee.
5 d The foolish shall not stande in thy sight: for thou hatest all them that worke iniquitie.
6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.
7 But I e will come into thine house in the multitude of thy mercie: and in thy feare will I worshippe toward thine holy Temple.
8 Leade mee, O Lord, in thy righteousnesse, f because of mine enemies: make thy way plaine before my face.
9 For no constancie is in their mouth: within they are very corruption: their * throat is an open sepulchre, and they flatter with their tongue.
10 Destroy them, O God: || let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And h let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.
12 For thou Lord wilt || blesse the righteous, and with fauour i wilt compasse him, as with a shield.

|| Or, a musicall instrument or tune. a That is, my vehement prayer & secret complaint and sighings. b With patience and trust til I be heard. c Seeing that God of nature hateth wickednesse, he must needs punish the wicked, and saue the godly. d Which runne most ragingly after their carnall affections. e In the deepest of his tentations he putteth his full confidence in God. f Because thou art iust, therefore leade me out of the dangers of mine enemies.

Rom. 3.13. || Or, cause them to erre. g Let their deuices come to nought. h Thy fauour toward me shall confirme y faith of all others. || Or, giue good successe. i So that he shall be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not only his hand against him, but also conceiued the horrours of death euerlasting, hee desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignatio, he should lacke occasion to prayse him as hee was woont to doe, whiles he was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * a rebuke me not in thine anger, neither chastise me in thy wrath.
2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for b my bones are vexed.
3 c My soule is also sore troubled: but Lord, how long wilt thou delay?
4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.
5 For in d death there is no remembrance of thee: in the graue, who shall praise thee?
6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.
7 || Mine eye is dimmed for despite, and sunke in because of all mine enemies.
8 * Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shall be confounded and sore vexed: they shall bee turned backe, and put to shame f suddenly.

Iere. 10.24. a Though I deserue destruction, yet let thy mercie pitie my frailtie. b For my whole strength is abated. c His conscience is also touched with the feare of Gods iudgement. d He lamenteth that occasion should be taken from him to praise God in the congregation. || Or, mine eye is eaten as it were with wormes. e God sendeth comfort & boldnes in affliction, that we may triumph ouer our enemies. f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsemen, he calleth to God to be his defender. 3 To whome hee commendeth his innocencie 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into consideration of Gods mercies and promises, hee waxeth bolde, and derideth the vaine enterprises of his enemies, 16 Threatning that that shal fall on their owne necke which they haue purposed for others.

¶ || Shigaion of Dauid, which he sang vnto the Lord, concerning the || wordes of * Chush the sonne of Iemini.

|| Or, kind of tune. || Or, accusation. 2. Sam. 16.7.

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.
2 Lest a he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.
3 O Lord my God, if I haue done b this thing, if there bee any wickednesse in mine hands,
4 c If I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cause)
5 Then let the enemie persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine d honour in the dust. Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, & awake for me according to the e iudgement that thou hast appointed.
7 So shal the congregation of the people compasse thee about: for their sakes therefore f returne on high.
8 The Lord shal iudge the people: iudge thou me, O Lord, according to my g righteousnesse, and according to mine innocencie, that is in me.
9 O let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the h hearts and reines.
10 My defence is in God, who preserueth the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God, i euery day.
12 Except k hee turne, hee hath whet his sword: hee hath bent his bowe and made it readie.
13 Hee hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.
14 * Behold, hee shall trauaile with wickednesse: for hee hath conceiued mischiefe, but he shall bring forth a lie.
15 He hath made a pit and digged it, and is fallen into the pit, that he made.
16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.
17 I will praise the Lord according to his l righteousnesse, and will sing praise to the Name of the Lord most High.

a Hee desireth God to deliuer him from ÿ rage cruell of Saul.
b Wherewith Chush chargeth mee.
c If I reuerenced not Saul for affinities sake & preserued his life, 1.Sam.26.8,9.
d Let mee not onely die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for hee hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isaiah 59.4. iob 15.35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 *The Prophet considering the excellent liberality and fatherly prouidence of God towards man, whom he made as it were a god ouer all his works, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.
2 Out of the a mouth of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.
3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is b man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?
5 For thou hast made him a little lower then c God, and crowned him with glory and worship.
6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feet:
7 All d sheepe and oxen: yea, and the beasts of the field:
8 The foules of the ayre, and the fish of the sea, and that which passeth through the paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the world!

‖ *Or, kinde of instrument, or tune.*
‖ *Or, noble, or marueilous.*
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same. ‖ *Or, established.* ‖ *Or, confound.*
b It had bene sufficient for him to haue set forth his glory by the heauens though he had not come so low as to man which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

PSAL. IX.

1 *After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles:* 14 *He being now likewise in danger of new enemies, desireth God to helpe him according to his woont,* 17 *And to destroy the malicious arrogancie of his aduersaries.*

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will prayse the Lorde with my a whole heart: I will speake of all thy marueilous works.
2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High,
3 For that mine enemies are turned backe: they shal fall, & perish at thy presence.
4 For b thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 c O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord ‖ shal sit for euer: he hath prepared his throne for iudgement.
8 For he shall iudge the world in righteousnesse, and shall iudge the people with equitie.
9 The Lord also will be a refuge for the d poore, a refuge in due time, euen in affliction.
10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion, shew the people his works.
12 For e when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.
13 Haue mercy vpon me, O Lord: consider my trouble, which I suffer of them that hate mee, thou that liftest mee vp from the gates of death,
14 That I may shewe all thy prayses within the f gates of the daughter of Zion, and reioyce in thy saluation.

‖ *Or, kinde of instrument, or tune: or, for the death of Labben or Goliath.*
a God is not praysed, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ *Or, reigne as iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assembly of the Church.

15 The

15 The heathen are ſunken downe in
the pit, that they made: in the net that they
hid, is their foote taken.
16 [h] The Lorde is knowen by execu-
ting iudgement: the wicked is ſnared in
the worke of his owne hands. ‖ Higgaion.
Selah.
17 The wicked ſhall turne into hell, and
all nations that forget God.
18 For the poore ſhall not be alway for-
gotten: the hope [i] of the afflicted ſhall not
periſh for euer.
19 Up Lorde: let not man preuaile: let
the heathen be iudged in thy ſight.
20 Put them in feare, O Lord, that the
heathen may know that they are but [k] men.
Selah.

g For God ouerthroweth the wicked in their enterpriſes.
h The mercy of God toward his Saints muſt be declared, and the fal of the wicked muſt alwayes be conſidered.
‖ *Or, this is worthy to be noted.*
i God promiſeth not to helpe vs before we haue felt the croſſe.
k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of the fraud, rapine, tyranny, and all kinds of wrong, which worldly men vſe, aſſigning the cauſe therof, that wicked men, being as it were drunken with worldly proſperitie, and therefore ſetting apart al feare and reuerence toward God, thinke they may doe all things without controwling. 15 Therfore he calleth vpon God, to ſend ſome remedy againſt theſe deſperate euils, 16 and at length comforteth himſelfe with hope of deliuerance.

Why ſtandeſt thou farre off, O Lorde,
and hideſt thee in [a] due time, euen in
affliction?
2 The wicked with pride doth perſecute
the poore: let them bee taken in the craftes
that they haue imagined.
3 For the wicked hath [b] made boaſt of his
owne hearts deſire, and the couetous bleſſeth
himſelfe: he contemneth the Lord.
4 The wicked is ſo proud that he ſeeketh
not for God; he thinketh alwayes, There is
no God.
5 His wayes alway proſper: thy iudge-
ments are high aboue his ſight: therefore
‖ defieth he all his enemies.
6 Hee ſaith in his heart, I ſhall ‖ neuer
be moued, [c] nor be in danger.
7 His mouth is full of curſing: and de-
ceit, and fraude: vnder his tongue is miſ-
chiefe and iniquitie.
8 [d] He lieth in wait in the villages: in the
ſecret places doth he murther the innocent:
his eyes are bent againſt the poore.
9 He lieth in wait ſecretly, euen as a lion
in his den: hee lieth in waite to ſpoile the
poore: hee doeth ſpoile the poore, when hee
draweth him into his net.
10 Hee croucheth and boweth: therefore
heapes of the [e] poore doe fall by his might.
11 Hee hath ſaid in his heart, God hath
forgotten, he hideth away his face, and will
neuer ſee.
12 [f] Ariſe, O Lord God: lift vp thine
hand: forget not the poore.
13 Wherefore doeth the wicked contemne
God? he ſaith in his heart, Thou wilt not
[g] regard.

a So ſoone as we enter into affliction, we thinke God ſhould helpe vs, but that is not alwaies his due time.
b The wicked man reioyceth in his owne luſt: he boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelfe, and thus blaſphemeth the Lord.
‖ *Or, ſnuffeth at.*
‖ *Or, not be moued, becauſe he was neuer in euill.*
c The euill ſhall not touch me, Iſa. 28.15. or elſe he ſpeaketh thus, becauſe he neuer felt euill.
d He ſheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.
e By the hypocriſie of them that haue authoritie, the poore are deuoured. f He calleth to God for helpe, becauſe wickednes is ſo farre ouergrowen, that God muſt now helpe or neuer. g Therfore thou muſt needs puniſh this their blaſphemie.

14 Yet thou haſt ſeene it: for thou behol-
deſt miſchiefe and wrong, that thou mayeſt
[h] take it into thine handes: the poore com-
mitteth himſelfe vnto thee: for thou art the
helper of the fatherleſſe.
15 Breake thou the arme of the wicked
and malicious: ſearch his wickedneſſe, and
thou ſhalt finde [i] none.
16 The Lord is King for euer and euer:
the [k] heathen are deſtroyed foorth of his
land.
17 Lord, thou haſt heard the deſire of the
poore: thou prepareſt their heart: thou ben-
deſt thine eare to them,
18 [l] To iudge the fatherleſſe and poore,
that earthly man ‖ cauſe to feare no more.

h To iudge betweene the right and the wrong.
i For thou haſt vtterly deſtroyed him.
k The hypocrites, or ſuch as liue not after Gods lawe, ſhall be deſtroyed.
l God helpeth when mans helpe ceaſeth.
‖ *Or, deſtroy no more man vpon the earth.*

PSAL. XI.

1 This Pſalme containeth two parts. In the firſt Dauid ſheweth how hard aſſaults of tentations be ſuſtained, and in how great anguiſh of minde hee was when Saul did perſecute him. 4 Then next he reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice as well in gouerning the good, and wicked men, as the whole world.

¶ To him that excelleth. A Pſalme
of Dauid.

In the Lord put I my truſt: howe ſay yee
then to my ſoule, [a] Flee to your mountaine
as a bird?
2 For loe, the wicked bend their bow, &
make ready their arrowes vpon the ſtring,
that they may ſecretly ſhoot at them, which
are vpright in heart.
3 For the [b] foundations are caſt downe:
what hath the [c] righteous done?
4 The Lord is in his holy palace: the
Lords throne is in the heauen: his eyes [d] wil
conſider: his eye lids will trie the children
of men.
5 The Lord will trie the righteous: but
the wicked and him that loueth iniquitie,
doeth his ſoule hate.
6 Upon the wicked he ſhall raine ſnares,
[e] fire, and brimſtone, and ſtormy tempeſt:
this is [f] the portion of their cup.
7 For the righteous Lord loueth righte-
ouſneſſe: his countenance doeth behold the
iuſt.

a This is the wicked counſell of his enemies to him and his companions, to driue him from the hope of Gods promiſe.
b All hope of ſuccour is taken away.
c Yet am I innocent and my cauſe good.
d Though all things in earth be out of order, yet God will execute iudgment from heauen.
e As in the deſtruction of Sodome and Gomorrha. f Which they ſhall drinke euen to the dregges, Ezek. 23.34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccor to his children. 7 Then comforting himſelfe and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

¶ To him that excelleth vpon the eight
tune. A Pſalme of Dauid.

Helpe Lord, for there is not a [a] godly man
left: for the faithfull are failed from a-
mong the children of men.
2 They ſpeake deceitfully euery one with
his neighbour, [b] flattering with their lips,
and ſpeake with a double heart.
3 The Lord cut off all flattering lips, and
the tongue that ſpeaketh proud things:

a Which dare defend ÿ trueth, and ſhewe mercie to the oppreſſed.
b He meaneth ÿ flatterers of the court, which hurt him more ŵ their tongues then with their weapons.

4 Which

4 Which haue said, [c] With our tongue
will wee preuaile: our lips are our owne:
who is Lord ouer vs?
5 [d] Now for the oppression of the needy,
and for the sighs of the poore, I will vp, saith
the Lord, and will [e] set at liberty him, whom
the wicked hath snared.
6 The words of the Lord are pure words,
as the siluer, tried in a fornace of earth, fined
seuen fold.
7 Thou wilt keep [f] thē, O Lord: thou wilt
preserue him from this generation for euer.
8 The wicked walke on euery side: when
they are exalted, [g] it is a shame for the sonnes
of men.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, he wil performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 *David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge,* 3 *and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.*

¶ To him that excelleth. A Psalme of Dauid.

How long wilt thou forget me, O Lorde,
[a] for euer? howe long wilt thou hide thy
face from me?
2 How long shall I take [b] counsell with-
in my selfe, hauing wearinesse daily in mine
heart? how long shall mine enemie be exal-
ted aboue me?
3 Beholde, and heare mee, O Lord my
God: lighten mine eyes, that I sleepe not
in death:
4 Lest mine enemy say, I haue [c] preuai-
led against him: and they that afflict me, re-
ioyce when I slide.
5 But I trust in thy [d] mercie: mine heart
shall reioyce in thy saluation: I will sing to
the Lorde, because hee hath [e] dealt louingly
with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turn to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefits past, & by others to come.

PSAL. XIIII.

1 *He describeth the peruerse nature of men which were so growen to licenciousnes, that God was brought to vtter contempt.* 7 *For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.*

¶ To him that excelleth. A Psalme of Dauid.

The * foole hath said in his heart, [a] There
is no God: they haue [b] corrupted, and
done an abominable worke: there is none
that doeth good.
2 The Lord looked downe from heauen
vpon the children of men, to see if there were
any that would vnderstand and seeke God.
3 [c] All are gone out of the way: they are
all corrupt: there is none that doth good, no
not one.
4 Doe not all the workers of iniquity
knowe that they eate vp my people, as they
eat bread? they call not vpon the Lord.
5 [d] There they shall be taken with feare
because God is in the generation of the iust.
6 You haue made [e] a mocke at the coun-
sell of the poore, because the Lord is his trust.
7 Oh giue saluation vnto [f] Israel out of
Zion: when the Lord turneth the captiuitie
of his people, then Iaakob shall reioyce, and
Israel shalbe glad.

Psal.53.1.
a He sheweth that the cause of al wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid here maketh comparison betweene the faithful & the reprobate: but S Paul speaketh the same of all men naturally, Rom.3.10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for ÿ whole Church whō he is assured God will deliuer: for none but he onely can doe it.

¶ *Note that of this Psalme, the 5.6 & 7. verses, which are put into the common translation, & may seeme vnto some to bee left in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5.140, and 10. Psalmes, the 59. of the Prophet Isaiah, & the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.*

PSAL. XV.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherfore he placed his Temple among them, which was to the intent that they by liuing vprightly & godly might witnesse that they were his special & holy people.*

¶ A Psalme of Dauid.

Lorde, who shall dwell in thy Taberna-
cle? who shall rest in thine holy moun-
taine?
2 He that [a] walketh vprightly and wor-
keth righteousnesse, and speaketh the trueth
in his heart.
3 Hee that [b] slandereth not with his
tongue, nor doeth euill to his neighbour,
nor receiueth a false report against his
neighbour.
4 [b] In whose eyes a vile person is con-
temned, but he honoureth them that feare the
Lord: he that sweareth to his owne [c] hinde-
rance and changeth not.
5 He that [c] giueth not his money vnto
vsurie, nor taketh reward against the inno-
cent: he that doeth these things, [d] shall ne-
uer be mooued.

a First God requireth vprightnesse of life, next doing well to others, and thirdly trueth & simplicity in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 *Dauid prayeth to God for succour, not for his workes, but for his faiths sake,* 4 *Protesting that he hateth all idolatry, taking God onely for his comfort and felicitie,* 8 *who suffereth his to lacke nothing.*

¶ ‖ Michtam of Dauid.

Preserue mee, O God: for in thee doe I
[a] trust.
2 O my soule, thou hast said vnto the Lord,
Thou art my Lord: my [b] wel doing exten-
deth not to thee,
3 But to the Saints that are in the earth,
and to the excellent: all my delight is in
them.
4 The [c] sorrowes of them, that offer to
another God, shall be multiplied: [d] their of-
ferings of blood will I not offer, neither
make * mention of their names with my
lips.
5 The Lorde is the portion of mine inhe-
ritance and of my cup: thou shalt maintaine
my lot.
6 The [e] lines are fallen vnto me in plea-
sant places, yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen

‖ *Or, certaine tune.*
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries, Exod.23.13.
e Wherewith my portion is measured.

me counsell: my f reines also teach me in the nights.
8 I haue set the Lord alwayes before me: for he is at my right hand; therefore I g shall not slide.
9 Wherefore h mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.
10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.
11 Thou wilt shew me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to perseuere to the end.
h That is, I reioice both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancy of Saul, and the rest of his enemies, who thus rage without any cause giuen on his part 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare a the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.
2 Let my b sentence come forth from thy presence, and let thine eyes behold equitie.
3 Thou hast c prooued and visited mine heart in the night: thou hast tryed mee, and foundest nothing: for I was purposed that my d mouth should not offend.
4 Concerning the workes of men, by the e words of thy lips I kept me from the paths of the cruell man.
5 Stay my steps in thy pathes, that my feete doe not slide.
6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.
7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as g resist thy right hand.
8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,
9 From the wicked that oppresse mee, fro mine enemies, which compasse me round about for h my soule.
10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:
12 Like as a Lion that is greedy of praye: and as it were a Lions whelpe lurking in secret places.
13 Vp Lord, k disappoint him: cast him downe: deliuer my soule from the wicked || with thy sword,
14 From men by thine l hand, O Lord, from men || of the world, who haue their m portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemie both in deed & thought.
e Though the wicked prouoked me to doe euill for euil, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelty cannot be satisfied but with my death.
i They are pust vp with pride, as the stomacke that is choked with fat.
k Stoppe his rage.
|| *Or, which is thy sword.*
l By thine heauenly power.
|| *Or, whose tyrannie hath too long endured.* m And feele not the smart that Gods children oft times doe.

15 But I will behold n thy face in righteousnesse, and when I o awake, I shalbe satisfied with thine image.

n This is the full felicity, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thankesgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also hee setteth foorth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and sayd,

I Will loue thee dearely, O Lorde my strength.
2 * a The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.
3 I will call vpon the Lorde, which is worthy to be b praysed: so shall I be safe from mine enemies.
4 The c sorowes of death compassed me, and the floods of wickednesse made mee afrayd.
5 The || sorowes of the graue haue compassed mee about: the snares of death ouertooke me.
6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voice out of his Temple, & my cry did come before him, euen into his eares.
7 d Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.
8 Smoke went out at his nostrels, and a e consuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heauens also and came downe, and f darkenesse was vnder his feete.
10 And hee rode vpon g Cherub and did flie, and hee came flying vpon the wings of the winde.
11 He made darkenesse his h secret place, & his pauilion round about him, euen darknesse of waters, and cloudes of the ayre.
12 At the brightnesse of his presence his cloudes passed, hailestones and coales of fire.
13 The Lord also thundred in the heauen, and the highest gaue i his voice, hailestones and coales of fire.
14 Then hee sent out k his arrowes and scattered them, and he increased lightnings and destroyed them.

2.Sam.22.2.
a He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
|| *Or, cordes, or, cables.*
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104. h As a king angry with the people will not shew himselfe vnto them. i Thundred, lightned, and hailed. k His lightnings.

15 And

15 And the chanels of waters were seene,
and the [l] foundations of the world were dis-
couered at thy rebuking, O Lord, at the bla-
sting of the breath of thy nostrels.
16 He hath sent downe from aboue, and
taken me: hee hath drawen me out of many
[m] waters.
17 He hath deliuered me from my [n] strong
enemie, and from them which hate mee: for
they were [o] too strong for me.
18 They preuented mee in the day of my
calamitie: but the Lord was my stay.
19 Hee brought me forth also into a large
place: [p] he deliuered me because he fauoured
mee.
20 The Lord rewarded me according to
my [q] righteousnesse: according to the pure-
nesse of mine hands he recompensed me:
21 Because I kept the wayes of the Lord,
and did not wickedly against my God.
22 For all his lawes were before me, and
I did not cast away his [r] commandements
from me.
23 I was vpright also with him, & haue
kept me from my [ſ] wickednesse.
24 Therefore the Lord rewarded me ac-
cording to my righteousnes, & according to
the purenesse of mine hands in his sight.
25 With the [t] godly thou wilt shew thy
selfe godly: with the vpright man thou wilt
shew thy selfe vpright.
26 With the pure thou wilt shew thy selfe
pure, and with the froward thou wilt shew
thy selfe froward.
27 Thus thou wilt saue the poore people,
and wilt [u] cast downe the proud lookes.
28 Surely thou wilt light my candle: the
Lord my God will lighten my darkenesse.
29 For by thee I haue [x] broken through
an host, and by my God I haue leaped ouer
a wall.
30 The way of God is vncorrupt: the
[y] word of the Lord is tried in the fire: he is a
shield to all that trust in him.
31 For who is God besides the Lord? and
who is mighty saue our God?
32 God girdeth mee with strength, and
maketh my [z] way vpright.
33 He maketh my feete like hindes feete,
and setteth me vpon mine [a] high places.
34 Hee teacheth mine hands to fight: so
that a bow of ‖ brasse is broken with mine
armes.
35 Thou hast also giuen me the [b] shield of
thy saluation, and thy right hand hath staied
mee, and thy [c] louing kindnesse hath caused
me to increase.
36 Thou hast enlarged my steps vnder
me, and mine heeles haue not slid.
37 [d] I haue pursued mine enemies, and
taken them, and haue not turned againe till
I had consumed them.
38 I haue wounded them, that they were
not able to rise: they are falle vnder my feet.
39 For thou hast girded me with strength
to battell: them, that rose against me, thou
hast subdued vnder me.
40 And thou hast [e] giuen mee the necks
of mine enemies, that I might destroy them
that hate me.
41 They [f] cryed, but there was none to
saue them, euen vnto the Lord, but he answe-
red them not.
42 Then I did beate them small as the
dust before the winde: I did tread them flat
as the clay in the streetes.
43 Thou hast deliuered me from the con-
tentions of the people: thou hast made mee
the head of the [g] heathen: a people, whom I
haue not [h] knowen, shall serue me.
44 As soone as they heare, they shall obey
me: the stranger shall [i] be in subiection to
me.
45 Strangers shall [k] shrinke away, and
feare in their priuie chambers.
46 Let the Lord liue, and blessed bee my
strength, and the God of my saluation bee
exalted.
47 It is God that giueth me power to a-
uenge me, & subdueth the people vnder me.
48 O my deliuerer from mine enemies,
euen thou hast set mee vp from them, that
rose against mee: thou hast deliuered mee
from the [l] cruell man.
49 Therefore [m] I will prayse thee, O
Lord, among the nations, and wil sing vnto
thy Name.
50 Great deliuerances giueth he vnto his
king, and sheweth mercie to his anoynted,
euen to Dauid, and to his [n] seede for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Law of God.
ſ I neither gaue place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is sayd also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God, that hee both gate the victory in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z Hee giueth good successe to all mine enterprises. a As towers and forts, which he tooke out of the hands of Gods enemies. ‖Or, steele. b To defend mee from dangers c Hee attributeth the beginning, continuance and increase in wel doing onely to Gods fauour. d Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.
f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdom prefigured: who by the preaching of his worde bringeth all to his subiection.
i Or, lie: signifying a subiection constrained and not voluntary.
k Feare shal cause them to be afraid and come forth of their secret holes and holdes to seeke pardon.
l That is, Saul who of malice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 *To the intent he might moue the faithfull to a deeper consideration of God's glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornaments:* 8 *And afterward calleth them to the Law, wherein God hath reueiled himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, he setteth forth more at large.*

¶ To him that excelleth. A Psalme
of Dauid.

The [*] [a] heauens declare the glory of God,
and the firmament sheweth the worke of
his hands.
2 [b] Day vnto day vttereth the same, and
night vnto night teacheth knowledge.
3 There is no speach nor [c] language, where
their voyce is not heard.
4 Their [d] line is gone forth through all
the earth, and their words into the endes of
the world: in them hath he set a tabernacle
for the sunne.
5 Which commeth foorth as a bride-
grome out of his [e] chamber, & reioyceth like

* Rom. 1. 20.
a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.
b The continual successe of the day & the night is sufficient to declare Gods power and goodnesse. c The heauens are a Schoolemaster to all nations, be they neuer so barbarous. d The heauens are as a line of great capitall letters to shew vnto vs Gods glory. e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come foorth with great solemnitie, and reioycing of the assembly.

a mightie

a mightie man to run his race.
6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.
7 The f Law of the Lord is perfect, conuerting the soule: the testimonie of the Lord is sure, & giueth wisedome vnto the simple.
8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lord are g trueth: they are righteous h altogether,
10 And more to bee i desired then golde, yea, then much fine golde: sweeter also then honie, and the honie combe.
11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great k reward.
12 Who can vnderstand his l faultes? cleanse me from secret faults.
13 Keepe thy seruaunt also from m presumptuous sinnes: let them not reigne ouer me: so shall I bee vpright, and made cleane from much wickednesse.
14 Let the wordes of my mouth, and the o meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that al mans inuentions & intentions are lies.
h Euery one without exception.
i Except Gods word bee esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfect.
l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receiue his sacrifice which he offred before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

The a Lord heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:
2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.
3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah:
4 And graunt thee according to thine heart, and fulfill all thy purpose:
5 That we may reioyce in thy d saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.
6 Now e knowe I that the Lorde will helpe his anointed, and will heare him from his f Sanctuary by the mightie helpe of his right hand.
7 Some trust in charets, and some in horses: but we will remember the Name of the Lord our God.
8 g They are brought downe and fallen, but we are risen, and stand vpright.
9 Saue Lord: h let the King heare vs in the day that we call.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiesty.
g The worldlings that put not their onely trust in God.
h Let the king be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

The King shall a reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!
2 Thou hast giuen him his hearts desire, and hast not denyed him the request of his lips. Selah.
3 For thou b diddest preuent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.
4 c He asked life of thee, and thou gauest him a long life for euer and euer.
5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.
6 For thou hast set him as d blessings for euer: thou hast made him glad with the ioy of thy countenance.
7 Because the king trusteth in the Lord, and in the mercy of the most High, hee shall not slide.
8 e Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.
9 Thou shalt make them like a fierie ouen in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shall deuoure them.
10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.
11 For they g intended euill against thee, and imagined mischiefe, but they shall not preuaile.
12 Therefore shalt thou put them h apart, and the strings of thy bowe shalt thou make ready against their faces.
13 i Bee thou exalted, O Lorde, in thy strength: so will we sing & praise thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.
c Dauid did not only obtaine life but also assurance that his posterity should reigne for euer.
d Thou hast made him thy blessings to others, & a perpetual exa̅ple of thy fauour for euer.
e Here he describeth the power of Christs kingdom, against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersary.
g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to prayse thy Name.

PSAL. XXII.

1 Dauid complaineth because hee was brought into such extremity, that he was past all hope: but after hee had rehearsed the sorowes and griefes wherewith he was vexed, 10 He recouereth himselfe from the bottomles pit of tentations, & groweth in hope. And here vnder his owne person hee setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that he should marueilously and strangely be deiected & abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon || Aijeleth Hashahar. A Psalme of Dauid.

My a God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the words of my b roaring?
2 O my God, I cry by day, but thou hearest not, and by night, but || haue no audience.
3 But thou art holy, and doest inhabite

||Or, the hinde of the morning and this was the name of some common song.
a Here appeareth that horrible conflict which he susteined betweene faith and desperation.
b Being tormented with extreme anguish.
||Or, I cease not.

the

the [c] praiſes of Iſrael.
4 Our fathers truſted in thee: they tru-
ſted, and thou didſt deliuer them.
5 They called vpon thee, and were deli-
uered: they truſted in thee, and were not
confounded.
6 But I am a [d] worme, and not a man:
a ſhame of men, and the contempt of the
people.
7 All they that ſee mee, haue me in deri-
ſion: they make a mowe and nod the head,
ſaying,
8 ‡ * He truſted in the Lord, let him deli-
uer him: let him ſaue him, ſeeing hee loueth
him.
9 But thou diddeſt draw mee out of the
[e] wombe: thou gaueſt me hope, euen at my
mothers breaſts.
10 I was caſt vpon thee, euen from [f] the
wombe: thou art my God from my mothers
belly.
11 Be not farre from me, becauſe trouble
is neere: for there is none to helpe me.
12 Many yong buls haue compaſſed me:
mightie [g] bulles of Baſhan haue cloſed mee
about.
13 They gape vpon me w their mouthes,
as a ramping and roaring lion.
14 I am like [h] water powred out, and
all my bones are out of ioynt: mine heart is
like waxe: it is molten in the middes of my
bowels.
15 My ſtrength is dryed vp like a pot-
ſheard, and my tongue cleaueth to my
iawes, and thou [i] haſt brought me into the
duſt of death.
16 For dogges haue compaſſed mee, and
the aſſembly of the wicked haue incloſed
mee: they [k] pierced mine handes and my
feete.
17 I may tell all my bones: yet they be-
hold, and looke vpon me.
18 They part my garments among them,
and caſt lots vpon my veſture.
19 But bee not thou farre off, O Lorde,
my ſtrength: haſten to helpe me.
20 Deliuer my ſoule from the ſword: my
[l] deſolate ſoule from the power of the dog.
21 [m] Saue me from the lions mouth, and
anſwere me in ſauing mee from the hornes of
the vnicornes.
22 * I will declare thy Name vnto my
brethren: in the mids of the Congregation
will I prayſe thee, ſaying,
23 [n] Prayſe the Lorde, yee that feare
him: magnifie ye him, all the ſeede of Iaa-
kob, and feare yee him, all the ſeede of Iſ-
rael.
24 For he hath not deſpiſed nor abhorred
the affliction of the [o] poore: neither hath he
hid his face from him, but when hee called
vnto him, he heard.
25 My prayſe ſhall be of thee in the great
congregation: my [p] vowes will I performe
before them that feare him.
26 [q] The poore ſhal eate and be ſatiſfied:
they that ſeeke after the Lord, ſhall prayſe
him: your heart ſhall liue for euer.
27 All the endes of the world ſhall re-
member themſelues, and turne to the Lord:
and all the kinreds of the nations ſhall wor-
ſhip before thee.
28 For the kingdom is the Lords, and he
ruleth among the nations.
29 All they that be fat [r] in the earth, ſhall
eate and worſhip: all they that goe downe
into the duſt, ſhall bow before him, [ſ] euen
he that cannot quicken his owne ſoule.
30 [t] Their ſeede ſhal ſerue him: it ſhall be
counted vnto the Lord for a generation.
31 They ſhall come, and ſhall declare his
righteouſneſſe vnto a people that ſhall bee
borne, becauſe he hath [u] done it.

c He meaneth the place of praiſing, euen the Tabernacle: or els it is ſo called, becauſe he gaue the people continually occaſion to prayſe him.
d And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And herein appeareth the vnſpeakeable loue of God toward man, that he would thus abaſe his Sonne for our ſakes.
‡ *Ebr. rolled vpon God.*
Matth 27.43.
e Euen from my birth thou haſt giuen me occaſion to truſt in thee.
f For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.
g He meaneth, that his enemies were ſo fatte, proud and cruel, that they were rather beaſtes then men.
h Before hee ſpake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented, both in ſoule and body.
i Thou haſt ſuffered me to be without all hope of life.
k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accompliſhed in Chriſt.
l My life that is ſolitarie left alone and forſaken of all, Pſal. 35. 17. and 25. 16.
m Chriſt is deliuered with a more mighty deliuerance by ouercomming death, then if he had not taſted death at all. *Heb. 2. 12.*
n He promiſeth to exhort the Church, that they by his example might praiſe the Lord.
o The poore afflicted are comforted by this example of Dauid, or Chriſt.
p Which were ſacrifices of thankſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doeth allude ſtill to the ſacrifice.
r Though the poore be firſt named, as verſe 26. yet the wealthy are not ſeparated from the grace of Chriſts kingdom.
ſ In whom there is no hope that he ſhall recouer life: ſo neither poore nor rich, quicke nor dead ſhal be reiected from his kingdome.
t Meaning the poſteritie, which the Lord keepeth as a ſeede to the Church to continue his prayſe among men.
u That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 Becauſe the Prophet had prooued the great mercies of God at diuers times, and in ſundry maners, he gathereth a certaine aſſurance, fully perſwading himſelfe that God wil continue the very ſame goodneſſe toward him for euer.

¶ A Pſalme of Dauid.

The Lord is my * ſhepheard, [a] I ſhall not
want.
2 He maketh me to reſt in greene paſture,
and leadeth me by the ſtill waters.
3 He [b] reſtoreth my ſoule, and leadeth me
in the [c] paths of righteouſnes for his Names
ſake.
4 Yea, though I ſhould walke through
the valley of the [d] ſhadow of death, I will
feare no euil: for thou art with me: thy rod
and thy ſtaffe, they comfort me.
5 Thou doeſt prepare a [e] table before me
in the ſight of mine aduerſaries: thou doeſt
[f] anoynt mine head with oyle, and my cup
runneth ouer.
6 Doubtleſſe, kindnes & mercy ſhall fol-
low me all the dayes of my life, & I ſhall re-
main a long ſeaſon in the [g] houſe of the Lord.

Iſa. 40. 11 iere. 23. 5. ezek. 34. 23. iohn 10. 11. 1. pet. 2. 25.
a He hath care ouer me, and miniſtreth vnto me all things.
b He comforteth or refreſheth me.
c Plaine, or ſtreight wayes.
d Though hee were in danger of death, as the ſheepe that wandreth in the dark valley without his ſhepheard.
e Albeit his enemies ſought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them.
f As was the maner of great feaſts.
g He ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the world yet toward his choſen people his gracious goodneſſe doth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appoynted among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worſhippers of God, purged from the ſinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might ſtirre vp all the faithfull to the true ſeruice of God.

¶ A Pſalme of Dauid.

The earth * is the Lords, & all that therein
is: the world & they that dwell therein.

Deut. 10. 14. iob 28. 24. 1. cor. 10. 26.

2 For

2 For he hath founded it vpon the [a] ſeas:
and eſtabliſhed it vpon the floods.
3 Who ſhall aſcend into the mountaine
of the Lord? and who ſhall ſtand in his holy
place?
4 Euen he that hath innocent hands, and
a pure heart: which hath not lift vp his mind
vnto vanitie, nor ſworne deceitfully.
5 He ſhal receiue a bleſſing from ye Lord,
and righteouſneſſe from the God of his ſal-
uation.
6 This is the [b] generation of them that
ſeeke him, of them that ſeeke thy face, this is
Iaakob. Selah.
7 [c] Lift vp your heads, yee gates, and be
ye lift vp ye euerlaſting doores, and the king
of glory ſhall come in.
8 Who is this King of glory? the Lord,
ſtrong and mighty, euen the Lord mighty in
battell.
9 Lift vp your heads, yee gates, and lift
vp your ſelues, yee euerlaſting doores, and the
King of glory ſhall come in
10 Who is this King of glory? the Lord
of hoſtes, he is the King of glory. Selah.

a He noteth two things: the one that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculouſly preſerueth the earth, that it is not drowned with the waters which naturally are about it.
b Though circumciſion ſeparate the carnall ſeed of Iaakob from the Gentiles, yet he that ſeeketh God, is the true Iaakob and the very Iſraelite.
c Dauid deſireth the building vp of the Temple, wherein the glory of God ſhould appeare, and vnder the figure of this Temple, he alſo prayeth for the ſpirituall Temple, which is eternall, becauſe of the promiſe which was made to the Temple, as it is written, Pſal. 132. 14.

PSAL. XXV.

1 The Prophet touched with the conſideration of his ſinnes, and alſo greeued with the cruell malice of his enemies, 6 Prayeth to God moſt feruently to haue his ſinnes forgiuen, 7 Eſpecially ſuch as he had committed in his youth. Hee beginneth euery verſe according to the Ebrew letters, two or three except.

¶ A Pſalme of Dauid.

Vnto thee, [a] O Lord lift I vp my ſoule.
2 My God, I [b] truſt in thee: let mee
not be confounded: let not mine enemies re-
ioyce ouer me.
3 *So all that hope in thee, ſhall not bee
aſhamed: but let them be confounded, that
tranſgreſſe without cauſe.
4 [c] Shew me thy wayes, O Lord, and
teach me thy pathes.
5 Lead me forth in thy trueth, and teach
me: for thou art the God of my ſaluation: in
thee doe I truſt [d] all the day.
6 Remember, O Lord, thy tender mer-
cies, and thy louing kindneſſe: for they haue
bene for euer.
7 Remember not the [e] ſinnes of my youth,
nor my rebellions, but according to thy kind-
neſſe remember thou me, euen for thy good-
neſſe ſake, O Lord.
8 Gracious and righteous is the Lorde:
therefore will hee [f] teach ſinners in the
way.
9 Them that be meeke, will he [g] guide
in iudgement, and teach the humble his
way.
10 All the pathes of the Lorde are mercy
and trueth vnto ſuch as keepe his couenant
and his teſtimonies.
11 For thy [h] Names ſake, O Lorde, bee
mercifull vnto mine iniquitie, for it is great.
12 What [i] man is hee that feareth the
Lord? him will he teach the way that he ſhall
[k] chuſe.
13 His ſoule ſhall dwell [l] at eaſe, and his
ſeed ſhall inherit the land.
14 The [m] ſecret of the Lord is reueiled to
them that feare him: & his couenant to giue
them vnderſtanding.
15 Mine eyes are euer toward the Lord:
for he will bring my feet out of the net.
16 Turne thy face vnto me, & haue mer-
cy vpon me: for I am deſolate and poore.
17 The ſorowes of mine heart [n] are en-
larged: draw me out of my troubles.
18 Looke vpon mine affliction and my
trauell, and forgiue all my ſinnes.
19 Beholde mine [o] enemies, for they are
many, and they hate me with cruell hatred.
20 Keepe my ſoule, and deliuer mee: let
me not be confounded, for I truſt in thee.
21 Let [p] mine vprightnes and equity pre-
ſerue me: for mine hope is in thee.
22 Deliuer Iſrael, O God, out of all his
troubles.

a I put not my truſt in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods.
Iſa. 29. 26. rom. 10. 11.
c Retaine me in the faith of thy promiſe, that I ſwarue not on any ſide.
d Conſtantly, and againſt all tentations.
e He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the euill may be taken away, to the intent that ye effect may ceaſe.
f That is, call them to repentance. g He will gouerne and comfort them that are truely humbled for their ſinnes.
h And for none other reſpect.
i Meaning, the number is very ſmall.
k He will direct ſuch with his ſpirit to follow the right way.
l He ſhal proſper both in ſpirituall and corporall things.
m His counſell conteined in his word, whereby he declareth that hee is the protector of the faithfull.
n My griefe is increaſed becauſe of mine enemies cruelty.
o The greater that his afflictions were, and the more that his enemies increaſed, the more neere felt hee Gods helpe. p Foraſmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them knowe that thou art the defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many iniuries, finding no helpe in the world, calleth for ayde from God: and aſſured of his integritie toward Saul, deſireth God to be his iudge, and to defend his innocencie. 6 Finally, he maketh mentiō of his ſacrifice, which he will offer for his deliuerance, and deſireth to be in the companie of the faithfull in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of life, and open prayſes and thankeſgiuing.

¶ A Pſalme of Dauid.

Iudge me, [a] O Lord, for I haue walked in
mine innocencie: my truſt hath bene alſo
in the Lord: therefore ſhall I not ſlide.
2 Prooue me, O Lord, and trie me: exa-
mine my [b] reines, and mine heart.
3 For thy [c] louing kindneſſe is before
mine eyes: therefore haue I walked in thy
trueth.
4 I haue not [d] haunted with vaine per-
ſons, neither kept company with the diſſem-
blers.
5 I haue hated the aſſembly of the euill,
and haue not companied with the wicked.
6 I will [e] waſh mine hands in innocen-
cie, O Lord, and compaſſe thine altar,
7 That I may declare with the voice of
thankeſgiuing, and ſet foorth all thy wonde-
rous works.
8 O Lord, I haue loued the habitation
of thine houſe, and the place where thine ho-
nour dwelleth.
9 [f] Gather not my ſoule with the ſinners,
nor my life with the bloody men:

a He fleeth to God to be the Iudge of his iuſt cauſe, ſeeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He ſheweth what ſtayed him, that hee did not recompenſe euill for euill.
d He declareth that they cannot walke in ſimplicitie before God, that delight in the company of the vngodly.
e I will ſerue thee with a pure affection, and with the godly that ſacrifice vnto thee. f Deſtroy mee not in the ouerthrow of the wicked.

10 In

10 In whose hands is g wickednesse, and
their right hand is full of bribes.
11 But I will walk in mine innocencie: re-
deeme me therefore, & be mercifull vnto me.
12 My foote standeth in h vprightnesse:
I will prayse thee, O Lord, in the Congre-
gations.

g Whose cruell hands do execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will prayse him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thankesgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore he desireth to liue and to bee deliuered, onely to worship God in his Congregation.

¶ A Psalme of Dauid.

THe Lord is my a light and my saluation,
whom shall I feare? the Lorde is the
strength of my life, of whom shall I bee a-
fraid?
2 When the wicked, euen mine enemies
and my foes came vpon mee to eate vp my
flesh, they stumbled and fell.
3 Though an hoste pitched against me,
mine heart should not bee afraide: though
warre be raised against mee, I will trust in
b this.
4 c One thing haue I desired of the Lord,
that I will require, euen that I may dwell
in the house of the Lord all the dayes of my
life, to behold the beautie of the Lord, and to
visite his Temple.
5 For in the time of trouble he shall hide
me in his Tabernacle: in the secret place of
his pauillion shall he hide mee, and set me vp
vpon a rocke.
6 d And now shall hee lift vp mine head
aboue mine enemies round about me: there-
fore wil I offer in his Tabernacle sacrifices
of ioy: I will sing and prayse the Lord.
7 Hearken vnto my voice, O Lord, when
I crie: haue mercy also vpon me and heare
me.
8 When thou saydest, e Seeke ye my face,
mine heart answered vnto thee, O Lord, I
will seeke thy face.
9 Hide not therefore thy face from me, nor
cast thy seruant away in displeasure: thou
hast beene my succour: leaue me not, neither
forsake me, O God of my saluation.
10 f Though my father and my mother
should forsake me, yet the Lord will gather
me vp.
11 Teach me thy way, O Lord, and lead
me in a right path, because of mine enemies.
12 Giue mee not vnto the g lust of mine
aduersaries: for there are false witnesses ri-
sen vp against me, & such as speake cruelly.
13 I should haue fainted, except I had be-
leeued to see the h goodnes of the Lord in the
land of the liuing.
14 i Hope in the Lord: be strong, and he
shall comfort thine heart, and trust in the
Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, and giue my faith the victory.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy name in the mids of the congregation.
d Dauid assured himselfe by the Spirit of prophesie, that he should ouercome his enemies, and serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue toward his, which farre passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against them: And at length assureth himselfe that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

VNto thee O Lord, doe I cry: O my
strength, be not deafe toward me, least,
if thou answere me not, I be a like them that
goe downe into the pit.
2 Heare the voyce of my petitions, when
I cry vnto thee, when I hold vp mine hands
toward thine b holy Oracle.
3 c Draw me not away with the wicked,
and with the workers of iniquitie: which
speake friendly to their neighbours, when
malice is in their hearts.
4 d Reward the according to their deeds,
and according to the wickednesse of their in-
uentions: recompense them after the worke
of their hands: render them their reward.
5 For they regard not the workes of the
Lord, nor the operation of his hands: there-
fore e breake them downe, and build them
not vp.
6 f Praised be the Lord, for he hath heard
the voyce of my petitions.
7 The Lord is my strength, & my shield:
mine heart trusted in him, and I was hel-
ped: therefore mine heart shall reioyce, and
with my song will I praise him.
8 The Lord is g their strength, & he is the
strength of the deliuerances of his anointed.
9 Saue thy people, & blesse thine inheri-
tance: feed them also, & exalt them for euer.

a He counteth himself as a dead mā, til God shew his fauor toward him, and grant him his petition.
b He vsed this outward meanes to helpe the weakenesse of his faith: for in that place was the Arke, & there God promised to shew the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac. 1. 4. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses. g Meaning his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and mooueth them thereby to praise his Name.

¶ A Psalme of Dauid.

GIue vnto the Lord, ye a sons of the migh-
ty: giue vnto the Lord glory & strength.
2 Giue vnto the Lord glory due vnto his
Name: worship the Lord in the glorious
Sanctuary.
3 The b voice of the Lord is vpon the wa-
ters: the God of glory maketh it to thunder:
the Lord is vpon the great waters.
4 The voyce of the Lord is mighty: the
voyce of the Lord is glorious.
5 The c voyce of the Lord breaketh the
cedars: yea, the Lord breaketh the cedars of
Lebanon.
6 He maketh them also to leape like a
calfe: Lebanon also & d Shirion like a yong
Unicorne.
7 The voyce of the Lord diuideth the

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferior to bruit beasts and dumbe creatures.
b The thunderclaps that are heard out of the cloudes ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Hermon.

flames

e flames of fire.

8 The voice of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernesse of f Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to g calue, and h discouereth the forrest: therefore in his i Temple doeth euery man speake of his glorie.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

e It causeth the lightnings to shoote, and glide.
f In places most desolate, where as seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

6 Day. Morn. MX BDay

1 *When Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to do the like, and to learne by his example, that God is rather mercifull then seuere & rigorous towards his children,* 7 *And also that the fall from prosperitie to aduersitie is sudden.* 8 *This done, he returneth to prayer, promising to prayse God for euer.*

¶ * A Psalme or song of the * dedication of the a house of Dauid.

2. Sam. 7. 2.
Deut. 20. 5.

I Will magnifie thee, O Lord: b for thou hast exalted mee, and hast not made my foes to reioyce ouer mee.

2 O Lord my God, I cryed vnto thee, and thou hast c restored me.

3 O Lorde, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing prayses vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holinesse.

5 * For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my g prosperitie I said, I shall neuer be mooued.

7 For thou Lord of thy goodnesse haddest made my h mountaine to stand strong: but thou diddest hide thy face, and I i was troubled.

8 Then cried I vnto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therefore shall my l tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

a After that Absalom had polluted it with most filthy fornicatiō.
b He condemneth them of great ingratitude which doe not prayse God for his benefites.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue receiued mercie and shew mercy liberally vnto others.
f Before his tabernacle.
Psal. 145. 8. isa. 54. 8. 2. cor. 4. 17.
g I put too much confidence in my quiet state, as Ier. 31. 18, 2 chron. 32. 24 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawen thine helpe, I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his name, which is the end of mans creation.
l Because thou hast preserued mee, that my tongue should praise thee, I wil not be vnmindfull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditatiō he had by the power of faith, when death was before his eyes, his enemy being ready to take him.* 15 *Then he affirmeth that the fauour of God is alwayes ready to those that feare him.* 20 *Finally, he exhorteth all the faithfull to trust in God, & to loue him, because he preserueth & strengtheneth them, as they may see by his example.*

¶ To him that excelleth. A Psalme of Dauid.

Psal. 71. 1.

In * thee, O Lord, I haue put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rock and my fortresse: therefore for thy names sake direct me and guide me.

4 Drawe mee out of the b net, that they haue layd priuily for mee: for thou art my strength.

5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue them selues to deceitfull vanities: for I d trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in ẏ hand of the enemie, but hast set my feete at e large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine f eye, my soule and my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, g who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the rayling of i great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, k Thou art my God.

15 My l times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, & m to silence in the graue.

18 Let thy lying lippes bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous

19 How great is thy goodnesse, which thou n hast laide vp for them that feare thee, and done to them that trust in thee, euen before the sonnes of men!

a For then God declareth himselfe iust, when hee preserueth his, according as he hath promised.
b Preserue me from the crafty counsels & subtill practises of mine enemies.
c He desireth God not onely to take care for him in this life, but that his soule may be saued after this life.
d This affection ought to be in al Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.
e Largenesse signifieth comfort, as straitnesse, sorrow and perill.
f Meaning, that his sorrow and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chiefe friends.
h They were afraid to shew me any token of friendship.
i They that were in authoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them to the intent that they may hurt no more.
n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they doe not enioy them.

Allston Bot 6 Sepr 1795 Reh 19 Novr 95

20 Thou

UMI

20 Thou doest hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward me in a p strong citie.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his || Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proud doer.

24 All ye that trust in ye Lord, be r strong, and he shall stablish your heart.

‡ Ebr. in the secret of thy face. o That is, in a place where they shall haue thy comfort, and bee hid safely frō the enemies pride. p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour. q And so by my rashnesse and infidelitie deserue to haue bene forsaken. || Or, yee that feele his mercies. r Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 David punished with grieuous sicknesse for his sinnes, counteth them blessed, to whom God doth not impute their transgressions. 5 And after that hee had confessed his sinnes and obteined pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue a instruction.

1 Blessed is he whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moysture is turned into the drought of Summer. Selah.)

5 Then I e acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly, make his prayer vnto thee in a f time when thou mayest be found: surely in the flood of great waters g they shal not come nere him.

7 Thou art my secret place: thou preseruest mee from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will h instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose i mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

a Cōcerning the free remission of sinnes, which is the chiefest point of our faith. b To be iustified by faith, is to haue our sinnes freely remitted, & to be reputed iust, Rom. 4. 6. c Betweene hope and despaire. d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God he feeleth a perpetuall torment. e Hee sheweth ẏ as Gods mercie is the onely cause of forgiuenes of sinnes, so the meanes thereof are repentance and confession, which proceede of faith. f When necessity causeth him to seeke to thee for helpe, Isa. 55. 6. g To wit, the waters and great dangers. h David promiseth to make the rest of Gods children partakers of the benefites, which he felt, and that he will diligently looke and take care to direct them in the way of saluation. i If men can rule bruite beasts, thinke they that God will not bridle and tame their rage? k Hee sheweth, that peace and ioy of conscience in the holy Ghost is the fruit of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that he hath not only created al things, & by his prouidence gouerneth the same, but also is faithful in his promises. 10 He vnderstandeth mans heart, and scattereth the counsel of the wicked, 16 so that no man can bee preserued by any creature or mans strength: but they, that put their confidence in his mercie, shall be preserued from all aduersities.

1 Reioyce in the Lord, O ye righteous: for it a becometh vpright men to bee thankful.

2 Praise the Lord with harpe: sing vnto him with viole, and b instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a lowde voice.

4 For the c word of the Lord is righteous, and all his d workes are faithfull.

5 Hee e loueth righteousnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee f gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For hee spake, and it was done: hee commanded, and it || stood.

10 The Lord breaketh the g counsell of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose h God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth al them that dwel in the earth,

15 Hee k fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The l king is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, m the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trust in his holy Name.

22 Let thy mercie, O Lord, bee vpon vs, as we trust in thee.

a It is the dutie of the godly to set foorth the praises of God for his mercie & power shewed toward them. b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs then the sacrifices, censings and lights. c That is, counsel or commandement in gouerning the world. d That is, the effect & execution. e Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercie. f By the creation of the heauens and beautifull ornament, with the gathering also of the waters, he setteth foorth the power of God, that all creatures might feare him. || Or, was created. g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe. h He sheweth that all our felicitie standeth in this, that the Lord is our God. i Hee prooueth that all things are gouerned by Gods prouidence, & not by fortune. k Therefore he knoweth their wicked enterprises. l If kings and the mightie of the world cannot bee saued by worldly meanes, but only by Gods prouidence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his of his mercie which man by no meanes is able to compasse. n Thus hee speaketh in the name of the whole church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 21. 11, whom in this title he calleth Abimelech, (which was a generall name to all the kings of the Philistims) he praiseth God for his deliuerance, 3 Prouoking all others by his

his example to trust in God, to feare and serue
him: 14 Who defendeth the godly with his An-
gels, 15 And vtterly destroyeth the wicked in
their sinnes.

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

I Will [a] alway giue thankes vnto the Lord:
his praise shalbe in my mouth continually.
2 My soule shall glorie in the Lord: the
[b] humble shall heare it, and be glad.
3 Praise ye the Lord with me, and let vs
magnifie his Name together.
4 I sought the Lord, and he heard mee:
yea, he deliuered me out of all my [c] feare.
5 They [d] shall looke vnto him, and run
to him: and their faces shall not be ashamed,
saying,
6 This poore man cried, and the Lorde
heard him, and saued him out of all his trou-
bles.
7 The [e] Angell of the Lord pitcheth
round about them, that feare him, and deli-
uereth them.
8 Taste ye & see, how gracious the Lord
is: blessed is the man that trusteth in him.
9 Feare the Lord, ye his Saints: for no-
thing wanteth to them that feare him.
10 The [f] lyons doe lacke, and suffer hun-
ger, but they which seeke the Lord, shall
[g] want nothing that is good.
11 Come children, hearken vnto mee: I
will teach you the [h] feare of the Lord.
12 * What man is hee that desireth life,
and loueth long dayes for to [i] see good?
13 Keepe thy tongue from euill, and thy
lips, that they speake no guile.
14 Eschewe euill, and doe good: seeke
peace, and follow after it.
15 The eyes of the Lord are vpon the righ-
teous, and his eares are open vnto their crie.
16 But the [k] face of the Lord is against
them that doe euill, to cut off their remem-
brance from the earth.
17 The righteous crie, and the Lord heareth
them, and deliuereth them out of all their
troubles.
18 The Lord is neere vnto them that are
of a [l] contrite heart, and will saue such as be
afflicted in spirit.
19 Great are the troubles of the righteous:
but the Lord deliuereth him out of them all.
20 [m] He keepeth all his bones: not one of
them is broken.
21 But malice shall slay the [n] wicked: and
they that hate the righteous, shall perish.
22 The Lord [o] redeemeth the soules of
his seruants: and none that trust in him,
shall perish.

a He promiseth neuer to become vnmindfull of Gods great benefit for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward mee.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profit more then they, which rauine & spoyle.
g If they abide the last triall.
h That is, the true religion and worship of God.
* 1 Pet. 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer. l When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ saith, all the haires of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to bee ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their king (as is the course of the world) did also most cruelly persecute Dauid, against whom he prayeth God to pleade and to auenge his cause, 8 that they may be taken in their nets and snares, which they laid for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuered his seruant. 28 And so hee promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Psalme of Dauid.

PLeade thou my [a] cause, O Lord, with
them that striue with mee: fight thou a-
gainst them that fight against me.
2 [b] Lay hand vpon the shield and buck-
ler, and stand vp for mine helpe.
3 Bring out also the speare, and stop the
way against them that persecute me: say vn-
to my [c] soule, I am thy saluation.
4 Let them bee confounded and put to
shame, that seeke after my soule: let them be
turned backe and brought to confusion, that
imagine mine hurt.
5 Let them be as chaffe before the wind,
and let the Angel of the Lord [d] scatter them.
6 Let their way bee darke and slipperie:
& let the Angel of the Lord persecute them.
7 For [e] without cause they haue hid the
pit and their net for me: without cause haue
they digged a pit for my soule.
8 Let destruction come vpon [f] him at
vnwares, and let his net that hee hath laid
priuely, take him: let him fall into [g] the same
destruction.
9 Then my soule shall bee ioyfull in the
Lord: it shall reioyce in his saluation.
10 All my [h] bones shall say, Lord, who is
like vnto thee, which deliuerest the poore
from him that is too strong for him! yea, the
poore, and him that is in miserie, from him
that spoyleth him!
11 [i] Cruell witnesses did rise vp: they as-
ked of me things that I knew not.
12 They rewarded mee euill for good, to
[k] haue spoyled my soule.
13 Yet I, when they were sicke, I was
clothed with a sacke: I humbled my soule
with fasting: and my [l] prayer was turned
vpon my bosome.
14 I behaued my selfe as to my friend, or
as to my brother: I humbled my selfe, mour-
ning as one that bewaileth his mother.
15 But in mine [m] aduersitie they reioyced,
and gathered themselues together: the ab-
iects assembled themselues against me, and
I knew not: they tare [n] me and ceased not,
16 With the false scoffers at [o] bankets,
gnashing their teeth against me.
17 Lord, how long wilt thou behold this?
deliuer my soule from their tumult, euen my
desolate soule from the lions.
18 So will I giue thee thankes in a great
congregation: I will prayse thee among
much people.
19 Let not them that are mine enemies,

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Assure me against these tentations that thou art the authour of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may bee foolish, and they receiue iust reward.
e Shewing, that we may not call God to be a reuenger, but only for his glorie, & when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praysing him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from mee all comfort, and brought mee into despaire. l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head. m When they sawe me readie to slip, and as one that halted for infirmitie. n With their railing words. o The word signifieth cakes: meaning that the proud courtiers at their daintie feasts, scoffe, raile, and conspire his death.

vniuſtly reioyce ouer mee, neither let them
p winke with the eye, that hate mee without
a cauſe.
20 For they ſpeake not as friends: but
they imagine deceitfull wordes againſt the
‖ quiet ou the land.
21 And they gaped on mee with their
mouthes, ſaying, Aha, aha, q our eye hath
ſeene.
22 Thou haſt ſeene it, O Lord: keepe not
ſilence: be not farre from me, O Lord.
23 Ariſe and wake to my iudgement, euen
to my cauſe, my God, and my Lord.
24 Iudge mee, O Lord my God, accor-
ding to thy r righteouſneſſe, and let them not
reioyce ouer me.
25 Let them not ſay in their hearts, ſ O
our ſoule reioyce: neither let them ſay, Wee
haue deuoured him.
26 Let them bee confounded, and put to
ſhame t together, that reioyce at mine hurt:
let them be clothed u with confuſion & ſhame,
that lift vp themſelues againſt me.
27 But let them be ioyfull and glad, x that
loue my righteouſneſſe: yea, let them ſay al-
way, Let the Lord bee magnified, which lo-
ueth the y proſperitie of his ſeruant.
28 And my tongue ſhall vtter thy righte-
ouſneſſe, and thy praiſe euery day.

p In token of contempt and mocking.
‖ *Or, clefts of the earth: meaning himſelfe and others in their miſerie.*
q They reioyced as though they had now ſeene Dauid ouerthrowen.
r It is the iuſtice of God to giue to the oppreſſours affliction and torment, and to the oppreſſed ayde and reliefe, 2. Theſſ. 1.6.
ſ Becauſe wee haue that which wee ſought for ſeeing hee is deſtroyed.
t That is, at once, were they neuer ſo many, or mightie.
u This prayer ſhal alwayes be verified againſt them that perſecute ỹ faithful. x That at leaſt fauour my right, though they be not able to helpe me. y He exhorteth the Church to praiſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doth complaine of their malicious wickedneſſe. 6 Then he turneth to cōſider the vnſpeakeable goodnes of God toward all creatures: 9 But ſpecially towards his children, that by the faith thereof hee may be comforted & aſſured of his deliuerance by this ordinarie courſe of Gods worke, 13 who in the end deſtroyeth the wicked and ſaueth the iuſt.

¶ To him that excelleth. A Pſalme of Da-
uid the ſeruant of the Lord.

WIckedneſſe ſaith to the wicked man,
a euen in mine heart, that there is no
feare of God before his eyes.
2 For he b flattereth himſelfe in his own
eyes, while his iniquitie is found worthy to
be hated.
3 The words of his mouth are iniquitie
and c deceit, hee hath left off to vnderſtand
and to doe good.
4 Hee d imagineth miſchiefe vpon his
bed: hee ſetteth himſelfe vpon a way, that is
not good, and doeth not abhorre euill.
5 Thy e mercy, O Lord, reacheth vnto the
heauens, and thy faithfulnes vnto the clouds
6 Thy righteouſneſſe is like the ‡ mightie
mountaines: thy iudgements are like a great
f deepe: thou, Lord, doeſt ſaue man & beaſt.
7 How excellent is thy mercie, O God!
therefore the children of men truſt vnder the
ſhadow of thy wings.
8 They ſhalbe g ſatiſfied with the fatnes
of thine houſe, and thou ſhalt giue them
drinke out of the riuer of thy pleaſures.
9 For with thee is the well of life, and in
thy light ſhall we ſee light.
10 Extend thy louing kindnes vnto them
that h know thee, and thy righteouſneſſe vn-
to them that are vpright in heart.
11 Let not the i foot of pride come againſt
me, and let not the hand of the wicked men
moue me.
12 k There they are fallen that worke ini-
quitie: they are caſt downe, and ſhall not be
able to riſe.

a I ſee euidently by his deedes, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he go about to couer his impietie.
b Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.
c The reprobate mocke at wholeſome doctrine, and put no difference betweene good and euill. d By deſcribing at large the nature of the reprobate, he admoniſheth the godly to beware of theſe vices. e Though wickedneſſe ſeemeth to ouerflow all ỹ world, yet by thine heauenly prouidence thou gouerneſt heauen and earth. ‡ *Ebr. the mountaines of God: for whatſoeuer is excellent, is thus called.* f The depth of thy prouidence gouerneth all things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the world.
g Onely Gods children haue enough of all things both concerning this life and the life to come.
h Hee ſheweth who are Gods children, to wit, they that know him and leade their liues vprightely.
i Let not the proud aduance himſelfe againſt mee, neither the power of the wicked driue me away. k That is, in their pride, wherein they flatter themſelues.

PSAL. XXXVII.

1 This Pſalme conteineth exhortation and conſolation of the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly. 7 For how proſperouſly ſoeuer the wicked doe liue for the time, he doth affirme their felicitie to be vaine & tranſitorie, becauſe they are not in the fauour of God, but in the end they are deſtroyed as his enemies. 11 and how miſerably that the righteous ſeemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preſerued.

¶ A Pſalme of Dauid.

FRet not a thy ſelfe becauſe of the wicked
men, neither be enuious for the euil doers.
2 For they ſhal ſoone be b cut downe like
graſſe, and ſhall wither as the greene herbe.
3 c Truſt thou in the Lord & do good: dwel
in the land, and thou ſhalt be fed aſſuredly.
4 And delight thy ſelfe in the Lord, and
he ſhall giue thee thine hearts deſire.
5 d Commit thy way vnto the Lord, and
truſt in him, and he ſhall bring it to paſſe.
6 And he ſhall bring forth thy righteouſ-
neſſe as the light, and thy e iudgement as the
noone day.
7 Wait patiently vpon the Lord, & hope
in him: fret not thy ſelfe for him f which
proſpereth in his way: nor for the man that
bringeth his enterpriſes to paſſe.
8 Ceaſe from anger, and leaue off wrath:
fret not thy ſelfe g alſo to doe euill.
9 For euil doers ſhalbe cut off, & they that
wait vpon ỹ Lord, they ſhal inherit the land.
10 h Therefore yet a little while, and the
wicked ſhal not appeare, and thou ſhalt looke
after his place, and he ſhall not be found.
11 But * meeke men ſhall poſſeſſe the
earth, and ſhal haue their delight in the mul-
titude of peace.
12 i The wicked practiſeth againſt the

a Hee admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our eſtate the better.
b For Gods iudgement cutteth downe their ſtate in a moment.
c To truſt in God, and to doe acording to his will, are ſure tokens ỹ his prouidence will neuer faile vs.
d Be not led by thine owne wiſedome, but obey God, and he will finiſh his worke in thee.
e As the hope of the daylight cauſeth vs not to bee offended with the darkenes of the night: ſo ought we patiently to truſt ỹ God will cleare our cauſe, & reſtore vs to our right. f When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he fauoureth their doings, Iob. 21.7 &c. g Meaning, except he moderate his affections, hee ſhall be led to doe as they doe. h He correcteth the impatiencie of our nature, which cannot abide till the fulneſſe of Gods time be come. *Mat. 5.5.* i The godly are aſſured that the power and craft of the wicked ſhall not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſins, and offer vp their teares as a ſacrifice of their obedience.

iuſt,

iust, and gnasheth his teeth against him.
13 But the Lord shall laugh him to scorne: for he seeth that his day is comming.
14 The wicked haue drawen their sword, and haue bent their bow, to cast downe the poore and needy, and to slay such as be of vpright conuersation.
15 But their sword shall enter into their owne heart, and their bowes shalbe broken.
16 [k] A small thing vnto the iust man is better, then great riches to the wicked and mighty.
17 For the armes of the wicked shall be broken: but þ Lord vpholdeth the iust men.
18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shal be perpetuall.
19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue [m] enough.
20 But the wicked shall perish, and the enemies of the Lord shal be consumed as the [n] fat of Lambes: euen with the smoke shall they consume away.
21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.
22 For such as be blessed of God, shall inherit the land, & they that be cursed of him, shall be cut off.
23 [p] The pathes of man are directed by the Lord: for he loueth his way.
24 Though he [q] fall, hee shall not be cast off: for the Lord putteth vnder his hand.
25 I haue been yong, and am old: yet I sawe neuer the righteous forsaken, nor his [r] seed begging bread.
26 But he is euer mercifull and lendeth, and his seed enioyeth the blessing.
27 Flee from euill and do good, and dwel for euer.
28 For the Lord loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seede of the wicked shall be cut off.
29 The righteous men shall inherit the land, and dwel therein [s] for euer.
30 The [t] mouth of the righteous will speake of wisdome, and his tongue will talke of iudgement.
31 For the law of his God is in his heart, and his steps shall not slide.
32 The wicked watcheth the righteous, and seeketh to slay him.
33 But the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.
34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.
35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.
36 Yet he [x] passed away, and loe, he was gone, and I sought him, but he could not be found.
37 [y] Marke the vpright man, and behold the iust: for the end of that man is peace.
38 But the transgressors shall be destroyed together, and the end of the wicked shalbe cut off.
39 But the [z] saluation of the righteous men shall be of the Lord: hee shall be their strength in the time of trouble.
40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease acknowledgeth himselfe to bee chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnes of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hand.

¶ A Psalme of Dauid for [a] remembrance.

O Lord, rebuke mee not in thine [b] anger, neither chastise me in thy wrath.
2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.
3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my [d] sinne.
4 For [e] mine iniquities are gone ouer mine head, and as a weighty burden they are too heauie for me.
5 My wounds are putrified, and corrupt because of my [f] foolishnesse.
6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.
7 For my reines are full of burning, and there is nothing sound in my flesh.
8 I am weakened and sore broken: I [g] roare for the very griefe of mine heart.
9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.
10 Mine heart ‡ panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.
11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand a farre off.
12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things, & imagine deceit continually.
13 But I as [k] a deafe man heard not, and am as a dumbe man, which openeth not his mouth.
14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.
15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.
16 For I said, Heare me, least they reioyce

k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented minds, and that which shalbe necessary.
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that hee is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.
s They shall continually be preserued vnder Gods wings, and haue at least inward rest.
t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright. u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.
z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God prooue them by sundry tentations.

a To put himselfe and others in mind of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand that he might be able to beare it.
c Thy sickenesse wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sins had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather giue place to mine owne lusts, then to the will of God.
‖ Or, black, as one that is disfigured and consumed with sickenesse.
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance. ‡ Ebr. runneth about, or, is tossed to, & fro: meaning, that he was destitute of all helpe and counsell. h My sight faileth me for very sorow. i Partly for feare, and partly for pride they denied all duety and friendship. k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

ouer me: for l when my foote slippeth, they
extoll themselues against me.
17 Surely I am ready to m halt, and my
sorow is euer before me.
18 When I declare my paine, and am so-
rie for my sinne,
19 Then mine n enemies are aliue, and are
mighty, and they that hate me wrongfully
are many.
20 They also that reward euill for good,
are mine aduersaries, because I followe
o goodnesse.
21 Forsake me not, O Lord, be not thou
farre from me, my God.
22 Haste thee to helpe mee, O my Lord,
my p saluation.

l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest misery they most reioyce.
o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.
p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternes of minde he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when hee had determined silence, hee brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmitie of man, and mixeth them with many prayers: but all doe shewe a minde wonderfully troubled, that it may plainely appeare howe hee did striue mightily against death and desperation.

¶ To the excellent musitian a Jeduthun.
A Psalme of Dauid.

I Thought, b I will take heed to my wayes
that I sinne not with my tongue: I will
keepe my mouth bridled, while the wicked
is in my sight.
2 I was dumbe and spake nothing: I
kept silence euen from good, c and my sorow
was more stirred.
3 Mine heart was hote within mee, and
while I was musing, the fire kindled, and
d I spake with my tongue, saying,
4 Lord, let me know mine end, and the
measure of my dayes, what it is: let mee
know how long I haue to liue.
5 Beholde, thou hast made my dayes as
an hand breadth, and mine age as nothing
in respect of thee: surely euery man in his best
state is altogether e vanitie. Selah.
6 Doubtlesse man walketh in a shadow,
and disquieteth himselfe in vaine: he heapeth
vp riches, and cannot tell who shall gather
them.
7 And now Lord, what wait I for? mine
hope is euen in thee.
8 Deliuer me fro all my transgressions,
and make me not a rebuke vnto the f foolish.
9 I should haue bene dumb, and not haue
opened my mouth, because g thou diddest it.
10 Take thy plague away from me: for
I am consumed by the stroke of thine hand.
11 When thou with rebukes dost chastise
man for iniquitie, thou as a moth h makest
his i beautie to consume: surely euery man
is vanitie. Selah.
12 Heare my prayer, O Lord, and hear-
ken vnto my cry: keepe not silence at my
teares, for I am a stranger with thee, and a
soiourner as all my fathers.
13 Stay thine anger from me, that I may
recouer my strength, before I goe hence,
and be not.

a This was one of the chiefe singers, 1. Chron. 16.41.
b Albeit he had appointed with himselfe patiently to haue taried Gods leisure, yet the vehemency of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence yet his zeale caused him to change his mind.
d He confesseth that he grudged against God considering y greatnesse of his sorowes and the shortnesse of his life.
e Yet Dauid offendeth in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stock to the wicked, nor wrap me not with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured the patiently.
h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beautie, and in what soeuer he hath delight, so that the rod of God taketh away all that is desired in this world.
k For his sorow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saintes to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doeth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde. 5 Then doeth hee promise to giue himselfe wholly to Gods seruice, and so declareth how God is truely worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

¶ To him ŷ excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, and hee
inclined vnto me, and heard my cry.
2 He brought me also out of the b horri-
ble pit, out of the mirie clay, and set my feete
vpon the rocke, and ordered my goings.
3 And he hath put in my mouth c a new
song of praise vnto our God: many shall see
it and feare, and shall trust in the Lord.
4 Blessed is the man that maketh the
Lord his trust, & regardeth d not the proud,
nor such as turne aside to lies.
5 e O Lord my God, thou hast made thy
wonderfull workes so many, that none can
count in order to thee thy thoughts toward
vs: I would declare, and speake of them, but
they are moe then I am able to expresse.
6 Sacrifice & offring thou didst not desire:
(for f mine eares hast thou prepared) burnt
offring & sin offring hast thou not required.
7 g Then said I, Loe, I come: for in the
roll of the booke it is written of me,
8 I desired to doe thy good will, O my
God: yea, thy Law is within mine heart.
9 I haue declared thy righteousnesse in
the great h Congregation: loe, I will not
refraine my lips: O Lord, thou knowest.
10 I haue not hidde thy righteousnesse
within mine heart, but I haue declared thy
i trueth and thy saluation: I haue not con-
cealed thy mercy and thy trueth from the
great Congregation.
11 Withdraw not thou thy tender mercie
from mee, O Lord: let thy mercy and thy
trueth alway preserue me.
12 For innumerable troubles haue com-
passed mee: my sinnes haue taken such
holde vpon mee, that I am not able to
looke vp: yea, they are moe in number

a Though God deferred his help, yet he patiently abode, till he was heard.
b He deliuered me from most great dangers.
c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his name.
d To follow their example, which he must needs do that trusteth not only in the Lord.
e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand ŷ spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the lawe nothing in respect of the spirituall seruice.
g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the book of thine elect for this end.
h In the Church assembled in the Sanctuary.
i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then the haires of mine head: therefore mine
heart hath k failed me.
13 Let it please thee, O Lord, to deliuer
me: make haste, O Lord, to helpe me.
14 Let them bee l confounded and put to
shame together, that seeke my soule to de-
stroy it: let them bee driuen backward and
put to rebuke that desire mine hurt.
15 Let them be m destroyed for a reward
of their shame, which say vnto mee, Aha,
aha.
16 Let all them that seeke thee, reioyce, &
bee glad in thee: and let them that loue thy
saluation, say alway, n The Lord be praised.
17 Though I be poore & needie, the Lord
thinketh on mee: thou art mine helper and
my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.
l He desireth that Gods mercie may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithful alwayes praise God for his benefits: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn 13.18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thanks to God.*

¶ To him that excelleth. A Psalme
of Dauid.

BLessed is hee that a iudgeth wisely of the
poore: the Lord shall deliuer him in the
time of trouble.
2 The Lord will keepe him, and preserue
him aliue: he shall be blessed vpon the earth,
and thou wilt not deliuer him vnto the will
of his enemies.
3 The Lord will strengthen him vpon the
b bed of sorow: thou hast turned all his c bed
in his sicknesse.
4 Therefore I said, Lord haue mercy vp-
on mee: heale my soule, for I haue sinned
against thee.
5 Mine enemies d speake euil of me, say-
ing, When shall he die, and his name perish?
6 And if he come to see mee, he speaketh
e lies, but his heart heapeth iniquitie within
him, and when he commeth forth, he telleth it.
7 All they that hate mee, whisper toge-
ther against mee: euen against mee doe they
imagine mine hurt.
8 f A mischiefe is light vpon him, and he
that lieth, shall no more rise.
9 Yea, my ‡ familiar friend, whome I
trusted, which did eate of my bread, g hath
lifted vp the heele against me.
10 Therefore, O Lord, haue mercie vpon
me, and raise me vp: so I shal reward them.
11 By this I know that thou fauourest
me, because mine enemie doeth not triumph
against me.
12 And as for mee, thou vpholdest mee
h in mine integritie, and doest set mee before
thy i face for euer.
13 Blessed bee the Lord God of Israel
world without end. k So be it, euen so be it.

a Not condemning him as accursed whom God doeth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b When for sorow and griefe of minde he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and sent him comfort.
d That is, curse me, and cannot haue their cruell hate quenched, but with my shameful death.
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments that God was become his mortall enemie. ‡ *Ebr. The man of my peace.* g As Dauid felt this falshood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shal his members continually proue the same. h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them, yet his heart was thitherward affectioned. 7 And last of al he sheweth that he was not so farre ouercome with these sorrowes and thoughts, 8 But that he continually put his confidence in the Lord.*

¶ To him that excelleth. A Psalme
to giue instruction, a committed
to the sonnes of Korah.

AS the hart brayeth for the riuers of wa-
ter, so b panteth my soule after thee, O
God.
2 My soule thirsteth for God, euen for the
liuing God: when shall I come and appeare
before the presence of God?
3 c My teares haue beene my meate day
and night, while they dayly say vnto mee,
Where is thy God?
4 When I d remembred these things,
I powred out my very heart, because I had
gone with the multitude, and ledde them in-
to the house of God with the voyce of sing-
ing, and prayse, as a multitude that keepeth a
feast.
5 Why art thou cast downe, my soule,
and vnquiet within me? e waite on God: for
I will yet giue him thankes for the helpe of
his presence.
6 My God, my soule is cast downe with-
in mee, f because I remember thee from the
lande of Iorden, and Hermonim, and from
the Mount Mizar.
7 One g deepe calleth another deepe by the
noyse of thy water spoutes: all thy waues
and thy floods are gone ouer me.
8 The Lord h will graunt his louing
kindnesse in the day, and in the night shall
I sing of him, euen a prayer vnto the God of
my life.
9 I will say vnto God, which is my rocke,
Why hast thou forgotten mee? Why goe
I mourning, when the enemie oppresseth
mee?
10 My i bones are cut asunder, while
mine enemies reproch me, saying dayly vnto
me, Where is thy God?
11 k Why art thou cast downe, my soule?
and why art thou disquieted within mee?
waite on God: for I will yet giue him
thankes: hee is my present helpe, and my
God.

a As a treasure to bee kept of them, which were of the number of the Leuites.
b By these similitudes of thirst, and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate I die for sorrow.
e Though he sustained grieuous assaults of the flesh to cast him to despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to bee constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy congregation.*

IUdge ᵃ mee, O God, and defend my cause against the vnmercifull ᵇ people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?

3 Send thy ᶜ light and thy truth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then ᵈ will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within mee? ᵉ waite on God: for I will yet giue him thanks, he is my present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefely that he would restore him to the Tabernacle.
b That is, the cruell companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d Hee promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby hee admonisheth the faithfull not to relent, but constantly to wait on the Lord, though their troubles be long & great.

9 Day Morn

PSAL. XLIIII.

1 The faithful remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

WEe haue heard with our ᵃ eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the old time:

2 How thou hast driuen out the ᵇ heathen with thine hand, and planted ᶜ them: how thou hast destroyed the ᵈ people, and caused ᵉ them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou diddest ᶠ fauour them.

4 Thou art my King, O God: send helpe vnto ᵍ Iaakob.

5 ʰ Through thee haue wee thrust backe our aduersaries: by thy Name haue wee troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will wee prayse God continually, and will confesse thy Name for euer. Selah.

9 But now thou art farre off, and puttest vs to ⁱ confusion, and goest not foorth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle ‖ for themselues.

11 * Thou giuest vs ᵏ as sheepe to bee eaten, and doest scatter vs among the nations.

12 Thou sellest thy people ˡ without gain, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My ᵐ confusion is daily before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemie and ⁿ auenger.

17 All this is come vpon vs, yet doe wee not ᵒ forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy pathes,

19 Albeit thou hast smitten vs downe into the place of ‖ Dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, and holden vp our handes to a ᵖ strange God,

21 Shall not God ᑫ search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake ʳ are we slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is ˢ beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy ᵗ mercies sake.

a This Psalme seemeth to haue beene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
‖ Or, at their pleasure.
* Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are sold for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
‖ Or, whales: meaning the bottomlesse seas of tentations. Here we see the power of faith which can be ouercome by no perils.
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to him ward.
r The faithfull make this their comfort, that the wicked punish them not for their sins, but for Gods cause, Mat. 5.10. 1. Pet. 4.14.
s There is no hope of recouerie, except thou put to thine hand, and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both bodie and soule from all kind of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that shee can renounce her people, and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ, and the Church his spouse now taken of the Gentiles, is described.

¶ To him that excelleth on ᵃ Shoshannim a song of ᵇ loue to giue instruction, committed to the sonnes of Korah.

MIne heart will vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as ẏ pen of a swift writer.

2 Thou art ᶜ fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

a This was a certaine tune or an instrumenent.
b Of ẏ perfit loue that ought to be betweene the husband & the wife.
c Salomons beautie & eloquence to winfauor with his people, and his power to ouercome his enemies, is here described.

3 Gird

3 Gird thy sword vpon thy thigh, O most
mightie, to wit, thy worship and thy glory.
4 And prosper with thy glory: d ride vp-
on the word of trueth and of meekenesse and
of righteousnesse: so thy right hand shall
teach thee terrible things.
5 Thine arrowes are sharpe to pierce the
heart of the kings enemies; therefore the peo-
ple shall fall vnder thee.
6 Thy e throne, O God, is for euer and
euer: the scepter of thy kingdome is a scepter
of righteousnesse.
7 Thou louest righteousnesse, and hatest
wickednes, because God, euen thy God hath
f anointed thee with the oyle of gladnesse a-
boue thy fellowes.
8 All thy garments smell of myrrhe and
aloes, and Cassia, when thou commest out of
the yuory palaces, g where they haue made
thee glad.
9 Kings daughters were among thine
honourable wiues; vpon thy right hand did
stand the h Queene in a vesture of golde of
Ophir.
10 i Hearken, O daughter, and consider,
and incline thine eare: forget also thine own
people and thy fathers house.
11 So shall the king haue pleasure in thy
beautie: for hee is thy Lord, and reuerence
thou him.
12 And the k daughter of ‖ Tyrus with the
rich of the people shall do homage before thy
face with presents.
13 The Kings daughter is all glorious
l within: her clothing is of broidered gold.
14 She shal be brought vnto the King in
raiment of needle worke: the virgins that
follow after her, and her companions shall
be brought vnto thee.
15 With ioy and gladnesse shall they bee
brought, and shall enter into the Kings pa-
lace.
16 In stead of thy fathers shal thy m chil-
dren bee: thou shalt make them princes
n through all the earth.
17 I will make thy o Name to be remem-
bred through all generations: therefore shal
ẏ people giue thankes vnto thee world with-
out end.

d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdom of iustice is set forth the euerlasting kingdom of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see them giue thanks & reioyce for thee.

h Though he had many kings daughters among his wiues, yet hee loued Pharaohs daughter best.

i Vnder ẏ figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.

k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfect obedience to the Gospel. ‖ Or, Zor. l There is nothing fained nor hypocritical, but she is glorious both within & without: & howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude. m They shall haue greater graces then their fathers. n Hee signifieth the great compasse of Christs kingdom, which shal be sufficient to enrich al his members. o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Senacherib with his army was driuen away, or some other like sudden & maruelous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefit, doeth exhort the faithful to giue thẽselues wholly into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight to asswage the rage of the wicked when they are most busie against the iust.

¶ To him that excelleth vpon a Alamoth. A
song committed to the sonnes of Korah.

GOD is our ‖ hope and strength, and helpe
in b troubles, ready to be found.
2 Therefore will not we c feare, though
the earth be moued, and though the Moun-
taines fall into the mids of the sea.
3 Though the waters thereof d rage & be
troubled, and the mountaines shake at the
surges of the same, Selah:
4 Yet there is a e Riuer, whose streames
shall make glad the citie of God: euen the
Sanctuary of the Tabernacles of the most
High.
5 God is in the mids of it: therefore shal it
not be moued: God shal helpe it f very early.
6 When the nations raged, and the king-
domes were moued, God ‡ thundred, and the
earth melted.
7 The Lord of hostes is g with vs: the
God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the
Lord, h what desolations hee hath made in
the earth.
9 Hee maketh warres to cease vnto the
ends of the world: he breaketh the bow and
cutteth the speare, and burneth the chariots
with fire.
10 Be i still and knowe that I am God:
I will be exalted among the heathen, and I
will be exalted in the earth.
11 The Lord of hosts is with vs: the God
of Iaakob is our refuge. Selah.

a Which was eyther a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ Or, protection.

b In all maner of troubles God sheweth his speedy mercie and power in defending his.

c That is we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth. ‡ *Ebr. gaue his voice.* g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroied his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their crueltie: for els they shal feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob. 9 And after prophesieth of the kingdome of Christ in the time of the Gospel.

¶ To him that excelleth. A Psalme com-
mitted to the sonnes of Korah.

ALL people a clap your hands, sing loude
vnto God with a ioyfull voyce.
2 For the Lord is high, & terrible: a great
king ouer all the earth.
3 He hath b subdued the people vnder vs,
and the nations vnder our feete.
4 He hath chosen c our inheritance for vs:
euen the glory of Iaakob whom hee loued.
Selah.
5 God is gone vp with triumph, euen the
Lord with the d sound of the trumpet.
6 Sing praises to God, sing praises:
sing praises vnto our king, sing praises.
7 For God is the king of all ẏ earth: sing
prayses euery one that hath e vnderstanding.

a Here is figured Christ, vnto whõ all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b Hee hath made the Iewes, who were the keepers of the law and Prophets scholemasters to the Gentiles, ẏ they should with gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance. d Hee doeth allude vnto the trumpets that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ & his glorious ascension into the heauens. e He requireth that vnderstanding bee ioyned with singing, lest the Name of God be prophaned with vaine crying.

29 day

f He prayseth Gods mighnes, for ỹ he ioyneth the great Princes of ỹ world (whō he calleth shields) to the fellowship of his Church.

8 God reigneth ouer the heathen: God
sitteth vpon his holy throne.
9 The princes of the people are gathered
vnto the people of the God of Abraham: for
the shields of the world belong to God: hee
f is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, & the state of that city is praised, that hath God so presently at al times ready to defend them. This Psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa or Ezekiah: for in their times chiefly was the citie by forren Princes assaulted.

Whit Sund 48 & 68 Morn

¶ a A song or Psalme committed
to the sonnes of Korah.

GReat is the Lord, and greatly to be prai-
sed in the b Citie of our God, euen vpon
his holy mountaine.
2 Mount Zion, lying Northward, is faire
in situation: it is the c ioy of the whole earth,
and the citie of the great King.
3 In the palaces thereof God is knowen
for a d refuge.
4 For loe, the kings were e gathered and
went together.
5 When they saw f it, they marueiled: they
were astonied, and suddenly driuen backe.
6 Feare came there vpon them, and so-
row, as vpon a woman in trauell.
7 As with an Eastwind thou breakest the
ships g of Tarshish, so were they destroyed.
8 As we haue h heard, so haue we seene
in the Citie of the Lord of hostes, in the ci-
tie of our God: God will stabish it for euer.
Selah.
9 We waite for thy louing kindnesse, O
God, in the mids of thy Temple.
10 O God, according vnto thy Name, so
is thy praise vnto the i worlds end: thy right
hand is full of righteousnesse.
11 Let k mount Zion reioyce, & the daugh-
ters of Iudah be glad, because of thy iudge-
ments.
12 l Compasse about Zion, and go round
about it, and tell the towres thereof.
13 Marke well the wall thereof: behold
her towers, that ye may tell your posteritie.
14 For this God is our God for euer and
euer: he shalbe our guide vnto the death.

a Some put this difference betwene a song and Psalme, saying, that it is called a song, when there is no instrument, but the voice: & the Psalme, the contrary. The song of ỹ Psalme is when the instruments begin, and the voice foloweth: ỹ Psalme of the song, the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.

c Because the word of saluation came thence to all them that should beleeue.

d Except God were the defence thereof, neither situation, nor munition could preuaile.

e They conspired and went against Gods people. f The enemies were afraide at the sight of the citie. g That is, Cilicia, or the sea called Mediterraneum. h To wit, of our fathers, so haue we proued: or, God hath performed his promise. i In al places where thy Name shalbe heard of, men shal praise thee, when they heare of thy marueilous works. k Let Ierusalem & the cities of Iudea reioyce for thy iust iudgments against thine enemies. l For in this outward defence and strength, Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour & secret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed that are most wealthy, & therfore not to be feared: But contrariwise he lifteth vp our minds to consider how all things are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his, and will rewarde them in the day of the resurrection, 2. Thess. 1. 6.

¶ To him that excelleth. A Psalme com-
mitted to the sonnes of Korah.

9 day

HEare a this, all ye people: giue eare, all
ye that dwell in the world,
2 As wel low as hie, both rich and poore.
3 My mouth shall speake of wisdom, and
the meditation of my heart is of knowledge.
4 I will incline mine eare to a parable,
and vtter my graue matter vpon the harpe.
5 Wherefore should b I feare in the euill
dayes, when iniquitie shall compasse mee a-
bout, as at mine heeles?
6 They trust in their c goods, and boast
themselues in the multitude of their riches.
7 Yet a man can by no meanes redeeme
his brother: hee cannot giue his ransome to
God,
8 (So d precious is the redemption of
their soules, e and the continuance for euer.)
9 That he may liue still for euer, and not
see the graue.
10 For hee seeth that wise men f die, and
also that the ignorant and foolish perish, and
leaue their riches for g others.
11 Yet they thinke their houses, and their
habitations shall continue for euer, euen from
generation to generation, & || call their lands
by their names.
12 But man shal not continue in honour:
he is like the h beasts that die.
13 This their way vttereth their foolish-
nesse: yet their posterity i delight in their
talke. Selah.
14 k Like sheepe they lie in graue: l death
deuoureth them, and the righteous shal haue
domination ouer them in the m morning: for
their beauty shal consume, when they shal go
from their house to graue.
15 But God shall deliuer my soule from
the power of the graue: || for he will receiue
me. Selah.
16 Be not thou afraid when one is made
rich, and when the glory of his house is in-
creased.
17 * For he shal take nothing away when
he dieth, neither shall his pompe descend af-
ter him.
18 For while he liued, ‡ he reioyced him-
selfe: and n men will praise thee, when thou
makest much of thy selfe.
19 || o He shal enter into the generation of
his fathers, p and they shal not liue for euer.
20 Man is in honor, and q vnderstandeth
not: he is like to beasts that perish.

a He will intreat how God gouerneth the world by his prouidēce, which cannot be perceiued by the iudgement of the flesh.

b Though wickednesse reigne & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnes, seeing they can neither restore life, nor prolong it.

d That is, so rare or not to bee found, as prophesie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.

|| *Or, labour that their name may be famous in earth.*

h As touching the death of the bodie. i They speake and doe the same thing that their fathers did. k As sheepe are gathered into the fold, so shall they be brought to the graue. l Because they haue no part of life euerlasting. m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. || *Or, because he hath receiued me. Iob 27. 19. 1. tim. 6. 7. ‡ Eb. he blessed his soule.* n The flatterers praise them that liue in delights and pleasures. || *Or, his soule.* o And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alwey ful of hypocrites, 8 Which do imagine that God will be worshipped

with

with outward ceremonies only, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 22 Therefore the Prophet doeth reproue this grosse error, and pronounceth the Name of God to bee blasphemed, where holines is set in ceremonies. 23 For hee declareth the worship of God to bee spirituall, whereof are two principall parts, inuocation and thankesgiuing.

¶ A Psalme of ᵃ Asaph.

The God of gods, euen the Lord hath spoken and called the ᵇ earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the ᶜ perfection of beautie, hath God shined.

3 Our God shal come and shal not keepe silence: ᵈ a fire shall deuoure before him, and a mighty tempest shall be mooued round about him.

4 He shal call the heauen aboue, and ᵉ the earth, to iudge his people.

5 Gather my ᶠ Saints together vnto me, those that make a couenant with mee with ᵍ sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, and I wil testifie vnto thee: for I am God, euen thy God.

8 I will not ʰ reproue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 ⁱ For all the beastes of the forrest are mine, and the beastes on a thousand mountaines.

11 I know all the foules on the mountaines: and the wilde beastes of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, and all that therein is.

13 ᵏ Wil I eat the flesh of buls? or drinke the blood of goats?

14 Offer vnto God prayse, and ˡ pay thy vowes vnto the most High.

15 And call vpon mee in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me.

16 But vnto ỹ wicked said God, ᵐ What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest ⁿ to bee reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe ᵒ thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euil, & with thy tongue thou forgest deceit.

20 Thou ᵖ sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reproue thee, and ᵠ set them in order before thee.

22 O consider this, yee that forget God, lest I teare you in pieces, and there bee none that can deliuer you.

23 He that offreth ʳ praise, shal glorifie me: and to him that ˢ disposeth his way aright, will I ᵗ shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people, before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holy, saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though hee did delight in sacrifice, yet had he no need of mans helpe thereunto.
k Though mans life for the infirmity thereof hath neede of foode, yet God whose life quickeneth all the world, hath no neede of such meanes.
l Shew thy selfe mindful of Gods benefits by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o He sheweth what are the fruits of them that contemne Gods word.
p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement, their owne mothers sonne.
q I wil write all thy wicked deeds in a roll, & make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is conteined faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renew in him his holy spirit, 13 With promise that he will not be vnmindful of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, hee requireth that he would rather increase his graces toward the same.

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan ᵃ came vnto him, after hee had gone in to Bathsheba.

Haue mercy vpon me, O God, ᵇ according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee ᶜ throughly from mine iniquitie, and clense me from my sinne.

3 For I ᵈ know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou ᵉ speakest, and pure when thou iudgest.

5 Beholde, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Beholde, thou ᶠ louest trueth in the inward affections: therefore hast thou taught mee wisedome in the secret of mine heart.

7 Purge me with ᵍ hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.

8 Make me to heare ᵍ ioy and gladnes, that the ʰ bones, which thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 ⁱ Create in me a cleane heart, O God,

a To reprooue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifold and great, so he requireth that God wold giue him the feeling of his excellent and abundant mercies.
c My sinnes sticke so fast in me, that I haue neede of some singular kind of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f Hee confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisedom. *Leuit.* 14.6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued, is as a new creation.

and

and renew a right spirit within me.
11 Cast me not away from thy presence,
and take not thy holy Spirit from me.
12 Restore to me the ioy of thy saluation,
and stablish me with thy k free Spirit.
13 Then shal I teach thy l wayes vnto the
wicked, and sinners shall be conuerted vnto
thee.
14 Deliuer mee from m blood, O God,
which art the God of my saluation, and my
tongue shall sing ioyfully of thy righteous-
nesse.
15 n Open thou my lips, O Lord, and my
mouth shall shew forth thy praise.
16 For thou desirest no sacrifice, though
I would giue it: thou delightest not in burnt
offering.
17 The sacrifices of God are a o contrite
spirit: a broken & a contrite heart, O God,
thou wilt not despise.
18 Be fauourable vnto p Zion for thy good
pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices
of q righteousnes, euen the burnt offering and
oblation: then shall they offer calues vpon
thine altar.

k Which may assure me that I am drawen out of the slauery of sinne.
l He promiseth to endeuour that others by his example may turne to God.
m From the murder of Vriah, and the others that were slaine with him, 2.Sam. 11.17.
n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.
o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.
p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith & repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyranny of his aduersary Doeg, who by false surmises caused Abimelech with the rest of the Priests to be slaine. 5 Dauid prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Abimelech.

Why boastest thou thy selfe in thy wic-
kednesse, O a man of power? the lo-
uing kindnesse of God endureth dayly.
2 Thy tongue imagineth b mischiefe, and
is like a sharpe rasor that cutteth deceitfully.
3 Thou doest loue euill more then good,
and lies, more then to speake the * trueth.
Selah.
4 Thou louest all wordes that may de-
stroy, O deceitfull tongue!
5 So shal God c destroy thee for euer: he
shall take thee and plucke thee out of thy ta-
bernacle, d and roote thee out of the land of
the liuing. Selah.
6 The e righteous also shall see it, f and
feare, and shall laugh at him, saying,
7 Beholde the man that tooke not God
for his strength, but trusted vnto the multi-
tude of his riches, & put his strength || in his
malice.
8 But I shall be like a g greene oliue tree
in the house of God: for I trusted in the mer-
cy of God for euer and euer.
9 I will alway prayse thee, for that thou
hast done h this, & I will || hope in thy Name,
because it is good before thy Saints.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God.
b Thy malice mooueth thee by craftie flatteries and lies to accuse and destroy the innocents.
* Ebr. righteousnesse.
c Though God forbeare for a time, yet at length he will recompense thy falshood.
d Albeit thou seeme to be neuer so sure setled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that he taketh their part against the wicked. || Or, in his substance.
g He reioyceth to haue a place among the seruants of God, that hee may growe in the knowledge of godlinesse. h Executed his vengeance. || Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

The foole hath sayd in his heart, There is
b no God, they haue corrupted and done
abominable wickednesse: there is none that
doeth good.
2 God looked downe from heauen vpon
the children of men, to see if there were any
that would vnderstand and c seeke God.
3 * Euery one is gone backe: they are al-
together corrupt: there is none that doeth
good, no not one.
4 Do not the d workers of iniquity know
that they eat vp my people as they eat bread?
they call not vpon God.
5 There they were afraid for feare, where
no e feare was: for God hath scattered the
f bones of him that besieged thee: thou hast
put them to confusion, because God hath cast
them off.
6 Oh giue saluation vnto Israel out of
Zion: when God turneth the captiuitie of
his people, then Iaakob shall reioyce, and Is-
rael shall be glad.

a Which was an instrument or kinde of note.
b Whereas no regard is had of honesty, or dishonestie, of vertue nor of vice, there the Prophet pronounceth ÿ the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God.
*Rom 3.10.
d Dauid pronounceth Gods vengeance against cruel gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Bee the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayd vnto Saul, * Is not Dauid hid among vs?

Saue mee, O God, a by thy Name, and by
thy power iudge me.
2 O God, heare my prayer: hearken vn-
to the wordes of my mouth.
3 For b strangers are risen vp against
me, and c tyrants seeke my soule: they haue
not set God before them. Selah.
4 Beholde, God is my helper: the Lord
is with d them that vphold my soule.
5 Hee shall reward euill vnto mine ene-
mies: O cut them off in thy e trueth.
6 Then I will sacrifice f freely vnto thee:
I will prayse thy Name, O Lord, because it
is good.

*1.Sam.23.19.
a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied, but by his death. d Be they neuer so few, as he was with Ionathan. e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon conditions.

7 For

7 For hee hath deliuered mee out of all
trouble, and mine eye hath seene my desire
vpon mine enemies.

g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to mooue the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obteined his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

Heare [a] my prayer, O God, and hide not
thy selfe from my supplication.
2 Hearken vnto me, and answere me: I
mourne in my prayer, and make a noyse,
3 For the [b] voyce of the enemie, and for
the vexation of the wicked, because [c] they
haue brought iniquitie vpon mee, and furi-
ously hate me.
4 Mine heart trembleth within me, and
the terrors of death are fallen vpon me.
5 Feare and trembling are come vpon
me, and an horrible feare hath [d] couered me.
6 And I said, Oh that I had wings like
a doue: then would [e] I flie away and rest.
7 Behold, I would take my flight farre
off and lodge in the wildernesse. Selah.
8 Hee would make haste for my deliue-
rance [f] from the stormie winde and tempest.
9 Destroy, O Lord, and [g] diuide their
tongues: for I haue seene crueltie and strife
in the citie.
10 Day and night they goe about it vpon
the walles thereof: both [h] iniquitie and mis-
chiefe are in the middes of it.
11 Wickednes is in the mids thereof: de-
ceit and guile depart not from her streetes.
12 Surely mine [i] enemie did not defame
me: for I could haue borne it: neither did
mine aduersarie exalt himselfe against mee:
for I would haue hid me from him.
13 But it was thou, O man, euen my [k] com-
panion, my guide and my familiar:
14 Which delighted in consulting toge-
ther, and went into the house of God as com-
panions.
15 Let death seaze vpon them: let them
[l] goe downe quicke into the graue: for wic-
kednesse is in their dwellings, euen in the
mids of them.
16 But I will call vnto God, and the Lord
will saue me.
17 Euening and morning, and at noone
will I pray, [m] and make a noyse, and he will
heare my voyce.
18 Hee hath deliuered my soule in peace
from the battell, that was against mee: for
[n] many were with me.
19 God shall heare and afflict them, euen
he that reigneth of olde. Selah, because they
[o] haue no changes, therefore they feare not
God.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him that was not astonied with extreme feare.
e Feare had driuen him to so great distresse, that he wished to bee hid in some wildernes, and to be banished from that kingdom, which God had promised that he should enioy.
f From the cruell rage & tyrannie of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, & onely vice and dissolution reigneth vnder Saul.
i If mine open enemy had sought mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship & counsel in worldly matters, but also in religion. l As Korah, Dathan, and Abiram. m Which signifieth a feruent mind and sure trust to obtain his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6. 16. o But their prosperous estate still continueth.

20 He [p] laid his hand vpon such, as be at
peace with him, and he brake his couenant.
21 The wordes of his mouth were softer
then butter, yet warre was in his heart: his
words were more gentle then oyle, yet they
were swords.
22 Cast thy ‖ burden vpon the Lord, and
he shall nourish thee: hee will not suffer the
righteous to fall for [q] euer.
23 And thou, O God, shalt bring them
downe into the pit of corruption: the bloo-
die and deceitfull men shall not liue [r] halfe
their dayes: but I will trust in thee.

p I did not prouoke him, but was at peace with him, yet he made war against me.
‖ Or, gift: to wit, which thou wouldest that God should giue thee.
q Though for their bettering and tryall hee suffer them to slip for a time.
r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God & in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to prayse God in his Church.

¶ To him that excelleth. A Psalme of Da-
uid on Michtam, concerning the [a] dumbe
doue in a farre countrey, when the Phili-
stims tooke him in Gath.

Be mercifull vnto me, O God, for [b] man
would swallow me vp: he fighteth conti-
nually and vexeth me.
2 Mine enemies would dayly swallow
me vp: for many fight against mee, O thou
most High.
3 When I was afraid, I trusted in thee.
4 I will reioyce in God, because of his
[c] word, I trust in God, and will not feare
what flesh can doe vnto me.
5 Mine owne [d] words grieue me dayly:
all their thoughts are against me to doe mee
hurt.
6 [e] They gather together, & keepe them-
selues close: they marke my steppes, because
they waite for my soule.
7 [f] They thinke they shall escape by ini-
quitie: O God, cast these people downe in
thine anger.
8 Thou hast counted my wandrings: put
my [g] teares into thy bottell: are they not in
thy register?
9 When I crie, then mine enemies shall
turne back: this I know, for God is with me.
10 I will reioyce in God, because of his
word: in the Lord will I reioice, because of his
word.
11 In God doe I trust: I will not bee a-
fraid what man can doe vnto me.
12 [h] Thy vowes are vpon me, O God: I
will render prayses vnto thee.
13 For thou hast deliuered my soule from
death, and also my feete from falling, that I
may [i] walke before God in the [k] light of the
liuing.

a Being chased by the fury of his enemies into a strange country, hee was as a dumbe doue, not seeking reuengeance.
b He sheweth that it is either now time, or neuer, that God helpe him, for all the world is against him, and ready to deuoure him.
c He stayeth his conscience vpon Gods promise, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorrow.
e As all the world against one man, and cannot be satiate except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Hauing receiued that which I require, I am bound to pay my vowes of thankesgiuing, as I promised. i As mindfull of his great mercies, and giuing him thankes for the same. k That is, in this life, and light of the sunne.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God, with full confidence that hee will performe his promise, & take his cause in hand: 5 Also that hee will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doeth he render laud and prayse.

¶ To him that excelleth. [a] Destroy not. A Psalme of Dauid on Michtam, * when he fled from Saul in the caue.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I || trust, till these [b] afflictions ouerpasse.
2 I wil call vnto the most high GOD, euen to the God, that [c] performeth his promise toward me.
3 Hee will send from [d] heauen, and saue mee from the reproofe of him that would swallow mee. Selah. God will send his mercy and his trueth.
4 My soule is among lions: I lie among the children of men that are set on fire: whose [e] teeth are speares and arrowes, and their tongue a sharpe sword.
5 [f] Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.
6 They haue laide a net for my steppes: [g] my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.
7 Mine heart is [h] prepared, O God, mine heart is prepared: I will sing & giue praise.
8 Awake my [i] tongue, awake viole and harpe: I will awake early.
9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.
10 For thy mercie is great vnto the heauens, and thy trueth vnto the [k] cloudes.
11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he stayed his affection.
1.Sam.24.4.
||Or, dwell most safely.
b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.
c Who leaueth not his workes begun, vnperfect.
d He would rather deliuer me by a miracle, then that I should be ouercome.
e He meaneth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seeing the great dangers on all sides.
h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, & also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

IS it true? O [a] congregation, speake ye iustly? O sonnes of men, iudge yee vprightly?
2 Yea, rather yee imagine mischiefe in your heart: [b] your hands execute cruelty vpon the earth.
3 The wicked [c] are strangers from the wombe: euen from the belly haue they erred, and speake lies.
4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder that stoppeth his eare.
5 Which heareth not the voice of the inchanter, though hee be most expert in charming.
6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong Lions, O Lord.
7 Let them [f] melt like the waters, let them passe away, when hee shooteth his arrowes, let them be as broken.
8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.
9 [g] As raw flesh before your pots feele the fire of thornes: so let him cary them away as with a whirlewind in his wrath.
10 The righteous shall [h] reioyce when he seeth the vengeance: he shall wash his feete in the [i] blood of the wicked.
11 And men shall say, [k] Uerely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They passe in malice and subtiltie, the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.
e Take away all occasions and meanes whereby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they brag.
g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shal be so great. k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God, 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue, for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That he may bee knowen to bee the God of Iaakob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam. * When Saul sent and they did watch the house to kill him.

O My God, [b] deliuer me from mine enemies: defend me from them that rise vp against me.
2 Deliuer mee from the wicked doers, and saue me from the bloody men.
3 For loe, they haue layed waite for my soule: the mighty men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.
4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.
5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee not [d] mercifull vnto all that transgresse maliciously. Selah.
6 They goe to and fro in the euening: they barke like [e] dogges, and goe about the citie.

a Reade Psal 16
1.Sam.19.11.
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynow in his hand to deliuer him.
c For I am innocent to themwards, and haue not offended them.
d Seeing it appertaineth to Gods iudgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their crueltie to hungry dogs, shewing that they are neuer wearie in doing euill.

7 Behold,

7 Beholde, they ᶠ bragge in their talke, and swordes are in their lips: for who, say they, doeth heare?
8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.
9 ᵍ He is strong: but I will waite vpon thee: for God is my defence.
10 My mercifull God will ʰ preuent me: God will let me see my desire vpon mine enemies.
11 Slay them ⁱ not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,
12 For the sinne of their mouth, and the words of their lips: and let them be ᵏ taken in their pride, euen for their periury and lies, that they speake.
13 ˡ Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.
14 And in the euening they ᵐ shall goe to and fro, and barke like dogges, and go about the citie.
15 They shall runne heere and there for meate: and surely they shall not bee satisfied, though they tary all night.
16 But I will sing of thy ⁿ power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.
17 Vnto thee, O my ᵒ Strength, will I sing: for God is my defence, and my mercifull God.

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i Altogether, but by litle and litle, that the people, seeing oftentime thy iudgements, may be mindfull of thee.
k That in their misery & shame they may be as glasses & examples of Gods vengeance.
l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12.
o Confessing himselfe to be voide of all vertue & strength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now king ouer Iudah, & hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approue the same. 11 After he prayeth vnto God to finish that, that he hath begunne.

¶ To him that excelleth vpon ᵃ Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * When he fought against Aram Naharaim, and against ‖ Aram ᵇ Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast ᶜ scattered vs, thou hast bene angry, turne againe vnto vs.
2 Thou hast made the land to tremble, and hast made it to ᵈ gape: heale the breaches thereof, for it is shaken.
3 Thou hast ᵉ shewed thy people heauy things: thou hast made vs to drinke the wine of giddinesse.

a These were certaine songs after the note whereof this Psalme was sung.
2 Sam 8.1. and 10.1. 1.chron.18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked king, and pursued him, to whom God had giuen the iust title of ẏ realme.

4 But now thou hast giuen a ᶠ banner to them that feare thee, that it may be displayed because of thy trueth. Selah.
5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.
6 God hath spoken in his ᵍ holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.
7 Gilead shalbe mine, and Manasseh shal be mine: Ephraim also shalbe the ʰ strength of mine head: ⁱ Iudah is my lawgiuer.
8 Moab shall be my ᵏ washpot: ouer Edom will I cast out my shoe: ˡ Palestina shew thy selfe ioyfull for me.
9 Who will leade mee into the ᵐ strong citie? who will bring me into Edom?
10 Wilt not thou, O God, which haddest cast vs off, and didst not goe foorth, O God, with our armies?
11 Giue vs help against trouble: for vaine is the helpe of man.
12 Through God we shall doe valiantly: for he shall tread downe our enemies.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force.
g It is so certain, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth that in this tribe his kingdom shal be established, Gen.49.10.
k In most vile subiection.
l For thou wilt dissemble, and faine as though thou werest glad.
m He was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard, & deliuered. 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

Heare my cry, O God: giue eare vnto my prayer.
2 From ᵃ the endes of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is ᵇ higher then I.
3 For thou hast beene my hope, and a strong tower against mine enemie.
4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.
5 For thou, O God, ᶜ hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name,
6 Thou shalt giue the king a ᵈ long life: his yeeres shall be as many ages.
7 Hee shall dwell before God for euer: prepare ᵉ mercie and faithfulnesse, that they may preserue him.
8 So will I alway sing prayse vnto thy Name in performing daily my vowes.

a From ẏ place, where I was banished, being driuen out of the city and Temple by my sonne Absalom.
b Vnto ẏ which without thy help I cannot attaine.
c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.
d This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.
e For the stabilitie of my kingdome standeth in thy mercy and trueth.

CHAP. LXII.

The Psalme partly cōtaineth meditations, whereby Dauid incourageth himselfe to trust in God against the assaults of tentations. And because our minds are easilie drawen from God by the allurements of the world, he sharply reproueth this vanitie to th' intent he might cleaue fast to the Lord.

¶ To the excellent musitian * Ieduthun. A Psalme of Dauid.

Yet ᵃ my soule keepeth silence vnto God: of him commeth my saluation.

1.Chron.16.41.
a Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promise, beareth his crosse patiently.

The 12 Day Morning

2 ᵇ Yet

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not much be mooued.

3 How long will yee imagine mischiefe against a c man? ye shalbe all slaine: ye shal be as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be mooued.

7 In God is my saluation and my f glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanity, the chiefe men are lies: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twice, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

b It appeareth by the oft repetitio of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdome. d Though yee seeme to be in honour, yet God will suddenly destroy you. e Dauid was greatly mooued with these troubles: therefore hee stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Law. i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after hee had bene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherin he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euen in the mids of his miseries, 9 Prophesying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the a wildernesse of Iudah.

O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus c I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall prayse thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with d marrow and fatnesse, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast beene my helper, therefore vnder the shadow of thy wings will I reioyce.

a To wit, of Ziph 1.Sam.23.14. b Though he was both hungry and in great distresse, yet hee made God his sufficiency, and aboue all meat and drinke. c In this misery I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary. d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

e He assureth himselfe by the Spirit of God to haue the gift of constancie. f He prophesieth of y^e destruction of Saul, & them that take his part, whose bodies shall not be buried, but be deuoured with wild beasts. g All that sweare by God aright, or professe him shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and glory of God.

¶ To him that excelleth. A Psalme of Dauid.

Heare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sworde, and shot for their arrowes d bitter words:

4 To shoot at the vpright in secret: they shoote at him suddenly, and e feare not.

5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.

7 But God wil shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shal see them, shall h flee away.

9 And all men shal see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he called to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger. b That is, from their secret malice. c To wit, their outward violence. d False reports and slanders. e To be without feare of God, and reuerence of man, is a signe of reprobation. f The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them. g There is no way so secret and subtile to doe hurt, which they inuented not for his destruction. h To see Gods heauie iudgements against them, and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as hee was to his seruant Dauid.

PSAL. LXV.

the 12 Day Euening

1 A prayse and thankesgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, a praise waiteth for thee in Zion, and vnto thee shall y^e vow be performed.

2 Because thou hearest the prayer, vnto thee shall b all flesh come.

a Thou giuest daily new occasion to thy Church to prayse thee. b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked

3 Wicked deeds[c] haue preuailed against
mee: but thou wilt bee mercifull vnto our
transgressions.
4 Blessed is hee, whom thou chusest, and
causest to come to thee: hee shall dwell in thy
courtes, and wee shall bee satisfied with the
pleasures of thine House, euen of thine holy
Temple.
5 O God of our saluation, thou wilt [d]an-
swere vs with fearefull signes in thy righte-
ousnesse, O thou the hope of all the endes of
the earth, and of them that are farre off in
the [e] sea.
6 He establisheth the mountaines by his
power: and is girded about with strength.
7 He appeaseth the [f] noyse of the seas, and
the noyse of the waues thereof, and the tu-
mults of the people.
8 They also, that dwell in the vttermost
parts of the earth, shalbe afraid of thy signes:
thou shalt make ‡ the East and the West to
reioyce.
9 Thou [g] visitest the earth, and waterest
it: thou makest it very rich: the [h] Riuer of
God is full of water: thou preparest them
corne: for so thou appointest [i] it.
10 Thou [k] waterest abundantly the fur-
rowes thereof: thou causest the raine to de-
scend into the valleys therof: thou makest it
soft with showres, & blessest the bud thereof.
11 Thou crownest the yeere with thy
goodnesse, and thy steps drop fatnesse.
12 They drop vpon the pastures of the
wildernesse: and the hilles shal be compassed
with gladnesse.
13 The pastures are clad with sheepe: the
valleis also shal be couered with corne: there-
fore they shout for ioy, [l] and sing.

c He imputeth it to his sinnes, and to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in the red sea.
e As of all barbarous nations and farre off.
f Hee sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
‡ *Ebr. the going forth of the morning and of the euening.*
g To wit, with raine.
h That is, Shiloah, or, the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse.
k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefit but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord & to cōsider his works. 6 He setteth forth the power of God to affray the rebels, 10 & sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16. and prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

REioyce in God, [a] all ye inhabitants of the
earth.
2 Sing foorth the glorie of his Name,
make his prayse glorious.
3 Say vnto God, How terrible art thou
in thy workes! though the greatnesse of thy
power shall thine enemies be [b] in subiection
vnto thee.
4 All the world shall worship thee, & sing
vnto thee, euen sing of thy Name. Selah.
5 [c] Come and behold the works of God:
he is terrible in his doing toward [d] ye sonnes
of men.

a He prophesieth that all nations shall come to the knowledge of God, who then was only knowen in Iudea.
b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderfull in maintaining their state.

6 He hath turned the sea into drie land:
they passed through the riuer on foote: there
did we reioyce in him.
7 Hee ruleth the world with his power:
his eyes behold the nations: the rebellious
shall not [e] exalt themselues. Selah.
8 Praise our God, yee people, and make
the voice of his praise to be heard.
9 Which [f] holdeth our soules in life, and
suffereth not our feete to slip.
10 For thou, O God, hast proued vs, thou
hast tryed vs as siluer is tried.
11 Thou hast brought vs into the snare,
and layd a strait chaine vpon our loynes.
12 Thou hast caused men to ride ouer our
heads: we went into fire and into water,
but thou broughtest vs out into a wealthy
place.
13 I will go into thine [h] house with burnt
offrings, and will pay thee my vowes,
14 Which my lips haue promised, and my
mouth hath spoken in mine affliction.
15 I will offer vnto thee the burnt offe-
rings of fat rammes with incense: I will
prepare bullockes and goats. Selah.
16 [i] Come and hearken all yee that feare
God, and I will tell you what he hath done
to my soule.
17 I called vnto him with my mouth, and
he was exalted with my tongue.
18 [k] If I regard wickednesse in mine
heart, the Lord will not heare me.
19 But God hath heard me, and conside-
red the voyce of my prayer.
20 Praised bee God, which hath not put
backe my prayer, nor his mercie from me.

e He prooueth that God wil extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some speciall benefit, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shall be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnto tyrants, and to enter into manifold dangers.
h The duetie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefits.
i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also wee are bound to make others to profit thereby, and praise God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 to the end that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

GOD bee mercifull vnto vs, and blesse vs,
and [a] cause his face to shine among vs,
(Selah.)
2 That [b] they may know thy way vpon
earth, and thy sauing health among all na-
tions.
3 Let the people praise thee, O God: let
all the people praise thee.
4 [c] Let the people bee glad and reioyce:
for thou shalt iudge the people righteously,
and gouerne the nations vpon the earth.
Selah.
5 Let the people praise thee, O God: let
all the people praise thee.
6 Then shall [d] the earth bring foorth her

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions, he sheweth that the people can neuer reioyce sufficiently, and giue thankes for the great benefites that they shal receiue vnder the kingdome of Christ.
d He sheweth that where God fauoureth, there shall be abundance of all other things.

increase,

e When they feele his great benefits both spirituall and corporall toward them.

the 13 Day Morning

increase, & God, euen our God shal blesse vs.
7 God shall blesse vs, and all the ends of
the earth shall e feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth foorth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 31 Hee exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

GOD a wil arise, and his enemies shal be
scattered: they also that hate him, shall
flee before him.
2 As the smoke vanisheth, so shalt thou
driue them away: and as waxe melteth be-
fore the fire, so shall the wicked perish at the
presence of God.
3 b But the righteous shalbe glad, and re-
ioyce before God: yea, they shal leape for ioy.
4 Sing vnto God, and sing praises vnto
his name: exalt him, that rideth vpon the
heauens, in his name c Iah, and reioyce be-
fore him.
5 Hee is a Father of the fatherlesse, and
Iudge of the widowes, euen God in his holy
habitation.
6 God d maketh the solitarie to dwell in
families, and deliuereth them that were pri-
soners in stockes: but the rebellious shall
dwell in a e drie land.
7 f O God, when thou wentest forth be-
fore thy people: when thou wentest thorow
the wildernesse, (Selah)
8 The earth shooke, and the heauens
dropped at the presence of this God: euen
Sinai was mooued at the presence of God, e-
uen the God of Israel.
9 Thou, O God, sentest a gracious raine
vpon thine inheritance, & thou didst refresh
it when it was wearie.
10 Thy congregation dwelled therein:
for thou, O God, hast of thy g goodnesse pre-
pared it for the poore.
11 The Lord gaue matter to the h women
to tell of the great armie.
12 Kings of the armies did flee: they did
flee, and i she that remained in the house, di-
uided the spoyle.
13 Though ye haue lien among k pots, yet
shall yee be as the wings of a Doue that is co-
uered with siluer, & whose feathers are like
yellow golde.
14 When the Almightie scattered kings
l in it, it was white as the snow in Zalmon.
15 m The mountaine of God is like the
mountaine of Bashan: it is an high moun-
taine, as mount Bashan.
16 n Why leape yee, ye high mountaines?
as for this Mountaine, God delighteth to
dwell in it: yea, the Lord will dwell in it for
euer.
17 The Charets of GOD are twentie
thousand thousand Angels, and the Lorde
is among them, as in the Sanctuary of Si-
nai.
18 Thou art gone vp on high: thou hast
o led captiuitie captiue, & receiued gifts for
men: yea, euen the rebellious hast thou led,
that the Lord God might dwell there.
19 Praised be the Lord, euen the God of
our saluation, which ladeth vs dayly with be-
nefites. Selah.
20 This is our God, euen the God that
saueth vs: and to the Lord God belong the
p issues of death.
21 Surely God will wound the head of
his enemies, and the hairie pate of him that
walketh in his sinnes.
22 The Lord hath said, I will bring my
people againe from q Bashan: I will bring
them againe from the depths of the sea:
23 That thy foot may be dipped in blood,
and the tongue of thy dogges in the blood of
the enemies, euen in r it.
24 They haue seene, O God, thy s go-
ings, the goings of my God, and my King,
which art in the Sanctuary.
25 The t singers went before, the players
of instruments after: in the middes were the
maides playing with timbrels.
26 Praise ye God in the assemblies, & the
Lord, ye that are of the fountaine u of Israel.
27 There was x litle Beniamin with their
y ruler, and the princes of Iudah with their
assembly, the princes of Zebulun, and the
princes of Naphtali.
28 Thy God hath appointed thy strength:
stablish, O God, that, which thou hast
wrought in vs,
29 z Out of thy Temple vpon Ierusalem:
and kings shall bring presents vnto thee.
30 Destroy the company of the speare-
men, and multitude of the mightie bulles
with the calues of the people, that a tread vn-
der feete pieces of siluer: scatter the people
that delight in warre.
31 Then shall the princes come out b of E-
gypt: Ethiopia shall haste to stretch her
hands vnto God.
32 Sing vnto God, O yee kingdomes of
the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most hie
heauens, which were from the beginning: be-
hold, he wil send out by his c voyce a mighty
sound.
34 Ascribe the power to God: for his ma-

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

b Hee sheweth that when God declareth his power against the wicked, that it is for the commoditie & saluation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f Hee teacheth that Gods fauour particularly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God blessed the land of Canaan, because hee had chosen that place for his Church. h The fashion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith and others. i The pray was so great that not onely the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darkenesse, yet hee will restore it and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

n Why boast ye of your strength & beautie against this mountaine of God?

o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church most liberal gifts of his spirit, Ephe. 4.8.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red sea, so will he still do as oft as necessitie requireth

r That is, in the blood of that great slaughter, where dogges shall lap blood.

s That is, how thou, which art chiefe king, goest out with thy people to warre, and giuest them the victory.

t He describeth the order of the people, when they went to the Temple to giue thankes for the victory.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, because he was the yongest son of Iaakob. y Who was some chiefe ruler of the tribe z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem. a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shooes with siluer: and therefore for their glittering pompe, thought themselues aboue all men. b He prophesied that the Gentiles shall come to the true knowledge & worship of God. c By his terrible thunders he will make himselfe to be knowen the God of all the world.

iestie

feste is vpon Israel, and his strength is in
the clouds.
35 O God, thou art d terrible out of thine
holy e places: the God of Israel is hee that
giueth strength and power vnto the people:
praised be God.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 21 and their punishment also, 26 where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seed shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

Saue me O God: for the b waters are en-
tred euen to my soule.
2 I sticke fast in the deepe myre, where
no c stay is: I am come into deepe waters,
and the streames runne ouer me.
3 I am wearie of crying: my throte is
drie: mine d eyes faile, whiles I waite for
my God.
4 They that hate mee without a cause,
are moe then the haires of mine head: they
that would destroy mee, and are mine ene-
mies e falsly, are mightie, so that I restored
that which I f tooke not.
5 O God, thou knowest my g foolishnes,
and my faults are not hid from thee.
6 Let not them that trust in thee, O Lord
God of hostes, bee ashamed for h mee: let not
those that seeke thee, be confounded through
me, O God of Israel.
7 For thy sake haue I suffered reproofe:
shame hath couered my face.
8 I am become a stranger vnto my bre-
thren, euen an aliant vnto my mothers
sonnes.
9 i For the zeale of thine house hath ea-
ten me, and the rebukes of them that rebu-
ked thee, are fallen vpon me.
10 I k wept, and my soule fasted, but that
was to my reproofe.
11 I put on a sackcloth: and I became a
prouerbe vnto them.
12 They that l sate in the gate, spake of
me, and the drunkards sang of me.
13 But Lord, I make my prayer vnto thee
in an m acceptable time, euen in the multitude
of thy mercy: O God, heare me in the trueth
of thy saluation.
14 Deliuer mee out of the myre, that I
sinke not: let mee bee deliuered from them
that hate me, and out of the n deepe waters.
15 Let not the water flood drowne mee,
neither let the deepe swallow me vp: and let
not the pit shut her mouth vpon me.
16 Heare mee, O Lord, for thy louing
kindnesse is good: turne vnto me according
to the multitude of thy tender mercies.
17 And o hide not thy face from thy ser-
uant, for I am in trouble: make haste and
heare me.
18 Draw neere vnto my soule, & redeeme
it: deliuer me, because of mine enemies.
19 Thou hast knowen my reproofe and
my shame, and my dishonour: all mine p ad-
uersaries are before thee.
20 Rebuke hath broken mine heart, and
I am full of heauinesse, and q I looked for
some to haue pity on me, but there was none:
and for comforters, but I found none.
12 For they gaue me gall in my meat, and
in my thirst they gaue me vineger to drinke.
22 Let their r table be a snare before them,
and their prosperitie their ruine.
23 Let their eyes bee blinded, that they
see not: and make their s loynes alway to
tremble.
24 Powre out thine anger vpon them,
and let thy wrathfull displeasure take them.
25 * Let their t habitation be voyd, and let
none dwell in their tents.
26 For they persecute him, whome thou
hast smitten: and they adde vnto the sorrow
of them, whom thou hast wounded.
27 Lay u iniquitie vpon their iniquity, &
let them not come into thy righteousnesse.
28 Let them be put out of the x booke of
life, neither let them bee written with the
righteous.
29 When I am poore, and in heauinesse,
thine helpe, O God, shall exalt me.
30 I will prayse the name of God with a
song, and magnifie him with thankesgiuing.
31 This also shall please the Lord better
then a y yong bullocke, that hath hornes and
hoofes.
32 The humble shall see this, and they that
seeke God, shall be glad, and your heart shal
liue.
33 For the Lord heareth the poore, and
despiseth not his z prisoners.
24 Let heauen and earth prayse him: the
seas and all that moueth in them.
35 For God will saue Zion, and build the
cities of Iudah, that men may dwell there,
and haue it in possession.
36 The a seede also of his seruaunts shall
inherit it: and they that loue his Name, shal
dwell therein.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e Hee alludeth to the Tabernacle which was diuided into three parts.

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stablenesse to settle my feete.

d Though his sences faile him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stollen them.

g Though I be guiltie to theeward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I saw thine enemies pretend thy Name only in mouth, & in their life denie the same, thine holy spirit thrust me forward, to reproue them, and defend thy glorie.

k My zeale moued me to lament, and pray for my saluation.

l The more he sought to winne them to God, the more they were against him, both poore & rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.

o Not that hee feared that God would not heare him, but ẏ care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth on God, for man rather increaseth our sorowes, thē diminisheth thē. Ioh. 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned. Rom. 11. 9.

s Take both iudgement and power frō them. Actes. 1. 20.

t Punish not onely them, but their posteritie, which shalbe like vnto them.

u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrarie, let them be knowē as reprobate.

y There is no sacrifice, which God more esteemeth then thankesgiuing for his benefits.

z For as hee deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euerlasting to the faithfull and their posterity.

¶ To him that excelleth. A Psalme of Dauid, to put in [a] remembrance.

O [*] God, [b] haste thee to deliuer mee: make haste to helpe me, O Lord.
2 Let them be [c] confounded and put to shame, that seeke my soule: let them be turned backward & put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.
4 But let all those that seeke thee, bee ioyfull and glad in thee, and let al that loue thy saluation, say alwayes, God be praised.
5 Now I am [e] poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.

Psal. 40.13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time hee will heare vs.

c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.

d Hereby we are taught not to mocke at others in their miserie, lest ÿ same fal on our owne neckes.

e Because hee had felt Gods helpe before, hee groundeth on experience, & boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the word of promise, 5 and confirmed by the worke of God from his youth. 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him; 22 promising to be mindfull and thankefull for the same.

In [*] [a] thee, O Lord, I trust: let mee neuer be ashamed.
2 Rescue me and deliuer me in thy [b] righteousnesse: encline thine eare vnto me, and saue me.
3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commaundement to saue mee: for thou art my rocke, and my fortresse.
4 Deliuer mee, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.
5 For thou art my hope, O Lord God, euen my [e] trust from my youth.
6 Vpon thee haue I beene stayed from the wombe: thou art hee that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.
7 I am become as it were [f] a monster vnto many: but thou art my sure trust.
8 Let my mouth be filled with thy praise, and with thy glorie euery day.
9 Cast me not off in the time of [g] age: forsake me not when my strength faileth.
10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,
11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.
12 Goe not farre from me, O God: [i] my God, haste thee to helpe me.
13 Let them be confounded and consumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.
14 But I will wait continually, and will praise thee more and more.
15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.
16 I will goe [l] forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.
17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,
18 [m] Yea, euen vnto mine olde age and gray head, O God: forsake meenot, vntill I haue declared thine arme vnto this generation, and thy power to all them ÿ shall come.
19 And thy [n] righteousnesse, O God, I will exalt on hie: for thou hast done great things: [o] O God, who is like vnto thee!
20 Which hast shewed me great troubles and [p] aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne and comfort me.
22 Therefore will I prayse thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.
23 My lips will reioyce when I sing vnto thee, and my [r] soule which thou hast deliuered.
24 My tongue also shal talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

Psal. 31.1.

a He prayeth to God with ful assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe whereby I shall be deliuered.

d That is, from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefits, who didnot only preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.

f All the world wondereth at me because of my miseries, alswell they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast.

g Thou ÿ diddest helpe me in my youth, when I had more strength, helpe me now so much the more in mine old age & weaknesse.

h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m Hee desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breaketh thorow all tentations, and by this exclamation hee praiseth the power of God.

p As he confesseth that God is the only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q Hee confesseth that this long tariance was wel recompensed, when God performed his promise.

r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 He praieth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ, 4 vnder whō shalbe righteousnes, peace, & felicitie, 10 vnto whom all kings and nations shal doe homage, 17 whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme [a] of Salomon.

Giue thy [b] iudgements vnto the king, O God, and thy righteousnes to the kings [c] sonne.
2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.
3 The [d] mountaines and the hilles shall bring peace to the people by iustice.
4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressour.
5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the spirit of wisedome and iustice that hee reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall bee enriched with thy blessings.

e He sheweth wherfore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked.

f The people shall imbrace thy true religion, when thou giuest a king that ruleth according to thy word.

6 He

6 Hee shall come ‡ downe like the raine
vpon the mowen grasse, and as the showers
that water the earth.
7 In his dayes shall the righteous flou-
rish, and abundance of peace shall be so long
as the moone endureth.
8 His dominion shall bee also from ʰ sea
to sea, and from the riuer vnto the endes of
the land.
9 They that dwel in the wildernes, shall
kneele before him, and his enemies shal licke
the dust.
10 The kings of ⁱ Tarshish and of the
yles shal bring presents: the kings ᵏ of She-
ba and Seba shall bring gifts.
11 Yea, all kings shall worship him: all
nations shall serue him.
12 For he shall deliuer the poore when he
crieth: the needy also and him that hath no
helper.
13 He shall bee mercifull to the poore and
needie, and shall preserue the soules of the
poore.
14 He shall redeeme their soules from de-
ceit and violence, and ˡ deare shal their blood
be in his sight.
15 Yea, he shall liue, and vnto him shall
they giue of the ᵐ gold of Sheba: they shall
also pray for him continually, and daily blesse
him.
16 An handfull of corne shall bee sowen in
the earth, euen in the toppe of the Moun-
taines, and the ⁿ fruit thereof shall shake like
the trees of Lebanon: and the children shall
flourish out of the citie like the grasse of the
earth.
17 His name shall be for euer: his name
shall endure as long as the Sunne: all nati-
ons shall blesse ᵒ him, and be blessed in him.
18 Blessed be the Lord God, euen the God
of Israel, which onely doeth ᵖ wonderous
things.
19 And blessed be his glorious Name for
euer: and let all the earth be filled with his
glory. So be it, euen so be it.

HERE END THE ᑫ prayers of
David the sonne of Ishai.

g As this is true in all godly Kings, so it is chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.
h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.
i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.
k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong.
m God will both prosper his life, and also make the people most willing to obey him.
n Vnder such a King shall bee most great plentie both of fruit, & also of the increase of mankind. o They shall pray to God for his continuance, and know that God doth prosper them for his sake. p He confesseth that except God miraculously preserue his people, that neither the King nor the Kingdome can continue. q Concerning his sonne Salomon.

14 Day Evening

PSAL. LXXIII.

1 *The Prophet teacheth by his example that nei-
ther the worldlings felicity of the vngodly, 14 Nor
yet the affliction of the good, ought to discourage
Gods children: but rather ought to mooue vs to
consider our Fathers prouidence, & to cause vs to
reuerence Gods iudgements, 19 Forasmuch as the
wicked vanisheth away, 24 And the godly enter
into life euerlasting, 28 In hope whereof he resig-
neth himselfe into Gods hands.*

¶ A Psalme committed to Asaph.

YEt ᵃ God is good to Israel: euen to the
pure in heart.
2 As for me, my feete were almost gone:
my steps had welneere slipt.
3 For I fretted at the foolish, when I saw
the prosperitie of the wicked.
4 For there are ᵇ no bandes in their
death, but they are lustie and strong.
5 They are not in trouble as other men,
neither are they plagued with other men.
6 ᶜ Therefore pride is as a chaine vnto
them, and crueltie couereth them as a gar-
ment.
7 Their eies stand out for fatnesse: ‡ they
haue more then heart can wish.
8 They are licencious, and speake wic-
kedly of their oppression: they talke presump-
tuously.
9 They ᵈ set their mouth against heauen,
and their tongue walketh through the earth.
10 Therefore his ᵉ people turne hither: for
waters of a full cup are wrung out to them.
11 And they ᶠ say, How doeth God know
it? or is there knowledge in the most hie?
12 Loe, these are the wicked, yet prosper
they alway, and increase in riches.
13 Certainely I haue cleansed my heart
in vaine, and washed mine hands in inno-
cencie.
14 For dayly haue I beene punished, and
chastened euery morning.
15 If I say, ᵍ I will iudge thus, beholde,
the generation of thy children I haue tres-
passed.
16 Then thought I to know this, but it
was too painefull for me,
17 Untill I went into the ʰ Sanctuarie
of God: then vnderstood I their end.
18 Surely thou hast set them in slipperie
places, & castest them downe into desolation.
19 How suddenly are they destroyed, pe-
rished and ⁱ horribly consumed,
20 As a dreame when one awaketh! O
Lord, when ᵏ thou raisest vs vp, thou shalt
make their image despised.
21 Certainely mine heart was vexed, and
I was pricked in my reines:
22 So foolish was I and ignorant: I
was a ˡ beast before thee.
23 Yet I was alway ᵐ with thee: thou
hast holden me by my right hand.
24 Thou wilt guide me by thy counsell,
and afterward receiue me to glory.
25 Whom haue I in ⁿ heauen but thee?
and I haue desired none in the earth with
thee.
26 My flesh faileth, and mine heart also:
but God is the strength of mine heart, and
my ᵒ portion for euer.
27 For lo, they that withdraw themselues
from thee, shall perish: thou destroyest all
them that ᵖ go a whoring from thee.

a As it were betweene hope and despaire he brasteth forth into this affection, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sicknesse, which is deaths messenger.
c They glory in their pride, as some do in their chaines: and in crueltie, as some doe in apparell.
‡ Ebr. they passe the desires of the heart.
d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue all others.
e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.
f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.
g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.
h Vntill I entred into thy schoole, and learned by thy word and holy spirit, that thou orderest all things most wisely & iustly. i By thy fearefull iudgement. k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe. l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwaies ouer me to preserue me. n He sought neither helpe nor comfort of any saue of God onely. o Hee teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment. p That is, forsake thee to seeke others.

28 As for me, it is good for me ^q to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

q Though all the world shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, & the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, ^a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?
2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the ^b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.
3 Lift vp thy || strokes, that thou mayest for euer destroy euery enemie that doeth euil to the Sanctuary.
4 Thine aduersaries roare in the mids of thy Congregation, and ^c set vp their banners for signes.
5 He that lifted the axes vpon the thicke trees, was renowmed, as one that brought a thing to perfection:
6 But now they breake downe the carued ^d worke thereof with axes and hammers.
7 They haue cast thy Sanctuarie into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.
8 They said in their ^e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.
9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth ^f how long.
10 O God, how long shall the aduersarie reproch thee? shall the enemie blaspheme thy Name for euer?
11 Why withdrawest thou thy hande, euen thy right hande? draw it out of thy bosome, and ^g consume them.
12 Euen God is my King of old, working saluation ^h in the mids of the earth.
13 Thou diddest diuide the sea by thy power: thou brakest the heads of the ^i dragons in the waters.
14 Thou brakest the head of ^k Liuiathan in pieces, and gauest him to be ^l meate for the people in wildernesse.
15 Thou brakest vp the fountaine, and riuer: thou driedst vp mightie riuers.
16 The ^m day is thine: and the night is thine: thou hast prepared the light & the sun.
17 Thou hast set all the borders of the earth: thou hast made summer and winter.
18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy ^n turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.
20 Consider thy couenant: for ^o the darke places of the earth are full of the habitations of the cruell.
21 Oh let not the oppressed returne ashamed, but let the poore and needy prayse thy Name.
22 Arise, O God, maintaine thine ^p owne cause: remember thy daily reproch by the foolish man.
23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, || ascendeth continually.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.
b Which inheritance thou hast measured out for thy selfe as with a line or rod.
|| Or, feete.
c They haue destroyed the true religiō, & spread their banners in signe of defiance.
d He commendeth the Temple for the costly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shew them how long their miseries should endure.
g They ioined their deleuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meat refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God which is exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyranny & ambition.
p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.
|| Or, increaseth more and more.

PSAL. LXXV.

1 The faithfull do praise the Name of the Lord, 2 which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cuppe of his wrath. 10 Their pride shalbe abated, and the righteous shalbe exalted to honour.

¶ To him that excelleth. ^a Destroy not. A Psalme or song committed to Asaph.

We will prayse thee, O God, we will prayse thee, for thy Name is neere: therefore ^b they will declare thy wondrous workes.
2 ^c When I shall take a conuenient time, I will iudge righteously.
3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars ^d of it. Selah.
4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
5 Lift not vp your ^e horne on hie, neither speake with a stiffe necke.
6 For to come to preferment is neither from the East, nor from the West, nor from the South.
7 But God is the Iudge: he maketh low and he maketh hie.
8 For in the hand of the Lord is a ^f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.
9 But I will declare for euer, and sing praises vnto the God of Iaakob.
10 All the hornes of the wicked also will I breake: but the hornes of the ^g righteous shalbe exalted.

a Reade Psalme 57:1.
b He declareth how the faithful shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.
c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.
d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made to drinke, that by drinking till they come to the very dregges, they are vtterly destroyed.
g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Saneherib. 11 And exhorteth the faithfull to be thankefull for the same.

¶ To him that excelleth on Neginoth. A
Psalme or song committed to Asaph.

GOD is [a] knowen in Iudah: his Name is great in Israel.
2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake hee the arrowes of the bow, the shield, and the sword, and the battell. Selah.
4 Thou art more bright and puissant then [c] the mountaines of praye.
5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not [d] found their hands.
6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast asleepe.
7 Thou, euen thou art to be feared: and who shall stand in thy [e] sight, when thou art angry?
8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,
9 When thou, O God, arose to iudgement, to [f] helpe all the meeke of the earth. Selah.
10 Surely the [g] rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lord your God, all yee that bee [h] round about him: let them bring presents vnto him that ought to be feared.
12 Hee shall [i] cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people, and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion and rapine, to the mountaines that are full of rauening beasts.
d God hath taken their spirits & strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.
f To reuenge the wrongs done to thy Church.
g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell.
i The Ebrew word signifieth to vintage, or gather grapes: meaning, that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 whereby he was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so hee confirmeth his faith against these tentations.*

¶ For the excellent musician [‖] Ieduthun. A Psalme committed to Asaph.

MY [a] voyce came to God, when I cryed: my voyce came to God, and hee heard mee.
2 In the day of my trouble I sought the Lord: [‖] my sore ranne and ceased not in the night: my soule refused comfort.
3 I did thinke vpon God, and was [b] troubled: I prayed, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.
5 Then I considered the dayes of old, and the yeeres of ancient time.
6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirite searched [e] diligently.
7 Will the Lord absent himselfe for euer? and will he shew no more fauour?
8 Is his [f] mercie cleane gone for euer? doeth his promise faile for euermore?
9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.
10 And I said, This is my [g] death: yet I remembred the yeeres of the right hand of the most High.
11 I remembred the workes of the Lord: certainely I remembred thy woonders of olde.
12 I did also meditate all thy works: and did deuise of thine acts, saying,
13 Thy way, O God, is [h] in the Sanctuarie: who is so great a [i] God as our God!
14 Thou art the God that doest woonders: thou hast declared thy power among the people.
15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.
16 The [k] waters saw thee, O God: the waters saw thee, and were afrayd: yea, the depths trembled.
17 The cloudes powred out water: the heauens gaue a [l] sound: yea, thine arrowes went abroad.
18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.
19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not [m] knowen.
20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

Psal. 39. & 62. 1. chron. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
‖ Or, mine hand was stretched out.
b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.
c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.
d Of thanksgiuing which I was accustomed to sing in my prosperitie.
e Both the causes why I was chastened, and when my sorowes should haue an end.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.
k He declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.
l That is, thundered and lightened.
m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14. 28, 29.

PSAL. LXXVIII.

the 15 Day. Evening

1 *Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 reprooching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 that God of his free mercy made his couenant with their ancestours, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholy to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefites, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.*

¶ A Psalme to giue [a] instruction, committed to Asaph.

HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will declare high sentences of old,
3 Which wee haue heard and knowen, and our [c] fathers haue told vs.
4 We will not hide them from their children, but to the generation to come we will shew the prayses of the Lord, his power also, and his wonderfull workes that hee hath done:

a Reade Psal. 32.
b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth ẏ Gospel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.
c Which were ẏ people of God.

d By the teſtimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut 6.7.

e Hee ſheweth wherein the children ſhould be like their fathers, that is, in mainteining Gods pure religion.

f He ſheweth wherein the vſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.

g Though theſe fathers were the ſeede of Abraham and the choſen people, yet he ſheweth by their rebellion, prouocation, falſhood and hypocriſie, that the children ought not to follow their examples.

h By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

i He prooueth that not onely the poſteritie, but alſo their forefathers were wicked & rebellious to God.

5 How hee eſtabliſhed a [d] teſtimonie in
Iaakob, & ordeined a Law in Iſrael, which
he commanded our fathers, that they ſhould
teach their children:
6 That the [e] poſteritie might know it,
& the children which ſhould be borne, ſhould
ſtand vp, and declare it to their children:
7 That they might [f] ſet their hope on
God, and not forget the workes of God, but
keepe his commandements:
8 And not to be as their [g] fathers, a diſ-
obedient and rebellious generation: a gene-
ration that ſet not their heart aright, and
whoſe ſpirit was not faithfull vnto God.
9 The children of [h] Ephraim being ar-
med, and ſhooting with the bowe, turned
backe in the day of battell.
10 They kept not the couenant of God,
but refuſed to walke in his law,
11 And forgate his actes, and his won-
derfull works that he had ſhewed them.
12 He did maruellous things in the ſight
of their [i] fathers in the land of Egypt: euen
in the field of Zoan.
13 * He diuided the ſea, and led them tho-
row: hee made alſo the waters to ſtand as
an heape.
14 * In the day time alſo hee ledde them
with a clowde, and all the night with a light
of fire.
15 * He claue the rocks in the wildernes,
& gaue them drinke as of the great depths.
16 * He brought floods alſo out of the ſto-
nie rocke, ſo that he made the waters to de-
ſcend like the riuers.
17 Yet they [k] ſinned ſtil againſt him, and
prouoked the Higheſt in the wilderneſſe,
18 And tempted God in their hearts in
[l] requiring meate for their luſt.
19 * They ſpake againſt God alſo, ſay-
ing, Can God [m] prepare a table in the wil-
derneſſe?
20 * Beholde, hee ſmote the rocke, that
the water guſhed out, and the ſtreames o-
uerflowed: can hee giue bread alſo? or pre-
pare fleſh for his people?
21 Therefore the Lord heard and was
angry, and the * fire was kindled in Iacob,
and alſo wrath came vpon Iſrael,
22 Becauſe they beleeued not in God, and
[n] truſted not in his helpe.
23 Yet he had commanded the [o] cloudes
aboue, and had opened the doores of hea-
uen,
24 And had rained downe MAN vpon
them for to eate, and had giuen them of the
wheate of heauen.
25 * Man did eate the bread of Angels:
he ſent them meate enough.
26 Hee cauſed the [p] Eaſt winde to paſſe
in the heauen, and through his power hee
brought in the South winde.
27 He rained fleſh alſo vpon them as duſt,
and feathered foule as the ſand of the ſea.
28 And hee made it fall in the middes of
their campe, euen round about their habita-
tions.
29 So they did eate, and were wel filled:
for he gaue them their deſire.
30 They were not turned from their
[q] luſt, but the meat was yet in their mouthes,
31 When the wrath of God came euen
vpon them, and ſlew [r] the ſtrongeſt of them,
and ſmote downe the choſen men in Iſrael.
32 For all this, they [ſ] ſinned ſtill, and be-
leeued not his wonderous works.
33 Therefore their dayes did he conſume
in vanitie, and their yeeres haſtily.
34 And when hee [t] ſlewe them, they
ſought him, and they returned, and ſought
God early.
35 And they remembred that God was
their ſtrength, and the moſt high God their
redeemer.
36 But they flattered him with their
mouth, and diſſembled with him with their
tongue.
37 For their [u] heart was not vpright
with him: neither were they faithfull in his
couenant.
38 Yet he being mercifull [x] forgaue their
iniquitie, and deſtroyed them not, but oft
times called backe his anger, and did not
ſtirre vp all his wrath.
39 For hee remembred that they were
fleſh: yea, a winde that paſſeth and commeth
not againe.
40 How oft did they prouoke him in the
wilderneſſe? and grieue him in the deſert?
41 Yea, they [y] returned, and tempted
God, and [z] limited the holy One of Iſrael.
42 They [a] remembred not his hand, nor
the day when hee deliuered them from the
enemie,
43 Nor him that ſet his ſignes in Egypt,
and his wonders in the field of Zoan,
44 And turned their riuers into blood,
and their floods, that they could not drinke.
45 Hee ſent [b] a ſwarme of flies among
them, which deuoured them, and frogges
which deſtroyed them.
46 Hee [c] gaue alſo their fruites vnto the
caterpiller, and their labour vnto the graſ-
hopper.
47 Hee deſtroyed their vines with haile,
and their wilde figtrees with the haileſtone.
48 He gaue their cattell alſo to the haile,
and their flocks to the thunderbolts.
49 Hee caſt vpon them the fierceneſſe of
his anger, indignation and wrath, and vex-
ation by the ſending out of [d] euill angels.
50 He made a way to his anger: he ſpared

p God vſed the meanes of the winde to teach them, that all elements were at his commandement, and that no diſtance of place could let his working.

q Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

r Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

ſ Thus ſinne by continuance, maketh men inſenſible, ſo that by no plagues they can be amended.

t Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

u Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

x Becauſe hee would euer haue ſome remnant of a Church to praiſe his Name in earth, he ſuffered not their ſinnes to ouercome his mercy.

y That is, they tempted him ofttimes.

z As they all doe that meaſure the power of God by their capacitie.

a The forgetfulneſſe of Gods benefites is the root of rebellion and all vice.

Exod.14.21. Exod.14.24. Exod.17.6. numb 20.11. pſalm.105.41. 1.Cor.10.4. wiſd.11.4. k Their wicked malice could bee ouercome by no benefites, which were great and many. l Then to require more then is neceſſary, and to ſeparate Gods power from his will, is to tempt God. Numb.11.1 m Thus when we giue place to ſinne, we are mooued to doubt of Gods power, except he will alwayes be ready to ſerue our luſt. Exod.17.16. numb. 20.11. pſal.105.41. 1.cor.10.4. Numb.11.1. n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth ſufficiently. o So that they had that, which was neceſſarie and ſufficient: but their luſt made them to couet that which they knew God had denied them. Iohn 6.31. 1.cor.10.3.

b This word ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for all ſorts of Serpents: ſome for all wilde beaſts. c Hee repeateth not here all the miracles that God did in Egypt, but certain which might bee ſufficient to conuince the people of malice and ingratitude. d So called, either of the effect, that is, of puniſhing the wicked, or elſe becauſe they were wicked ſpirits, whom God permitted to vexe men.

not

not their soule from death, but gaue their life
to the pestilence,
51 And smote all the first borne in Egypt,
euen the e beginning of their strength in the
tabernacles of f Ham.
52 But he made his people to goe out like
sheepe, and led them in the wildernesse like a
flocke,
53 Yea, he caried them out safely, and
they g feared not, and the Sea couered their
enemies.
54 And hee brought them vnto the bor-
ders of his h Sanctuary: euen to this Moun-
taine, which his right hand purchased.
55 * Hee cast out the heathen also before
them, and caused them to fall to the lot of his
inheritance, and made the tribes of Israel
to dwell in their tabernacles.
56 Yet they tempted, and prouoked the
most high God, & kept not his testimonies,
57 But turned backe and dealt i falsely
like their fathers: they turned like a deceit-
full bow.
58 And they k prouoked him to anger
with their high places, and mooued him to
wrath with their grauen images.
59 God heard this and was wroth, and
greatly abhorred Israel,
60 So that hee l forsooke the habitation
of Shilo, euen the Tabernacle where hee
dwelt among men,
61 And deliuered his m power into capti-
uitie, and his beauty into the enemies hand.
62 And hee gaue vp his people to the
sword, and was angry with his inheritance.
63 The fire n deuoured their chosen men,
and their maids were not o praised.
64 Their Priests fell by the sword, and
their p widowes lamented not.
65 But the Lorde awaked as one out of
sleepe, and as a strong man that after his
q wine crieth out,
66 And smote his enemies in the hinder
parts, and put them to a perpetuall shame.
67 Yet he refused the tabernacle of r Io-
seph, and chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, and
mount Zion which he loued.
69 And hee s built his Sanctuary as an
hie place like the earth, which he established
for euer.
70 Hee chose Dauid also his seruant, and
tooke him from the sheepefolds.
71 Euen from behinde the Ewes with
yong brought hee him to feede his people in
Iaakob, and his inheritance in Israel.
72 So t he fedde them according to the
simplicitie of his heart, and guided them by
the discretion of his hands.

e The first borne are so called, as Gene 49.3.
f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had none occasion to feare, for asmuch as God destroyed their enemies, and deliuered them safely.
h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people.
Iosh.11.16, and 13.6.
i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.
k By seruing God otherwise then he had appointed.
l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.
m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.
n They were suddenly destroyed, 1 Sam.4.10.
o They had no mariage songs: that is, they were not maried. p Either they were slaine before, or taken prisoners of their enemies, & so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therfore he answering their beastly iudgment, saith, he will awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, though he punished their enemies. s By building the Temple and establishing the kingdome, he declareth that the signes of his fauour were among them. t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie & oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were ioyned with the contempt of his Name, 13 for the which they promise to bee thankefull.

¶ A Psalme committed to Asaph.

O God, a the heathen are come into thine
inheritance: thine holy Temple haue
they defiled, and made Ierusalem heapes of
stones.
2 The b dead bodies of thy seruants haue
they giuen to be meate vnto foules of the
heauen: and the flesh of thy Saints vnto the
beasts of the earth.
3 Their blood haue they shed like waters
round about Ierusalem, and there was none
to c bury them.
4 We are a reproch to our d neighbours,
euen a scorne and derision vnto them that
are round about vs.
5 Lord, how long wilt thou be angry, for
euer? shall thy ielousie e burne like fire?
6 * Powre out thy wrath vpon the hea-
then that haue not knowen thee, and vpon
the kingdoms that haue not called vpon thy
Name.
7 For they haue deuoured Iaakob, and
made his dwelling place desolate.
8 Remember not against vs the f former
iniquities, but g make haste, and let thy ten-
der mercies preuent vs: for we are in great
miserie.
9 Helpe vs, O God of our h saluation, for
the glory of thy Name, and deliuer vs, and
be mercifull vnto our sinnes for thy Names
sake.
10 Wherefore should the heathen say,
Where is their God? let them be knowen
among the heathen in our sight by the ven-
geance of the blood of thy seruants that is
shed.
11 Let the sighing of the i prisoners come
before thee: according to thy mighty arme
preserue k the children of death,
12 And render to our neighbours seuen
fold into their bosome their reproch, where-
with they haue reproched thee, O Lord.
13 So wee thy people, and sheepe of thy
pasture shall praise thee for euer: and from
generation to generation l we will set forth
thy praise.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, and murthered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.
c Their friends and kinsfolkes durst not bury them for feare of the enemies.
d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou vtterly consume vs for our sins, before thou takest vs to mercie?
Iere.10 25.
f Which we and our fathers haue committed.
g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Sauiour, neither can wee helpe our selues, & also by our saluation thy Name shalbe praised, therefore, O Lord, helpe vs. i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniustly murthered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begunne.

¶ To him that excelleth on Shoshannim
Eduth, A Psalme committed to Asaph.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance onely cometh of God, they most instantly and oft times cal to God for it, as a meane whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare againe thy loue, & finish the worke that thou hast begun.
‡ Ebr. Cedars of God.

HEare, a O thou Shepheard of Israel,
thou that leadest Ioseph like sheepe:
shewe thy brightnesse, thou that sittest be-
tweene the b Cherubims.
2 Before Ephraim and Beniamin and
Manasseh stirre vp thy strength, and come
to helpe vs.
3 c Turne vs againe, O God, and cause
thy face to shine, that we may be saued.
4 O Lord God of hostes how long wilt
thou bee d angry against the prayer of thy
people?
5 Thou hast fed them with the bread of
teares, & giuen them teares to drinke with
great measure.
6 Thou hast made vs a e strife vnto our
neighbours, and our enemies laugh at vs a-
mong themselues.
7 f Turne vs againe, O God of hostes:
cause thy face to shine, and we shall be saued.
8 Thou hast brought a g vine out of E-
gypt: thou hast cast out the heathen, and
planted it.
9 Thou madest roome for it, and diddest
cause it to take roote, and it filled the land.
10 The mountaines were couered with
the shadow of it: and the boughes thereof
were like the ‡ goodly cedars.
11 Shee stretched out her branches vnto
the Sea, and her boughs vnto the h Riuer.
12 Why hast thou then broken downe her
hedges, so that all they, which passe by the
way haue plucked her?
13 The wilde i bore out of the wood hath
destroyed it, and the wilde beasts of the field
haue eaten it vp.
14 Returne wee beseech thee, O God of
hostes: looke downe k from heauen and be-
holde and visite this vine,
15 And the vineyard, that thy right hand
hath planted, and the yong vine, which thou
madest l strong for thy selfe.
16 It is burnt with fire, and cut downe:
and they perish at the m rebuke of thy coun-
tenance.
17 Let thine hand bee vpon the n man of
thy right hande, and vpon the sonne of man,
whom thou madest strong for thine owne selfe.
18 So wil not we go backe from thee: o re-
uiue thou vs, & we shall call vpon thy Name.
19 Turne vs again, O Lord God of hosts:
cause thy face to shine, and wee shalbe saued.

h To wit, Euphrates. i That is, aswell they that hate our Religion, as they that hate our persons. k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes. m Only when thou art angry, and not with the sword of the enemy. n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him only. 11 God condemneth their ingratitude, 12 & sheweth what great benefits they haue lost through their owne malice.

a An instrument of musicke brought from Geth.

¶ To him that excelleth vpon a Gittith.
A Psalme committed to Asaph.

b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.

SIng b ioyfully vnto God our strength:
sing loud vnto the God of Iaakob.
2 Take the song, and bring forth the tim-
brel, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone,
euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a
Law of the God of Iaakob.
5 He set this in d Ioseph for a testimony,
when hee came out of the land of Egypt,
where I heard a language, that e I vnder-
stood not.
6 I haue withdrawen his shoulder from
the burden, and his hands haue left the f pots.
7 Thou calledst in affliction, and I deli-
uered thee, and g answered thee in the secret
of the thunder: I proued thee at the waters
of ‖ Meribah. Selah.
8 h Heare, O my people, and I will pro-
test vnto thee: O Israel if thou wilt hear-
ken vnto me,
9 And wilt haue no strange God in thee,
neither worship any strange God,
10 (For I am the Lord thy God, which
brought thee out of the land of Egypt) open
thy mouth wide, and I will fill it.
11 But my people woulde not heare my
voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnes
of their heart, and they haue walked in their
owne counsels.
13 i Oh that my people had hearkened vn-
to me, and Israel had walked in my wayes!
14 I would soone haue humbled their
enemies, and turned mine hande k against
their aduersaries.
15 The haters of the Lord should haue
bene subiect vnto him, & their time m should
haue endured for euer.
16 And God would haue fed them with
the n fat of wheate, and with hony out of the
rocke would I haue sufficed thee.

‖ Or, contention, Exod. 17.7. h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, & to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouths to receiue Gods benefits in such abundance as he powreth them out. k God by his worde calleth all, but his secret election appointeth who shal heare with fruit. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, hee would haue giuen them victory against their enemies. n That is, with most fine wheat and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 reproueth their partialitie, 3 And exhorteth them to do iustice, 5 But seeing none amendment, 8 he desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

a The Prophet sheweth that if Princes & Iudges do not their duty, God, whose authority is aboue them, wil take vengeance on them.
b For theeues & murderers find fauor in iudgment.
c Not onely when they cry for helpe, but when their cause requireth ayd and support.

GOD standeth in the assembly of a gods:
he iudgeth among gods.
2 Howe long will ye iudge vniustly, and
accept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse:
doe iustice to the poore and needy.
4 Deliuer the poore and c needy: saue
them from the hand of the wicked.
5 They know not & vnderstand nothing:

when the cause of the godly cannot be heard. c they cry for helpe, but when their cause requireth

they walke in darkneſſe, albeit all the [d] foun-
dations of the earth be mooued.
6 I haue ſayd, Ye are gods, and ye all
are children of the moſt High.
7 [e] But ye ſhall die as a man, and yee
princes ſhall fall like others.
8 O God, ariſe, therefore iudge thou the
earth: for thou ſhalt [f] inherite all nations.

d That is, all things are out of order either by their tyranny or careleſſe negligence.
e No title of honour ſhal excuſe you, but you ſhal be ſubiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtricken with the ſtormie tempeſt of Gods wrath, 18 that they may know that the Lord is moſt high vpon the earth.

¶ A ſong or Pſalme committed to Aſaph.

Keepe [a] not thou ſilence, O God: be not
ſtill, and ceaſe not, O God.
2 For loe, thine [b] enemies make a tu-
mult: and they that hate thee, haue lifted vp
the head.
3 They haue taken crafty counſel againſt
thy people, and haue conſulted againſt thy
[c] ſecret ones.
4 They haue ſayd, Come, and let vs [d] cut
them off from being a nation, and let the
name of Iſrael be no more in remembrance.
5 For they haue conſulted together [e] in
heart, and haue made a league [f] againſt thee:
6 The tabernacles of Edom, and the
Iſhmaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech,
the Philiſtims with the inhabitants of
‖ Tyrus.
8 Aſhur alſo is ioyned with them: they
haue bene an arme to the children [g] of Lot.
Selah.
9 Doe thou to them as vnto the [h] Midi-
anites: as to Siſera, and as to Iabin at the
riuer of Kiſhon.
10 They periſhed at En-dor, and were
[i] dung for the earth.
11 Make them, euen their princes like
* Oreb and like Zeeb: yea, all their princes
like Zeba and like Zalmunna.
12 Which haue ſaid, Let vs take for our
poſſeſſion the [k] habitations of God.
13 O my God, make them like vnto
a [l] wheele, and as the ſtubble before the
winde.
14 As the fire burneth the forreſt, and as
the flame ſetteth the mountaines on fire:
15 So perſecute them with thy tempeſt,
and make them afraid with thy ſtorme.
16 Fill their faces with ſhame, that they
may [m] ſeeke thy Name, O Lord.
17 Let them be confounded and troubled
for euer: yea, let them bee put to ſhame and
periſh.
18 That they may [n] knowe that thou,
which art called Iehouah, art alone, euen
the moſt High ouer all the earth.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.
b Hee calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecret ones: for he hideth thẽ in the ſecret of his tabernacle, and preſerueth them frõ all dangers.
d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.
e By all ſecret meanes.
f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.
‖ Or, Zor.
g The wickednes of ẏ Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren. h By theſe examples, they were confirmed that God would not ſuffer his people to bee vtterly deſtroyed, Iudg. 7. 21. and 4. 15. i Troden vnder feete as mire. *Iudg. 7. 25. & 8. 21.* k That is, Iudea: for where his Church is, there dwelleth he among them. l Becauſe the reprobate could by no meanes be amended, he prayeth that they may bee vtterly deſtroyed, be vnſtable, and led with all windes.
m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeue not, yet they may proue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord & the aſſembly of the Saints to prayſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he prayſeth the courage of the people, that paſſe thorow the wildernes to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodnes, he endeth the Pſalme.

¶ To him that excelleth vpon Gittith.
A Pſalme committed to the
ſonnes of Korah.

O [a] Lord of hoſtes, how amiable are thy
Tabernacles!
2 My ſoule longeth, yea, and fainteth for
the [b] courts of the Lord: for mine heart and
my fleſh reioyce in the liuing God.
3 Yea, the ſparrow hath found her an
houſe, and the ſwallow a neſt for her, where
ſhee may lay her young: euen by thine [c] al-
tars, O Lord of hoſtes, my King and my
God.
4 Bleſſed are they that dwell in thine
houſe: they will euer prayſe thee. Selah.
5 Bleſſed is the man, whoſe [d] ſtrength is
in thee, and in whoſe heart are thy wayes.
6 They going through the vale of [e] Ba-
ca, make welles therein: the raine alſo coue-
reth the pooles.
7 They goe from [f] ſtrength to ſtrength,
till euery one appeare before God in Zion.
8 O Lord God of hoſtes, heare my pray-
er: hearken, O God of Iaakob. Selah.
9 Behold, O God, our ſhield, and looke
vpon the face of thine [g] Anointed.
10 For [h] a day in thy courtes is better
then a thouſand otherwhere: I had rather
bee a doore keeper in the houſe of my God,
then to dwel in the Tabernacles of wicked-
neſſe.
11 For the Lord God is the Sunne and
ſhield vnto vs: the Lord will giue grace and
glory, and no [i] good thing will he withhold
from them that walke vprightly.
12 O Lord of hoſtes, bleſſed is the man
that truſteth in thee.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profite in religion.
b For none but the Prieſts could enter into the Sanctuary, and the reſt of the people into the courts.
c So that the poore birds haue more libertie then I.
d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberie trees which was a barren place, ſo that they which paſſed through, muſt digge pits for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſts Church, neither yet that God will euer faile them. f They are neuer weary, but increaſe in ſtrength and courage till they come to Gods houſe. g That is, for Chriſts ſake, whoſe figure I repreſent. h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings. i But will from time to time increaſe his bleſſings toward his more and more.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long af-

flictions:

fliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

LORD, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquity of thy people, and [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lorde, and graunt vs thy [e] saluation.

8 I will hearken what the Lorde God will say: for he will speake [f] peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercy and trueth shall meete: righteousnes and peace shall kisse one another.

11 [g] Trueth shall budde out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into iudgement. c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: so now being oppressed by the long cōtinuance of euils, they pray vnto God, that according to his nature he would be merciful vnto them. e He confesseth that our saluation commeth onely of Gods mercy. f He will send all prosperity to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithful shal learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in euery place.

17 Day Morni[ng]

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerāce: sometime rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] cry vnto thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & [d] mercifull, and of great kindenesse vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can doe like thy works.

9 All nations, whom thou hast made, shall come, and [g] worshippe before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will prayse thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward mee, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercy vpon mee: giue thy strength vnto thy seruant, and saue the [l] sonne of thy handmayd.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries. b I am not enemie to them, but pitie them, though they be cruell toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doeth confesse that God is good to all, but only mercifal to poore sinners. e By crying and calling continually, hee sheweth how wee may not bee weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him. f He condemneth all idols, forasmuch as they can doe no workes to declare that they are gods. g This prooueth that Dauid prayed in the Name of Christ the Messias, of whose kingdome he doeth here prophesie. h He confesseth himselfe ignorant til God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellency, 4 so that there should bee nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

GOd laid his [a] foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know mee: behold Palestina & Tyrus with Ethiopia, [d] There is he borne.

a God did chuse that place among the hilles to stablish Ierusalem and his Temple. b Though thy glorious estate doe not yet appeare, yet waite with patience, and God wil accomplish his promise. c That is, Egypt, and these other countreys shall come to the knowledge of God. d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

5 And

5 And of Zion it shalbe said, *Many are
borne in her: and he, euen the most High shal
stablish her.
6 The Lord shal count, when he f writeth
the people, He was borne there. Selah.
7 As well the singers as the players on
instruments shall praise thee: all my g springs
are in thee.

e Out of all quarters they shall come into the Church, and be counted as citizens.
f When he calleth by his word them into the Church, whom hee had elected and written in his booke.
g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickenesse, persecutions, and aduersities, 7 Being as it were left of God without any consolation: 13 Yet hee calleth on God by faith, and striueth against desperation, 18 coplaining himselfe to be forsaken of all earthly helpe.

¶ A song or Psalme of * Heman the Ezrahite, to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.

1.King.4.31. psal.53.

O Lord God of my saluation, I crie day
and night b before thee.
2 Let my prayer enter into thy presence:
encline thine eare vnto my cry.
3 For my soule is filled with euils, and
my life draweth neere to the graue.
4 I am counted among them that goe
downe into the pit, and am as a man without
strength:
5 c Free among the dead, like the slaine
lying in the graue, whom thou remembrest
no more, and they are cut off from thine
d hand.
6 Thou hast layd mee in the lowest pit,
in darkenesse, and in the deepe.
7 Thine indignation lieth vpon me, and
thou hast vexed mee with all thy e waues.
Selah.
8 Thou hast put away mine f acquaintance
farre from me, and made me to be abhorred
of them: g I am shut vp, and cannot
get foorth.
9 h Mine eye is sorowfull through mine
affliction: Lord, I call dayly vpon thee: I
stretch out mine hands vnto thee.
10 Wilt thou shewe i a miracle to the
dead? or shall the dead rise and prayse thee?
Selah.
11 Shall thy louing kindnesse bee declared
in the graue? or thy faithfulnesse in destruction?
12 Shall thy wonderous workes bee
knowen in the darke? and thy righteousnesse
in the land k of obliuion?
13 But vnto thee haue I cryed, O Lord,
and early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule,
and hidest thy face from mee?
15 I am afflicted, and at the point of
death: l from my youth I suffer thy terrors,
doubting of my life.
16 Thine indignations goe ouer me, and
thy feare hath cut me off.
17 They came round about me dayly like
water, and compassed me together.
18 My louers and friends hast thou put
away from me, and mine acquaintance ‡ hid
themselues.

‡ Ebr. were in darkenesse.

a That is, to humble. It was the beginning of a song, by the tune wherof this Psalme was sung.
b Though many crie in their sorowes, yet they cry not earnestly to God for remedie as he did: whom he confessed to be the authour of his saluation.
c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to ye iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby hee partly punisheth and partly trieth his.
g I see none ende of my sorowes.
h Mine eyes and face declare my sorowes.
i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe.
k That is, in the graue, where onely the bodie lieth without all sence and remembrance.
l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayse the goodnesse of God, 23 for his testament and couenant that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will a sing the mercies of the Lorde for
euer: with my mouth will I declare thy
trueth from generation to generation.
2 For I b sayd, Mercy shalbe set vp for
euer: thy trueth shalt thou c stablish in the
very heauens.
3 d I haue made a couenant with my
chosen: I haue sworne to Dauid my seruant,
4 Thy seede will I stablish for euer, and
set vp thy throne from generation to generation.
Selah.
5 O Lord, euen the e heauens shall praise
thy wonderous worke: yea, thy trueth in the
f Congregation of the Saints.
6 For who is equall to the Lorde in the
heauen? and who is like the Lord among the
g sonnes of the gods?
7 God is very terrible in the assembly of
the h Saints, and to be reuerenced aboue all
that are about him.
8 O Lord God of hostes, who is like vnto
thee, which art a mightie Lorde, and thy
trueth is about thee!
9 i Thou rulest the raging of ye sea: when
the waues thereof arise, thou stillest them.
10 Thou hast beaten downe Rahab as a
man slaine: thou hast scattered thine enemies
with thy mighty arme.
11 The heauens are thine, the earth also
is thine: thou hast laid the foundation of the
world, and all that therein is.
12 Thou hast created the North and the
South: k Tabor and Hermon shall reioyce
in thy Name.
13 Thou hast a mighty arme: strong is
thine hand, and high is thy right hand.
14 l Righteousnes and equity are the sta-

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As hee that surely beleeued in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.
d The Prophet sheweth what was the promise of God, whereon he grounded his faith.
e The Angels shall prayse thy power and faithfulnesse in deliuering thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoones deliuer it, when the dangers bee great.
k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the world, and sheweth himselfe a merciful Father and faithfull protectour vnto his.

blishment

blishment of thy throne: mercie and trueth
go before thy face.
15 Blessed is the people, that can ᵐ re-
ioyce in thee: they shall walke in the light of
thy ⁿ countenance, O Lord.
16 They shall reioyce continually in thy
Name, and in thy righteousnesse shall they
exalt themselues.
17 For thou art ẏ ᵒ glory of their strength,
and by thy fauour our hornes shalbe exalted.
18 For our ᵖ shield apperteineth to ẏ Lord,
and our king to the Holy one of Israel.
19 Thou spakest then in a vision vnto
ᵠ thine Holy one, and saydest, I haue layde
helpe vpon one that is ʳ mightie: I haue
exalted one chosen out of the people.
20 I haue found Dauid my seruant: with
mine holy oyle haue I anointed him.
21 Therefore mine hand shall be establi-
shed with him, and mine arme shall streng-
then him.
22 The enemie shall not oppresse him,
neither shall the wicked hurt him.
23 But I will ˢ destroy his foes before
his face, and plague them that hate him.
24 My trueth also and my ᵗ mercy shalbe
with him, and in my Name shall his ᵘ horne
be exalted.
25 I will set his hand also in the sea, and
his right hand in the ˣ floods.
26 He shall crie vnto mee, Thou art my
ʸ Father, my God, and the rocke of my sal-
uation.
27 Also I will make him my first borne,
higher then the kings of the earth.
28 My mercie will I keepe for him for
euermore, and my couenant shall stand fast
with him.
29 His seede also will I make to endure
ᶻ for euer, & his throne as the daies of heauen.
30 But if his children forsake my Lawe,
and walke not in my iudgements:
31 ᵃ If they breake my statutes, and keepe
not my commandements:
32 Then will I visit their transgression
with the rod, & their iniquitie with strokes.
33 ᵇ Yet my louing kindnes wil I not take
from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor
ᵇ alter the thing that is gone out of my lips.
35 I haue sworne once by mine holinesse,
‡ that I will not faile Dauid, saying,
36 His seed shall endure for euer, and his
throne shalbe as the sunne before me.
37 He shall be established for euermore as
the moone, and as a faithfull ᶜ witnesse in the
heauen. Selah.
38 But thou hast reiected and abhorred,
thou hast bene angrie with thine Anointed.
39 Thou hast ᵈ broken the couenant of
thy seruant, and prophaned his ᵉ crowne, ca-
sting it on the ground.
40 Thou hast broken downe all his
walles: thou hast laid his fortresses in ruine.
41 All that goe by the way, spoile him:
he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of
his enemies, and made all his aduersaries to
reioyce.
43 Thou hast also turned the edge of his
sword, and hast not made him to stand in
the battell.
44 Thou hast caused his dignitie to de-
cay, and cast his throne to the ground.
45 The dayes of his ᶠ youth hast thou
shortened, and couered him with shame.
Selah.
46 ᵍ Lord, how long wilt thou hide thy
selfe, for euer? shal thy wrath burne like fire?
47 Remember ʰ of what time I am:
wherefore shouldest thou create in vaine all
the children of men?
48 What man liueth, and shall not see
death? shall hee deliuer his soule from the
hand of the graue? Selah.
49 Lorde, where are thy former mer-
cies, which thou swarest vnto Dauid in thy
trueth?
50 Remember, O Lord, the rebuke of thy
seruants, which I beare in my ⁱ bosome of
all the mighty people.
51 For ᵏ thine enemies haue reproched
thee, O Lord, because they haue reproched
the ˡ footsteps of thine Anointed.
52 Praysed be the Lord for euermore. So
be it, euen so be it.

m Feeling in their conscience that God is their Father.
n They shall be preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the prayse and glory onely to thee.
p In that that our king hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glory & estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shalbe named the sonne of God, and the first borne, wherin he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a root, till he had accomplished this promise in Christ. 2. Sam. 7. 14. a Though the faithful answer not in all points to their professiō, yet God wil not breake his couenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. ‡ Ebr. If I lie vnto Dauid: which is a maner of othe. c As long as the Sunne and the Moone endure, they shalbe witnesses to me of this promise. d Because of the horrible cōfusion of things, the Prophet complaineth to God as though hee saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.
i He meaneth, that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their iniurie in his bosome. k So hee calleth them that persecute the Church. l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither admonished by the breuity of their life, 7 nor by his plagues to be thankefull, 12 therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posteritie for euer.*

¶ A prayer of Moses the ᵃ man of God.

Lord, thou hast bene our ᵇ habitation from
generation to generation.
2 Before the ᶜ mountaines were made,
and before thou hadst formed the earth, and
the world, euen from euerlasting to euerla-
sting thou art our God.
3 Thou ᵈ turnest man to destruction:
againe thou sayest, Returne, yee sonnes of
Adam.
4 ᵉ For a thousand yeres in thy sight are
as yesterday when it is past, and as a watch
in the night.
5 Thou hast ᶠ ouerflowed them: they are
as a sleepe: in the morning he groweth like
the grasse:

a Thus the Scripture vseth to call the Prophets.
b Thou hast bin as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailty and shortnesse of mans life, moueth God to pity.
e Though man thinke his life long, which is in deede most short, yet, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres. f Thou takest them away suddenly as with a flood.

UMI

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.
7 For we are g consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: wee haue h spent our yeeres as a thought.
10 The time of our life is threescore yeeres and tenne, and if they be of strength, i fourescore yeres: yet their strength is but labour and sorow: for it is cut off quickly, and wee flee away.
11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.
12 Teach vs so to number our dayes, that wee may apply our hearts vnto l wisedome.
13 Returne, (O Lord, m how long?) and be || pacified toward thy seruants.
14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad in our dayes.
15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.
16 n Let thy worke bee seene toward thy seruants, and thy glory vpon their o children.
17 And let the p beauty of the Lorde our God be vpon vs, & q direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

g Thou callest vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abbridgest our dayes.
h Our dayes are not onely short, but miserable, forasmuch as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.
l Which is by considering the shortnesse of our life, & by meditating the heauenly ioyes.
m Meaning, wilt thou be angry?
|| Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertained aswell to their posterity as to them, so Moses prayeth for the posteritie. p Meaning, that it was obscured, when he ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortall glory.

Who so dwelleth in the a secret of the most High, shall abide in the shadow of the Almightie.
2 b I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.
3 Surely hee will deliuer thee from the c snare of the hunter, and from the noysome pestilence.
4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trueth shall be thy shield and buckler.
5 e Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by day:
6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.
7 A thousand shal fal at thy side, and ten thousand at thy right hand, but it shall not come neere thee.
8 Doubtlesse with thine f eyes shalt thou beholde and see the reward of the wicked.
9 For thou hast sayde, The Lord is mine hope: thou hast set the most High for thy refuge.
10 There shal none euill come vnto thee, neither shall any plague come neere thy tabernacle.
11 g For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.
12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lyon and aspe: the h yong lyon and the dragon shalt thou treade vnder feete.
14 i Because he hath loued mee, therefore will I deliuer him: I will exalt him because he hath knowen my Name.
15 Hee shall call vpon meee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With k long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust shall perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence. d That is, his faithfull keeping of promise to helpe thee in thy necessitie. e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shal see it at that day, when all things shall be reueiled.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not only be preserued from all euill, but ouercome it whether it bee secret or open. i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider, that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to prayse the Lord.

¶ A Psalme or song for the a Sabbath day.

It is a good thing to prayse the Lord, and to sing vnto thy Name, O most High,
2 To declare thy louing kindnesse in the b morning, and thy trueth in the night,
3 Vpon an c instrument of ten strings, and vpon the viole, with the song vpon the harpe.
4 For thou, Lord, hast made me glad by thy d workes, and I will reioyce in the workes of thine hands.
5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.
6 An e vnwise man knoweth it not, and a foole doeth not vnderstand this.
7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.
8 But thou, O Lord, art f most High for euermore.
9 For lo, thine enemies, O Lord: for lo, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from worke.
b For Gods mercy & fidelitie in his promises toward his, binde them to praise him continually, both day and night.
c These instruments were then permitted, but at Christs comming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods works. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therfore most iustly perish. f Thy iudgements are most constant against the wicked, and passe our reach.

10 But

10 g But thou shalt exalt mine horne, like
the Unicornes, and I shall be anoynted with
fresh oyle.
11 Mine eye also shal see my desire against
mine enemies: and mine eares shall heare
my wish against the wicked, that rise vp a-
gainst me.
12 The righteous shall h flourish like a
palme tree, and shall grow like a Cedar in
Lebanon.
13 Such as bee planted in the house of
the Lord, shall flourish in the courts of our
God.
14 They shall still bring foorth fruite in
their i age: they shalbe fat and flourishing,
15 To declare that the Lord my rocke is
righteous, and that none iniquitie is in him.

g Thou wilt strengthen them with all power, and blesse them with all felicitie.
h Though the faithfull seeme to wither and be cut downe by the wicked, yet they shal grow againe and flourish in the Church of God, as ẏ cedars doe in mount Lebanon.
i The children of God shal haue a power aboue nature, and their age shall bring foorth most fresh fruites.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his Maiestie, 5 And prouoketh to consider his promises.

THe Lord a reigneth, and is clothed with
maiestie: the Lord is clothed, and girded
with power: the world also shall bee establi-
shed, that it cannot be mooued.
2 Thy b throne is established of olde:
thou art from euerlasting.
3 c The floods haue lifted vp, O Lord:
the floods haue lifted vp their voyce: the
floods lift vp their waues.
4 The waues of the sea are marueilous
through the noyse of many waters, yet the
Lord on high is more mightie.
5 Thy d testimonies are very sure: holines
becommeth thine house, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against al enemies and dangers.
b Wherein thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisedome in creating, and gouerning, his great mercy also appeareth in that hee hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

O Lord God a the auenger, O God, the a-
uenger, shew thy selfe b clearely.
2 Exalt thy selfe, O iudge of the world,
and render a reward to the proud.
3 Lord, how long shall the wicked, how
long shall the wicked c triumph?
4 They prate and speake fiercely: all the
workers of iniquitie vaunt themselues.
5 They d smite downe thy people, O
Lord, and trouble thine heritage.
6 They slay the widowe and the stran-
ger, and murther the fatherlesse.
7 e Yet they say, The Lord shall not see:
neither will the God of Iaakob regard it.
8 Understand ye vnwise among the peo-
ple: and ye fooles, when will ye be wise?
9 He that f planted the eare, shall he not
heare? or he that formed the eye, shall he not
see?
10 Or hee that chastiseth the g nations,
shall he not correct? hee that teacheth man
knowledge, shall he not know?
11 The Lorde knoweth the thoughts of
man, that they are vanitie.
12 Blessed is the man whom thou h chasti-
sest, O Lord, and teachest him in thy Law.
13 That thou mayest giue him rest from
the dayes of euill, whiles the pit is digged
for the wicked.
14 Surely the Lord will not faile his peo-
ple, neither will he forsake his inheritance.
15 For i iudgement shall returne to iu-
stice, and all the vpright in heart shall follow
after it.
16 Who will rise vp with me against the
wicked, or who will take my part against
the workers of iniquitie?
17 If the Lord had not k holpen mee, my
soule had almost dwelt in silence.
18 When I sayd, l My foote slideth, thy
mercy, O Lord, stayed me.
19 In the multitude of my m thoughts in
mine heart, thy comforts haue reioyced my
soule.
20 Hath the throne of iniquitie n felowship
with thee, which forgeth wrong for a law?
21 They gather them together against
the soule of the righteous, and condemne the
innocent blood.
22 But the Lorde is my refuge, and my
God is the rocke of mine hope.
23 And hee will recompence them their
wickednes, and o destroy them in their owne
malice: yea, the Lord our God shall destroy
them.

a Whose office it is to take vengeance on the wicked.
b Shew by effect that thou art iudge of the world to punish the wicked.
c That is, bragge of their crueltie and oppression: or, esteeme themselues aboue all others.
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God to take our cause in hand.
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly.
f He sheweth that it is impossible but God should heare, see and vnderstand their wickednes.
g If God punish whole nations for their sinnes, it is meere folly for any one man, or else a fewe to thinke that God will spare them.
h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.
i God wil restore the state and gouernement of things to their right vse, and then the godly shall follow him cheerefully.
k He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and distresse I euer found thy present helpe.
n Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the gouernment of the world, & the election of his Church. 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let
vs sing a aloud vnto the rocke of our sal-
uation.
2 Let vs come before his face with praise:
let vs sing loud vnto him with Psalmes.
3 For the Lorde is a great God, and a
great King aboue all b gods.
4 In whose hand are the deepe places of
the earth, and the c heights of the mountains
are his:
5 To whom the Sea belongeth: for hee
made it, and his hands formed the dry land.
6 Come, let vs d worship and fall downe,

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of prayse and thankesgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing, meaning, that they must wholly giue themselues to serue God.

and kneele before the Lord our maker.
7 For he is our God, and we are the peo-
ple of his pasture, and the sheepe of his
e hand: to day, if yee will heare his voice,
8 f Harden not your heart, as ‖ in Meri-
bah, and as in the day of ‖ Massah in ÿ wil-
dernesse.
9 Where your fathers * tempted me, pro-
ued me, though they had seene my worke.
10 Fortie yeeres haue I contended with
this generation, and said, They are a peo-
ple that g erre in heart, for they haue not
knowen my wayes.
11 Wherefore I sware in my wrath, say-
ing, Surely they shal not enter into my h rest.

e That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voyce.
f By the contemning of Gods word
‖ *Or, in strife, whereof the place was so called.* ‖ *Or, tentation, reade Exod.17.7.* Exo.17.2. *num* 14.22. g They were without iudgement & reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortatiõ both to the Iewes & Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.*

Sing a unto the Lord a new song: sing vn-
to the Lord, all the earth.
2 Sing unto the Lord, and prayse his
Name: declare his saluation from day to
day.
3 Declare his glorie among all nations,
and his wonders among all people.
4 For the Lord is b great and much to be
praised: he is to be feared aboue all gods.
5 For al the gods of the people are ‖ idols:
but the Lord c made the heauens.
6 d Strength and glorie are before him:
power and beautie are in his Sanctuarie.
7 Giue unto the Lord, yee families of
the people: giue unto the Lord glorie and
e power.
8 Giue unto the Lord the glorie of his
Name: bring f an offering, and enter into
his courts.
9 Worship the Lord in the glorious sanc-
tuarie: tremble before him all the earth.
10 Say among the g nations, The Lord
reigneth: surely the world shall be stable, and
not mooue, and he shall iudge the people h in
righteousnesse.
11 Let the heauens reioyce, and let the
earth be glad: let the sea roare, and all that
therein is.
12 Let the field be ioyfull, & all that is in
it: let all the i trees of the wood then reioyce
13 Before the Lord: for hee commeth, for
he commeth to iudge the earth: he will iudge
the world with righteousnesse, and the peo-
ple in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reueiling of his Gospel.
b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought al to worship him contrary to their owne imaginations, and onely as he hath appointed.
‖ *Or, vanities.*
c Then the idols, or whatsoeuer made not the heauens, are not God.
d God cannot be knowen but by his strength and glorie: the signes whereof appeare in his sanctuarie.
e As by experience yee see that it is onely due vnto him. f By offering vp your selues wholly vnto God, declare that you worship him onely. g Hee prophesieth that the Gentiles shall be partakers with ÿ Iewes of Gods promise. h He shall regenerate them anew with his Spirit, and restore them to the image of God. i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more wee, from whom hee hath taken malediction and sinne.

PSAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadful to the rebels and idolaters, 8 and ioyful to the iust, whom he exhorteth to innocencie, 12 to reioycing and thankesgiuing.*

The a Lord reigneth: let the earth reioyce:
let the b multitude of the yles be glad.
2 c Cloudes and darkenesse are round a-
bout him: righteousnesse and iudgement are
the foundation of his throne.
3 There shall goe a fire before him, and
burne vp his enemies round about.
4 His lightenings gaue light unto the
world: the earth saw it, and was d afraide.
5 The mountaines melted like waxe at
the presence of the Lord, at the presence of
the Lord of the whole earth.
6 The heauens declare his righteous-
nesse, and all the people see his glory.
7 e Confounded bee all they that serue
grauen images, & that glory in idoles: wor-
ship him f all yee gods.
8 Zion heard of it, and was glad: and
the g daughters of Iudah reioyced, because
of thy iudgements, O Lord.
9 For thou Lord art most high aboue all
the earth: thou art much exalted aboue all
gods.
10 Ye that h loue the Lord, hate euill: he
preserueth the soules of his Saints: hee will
deliuer them from the hand of the wicked.
11 i Light is sowen for the righteous, and
ioy for the vpright in heart.
12 Reioyce ye righteous in the Lord, and
giue thankes for his holy k remembrance.

a He sheweth that where God reigned, there is all felicitie and spirituall ioy.
b For the Gospel shall not be onely preached in Iudea, but thorow all yles and countries.
c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.
e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.
f Let all ÿ which is esteemed in the world, fall downe before him. g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laide vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.

19 Day Evening

PSAL. XCVIII.

1 *An earnest exhortation to all creatures to praise the Lord for his power, mercie, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.*

¶ A Psalme.

Sing a unto the Lord a new song: for hee
hath done marueilous things: * his right
hand, and his holy b arme haue gotten him
the victorie.
2 The Lord declared his c saluation: his
righteousnes hath he reueiled in the sight of
the nations.
3 Hee hath d remembred his mercie and
his trueth toward the house of Israel: all
the ends of the earth haue seene the saluati-
on of our God.
4 All the earth, sing yee lowde unto the
Lord: crie out and reioyce, and sing praises.
5 Sing praise to the Lord upon the harpe,
euen upon the harpe with a singing voyce.
6 With e shalmes and sound of trumpets
sing lowde before the Lord the King.
7 Let the sea roare, and all that therein
is, the world, and they that dwell therein.
8 Let the floods clap their hands, and let
the mountaines reioyce together
9 Before the Lord: for hee is come to
iudge the earth: with righteousnesse shall he
iudge the world, and the people with equity.

a That is, some song newly made in token of their wõderful deliuerance by Christ; *Isa.*59.16.
b He preserueth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.
e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the a people tremble: he sitteth betweene the * Cherubims, let the earth be moued.
2 The Lord is great in Zion, and hee is hie aboue all the people.
3 They shal b praise thy great and fearefull Name (for it is holy.)
4 And the kings power that loueth iudgement: for thou hast prepared equity: thou hast executed iudgement and iustice in Iaakob.
5 Exalt the Lord our God, and fall down before his c footstoole: for he is holy.
6 Moses and Aaron were among his Priestes, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.
8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for e their inuentions.
9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
Exod. 25. 22.
b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.
c That is, before his Temple or Arke, where hee promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promise. e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 Hee exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs: 4 and to enter into his assemblies to praise his name.

A Psalme of prayse.

Sing a ye loud vnto the Lord, al the earth.
2 Serue the Lord with gladnesse: come before him with ioyfulnesse.
3 Know yee that euen the Lord is God: he hath b made vs, and not we our selues: we are his people, and the sheepe of his pasture.
4 c Enter into his gates with prayse, and into his courts with reioycing: prayse him, and blesse his Name.
5 For the Lord is good: his mercie is d euerlasting, and his trueth is from generation to generation.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great that they shall haue wonderfull occasion to praise his mercie and reioyce.
b Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c Hee sheweth that God will not be worshipped, but by that meanes which he hath appointed. d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdome. 5 He wil punish and correct by rooting foorth the wicked, 6 and cherishing the godly persons.

A Psalme of Dauid.

I Will a sing mercie and iudgement: vnto thee, O Lord, will I sing.
2 I will doe wisely in the perfect way b till thou commest to mee: I will walke in the vprightnesse of mine heart in the midst of mine house.
3 I will set no wicked thing before mine eyes: I hate c the worke of them that fall away: it shall not cleaue vnto me.
4 A froward heart shal depart from me: I will know none euill.
5 Him that priuily d slandereth his neighbour, will I destroy: him that hath a proude looke and hie heart, I cannot suffer.
6 Mine eyes shalbe vnto the e faithful of the land, that they may dwel with me: he that walketh in a perfect way, he shall serue me.
7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.
8 f Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the city of the Lord.

a Dauid considereth what maner of king he would bee when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though yet thou deferrest to place me in the kingly dignitie, yet wil I giue my selfe to wisedom and vprightnesse being a priuate man.
c He sheweth that magistrates doe not their dueties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernitious in them that are about kings, he declareth that he will punish all. e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good.
f Magistrates must immediatly punish vice, lest it grow to further inconueniences: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 and the stabilitie of the Church.

A prayer a of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my b crie come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call make haste to heare me.
3 For my daies are c consumed like smoke, and my bones are burnt like an hearth.
4 Mine heart is smitten, and withereth like grasse, because I forgate d to eate my bread.
5 For the voice of my groning my bones doe cleaue to my skinne.
6 I am like a e pelican of the wildernes: I am like an owle of the deserts.
7 I watch and am as a Sparrow alone vpon the house top.
8 Mine enemies reuile mee dayly, and they that rage against mee, haue f sworne against me.
9 Surely I haue g eaten ashes as bread, and mingled my drinke with weeping,
10 Because of thine h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.
11 My dayes are like a shadow that fadeth, and I am withered like grasse.
12 But thou, O Lord, doest i remaine for

a Wherby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth ỹ in our praier wee must liuely feele that which we desire, and stedfastly beleeue to obtaine.
c These excessiue kinds of speech shew how much ỹ affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great that I passed not for mine ordinary foode.
e Euer mourning & solitarie casting out fearfull cries.
f Haue conspired my death. g I haue not risen out of my mourning to take my refection. h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure. I Howsoeuer wee be fraile, yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer, and thy remembrance from generation
to generation.
13 Thou wilt ariſe, and haue mercy vpon
Zion: for the time to haue mercie thereon,
for the [k] appointed time is come.
14 For thy ſeruants delight in the [l] ſtones
thereof, and haue pitie on the duſt thereof.
15 Then the heathen ſhal feare the Name
of the Lorde, and all the Kings of the earth
thy glory,
16 When the Lorde ſhall builde vp Zion,
and ſhall appeare [m] in his glory,
17 And ſhall turne vnto the prayer of the
deſolate, and not deſpiſe their prayer.
18 This ſhall be written for the genera-
tion to come: and the people wich ſhall bee
[n] created, ſhall praiſe the Lord.
19 For hee hath looked downe from the
height of his Sanctuary: out of the heauen
did the Lord behold the earth,
20 That he might heare the mourning
of the priſoner, and deliuer the children [o] of
death:
21 That they may declare the Name of
the Lord in Zion, & his praiſe in Jeruſalem,
22 When the people ſhalbe gathered [p] to-
gether, & the kingdomes to ſerue the Lord.
23 Hee [q] abated my ſtrength in the way,
and ſhortened my dayes.
24 And I ſayde, O my God, take mee not
away in the mids of my dayes: thy yeeres
endure from generation to generation.
25 Thou haſt aforetime layd the founda-
tion of the earth, and the heauens are the
worke of thine hands.
26 [r] They ſhall periſh, but thou ſhalt en-
dure: euen they all ſhall ware olde as doeth
a garment: as a veſture ſhalt thou change
them, and they ſhalbe changed.
27 But thou art the ſame, and thy yeeres
ſhall not faile.
28 The children of thy ſeruants ſhall
continue, and their ſeede ſhall ſtand [ſ] faſt in
thy ſight.

k That is, the ſeuentie yeeres, which by ẏ Prophet Ieremie thou diddeſt appoint, Ier. 29. 12

l The more that the Church is in miſery and deſolation, the more ought the faithfull to loue and pittie it.

m That is, when he ſhal haue drawen his Church out of the darkenes of death.

n The deliuerance of the Church is a moſt excellent benefit, and therefore he compareth it to a new creation: for in their baniſhment the body of the Church ſeemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their baniſhment could looke for nothing but death.

p Hee ſheweth that Gods Name is neuer more praiſed then when religion flouriſheth, & the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt. q The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but fewe yeeres and ſhort dayes. r If heauen and earth periſh, much more man ſhall periſh: but ẏ Church by reaſon of Gods promiſe endureth for euer. ſ Seeing thou haſt choſen the Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlaſting.

PSAL. CIII.

1 He prouoketh al to praiſe the Lord, which hath pardoned his ſinnes, deliuered him frō deſtruction, & giuen him ſufficient of al good things. 10 Then hee addeth the tender mercies of God, which hee ſheweth like a moſt tēder father towards his children. 14 The frailtie of mans life. 20 An exhortation to men and Angels to praiſe the Lord.

¶ A Pſalme of Dauid.

My ſoule, [a] prayſe thou the Lord, and all
that is within me, praiſe his holy Name.
2 My ſoule, praiſe thou the Lord, & for-
get not all his benefits.
3 Which [b] forgiueth all thine iniquitie,
and healeth all thine infirmities.
4 Which redeemeth thy life from the
[c] graue, and crowneth thee with mercie and
compaſſions.
5 Which ſatiſfieth thy mouth with good
things: and thy [d] youth is renued like the
eagles.
6 The Lord executeth righteouſnes and
iudgement to all that are oppreſſed.
7 He made his wayes knowen vnto [e] Mo-
ſes, & his workes vnto the childrē of Iſrael.
*8 The Lord is full of compaſſion & mer-
cie, ſlow to anger and of great kindneſſe.
9 He will not alway [f] chide, neither keepe
his anger for euer.
10 He hath not [g] dealt with vs after our
ſinnes, nor rewarded vs according to our
iniquities.
11 For as high as the heauen is aboue the
earth, ſo great is his mercie toward them
that feare him.
12 As farre as [h] the Eaſt is from the
Weſt: ſo farre hath he remoued our ſinnes
from vs.
13 As a father hath compaſſion on his
children, ſo hath the Lorde compaſſion on
them that feare him.
14 For he knoweth whereof we be made:
he remembreth that we are but duſt.
15 The dayes of [i] man are as graſſe: as
a flowre of the field, ſo flouriſheth he.
16 For the winde goeth ouer it, and it is
gone, and the place thereof ſhall know it no
more.
17 But the louing kindneſſe of the Lord
endureth for euer and euer vpon them that
feare him, and his [k] righteouſneſſe vpon
childrens children,
18 Unto them that keepe his [l] couenant,
and thinke vpon his commandements to do
them.
19 The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.
20 Praiſe ye ẏ Lord, ye [m] his Angels, that
excell in ſtrength, that doe his commande-
ment in obeying the voice of his word.
21 Praiſe the Lord, all ye his hoſts, ye his
ſeruants that doe his pleaſure.
22 Praiſe the Lord, all ye his works, in
all places of his dominion: my ſoule, praiſe
thou the Lord.

a He wakeneth his dulneſſe to praiſe God, ſhewing that both vnderſtanding and affections, minde and heart are too little to ſet foorth his praiſe. b This is the beginning and chiefeſt of all benefits: remiſſion of ſinne.

c For before that we haue remiſſiō of our ſinnes, we are as dead men in the graue.

d As the eagle, when her beake ouergroweth, ſucketh blood, and ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrength to his Church aboue all mans expectation.

e As to his chiefe miniſter, and next to his people.

f He ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled, he receiueth him to mercy.

g We haue proued by continuall experience, that his mercie hath euer preuailed againſt our offences.

h As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithful, when he hath remooued their ſinnes.

i He declareth that man hath nothing in himſelfe to mooue God to mercie, but onely the confeſſion of his infirmitie & miſerie. k His iuſt and faithfull keeping of his promiſe. l To whom hee giueth grace to feare him, and to obey his word m In that that we, which naturally are ſlow to praiſe God, exhort the Angels which willingly do it, we ſtirre vp our ſelues to conſider our duety, and awake out of our ſluggiſhneſſe.

th 20 day. Evening

PSAL. CIIII.

1 An excellent Pſalme to praiſe God for the creation of the world, and the gouernance of the ſame by his maruellous prouidence, 35 wherin the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.

My ſoule, praiſe thou the Lord: O Lord,
my God, thou art exceeding great, thou
art [a] clothed with glory and honour.
2 Which couereth himſelfe with light
as with a garment, and ſpreadeth the hea-
uens like a curtaine.

a The Prophet ſheweth that we need not to enter into the heauens to ſeeke God, forasmuch as all the order of nature, with the propriety and placing of the elements, are moſt liuely mirrours to ſee his maieſty in.

104. 105 Even

UMI

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.
5 He set the earth vpon her foundations, so that it shall neuer moue.
6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.
7 But at thy rebuke they flee: at the voice of thy thunder they haste away.
8 And the mountaines ascend, and the valleyes descend to ẏ place which thou hast established for them.
9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.
10 Hee sendeth the springs into the valleys, which run betweene the mountaines.
11 They shal giue drink to all the [e] beasts of the field, and the wilde asses shall quench their thirst.
12 By these [f] springs shal the foules of the heauen dwel, and sing among the branches.
13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy works.
14 He causeth grasse to grow for the cattell, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,
15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.
16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,
17 That the birds may make their nests there: the storke dwelleth in the firre trees.
18 The high mountaines are for the ‖ goats: the rocks are a refuge for the conies.
19 He appointeth the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.
20 Thou makest darkenesse, and it is night, wherein all the beastes of the forrest creepe forth.
21 The lyons roare after their pray, and seeke their meat [l] at God.
22 When the sunne riseth, they retire, and couch in their dennes.
23 [m] Then goeth man forth to his worke, and to his labour till the euening.
24 O Lord, how [n] manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.
25 So is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.
26 There goe the ships yea that ‖ Leuiathan, whom thou hast made to play therein.
27 [o] All these waite vpon thee, that thou mayest giue them food in due season.
28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.
29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.
30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of the earth.
31 Glorie bee to the Lord for euer: let the Lord reioyce in his works.
32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines, and they [r] smoke.
33 I will sing vnto the Lord all my life: I will praise my God, while I liue.
34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.
35 Let the sinners bee [f] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise ye the Lord.

PSAL. CV.

1 *Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe & hauing chosen them, neuer ceaseth to do the good, euē for his promise sake.*

1 Praise the Lord, and call vpon his Name: [a] declare his works among the people.
2 Sing vnto him, sing praise vnto him, and talke of all his wondrous works.
3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.
4 Seeke the Lord and his [b] strength: seeke his face continually.
5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,
6 Yee seede of Abraham his seruant, ye children of Iaakob, which are his elect.
7 Hee is the Lord our God: his iudgement are thorow all the earth.
8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,
9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:
10 And since hath confirmed it to Iaakob for a law: and to Israel for an euerlasting couenant,
11 Saying, [f] Unto thee will I giue the land of Canaan: the lot of your inheritance.
12 Albeit they were fewe in number, yea, very fewe, and strangers in the land,
13 And walked about from nation to nation, from one kingdome to another people,
14 Yet suffered hee no man to doe them wrong, but reproued [g] Kings for their sakes, saying,
15 Touch not mine [h] annoynted, and doe

21 Day Morni

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.
c Thou makest the sea be an ornament vnto the earth.
d If by thy power thou diddest not bridle the rage of ẏ waters, it were not possible but ẏ whole world should be destroyed.
e If God prouide for ẏ very beasts, much more will hee extend his prouident care to man.
f There is no part of the world so barren where most euident signes of Gods blessings appeare not.
g From ẏ clouds.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbs and other meat: but also things to reioyce, and comfort him, as wine and oyle, or ointments.
‖ *Or, does, roes, & such like.*
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course either far or nere, it noteth summer, winter, & other seasons.
l That is, they onely finde meat according to Gods prouidence who careth euen for the bruite beasts. m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts. n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them. ‖ *Or, whale.* o God is a most nourishing Father, who prouideth for all creatures their dayly food.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.
r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines. f Who infect the world, and so cause God that he cannot reioyce in his works.

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thanksgiuing.
b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which hee hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.
e The promise which God made to Abraham to be his God, & the God of his seede after him, he renued and repeated it againe to his seede after him. f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenāt made with their fathers. g That is, the King of Egypt and the King of Gerar, Gen. 12.17. and 20.3. h Those whom I haue sanctified to be my people.

my

i Meaning, the old fathers, to whom God shewed himselfe plainely, & who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
*Exod.*7 20.
*Exod.*8.6.
p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearefull to see haile.
r Hee sheweth that all creatures are armed against man, whe God is his enemie: as at his commandement the grashoppers destroyed the land.
*Exod.*12.29.
ſ When their enemies felt Gods plagues, his children by his prouidence were exempted.

my i Prophets no harme.
16 Moreouer he called a famine vpon the land, and vtterly brake the k staffe of bread.
17 But he sent a man before them: Ioseph was sold for a slaue.
18 They held his feete in the stockes, and he was layd in irons,
19 Untill l his appointed time came, and the counsell of the Lord had tried him.
20 The King sent and loosed him: euen the ruler of the people deliuered him.
21 Hee made him lord of his house, and ruler of all his substance,
22 That hee should binde his m Princes vnto his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.
24 And hee increased his people exceedingly, and made them stronger then their oppressours.
25 n Hee turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent hee Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darkenes and made it darke: and they were not o disobedient vnto his commission.
29 *He turned their waters into blood, and slew their fish.
30 *Their land brought forth frogs, euen in their Kings chambers.
31 Hee p spake, and there came swarmes of flies, and lice in all their quarters.
32 Hee gaue them q haile for raine, and flames of fire in their land.
33 Hee smote their vines also and their figge trees, & brake downe the trees in their coastes.
34 r He spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their lande, and deuoured the fruit of their ground.
36 *Hee smote also all the first borne in their lande, euen the beginning of all their strength.
37 He brought them foorth also with siluer and golde, and there was ſ none feeble among their tribes.
38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloud to be a couering, and fire to giue light in the night.
40 They u asked, and he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.
42 For he remembred his x holy promise to Abraham his seruant.
43 And he brought forth his people with y ioy, and his chosen with gladnesse,
44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,
45 That they might z keepe his statutes, and obserue his lawes. Praise ye the Lord.

t For Gods plagues caused them rather to depart with the Israelites then with their liues. u Not for necessitie, but for satisfying of their lust. x Which he confirmeth to the posteritie, in whom after a sort the dead liue and inioy the promises.

y When the Egyptians lamented and were destroyed.
z This is the end, why God preserueth his Church, because they should worship, & cal vpon him in this world.

21 Day Evening

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifold maruails of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 they do pray and desire to be gathered from among the heathen, to the intent they may praise the name of the God of Israel.

Praise ye the Lord.

PRaise a ye the Lord, because hee is good, for his mercie endureth for euer.
2 Who can expresse the noble acts of the Lord, or shew forth all his prayse?
3 Blessed are they that b keepe iudgment, and doe righteousnesse at all times.
4 Remember me, O Lord, with the c fauour of thy people: visit mee with thy saluation,
5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue d sinned with our fathers: we haue committed iniquity, & done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
8 Neuerthelesse, he e saued them for his Names sake, that he might make his power to be knowen.
9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernes.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 *And the waters couered their oppressours: not one of them was left.
12 Then f beleeued they his words, and sang prayse vnto him.
13 But incontinently they forgate his workes: they waited not for hiss counsell,
14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.
15 Then he gaue them their desire: but he sent h leannesse into their soule.
16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.
17 Therefore the earth opened and i swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth, that it is not enough to praise God with mouth except the whole heart agree therunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.
d By earnest confession, aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeareth in this, that he would change the order of nature rather then his people should not be deliuered, although they were wicked. *Exod.*14.27. f The wonderful works of God caused them to beleeue for a time, and to praise him. g They would preuent his wisedome and prouidence. h The abundance that God gaue them profited not, but made them pine away, because God cursed it. i By the greatnesse of the punishment the haiuous offence may be considered: for they that rise against Gods ministers, rebell against him.

18 And the fire was kindled in their aſ-
ſembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and wor-
ſhipped the molten image.
20 Thus they turned their [k] glory into
the ſimilitude of a bullocke, that eateth
graſſe.
21 They forgate God their Sauiour,
which had done great things in Egypt,
22 Wonderous workes in the land of
Ham, and fearefull things by the red ſea.
23 Therefore he minded to deſtroy them,
had [l] not Moſes his choſen ſtoode in the
breach before him to turne away his wrath,
leaſt he ſhould deſtroy them.
24 Alſo they contemned that [m] pleaſant
land, and beleeued not his word,
25 But murmured in their tentes, and
hearkened not vnto the voyce of the Lord.
26 Therefore [n] he lifted vp his hand a-
gainſt them, to deſtroy them in the wilder-
neſſe,
27 And to deſtroy their ſeede among the
nations, and to ſcatter them throughout the
countreys.
28 They ioyned themſelues alſo vnto
[o] Baal-peor, and did eate the offerings of
the [p] dead.
29 Thus they [q] prouoked him vnto an-
ger with their owne inuentions, and the
plague brake in vpon them.
30 But [r] Phinehas ſtood vp, and exe-
cuted iudgement, and the plague was
ſtayed.
31 *And it was [ſ] imputed vnto him for
righteouſneſſe from generation to generati-
on for euer.
32 They angered him alſo at the waters
of *Meribah, ſo that [t] Moſes was puniſhed
for their ſakes,
33 Becauſe they vexed his ſpirit, ſo that
he ſpake vnaduiſedly with his lips.
34 Neither deſtroyed they the people, as
the Lord had commanded them,
35 But were mingled among the hea-
then, and learned their workes,
36 And serued their idoles, which were
their ruine.
37 Yea, they offered their [u] ſonnes, and
their daughters vnto deuils,
38 And ſhed innocent blood, euē the blood
of their ſonnes, & of their daughters, whom
they offered vnto the idoles of Canaan, and
the land was defiled with blood.
39 Thus were they ſtained with their
owne workes, and went a [x] whoring with
their owne inuentions.
40 Therefore was the wrath of the Lord
kindled againſt his people, and he abhorred
his owne inheritance.
41 And hee gaue them into the hand of
the heathen: and they that hated them, were
lords ouer them.
42 Their enemies alſo oppreſſed them,
and they were humbled vnder their hand.
43 Many [y] a time did he deliuer them,
but they prouoked him by their counſels:
therefore they were brought downe by their
iniquitie.
44 Yet he ſaw when they were in afflic-
tion, and he heard their cry.
45 And he remembred his couenant to-
ward them, and [z] repented according to the
multitude of his mercies,
46 And gaue them fauour in the ſight of
all them that led them captiues.
47 Saue vs, O Lord our God, and [a] ga-
ther vs from among the heathen, that wee
may praiſe thine holy Name, and glory in
thy praiſe.
48 Bleſſed be the Lord God of Iſrael for
euer and euer, and let all the people ſay, So
be it. Praiſe ye the Lord.

k He ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, metall, or calues.
l If Moſes by his interceſſion had not obtained Gods fauour againſt their rebellions.
m That is, Canaan, which was as it were an earneſt peny of the heauenly inheritance.
n That is, hee ſware. Sometime alſo it meaneth, to puniſh.
o Which was the idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.
r When al other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.
Num. 25. 12.
ſ This acte declared his liuely faith, and for his faiths ſake, was accepted.
Numb. 20. 13. pſal. 95. 8.
t If ſo notable a Prophet of God eſcape not puniſhment, though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?
u Hee ſheweth how monſtrous a thing idolatrie is, which can win vs to things abhorring to nature, wheras Gods word cannot obtaine moſt ſmall things.
x Then true chaſtitie is to cleaue wholy and onely vnto God.
y The Prophet ſheweth that neither by menaces nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercouer & hide our malice.
z Not that God is changeable in himſelfe, but that then he ſeemeth to vs to repent, when he altereth his puniſhment, and forgiueth vs.
a Gather thy Church, which is diſperſed, and giue vs conſtancie vnder the croſſe, that with one conſent we my all praiſe thee.

PSAL. CVII.

22. Day Morn

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thankes 9 for his mercifull prouidence of God, gouerning all things at his good pleaſure, 20 ſending good and euill, proſperitie and aduerſitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

PRaiſe [a] the Lord, because he is good: for
his mercy endureth for euer.
2 Let them [b] which haue been redeemed
of the Lord, ſhew how hee hath deliuered
them from the hand of the oppreſſour,
3 And gathered them out of the landes,
from the Eaſt and from the Weſt, from the
North and from the ‖ South.
4 When they wandered in the deſert and
wilderneſſe out of the way, and found no city
to dwell in,
5 [c] Both hungry and thirſtie, their ſoule
fainted in them.
6 Then they cried vnto the Lord in their
trouble, and he deliuered them from their
diſtreſſe,
7 And led them forth by the right way,
that they might goe to a citie of habita-
tion.
8 Let them therefore confeſſe before the
Lord his louing kindneſſe, and his wonder-
full workes before the ſonnes of men.
9 For he ſatiſfied the thirſtie ſoule, and
filled the hungry ſoule with goodneſſe.
10 They that dwell in darkneſſe and in
the ſhadow of death, being bound in miſery
and yron,
11 Becauſe they [d] rebelled againſt the
words of the Lord, and deſpiſed the counſell
of the moſt High.
12 When hee humbled their heart with
heauineſſe, then they fell downe, and there
was no helper.
13 Then they [e] cried vnto the Lord in
their trouble, and he deliuered them from
their diſtreſſe.

a This notable ſentence was in the beginning vſed as the foote or tenour of the ſong, which was oftentimes repeated.
b As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.
‖ *Or, from the ſea: meaning the red ſea, which is on the South part of the land.*
c He ſheweth that there is none affliction ſo grieuous, out of the which God wil not deliuer his, and alſo exhorteth them, that are deliuered, to be mindfull of ſo great a benefit.
d Then the true way to obey God is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelues, foraſmuch as none are puniſhed, but for their ſinnes.
e He ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe we can be brought vnto him by none other meanes.

14 He brought them out of darkenesse, and out of the shadow of death, and brake their bands asunder.
15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.
16 For he hath broken the gates of brasse, and brast the barres of yron asunder.
17 [g] Fooles by reason of their transgression, & because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they are brought to deaths doore.
19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their distresse.
20 [h] Hee sendeth his word and healeth them, and deliuereth them from their [i] graues.
21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.
22 And let them offer sacrifices of [k] praise, and declare his works with reioycing.
23 They that goe downe to the [l] sea in ships, and occupie by the great waters,
24 They see the workes of the Lord, and his wonders in the deepe.
25 For hee commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.
26 They mount vp to the heauen, and descend to the deepe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they crie vnto the Lord in their trouble, and hee bringeth them out of their distresse.
29 He turneth the storme to calme, so that the waues thereof are still.
30 When they are [o] quieted, they are glad, and he bringeth them vnto the hauen where they would be.
31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.
32 And let them exalt him in the [p] Congregation of the people, and praise him in the assembly of the Elders.
33 Hee turneth the floods into a wildernes, and the springs of waters into drinesse,
34 And a fruitfull land into || barrennesse, for the wickednes of them that dwell therein.
35 Againe he [q] turneth the wildernesse into pooles of water, and the drie land into water springs.
36 And there he placeth the hungrie, and they build a citie to dwell in,
37 And sow the fields, & plant vineyards, which bring forth fruitfull [r] increase.
38 For hee blesseth them, and they multiplie exceedingly, and hee diminisheth not their cattell.
39 [s] Againe men are diminished, and brought low by oppression, euill, and sorrow.
40 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet hee raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.
42 The [u] righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.
43 Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter heere conteined is, 1 That Dauid giueth himselfe with heart and voyce to prayse the Lord, 7 And assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone wil in the end cast downe our enemies.

¶ A song or Psalme of Dauid.

O God, mine heart is [a] prepared, so is || my tongue: I will sing and giue praise.
2 Awake viole and harpe: I will awake early.
3 I will praise thee, O Lord, among the [b] people, and I wil sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens, and thy trueth vnto the clouds.
5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glory bee vpon all the earth,
6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare mee.
7 God hath spoken in his [e] holines: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.
8 Gilead shall be mine, & Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my law-giuer.
9 [f] Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.
10 Who will leade me into the strong citie? who will bring me into Edom?
11 [f] Wilt not thou, O God, which haddest forsaken vs, and didst not goe forth, O God, with our armies?
12 Giue vs helpe against trouble: for vaine is the helpe of man.
13 Through God we shall doe valiantly: for he shall tread downe our enemies.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth hee promise to giue prayses vnto God.

f When there seemeth to mans judgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power.
g They that haue no feare of God, by his sharp rods are brought to call vpon him, & so finde mercie.
h By healing them he declareth his good wil toward them.
i Meaning, their diseases, which had almost brought them to the graue and corruption.
k Praise & confession of Gods benefits are the true sacrifices of the godly.
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.
m Their feare and danger is so great.
n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doth preserue them.
o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.
p This great benefit ought not onely to be considered particularly, but magnified in all places, and assemblies. || Or, *saltnesse*. q For the loue that he beareth to his Church, he changeth the order of nature for their commoditie. r Continuall increase and yeerely. s As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselues.
t For their wickednes & tyranny he causeth ye people & subiects to contemne them.
u They, whose faith is lightened by Gods Spirit, shal reioice to see Gods iudgements against the wicked & vngodly.

a This earnest affection declareth that hee is free from hypocrisie, and that sluggishnes stayeth him not. || *Or, my glory, because it chiefly setteth forth the glory of God.*
b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.
c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.
d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces. e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me. *Psal. 60. 8.* f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my a praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 c Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When hee shall be iudged, let him bee condemned, and let his d prayer bee turned into sinne.

8 Let his dayes bee few, and let another take his e charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and beg and seeke bread, comming out of their places destroyed.

11 Let f the extortioner catch all that hee hath, and let the stranger spoyle his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie bee destroyed, and in the generation following let their name bee put out.

14 g Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Because h hee remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As hee loued cursing, i so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee shall be alway girded.

20 Let this be the reward of mine aduersarie k from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according to thy l Name: deliuer me, (for thy mercy is good.)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the m grashopper.

24 My knees are weake through fasting, and my flesh n hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shooke their heads.

26 Helpe me, O Lord my God: o saue me according to thy mercie.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they p curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lord greatly with my q mouth, and prayse him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would r condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me. b To declare that I had none other refuge, but in thee in whom my conscience was at rest. c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods Spirit that God would take vengeance vpon him. d As to the elect all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Actes 1.20. f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all. g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children. h He sheweth that God accustometh to plague them after a strange sort, that shew themselues cruell toward other. i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes. k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him. l As thou art named merciful, gracious and long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assurance in this world. n For hunger, that came of sorrow, hee was leane, and his naturall moisture failed him. o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer. p They shall gaine nothing by cursing me. q Not onely in confessing it secretly in my selfe: but also in declaring it before all the Congregation. r Hereby he sheweth that he had not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid prophesieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an end to the Priesthood of Leui.

A Psalme of Dauid.

THe a Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rodde of thy power out of b Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling c thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of d Melchi-zedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fill all with dead bodies, and smite the e head ouer great countreys.

7 He shall f drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the two and twentie of Mat. verse 44 giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe. b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word. c By thy word thy people shall be assembled into thy Church, whose increase shall be so abundant and wonderfull as the drops of the dewe. d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot bee accomplished in any King, but only in Christ, Hebr. 7.26. e No power shall be able to resist him. f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes towards his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

¶ Praise

¶ Praise ye the Lord.

I Will a praise the Lorde with my whole
heart in the assembly and Congregation
of the iust.
2 The works of the Lord are b great, and
ought to be sought out of all them that loue
them.
3 His worke is beautifull and glorious,
and his righteousnesse endureth for euer.
4 He hath made his wonderfull works to
be had in remembrance: the Lord is merciful
and full of compassion.
5 Hee hath giuen c a ‖ portion vnto them
that feare him: he will euer be mindful of his
couenant.
6 He hath shewed to his people the pow-
er of his workes in giuing vnto them the he-
ritage of the heathen.
7 The d workes of his hands are trueth
and iudgement: all his statutes are true,
8 They are established for euer and euer,
and are done in trueth and equitie.
9 Hee sent redemption vnto his people:
hee hath commanded his couenant for euer:
holy and fearefull is his Name.
10 e The beginning of wisdome is the
feare of the Lord: al they that obserue f them
haue good vnderstanding: his praise endu-
reth for euer.

a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God. b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his Church. c God hath giuen to his people all that was necessary for them, and will do still euen for his couenants sake: and in this sense the Hebrew word is taken, Prou. 30. 8 and 31. 15. ‖ Or, pray, and foode. d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust & true in the gouernment of the same. e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *Hee praiseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Praise ye the Lord.

B Lessed is the man that a feareth the Lord
and delighteth greatly in his commande-
ments.
2 His seed shalbe mighty vpon earth, the
generation of the righteous shalbe blessed,
3 b Riches & treasures shalbe in his house,
and his righteousnesse endureth for euer.
4 Unto the c righteous ariseth light in
darkenesse: he is mercifull and full of com-
passion and righteous.
5 A good man is mercifull and d lendeth,
& will measure his affaires by iudgement.
6 Surely he shall neuer bee moued: but
the righteous shall be had in euerlasting re-
membrance.
7 He will not be afraid of euill tydings:
for his heart is fixed, and beleeueth in the
Lord.
8 His heart is stablished: therefore he will
not feare, vntill he see his desire vpon his ene-
mies.
9 He hath e distributed and giuen to the
poore: his righteousnes remaineth for euer:
his f horne shalbe exalted with glory.
10 The wicked shall see it and bee an-
gry: he shal gnash with his teeth, and g con-
sume away: the desire of the wicked shall
perish.

a Hee meaneth that reuerent feare which is in the children of God, which causeth them to delight only in the word of God. b The godly shal haue abundance & contentment, because their heart is satisfied in God onely. c The faithful in all their aduersities know that al shal go wel with them: for God will be mercifull and iust. d He sheweth what is the fruit of mercie: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where need requireth and not to bestow all on himselfe. e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to die for enuy.

PSAL. CXIII.

1 *An exhortation to praise the Lord for his prouidence,* 7 *In that that contrary to the course of nature he worketh in his Church.*

¶ Praise ye the Lord.

P Raise, O ye seruants of the Lord, a praise
the Name of the Lord.
2 Blessed be the Name of the Lord, from
henceforth and for euer.
3 The Lords name is praised from the
rising of the sunne, vnto the going downe of
the same.
4 The Lord is high aboue all b nations,
and his glory aboue the heauens.
5 Who is like vnto the Lorde our God,
that hath his dwelling on high!
6 Who abaseth himselfe to behold things
in the heauen and in the earth!
7 He raiseth the needy out of the dust,
and lifteth vp the c poore out of the dung,
8 That he may set him with the princes,
euen with the princes of his people.
9 He maketh a barren woman to dwell
with a family, and a ioyfull mother of chil-
dren. Praise ye the Lord.

a By this often repetition, hee stirreth vp our cold dulnesse to praise God seeing his works are so wonderfull, and that we are created for the same cause. b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his name? c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 *How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who when the course of nature faileth preserueth his miraculously.*

W Hen a Israel went out of Egypt, and
the house of Iaakob from the a barba-
rous people,
2 Iudah was b his sanctification, and Is-
rael his dominion.
3 The Sea saw it and fled: Iorden was
turned backe.
4 The c [illegible]taines leaped like rammes,
and the hils as lambes.
5 What [illegible] thee. O Sea, that thou
fleddest? O [illegible], why wast thou turned
backe?
6 Yee mountaines, why leaped yee like
rammes, and ye hils as lambes?
7 The d earth trembled at the presence
of the Lord, at the presence of the God of
Iaakob:
8 Which e turneth the rocke into water-
pooles, & the flint into a fountaine of water.

Exod. 13. 5. a That is, from them that were of a strange language. b The whole people were witnesses of his holy maiesty, in adopting them, and of his mighty power in deliuering them. c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it and glorifie him for the same. d Ought then his people to be insensible, when they see his power and Maiesty? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 *A praier of the faithful oppressed by idolatrous tyrants, against whom they desire that God wold succour them,* 9 *Trusting most constantly that God wil preserue them in this their need, seeing that he hath adopted & receiued them to his fauour,* 18 *Promising finally that they will not be vnmindful of so*

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa. 48. 11. therefore they ground their praier vpon this promise.
b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter nor the forme can commend the idols, it followeth that there is nothing why they should be esteemed.
e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.
f As much without sense, as blockes and stones.
g For they were

NOt [a]vnto vs, O Lord, not vnto vs, but
vnto thy Name giue the glory, for thy
louing mercie, and for thy trueth sake.
2 Wherefore shal the heathen say, [b]Where
is now their God?
3 But our God is in heauen: hee doeth
whatsoeuer he [c]will.
4 Their idoles are [d]siluer and gold, euen
the worke of mens hands.
5 They haue a mouth and speake not:
they haue eyes and see not.
6 They haue eares and heare not: they
haue noses and smell not.
7 They haue [e]hands and touch not: they
haue feete and walke not: neither make they
a sound with their throat.
8 They that make them are [f]like vnto
them: so are all that trust in them.
9 O Israel trust thou in the Lord: for he
is their helpe and their shield.
10 [g]O house of Aaron, trust yee in the
Lord: for hee is their helpe and their shield.
11 Yee that feare the Lord, trust in the
Lord: for he is their helper and their shield.
12 The Lord hath bene mindfull of vs: he
will blesse, he [h]will blesse the house of Israel,
he will blesse the house of Aaron.
13 He wil blesse them that feare the Lord,
both small and great.
14 The Lorde will increase his graces toward
you, euen toward you and toward your
children.
15 Yee are blessed of the Lord, which [i]made
the heauen and the earth.
16 The [k]heauens, euen the heauens are
the Lords: but hee hath giuen the earth to
the sonnes of men.
17 The dead praise not the Lord, neither
any that [l]goe downe into the place of silence.
18 But wee will praise the Lorde from
henceforth and for euer. Praise yee the
Lord.

appointed by God, as instructers & teachers of faith & religion for others to follow. h That is, he will continue his graces toward his people. i And therefore doth still gouerne and continue all things therein. k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward men. l Though the dead set forth Gods glory, yet he meaneth here that they praise him not in his Church and congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankfull for the same.

a He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

I [a]Loue the Lord, because he hath heard my
voyce and my prayers.
2 For he hath inclined his eare vnto me,
when I did call vpon him [b]in my dayes.
3 When the snares of death compassed me,
and the griefes of the graue caught me: whē
I found trouble and sorrow,
4 Then I called vpon the name of the
Lord, saying, I beseech thee, O Lord, deliuer
my soule.
5 The Lord is [c]mercifull and righteous,
and our God is full of compassion.
6 The Lord preserueth the simple: I was
in miserie and he saued me.
7 Returne vnto thy rest, O [d]my soule: for
the Lord hath bene beneficiall vnto thee.
8 Because thou hast deliuered my soule
from death, mine eyes from teares, and my
feete from falling,
9 I shall [e]walke before the Lord in the
land of the liuing.
10 [f]I beleeued, therefore did I speake:
for I was sore troubled.
11 I said in my [g]feare, All men are lyars.
12 What shall I render vnto the Lorde,
for all his benefits toward me?
13 I will [h]take the cup of saluation, and
call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord,
euen now in the presence of all his people.
15 Precious in the sight of the Lord is the
[i]death of his Saints.
16 Behold, Lord: for I am thy seruant, I
am thy seruant, and the sonne of thine handmaid:
thou hast broken my bonds.
17 I will offer to thee a sacrifice of praise,
and will call vpon the Name of the Lord.
18 I will pay my [k]vowes vnto the Lord,
euen now in the presence of all his people,
19 In the courts of the Lords house, euen
in the mids of thee, O Ierusalem. Praise ye
the Lord.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust & mercifull, and to helpe them that are destitute of ayde and counsell. d Which was vnquieted before, now rest vpon the Lord: for he hath bin beneficial toward thee. e The Lord will preserue me, and saue my life. f I felt all these things, & therefore was moued by faith to confesse them, 2. Cor. 4. 13. g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary. h In the Law they vsed to make a banquet, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thankesgiuing. i I perceiue that God hath a care ouer his, so that he both disposeth their death, & taketh an account. k I wil thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

ALl [a]nations, praise ye the Lord: all yee
people, praise him.
2 For his louing kindnesse is great toward
vs, and the [a]trueth of the Lord endureth
for euer. Praise ye the Lord.

Rom. 15. 11.
a That is, the most certaine & continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.

PRaise ye the Lord, because he is good: for
his mercy endureth for euer.
2 Let Israel now say, That his mercie
endureth for euer.
3 Let the house of Aaron now say, That
his mercie endureth for euer.
4 Let them that feare the Lord, now say,
That his mercie endureth for euer.
5 I called vpon the Lord in [b]trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to do the same. b We are here taught, that the more that troubles oppresse vs, the more we ought to be instant in prayer.

the

the Lord heard me, and set me at large.
6 The Lord is with me: therefore I will
not feare what [c] man can doe vnto me.
7 The Lord is with me among them that
helpe me: therefore shall I see my desire vpon
mine enemies.
8 It is better to trust in the Lord, then to
haue confidence [d] in man.
9 It is better to trust in the Lord, then to
haue confidence in princes.
10 All nations haue compassed me: but
in the Name of the Lorde shall I destroy
them.
11 They haue compassed mee, yea, they
haue compassed me: but in the Name of the
Lord I shal destroy them.
12 They came about mee like bees, but
they were quenched as a fire of thornes:
for in the Name of the Lord I shall destroy
them.
13 [e] Thou hast thrust sore at mee, that I
might fall: but the Lord hath holpen me.
14 The Lord is my strength and [f] song:
for he hath bene my deliuerance.
15 The [g] voice of ioy and deliuerance shal
be in the Tabernacles of the righteous, say-
ing, The right hand of the Lord hath done
valiantly.
16 The right hand of the Lord is exal-
ted: [h] the right hand of the Lord hath done
valiantly.
17 I shal not die, but liue, and declare the
works of the Lord.
18 The Lord hath chastened me sore, but
he hath not deliuered me to death.
19 Open yee vnto me the [i] gates of righ-
teousnes, that I may go into them, and praise
the Lord.
20 This is the gate of the Lorde: the
righteous shall enter into it.
21 I will prayse thee: for thou [illegible] heard
me, and hast bene my deliuerance.
22 * The stone, which the builders [k] refu-
sed, is the head of the corner.
23 This was the Lords doing, and it is
marueilous in our eyes.
24 This is the [l] day, which the Lord hath
made: let vs reioyce and be glad in it.
25 [m] O Lord, I pray thee, saue now: O
Lord I pray thee, now giue prosperitie.
26 Blessed bee hee, that commeth in the
Name of the Lord: [n] wee haue blessed you
out of the house of the Lord.
27 The Lord is mighty, and hath giuen
vs [o] light: binde the sacrifice with cordes
vnto the hornes of the altar.
28 Thou art my God, and I will prayse
thee, euen my God: therefore I will exalt
thee.
29 Praise ye the Lord, because he is good:
for his mercy endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy: yet he doubted not, but God would maintaine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therfore he put his trust in God, and obteined.
e He noteth Saul his chiefe enemie.
f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will prayse him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that all that are both farre & neere, may see his mighty power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.
*Isa. 28.16 matt. 21.42. acts 4.11. rom. 9.33. 1. pet. 2.6,7.
k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherein God hath shewed chiefly his mercy in appointing mee king, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priests, and haue the charge thereof, as Numb. 6.23. o Because he hath restored vs from darknesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word.* 123 *Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.*

ALEPH.

Blessed are [a] those that are vpright in their
way, and walke in the law of the Lord.
2 Blessed are they that keepe his testimo-
nies, and seeke him with their whole heart.
3 Surely they worke [b] none iniquity, but
walke in his wayes.
4 Thou hast commaunded to keepe thy
precepts diligently.
5 [c] Oh that my wayes were directed to
keepe thy statutes!
6 Then should I not bee confounded,
when I haue respect vnto all thy comman-
dements.
7 I will prayse thee with an vpright
[d] heart, when I shall learne the [e] iudge-
ments of thy righteousnesse.
8 I will keepe thy statutes: forsake me
not [f] ouerlong.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certain holinesse, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods spirit, and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfect righteousnes. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmity in time.

BETH.

9 Wherewith shall a [a] yong man re-
dresse his way? in taking heed thereto accor-
ding to thy word.
10 With my whole heart haue I sought
thee: let me not wander from thy comman-
dements.
11 I haue [b] hid thy promise in mine heart,
that I might not sinne against thee.
12 Blessed art thou, O Lord: teach mee
thy statutes.
13 With my lippes haue I declared all
the iudgements of thy mouth.
14 I haue had as great [c] delight in the
way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, and
consider thy wayes.
16 I will delight in thy statutes, and I
will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I
may [a] liue and keepe thy word.
18 Open mine eyes, that I may see the
wonders of thy Law.
19 I am a [b] stranger vpon earth: hide not
thy commandements from me.
20 Mine heart breaketh for the desire to
thy iudgements alway.
21 Thou [c] hast destroyed the proude: cur-
sed are they that doe erre from thy comman-
dements.

a He sheweth that we ought not to desire to liue, but to serue God, and that wee cannot serue him aright, except hee open our eyes and mindes.
b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 [illegible]

22 Remoue from me shame & contempt: for I haue kept thy testimonies.
23 [d] Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellers.

d When the powers of the world gaue false sentence against me, thy worde was a guide and counsellet to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.
26 I haue [b] declared my wayes, and thou heardest me: teach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wonderous works.
28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word.
29 Take from me the [d] way of lying, and grant me graciously thy Law.
30 I haue chosen the way of trueth, and thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou [e] shalt inlarge mine heart.

a That is, it is almost brought to the graue, and without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.
e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor run forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach [a] me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy Law; yea, I will keepe it with my whole [b] heart.
35 Direct me in the path of thy commandements: for therein is my delight.
36 Incline mine heart vnto thy testimonies, and not to [c] couetousnes.
37 Turne away mine [d] eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away [e] my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commaundements: [f] quicken me in thy righteousnesse,

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning all his senses.
e Let me not fall to thy dishonour, but let mine heart stil delight in thy gracious word.
f Giue me stregth to continue in thy word euen to the end.

VAV.

41 And let thy [a] louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise.
42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy law for euer and euer.
45 And I will [c] walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before [d] kings, and will not be ashamed.
47 And my delight shall be in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods word, he assureth himselfe to be able to confute the slanders of his aduersaries.
c They that simply walke after Gods word haue no lets to entangle them, whereas they that doe contrary, are euer in nets & snares.
d He sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of Princes.

ZAIN.

49 Remember [a] the promise made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.
53 [d] Feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.
55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.
56 [g] This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of ẏ world.
d That is, a vehement zeale to thy glory, and indignation against the wicked.
e In the course of this life and sorrowfull exile.
f Euen when other sleepe.
g That is, all these benefits.

CHETH.

57 O Lord, that art my [a] portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be merciful vnto me according to thy promise.
59 I haue considered my [b] wayes, & turned my feete into thy testimonies.
60 I made haste, & delayed not to keepe thy commandements.
61 The bands of the wicked haue [c] robbed me: but I haue not forgotten thy Law.
62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am [d] companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: [e] teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.
b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw mee into their company.
d Not onely in mutuall consent, but also with ayde and succour.
e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lorde, thou hast dealt [a] graciously with thy seruant according vnto thy word.
66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was [b] afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Hauing proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, hee was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

70 c Their heart is fat as grease: but my delight is in thy Law.
71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

25 day IOD. Evening

73 Thine hands haue a made mee and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee ‡ iustly.
76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto mee, that I may c liue: for thy Lawe is my delight.
78 Let the proud bee ashamed: for they haue dealt wickedly, and falsely with me: but I meditate in thy precepts.
79 Let such as feare thee, d turne vnto me, and they that e know thy testimonies.
80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

a Because God leaueth not his worke, that hee hath begun, he desireth a new grace, that is, that he would continue his mercies. b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him. ‡Ebr. in trueth. c He declareth that when hee felt not Gods mercies, hee was as dead. d That is, be comforted by mine example. e Hee sheweth that there can bee no true feare of God without the knowledge of his word.

CAPH.

81 My soule a fainteth for thy saluation: yet I wait for thy word.
82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?
83 For I am like a b bottell in the smoke: yet doe I not forget thy statutes.
84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?
85 The proud haue d digged pits for me, which is not after thy Law.
86 All thy commandements are true: they persecute me falsly: e helpe me.
87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.
88 Quicken mee according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

a Though my strength faile me, yet my soule groneth and sigheth, resting stil in thy word. b Like a skin-bottle or bladder that is parched in the smoke. c How long wilt thou afflict thy seruant? d They haue not onely oppressed me violently, but also craftily conspired against me. e Hee assureth himselfe that God will deliuer his, and destroy such as vniustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in a heauen.
90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.
91 They b continue euen to this day by thine Ordinances: for all are thy seruants.
92 Except thy Law had bene my delight, I should now haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickened me.
94 I am c thine, saue me: for I haue sought thy precepts.
95 The wicked haue wayted for mee to destroy me: but I will consider thy testimonies.
96 I haue d seene an end of all perfection: but thy commandement is exceeding large.

a Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable. b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable. c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an ende: onely Gods word lasteth for euer.

MEM.

97 Oh how loue I thy law! a it is my meditation continually.
98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.
100 I vnderstood more then the ancient, because I kept thy precepts.
101 I haue refrained my feet from euery euill way, that I might keepe thy word.
102 I haue not declined from thy iudgements: for c thou didst teach me.
103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot loue Gods word, except we exercise ourselues therein and practise it. b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience. c So then of our selues we can doe nothing, but when God doth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

26 day NVN. Morn

105 Thy word is a a lanterne vnto my feete, and a light vnto my path.
106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me, according to thy word.
108 O Lord, I beseech thee, accept the c free offerings of my mouth, and teach me thy iudgements.
109 My d soule is continually in mine hand: yet doe I not forget thy Law.
110 The wicked haue layde a snare for me: but I swarued not from thy precepts.
111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

a Of our selues we are but darknesse, and cannot see, except we be lightened with Gods word. b So al the faithful ought to bind theselues to God by a solemne othe and promise to stirre vp their zeale to imbrace Gods word. c That is my praiers & thanksgiuing, which sacrifice Hosea calleth the calues of the lips, Chap 14. verse 3. d That is, I am in continuall danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate a vaine inuentions: but thy Law doe I loue.
114 Thou art my refuge and shield, and I trust in thy word.
115 b Away from me, yee wicked: for I will keepe the commandements of my God.

a Whosoeuer wil imbrace Gods worde aright, must abhorre all fantasies and imaginations both of his owne and of others. b And hinder me not to keepe the Law of the Lord.

116 Stablish

I.A.B. D 26 Jan 1779 Obit 19 Aug 1803

C.C.B D 26 Jan 1756

116 Stablish mee according to thy promise, that I may liue, and disappoint me not of mine hope.
117 c Stay thou mee, and I shall be safe, & I will delight continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.
119 Thou hast taken away all the wicked of the earth like e drosse: therefore I loue thy testimonies.
120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

c He desireth Gods continuall assistance, lest he should faint in this race, which he had begun.
d The craftie practises of them that contemne thy law, shall be brought to nought.
e Which infected thy people, as drosse doth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause mee to feare, considering mine owne weaknesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 a Answere for thy seruaunt in that which is good, and let not the proud oppresse mee.
123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.
124 Deale with thy b seruaunt according to thy mercie, and teach me thy statutes.
125 I am thy seruant: graunt mee therefore vnderstanding, that I may knowe thy testimonies.
126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.
127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so he would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, & send remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.
130 The entrance into thy b wordes sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and c panted, because I loued thy commandements.
132 Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppression of men, and I will keepe thy precepts.
135 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eyes gush d out with riuers of water, because they keepe not thy Law.

a Conteining high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they beginne to read Gods word.
c My zeale toward thy word was so great.
d He sheweth what ought to bee the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.
138 Thou hast commaunded a iustice by thy testimonies and trueth especially.
139 *My zeale hath euen consumed me, because mine enemies haue forgotte thy words
140 Thy word is prooued b most pure, and thy seruant loueth it.
141 I am c small and despised: yet doe I not forget thy precepts.
142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.
143 Trouble and anguish are come vpon mee: yet are thy commaundements my delight.
144 The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

a We cannot confesse God to be righteous, except we liue vprightly and truely as hee hath comanded.
*Psal. 69.9. iohn 2.17.
b Gold hath need to be fined, but thy word is perfection it selfe.
c This is the true tryall, to prayse God in aduersity.
d So that the life of man without the knowledge of God is death.

26 day KOPH. Evening

145 I haue a cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.
146 I called vpon thee: saue mee, and I will keepe thy testimonies.
147 I preuented the morning light, and cryed: for I waited on thy word.
148 Mine eyes b preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy || iudgement.
150 They drawe neere, that follow after c malice, and are farre from thy Law.
151 Thou art neere, O Lord: for all thy commandements are true.
152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.
|| Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer bee at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Pleade my cause, and deliuer mee: quicken me according to thy a word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.
157 My persecuters and mine oppressors are many, yet doe I not swarue from thy testimonies.
158 I saw the transgressours and was c grieued, because they kept not thy word.
159 Consider, O Lord, how I d loue thy precepts: quicken mee according to thy louing kindnesse.
160 The e beginning of thy worde is trueth, and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lack, they can haue no hope of saluation.
c My zeale consumed me when I saw their malice & contempt of thy glory.
d It is a sure signe of our adoption, when wee loue the law of God.
e Since thou first promisedst, euen to the end all thy sayings are true.

SCHIN.

161 Princes haue a persecuted me without cause, but mine heart stood in awe of thy words.
162 I reioyced at thy word, as one that findeth a great spoyle.
163 I hate falshood and abhorre it, but thy Law doe I loue.
164 b Seuen times a day doe I prayse thee, because of thy righteous iudgements.
165 They,

a The threatnings & persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.
b That is, often & sundry times.

UMI

165 They, c that loue thy Law, shall haue
great prosperitie, and they shall haue none
hurt.
166 Lord, I haue d trusted in thy saluati-
on, and haue done thy commandements.
167 My soule hath kept thy testimonies:
for I loue them exceedingly.
168 I haue kept thy precepts & thy testi-
monies: e for all my wayes are before thee.

c For their conscience assureth them, that they please thee, whereas they that loue not thee, haue the contrary.
d He sheweth that we must first haue faith, before we can worke and please God. e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee,
O Lord, & giue me vnderstanding, a accor-
ding vnto thy word.
170 Let my supplication come before
thee, and deliuer mee according to thy pro-
mise.
171 My lips shall b speake prayse, when
thou hast c taught me thy statutes.
172 My tongue shall intreate of thy
word: for all thy commandements are righ-
teous.
173 Let thine hand helpe me: for I haue
chosen thy precepts.
174 I haue longed for thy saluation, O
Lord, and thy Law is my delite.
175 Let my soule liue, and it shall praise
thee, and thy d iudgements shall helpe
me.
176 I haue e gone astray like a lost sheep:
seeke thy seruant, for I doe not forget thy
commandements.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.
b The word signifieth to powre foorth continually.
c All his prayer and desire is, to profite in the word of God.
d That is, thy prouident care ouer mee, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

27 day PSAL. CXX. Morn.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those [illegible], 7 Who were giuen to all kinde of wickednesse and contention.

A song of a degrees.

I Called vnto the Lord in my b trouble, and
he heard me.
2 Deliuer my soule, O Lord, from lying
lips, and from a deceitfull tongue.
3 What doth thy c deceitful tongue bring
vnto thee? or what doth it auaile thee?
4 It is as the d sharpe arrowes of a migh-
tie man, and as the coles of iuniper.
5 Wo is to me that I remaine in e Me-
shech, and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with
him that hateth peace.
7 I seeke g peace, and when I speake
thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.
c Hee assured himselfe that God would turne their craft to their owne destruction. d He sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slaunderous tongue. e These were people of Arabia, which came of Iaphat, Gen. 10. 2. f That is, of the Ishmaelites. g He declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church.

A song of degrees.

I Will lift vp mine eyes || vnto the moun-
taines, from whence mine helpe shall
come.
2 Mine helpe commeth from the Lorde,
which hath made the a heauen and the earth.
3 He will not suffer thy foote to slip: for
he that keepeth thee, will not b slumber.
4 Beholde, he that keepeth Israel, will
neither slumber nor sleepe.
5 The Lord is thy keeper: the Lorde is
thy shadow at thy right hand.
6 The Sunne shall not c smite thee by
day, nor the Moone by night.
7 The Lord shall preserue thee from all
euill: he shall keepe thy soule.
8 The Lorde shall preserue thy d going
out, and thy comming in from henceforth
and for euer.

|| Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in general, but also ouer euery member thereof. c Neither heate nor cold, nor any incommodity shalbe able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou doest enterprise, shal haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull that God hath accomplished his promise, & placed his Arke in Zion. 5 For the which hee giueth thanks, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme
of Dauid.

I * a Reioyced, when they said to me, Wee
will goe into the house of the Lord.
2 Our b feete shall stand in thy gates, O
Ierusalem.
3 Ierusalem is builded as a citie, that is
c compact together in it selfe:
4 Whereunto the d Tribes, euen the
Tribes of the Lord goe vp, according to the
testimonie to Israel, to praise the Name of
the Lord.
5 For there are thrones set for iudgment,
euen the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem: let
them prosper that loue thee.
7 Peace be within thy f walles, and pros-
peritie within thy palaces.
8 For my g brethren and neighbours
sakes I will wish thee now prosperitie.
9 Because of the house of the Lorde our
God, I will procure thy wealth.

* 1. Chron. 29. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro as the Arke remoued.
c By the artificiall ioyning and beauty of the houses, he meaneth the concord & loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there. e In whose house God placed ÿ throne of Iustice, & made it a figure of Christs kingdome. f The fauour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwellest in
the heauens.
2 Behold, as the eyes of a seruants looke
vnto the hand of their masters, and as the
eyes of a maiden vnto the hand of her mi-
stresse: so our eyes waite vpon the Lorde our
God, vntill he haue mercie vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand & like himselfe.

3 Haue

3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we haue b suffered too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnesse of the proud.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

A song of degrees, or Psalme of Dauid.

If the Lord had not a bene on our side (may Israel now say)
2 If the Lord had not beene on our side, when men rose vp against vs,
3 They had then swalowed vs vp b quick, when their wrath was kindled against vs.
4 Then the c waters had drowned vs, and the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.
8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger, that the Church was in, & out of the which God miraculously deliuered them. d For the wicked did not only furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

A song of degrees.

They that trust in the Lord, shall bee as mount Zion, which cannot be a remoued, but remaineth for euer.
2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.
3 For the b rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.
4 Doe well, O Lord, vnto those that be good and true in their hearts.
5 c But these that turne aside by their crooked wayes, them shal the Lord lead with the workers of iniquitie: but peace shalbe vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence. b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope. c Hee desireth God to purge his Church from hypocrites and such as haue no zeale of the trueth.

the 27 Day. Evening

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuenty yeeres of captiuitie forespoken by Ieremie, Chap. 25. 12 and 29. 10.

A song of degrees, or Psalme of Dauid.

When the Lorde brought againe the captiuitie of Zion, we were like them that a dreame.
2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayd they among the c heathen, The Lorde hath done great things for them.
3 The Lord hath done great things for vs, whereof we reioyce.
4 O Lorde, bring againe our captiuitie, as the d riuers in the South.
5 They that sowe in teares, shall reape in ioy.
6 They went weeping and caried e precious seede: but they shall returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude. b He sheweth how the godly ought to reioice, whē God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankefull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernes & barren places. e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children wel nurtured, is a speciall grace and gift of God.

A song of degrees, or Psalme of Salomon.

Except the Lorde a builde the house, they labour in vaine that builde it: except the Lord keepe the b citie, the keeper watcheth in vaine.
2 It is in vaine for c you to rise early, and to lie downe late, and eate the bread d of sorowe: but he will surely giue e rest to his beloued.
3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.
4 As are the arrowes in the hand of the strong man: so are the f children of youth.
5 Blessed is the man, that hath his quiuer full of them: for they g shall not be ashamed when they speake with their enemies in the gate.

a That is, gouerne, and dispose all things pertaining to the family. b The publique estate of the common wealth. c Which watch and ward, and are also Magistrates, and rulers of the citie. d Either that which is gotten by hard labour, or eaten with griefe of mind. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, & not the number. g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

Blessed is euery one that feareth the Lord, and walketh in his a wayes.
2 When thou eatest the labours of thine b handes, thou shalt be blessed, and it shall be well with thee.
3 Thy wife shall be as the fruitfull vine on the sides of thine house, and thy c children like the oliue plants round about thy table.
4 Loe, surely thus shall the man be blessed that feareth the Lord.
5 The Lord out of Zion shal d blesse thee,

a God approueth not our life, except it be reformed according to his word b The world esteemeth them happy, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours. c Because Gods fauour appeareth in none outward thing more thē in increase of children, he promiseth to enrich the faithful with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shalbe granted.

and

and thou ſhalt ſee the wealth of e Jeruſalem
all the dayes of thy life.
6 Yea, thou ſhalt ſee thy childrens chil-
dren, and peace vpon Iſrael.

e For except God bleſſed his Church publickly, this priuate bleſſing were nothing.

PSAL. CXXIX.

1 He admoniſheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it ſhal be deliuered, 6 and the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.

A ſong of degrees.

They haue oftentimes afflicted me from
my youth (may a Iſrael now ſay)
2 They haue often times afflicted mee
from my youth: but they could not preuaile
againſt mee.
3 The plowers plowed vpon my backe,
and made long furrowes.
4 But the b righteous Lord hath cut the
cordes of the wicked.
5 They that hate Zion, ſhall bee all aſha-
med and turned backward.
6 c They ſhall bee as the graſſe on the
houſe tops, which withereth afore it com-
meth forth.
7 Whereof the mower filleth not his
hand, neither the gleaner his lap:
8 d Neither they which go by, ſay, The
bleſſing of the Lorde be vpon you, or, Wee
bleſſe you in the name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bene ſuch from the beginning to be moleſted moſt grieuouſly by the wicked: yet in time it hath euer bene deliuered.
b Becauſe God is righteous, he cannot but plague his aduerſaries, and deliuer his as oxen out of the plow.
c The enemies that lift themſelues moſt hie, and as it were, approch neere to the ſunne, are conſumed with the heat of Gods wrath, becauſe they are not grounded in godly humilitie. d That is, the wicked ſhall periſh and none ſhall paſſe for them.

PSAL. CXXX.

1 The people of God from their bottomleſſe miſeries doe cry vnto God, and are heard. 3 They confeſſe their ſinnes and flee vnto Gods mercie.

A ſong of degrees.

Out of the a deepe places haue I called
vnto thee, O Lord.
2 Lord, heare my voyce: let thine eares
attend to the voyce of my prayers.
3 If thou, O Lord, ſtraitly markeſt ini-
quities, O Lord, b who ſhall ſtand?
4 But mercie is with thee, that thou
c mayeſt be feared.
5 I haue waited on the Lord: my ſoule
hath waited, & I haue truſted in his word.
6 My ſoule waiteth on the Lorde more
then the morning watch watcheth for the
morning.
7 Let Iſrael wait on the Lord: for with
the Lord is d mercy, and with him is great
redemption.
8 And he ſhall redeeme Iſrael from all
his iniquities.

a Being in great diſtres & ſorrow.
b Hee declareth ꝧ we cannot be iuſt before God, but by forgiueneſſe of ſinnes.
c Becauſe of nature thou art mercifull: therefore the faithfull reuerence thee.
d He ſheweth to whom the mercy of God doth appertaine: to Iſrael, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition & greedy deſire to reigne, proteſteth his humilitie & modeſtie before God, & teacheth al men what they ſhould do.

A ſong of degrees, or Pſalme
of Dauid.

Lord, a mine heart is not hautie, neither
are mine eyes loftie, neither haue I wal-
ked in great b matters and hid from me.
2 Surely I haue behaued my ſelf like one
weaned from his mother, and kept ſilence:
I am in my ſelfe as one that is c weaned.
3 Let Iſrael waite on the Lorde from
henceforth and for euer.

a He ſetteth forth his great humilitie, as an example to all rulers and gouernours.
b Which paſſe the meaſure & limits of his vocation. c He was void of ambition & wicked deſires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promiſe made vnto Dauid, deſire that hee would eſtabliſh the ſame, both as touching his poſteritie and the building of the Temple, to pray there as was foreſpoken, Deut. 12.5.

A ſong of degrees.

Lord, remember Dauid with all his a af-
fliction.
2 Who ſware vnto the Lord, and vowed
vnto the mightie God of Iaakob, ſaying,
3 I b will not enter into the Taberna-
cle of mine houſe, nor come vpon my palet, or
bed,
4 Nor ſuffer mine eyes to ſleep, nor mine
eye lids to ſlumber,
5 Until I find out a place for the c Lorde,
an habitation for the mighty God of Iaa-
kob.
6 Loe, we heard of it in d Ephrathah, &
found it in the fields of the foreſt.
7 We will enter into his Tabernacles,
and worſhip before his footſtoole.
8 Ariſe, O Lord, to come into thy e reſt,
thou, and the arke of thy ſtrength.
9 Let thy Prieſts be clothed with f righ-
teouſneſſe, and let thy Saints reioyce.
10 For thy g ſeruant Dauids ſake refuſe
not the face of thine Anoynted.
11 The Lord hath ſworne in trueth vnto
Dauid, and hee will not ſhrinke from it, ſay-
ing, Of the fruit of thy body will I ſet vpon
thy throne.
12 If thy ſonnes keepe my couenant, and
my teſtimonies, that I ſhall teach them,
their ſonnes alſo ſhall ſit vpon thy throne for
h euer.
13 For the Lord hath choſen Zion, and lo-
ued to dwell in it, ſaying,
14 This is my reſt for euer: here will I
dwell, for I haue a i delight therein.
15 I wil ſurely bleſſe her vitailes, and wil
ſatiſfie her poore with bread,
16 And will clothe her prieſts with k ſal-
uation, and her Saints ſhall ſhout for ioy.
17 There will I make the l horne of Da-
uid to bud: for I haue ordeined a light for
mine Anoynted.
18 His enemies wil I clothe with ſhame,
but on him his crowne ſhall flouriſh.

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple.
b Becauſe the chiefe charge of the king was to ſet forth Gods glory, he ſheweth, that he could take no reſt, neither would go about any worldly thing, were it neuer ſo neceſſarie, before he had executed his office.
c That is, the Arke, which was a ſigne of Gods preſence.
d The common bruite was that the Arke ſhould remaine in Ephrathah: that is, in Beth lehem a plentifull place: but after, we perceiued that thou wouldeſt place it in Ieruſalem, which was barren as a foreſt, and compaſſed about onely with hils.
e That is, Ieruſalem, becauſe that afterward his Arke ſhould remoue to none other place. f Let the effect of thy grace both appeare in the Prieſtes and in the people. g As thou firſt madeſt promiſe to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aſke for their people, it may bee granted. h Becauſe this cannot bee accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall. i Meaning, for his owne ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren. k That is, with my protection, whereby they ſhalbe ſafe. l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

1 This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.

A ſong of degrees, or Pſalme
of Dauid.

Beholde, howe good and howe come-
ly a thing it is, brethren to dwell euen
a together.

a together.
2 It is like to the precious b ointment vp-
on the head, that runneth downe vpon the
beard, euen vnto Aarons beard, which went
downe on the border of his garments:
3 And as the dewe of c Hermon, which
falleth vpon the mountaines of Zion: for
d there the Lord appointed the blessing, and
life for euer.

a Because the gratest part were against Dauid, though some fauored him, yet when he was established king, at length they ioyned all together like brethren: & therefore he sheweth by these similitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites, watching in the Temple, to prayse the Lord.*

¶ A song of degrees.

Beholde, praise yee the Lord, all yee a ser-
uants of the Lord, ye that by night stand
in the house of the Lord.
2 Lift vp your b hands to the Sanctua-
rie, and praise the Lord.
3 The Lorde that hath c made heauen
and earth, blesse thee out of Zion.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 *He exhorteth all the faithful, of what estate soeuer they be, to praise God for his maruelous works,* 12 *& especially for his graces toward his people, wherein he hath declared his maiesty,* 15 *to the confusion of all idolaters, and their idoles.*

¶ Praise ye the Lord.

Praise the Name of the Lorde: yee ser-
uants of the Lord, praise him.
2 Ye that stande in the a house of the
Lord, and in the b courts of the house of our
God,
3 Praise yee the Lord: for the Lord is
good: sing praises vnto his Name: for it is
a comely thing.
4 For the Lord hath c chosen Iaakob to
himselfe, and Israel for his chiefe treasure.
5 For I know that the Lord is great, and
that our Lord is aboue all gods.
6 Whatsoeuer pleased the Lord, that
d did hee in heauen and in earth, in the sea,
and in all the depths.
7 Hee bringeth vp the cloudes from the
endes of the earth, and maketh the * ligh-
tnings with the raine: he draweth forth the
wind out of his treasures.
8 * Hee smote the first borne of Egypt
both of man and beast.
9 Hee hath sent tokens & wonders into
the mids of thee, O Egypt, vpon Pharaoh,
and vpon all his seruants.
10 * He smote many nations, and slewe
mighty Kings:
11 As Sihon king of the Amorites, and
Og king of Bashan, and all the kingdomes
of Canaan:
12 And e gaue their lande for an inheri-
tance, euen an inheritance vnto Israel his
people.
13 Thy name, O Lord, endureth for euer:
O Lord, thy remembrance is from generati-
on to generation.
14 For the Lord will f iudge his people,
and be pacified towards his seruants.
15 The g idoles of the heathen are siluer
and gold, euen the worke of mens hands.
16 They haue a mouth, and speake not:
they haue eyes and see not.
17 They haue eares and heare not, nei-
ther is there any breath in their mouth.
18 They that make them, are like vnto
them: so are all that trust in them.
19 Praise the Lord, yee house of Israel:
praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: ye
that feare the Lord, praise the Lord.
21 Praised be the Lord out of Zion, which
dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites that are in his Sanctuary. b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate. c That is, hath freely loued the posteritie of Abraham. d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.
Iere. 10.13.
Exod. 12.29.
Num. 21.24,3[illegible].
e He sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouern and defend his people. g By shewing what punishmēt God appointeth for the heathen idolaters he warneth his people to beware ẏ like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mighty power of God, read Psal. 115. verse 4.

28 Day Evening

PSAL. CXXXVI.

1 *A most earnest exhortatiō to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberality.*

Praise ye the Lord, because he is good: for
his a mercie endureth for euer.
2 Praise ye the God of gods: for his
mercie endureth for euer.
3 Praise yee the Lord of lordes: for his
mercie endureth for euer.
4 Which only doth great wonders: for
his mercy endureth for euer:
5 Which by his wisedome made the hea-
uens: for his mercy endureth for euer.
6 Which hath stretched out the earth
vpon the waters: for his b mercy endureth
for euer.
7 Which made great lights: for his
mercie endureth for euer:
8 As the sunne to rule the day: for his
mercy endureth for euer:
9 The moone and the starres to gouern
the night: for his mercie endureth for euer:
10 Which smote Egypt with their first
borne: (for his mercy endureth for euer)
11 And c brought out Israel from among
them: (for his mercy endureth for euer)
12 With a mighty hand and d stretched
out arme: (for his mercie endureth for euer)
13 Which deuided the red Sea in two
parts: for his mercie endureth for euer:
14 And made Israel to passe thorow the
middes of it: for his mercie endureth for
euer:
15 And ouerthrewe Pharaoh and his
hoste in the red Sea: for his mercie endureth,
for euer:
16 Which led his people thorow the wil-
dernesse: for his mercie endureth for euer:
17 Which smote great Kings: for his
mercie endureth for euer:
18 And slewe f mightie Kings: for his
mercie endureth for euer:

a By this repetition he sheweth that the least of Gods benefites bind vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church. b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefit of God, as 2. Chron. 7.6. and 20.21 meaning, that God was not onely mercifull to their fathers but also continued the same to their posteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of forty yeeres he shewed infinite and most strange wonders. f Declaring thereby that no power, nor authoritie, was so deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for
his mercy endureth for euer:
20 And Og the king of Bashan: for his
mercy endureth for euer.
21 And gaue their land for an heritage:
for his mercy endureth for euer.
22 Euen an heritage vnto Israel his ser-
uant: for his mercy endureth for euer:
23 Which remembred vs in our g base e-
state: for his mercy endureth for euer:
24 And hath rescued vs from our oppres-
sours: for his mercy endureth for euer:
25 Which giueth food to al h flesh: for his
mercy endureth for euer.
26 i Praise ye the God of heauen: for his
mercy endureth for euer.

g In our greatest affliction & slauerie, when wee looked for nothing lesse then to haue had any succour.
h Seeing ẏ God prouideth, euen for ẏ beasts: much more hath hee care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so little pitie, 3 that they rather encreased the same dayly with taunts, reproches & blasphemies against God. 7 Wherfore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and moued by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

By the riuers of Babel we a sate, and there
we wept, when we remembred Zion.
2 We hanged our harpes vpon the wil-
lowes in the mids b thereof.
3 Then they that led vs captiues, c re-
quired of vs songs and mirth, when we had
hanged vp our harpes, saying, Sing vs one of
the songs of Zion.
4 How shall wee sing, said wee, a song of
the Lord in a strange land?
5 d If I forget thee, O Ierusalem, let my
right hand forget to play.
6 If I doe not remember thee, let my
tongue cleaue to the roofe of my mouth: yea,
if I preferre not Ierusalem to my e chiefe
ioy.
7 Remember the children of f Edom, O
Lord, in the g day of Ierusalem, which said,
Rase it, rase it to the foundation thereof.
8 O daughter of Babel, worthie to bee
destroyed, blessed shall he be that rewardeth
thee as thou hast serued vs.
9 h Blessed shall hee bee that taketh and
dasheth thy children against the stones.

a That is, we abode a long time & albeit that the coũtrey was plesant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes yet the common sorrow of the Church is most grieuous vnto them, & is such as they cannot but remember and lament. e The decay of Gods religion in their coũtrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25.13. & Ier. 49.7. verse prophesied: & Obadiah verse 10 sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren & kinsfolke. g When thou didst visit Ierusalem. h He alludeth to Esaies prophesie, chap 13. and 16. verse, promising good successe to Cyrus & Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 that it is knowen to forraine princes, who shall praise the Lord together with him. 6 And hee is assured to haue the comfort of God in the time following, as he hath had heretofore.

A Psalme of Dauid.

I Will praise thee with my whole heart: euen
before the a gods will I praise thee.
2 I will worshippe toward thine holy
b Temple, and praise thy Name, because of
thy louing kindnesse and for thy trueth: for
thou hast magnified thy Name aboue all
things by thy word.
3 When I called, then thou heardest me,
and hast c encreased strength in my soule.
4 All the d kings of the earth shall praise
thee, O Lord: for they haue heard the words
of my mouth.
5 And they shall sing of the wayes of the
Lord, because the glorie of the Lord is great.
6 For the Lord is hie: yet he beholdeth
the lowly, but the proude hee knoweth e a-
farre off.
7 Though I walke in the middes of
trouble, yet wilt thou reuiue mee: thou wilt
stretch foorth thine hand vpon the wrath of
mine enemies, and thy right hand shall saue
mee.
8 The Lord will f performe his worke to-
ward mee: O Lord, thy mercie endureth for
euer: forsake not the worke of thine hands.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both ẏ Temple and ceremoniall seruice at Christs cõming were abolished: so that now God will be worshipped only in spirit & trueth Iohn 4.23.
c Thou hast strengthened me against mine outward & inward enemies.
d All the world shal confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from al hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After declaring the zeale and feare of God, hee protesteth to bee enemie to all them that contemne God.

the 29 Day Morning

To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my a sitting and
my rising: thou vnderstandest my thought
afarre off.
3 Thou b compassest my pathes, and my
lying downe, and art accustomed to all my
wayes.
4 For there is not a word in my c tongue,
but loe, thou knowest it wholly, O Lord.
5 Thou holdest me strait behind and be-
fore, and layest thine d hand vpon mee.
6 Thy knowledge is too wonderfull for
me: it is so hie that I cannot attaine vnto it.
7 Whither shall I goe from thy e Spirit?
or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there:
if I lie downe in hell, thou art there.
9 Let me take the wings of the morning,
and dwell in the vttermost part of the sea:
10 Yet thither shall thine f hand lead me,
and thy right hand hold me.
11 If I say, Yet the darkenesse shall hide
me, euen the night shalbe g light about me.
12 Yea, the darkenesse hideth not from
thee: but the night shineth as the day: the
darkenesse and light are both alike.

a He confesseth that neither our actiõs, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So ẏ they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way but where thou appointest mee.
e From thy power & knowledge?
f Thy power doth so fast hold mee, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou haſt made me in all parts, and therefore muſt needes know mee.

i Conſidering thy wonderfull worke in forming me, I can not but praiſe thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddeſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me when thou haſt faſhioned mee.

m How ought we to eſteeme the excellent declaration of thy wiſedome in the creation of man!

13 For thou haſt h poſſeſſed my reines:
thou haſt couered mee in my mothers
wombe.
14 I will praiſe thee, for I am i fearefully
and wonderfully made: marueilous are thy
workes, and my ſoule knoweth it well.
15 My bones are not hidde from thee,
though I was made in a ſecret place, and faſhioned k beneath in the earth.
16 Thine eyes did ſee mee, when I was
without forme: l for in thy booke were all
things written, which in continuance were
faſhioned, when there was none of them before.
17 How m deare therfore are thy thoughts
vnto me, O God! how great is the ſumme
of them!
18 If I ſhould count them, they are more
then the ſand: when I wake, n I am ſtill
with thee.
19 Oh that thou wouldeſt ſlay, O God,
the wicked and bloodie men, to whom I ſay,
Depart ye from me:
20 Which ſpeake wickedly of thee, and
being thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lord, that
hate thee? and doe not I earneſtly contend
with thoſe that riſe vp againſt thee?
22 I hate them with an vnfeined hatred,
as they were mine vtter enemies.
23 Trie mee, O God, and knowe mine
heart: prooue me and know my thoughts,
24 And conſider if there be any p way of
wickedneſſe in me, and lead me in the q way
for euer.

n I continually ſee new occaſions to meditate in thy wiſedome & to praiſe thee. o He teacheth vs boldly to contemne all ÿ hatred of the wicked, and friendſhip of the world, when they would let vs to ſerue God ſincerely. p Or any heinous way or rebellious: meaning, that though he were ſubiect to ſinne, yet was he not giuen to wickedneſſe, and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falſhood and iniuries of his enemies. 8 Againſt the which he prayeth vnto the Lord, & aſſureth himſelfe of his helpe and ſuccour. 12 Wherefore he prouoketh the iuſt to praiſe the Lord, & to aſſure themſelues of his tuition.

¶ To him that excelleth. A Pſalme of Dauid.

a Which perſecuteth mee of malice and without cauſe.

b That is, by their falſe cauillations and lies they kindle the hatred of the wicked againſt mee.

c Hee ſheweth what weapons the wicked vſe, when power and force faile them.

Deliuer me, O Lord, from the euill man:
preſerue me from the a cruell man:
2 Which imagine euill things in their
b heart, and make warre continually.
3 They haue ſharpned their tongues like
a ſerpent: c adders poyſon is vnder their
lips. Selah.
4 Keepe d me, O Lord, from the hands
of the wicked: preſerue mee from the cruell
man, which purpoſeth to cauſe my ſteps to
ſlide.
5 The proude haue laide a ſnare for me,
and ſpread a net with cords in my pathway,
and ſet grennes for me. Selah.
6 Therefore I ſaid vnto the Lord; Thou
art my God: heare, O Lord, the voice of my
prayers.
7 O Lord God the ſtrength of my ſaluation, thou e haſt couered mine head in the
day of battell.
8 Let not the wicked haue his deſire, O
Lord: performe not his wicked thought, leſt
they be proud. Selah.
9 As for f the chiefe of them, that compaſſe mee about, let the miſchiefe of their
owne lips come vpon them.
10 Let coales fall vpon them: let h him
caſt them into the fire, and into the deepe
pits that they riſe not.
11 For the backbiter ſhall not bee eſtabliſhed vpon the earth: euill ſhall i hunt the
cruell man to deſtruction.
12 I know that the Lord will auenge the
afflicted, and iudge the poore.
13 Surely the righteous ſhall prayſe thy
Name, & the iuſt ſhal k dwel in thy preſence.

d He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

e Hee calleth to God with liuely faith, being aſſured of his mercies because he had beforetime prooued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counſels and enterpriſes of the wicked.

g It ſeemeth that he alludeth to Saul.

h To wit, God: for Dauid ſawe that they were reprobate, and that there was no hope of repentance in them. i Gods plague ſhal light vpon him in ſuch ſort, that he ſhall not eſcape. k That is, ſhall bee defended and preſerued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuouſly perſecuted vnder Saul, onely flieth vnto God to haue ſuccour, 3 deſiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

¶ A Pſalme of Dauid.

a Hee ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for comfort of ſoule.

b Hee meaneth his earneſt zeale and geſture, which he vſed in prayer, alluding to the ſacrifices, which were by Gods commandement offered in the olde law.

c Hee deſireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their proſperitie allure me to be wicked as they are.

e He could abide all corrections, that came of a louing heart.

O Lord, I a call vpon thee, haſte thee vnto
me: heare my voyce, when I crie vnto
thee.
2 Let my prayer bee directed in thy ſight
as incenſe, & the b lifting vp of mine hands
as an euening ſacrifice.
3 Set a watch, O Lord, before my mouth,
and keepe the c doore of my lips.
4 Incline not mine heart to euill, that I
ſhould commit wicked works with men that
worke iniquitie: and let me not eate of their
d delicates.
5 Let the righteous ſmite me: for that is
a benefit: and let e him reproue mee, and it
ſhall be a precious oyle, that ſhall not breake
mine head: for within a while I ſhall euen
f pray in their miſeries.
6 When their iudges ſhalbe caſt downe
in ſtonie places, they ſhal g heare my words,
for they are ſweete.
7 Our bones lie ſcattered at the h graues
mouth, as hee that heweth wood or diggeth
in the earth.
8 But mine eyes looke vnto thee, O Lord
God: in thee is my truſt: leaue not my ſoule
deſtitute.
9 Keepe mee from the ſnare, which they
haue laide for mee, and from the grennes of
the workers of iniquitie.
10 Let the wicked fall into i his nets k together, whiles I eſcape.

f By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pitie pray for them. g The people which followed their wicked rulers in perſecuting the Prophet, ſhal repent and turne to God, when they ſee their wicked rulers puniſhed. h Here appeareth that Dauid was miraculouſly deliuered out of many deaths, as 2 Cor. 1. 9, 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them eſcape.

PSAL.

29 Day
Evening

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperatiō, would kill Saul: but with a quiet mind directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the caue.

1 I Cryed vnto the Lord with my voyce: with
my voyce I [a] prayed vnto the Lord.
2 I powred out my meditation before
him, and declared mine affliction in his pre-
sence.
3 Though my spirit † was in perplexitie
in me, yet thou knewest my path: in the way
wherein I walked, haue they priuily laide a
snare for me.
4 I looked vpon my right hand, and be-
held, but there was none that would knowe
me: all refuge failed me, and none ‖ cared for
my soule.
5 Then cryed I vnto thee, O Lord, and
sayd, Thou art mine [b] hope, and my portion
in the land of the liuing.
6 Hearken vnto my cry, for I am brought
very low: deliuer mee from my persecuters,
for they are too strong for me.
7 Bring my soule out of [c] prison, that I
may prayse thy Name: then shall the righte-
ous [d] come about me, when thou art benefi-
ciall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God to haue redresse in their miseries.

† *Ebr. was folden or wrapped in me, meaning, as a thing that could haue none issue.*

‖ *Or, sought for my soule.*

b Though all meanes failed him, yet he knew that God would neuer forsake him. c For he was on all sides beset with his enemies, as though he had bene in a most strait prison. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 A earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To be gouerned by his holy spirit that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

1 HEare my prayer, O Lorde, and hearken
vnto my supplication: answere me in thy
[a] trueth and in thy [b] righteousnesse.
2 (And enter not into iudgement with
thy seruant: for in thy [c] sight shall none that
liueth be iustified.)
3 For the enemie hath persecuted my
soule, he hath smitten my life downe to the
earth: he hath laide me in the darkenes, as
they that haue bene dead [d] long agoe:
4 And my Spirit was in perplexitie in
me, and mine [e] heart within me was amased.
5 Yet do I remember the time [f] past: I
meditate in all thy workes, yea, I doe medi-
tate in the workes of thine hands.
6 I stretch forth mine hands vnto thee:
my soule desireth after thee, as the thirstie
land, Selah.
7 Heare me speedily, O Lord, for my spi-
rit faileth: hide not thy face from mee, els I
shall be like vnto them that goe downe into
the pit.
8 Let mee heare thy louing kindnesse in
the [g] morning, for in thee is my trust: [h] shew
me the way that I should walke in, for I lift
vp my soule vnto me.
9 Deliuer me, O Lord, from mine ene-
mies: for [i] I hid me with thee.
10 [k] Teach me to [l] doe thy will: for thou
art my God: let thy good Spirit leade mee
vnto the land of righteousnesse.
11 Quicken me, O Lord, for thy Names
sake, and for thy righteousnesse bring my
soule out of trouble.
12 And for thy mercie [m] slay mine ene-
mies, and destroy all them that oppresse my
soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee. b That is, according to thy free goodnes, whereby thou defendest thine. c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners. d Hee acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long ago, & turned to ashes. e So that onely by faith, and by the grace of Gods spirit he was vpholden. f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thine.

g That is, speedily, and in due season. h Let thine holy spirit counsell me how to come foorth of these great cares and troubles. i I hid my selfe vnder y^e shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright; for so soone as we decline from Gods will, we fall into error. m Which shall be a signe of thy fatherly kindnesse toward me. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

30 Day
Morning

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humility for his kingdom restored, & for his victories obtained, 5 demanding help & the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

1 BLessed be the Lord my strength, which
[a] teacheth my hands to fight, and my fin-
gers to battell.
2 He is my goodnes and my fortresse, my
tower, and ‡ my deliuerer, my shield, and in
him I trust, which subdueth my [b] people vn-
der me.
3 Lord, what is man that thou [c] regar-
dest him! or the sonne of man that thou thin-
kest vpon him!
4 Man is like to vanitie: his dayes are
like a shadow that vanisheth.
5 [d] Bowe thine heauens, O Lord, and
come downe: touch the mountaines, and
they shall smoke.
6 [e] Cast forth the lightning and scatter
them: shoote out thine arrowes, and con-
sume them.
7 Send thine hand from aboue: deliuer
mee, and take me out of the great [f] waters,
and from the hand of strangers,
8 Whose mouth talketh vanitie: & their
right hand is a right hand [g] of falshood.
9 I will sing a [h] new song vnto thee, O
God, and sing vnto thee vpon a viole, and an
instrument of ten strings.
10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conquerour.

‡ *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.*

b He confesseth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by the secret grace of God. c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie. d He desireth God to continue his graces, and to send helpe for the present necessitie. e By these maner of speaches hee sheweth that all the lets in the world cannot hinder Gods power, which he apprehendeth by faith. f That is, deliuer me from the tumult of them that should be my people, but are corrupt in their iudgement & enterprises, as though they were strangers. g For though they shake handes, yet they keepe not promise. h That is, a rare and excellent song, as thy great benefits deserue.

Kings, and rescueth Dauid his [i] seruant from
the hurtfull sword.
11 Rescue me, and deliuer mee from the
hand of strangers, whose mouth talketh va-
nitie, and their right hand is a right hand of
falshood:
12 That our [k] sonnes may be as the plants
growing vp in their youth, and our daugh-
ters as the corner stones, grauen after the si-
militude of a palace:
13 That our [l] corners may be full, and a-
bounding with diuers sortes, and that our
sheepe may bring forth thousands and tenne
thousand in our streetes:
14 That our [m] oxen may be strong to la-
bour: that there be none inuasion, nor going
out, nor no crying in our streetes.
15 Blessed are the people, that be [n] so, yea,
blessed are ẏ people, whose God is the Lord.

i Though wicked kings bee called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory. k He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may bee full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdom of David flourished. 1 Wherein hee describeth the wonderfull prouidence of God aswel in gouerning man, as in preseruing all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But specially for his louing kindnesse toward those that call vpon him, that feare him, and loue him: 21 For the which hee promiseth to prayse him for euer.

A Psalme of Dauid of prayse.

O My God, and King, [a] I will extoll thee,
and will blesse thy Name for euer and
euer.
2 I will blesse thee daily, and prayse thy
Name for euer and euer.
3 [b] Great is the Lord, and most worthy
to be praised, and his greatnesse is incompre-
hensible.
4 Generation shall praise thy works vn-
to [c] generation, and declare thy power.
5 I will meditate of the beauty of thy glo-
rious maiestie, and thy wonderfull workes,
6 And they shall speake of the power of
thy [d] fearefull actes, and I will declare thy
greatnesse.
7 They shal breake out into the mention
of thy great goodnesse, and shall sing aloude
of thy righteousnesse.
8 [e] The Lord is gracious and mercifull,
slow to anger, and of great mercy.
9 The Lord is good to all, and his mer-
cies are ouer all his workes.
10 All thy workes praise thee, O Lorde,
and thy Saints blesse thee.
11 [f] They shewe the glory of thy king-
dome, and speake of thy power,
12 To cause his [g] power to be knowen to
the sonnes of men, and the glorious renowne
of his kingdome.
13 Thy [*] kingdome is an euerlasting king-
dome, and thy dominion endureth throughout
all ages.
14 The Lord vpholdeth all [h] that fal, and
lifteth vp all that are readie to fall.
15 The eyes of [i] all waite vpon thee, and
thou giuest them their meate in due season.
16 Thou openest thine hand and fillest
all things liuing of thy good pleasure.
17 The Lorde is [k] righteous in all his
wayes, and holy in all his works.
18 The Lorde is neere vnto all that call
vpon him: yea, to all that call vpon him in
[l] trueth.
19 He will fulfill the [m] desire of them that
feare him: he also will heare their crie, and
will saue them.
20 The Lorde preserueth all them that
loue him: but he wil destroy all the wicked.
21 My mouth shall speake the prayse of
the Lorde, and all [n] flesh shall blesse his holy
Name for euer and euer.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praysing him for the same. b Hereby he declareth that all power is subiect vnto God, and that no worldly promotiō ought to obscure Gods glory. c Forasmuch as the end of mans creation, and of his preseruation in this life, is to prayse God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. *Exod.* 34. 6. e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same. f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same. g Hee sheweth that all things are out of order, but onely where God reigneth. *Dan.* 7. 14. *luke* 1. 33. h Who being in miserie and affliction, would faint and fall away, if God did not vphold thē, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to bee gouerned by him. i To wit, aswell of man as of beast. k He praiseth God, not only for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which only appertaineth to the faithful: & this vertue is cōtrary to infidelity, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14. n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 David declareth his great zeale that he hath to prayse God, 3 and teacheth not to trust in man but onely in God almightie, 7 which deliuereth the afflicted. 9 defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 and reigneth for euer.

¶ Praise ye the Lord.

PRayse thou the Lord, O my [a] soule.
2 I will prayse the Lorde during my
life: as long as I haue any being, I wil sing
vnto my God.
3 Put not your trust in [b] princes, nor in
the sonne of man, for there is none helpe in
him.
4 His breath departeth, and he returneth
to his earth: then his [c] thoughts perish.
5 Blessed is he, that hath the God of Iaa-
kob for his helpe, whose hope is in the Lord
his God.
6 Which made [d] heauen and earth, the
sea, and all that therein is: which keepeth
his fidelitie for euer:
7 Which executeth iustice, [e] for the op-
pressed: which giueth bread to the hungry:
the Lord looseth the prisoners.
8 The Lorde giueth sight to the blinde:
the Lord raiseth vp the crooked: the Lorde

a He stirreth vp himselfe and all his affections to prayse God. b That God may haue the whole prayse: wherein he forbiddeth all vaine cōfidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator. c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises. d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it. e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue & pitie neuer faileth them, yea rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

[f] loueth the righteous.
9 The Lord keepeth the [g] strangers: he
relieueth the fatherlesse and widow: but hee
ouerthroweth the way of the wicked.
10 The Lord shal [h] reigne for euer: O Zi-
on, thy God endureth from generation to ge-
neration. Prayse ye the Lord.

PSAL. CXLVII.

30 day Even

1 The Prophet praiseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which hee gathereth together after their dispersion, 19 Declaring his word and iudgement so vnto them, as he hath done to none other people.

a He sheweth wherin we ought to exercise our selues cōtinually, and to take our pastime: to wit, in praysing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.
c With affliction, or sorrow for sinne.
d Though it seeme to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard to him, that can number and name all the starres.
e For the more high that ỹ wicked climbe, the greater is their fall in the end.
f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to prayse God. g For their crying is as it were a confession of their neede, which cannot be relieued but by God onely: then if God shew himselfe mindful of the most contemptible foules, can he suffer them to die with famine, whō he hath assured of life euerlasting? h Though to vse lawful meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessary, but preserueth also the same, & maketh it strong against all outward force. ‡ Ebr. fat. k His secret working in all creatures is as a commaundement to keepe them in order, and to giue them mooving and force. l For immediatly and without resisting, all things obey him.

PRayse yee the Lord, for it is good to sing
vnto our God: for it is a [a] pleasant thing,
and praise is comely.
2 The Lord doth build vp [b] Ierusalem,
and gather together the dispersed of Israel.
3 Hee healeth those that are [c] broken in
heart, and bindeth vp their sores.
4 He [d] counteth the number of the stars,
and calleth them all by their names.
5 Great is our Lord, and great is his
power: his wisedome is infinite.
6 The Lord relieueth the meeke, and a-
baseth the wicked to the [e] ground.
7 Sing vnto the Lord with praise: sing
vpon the harpe vnto our God,
8 Which [f] couereth the heauen with
clouds, and prepareth raine for the earth,
and maketh the grasse to growe vpon the
mountaines:
9 Which giueth to beasts their food, and
to the yong rauens that [g] crie.
10 He hath not pleasure in the [h] strength
of an horse, neither delighteth he in the legs
of man.
11 But the Lord delighteth in them that
feare him, and attend vpon his mercie.
12 Praise the Lord, O Ierusalem: praise
thy God, O Zion.
13 For hee hath made the barres of thy
gates [i] strong, and hath blessed thy children
within thee.
14 He setteth peace in thy borders, and sa-
tisfieth thee with the ‡ floure of wheate.
15 He sendeth forth his [k] commandement
vpon earth, and his worde runneth very
[l] swiftly.
16 He giueth snow like wooll, and scatte-
reth the hoare frost like ashes.
17 He casteth foorth his yce like morsels:
who can abide the cold thereof?
18 Hee sendeth his word and melteth
them: he causeth his winde to blow, and the
waters flow.
19 Hee sheweth his [m] word vnto Iaa-
kob, his statutes and his iudgements vnto
Israel.
20 He hath not dealt so with euery nati-
on, neither haue they [n] knowen his iudge-
ments. Praise ye the Lord.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference, is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth, and all places, 14 Specially his Church, for the power that he hath giuen to the same after that hee had chosen them and ioyned them vnto him.

¶ Praise yee the Lord.

PRayse yee the Lord from the heauen:
prayse ye him in the high places.
2 Prayse yee him, all yee [a] his Angels:
prayse him all his armie.
3 Prayse yee him, [b] sunne and moone:
prayse yee him all bright starres.
4 Prayse yee him, [c] heauens of heauens,
and [d] waters, that be aboue the heauens.
5 Let them praise the Name of the Lord:
for he commanded, and they were created.
6 And he hath established them for euer
and euer: he hath made an ordinance, which
shall not passe.
7 Prayse ye the Lord from the earth, yee
[e] dragons and all depths:
8 [f] Fire and haile, snowe and vapours,
stormie wind, which execute his word:
9 Mountaines and all hilles, fruitfull
trees and all cedars:
10 Beasts and all cattel, creeping things
and feathered foules:
11 [g] Kings of the earth and all people,
princes and all iudges of the world:
12 Yong men and maidens, also old men
and children:
13 Let them prayse the name of the Lord:
for his name onely is to bee exalted, and his
prayse aboue the earth and the heauens.
14 For hee hath exalted the [h] horne of his
people, which is a prayse for all his Saints,
euen for the [i] children of Israel, a people that
is neere vnto him. Prayse yee the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie. b In that Gods glory shineth in these insensible creatures, this their beautie is as a continual praysing of God. c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed stars and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great & monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither hie nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie and conquest, that hee giueth his Saints against all mans power.

¶ Prayse ye the Lord.

SIng yee vnto the Lord [a] a new song: let
his prayse bee heard in the Congregation
of Saints.

a For his rare and manifold benefits bestowed on his Church.

2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.
3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saints bee ioyfull with glory: let them sing lowde vpon their d beds.
6 Let the high actes of God bee in their mouth, and a two edged sworde in their hands,
7 e To execute vengeance vpon the heathen, and corrections among the people:
8 To binde f their kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is g written: this honour shalbe to all his Saints. Prayse ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods hands. c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should bee destroyed. g Hereby God bindeth the hands and minds of all his to enterprise no further then he appointeth.

PSAL. CL.

1 An exhortation to prayse the Lord without cease by all maner of wayes, for all his mighty and wonderfull works.

¶ Prayse yee the Lord.

Prayse ye God in his a Sanctuary: prayse ye him in the b firmament of his power.
2 Prayse yee him in his mightie Actes: prayse yee him according to his excellent greatnesse.
3 Prayse yee him in the sound of the c trumpet: prayse ye him vpon the viole and the harpe.
4 Prayse ye him with timbrel and flute: prayse yee him with virginals and organs.
5 Prayse yee him with sounding cymbals: prayse yee him with high sounding cymbals.
6 Let euery thing that hath d breath, prayse the Lord. Prayse yee the Lord.

a That is, in the heauen. b For his wonderful power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mighty work of God shineth. c Exhorting the people onely to reioyce in praysing God, he maketh mention of those instruments, which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting prayse.

The * Prouerbes of Salomon.

*This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke, or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church, is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1.King. 4.32. and were gathered & committed to writing by Salomons seruants, and indited by him.

21 Sunday after Trinit. Euen 1 Lesson

25 June 1 Lesson

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God & knowledge of his word. 10 We may not consent to the intising of sinners. 20 Wisdome complaineth that shee is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid King of Israel,
2 To know wisedom, a and instruction, to vnderstand the words b of knowledge,
3 To receiue c instruction to doe wisely, by d iustice and iudgement and equitie,
4 To giue vnto the e simple sharpenesse of wit, and to the childe knowledge and discretion.
5 A wise man shall heare and increase in learning, and a man of f vnderstanding shal attaine vnto wise counsels,
6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.
7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction. *Psal. 111.10. ecclus. 1.16.*
8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching.
9 For they shall bee ‡ a comely ornament vnto thine head, and as chains for thy necke.
10 ¶ My sonne, if i sinners do intise thee, consent thou not.
11 If they say, Come with vs, wee will lay waite for k blood, and lie priuily for the innocent without a cause:
12 We will swallow them vp aliue like a l graue euen whole, as those that goe downe into the pit:
13 We shall finde all precious riches, and fill our houses with spoyle:

a That is, what wee ought to know & folow, and what wee ought to refuse. b Meaning the word of God, wherein is ẏ only true knowledge. c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendring to euery man that which appertaineth vnto him. e To such as haue not discretion to rule themselues f As hee sheweth that these parables, conteining the effect of religion as touching maners and doctrine, do appertaine to the simple people: so doth hee declare, that the same are also necessary for them that are wise and learned.

g He speaketh this in the Name of God, which is the vniuersal Father of all creatures, or in the name of the pastour of the Church, who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

‡ *Ebr. Increase of grace.* i To wit, the wicked, which haue not the feare of God. k Hee speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their crueltie haue none end.

14 Cast in thy lot among vs: we will all
haue one [m] purse:
15 My sonne, walke not thou in the way
with them: refraine thy foote from their
[n] path.
16 For their feete run to euill, and make
haste to shed blood.
17 Certainly as without cause the net is
spred before the eyes of all that haue wings:
18 So they lay wait for blood, and lie pri-
uily for [o] their liues.
19 Such are the wayes of euery one that
is greedy of gaine: he would take away the
[p] life of the owners thereof.
20 ¶ [q] Wisedome crieth without: she vt-
tereth her voice in the [r] streetes.
21 She calleth in the hie streete, among the
prease in the entrings of the gates, and vtte-
reth her words in the city, saying,
22 O ye [s] foolish, how long will yee loue
foolishnes? and the scorneful take their plea-
sure in scorning? and the fooles hate know-
ledge?
23 Turne you at my correction: loe, I
will powre out my mind vnto you, and make
you vnderstand my words.
24 Because I haue called, and ye refused:
I haue stretched out mine hand, and none
would regard:
25 But ye haue despised all my counsell,
and would none of my correction:
26 I will also [t] laugh at your destruction,
and mocke when your feare commeth:
27 When [u] your feare commeth like sud-
den desolation, & your destruction shal come,
like a whirlewind: when affliction and an-
guish shall come vpon you,
28 Then shall they call vpon mee, but I
will not answere: they shall seeke me earely,
but they shall not [x] find me,
29 Because they hated knowledge, & did
not chuse the feare of the Lord:
30 They would none of my counsell, but
[y] despised all my correction.
31 Therefore shall they eate of the [z] fruit
of their owne way, and bee filled with their
owne deuises.
32 For [a] ease slayeth the foolish, and the
prosperity of fooles destroyeth them.
33 But hee that obeyeth mee, shall dwell
safely, and be quiet from feare of euill.

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent.
n That is, haue nothing at all to do with them.
o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice & cruelty.
p Whereby he concludeth that the couetous man is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretend ignorance.
s Wisedome reprooueth three kinds of men: the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, & the fooles which are drowned in worldly lusts & hate the knowledge of godlinesse.
t This is spoken according to our capacitie, signifying that the wicked which mocke & iest at Gods word, shal haue the iust reward of thir mocking. u That is, your destruction, which thing you feared. x Because they sought not with an affection to God, but for ease of their owne griefe. y Shewing that without faith and obedience we can not call vpon God aright. z They shal feele what commodity their wicked life shall giue them. a That is, the prosperitie and sensuality wherein they delight.

CHAP. II.

1 Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

My sonne, if thou wilt receiue my words
and [a] hide my commandements within
thee,
2 And cause thine eares to hearken vnto
wisedome, and encline [b] thine heart to vn-
derstanding.
3 (For if thou callest after knowledge,
[c] and criest for vnderstanding:
4 If thou seekest her as siluer, & searchest
for her as for [d] treasures,
5 Then shalt thou vnderstand the feare
of the Lord, & finde the [e] knowledge of God.
6 For the Lord giueth wisedome, out of
his mouth commeth knowledge and vnder-
standing.
7 Hee preserueth ǁ the state of the righteous,
he is a shield to them that walke vprightly,
8 That they may keepe the wayes of
iudgement: and hee preserueth the way of
his saints.)
9 Then shalt thou vnderstand righteous-
nes, and iudgement, and equitie, and euery
good path.
10 ¶ When wisedome entreth into thine
heart, and knowledge delighteth thy soule,
11 Then shall [f] counsell preserue thee, and
vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, &
from the man that speaketh froward things.
13 And from them that leaue the [g] waies
of righteousnesse, to walke in the wayes of
darkenesse:
14 Which reioyce in doing euill, and de-
lite [h] in the frowardnesse of the wicked,
15 Whose wayes are crooked, and they
are lewd in their paths.
16 And it shal deliuer thee frō the strange
[i] woman, euen from the stranger, which flat-
tereth with her words,
17 Which forsaketh the [k] guide of her
youth, & forgetteth the [l] couenant of her God.
18 Surely her [m] house tendeth to death,
and her paths vnto [n] the dead.
19 All they that goe vnto her, returne not
againe, neither take they hold of the wayes
of life.
20 Therfore walke thou in ẏ way of good
men, and keepe the wayes of the righteous.
21 For the iust shal dwel in the [o] land, and
the vpright men shall remaine in it.
22 But the wicked shalbe cut off from the
earth, and the transgressors shall be rooted
out of it.

a That is, keepe thē in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisedome to know and feare God.
ǁ *Or, hideth the saluation.*
f The word of God shall teach thee and counsel thee how to gouerne thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any giuen to euil as they are.
i Meaning, that wisedom, which is the word of God, shall preserue vs from all vices: naming this vice of whoredome whereunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom shee ought not to depart, but remaine in his subiection. l Which is the promise made in marriage. m Her acquaintance with her familiars, & them that haunt her. n To them that are dead in body and soule. o They shall enioy the temporall and spirituall promises of God, as the wicked shalbe void of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succeed well.

My sonne, forget not thou my lawe, but
let thine heart * keepe my commande-
ments.
2 For they shal increase the length of thy
[a] daies and the yeeres of life, and thy prospe-
ritie.
3 Let not [b] mercie and truth forsake thee:
bind them on thy [c] necke, and write them vp-
on the table of thine [d] heart.

* Deut. 8.1. & 30.16.
a Long life is the blessing of God which he giueth to his so farre foorth as it is expedient for them.
b By mercy and trueth he meaneth the commandements of the first and second Table: or else the mercy & faithfulnesse that we ought to vse towarde our neighbours. c Keepe them as a most precious iewel. d And haue them euer in remembrance.

4 So shalt thou find fauour & good vn-
derstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart,
and leane not vnto thine owne wisedome.
6 In al thy wayes acknowledge him,and
he shall diret thy wayes.
7 ¶ Be not wise in thine owne eyes: but
feare the Lord and depart from euill.
8 So health shall be vnto thy [e] nauill,and
marrow vnto thy bones.
9 [f] Honour the Lord with thy riches,and
with the first fruites of al thine increase.
10 So shall thy barnes be filled with a-
bundance, and thy presses shall [g] burst with
new wine.
11 ¶ My sonne,refuse not the chastening
of the Lord,neither be grieued with his cor-
rection.
12 * For the Lord correcteth him, whom
he loueth,euen as the father doeth the childe
in whom he delighteth.
13 Blessed is the man that findeth wise-
dome,and the man that getteth vnderstand-
ing.
14 For the merchandise thereof is better
then the merchandise of siluer,and the gaine
thereof is better then gold.
15 It is more precious then pearles :and
al things that thou canst desire,are not to be
compared vnto her.
16 Length of dayes is in her right hand,
[h] and in her left hand riches and glory.
17 Her wayes are wayes of pleasure,and
all her paths prosperitie.
18 She is a tree [i] of life to them that lay
hold on her, and blessed is he that retaineth
her.
19 The Lord by wisedome hath laid the
[k] foundation of the earth,& hath established
the heauens through vnderstanding.
20 By his knowledge the depths are bro-
ken vp,& the clouds drop downe the deaw.
21 My sonne, let not these things depart
from thine eyes, but obserue wisedome and
counsell.
22 So they shall bee life to thy soule, and
grace vnto thy || necke.
23 Then shalt thou walke safely by thy
way: and thy foot shall not stumble.
24 If thou sleepest, thou shalt not bee a-
fraid,and when thou sleepest, thy sleepe shal
be sweete.
25 Thou shalt not feare for any sudden
feare,neither for the [l] destruction of the wic-
ked,when it commeth.
26 For the Lord shalbe for thine assurance,
and shall preserue thy foote from taking.
27 ¶ Withhold not the good from [m] the
owners thereof, though there bee power in
thine hand to doe it.
28 Say not vnto thy neighbour, Go and
come againe,and to morrow will I giue thee,
if thou now hast it.
29 ¶ Intend none hurt against thy neigh-
bour,seeing hee doeth dwell [n] without feare
by thee.
30 ¶ Striue not with a man causelesse,
when he hath done thee no harme.
31 ¶ Bee not [o] enuious for the wicked
man,neither chuse any of his wayes.
32 For the froward is abomination vnto
the Lord : but his [p] secret is with the righ-
teous.
33 The curse of the Lord is in the house of
the wicked : but he blesseth the habitation of
the righteous.
34 With the scornefull [q] he scorneth, but
he giueth grace vnto the humble.
35 The wise shal inherit glory:but fooles
dishonour,though they be exalted.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.
f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.
g For to the faithful distributer, God giueth in greater abundance.
Hebr. 12.5. reue. 3.19.
h Meaning, that he that seeketh wisdome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.
k Hereby hee sheweth that this wisdome, whereof he speaketh, is euerlasting, because it was before al creatures, & that al things, euen the whole world were made by it.
|| *Or, throat, read Chap. 1. 9.*
l For when God destroyeth the wicked he will saue his as he did Lot in Sodome. m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse thereof. n That is, putteth his trust in thee.

o Desire not to be like vnto him.
p That is, his couenant & fatherly affection which is hid and secret from the world.
q He will shew by his plagues that their scornes shal turn to their own destruction, as Chap. 1. 26.

CHAP. IIII.

1 Wisedome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life, must be guided.

HEare, O yee children, the instruction of
a [a] father,and giue eare to learne vnder-
standing.
2 For I doe giue you a good doctrine:
therefore forsake ye not my law.
3 For I was my fathers sonne, tender
and [b] deare in the sight of my mother.
4 When [c] he taught me, & said vnto me,
Let thine heart hold fast my words: keepe
my commandements,and thou shalt liue.
5 Get wisedome,get vnderstanding: for-
get not, neither decline from the wordes of
my mouth.
6 Forsake her not,& she shall keepe thee:
loue her,and she shall preserue thee.
7 [d] Wisdome is the beginning: get wise-
dome therefore : and aboue all thy possession
get vnderstanding.
8 Exalt her,& she shal exalt thee:she shall
bring thee to honour,if thou imbrace her
9 She shal giue a comely ornament vnto
thine head, yea,shee shall giue thee a crowne
of glory.
10 ¶ Heare, my sonne, and receiue my
words,& the yeeres of thy life shall be many.
11 I [e] haue taught thee in the way of wis-
dome,and led thee in the paths of righteous-
nesse.
12 When thou goest,thy gate shall not be
[f] straite, and when thou runnest, thou shalt
not fall.
13 Take hold of instruction, & leaue not:
keepe her,for she is thy life.
14 ¶ Enter not into the way of the wic-
ked,and walke not in the way of euill men.
15 Auoid it, and go not by it : turne from
it,and passe by.
16 For they cannot [g] sleepe, except they
haue done euill, and their sleepe departeth,
except they cause some to fall.
17 For they eat the bread of [h] wickednes,
and drinke the wine of violence.
18 But the way of the righteous shineth
as the light,that [i] shineth more and more vn-
to the perfect day.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, read Chap. 1. 8.
b In Hebrew, it is Onely: for though she had three others, as 1. Chron. 3. 5 yet, so tenderly she loued Salomon, that he was vnto her as her onely sonne.
c Meaning, Dauid his father.
d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last studie, or els care not for him at all.
e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation
f Thou shalt walke at libertie without offence. g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke. h Gotten by wicked meanes and cruel oppression. i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

19 The way of the wicked is as the darke-
nesse: they know not wherein they shall fall.
20 ¶ My sonne, hearken vnto my words,
incline thine eare vnto my sayings.
21 Let them not depart from thine eyes,
but keepe them in the mids of thine heart.
22 For they are life vnto those that finde
them, and health vnto all their k flesh.
23 Keepe thine heart with all diligence:
for thereout commeth l life.
24 Put away fro thee a froward mouth,
and put wicked lips farre from thee.
25 Let thine eyes behold the right, and
let thine eye lids direct thy way before thee.
26 m Ponder the path of thy feet, and let
all thy wayes be ordered aright.
27 Turne not to the right hand, nor to
the left, but remoue thy foote from euill.

k That is, they shall haue health of body: vnder the which all other blessings promised in the law are conteined.
l For as the heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

My sonne, hearken vnto my wisedome,
and incline thine eare vnto my || know-
ledge,
2 That thou mayest regard counsel, and
thy lips obserue knowledge.
3 For the lips a of a strange woman drop
as an honie combe, and her mouth is more
soft then b oyle.
4 But the end of her is bitter as worme-
wood, and sharpe as a two edged sword.
5 Her c feete goe downe to death, and her
steps take hold on hell.
6 She weigheth not the way of life: her
paths are d moueable: thou canst not know
them.
7 Heare yee me now therefore, O chil-
dren, and depart not from the words of my
mouth.
8 Keepe thy way farre from her, & come
not neere the doore of her house,
9 Lest thou giue thine e honour vnto o-
thers, and thy yeeres to the cruell:
10 Lest the stranger should be filled with
thy strength, & thy f labours be in the house
of a stranger,
11 And thou mourne at thine end, (when
thou hast consumed thy flesh and thy body)
12 And say, How haue I hated instructi-
on, and mine heart despised correction!
13 And haue not obeyed the voice of them
that taught me, nor inclined mine eare to
them that instructed me!
14 I was almost brought into all euill in
the mids of the Congregation & g assembly.
15 ¶ Drinke the water of h thy cisterne,
and of the riuers out of the middes of thine
owne well.
16 Let thy fountaines flow forth, and the
riuers of waters in the streetes.
17 But let them be thine euen i thine one-
ly, and not the strangers with thee.
18 Let thy k fountaine be blessed, and re-
ioyce with the wife of thy l youth:
19 Let her be as the louing hinde and plea-
sant roe: let her breastes satisfie thee at all
times, and delight in her loue continually.
20 For why shouldest thou || delight, my
sonne, in a strange woman, or imbrace the
bosome of a stranger?
21 For the wayes of man are before the
m eyes of the Lord, and he pondereth all his
paths.
22 His owne iniquities shal take the wic-
ked himselfe, and he shall be holden with the
cords of his owne sinne.
23 He shall n die for fault of instruction,
and shall goe astray through his great folly.

|| Or, vnderstanding.
a That is, an harlot which giueth her selfe to another then to her husband.
b By oyle and honie he meaneth flattering and craftie intisements.
c All her doings leade to destruction.
d She hath euer new meanes to allure to wickednesse.
e That is, thy strength and goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was faithfully instructed in the trueth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly. h He teacheth vs sobriety, exhorting vs to liue of our owne labours, and to be beneficial to the godly that want. i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie, and them that are of the houshold of faith.
k Thy children which shal come of thee in great abundance, shewing that God blesseth mariage, and curseth whoredome.
l Which thou didst marrie in thy youth.
|| Or, goe astray with a stranger.
m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God. n Because hee will not giue eare to Gods word and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slothful & sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adultery.

My sonne, if thou be surety for thy neigh-
bour, and hast stricken hands with the
stranger,
2 Thou art a snared with the wordes of
thy mouth: thou art euen taken with the
wordes of thine owne mouth.
3 Doe this now, my sonne, and deliuer
thy selfe: seeing thou art come into the hand
of thy neighbour, goe and humble thy selfe,
and solicite thy friends.
4 Giue no sleepe to thine eyes, nor slum-
ber to thine eye lids.
5 Deliuer thy selfe as a Doe from the
hand of the hunter, and as a birde from the
hand of the fouler.
6 ¶ Goe to b the pismire, O sluggard:
behold her wayes, and be wise.
7 For she hauing no guide, gouernour,
nor ruler,
8 Prepareth her meate in the summer,
and gathereth her foode in haruest.
9 How long wilt thou sleepe, O slug-
gard? when wilt thou arise out of thy sleepe?
10 *Yet a little sleepe, a little slumber, c a
little folding of the hands to sleepe.
11 Therefore thy pouertie commeth as
one that d trauelleth by the way, and thy ne-
cessity like e an armed man.
12 The vnthrifty man f and the wicked
man walketh with a froward mouth.
13 He maketh a signe with his eyes, he
† signifieth with his feete: hee g instructeth
with his fingers.
14 Lewd things are in his heart: he ima-
gineth euill at all times, and raiseth vp con-
tentions.
15 Therefore shall his destruction come
speedily: he shalbe destroyed suddenly with-
out recouery.
16 ¶ These sixe things doeth the Lord
hate: yea, his soule abhorreth seuen:
17 The hauty eyes, a lying tongue, and
the hands that shed innocent blood,

a He forbiddeth vs not to become suretie one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.
b If the word of God cannot instruct thee, yet learne at the litle pismire to labour for thy selfe and not to burden others.
* Chap. 24. 33.
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons & sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous. † Ebr. speaketh.
g Thus all his gesture tendeth to wickednesse.

18 An heart that imagineth wicked en-
terprises, [h] feete that be swift in running to
mischiefe,
19 A false witnes that speaketh lies, and
him that raiseth vp contentions among ‖ bre-
thren.
20 ¶ My sonne, keepe thy fathers com-
maundement, and forsake not thy mothers
instruction.
21 Binde them alway vpon thine [i] heart,
and tie them about thy necke.
22 It shall leade thee, when thou wal-
kest: it shall watch for thee when thou slee-
pest, & when thou wakest it shall talke with
thee.
23 For the [k] commandement is a lantern,
and instruction a light: and [l] corrections for
instruction are the way of life,
24 To keepe thee from the wicked wo-
man, and from the flattery of the tongue of a
strange woman.
25 Desire not her beauty in thine heart,
neither let her take thee with her [m] eye lids.
26 For because of the whorish woman, a
man is brought to a morsell of bread, & a wo-
man will hunt for the precious life of a man.
27 [n] Can a man take fire in his bosome,
and his clothes not be burnt?
28 Or can a man go vpon coales, and his
feete not be burnt?
29 So he that goeth in to his neighbours
wife, shall not be innocent, whosoeuer tou-
cheth her.
30 Men doe not [o] despise a thiefe, when
he stealeth, to satisfie his [p] soule, because he
is hungry.
31 But if he be found, he shal restore seuen
fold, or he shall giue all the substance of his
house.
32 But he that committeth adultery with
a woman, he ‡ is destitute of vnderstanding:
he that doeth it, destroyeth his owne soule.
33 He shal find [q] a wound and dishonour,
and his reproch shall neuer be put away.
34 For ielousie is the rage of a man: there-
fore he will not [r] spare in the day of venge-
ance.
35 He cannot beare the sight of any ran-
some: neither will he consent, though thou
augment the gifts.

h Meaning, the raging affections which cary a man away in such sort that he cannot tell what he doeth.
‖ Or, neighbours.
i Reade Chap. 3.3.
k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
l And reprehensions when the word is preached bring vs to life.
m With her wanton lookes and gesture.
n Meaning, that shee will neuer cease till shee haue brought thee to beggery, and then seeke thy destruction.
o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the Law of God.
p Meaning, for very necessitie.
‡ Ebr. faileth in heart. q That is, death appointed by the Law.
r He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adultery.

CHAP. VII.

28 June
1 Lesson

1 An exhortation to wisdome and to the word of God, 5 Which wil preserue vs from the harlot, 6 Whose maners are described.

My sonne, keepe my wordes, and hide my
commandements with thee.
2 Keepe my commandements, and thou
shalt liue, and mine instruction as the [a] ap-
ple of thine eyes.
3 Bind them vpon thy fingers, and write
them vpon the table of thine heart.
4 Say vnto wisedome, Thou art my si-
ster: & call vnderstanding thy kinswoman,
5 That they may keepe thee from the
strange woman, euen from the stranger that
is smoothe in her words.
6 ¶ [b] As I was in the window of mine
house, I looked through my window,
7 And I saw among the fooles, and con-
sidered among the children a yong man de-
stitute of vnderstanding,
8 Who passed through the streete by her
corner, and went toward her house,
9 In the twilight in the euening, when
the night began to be [c] blacke and darke.
10 And behold, there met him a woman,
with an harlots ‖ behauiour, and ‖ subtill in
heart.
11 (She [d] is babbling and lowd: whose
feete cannot abide in her house.
12 Now she is without, now in the streets,
and lieth in waite at euery corner)
13 So she caught him and kissed him, and
‡ with an impudent face sayd vnto him,
14 I haue [e] peace offerings: this [f] day
haue I payed my vowes.
15 Therefore came I forth to meete thee,
that I might seeke thy face: and I haue
found thee.
16 I haue deckt my bed with ornaments,
‖ carpets and laces of Egypt.
17 I haue perfumed my bed with myrrhe,
aloes, and cynamom.
18 Come, let vs take our fill of loue vntil
the morning: let vs take our pleasure in da-
liance.
19 For mine husband is not at home: he
is gone a iourney farre off,
20 He hath taken with him ‡ a bag of sil-
uer, & will come home at the day appointed.
21 Thus with her great craft she caused
him to yeelde, and with her flattering lips
she entised him.
22 And he followed her straightwayes,
as an [g] oxe that goeth to the slaughter, and
[h] as a foole to the stockes for correction,
23 Till a dart strike thorow his liuer, as
a bird hasteth to the snare, not knowing that
‡ he is in danger.
24 ¶ Heare me now therfore, O children,
and hearken to the words of my mouth.
25 Let not thine heart decline to her
wayes: wander thou not in her paths.
26 For she hath caused many to fall down
wounded, and the [i] strong men are all slaine
by her.
27 Her house is the way * vnto the graue,
which goeth downe vnto the chambers of
death.

a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.
b Salomon vseth this parable to declare their folly that suffer themselues to be abused by harlots.
c He sheweth that there was almost none so impudent, but they were afrayd to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.
‖ Or, garment.
‖ Or, hid.
d He describeth certaine conditions, which are peculiar to harlots.
‡ Ebr. she strengthened her face.
e Because that in peace offerings a portion returned to them that offred, she sheweth him that she hath meate at home to make good cheare with: or els she would vse some cloke of holinesse, till she had gotten him in her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes. ‖ Or, carued worke. ‡ Ebr. in his hand. g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shalbe chastised.
‡ Ebr. it is for his life. i Neither wit nor ftrength can deliuer them that fall into the hands of the harlot. Chap 2.18.

CHAP. VIII.

28 June

1 Wisedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

Doeth * not [a] wisedome cry? and vnder-
standing vtter her voyce?
2 She standeth in the top of the high pla-
ces by the way in the place of the paths.

* Chap. 1.20.
a Salomon declareth that man is cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, & by his works, to folow vertue and to flee from vice.

1 Lesson Evening

3 Shee cryeth besides b the gates before
the citie at the entrie of the doores,
4 O men, I call vnto you, and vtter my
voyce to the children of men.
5 O yee foolish men, vnderstand wise-
dome, and yee O fooles, be wise in heart.
6 Giue eare, for I will speake of excel-
lent things, and the opening of my lips shall
teach things that be right.
7 For my mouth shall speake the trueth,
and my lips abhorre wickednesse.
8 All the words of my mouth are righte-
ous: there is no lewdnesse, nor frowardnesse
in them.
9 They are all c plaine to him that will
vnderstand, & streight to them that would
find knowledge.
10 Receiue mine instruction and not sil-
uer, and knowledge rather then fine gold.
11 For wisedome is better then precious
stones: and all pleasures are not to be com-
pared vnto her.
12 I wisedome dwell with d prudence,
and I finde forth knowledge and counsels.
13 The feare of the Lord is to hate e euill,
as pride, and arrogancie, and the euill way:
and a mouth that speaketh lewde things, I
doe hate.
14 I haue counsell and wisedome: I am
vnderstanding, and I haue strength.
15 By me kings f reigne, and princes de-
cree iustice.
16 By mee princes rule, and the nobles,
and all the iudges of the earth.
17 I loue them that loue mee: and they
that seeke me g early, shall finde me.
18 Riches and honour are with mee: h e-
uen durable riches and righteousnesse.
19 My fruite is better then golde, euen
then fine golde, and my reuenues better then
fine siluer.
20 I cause to walke in the way of righte-
ousnesse, and in the middes of the pathes of
i iudgement,
21 That I may cause them that loue me,
to inherite substance, and I will fill their
treasures.
22 The Lord hath possessed me in the be-
ginning of his way: I was k before his works
of olde.
23 I was set vp from euerlasting, from
the beginning, and before the earth.
24 When there were no depthes, was I
begotten, when there were no fountaines a-
bounding with water.
25 Before the mountaines were setled:
and before the hils, was I begotten.
26 He had not yet made the earth, nor the
open places, nor the height of the dust in the
world.
27 When hee prepared the heauens, I
was l there, when hee set the compasse vpon
the deepe,
28 When hee established the cloudes a-
boue, when hee confirmed the fountaines of
the deepe,
29 When hee gaue his decree to the sea,
that the waters should not passe his com-
mandement, when he appointed the founda-
tions of the earth,
30 Then was I with him as m a nouri-
sher, and I was dayly his delight reioycing
alway before him,
31 And tooke my n solace in the compasse
of o his earth: and my delight is with the
children of men.
32 Therefore now hearken, O children,
vnto mee: for blessed are they that keepe my
wayes.
33 Heare instruction, and be ye wise, and
refuse it not: blessed is the man that heareth
me, watching dayly at my gates, and giuing
attendance at the postes of my doores.
34 For hee that findeth me, findeth life,
and shall obteine fauour of the Lord.
35 But he that sinneth against me, hurteth
his owne soule: & al that hate me, loue death.

b Where the people did most resort, and which was the place of iustice.
c Meaning, that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.
d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudēt, nor good counseller.
e So that he that doth not hate euill, feareth not God.
f Whereby he declareth that honours, dignitie or riches come not of mans wisedom or industrie, but by the prouidence of God.
g That is, studie the word of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k He declareth hereby the diuinitie and eternitie of this wisedome which he magnifieth and prayseth through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Sauiour, whō S. Iohn calleth the Word that was in the beginning, Iohn 1.1.
l He declareth the eternitie of the Sonne of God, which is meant by this word Wisedome, who was before all time, and euer present with the Father.
m Some reade a chiefe worker: signifying that this wisedome, euen Christ Iesus was equall with God his Father, and created, preserueth, and still worketh with him, as Ioh. 5.17
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God.
o By earth he meaneth man, which is the worke of God in whom Wisedome tooke pleasure: in so much as for mans sake the Diuine Wisedome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures, and this is that solace and pastime whereof is here spoken.

30 June
1 Less mor

CHAP. IX.

2 Wisedome calleth all to her feast 7 The scorner wil not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her a house, and
hewen out her b seuen pillars.
2 She hath killed her vitailes, drawen
her wine, and c prepared her table.
3 She hath sent forth her d maydens,
and cryeth vpon the highest places of the ci-
tie, saying,
4 Who so is e simple let him come hither,
and to him that is destitute of wisedome, she
sayth,
5 Come, and eate of my f meate, & drinke
of the wine that I haue drawen.
6 Forsake your way, ye foolish, & yee shall
liue: & walke in the way of vnderstanding.
7 He that reprooueth a scorner, purcha-
seth to himselfe shame: and he that rebuketh
the wicked, getteth himselfe g a blot.
8 Rebuke not a h scorner, lest he hate thee:
but rebuke a wise man, and hee will loue
thee.
9 Giue admonition to the wise, and he wil
be the wiser: teach a righteous man, and he
will increase in learning.
10 The beginning of wisedom is the feare
of the Lorde, and the knowledge of holy
things is i vnderstanding.
11 For thy dayes shall bee multiplyed by
mee, and the yeeres of thy life shall be aug-
mented.
12 If thou be wise, thou shalt be wise for
k thy selfe, and if thou bee a scorner, thou

a Christ hath prepared him a Church.
b That is, many chiefe stayes and principall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastors and Doctors.
c He compareth wisedome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisedome.
e Hee that knoweth his owne ignorance, and is voyde of malice.
f By the meate and drinke, is meant the word of God and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church. g For the wicked will contemne him and labour to defame him. h Meaning, them that are incorrigible, which Christ calleth dogges and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite. i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. k Thou shalt haue the chiefe profite and commoditie thereof.

alone shall suffer.
13 ¶ A [l] foolish woman is troublesome:
she is ignorant, and knoweth nothing.
14 But she sitteth at ye doore of her house,
on a seat in the high places of the citie,
15 To cal them that passe by the way, that
go right on their way, saying,
16 Who is simple, let him come hither,
and to him that is destitute of wisedome, she
saith also,
17 Stollen waters are sweete, and hid
bread is pleasant.
18 But hee knoweth not, that the dead
are there, and that her ghests are in the depth
of hell.

l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth verse 16. which were the words of the true preachers, as vers. 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast thereof.

30 June 1 Less. Evening

CHAP. X.

In this Chapter & al that folow vnto the thirtieth the wise man exhorteth by diuers sentences, which be calleth parables, to follow vertue, and flee vice: and sheweth also what profit commeth of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a glad father: but
a foolish sonne is an heauinesse to his
mother.
2 The treasures of [a] wickednesse profite
nothing: but righteousnesse deliuereth from
death.
3 The LORD wil [b] not famish the soule of
the righteous: but hee casteth away the substance of the wicked.
4 A ‖ slouthfull hand maketh poore: but
the hand of the diligent maketh rich.
5 Hee that gathereth in summer, is the
sonne of wisedome: but hee that sleepeth in
haruest, is the sonne of confusion.
6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of
[c] the wicked.
7 The memoriall of the iust shalbe blessed:
but the name of the wicked shall [d] rot.
8 The wise in heart will receiue commandements; but the foolish in ‡ talke shall
be beaten.
9 Hee that walketh vprightly, walketh
‖ boldly: but hee that peruerteth his wayes,
shall be knowen.
10 Hee that [e] winketh with the eye, worketh sorrow, and he that is [f] foolish in talke,
shall be beaten.
11 The mouth of a righteous man is a
welspring of life: but iniquitie couereth the
mouth of the wicked.
12 Hatred stirreth vp contentions: * but
loue couereth all trespasses.
13 In the lippes of him that hath vnderstanding, wisedome is found, and [g] a rod
shall be for the backe of him that is destitute
of wisedome.
14 Wise men lay vp knowledge: but the
mouth of the foole is a present destruction.
15 The rich mans goods are his [h] strong citie, but the feare of the needy is their pouerty.
16 The labour of the righteous tendeth to
life: but the reuenues of the wicked to sinne.
17 He that regardeth instruction, is in the
way of [illegible]: but he that refuseth correction,
goeth out of the way.
18 He that dissembleth hatred with lying
lips, & he that inuenteth slander, is a foole.
19 In many wordes there cannot want
iniquitie: but he that refraineth his lips, is
wise.
20 The tongue of the iust man is as fined
siluer: but the heart of the wicked is little
worth.
21 The lips of the righteous doe [i] feede
many: but fooles shall die for want of wisedome.
22 The blessing of the LORD, it maketh
rich, and he doth adde [k] no sorowes with it.
23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a
man.
24 That which the wicked feareth, shall
come vpon him: but God will grant the desire of the righteous.
25 As the whirlewind passeth, so is the
wicked no more: but the righteous is as an
euerlasting foundation.
26 As vineger is to the teeth, & as smoke
to the eyes, so is the slouthfull to them that
[l] send him.
27 The feare of the LORD increaseth the
dayes: but the yeeres of the wicked [m] shalbe
diminished.
28 The patient abiding of the righteous
shalbe gladnesse: but the hope of the wicked
shall perish.
29 The way of the LORD is strength to the
vpright man: but feare shall be for the workers of iniquitie.
30 The righteous shall [n] neuer bee remooued: but the wicked shall not dwell in
the land.
31 The mouth of the iust shal be fruitfull
in wisedome: but the tongue of the froward
shall be cut out.
32 The lips of the righteous know what
is acceptable: but the mouth of the wicked
speaketh froward things.

1 Lesson 13 Sun. Trin. Morn

CHAP. XI.

FAlse [a] balances are an abomination vnto
the LORD: but a perfite ‡ weight pleaseth
him.
2 When pride commeth, then commeth
[b] shame: but with the lowly is wisedome.
3 The vprightnesse of the iust shall guide
them: but the frowardnesse of the transgressors shall destroy them.
4 * Riches auaile not in the day of wrath:
but righteousnesse deliuereth from death.
5 The righteousnesse of the vpright shal
direct his way: but the wicked shall fall in
his owne wickednesse.
6 The righteousnesse of the iust shal deliuer them: but the transgressors shall be taken in their owne wickednesse.
7 * When a wicked man dieth, his hope
perisheth, and the hope of the vniust shall
perish.
8 The righteous escapeth out of trouble,
and the wicked shall come in his [c] stead.
9 An [d] hypocrite with his mouth hurteth
his neighbour: but the righteous shalbe deliuered by knowledge.
10 In the prosperitie of the righteous the
citie

1 July 1 Less. morn

Chap. 15. 20.
a That is, wickedly gotten.
b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖ Or, deceitfull.
c When their wickednes shall be discouered, they shall be as dumbe, and not know what to say.
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.
‡ Ebr. lips.
‖ Or, surely.
e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
1. Cor. 13. 4.
1. pet. 4. 8.
g That is, God will find him out to punish him.
h And so maketh him bold to doe euill, whereas pouertie brideleth the poore from many euill things.
i For they speake trueth and edifie many by exhortations, admonition and counsel.
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.
l He is but a trouble & griefe to him that setteth him about any businesse.
m The time of their prosperitie shall be short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.
a Vnder this worde he condemneth all false weights, measures and deceite.
‡ Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
Ezek. 7. 19. ecclus. 5. 1. Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.

citie ᵉ reioyceth, and when the wicked pe-
rish, there is ioy.
11 By the ‖ blessing of the righteous, the
citie is exalted: but it is subuerted by the
mouth of the wicked.
12 He that despiseth his neighbour, is de-
stitute of wisdome: but a man of vnderstan-
ding will ᶠ keepe silence.
13 He that goeth about as a slanderer, dis-
couereth a secret: but he that is of a faithfull
heart concealeth a matter.
14 Where no counsell is, the people fall:
but where many ᵍ counsellers are, there is
health.
15 Hee shall be sore vexed, that is suretie
for a ʰ stranger, and he ⁱ that hateth sureti-
ship, is sure.
16 A ‖ gracious woman attaineth honor,
and the strong men attaine riches.
17 He that is mercifull, ᵏ rewardeth his
owne soule: but he that troubleth his owne
‖ flesh, is cruell.
18 The wicked worketh a deceitful work:
but he that soweth righteousnes, shall receiue
a sure reward.
19 As righteousnesse leadeth to life, so he
that followeth euill, seeketh his owne death.
20 They that are of a froward heart, are
abomination to the Lord: but they that are
vpright in their way, are his delight.
21 ˡ Though hand ioyne in hand, the wic-
ked shall not be vnpunished: but the seede of
the righteous shall escape.
22 As a iewell of gold in a swines snoute:
so is a faire woman, which ‖ lacketh discre-
tion.
23 The desire of the righteous is onely
good: but the hope of the wicked ᵐ is indig-
nation.
24 There is that scattereth, ⁿ & is more
increased: but he that spareth more ᵒ then is
right, surely commeth to pouertie.
25 The ‡ liberall person shal haue plentie:
and he that watereth, shall also haue raine.
26 He that withdraweth the corne, the
people will curse him: but blessing shalbe vp-
on the head of him that ᵖ selleth corne.
27 He that seeketh good things, getteth
fauour: but he that seeketh euill, it shal come
to him.
28 He that trusteth in his riches, shal fall:
but the righteous shall flourish as a leafe.
29 Hee that troubleth his owne ᑫ house,
shall inherite the wind, and the foole shall be
ʳ seruant to the wise in heart.
30 The fruite of the righteous is as a tree
of life, and he that ˢ winneth soules, is wise.
31 Beholde, the righteous shalbe ᵗ recom-
pensed in the earth: how much more the wic-
ked and the sinner.

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisdome and counsell.
h Whose conuersation hee knoweth not.
i He that doth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
‖ Or, modest.
k Is both good to himselfe and to others.
‖ Or, neighbour.
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
‖ Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡ Ebr. the soule of blessing shall be made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families shalbe depriued thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth know-
ledge: but hee that hateth correction, is
a foole.
2 A good man getteth fauor of the Lord:
but the man of wicked imaginations wil he
condemne.
3 A man cannot be established by wic-
kednes: but the ᵃ roote of the righteous shall
not be moued.
4 A ‡ vertuous woman is the crowne of
her husband: but she that maketh him asha-
med, is a corruption in his bones.
5 The thoughts of the iust are right: but
the counsels of the wicked are deceitfull.
6 The talking of the wicked is to lie in
waite for blood: but the mouth of the righte-
ous will ᵇ deliuer them.
7 God ouerthroweth the wicked, and
they are not: but the house of the righteous
shall stand.
8 A man shalbe commended for his wis-
dome: but the froward of heart shall be de-
spised.
9 Hee that is despised, ᶜ and is his owne
seruant, is better then he that boasteth him-
selfe and lacketh bread.
10 A righteous man ᵈ regardeth the life
of his beast: but the mercies of the wicked
are cruell.
11 *He that tilleth his land shall be satis-
fied with bread: but hee that followeth the
idle, is destitute of ‖ vnderstanding.
12 The wicked desireth the ᵉ nette of e-
uils: but the ᶠ roote of the righteous giueth
fruite.
13 The euil man is snared by the wicked-
nes of his lips, but the iust shall come out of
aduersitie.
14 A man shall bee satiate with good
things by the fruite of his mouth, and the re-
compense of a mans hands shall God giue
vnto him.
15 The way of a foole is ᵍ right in his
owne eyes: but hee that heareth counsell, is
wise.
16 A foole in a day shall bee knowen by
his anger: but hee that ʰ couereth shame is
wise.
17 Hee that speaketh trueth, will shewe
righteousnesse: but a false witnesse vseth de-
ceite.
18 *There is that speaketh words like the
prickings of ⁱ a sworde: but the tongue of
wise men is health.
19 The lip of trueth shall bee stable for
euer: but a lying tongue varieth inconti-
nently.
20 Deceite is in the heart of them that
imagine euill: but to the counsellers of peace
shall be ioy.
21 There shall none iniquitie come to the
iust: but the wicked are full of euill.
22 The lying lips are an abomination to
the Lorde: but they that deale truely are his
delight.
23 A wise man concealeth knowledge: but
the heart of the fooles publisheth foolishnes.
24 *The hand of the diligent shall beare
rule: but the idle shalbe vnder tribute.
25 Heauinesse in the heart of man doeth
bring it downe: but a ᵏ good worde reioy-
ceth it.
26 The righteous is ˡ more excellent then
his neighbour: but the way of the wicked
will

a They are so grounded in the fauour of God, that their roote shall prosper continually.
‡ Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauaile.
d Is mercifull euen to the very beast that doeth him seruice.
Chap. 28. 19. ecclus. 20. 29.
‖ Or, defence.
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.
Chap. 10. 4.
k That is, words of comfort or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is more liberall in giuing.

24 Sun Trini Even

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

24 Sun Trin Morn

a If he vse his tongue to Gods glorie, and the profit of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paines to get any thing.
‡ Ebr. way.
c For his pouertie, he is not able to escape the threatnings, which the cruell oppressors vse against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duetie.
Chap. 25.13.
h Bringeth many inconueniences, both to himselfe and to others.
i As he is partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are.
k Reade Iob 27.16,17.
l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue ynough.
Chap. 23.13. eccl. 30.1.

will deceiue them.
27 The deceitfull man roasteth not that
he m taketh in hunting: but the riches of the
diligent man are precious.
28 Life is in the way of righteousnes, and
in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of
his father: but a scorner will heare no rebuke.
2 A man shall eate good things by the
fruit a of his mouth: but the soule of the trespassers shall suffer violence.
3 Hee that keepeth his mouth, keepeth
his life: but hee that openeth his lippes, destruction shalbe to him.
4 The sluggard b lusteth, but his soule
hath nought: but the soule of the diligent
shall haue plentie.
5 A righteous man hateth lying words:
but the wicked causeth slaunder and shame.
6 Righteousnesse preserueth the vpright
of ‡ life: but wickednesse ouerthroweth the
sinner.
7 There is that maketh himselfe rich,
and hath nothing, and that maketh himselfe
poore, hauing great riches.
8 A man will giue his riches for the ransome of his life: but the poore c cannot heare
the reproch.
9 The light of the righteous reioyceth:
but the candle of the wicked shall be put out.
10 Onely by pride d doth man make contention: but with the well aduised is wisedome.
11 The e riches of vanitie shall diminish:
but he that gathereth with the f hand, shall
increase them.
12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.
13 He that despiseth g the word, he shalbe
destroyed: but he that feareth the commandement, he shall be rewarded.
14 The instruction of a wise man is as
the wellspring of life, to turne away from the
snares of death.
15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.
16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.
17 * A wicked messenger falleth h into
euill: but a faithfull ambassadour is preseruation.
18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth
correction, shalbe honoured.
19 A desire accomplished delighteth the
soule: but it is an abomination to fooles to
depart from euill.
20 Hee that walketh with the wise, shall
be wise: but a companion of fooles shall bee
i afflicted.
21 Affliction followeth sinners: but vnto
the righteous God will recompense good.
22 The good man shall giue inheritance
vnto his childrens children: and the k riches
of the sinner is layd vp for the iust.
23 Much food is in the field of the l poore:
but the field is destroyed without discretion.
24 * Hee that spareth his rodde, hateth
his sonne: but he that loueth him, chasteneth
him betime.
25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman a buildeth her house: but
the foolish destroyeth it with her owne
hands.
2 * Hee that walketh in his b righteousnesse, feareth the Lord: but he that is lewde
in his wayes, despiseth him.
3 In the mouth of the foolish is the c rod
of pride: but the lippes of the wise preserue
them.
4 Where none d oxen are, there the crib
is emptie: but much increase commeth by the
strength of the oxe.
5 A faithfull witnesse will not lie: but a
false record will speake lies.
6 A scorner e seeketh wisedome, and findeth not: but knowledge is easie to him that
will vnderstand.
7 Depart from the foolish man, when
thou perceiuest not in him the lips of knowledge.
8 The wisedome of the prudent is to vnderstand his way: but the foolishnes of the
fooles is deceit.
9 The foole maketh a mocke f of sinne:
but among the righteous there is fauour.
10 The heart knoweth the g bitternesse
of his soule, and the stranger shal not meddle
with his ioy.
11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous
shall florish.
12 * There is a way that seemeth right
to a man: but the issues thereof are the wayes
of death.
13 Euen in laughing the heart is sorowfull, h and the ende of that mirth is heauinesse.
14 The heart that declineth, i shalbe satiate with his owne wayes: but a good man
shall depart from him.
15 The foolish will beleeue euery thing:
but the prudent will consider his steps.
16 A wise man feareth, & departeth from
euill: but a foole rageth, and is carelesse.
17 Hee that is hastie to anger, committeth folly, and a ‡ busie body is hated.
18 The foolish doe inherite folly: but the
prudent are crowned with knowledge.
19 The euill shall bow before the good, &
the wicked k at the gates of the righteous.
20 The poore is hated euen of his owne
neighbour: but the friendes of the rich are
many.
21 The sinner despiseth his neighbour:
but hee that hath mercie vpon the poore, is
blessed.
22 Doe not they erre that imagine euill?
but to them that thinke on good things, shall
be mercie and trueth.
23 In all labour there is abundance: but
the talke of the lips bringeth onely want.
24 The crowne of the wise is their riches,

a That is, taketh paine to profit her family and to doe that which concerneth her duetie in her house.
Iob 12.4.
b That is, in vprightnesse of heart and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, and by the crib the barne: meaning without labour there is no profite.
e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.
f Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.
g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe.
Chap. 16.25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.
i He that forsaketh God shall be punished, and made wearie of his sinnes wherein he delighted.
‡ Ebr. the man of imaginations.
k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

2 Tuly 1 Less Morn   2 Tuly 1 Less Evening

and the folly of fooles is foolishnesse.
25 A faithfull witnesse deliuereth soules:
but a deceiuer speaketh lies.
26 In the feare of the Lord is an assured
strength, and his children shall haue hope.
27 The feare of the Lord is as a welspring
of life, to auoide the snares of death.
28 In the multitude of the l people is the
honour of a king, and for the want of people
commeth the destruction of the prince.
29 He that is slowe to wrath, is of great
wisedome: but he that is of an hastie minde,
exalteth folly.
30 A sound heart is the life of the ‖ flesh:
but enuie is the rotting of the bones.
31 * He that oppresseth the poore, repro-
ueth him that made him: but he honoureth
him, that hath mercy on the poore.
32 The wicked shall be cast away for his
malice: but the righteous hath hope in his
death.
33 Wisedome resteth in the heart of him
that hath vnderstanding, and is knowen
m in the midst of fooles.
34 Iustice exalteth a nation, ‖ but sinne
is a shame to the people.
35 The pleasure of a king is in a wise ser-
uant: but his wrath shalbe toward him that
is lewde.

l That is, the strength of a king standeth in many people.

‖ Or body.

Chap. 17.5.

m Forasmuch as they are conuict thereby, and put to silence.

‖ Or, and the mercie of the people is a sacrifice for sinne.

CHAP. XV.

A * Soft answere putteth away wrath:
but grieuous words stirre vp anger.
2 The tongue of the wise vseth know-
ledge aright: but the mouth of fooles *bab-
leth out foolishnesse.
3 The eyes of the Lord in euery place be-
hold the euill and the good.
4 A wholsome tongue is as a tree of life:
but the frowardnesse thereof is the breaking
of the minde.
5 A foole despiseth his fathers instruction:
but he that regardeth correction, is prudent.
6 The house of the righteous hath much
treasure: but in the reuenues of the wicked
is a trouble.
7 The lips of the wise doe spread abroad
knowledge: but the heart of the fooles doeth
not so.
8 The b sacrifice of the wicked is abomi-
nation to the Lord: but the prayer of the
righteous is acceptable vnto him.
9 The way of the wicked is an abomina-
tion vnto the Lord: but hee loueth him that
followeth righteousnesse.
10 Instruction is euill to him that c for-
saketh the way, and he that hateth correctio,
shall die.
11 d Hell and destruction are before the
Lord: how much more the heartes of the
sonnes of men?
12 A scorner loueth not him that rebuketh
him, neither will he goe vnto the wise.
13 * A ioyfull heart maketh a cheerefull
countenance: but by the sorrow of the heart
the minde is heauie.
14 The heart of him that hath vnderstan-
ding, seeketh knowledge: but the mouth of
the foole is fed with foolishnesse.
15 All the dayes of the afflicted are euill:
but a good ‡ conscience is a continuall feast.
16 * Better is a little in the feare of ÿ Lord,

Chap. 25.15.

Verse 28.

25 Sun[day] Trinity Morn 2 Lesson

a For though they haue much, yet it is full of trouble and care.
b That thing is abhominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted.
c He that swarueth from the word of God, cannot abide to be admonished.
d There is nothing so deepe, or secret, that can be hid from the eyes of God, much lesse mens thoughts.
Chap. 17.22.
‡ Ebr. heart.
Psal. 37.16.

3 July 1 Less Morn

then great treasure and trouble therewith.
17 Better is a dinner of greene herbes
where loue is, then a stalled oxe and hatred
therewith.
18 * An angry man stirreth vp strife: but
he that is slow to wrath, appeaseth strife.
19 The way of a slouthfull man is as an
hedge of e thornes: but the way of the righ-
teous is plaine.
20 * A wise sonne reioyceth the father: but
a foolish man despiseth his mother.
21 Foolishnesse is ioy to him that is desti-
tute of vnderstanding: but a man of vnder-
standing walketh vprightly.
22 Without counsell thoughts come to
nought: but f in the multitude of counsellers
there is stedfastnesse.
23 A ioy commeth to a man by the answer
of his mouth: and how good is a word g in
due season?
24 The way of life is on high to the pru-
dent, to auoide from hell beneath.
25 The Lord will destroy the house of the
proude men: but he will stablish the borders
of the widow.
26 The thoughts of the wicked are abo-
mination to the Lord: but the pure haue
h pleasant wordes.
27 He that is greedy of gaine, troubleth
his owne house: but hee that hateth giftes
shall liue.
28 The heart of the righteous studieth to
answere: but the wicked mans mouth bab-
leth euill things.
29 The Lord is farre off from the wicked:
but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the
heart, & a good name maketh the bones fat.
31 The eare that hearkeneth to the i cor-
rection of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth
his owne soule: but he that obeyeth correcti-
on, getteth vnderstanding.
33 The feare of the Lord is the instructi-
on of wisedome: and before honour goeth
k humilitie.

Chap. 29.22.

e That is, he euer findeth some let or stay, and dare not goe forward.

Chap. 10.1.

f Reade Chap. 11.14.

g If we will that our talk be comfortable, we must wait for time and season.

h That is, wholsome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.

k Meaning, that God exalteth none but them that are truely humbled.

CHAP. XVI.

The a preparations of the heart are in
man: but the answere of the tongue is of
the Lord.
2 All the wayes of a man are b cleane in his
owne eyes: but the Lord pondreth the spirits.
3 * Commit thy workes vnto the Lord,
and thy thoughts shalbe directed.
4 The Lord hath made al things for his
owne sake: yea, euen the wicked for the day
of c euill.
5 All that are proud in heart, are an abo-
mination to the Lord: though * hand ioyne in
hand, he shall not be vnpunished.
6 By d mercie and trueth iniquitie shall
be forgiuen, and by the feare of ÿ Lord they
depart from euill.
7 When the wayes of a man please the
Lord, he will make also his enemies at peace
with him.
8 * Better is a little with righteousnesse,
then

25 Trinity

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby, that man flattereth himself in his doings, calling ÿ vertue which God termeth vice.
‡ Ebr. rolle.
c So that the iustice of God shall appeare to his glorie, euen in the destruction of the wicked. Chap. 11.21.
d Their vpright and repenting life shall be a token that their sinnes are forgiuen. Chap. 15.16. Psal. 37.16.

25 Sunday Trinity Even 2 Lesson

3 July 1 Less even

e Hee sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
Chap. 11. 1.
f If they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuill, & to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut. 11. 14.
Chap. 8. 10.
Psal. 125. 1.
k The sweete words of consolation, which come forth of a godly heart.
l Either that which ỳ wicked teach others, or els it is folly to teach them that are malicious.
Chap. 14. 12.
‡ *Ebr. boweth vpon him.*
m For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wickednes to passe.
o That is, when it is ioyned with vertue: or els the older that the wicked are, the more they are to bee abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

then great reuenues without equitie.
9 The heart of man ᵉ purposeth his way:
but the Lord doth direct his steps.
10 A diuine sentence shall be in the lips of
the king: his mouth shall not transgresse in
iudgement.
11 * A true weight and ballanse are of the
Lord: all the weights of the bagge are his
ᶠ worke.
12 It is an abomination to kings to commit wickednesse: for the throne is stablished
ᵍ by iustice.
13 Righteous lippes are the delight of
kings, and the king loueth him that speaketh right things.
14 The wrath of a King is as ʰ messengers of death: but a wise man wil pacifie it.
15 In the light of the Kings countenance
is life: and his fauour is ⁱ as a cloude of the
latter raine.
16 * How much better is it to get wisedome then gold? and to get vnderstanding,
is more to be desired then siluer.
17 The path of the righteous is to decline from euill, and hee keepeth his soule
that keepeth his way.
18 Pride goeth before destruction, and an
high minde before the fall.
19 Better it is to be of humble mind with
the lowly, then to diuide the spoyles with the
proud.
20 Hee that is wise in his businesse, shall
finde good: and * hee that trusteth in the
Lord, he is blessed.
21 The wise in heart shall be called prudent: and ᵏ the sweetenesse of the lips shall
increase doctrine.
22 Understanding is a welspring of life
vnto them that haue it: and the ˡ instruction
of fooles is folly.
23 The heart of the wise guideth his
mouth wisely, & addeth doctrine to his lips.
24 Faire wordes are as an hony combe,
sweetnesse to the soule, & health to the bones.
25 * There is a way that seemeth right
vnto man: but the issue thereof are the wayes
of death.
26 The person that trauaileth, trauaileth for himselfe: for his mouth ‡ craueth it of
him.
27 A wicked man diggeth vp euill, and
in his lips is like ᵐ burning fire.
28 A froward person soweth strife: and
a taleteller maketh diuision among princes.
29 A wicked man deceiueth his neighbour, and leadeth him into the way that is
not good.
30 ⁿ Hee shutteth his eyes to deuise wickednesse: hee moueth his lipes, and bringeth
euill to passe.
31 Age is a crowne of glory, when it is
found in the way of ᵒ righteousnesse.
32 Hee that is slow vnto anger, is better
then the mightie man: and hee that ruleth
his owne minde, is better then hee that winneth a citie.
33 The lot is cast into the lappe: but the
whole disposition thereof is ᵖ of the Lord.

CHAP. XVII.

Better is a drie morsell, if peace bee with
it, then an house full of ᵃ sacrifices with
strife.
2 * A discreet seruant shal haue rule ouer
a lewd sonne, and hee shall diuide the ᵇ heritage among the brethren.
3 As is the fining pot for siluer, and the fornace for gold, so the Lorde trieth the hearts.
4 The wicked giueth heede to false lips,
and a lyar hearkneth to the naughty tongue.
5 * He that mocketh the poore, reprocheth
him that made him: and he that reioyceth at
destruction, shall not be vnpunished.
6 Childrens children are the crowne of
the Elders: and the glory of the children are
their fathers.
7 ‡ High talke becommeth not a foole,
much lesse a lying talke a prince.
8 A reward is as a stone pleasant in the
eyes of them that haue it: it prospereth, whithersoeuer it ᶜ turneth.
9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the ᵈ prince.
10 A reproofe entreth more into him that
hath vnderstãding, then an hundred stripes
into a foole.
11 A seditious person seeketh onely euill,
and a cruell messenger ᵉ shall be sent against
him.
12 It is better for a man to meete a beare
robbed of her whelpes, then ᶠ a foole in his
folly.
13 * Hee that rewardeth euill for good,
euill shall not depart from his house.
14 The beginning of strife is as one that
openeth the waters: therefore yer the contention be medled with, leaue off.
15 * He that iustifieth the wicked, and he
that condemneth the iust, euen they both are
abomination to the Lord.
16 Wherefore is there a price in the hand
of the foole to get wisdome, and he hath none
heart?
17 A friend loueth at all times: and ʰ a
brother is borne for aduersitie.
18 A man destitute of vnderstanding
ⁱ toucheth the hand, and becommeth surety
for his neighbour.
19 Hee loueth transgression that loueth
strife: and he that exalteth his ᵏ gate, seeketh
destruction.
20 The froward heart findeth no good:
and he that hath a naughtie tongue shal fall
into euill.
21 Hee that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue
no ioy.
22 * A ioyfull heart causeth good health:
but a sorrowfull mind drieth the bones.
23 A wicked man taketh a gift out of the
ˡ bosome to wrest the wayes of iudgement.
24 * Wisedome is in the face of him that
hath vnderstanding: but the eyes of a foole
are in the ᵐ corners of the world.
25 A foolish sonne is a griefe vnto his father, and a ⁿ heauinesse to her that bare him.
26 Surely it is not good to condemne the
iust, nor that the princes should smite such
ᵒ for equity.

a For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted.
Ecclus. 10. 26.
b That is, shall be made gouernour ouer the children.
Chap. 14. 31.
‡ *Ebr. the lip of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He that admonisheth the prince of his fault maketh him his enemie.
e By the messenger is meant such meanes as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God.
Rom. 12. 17.
1. *thes.* 5. 15.
1 *pet.* 3. 9.
Isa. 5. 23.
chap. 24. 24.
g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap. 6. 1.
k Lifteth vp himselfe aboue his degree.
Chap. 15. 13.
l That is, secretly & out of the bosome of the rich.
Eccles. 2. 14. and 8. 1.
m That is, wander to and fro, and seeke not after wisedome.
Chap. 10. 1.
n For their well doing.

27 He that hath knowledge, ſpareth his
words, and a man of vnderſtanding is of an
excellent ſpirit.
28 Euen a foole (when hee holdeth his
peace) is counted wiſe, and he that ſtoppeth
his lips, prudent.

CHAP. XVIII.

FOr the deſire thereof hee will [a] ſeparate
himſelfe to ſeeke it, and occupie himſelfe
in all wiſedome.
2 A foole hath no delight in vnderſtan-
ding: but that his heart may be [b] diſcouered.
3 When the wicked commeth, then com-
meth [c] contempt, and with the vile man re-
proch.
4 The wordes of a mans mouth are like
deepe [d] waters, and the welſpring of wiſe-
dome is like a flowing riuer.
5 It is not good to [e] accept the perſon of
the wicked, to cauſe the righteous to fall in
iudgement.
6 A fooles lips come with ſtrife, and his
mouth calleth for ſtripes.
7 A fooles mouth is his owne deſtructi-
on, and his lips are a ſnare for his ſoule.
8 The words of a talebearer are as flat-
terings, and they go downe into the [f] bowels
of the belly.
9 Hee alſo that is ſlothfull in his worke,
is euen the brother of him that is a great
waſter.
10 The Name of the Lord is a ſtrong
tower: the righteous runneth [g] vnto it, and
is exalted.
11 * The rich mans riches are his ſtrong
citie: and as an high wall in his imagina-
tion.
12 * Before deſtruction the heart of
a man is hautie, and before glorie goeth low-
lineſſe.
13 * Hee that anſwereth a matter before
he heare it, it is folly and ſhame vnto him.
14 The ſpirit of a man will ſuſtaine his
infirmitie: but [h] a wounded ſpirit, who can
beare it?
15 A wiſe heart getteth knowledge, and
the eare of the wiſe ſeeketh learning.
16 A mans gift [i] enlargeth him, and lea-
deth him before great men.
17 [k] Hee that is firſt in his owne cauſe, is
iuſt: then commeth his neighbour, and ma-
keth inquirie of him.
18 The lot [l] cauſeth contentions to ceaſe,
and [m] maketh a partition among the migh-
tie.
19 A brother offended is harder to winne,
then a ſtrong citie, and their contentions are
like the [n] barre of a pallace.
20 With the fruit of a mans mouth ſhall
his belly bee ſatiſfied, and with the increaſe
of his lips ſhall he be filled.
21 Death and life are in the power of the
tongue, and they that [o] loue it, ſhall eate the
fruit thereof.

a He that loueth wiſdome, will ſeparate himſelfe from all impediments, and giue himſelfe wholly to ſeeke it.
b That is, that he may talke licentiouſly of whatſoeuer commeth to mind.
c Meaning, ſuch one as contemneth all others.
d Which can neuer be drawen emptie, but bring euer profit.
e That is, to fauour him and ſupport him.
f They are ſoone beleeued, and enter moſt deepely.
g Hee ſheweth what is the refuge of the godly againſt all troubles.
Chap. 10. 15.
Chap. 16. 18.
Ecclus. 11. 8.
h The mind can wel beare the infirmitie of y^e^ body, but when the ſpirit is wouded, it is a thing moſt hard to ſuſteine.
i Getteth him libertie to ſpeak, and fauour of them that are moſt in eſtimation.
k He that ſpeaketh firſt, is beſt heard of the wicked iudge, but when his aduerſarie inquireth out the matter, it turneth to his ſhame.
l If a controuerſie cannot otherwiſe be decided, it is beſt to caſt lots to know whoſe the thing ſhal be. m Appeaſeth their cõtrouerſie, which are ſo ſtout that can not otherwiſe be pacified. n Which for the ſtrength thereof will not bowe nor yeeld. o By the vſing of the tongue well or euill, commeth the fruit thereof either good or bad.

22 He that findeth a [p] wife, findeth a good
thing, and receiueth fauour of the Lord.
23 The poore ſpeaketh with prayers: but
the rich anſwereth roughly.
24 A man that hath friends, ought to ſhew
himſelfe friendly: for a friend is neerer [q] then
a brother.

CHAP. XIX.

BEtter * is the poore that walketh in his
vprightnes, then he that abuſeth his lips,
and is a foole.
2 For without knowledge the minde is
not good, and he that haſteth with his feete,
ſinneth.
3 The fooliſhneſſe of a man peruerteth
his way, and his heart fretteth againſt the
Lord.
4 Riches gather many friends: but the
poore is ſeparated from his neighbour.
5 * A falſe witneſſe ſhall not bee vnpu-
niſhed: and he that ſpeaketh lies, ſhall not
eſcape.
6 Many reuerence the face of the prince,
and euery man is friend to him that giueth
gifts.
7 All the brethren of the poore doe hate
him: how much more wil his friends depart
farre from him? though he be inſtant [a] with
words, yet they will not.
8 He that poſſeſſeth vnderſtanding, [b] lo-
ueth his owne ſoule, and keepeth wiſedome
to find goodneſſe.
9 A falſe witneſſe ſhall not bee vnpuni-
ſhed: and he that ſpeaketh lies, ſhall periſh.
10 [c] Pleaſure is not comely for a foole,
much leſſe for a ſeruant to haue rule ouer
princes.
11 The diſcretion of a man deferreth his
anger: and his glorie is [d] to paſſe by an of-
fence.
12 * The kings wrath is like the roaring
of a lion: but his fauour is like the dew vpon
the graſſe.
13 * A fooliſh ſonne is the calamitie of his
father, * and the contentions of a wife are
like a continuall [e] dropping.
14 Houſe and riches are the inheritance
of the fathers: but a * prudent wife commeth
of the Lord.
15 Slouthfulneſſe cauſeth to fall aſleepe,
and a deceitfull perſon ſhall be affamiſhed.
16 He that keepeth the commandement,
keepeth his owne ſoule: but he that deſpiſeth
his wayes, ſhall die.
17 Hee that hath mercy vpon the poore,
lendeth vnto the Lord: and the Lord will
recompenſe him that which he hath giuen.
18 Chaſten thy ſonne while there is hope,
and let not thy ſoule ſpare for his murmu-
ring.
19 A man of much anger ſhall ſuffer pu-
niſhment: and though thou [f] deliuer him, yet
will his anger come againe.
20 Heare counſel, and receiue inſtruction,
that thou mayeſt be wiſe in thy latter end.
21 Many deuiſes are in a [g] mans heart,
but the counſell of the Lord ſhall ſtand.

p He that is ioyned with a vertuous woman in marriage, is bleſſed of the Lord, as Chap. 19. 14.
q That is, oft times ſuch are found, which are more ready to doe pleaſure, then hee that is more bound by duetie.
Chap. 28. 6.
Deut. 19. 19.
dan. 13. 62.
a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vſe of things is not to be permitted to him that cannot vſe them aright.
d That is, to couer it by charitie and to do therein as may moſt ſerue to Gods glorie.
Chap. 20. 2.
Chap. 17. 21.
Chap. 21. 9.
e As raine that droppeth and rotteth the houſe.
Chap. 18. 22.
f Though for a time hee giue place to counſel, yet ſoone after wil he giue place to his raging affections.
g Mans deuice ſhall not haue ſucceſſe, except God gouerne it, whoſe purpoſe is vnchangeable.

22 That that is to be desired of a man,
is his [h] goodnesse, and a poore man is better
then a lyar.
23 The feare of the Lord leadeth to life:
and he that is filled therewith, shal continue,
and shall not be visited with euill.
24 * The slouthfull hideth his hand in
his bosome, and will not put it to his mouth
againe.
25 * Smite a scorner, and the [i] foolish wil
beware: and reproue the prudent, and hee
will vnderstand knowledge.
26 Hee that destroyeth his father, or cha-
seth away his mother, is a lewde & shamefull
child.
27 My sonne, heare no more the instruc-
tion, that causeth to erre from the wordes of
knowledge.
28 A wicked witnesse mocketh at iudge-
ment, and the mouth of the wicked [k] swal-
loweth vp iniquitie:
22 But iudgements are prepared for the
scorners, and stripes for the backe of the
fooles.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
Chap. 26. 15.
Chap. 21. 11.
i That is, the simple, and ignorant men learne, whē they see the wicked punished.
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks.

CHAP. XX.

WIne [a] is a mocker, and strong drinke
is raging: and whosoeuer is decei-
ued thereby, is not wise.
2 * The feare of the king is like the roa-
ring of a lion: hee that prouoketh him vnto
anger, [b] sinneth against his owne soule.
4 It is a mans honor to cease from strife:
but euery foole will be medling.
4 The slouthfull will not plow, because
of Winter: therefore shall he begge in Sum-
mer, but haue nothing.
5 The counsell in the heart of [c] man is
like deepe waters: but a man that hath vn-
derstanding will draw it out.
6 Many men will boast, euery one of his
owne goodnesse: but who can find a faith-
full man?
7 Hee that walketh in his integritie, is
iust: and blessed shall his children bee after
him.
8 A king that sitteth in the throne of
iudgement, [d] chaseth away all euill with his
eyes.
9 * Who can say, I haue made mine
heart cleane, I am cleane from my sinne?
10 Diuers ‡ weights, and diuers mea-
sures, both [e] these are euen abomination vn-
to the Lord.
11 A childe also is knowen by his do-
ings, whether his worke bee pure and
right.
12 The Lord hath made both these, euen
the eare to heare, and the eye to see.
13 Loue not sleepe, lest thou come vnto
pouertie: open thine eyes, and thou shalt bee
satisfied with bread.
14 It is naught, it is naught, sayeth the
buyer: but when hee is gone apart, hee boa-
steth.
15 There is gold, and a multitude of pre-
cious stones: but the lips of knowledge are a
precious iewel.
16 * Take his [f] garment, that is suretie
for a stranger, and a pledge of him for the
stranger.
17 The bread of deceit is sweet to a man:
but afterward his mouth shall be filled with
grauell.
18 Establish the thoughtes by counsell:
and by counsell make warre.
19 Hee that goeth about as a slanderer, dis-
couereth * secrets: therfore meddle not with
him that flattereth with his lips.
20 * Hee that curseth his father or his mo-
ther, his light shall bee put out in obscure
darknesse.
21 An heritage is hastily gotten at the
beginning, but the end thereof shall not bee
blessed.
22 Say not thou, * I will recompense
euill: but waite vpon the Lord, and he shall
saue thee.
23 * Diuers weights are an abomination
vnto the Lord, and deceitfull ballances are
not good.
24 * The steppes of man are ruled by the
Lord: how can a man then vnderstand his
owne way?
25 It is a destruction for a man to [g] de-
uoure that which is sanctified, and after the
vowes to inquire.
26 A wise king scattereth the wicked, and
causeth the [h] wheele to turne ouer them.
27 The [i] light of the Lord is the breath
of man, and searcheth all the bowels of the
belly.
28 * Mercie and trueth preserue the
King: for his throne shalbe establiched with
mercie.
29 The beautie of young men is their
strength, and the glorie of the aged is the
gray head.
30 [k] The blewnesse of the wound serueth
to purge the euill, and the stripes within the
bowels of the belly.

a By wine here is meant him that is giuen to wine, and so by strong drinke.
Chap. 19. 12.
b Putteth his life in danger.
c It is hard to finde out: for it is as deepe waters, whose bottome cannot bee found: yet the wise man will know a man either by his words or maners.
d Where righteous iudgement is executed there sinne ceaseth, and vice dare not appeare.
1 Kung. 8. 46.
2 chron. 6. 36.
eccles. 7. 22.
1 Iohn 1. 8.
‡ Ebr. stone and stone, ephah and ephah.
e Reade Chap. 16. 11.
Chap. 27. 13.
f Teach him wit, that he cast not himselfe rashly into danger.
Chap. 11. 13.
Exod. 21. 17.
leuit. 20. 9.
matth. 15. 4.
Deut. 32. 35.
chap. 17. 13.
and 24. 29.
rom. 12. 17.
1 thes. 5. 15.
1 pet. 3. 9.
Chap. 11. 1.
and vers. 10. 23.
Ier. 10. 23.
g That is, to applie it, or take it to his owne vse, which was appointed to God, and then inquire how they may be exempted from the fault.
h Which was a kinde of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our dark hearts, Hebr. 4. 12.
Chap. 29. 14.
k Sharpe punishment that pearcheth euen the inward partes, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe [a] Kings heart is in the hand of the
Lord, as the riuers of waters: he turneth
it whithersoeuer it pleaseth him.
2 Euery * way of a man is right in his
owne eyes: but the Lord pondereth the
hearts.
3 * To do iustice and iudgement is more
acceptable to the Lord then sacrifice.
4 A hautie looke, and a proude heart,
which is the ‖ [b] light of the wicked, is sinne.
5 The thoughts of the diligent doe sure-
ly bring abundance: but [c] whosoeuer is ha-
stie, commeth surely to pouertie.
6 * The gathering of treasures by a de-
ceitfull tongue is vanitie tossed to and fro of
them that seeke death.
7 The [d] robberie of the wicked shall de-
stroy them: for they haue refused to execute
iudgement.
8 The way of some is peruerted and
strange: but of the pure man, his worke
is right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.
Chap. 16. 2.
Micah. 6. 8.
‖ Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.
c Hee that goeth rashly about his businesse and without counsell.
Chap. 13. 11.
d Hee meaneth this chiefly of Iudges and Princes, which leaue the vocation whereunto God hath called them, and poule their subiects to maintaine their lustes.

Chap.19.13. and 25.24.
‖Or, in a great familie.
e Reade Chap. 19.25.
f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man pacifieth him.
h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.
Ecclus 25.18,22
i Meaning, abundance of all things.
k Wisedome ouercommeth strength & confidence in worldly things.
l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.
Chap.15.8. isa.1.11 ecclus 34.21.
Chap.19.5.
m He may boldly testifie the trueth that he hath heard.

9 *It is better to dwel in a corner of the
house top, then with a contentious woman
in a ‖wide house.
10 The soule of the wicked wisheth euill:
& his neighbour hath no fauour in his eyes.
11 *When the scorner is punished, the
foolish is wise: and when one instructeth the
wise, he will receiue knowledge.
12 The righteous [f] teacheth the house of
the wicked: but God ouerthroweth the wicked
for their euill.
13 Hee that stoppeth his eare at the crying
of the poore, he shall also cry and not be
heard.
14 [g] A gift in secret pacifieth anger, and
a gift in the bosome great wrath.
15 It is ioy to the iust to doe iudgement:
but destruction shal be to the workers of iniquitie.
16 A man that wandreth out of the way
of wisedome, shall remaine in the congregation
of the dead.
17 He that loueth pastime, shalbe a poore
man: and he that loueth wine and oyle, shall
not be rich.
18 The [h] wicked shalbe a ransome for the
iust, and the transgresser for the righteous.
19 *It is better to dwel in the wildernes,
then with a contentious and angry woman.
20 In the house of the wise is a pleasant
treasure and [i] oyle: but a foolish man deuoureth
it.
21 He that followeth after righteousnesse
and mercie, shall find life, righteousnes and
glory.
22 A [k] wise man goeth vp into the citie of
the mightie, and casteth downe the strength
of the confidence thereof.
23 Hee that keepeth his mouth and his
tongue, keepeth his soule from afflictions.
24 Proud, hauty & scorneful is his name
that worketh in his arrogancie wrath.
25 The desire of the slouthfull [l] slayeth
him: for his hands refuse to worke.
26 Hee coueteth euermore greedily, but
the righteous giueth, and spareth not.
27 The *sacrifice of the wicked is an abomination:
how much more when he bringeth
it with a wicked mind?
28 *A false witnesse shall perish: but hee
that heareth, [m] speaketh continually.
29 A wicked man hardeneth his face: but
the iust, he will direct his way.
30 There is no wisedome, neither vnderstanding,
nor counsell against the Lord.
31 The horse is prepared against the day
of battell: but saluation is of the Lord.

CHAP. XXII.

Ecclus 7.3.
a Which commeth by well doing.
Chap.29.13.
b Liue together and haue neede the one of the other.
Chap 27.12. c That is the punishment which is prepared for the wicked, and fleeth to God for succour.

A *Good name is to be chosen aboue great
riches, and [a] louing fauour is aboue siluer
and aboue gold.
2 *The rich and poore [b] meet together:
the Lord is maker of them all.
3 *A prudent man seeth the [c] plague, and
hideth himselfe: but the foolish goe on still,
and are punished.
4 The reward of humility, and the feare
of God is riches, and glory and life.
5 Thornes and snares are in the way of
the froward: but he that regardeth his soule
will depart farre from them.
6 Teach a child [d] in the trade of his way,
and when hee is olde, hee shall not depart
from it.
7 The rich ruleth the poore, and the borrower
is seruant vnto the man that lendeth.
8 Hee that soweth iniquitie, shall reape
affliction, and the [e] rodde of his anger shall
faile.
9 *He that hath a good [f] eye, he shall be
blessed: for he giueth of his bread vnto the
poore.
10 Cast out the scorner, and strife shall
goe out: so contention and reproch shall
cease.
11 Hee that loueth purenesse of heart for
the grace of his lips, the [g] king shall be his
friend.
12 The eyes of the Lord [h] preserue knowledge:
but he ouerthroweth the words of the
transgressour.
13 The slouthfull man sayth, [i] A lion is
without, I shall be slaine in the streete.
14 The mouth of strange women is as a
deepe pit: he with whom the Lord is angry
[k] shall fall therein.
15 Foolishnes is bound [l] in the heart of a
childe: but the rod of correction shal driue it
away from him.
16 Hee that oppresseth the poore to increase
himselfe, and giueth vnto the rich, shall
surely come to pouertie.
17 Incline thine heart, and heare the
wordes of the wise, and applie thine heart
vnto my knowledge.
18 For it shall be pleasant, if thou keepe
them in thy belly, and if they be directed together
in thy lips.
19 That thy confidence may be in [m] the
Lorde, I haue shewed thee this day: thou
therefore take heede.
20 Haue not I written vnto thee [n] three
times in counsels and knowledge,
21 That I might shew thee the assurance
of the words of trueth to answere the words
of trueth to them that send to thee?
22 Robbe not the poore, because hee is
poore, neither oppresse the afflicted ‡ in
iudgement.
23 For the Lord * will defend their cause,
and spoyle the soule of those that spoyle
them.
24 Make [o] no friendship with an angry
man, neither goe with the furious man,
25 Least thou learne his wayes, and receiue
destruction to thy soule.
26 Bee not thou of them that [p] touch the
hand, nor among them that are suretie for
debts.
27 If thou hast nothing to pay, why causest
thou that he should take thy bed from vnder
thee?
28 Thou shalt not * remooue the ancient
bounds which thy fathers haue made.
29 Thou seest that a diligent man in his
businesse standeth before kings, and standeth
not before the base sort.

d Bring him vp vertuously, and he shall so continue.
e His authority whereby he did oppresse others, shall be taken from him.
Ecclus 31.23.
f He that is mercifull & liberall.
g He sheweth that princes should vse their familiarity, whose cōscience is good, & their talke wise and godly.
h Fauour them that loue knowledge.
i He derideth them that inuent vaine excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.
n That is, sundry times.
‡Ebr. in the gate.
Chap.23.11.
o Houe not to doe with him that is not able to rule his affections: for hee would hurt thee by his euill conuersation.
p Which rashly put themselues in danger for others, as Chap. 6.1.
Deut.27.17. chap.23.10.

Truly I less even.

Saint Thomas Apos: Morn

St Andrew

CHAP. XXIII.

WHen thou sittest to eate with a ruler,
a consider diligently what is before
thee,
2 b And put thy knife to thy throte, if
thou be a man giuen to the appetite.
3 Be not desirous of his dainty meates:
c for it is a deceiueable meate.
4 Trauaile not too much to be rich: but
cease from thy d wisedome.
5 Wilt thou cast thine eies vpon it,which
is nothing? for riches taketh her to her wings
as an eagle, and flyeth into the heauen.
6 Eate thou not the bread of him that
hath an e euill eye, neither desire his dainty
meates.
7 For as though hee thought it in his
heart, so will he say vnto thee, Eate, and
drinke: but his heart is not with thee.
8 Thou shalt vomit the f morsels that
thou hast eaten,and thou shalt lose thy sweet
words.
9 Speake not in the eares of a foole: for
he will despise the wisedome of thy words.
10 * Remooue not the auncient boundes,
and enter not into the fieldes of the father-
lesse.
11 For hee that redeemeth them, is
mighty: he will * defend their cause against
thee.
12 Apply thine heart to instruction, and
thine eares to the words of knowledge.
13 * Withhold not correction from the
child: if thou smite him with the rod,he shal
not die.
14 Thou shalt smite him with the rod,
and shalt deliuer his soule from g hell.
15 My sonne,if thine heart be wise, mine
heart shall reioyce,and I also,
16 And my reines shall reioyce,when thy
lips speake righteous things.
17 * Let not thine heart bee enuious a-
gainst sinners:but let it be in the feare of the
Lord continually.
18 For surely there is an ende, h and thy
hope shall not be cut off.
19 O thou my sonne, heare and be wise,
and guide thine heart in the i way.
20 Keepe not company with ‡ drunkards,
nor with ‡ gluttons.
21 For the drunkard and the glutton shal
be poore, and the sleeper shalbe clothed with
ragges.
22 Obey thy father that hath begotten
thee, and despise not thy mother when shee
is olde.
23 Buy k the truth but sell it not: like-
wise wisedome, and instruction,and vnder-
standing.
24 The father of the righteous shal great-
ly reioyce,and he that begetteth a wise child
shall haue ioy of him.
25 Thy father and thy mother shall bee
glad,and she that bare thee,shall reioyce.
26 My sonne,giue me l thine heart, and
let thine eyes delight in my wayes.
27 * For a whore is as a deepe ditch, and
a strange woman is as a narrow pit.
28 * Also she lieth in waite as for a pray,
m and she increaseth the transgressers among
men.

7 July 1 Less Morn

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them,but for their owne secret purposes.
d Bestow not the giftes that God hath giuen thee, to get worldly riches.
e That is, couetous,as contrary, a good eye is taken for liberall, as chap.22.9.
f He will not cease, till he hath done thee some harme,and his flattering words shall come to no vse.
*Deut.*27.17.
*chap.*22.28.
*Chap.*22.23.
*Chap.*13.24. and 19.18.
*ecclesi.*30.1.
g That is,from destruction.
*Psal.*37.1.
*Chap.*24.1.
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
‡ *Ebr. wine bibbers.*
‡ *Ebr. deuourers of flesh.*
k Spare no cost for trueth sake, neither depart from it for any gaine.
l Giue thy selfe wholly to wisedome.
*Chap.*22.14.
*Chap.*7.12.
m She seduceth many, and causeth them to offend God.

29 To whome is woe? to whom is sor-
rowe? to whom is strife? to whom is mur-
muring? to whom are woundes without
cause? and to whome is the rednesse of the
eyes?
30 Euen to them that tarie long at the
wine,to them that go, n and seeke mixt wine.
31 Looke not thou vpon the wine, when
it is red, and when it sheweth his colour in
the cup, or goeth downe pleasantly.
32 In the ende thereof it will bite like a
serpent,and hurt like a cockatrise.
33 Thine o eyes shall looke vpon strange
women, and thine heart shall speake lewd
things.
34 And thou shalt be as one that sleepeth
in the mids of the p sea, and as he that slee-
peth in the top of the mast.
35 They haue striken mee, shalt thou say,
but I was not sicke: they haue beaten me,but
I knew not, when I awoke: therefore will
I q seeke it yet still.

CHAP. XXIIII.

BEe * not thou enuious against euill men,
neither desire to be with them.
2 For their heart imagineth destruction,
and their lips speake mischiefe.
3 Through wisedome is an house builded,
and with vnderstanding it is established.
4 And by knowledge shall the cham-
bers be filled with all precious and pleasant
riches.
5 A wise man is strong: for a man of vn-
derstanding increaseth his strength.
6 * For with counsel thou shalt enterprise
thy warre,and in the multitude of them that
can giue counsell,is strength.
7 Wisedome is hie to a foole: therefore he
cannot open his mouth in the a gate.
8 He that imagineth to do euil,men shal
call him an authour of wickednesse.
9 The wicked thought of a foole is sinne,
and the scorner is an abomination vnto
men.
10 If thou be b faint in the day of aduer-
sitie,thy strength is small.
11 Deliuer them that are drawen c to
death: and wilt thou not preserue them that
are led to be slaine?
12 If thou say, Behold, we knew not of
it: he that pondereth the hearts, doeth not
hee vnderstand it? and he that keepeth thy
soule, knoweth he it not? will not hee also
recompense euery man according to his
workes?
13 My sonne, eate d hony, for it is good,
and the honie combe, for it is sweet vnto thy
mouth:
14 So shall the knowledge of wisedome
be vnto thy soule, if thou finde it, and there
shall be an ‖ end, and thine hope shall not be
cut off.
15 Lay no waite, O wicked man,against
the house of the righteous, and spoile not his
resting place.
16 For a iust man e falleth seuen times,
and riseth againe: but the wicked fall into
mischiefe.
17 Be thou not glad when thine enemie
falleth,

n Which by arte make wine stronger, and more pleasant.
o This is,drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.
*Psal.*37.1.
*chap.*23.17.
St Thom Apostle Even 1 Lesson
*Chap.*20.18.
7 July 1 Less Even
a In the place where wisedome should bee shewed.
b Man hath no triall of his strength,till he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.
d As honie is sweet and pleasant to the taste, so wisedome is to the soule.
‖ *Or, reward.*
e He is subiect to many perils, but God deliuereth him.

UMI

falleth, and let not thine heart reioyce when
he stumbleth,
18 Lest the Lord see it, and it displease
him, and he turne his wrath [f] from him.
19 * Fret not thy selfe because of the ma-
licious, neither be enuious at the wicked.
20 For there shall bee none end of plagues
to the euill man: * the light of the wicked
shall be put out.
21 My sonne, feare the Lord, & the king,
& meddle not with them that are seditious.
22 For their destruction shall rise sud-
denly, and who knoweth the ruine of them
[g] both?
23 ALSO THESE THINGS
PERTEINE TO THE WISE,
It is not good ‡ to haue respect to any per-
son in iudgement.
24 He that saith to the wicked, * Thou
art righteous, him shall the people curse, and
the multitude shall abhorre him.
25 But to them that rebuke him, shall be
pleasure, and vpon them shall come the bles-
sing of goodnesse.
26 They shall kisse the lippes of him that
answereth vpright words.
27 Prepare thy worke without, and make
ready thy things in the fielde, and [h] after,
build thine house.
28 Bee not a witnesse against thy neigh-
bour without cause: for wilt thou deceiue
with thy lips?
29 * Say not, I will doe to him, as hee
hath done to mee, I [i] will recompense euery
man according to his worke.
30 I passed by the fielde of the slouthfull,
and by the vineyard of the man destitute of
vnderstanding:
31 And loe, it was all growen ouer with
thornes, and nettles had couered the face
thereof, and the stone wall thereof was bro-
ken downe.
32 Then I behelde, and I considered it
well: I looked vpon it, and [k] receiued in-
struction.
33 Yet a little sleepe, [l] a little slumber, a
little folding of the hands to sleepe:
34 So thy pouertie commeth as one that
trauaileth by the way, and thy necessitie like
an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES
of Salomon, which the [a] men of Hezekiah
King of Iudah [b] copied out.
2 The glory of God is to [c] conceale a
thing secret: but the [d] Kings honour
is to search out a thing.
3 The heauens in height, and the earth
in deepenesse, and the [e] Kings heart can no
man search out.
4 Take the [f] drosse from the siluer, and
there shall proceede a vessell for the finer.
5 Take away the wicked from the king,

f To be auenged on thee.
*Psal.*37.1. *chap.*23.17. *Chap.*13.9.
g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king.
‡*Ebr. to know the face.*
*Chap.*17.15. *isa.*5.23.
h Be sure of the meanes how to compasse it before thou take any enterprise in hand.
*Chap.*20.22.
i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by another mans fault.
l Reade Chap. 6.10.
a Whom Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doth not reueale the cause of his iudgements to man.
d Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore hee must vse diligence in trying out of causes. e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king: euen when he is vpright, and doth his duetie. f When vice is remoued from a king, he is a meet vessell for the Lords vse. g It is not enough that he be pure himselfe, but that he put away others that be corrupted.

8 July 1 Less. Morn

and his throne shall bee stablished in righte-
ousnesse.
6 Boast not thy selfe before the king, and
stand not in the place of great men.
7 * For it is better, that it bee said vnto
thee, Come vp hither, then thou to bee put
lower in the presence of the prince whome
thine eyes haue seene.
8 Goe not foorth hastily to strife, lest
thou know not what to doe in the end there-
of, when thy neighbour hath put thee to
shame.
9 Debate thy matter with thy neighbor,
and discouer not the secret to another,
10 Lest hee that heareth it, put thee to
shame, and thine infamie doe not [h] cease.
11 A word spoken in his place is like ap-
ples of gold with pictures of siluer.
12 He that reprooueth the wise, and the o-
bedient eare, is as a golden earering and an
ornament of fine gold.
13 As the [i] colde of the snow in the time
of haruest, so is a faithfull messenger to them
that send him: for hee refresheth the soule of
his masters.
14 A man that boasteth of false liberali-
tie, is like [k] clouds and winde without raine.
15 A prince is pacified by staying of [l] an-
ger, and a soft tongue breaketh the [m] bones.
16 If thou haue found honie, eate that is
[n] sufficient for thee, lest thou be ouer full, and
vomit it.
17 Withdraw thy foote from thy neigh-
bours house, lest hee be wearie of thee, and
hate thee.
18 A man that beareth false witnesse a-
gainst his neighbour, is like an hammer and
a sword, and a sharpe arrow.
19 Confidence in an vnfaithfull man in
time of trouble, is like a broken tooth and a
sliding foot.
20 Hee that taketh away the garment in
the colde season, is like vineger powred vpon
[o] || nitre, or like him that singeth songs to an
heauie heart.
21 * If hee that hateth thee bee hungrie,
giue him bread to eate, and if he bee thirstie,
giue him water to drinke:
22 For thou shalt lay [p] coales vpon his
head, and the Lord shall recompense thee.
23 As the North winde driueth away the
raine, so doeth an angry countenance the
slandering tongue.
24 * It is better to dwell in a corner of
the house top, then with a contentious wo-
man in a wide house.
25 As are the cold waters to a wearie soule,
so is good newes from a farre countrey.
26 A righteous man falling downe be-
fore the wicked, is like a troubled well, and a
corrupt spring.
27 It is not good to eate much hony: * so
to search their owne glory is not glory.
28 A man that refraineth not his appe-
tite, is like a citie which is [q] broken downe,
and without walles.

CHAP. XXVI.

As the snowe in the summer, and as the
raine in the haruest are not meete, so is
honour vnseemely for a foole.
2 As the sparrow by flying, and the swal-
low

Luke 14.10.
h Lest whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to further trouble.
i In the time of great heat when men desire cold.
k Which haue an outward appearance, and are nothing within.
l By not ministring occasion to prouoke him further.
m That is, the heart that is bent to anger, as Chap.15.1.
n Vse moderately the pleasures of this world.
o Which melteth it, and consumeth it.
|| *Or, alume.*
*Rom.*12.20.
p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefites, and his heart shall be inflamed.
*Chap.*21.9.
*Ecclus.*3.22.
q And so is in extreme danger.

8 July 1 Less. Even

low by flying escape, so the curse that is cause-
lesse, shall not come.
3 Unto the horse belongeth a whippe, to
the asse a bridle, and a rodde to the fooles
backe.
4 Answere not a foole [a] according to his
foolishnesse, lest thou also be like him.
5 Answere a foole [b] according to his foo-
lishnesse, lest he be wise in his owne ‡ con-
ceite.
6 He that sendeth a message by the hand
of a foole, is as hee that cutteth off [c] the feet,
[d] and drinketh iniquitie.
7 As they that lift vp the legs of the lame,
so is a parable in a fooles mouth.
8 As the closing vp of a precious stone in
an heape of stones, so is hee that giueth glory
to a foole.
9 As a thorne standing [e] vp in the hand
of a drunkard, so is a parable in the mouth
of fooles.
10 [f] The excellent that formed al things,
both rewardeth the foole and rewardeth the
transgressors.
11 * As a dog turneth againe to his owne
vomite, so a foole turneth to his foolishnesse.
12 Seest thou a man wise in his owne
conceite? [g] more hope is of a foole then of
him.
13 The slouthfull man sayeth, [h] A lyon is
in the way: a lyon is in the streetes.
14 As the doore turneth vpon his hinges,
so doth the slouthfull man vpon his bed.
15 * The slouthful hideth his hand in his
bosome, and it grieueth him to put it againe
to his mouth.
16 The sluggard is wiser in his owne
conceite, then seuen men that can render a
reason.
17 Hee that passeth by and medleth with
the strife that belongeth not vnto him, is as
one that taketh a dog by the eares.
18 As hee that faineth himselfe mad, ca-
steth firebrands, arrowes, & mortall things,
19 So dealeth the deceitful man [i] with his
friend, and sayth, Am not I in sport?
20 Without wood the fire is quenched,
and without a talebearer strife ceaseth.
21 * As the cole maketh burning coles, and
wood a fire, so the contentious man is apt to
kindle strife.
22 * The words of a talebearer are as flat-
terings, and they go downe into the bowels
of the belly.
23 As siluer drosse ouerlayed vpon a pot-
sheard, so are burning lips, and [k] an euill
heart.
24 Hee that hateth, will counterfeite
with his lips, but in his heart hee layeth vp
deceit.
25 Though hee speake fauourably, be-
leeue him not: for there are [l] seuen abomina-
tions in his heart.
26 Hatred may bee couered by deceite:
but the malice thereof shall be discouered in
the [m] congregation.
27 * Hee that diggeth a pit, shall fall
therein, and hee that casteth a stone, it shall
returne vnto him.
28 A false tongue hateth the afflicted, and
a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reprooue him as the matter requireth.
‡ Ebr. eyes.
c To wit, of the messenger, whom he sendeth.
d That is, receiueth dammage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
2.Pet.2.22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13.
Chap.19.24.
i Which dissembleth himselfe to be that he is not.
Ecclus.28.10.
Chap.18.8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly.
Eccles.10.8.
ecclus 27.26.

CHAP. XXVII.

Boast not thy selfe of to [a] morrowe: for
thou knowest not what a day may bring
foorth.
2 Let another man prayse thee, and not
thine owne mouth: a stranger, and not thine
owne lips.
3 * A stone is heauie, and the sand weigh-
tie: but a fooles wrath is heauier then them
both.
4 Anger is cruell, and wrath is raging:
but who can stand before [b] enuie?
5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithfull,
and the kisses of an enemie are [c] pleasant.
7 * The person that is full, despiseth an
hony combe: but vnto the hungrie soule eue-
ry bitter thing is sweet.
8 As a bird that wandreth from her nest,
so is a man that wandreth from his owne
place.
9 As oyntment and perfume reioyce the
heart, so doeth the sweetenesse of a mans
friend by heartie counsell.
10 Thine owne friend and thy fathers
friend forsake thou not: neither enter into
thy brothers [d] house in the day of thy cala-
mitie: for better is a neighbour that is neere,
then a brother farre off.
11 My sonne, bee wise, and reioyce mine
heart, that I may answere him that repro-
cheth me.
12 * A prudent man seeth the plague, and
hideth himselfe: but the foolish goe on still,
and are punished.
13 * Take his garment that is suretie for
a stranger: and a pledge of him for the stran-
ger.
14 Hee that ‡ prayseth his friend with a
loude voyce, rising [f] early in the morning, it
shall be counted to him as a curse.
15 * A continuall dropping in the day
of raine, and a contentious woman are a-
like.
16 He that hideth her, hideth the winde,
and she is as the oyle in his right hand, that
vttereth it selfe.
17 Yron sharpneth yron, so doeth [g] man
sharpen the face of his friend.
18 He that keepeth the fig tree, shall eate
the fruite thereof: so hee that waiteth vpon
his master, shall come to honour.
19 As in water face answereth to face, [h] so
the heart of man to man.
20 The graue and destruction can neuer
be full, so * the eyes of man can neuer be sa-
tisfied.
21 * As is the fining pot for siluer, and the
fornace for gold, so is euery man according to
his [i] dignitie.
22 Though thou shouldest bray a foole
in a morter among wheate brayed with a
pestell: yet will not his foolishnesse depart
from him.
23 Bee diligent to know the state of thy
flocke, and take heed to the heards.
24 For riches remaine not alway, nor the
crowne from generation to generation.
25 The hay discouereth it selfe, and the
grasse appeareth, and the herbes of the
mountaines are gathered.

26 The

a Delay not the time, but take occasion when it is offered.
Ecclus.22.15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering and seeme friendfull.
Iob 6.6.
9 July
1 Lesson
Mornin
Morn
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22.3.
Chap.20.16.
‡ Ebr. blesseth.
f Hastily and without cause.
Chap.19.13. and 21.9.
g One hastie man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
Ecclus.14.9.
Chap.17.3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

26 The [k] lambes are for thy clothing, and
the goates are the price of the field.
27 And let the milke of the goates bee
sufficient for thy foode, for the foode of thy
family, and for the sustenance of thy maids.

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his gifts.

CHAP. XXVIII.

The wicked [a] flee when none pursueth:
but the righteous are bold as a lion.
2 For the transgression of the land [b] there
are many princes thereof: but by a man of
vnderstanding and knowledge, a realme
likewise endureth long.
3 A poore man, if he oppresse the poore, is
like a raging raine, that leaueth no foode.
4 They that forsake the Law, praise the
wicked: but they that keepe the Lawe, set
themselues against them.
5 Wicked men vnderstande not iudge-
ment: but they that seeke the Lord, vnder-
stand all things.
6 *Better is the poore that walketh in
his vprightnesse, then he that peruerteth his
wayes, though he be rich.
7 He that keepeth the Law, is a childe of
vnderstanding: but he that feedeth the glut-
tons, shameth his father.
8 He that increaseth his riches by vsury
and interest, gathereth [c] them for him that
will be mercifull vnto the poore.
9 Hee that turneth away his eare from
hearing the Lawe, euen his prayer shall bee
[d] abominable.
10 Hee that causeth the righteous to goe
astray by an euill way, shall fall into his
owne pit, and the vpright shall inherit good
things.
11 The rich man is wise in his own con-
ceit: but the poore that hath vnderstanding,
can try [e] him.
12 *When righteous men reioyce, there is
great glory: but when the wicked come vp,
the man [f] is tryed.
13 He that hideth his sinnes, shall not pro-
sper: but he that confesseth, and forsaketh
them, shall haue mercie.
14 Blessed is the man that [g] feareth al-
way: but he that hardeneth his heart, shall
fall into euill.
15 As a roaring Lyon, and an hungry
beare, so is [h] a wicked ruler ouer the poore
people.
16 A prince destitute of vnderstanding,
is also a great oppressor: but he that hateth
couetousnesse, shall prolong his dayes.
17 A man that doth violence against the
blood of a person, shall flee vnto the graue,
and they shall not [i] stay him.
18 He that walketh vprightly, shall be sa-
ued: but hee that is froward in his wayes,
shall once fall.
19 *He that tilleth his land, shalbe satisfi-
ed with bread: but hee that followeth the i-
dle, shall be filled with pouerty.
20 A faithfull man shall abound in bles-
sings, and he *that maketh haste to be rich,
shall not be innocent.
21 To haue respect of persons is not
good: for that man will transgresse for a piece
of [k] bread.
22 A man with a wicked [l] eye hasteth to
riches, and knoweth not that pouerty shall
come vpon him.
23 Hee that rebuketh a man, shall finde
more fauour at the length, then he that flat-
tereth with his tongue.
24 Hee that robbeth his father and mo-
ther, and saieth, It is no transgression, is the
companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp
strife: but he that trusteth in the Lord, shal
be [m] fat.
26 He that trusteth in his owne heart, is
a foole: but hee that walketh in wisedome,
shall be deliuered.
27 Hee that giueth vnto the poore, shall
not lacke: but hee that hideth his eyes, shall
haue many curses.
28 *When the wicked rise vp, men hide
themselues: but when they perish, the righ-
teous increase.

a Because their owne conscience accuseth them.
b The state of the common weale is oftentimes changed.
Chap. 19.1.
c For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.
e And iudge that he is not wise.
Chap. 29.2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God & is afraide to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.
i None shall be able to deliuer him.
Chap. 13.11. ecclus. 20.27.
Chap. 13.11. and 20.21.
k He will be abused for nothing.
l Meaning him that is couetous.
m Shall haue all things in abundance.
Chap. 29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he
is rebuked, shall suddenly be destroyed
and cannot be cured.
2 *When the righteous || are in authori-
tie, the people reioyce: but when the wicked
beareth rule, the people sigh.
3 A man that loueth wisedom, reioyceth
his father: *but he that feedeth harlots,
wasteth his substance.
4 A king by iudgement maintaineth the
country: but a man receiuing gifts, destroy-
eth it.
5 A man that flattereth his neighbour,
[a] spreadeth a net for his steps.
6 In the transgression of an euill man is
his [b] snare: but the righteous doth sing and
reioyce.
7 The righteous knoweth the cause of
the poore: but the wicked regardeth not
knowledge.
8 Scornefull men bring a citie into a
snare: but wise men turne away wrath.
9 If a wise man contend with a [c] foolish
man, whether he be angry or laugh, there is
no rest.
10 Bloody men hate him that is vpright:
but the iust haue care of his soule.
11 A foole powreth out all his minde: but
a wise man keepeth it in till afterward.
12 Of a prince that hearkeneth to lies, all
his seruants are wicked.
13 *The poore and the vsurer meete to-
gether, and the Lord lighteneth both their
eyes.
14 *A king that iudgeth the poore in truth,
his throne shalbe established for euer.
15 The rodde and correction giue wise-
dome: but a childe set at liberty maketh his
mother ashamed.
16 When the wicked are increased, trans-
gression increaseth: but the righteous shall
see their fall.
17 Correct thy son, and he will giue thee
rest, and will giue pleasures to thy soule.
18 [d] Where there is no vision, the people
decay: but hee that keepeth the Lawe, is
blessed,

Chap. 28.12, 28.
|| Or, are increased.
Luke 15.13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fal into the snare that he layeth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
Chap. 22.2.
Chap. 20.28.
d Where there are not faithfull ministers of the word of God.

e He that is of a ſeruile and rebellious nature.
||Or, regard.

19 A [e] ſeruant will not be chaſtiſed with
words: though he vnderſtand, yet he wil not
||anſwere.
20 Seeſt thou a man haſty in his mat-
ters? there is more hope of a foole, then of
him.
21 He that delicately bringeth vp his ſer-
uant from youth, at length he will be euen as
his ſonne.
22 * An angry man ſtirreth vp ſtrife, and
a furious man aboundeth in tranſgreſſion.
23 * The pride of a man ſhall bring him
lowe: but the humble in ſpirit ſhall enioy
glory.
24 He that is partner with a thiefe, ha-
teth his owne ſoule: he heareth curſing, and
declareth it not.
25 The feare of man bringeth a [f] ſnare:
but hee that truſteth in the Lord, ſhalbe ex-
alted.
26 Many doe ſeeke the face of the ruler:
but euery mans [g] iudgement commeth from
the Lord.
27 A wicked man is abomination to the
iuſt, and he that is vpright in his way, is abo-
mination to the wicked.

Chap. 15.18.
Iob. 22.29.

f He that feareth man more then God, falleth into a ſnare and is deſtroyed.
g He needeth not to flatter the ruler: for what God hath appointed, that ſhal come to him.

CHAP. XXX.

2 To humble our ſelues in conſideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer ſatiate. 18 Of others that are wonderfull.

¶ The words of [a] AGVR the ſonne
of IAKEH.

The prophesie which the man ſpake vnto
Ithiel, euen to [b] Ithiel, and Ucal.
2 Surely I am more [c] fooliſh then any
man, and haue not the vnderſtanding of a
man in me.
3 For I haue not learned wiſedome, nor
attained to the knowledge of holy things.
4 Who hath aſcended vp to [d] heauen, and
deſcended? Who hath gathered the winde
in his fiſt? Who hath bound the waters in a
garment? Who hath eſtabliſhed all the ends
of the world? What is his name, and what
is his ſonnes name, if thou canſt tell?
5 * Euery word of God is pure: he is a
ſhield to thoſe, that truſt in him.
6 * Put nothing vnto his words, leſt he
reproue thee, and thou be found a lyar.
7 Two [e] things haue I required of thee:
denie me them not before I die.
8 Remoue farre from me vanitie and
lies: giue me not pouertie, nor riches: feede
me with foode conuenient for me,
9 Leaſt I be full and deny thee, and ſay,
[f] Who is the Lord? or leaſt I be poore, and
ſteale, and take the name of my God in vaine.
10 Accuſe not a ſeruant vnto his maſter,
leaſt he curſe thee, [g] when thou haſt offen-
ded.
11 There is a generation that curſeth their
father, and doeth not bleſſe their mother.
12 There is a generation that are pure in
their owne conceite, and yet are not waſhed
from their filthineſſe.
13 There is a generation, whoſe eyes are
hautie, and their eye lids are lifted vp.
14 There is a generation, whoſe teeth are
as ſwords, and their iawes as kniues to eate
vp the afflicted out of the earth, & the poore
from among men.
15 The horſeleach hath two [h] daughters
which cry, Giue, giue. There be three things
that will not be ſatiſfied: yea, foure that ſay
not, It is inough.
16 The graue, and the barren wombe, the
earth that cannot bee ſatiſfied with water,
and the fire that ſaith not, It is enough.
17 The eye that mocketh his father, and
deſpiſeth the inſtruction of his mother, let the
rauens [i] of the valley picke it out, and the
yong eagles eat it.
18 There be three things hid from mee:
yea, foure that I know not.
19 The way of an eagle in the aire, the
way of a ſerpent vpon a ſtone, the way of a
ſhip in the midſt of the ſea, and the way of a
man with a maid.
20 Such is the way alſo of an adulte-
rous woman: ſhee eateth and [k] wipeth her
mouth, and ſaith, I haue not committed ini-
quitie.
21 For three things the earth is mooued:
yea, for foure it cannot ſuſtaine it ſelfe.
22 For [l] a ſeruant when he reigneth, and
a foole when he is filled with meat,
23 For the hatefull woman when ſhee is
married, and for a handmaid that is [m] heire
to her miſtreſſe.
24 These bee foure ſmall things in the
earth, yet they are [n] wiſe and full of wiſe-
dome:
25 The piſmires a people not ſtrong, yet
prepare they their meate in ſummer:
26 The conies a people not mightie, yet
make they their houſes in the rocke:
27 The graſhopper hath no king, yet goe
they forth all by bands:
28 The ſpider taketh holde [o] with her
hands, and is in kings palaces.
29 There be three things that order wel
their going: yea, foure are comely in going.
30 A lion which is ſtrong among beaſts,
and turneth not at the ſight of any:
31 A luſty grayhound, and a goate, and a
king againſt whom there is no riſing vp.
32 If thou haſt bene fooliſh in lifting thy
ſelfe vp, and if thou haſt thought wickedly,
lay thine hand [p] vpon thy mouth.
33 When one churneth milke, he bringeth
forth butter: and he that wringeth his noſe,
cauſeth blood to come out: ſo he that forceth
wrath, bringeth forth ſtrife.

a Who was an excellent man in vertue & knowledge in the time of Salomon.
b which were Agurs ſcholers or friends.
c Herein he declareth his great humilitie, who would not attribute any wiſedome to himſelfe, but all vnto God.
d Meaning, to know the ſecrets of God, as though he would ſay, None.
Pſal. 19.8.
Deut. 4.2. and 12.32.
e He maketh this requeſt to God.
f Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth men haue an occaſion to the ſame.
g In accuſing him without cauſe.
h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the blood, & is neuer ſatiate: euen ſo are the couetous extortioners inſatiable.
i Which haunt in the valley for carions.
k Shee hath her deſires, and after counterfaiteth as though ſhe were an honeſt woman.
l Theſe comonly abuſe the ſtate whereunto they are called.
m Which is maried to her maſter, after the death of her miſtreſſe.
n They containe great doctrine and wiſedome.
o If man be not able to compaſſe theſe common things by his wiſdome, we cannot attribute wiſdom to man, but folly.
p Make a ſtay, and continue not in doing euill.

CHAP. XXXI.

2 He exhorteth to chaſtitie and iuſtice, 10 And ſheweth the conditions of a wiſe and worthy woman.

¶ 1 THE WORDS OF KING [a] LE-
MVEL: 2 The [b] prophesie which his
mother taught him.

What my ſonne! and what the ſonne
of [c] my wombe! and what, O ſonne
of my deſires!
3 Giue not thy ſtrength vnto women, [d] nor

10 July

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordained him to be King ouer Iſrael.

b The doctrine, which his mother Bath-ſheba taught him. c By this often repetition of one thing, ſhe declareth her motherly affection. d Meaning, that women are the deſtruction of Kings, if they haunt them.

thy

thy wayes, which is to destroy Kings.
4 It is not for Kings, O Lemuel, it is
not for kings to drinke wine, nor for princes
e strong drinke,
5 Lest he drinke, and forget the decree,
and change the iudgement of all the chil-
dren of affliction.
6 Giue yee strong drinke vnto him that
is ready to perish, and wine vnto them that
haue griefe of heart.
7 Let him drinke that he may forget f his
pouertie, and remember his miserie no
more.
8 Open thy mouth for the g dumbe, in
the cause of all the children of destruction.
9 Open thy mouth: iudge righteously,
and iudge the afflicted, and the poore.
10 ¶ Who shal finde a vertuous woman?
for her price is farre aboue the pearles.
11 The heart of her husband trusteth in
her, and he shall haue no neede of h spoyle.
12 Shee will doe him good, and not euill
all the dayes of her life.
13 Shee seeketh wooll and flaxe, and la-
boureth cheerefully with her hands.
14 She is like the ships of merchants:
she bringeth her foode from afarre.
15 And shee riseth, while it is yet night:
and giueth the || portion to her houshold, and
the i ordinary to her maydes.
16 She considereth a field, and k getteth
it: and with the fruit of her hands she plan-
teth a vineyard.
17 She girdeth her loines with strength,
and strengtheneth her armes.
18 Shee feeleth that her marchandise is
good: her candle is not put out by night.
19 She putteth her hands to the wheele,
and her hands handle the spindle.
20 She stretcheth out her hands to the
poore, and putteth foorth her hands to the
needy.
21 She feareth not the snow for her fami-
lie: for all her family is clothed with || scarlet.
22 She maketh herselfe carpets: fine li-
nen and purple is her garment.
23 Her husband is knowen in the l gates,
when he sitteth with the Elders of the land.
24 She maketh || sheetes, & selleth them,
and giueth girdles vnto the merchant.
25 m Strength & honour is her clothing,
and in the latter day she shall reioyce.
26 She openeth her mouth with wisedome,
and the n law of grace is in her tongue.
27 She ouerseeth the wayes of her house-
hold, and eateth not the bread of idlenesse.
28 Her children rise vp, and o call her bles-
sed: her husband also shall prayse her, saying,
29 Many daughters haue done vertuous-
ly: but thou surmountest them all.
30 Fauour is deceitfull, and beauty is va-
nity: but a woman that feareth the Lord, she
shall be praysed.
31 Giue p her of the fruite of her handes,
and let her owne workes prayse her in the
q gates.

e That is, the King must not giue himselfe to wantonnesse, and neglect his office which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104.15.
g Defend their cause that are not able to helpe themselues.
h He shall not neede to vse any vnlawful meanes to gaine his liuing.
||Or, meate, as Psal. 111.5.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauell.

||Or, with double.
l In the assemblies and places of iudgement.
||Or, linnen cloth.
m After that he had spoken of the apparell of the body, he now declareth the apparel of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.
o That is, doe her reuerence.
p Confesse her diligent labours and commend her therefore.
q Forasmuch as the most honourable are clad in the apparel that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder y^e Sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shal enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wisedome is but folly and griefe.

THe wordes of the a Preacher,
the sonne of Dauid King in
Ierusalem.
2 b Vanitie of vanities,
saith the Preacher: vanity of
vanities, all is vanitie.
3 What remaineth vnto man in all his
c trauel, which he suffereth vnder the sunne?
4 One generation passeth, and another ge-
neration succeedeth: but the earth remay-
neth for d euer.
5 The sunne riseth, and the sunne goeth
downe and draweth to his place, where hee
riseth.
6 The e wind goeth toward the South,
and compasseth toward the North: the
winde goeth round about, and returneth by
his circuits.
7 *All the riuers goe into the sea, yet the
sea is not full: for the riuers goe vnto the
place f whence they returne and goe.
8 All things are full of labour: man
cannot vtter it: the eye is not satisfied
with seeing, nor the eare filled with hea-
ring.
9 g What is it that hath bene? that that
shall be: and what is it that hath bene done?
that which shal be done: and there is no new
thing vnder the sunne.
10 Is there any thing, whereof one may

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.
b Hee condemneth the opinions of all men that set felicity in any thing, but in God alone, seeing that in this world all things are as vanity & nothing. c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory. d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, wind and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world.
* Ecclus. 40.11.
f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the Sea againe. g Hee speaketh of times and seasons, and things done in them, which as they haue beene in times past, so come they to passe againe.

Can

say, Behold this, it is new? It hath bene
already in the olde time that was before
vs.
11 There is no memorie of the former,
neither shall there be a remembrance of the
latter that shalbe, with them that shall come
after.
12 ¶ [h] I the Preacher haue bene king o-
uer Israel in Jerusalem:
13 And I haue giuen my heart to search
and find out wisedome by all things that are
done vnder the heauen: (this sore trauell
hath God giuen to the sonnes of men, [i] to
humble them thereby)
14 I haue considered all the workes that
are done vnder the sunne: and behold, all is
vanitie and vexation of the spirit.
15 That which is [k] crooked, can none
make streight: and that which faileth, can
not be numbred.
16 I thought in mine heart, and said, Be-
hold, I am become great, and excell in wise-
dome all them that haue bene before mee in
Jerusalem: and mine heart hath seene much
wisedome and knowledge.
17 And I gaue mine heart to know wise-
dome and knowledge, [l] madnes and foolish-
nesse: I knew also that this is a vexation of
the spirit.
18 For in the multitude of wisedome is
much [m] griefe: and he that increaseth know-
ledge, increaseth sorow.

h He prooueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faultes that are committed, much lesse remedie them.

l That is, vaine things, which serued vnto pleasure, wherein was no commodity, but griefe and trouble of conscience.

m Wisedome and knowledge cannot be come by without great paine of body & mind: for when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

11 July 1 Lesson. Even

Pleasures sumptuous buildings, riches and possessions are but vanity. 15 The wise and the foole haue both one end, touching the bodily death.

I Said in mine heart, Goe to now, I will
proone [a] thee with ioy: therefore take thou
pleasure in pleasant things: and behold, this
also is vanitie.
2 I said of laughter, Thou art mad: and
of ioy, What is this that thou doest?
3 I sought in mine heart ‡ to giue my
selfe to wine, and to leade mine heart in
[b] wisedome, and to take holde of follie, till
I might see where is that goodnesse of the
children of men, which they ‡ enioy vnder
the sunne, the whole number of the dayes of
their life.
4 I haue made my great workes: I
haue built mee houses: I haue planted mee
vineyards.
5 I haue made me gardens & ‡ orchards,
and planted in them trees of all fruite.
6 I haue made me cisternes of water, to
water therewith the woods that grow with
trees.
7 I haue gotten seruants and maydes,
and had children borne in the [c] house: also I
had great possession of beeues and sheepe
aboue all that were before mee in Jerusa-
lem.
8 I haue gathered vnto mee also siluer,
and gold, and the chiefe treasures of Kings
and Prouinces: I haue prouided mee men
singers and women singers, and the [d] de-
lights of the sonnes of men: as a woman
[e] taken captiue, and women taken cap-
tiues.
9 And I was great and increased aboue
all that were before me in Jerusalem: also
my wisedome [f] remained with me.
10 And whatsoeuer mine eyes desired, I
withheld it not from them: I withdrew not
mine heart from any ioy: for mine heart re-
ioyced in all my labour: and this was my
[g] portion of all my trauell.
11 Then I looked on all my workes
that mine handes had wrought, and on the
trauaile that I had laboured to doe: and
beholde, all is vanitie and vexation of the
spirite: and there is no profite vnder the
sunne.
12 ¶ And I turned to behold [h] wisedom,
and madnesse, and folly: (for who is the man
that ‖ will come after the King in things,
which men now haue done?
13 Then I saw that there is profite in
wisedome, more then in folly: as the light is
more excellent then darkenesse.
14 * For the wise mans [i] eyes are in his
head, but the foole walketh in darknesse: yet
I know also that the same [k] condition fal-
leth to them all.
15 Then I thought in mine heart, It be-
falleth vnto mee, as it befalleth to the foole:
why therefore doe I then labour to bee more
wise? And I said in mine heart, that this al-
so is vanitie.
16 For there shall be no remembrance of
the wise, nor of the foole [l] for euer: for that
that now is, in the dayes to come shall all be
forgotten. And [m] how dieth the wise man,
as doeth the foole.
17 Therefore I hated life: for the worke
that is wrought vnder the sunne is grieuous
vnto me: for all is vanity, and vexation of the
spirit.
18 I hated also all my labour, wherein
I had trauelled vnder the sunne, which I
shall leaue to the man that shall be after
mee.
19 And who knoweth whether hee shall
bee wise or foolish? yet shall hee haue rule
ouer all my labour, wherein I haue tra-
uelled, and wherein I haue shewed my selfe
wise vnder the sunne. This is also vani-
tie.
20 Therfore I went about to make mine
heart [n] abhorre all the labour, wherein I had
trauelled vnder the sunne.
21 For there is a man whose trauell is in
wisedome, and in knowledge and in equity:
yet to a man that hath not trauelled herein,
shall he [o] giue his portion: this also is vani-
tie and a great griefe.
22 For what hath man of all his trauell
and griefe of his heart, wherein he hath tra-
uelled vnder the sunne?
23 For all his dayes are sorowes, and

a Salomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures.

‡ *Ebr. draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.

‡ *Ebr. doe.*

‡ *Ebr paradises.*

c Meaning, of the seruants, or slaues, which he had bought: so the children borne in their seruitude, were ÿ masters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women, but instruments of musicke.

f For all this God did not take his gift of wisedome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.

h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnesse.

‖ *Or, compare with the king.*

Prou. 17. 24.

i He foreseeth things, which the foole cannot for lacke of wisedome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wise man being dead, assoone as they doe a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom hee knew not whether he were a wise man or a foole.

his

UMI

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that hee eate and drinke, and [p] delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eate, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedom, and knowledge, and ioy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

p When man hath all laboured, he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

12 July 1 Less morn

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things there is an [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men [b] to humble them thereby.

11 Hee hath made euery thing beautifull in his time: also hee hath set the [c] world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce: and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the [d] gift of God.

14 I knowe that whatsoeuer God shall doe, it shall be for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is nowe: and that that shall bee, hath nowe beene: for God [f] requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquity.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had [h] purged them: yet to see to, they are in themselues as beastes.

19 For the condition of the children of men, and the condition of beastes are euen as one [i] condition vnto them. As the one dieth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who [k] knoweth whether the spirite of man ascende vpward, and the spirite of the beast descende downeward to the earth?

22 Therefore I see that there is nothing better then that a man should [l] reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap. 1, 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do al things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to returne.

g Meaning, with God, howsoeuer man neglect his duety.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to iudge difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap. 2. 24. & 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reueiled by his spirit.

St. Steph. Morn — 2 Less Even 7 Acts v.30 to 55

CHAP. IIII.

1 The innocent are oppressed. 4 Mens labours are full of abuse and vanitie. 4 Mans societie is necessary. 13 A yong man poore, and wise, is to be preferred to an old king, that is a foole.

SO [a] I turned, and considered all the oppressions that are wrought vnder the sun, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praysed the [b] dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him [c] better then them both, which hath not yet bene: for hee hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and al [d] perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and [e] eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whome doe I trauaile, and defraude my soule

a Hee maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele or see troubles.

d The more perfit that the worke is, the more is it enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

12 July 1 Lesso even

soule of pleasure? this also is vanitie, and
this is an euill trauaile.
9 f Two are better then one: for they
haue better wages for their labour.
10 For if they fall, the one will lift vp his
fellow: but woe vnto him that is alone: for
hee falleth, and there is not a second to lift
him vp.
11 Also if two sleepe together, then shall
they haue heate: but to one how should there
be heate?
12 And if one ouercome him, two shall
stand against him: and a threefold g coard
is not easily broken.
13 Better is a poore and wise childe, then
an old and foolish King, which will no more
be admonished.
14 For out of the h prison hee commeth
forth to reigne: when as he that is i borne in
his kingdome is made poore.
15 I behelde all the liuing, which walke
vnder the sunne, k with the second childe,
which shall stand vp in his place.
16 There is none l ende of all the people,
nor of all that were before them, and they
that come after, shall not reioyce in him:
surely this is also vanitie and vexation of
spirit.
17 Take heede to thy m foote when thou
enterest into the house of God, and bee more
neere to heare, then to giue the sacrifice of
n fooles: for they knowe not that they doe
euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others: he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.
g By this prouerbe he declareth how necessarie it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41.14.
i Meaning, that is borne a king.
k Which follow and flatter the kings sonne, or him that shall succeed: to enter into credit with them in hope of gaine.
l They neuer cease by all meanes to creepe into fauour: but when they obtain not their greedy desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the worde of God.
n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweet. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

Bee not a rash with thy mouth, nor let
thine heart be hastie to vtter a thing before
God: for God is in the heauens, and
thou art on the earth: therefore let thy wordes
be b few.
2 For as a dreame commeth by the multitude
of businesse: so the voyce of a foole is in
the multitude of wordes.
3 *When thou hast vowed a vowe to
God, deferre not to pay it: for he delighteth
not in fooles: pay therefore that thou hast
c vowed.
4 It is better that thou shouldest not
vowe, then that thou shouldest vowe and not
pay it.
5 Suffer not thy mouth to make thy
d flesh to sinne: neither say before the e Angel,
that this is ignorance: wherefore shall
God bee angrie by thy voyce, and destroy
the worke of thine hands?
6 For in the multitude of dreames, and
vanities, are also many wordes: but feare
thou God.
7 If in a countrey thou seest the oppression
of the poore, and the defrauding of
iudgement and iustice, bee not astonied at
the matter: for hee that is f higher then the
highest, regardeth, and there be higher then
they.
8 And the g abundance of the earth is
ouer all: the King h also consisteth by the field
that is tilled.
9 He that loueth siluer, shall not be satisfied
with siluer, and hee that loueth riches,
shall be without the fruite thereof: this also
is vanity.
10 When goods increase, they are increased
that eate them: and what good commeth
to the owners thereof, but the beholding
thereof with their eyes?
11 The sleepe of him that trauelleth, is
sweete, whether he eate little or much: but
the i saciety of the rich will not suffer him to
sleepe.
12 There is an euill sicknesse that I haue
seene vnder the sunne: to wit, riches k reserued
to the owners thereof for their euill.
13 And these riches perish by euil trauaile,
and he begetteth a sonne, and in his l hand is
nothing.
14 *As hee came foorth of his mothers
belly, hee shall returne naked to goe as hee
came, and shall beare away nothing of his
labour, which he hath caused to passe by his
hand.
15 And this also is an euill sicknesse, that
in all points as he came, so shall he goe, and
what profite hath hee that he hath trauailed
for the m winde?
16 Also all his dayes he eateth in n darkenesse
with much griefe, and in his sorow and
anger.
17 Beholde then what I haue seene good,
that it is comely o to eate, and to drinke, and
to take pleasure in all his labour, wherein
hee trauaileth vnder the sunne, the whole
number of the dayes of his life, which God
giueth him: for this is his portion.
18 Also to euery man to whom God hath
giuen riches and treasures, and giueth him
power to eate thereof and to take his part,
and to enioy his labour: this is the gift of
God.
19 Surely hee will not much remember
the dayes of his p life, because God answereth
to the ioy of his heart.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.
b He heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde.
Deut. 23.21.
c He speaketh of vowes, which are approued by Gods word, and serue to his glory.
d Cause not thy selfe to sinne by vowing rashly: as they do which make a vowe to liue vnmarried, and such like.
e That is, before Gods messenger, when hee shall examine thy doing: as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.
h Kings & princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the surfeting which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doeth not enioy his fathers riches.
Job 1.21. wisd. 7.6. 1. tim. 6.7.
m Meaning, in vaine, and without profite.
n In affliction and griefe of minde.
o Reade Chap. 3.22.
p He will take no great thought for the pains that he hath endured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

There is an euill, which I saw vnder the
sunne, and it is much among men.
2 A man to whom God hath giuen riches
and treasures and honour, and hee
wanteth nothing for his soule of all that
it desireth: but a GOD giueth him not
power to eate thereof, but a strange
man shall eate it vp: this is vanitie, and
this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

13 July 1 Less. morn
Saint John 1 Morn 1 Lesson
Saint John 1 Lesson Even
13 July 1 Less. afterno
13 July 1 Less. even

this is an euill sickenesse.
3 If a man beget an hundreth children,
and liue many yeeres, and the dayes of his
yeres be multiplied, and his soule be not [b] sa-
tisfied with good things, and he be not [c] bu-
ried, I say that an vntimely fruite is better
then he.
4 For [d] hee commeth to vanitie, and
goeth into darknes: and his name shall be
couered with darkenesse.
5 Also he hath not seene the Sunne, nor
knowen it: therefore this hath more rest then
the other.
6 And if he had liued a thousand yeeres
twise tolde, and had seene no good, shall not
all goe to one place?
7 All the labour of man is for his mouth:
yet the [e] soule is not filled.
8 For what hath the wise man more then
the foole? what hath the poore that [f] know-
eth how to walke before the liuing?
9 The [g] sight of the eye is better then to
walke in the lustes: this also is vanitie, and
vexation of spirit.
10 What is that that hath beene? the
name thereof is now named: & it is knowen
that it is man: and he cannot striue with him
that is [h] stronger then he.

b If hee can neuer haue enough.
c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered, or drowned, or hangeth himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning the vntimely fruit whose life did neither profite nor hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyd the contrary.

Surely there be many things that increase
vanitie: and what auaileth it a man?
2 For who knoweth what is [a] good for
man in the life and in the number of the
dayes of the life of his vanitie, seeing he ma-
keth them as a * shadow? For who can shew
vnto man, what shall be after him vnder the
Sunne?
3 * A good name is better then a good oint-
ment, and the day of [b] death, then the day
that one is borne.
4 It is better to go to the house of [c] mour-
ning, then to goe to the house of feasting, be-
cause this is the end of all men: and the li-
uing shall lay it to his heart.
5 Anger is better then laughter: for by
a sad looke the heart is made better.
6 The heart of the wise is in the house of
mourning: but the heart of fooles is in the
house of mirth.
7 Better it is to heare the rebuke of a
wise man, then that a man should heare the
song of fooles.
8 For like the noyse of the [d] thornes vn-
der the pot, so is the laughter of the foole:
this also is vanitie.
9 Surely oppression maketh a wise man
[e] madde: and the rewarde destroyeth the
heart.
10 The [f] end of a thing is better then the
beginning thereof, and the patient in spirit
is better then the proud in spirit.
11 Be not thou of an hastie spirit to bee
angry: for anger resteth in the bosome of
fooles.
12 Say not thou, Why is it that the for-
mer dayes were better then these? for thou
doest not enquire [g] wisely of this thing.
13 Wisedome is good with an [h] inheri-
tance, and excellent to them that see the
Sunne.
14 For man shal rest in the shadow of wise-
dome, and in the shadow of siluer: but the
excellencie of the knowledge of wisedome
giueth life to the possessors thereof.
15 Beholde the worke of God: for who
can make * straight that which he hath made
crooked?
16 In the day of wealth be of good com-
fort, and in the day of affliction [i] consider:
God also hath made this contrary to that,
to the intent that man should find [k] nothing
after him.
17 I haue seene all things in the dayes
of my vanitie: there is a iust man that pe-
risheth in his [l] iustice, and there is a wic-
ked man that continueth long in his ma-
lice.
18 Bee not thou iust [m] ouermuch, neither
make thy selfe ouer wise: wherfore shouldest
thou be desolate?
19 Be not thou wicked [n] ouermuch, nei-
ther bee thou foolish: wherefore shouldest
thou perish not in thy time?
20 It is good that thou lay holde on
[o] this: but yet withdrawe not thine hande
from [p] that: for hee that feareth God, shall
come forth of them all.
21 Wisedome shall strengthen the wise
man more then ten mightie princes that are
in the citie.
22 * Surely there is no man iust in the
earth, that doeth good and sinneth not.
23 Giue not thine [q] heart also to all the
wordes that men speake, lest thou doe heare
thy seruant cursing thee.
24 For often times also thine heart
knoweth that thou likewise hast ‖ cursed o-
thers.
25 All this haue I proued by wisedome:
I thought, I will be wise, but it went farre
from me.
26 It is farre off, what may [r] it be? and
it is a profound deepenesse, who can finde
it?
27 I haue compassed about, both I and
mine heart to knowe and to enquire and to
search wisedome, and reason, and to knowe
the wickednes of folly, and the foolishnes of
madnesse,
28 And I finde more bitter then death,
the woman whose heart is as nets & snares,
and her hands, as bands: he that is good be-
fore God, shall be deliuered from her, but the
sinner shall be taken by her.
29 Beholde, saith the preacher, this haue
I found, seeking one by one to [s] finde the
count:
30 And yet my soule seeketh, but I find
it not: I haue found one man of a thousand:
but a woman among them all haue I not
found.

31 Onely

a There is no state wherein man can liue to haue perfect quietnesse in this life.
Job. 14. 2.
Psal. 144. 4.
Prou. 22. 1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or else, because that this corporall death is the entring into life euerlasting.
c Where wee may see the hand of God, & learne to examine our liues.
d Which crakle for a while and profit nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, and suddenly leaue off againe.

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, & may be without riches.
Chap. 1. 15.
i Consider wherfore God doeth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked go free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou do not obey them.
1. King. 8. 46.
2. Chron. 6. 36.
Prou. 20. 9.
1. Iohn 1. 8.
q Credite them not neither care for them.
‖ Or, spoken euill of others.
r Meaning, wisedome.
s That is, to come to a conclusion.

31 Only loe, this haue I found, that God
hath made man righteous: but they haue
ſought many [t] inuentions.

CHAP. VIII.

1 To obey Princes and Magiſtrates. 17 The works of God paſſe mans knowledge.

WHo is as the wiſe man? & who know-
eth the interpretation of a thing? the
wiſedome of a man doeth make his [a] face to
ſhine: and the [b] ſtrength of his face ſhall be
changed.
2 I aduertiſe thee to take heede to the
[c] mouth of the king, and to the word of the
othe of God.
3 [d] Haſte not to goe foorth of his ſight:
ſtande not in an euill thing: for he will doe
whatſoeuer pleaſeth him.
4 Where the worde of the king is, there
is power, and who ſhall ſay vnto him, What
doeſt thou?
5 He that keepeth the commandement,
ſhall knowe none euill thing, and the heart
of the wiſe ſhall know the [e] time and iudge-
ment.
6 For to euery purpoſe there is a time
and iudgement, becauſe the [f] miſery of man
is great vpon him.
7 For hee knoweth not that which ſhall
be: for who can tell him when it ſhall be?
8 Man is not lord [g] ouer the ſpirit to re-
teine the ſpirit: neither hath he power in the
day of death, nor deliuerance in the battell,
neither ſhall wickedneſſe deliuer the poſſeſ-
ſours thereof.
9 All this haue I ſeene, and haue giuen
mine heart to euery worke which is wrought
vnto the Sunne, and I ſaw a time that man
ruleth ouer man to his owne [h] hurt.
10 And likewiſe I ſawe the wicked buri-
ed, and [i] they returned, and they that came
from the holy [k] place, were yet forgotten in
the citie where they had done right: this al-
ſo is vanitie.
11 Becauſe ſentence againſt an euill work
is not [l] executed ſpeedily, therefore the heart
of the children of men is fully ſet in them to
doe euill.
12 Though a ſinner do euill an hundreth
times, and God prolongeth his dayes, yet I
know that it ſhalbe well with the that feare
the Lord, and doe reuerence before him.
13 But it ſhall not be well to the wicked,
neither ſhal he prolong his dayes: he ſhall be
like a ſhadow, becauſe hee feareth not before
God.
14 There is a vanitie which is done vp-
on the earth, that there bee righteous men
to whome it commeth according to the
[m] worke of the wicked: and there be wicked
men to whom it commeth according to the
worke of the iuſt: I thought alſo that this is
vanitie.
15 And I prayſed ioy: for there is no
goodnes to man vnder the Sunne, ſaue [n] to
eate and to drinke and to reioyce: for this
is adioyned to his labour, the dayes of his
life that God hath giuen him vnder the
Sunne.
16 When I applied mine heart to know
wiſedome, and to beholde the buſineſſe that
is done on earth, that neither day nor night
the eyes of man take ſleepe,
17 Then I behelde the whole worke of
God, that man cannot finde out the worke
that is wrought vnder the Sunne: for the
which man laboureth to ſeeke it, and cannot
find it: yea, and though the wiſe man thinke
to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 11 No man knoweth his ende. 16 Wiſedome excelleth ſtrength.

I Haue ſurely giuen mine heart to all this,
and to declare al this, that the iuſt, and the
wiſe, and their workes are in the hand of
God: and no man knoweth either loue or
[a] hatred of all that is before them.
2 All things come alike to all: and the
ſame condition is to the iuſt and to the wic-
ked, to the good and to the pure, and to the
polluted, and to him that ſacrificeth, and to
him that ſacrificeth not: as is the good, ſo is
the ſinner, he that ſweareth, as he that fea-
reth an othe.
3 This is euill among all that is done
vnder the Sunne, that there is one [b] condi-
tion to all, and alſo the heart of the ſonnes
of men is full of euil, and madneſſe is in their
hearts whiles they liue, and after that, they
goe to the dead.
4 Surely whoſoeuer is ioyned to all the
liuing, there is hope: for it is better to a [c] li-
uing dogge, then to a dead lion.
5 For the liuing know that they ſhal die,
but the dead know nothing at all: neither
haue they any more a reward; for their re-
membrance is forgotten.
6 Alſo their loue, and their hatred, and
their enuie is now periſhed, and they haue
no more portion for euer, in all that is done
vnder the Sunne.
7 Go, eate thy bread with ioy, and drinke
thy wine with a cheerefull heart: for God
now [d] accepteth thy workes.
8 At al times let thy garments be [e] white,
and let not oyle be lacking vpon thine head.
9 ‡ Reioyce with the wife whom thou
haſt loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the Sunne all the dayes of thy vanitie: for
this is thy portion in the life, and in thy
trauell wherein thou laboureſt vnder the
Sunne.
10 All that thine hand ſhall finde to doe,
doe it with all thy power: for there is neither
worke nor inuention, nor knowledge, nor
wiſedome in the graue whither thou goeſt.
11 I returned, and I ſaw vnder the ſunne
that the race is not to the ſwift, nor the bat-
tell to the ſtrong, nor yet bread to the wiſe,
nor alſo riches to men of vnderſtanding, nei-
ther yet fauour to men of knowledge: but
time and [f] chance commeth to them all.

[t] And ſo are cauſe of their own deſtruction.

14 Febr 1 Leſſo. even.

[a] That is, doeth get him fauour and proſperitie.
[b] Whereas before hee was proud and arrogant, he ſhall become humble and meeke.
[c] That is, that thou obey the king, and keepe the othe that thou haſt made for the ſame cauſe.
[d] Withdraw not thy ſelfe lightly from the obedience of thy prince.
[e] That is, when time is to obey, and how farre he ſhould obey.
[f] Man of himſelfe is miſerable, and therefore ought to do nothing to increaſe the ſame, but to worke all things by wiſdome and counſell.
[g] Man hath no power to ſaue his owne life, and therefore muſt not raſhly caſt himſelfe into danger.
[h] As commeth oft times to tyrants and wicked rulers.
[i] That is, others as wicked as they.
[k] They that feared God, and worſhipped him according as he had appointed.
[l] Where iuſtice is decayed, there ſinne reigneth.
[m] Which are puniſhed as though they were wicked, as Chap.7.17.
[n] Reade Chap. 3.22.

15 Febr 1 Leſſo Morn

[a] Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperitie or aduerſitie, whom God doth fauour or hate: for he ſendeth them as well to the wicked as to the godly.
[b] In outward things, as riches, and pouerty, ſickneſſe and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are aſſured by faith of Gods fauour & aſſiſtance.
[c] He noteth the Epicures & carnall men, which made their belly their God, and had no pleaſure but in this life, wiſhing rather to be an abiect, and vile perſon in this life then a man of authoritie, & ſo to die, which is meant by the dogge and lyon.
[d] They flatter themſelues to be in Gods fauour, because they haue all things in abundance.

[e] Reioyce, be merry, and ſpare for no coſt: thus ſpeake the wicked belly gods. ‡ *Ebr regard the life. Chap.5 18.* [f] Thus the worldlings ſay to proue that all things are lawfull for them, and attribute that to chance & fortune, which is done by the prouidence of God.

12 For neither doth man know his g time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

g That is, hee doth not foresee what shall come.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me:

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of war: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot bee charmed. 16 Of foolish kings, & drunken princes. 17 And of good kings and princes.

Dead flies cause to stinke, and putrifie the oyntment of the Apothecary: so doth a little folly him that is in estimation for wisedome, and for glory.

2 The heart of a a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and hee b telleth vnto all that he is a foole.

4 If the c spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an d errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the e rich set in low place.

7 I haue seene seruants on horses, & princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, and hee that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and hee that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more f strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babbler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the g city.

a So that he doth all things wel & iustly, whereas the foole doth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superior be angrie with thee, be thou discreet, and not mooued.
d Meaning, that it is an euil thing when they that are in authoritie, faile, and do not their duetie.
e They that are rich in wisedom and vertue.
Psalm. 7. 16. prou. 26. 27. ecclus. 27. 26
f Without wisedom, whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.

16 Woe to thee, O land, when thy king is a h child, and thy princes i eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne k of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnes the roofe of the house goeth to decay: and by the idlenesse of the hands, the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the l foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

h That is, without wisedome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning, when he is noble for vertue and with the gifts of God.
l Thou canst not worke euil so secretly, but it shall be knowen.

CHAP. XI.

1 To bee liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperity is but vanitie. 9 God will iudge all.

Cast thy bread vpon the a waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the b clouds be full, they will powre foorth raine vpon the earth: and if the c tree doe fall toward the South, or towarde the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the d wind, shal not sowe, and he that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe growe in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand e rest: for thou knowest not whether shall prosper, this or f that, or whether both shal be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of g darkenesse, because they are many, all that commeth is vanity.

9 h Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away i griefe out of thine heart, and cause euill k to depart from thy flesh: for childhoode and youth are vanitie.

a That is, be liberall to the poore, & though it seem to be as a thing ventured on the sea, yet it shall bring thee profit.
b As the clouds that are full, powre out raine, so the rich that haue abundance must distribute it liberally.
c He exhorteth to be liberall, while we liue: for after, there is no power.
d He that feareth inconueniences, when necessity requireth, shall neuer doe his duetie.
e Be not weary of well doing.
f That is, which of thy works are most agreeable to God.
g That is, of affliction and trouble.
h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account. i To wit, anger, and enuy. k Meaning, carnall lustes, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

Remember

REmember nowe thy Creator in the
dayes of thy youth, whiles the euill
dayes come not, nor the yeeres approch
wherein thou shalt say, I haue no pleasure
in them:
2 Whiles the sunne is not darke, nor the
light, nor the moone, nor the starres, nor the
a cloudes returne after the raine.
3 When the b keepers of the house shall
tremble, and the c strong men shall bowe
themselues, and the d grinders shall cease,
because they are few, and they waxe darke
that e looke out by the windowes:
4 And the f doores shall be shut without
by the base sound of the g grinding, and hee
shal rise vp at the voyce of the h bird: and all
the i daughters of singing shalbe abased.
5 Also they shall be afraide of the k high
thing, and feare shall be in the l way, and the
almond tree shall m flourish, & the n grasse-
hopper shall be a burden, and concupiscence
shall be driuen away: for man goeth to the
house of his age, and the mourners go about
in the streete.
6 Whiles the o siluer coard is not leng-
thened, nor the golden p ewer broken, nor
the q pitcher broken at the r well, nor the
s wheele broken at the t cisterne:
7 And dust returne to the earth, as it
was, and the u spirit returne to God that
gaue it.
8 Vanitie of vanities, saith the Prea-
cher, all is vanitie.
9 And the more wise the Preacher was,
the more hee taught the people knowledge,
and caused them to heare, & searched foorth,
and prepared many parables.
10 The Preacher sought to find out plea-
sant wordes, and an vpright writing, euen the
wordes of trueth.
11 The wordes of the wise are like goads,
and like nailes x fastened by the masters of
the assemblies, which are giuen by one y pa-
stour.
12 And of other things besides these,
my sonne, take thou heed: for there is
none ende in making many z bookes,
and much reading is a wearinesse of
the flesh.
13 Let vs heare the end of all: Feare God
and keepe his commandements: for this is
the whole duetie of man.
14 For God will bring euery worke vnto
iudgement, with euery secret thing, whether
it be good or euill.

a Before thou come to a continuall miserie: for when the clouds remaine after the raine, mans griefe is increased. b The hands which keepe the body. c The legges. d The teeth. e The eyes. f The lippes, or mouth. g When the chawes shall scarce open and not be able to chewe any more. h Hee shall not be able to sleepe. i That is the wind pipes, or the eares shall be deafe, and not able to heare singing. k To climbe high, because of their weaknesse, or they stoope down, as though they were afraid lest any thing should hit them. l They shall tremble as they goe, as though they were afraide. m Their head shall be as white as the blossoms of an almond tree. n They shall bee able to beare nothing. o Meaning, the marow of the backe bone and the finewes.

p The little skin that couereth the braine, which is in colour like golde. q That is, the veines. r Meaning, the liuer. s Which is the head. t That is, the heart out of the which the head draweth the power of life. u The soule incontinently goeth either to ioy, or torment, and sleepeth not as the wicked imagine. x Which are well applied by the ministers, whom he calleth masters. y That is, by God. z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest only know that wisedome is the true felicitie, and the way thereunto is to feare God.

An ‡ excellent song which was Salomons.

‡ *Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1.King.4.32.*

THE ARGVMENT.

IN this song Salomon by most sweet and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and king of peace, & the faithfull soule or his Church, which he hath sanctified & appointed to be his spouse, holy, chaste, & without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doth inrich her of his pure bounty and grace without any of her deseruinge. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystical communication of the spirituall loue betweene Iesus Christ & his Church. 5 The domesticall enemies that persecute the Church.

LEt a him kisse mee with the
kisses of his mouth: for thy
loue is better then wine.
2 Because of the b sauour
of thy good oyntments, thy
name is as an oyntment pow-
red out: Therefore the c virgins loue thee.
3 d Draw me: we will runne after thee:
the king hath brought mee into his e cham-
bers: we will reioyce and be glad in thee: we
will remember thy loue more then wine: the
righteous doe loue thee.
4 I am f blacke, O daughters of Ieru-
salem, but comely, as the tents of g Kedar,
and as the h curtaines of Salomon.
5 Regard ye me not because I am i black:
for the k sunne hath looked vpon mee. The
l sonnes of my mother were angry against
mee: they made me the keeper of the vines:
but I m kept not mine owne vine.
6 Shew mee, n O thou, whom my soule
loueth, where thou feedest, where thou liest
at noone: for why should I bee as shee that
turneth aside to the flockes of o thy compa-
nions?

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth. b The feeling of thy great benefits. c They that are pure in heart and conuersation. d The faithfull confesse that they cannot come to Christ, except they be drawne. e Meaning the secret ioy that is not knowen to the world.

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ. g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents. h Which within were all set with precious stones and jewels. i Consider not the Church by the outward appearance. k The corruption of nature, through sinne, and afflictions. l Mine owne brethren, which should haue most fauoured mee. m Shee confesseth her owne negligence. n The spouse feeling her fault fleeth to her husband onely for succour. o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

7 [p] If thou know not, O thou the fairest
among women, get thee foorth by the steps
of the flocke, and feede thy kids by the tents
of the shepheards.
8 I haue compared thee, O my loue, to
the troupe of horses in the [q] charets of Pha-
raoh.
9 Thy cheekes are comely with rowes
of stones, and thy necke with chaines.
10 Wee will make thee borders of golde
with studs of siluer.
11 [r] Whiles the king was at his repast,
my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe
vnto me: he shall lie betweene my [s] breasts.
13 My welbeloued is as a cluster of Cam-
phire vnto me in the vines of Engedi.
14 My loue, behold, thou art [t] faire: be-
hold, thou art faire: thine eyes are like the
doues.
15 My welbeloued, behold, thou art faire
and pleasant: also our [u] bed is greene:
16 The beames of our house are cedars,
our rafters are of firre.

p Christ speaketh to his Church, bidding them that are ignorãt, to goe to the Pastours to learne.
q For thy spirituall beautie and excellencie, there was no worldly treasure to bee compared vnto thee.
r The Church reioyceth that she is admitted to the companie of Christ.
s He shalbe most deare vnto me.
t Christ accepteth his Church, and commendeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the field, and the lilie of the
valleys.
2 Like a lilie among the thornes, so is my
[a] loue among the daughters.
3 [b] Like the apple tree among the trees of
the forrest, so is my welbeloued among the
sonnes of men: vnder his shadow had I de-
lite and sate downe: and his fruit was sweete
vnto my mouth.
4 He brought mee into the wine seller,
and loue was his banner ouer me.
5 Stay me with flagons, and comfort
me with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and
his right hand doth imbrace me.
7 [c] I charge you, O daughters of Ieru-
salem, by the roes and by the hindes of the
fielde, that ye stirre not vp, nor waken my
loue, vntill she please.
8 [d] It is the voyce of my welbeloued: be-
hold, hee commeth leaping by the moun-
taines, and skipping by the hils.
9 My welbeloued is like a roe, or a yong
hart: loe, hee [e] standeth behinde our wall,
looking foorth of the windowes, shewing
himselfe through the [f] grates.
10 My welbeloued spake and sayd vnto
me, Arise, my loue, my faire one, and come
thy way.
11 For behold, [g] winter is past: the raine
is changed, and is gone away.
12 The flowers appeare in the earth: the
time of the singing of birds is come, and the
voyce of the turtle is heard in our land.
13 The figge tree hath brought foorth her
yong figges: and the vines with their small
grapes haue cast a sauour: arise my loue,
my faire one, and come away.
14 My doue thou art in the [h] holes of the
rocke, in the secret places of the staires, shew
me thy sight, let me heare thy voyce: for thy
voyce is sweete, and thy sight comely.
15 Take vs the foxes, the little [i] foxes,
which destroy the vines: for our vines haue
small grapes.
16 My welbeloued is mine, and I am his:
he feedeth among the lilies.
17 Untill the day breake, and the sha-
dowes flee away: returne my welbeloued,
and bee like a [k] roe, or, a yong hart vpon the
mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to doe in the Church, as it were by a solẽne oath, that they trouble not the quietnes thereof.
d This is spoken of Christ, who tooke vpon him our nature, to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne & errour is driuen back by the comming of Christ, which is here described by spring time, when all things flourish.
h Thou that are ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, whẽ they begin to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to bee most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 16 Her deliuerance out of the wildernesse.

IN my bed by [a] night I sought him that my
soule loued: I sought him, but I found
him not.
2 I will rise therefore now, and goe about
in the citie, by the streetes and by the open
places, and will [b] seeke him that my soule lo-
ueth: I sought him, but I found him not.
3 The [c] watchmen that went about the
citie, found mee: to whome I sayd, Haue you
seene him whom my soule loueth?
4 When I had past a little from them,
then I found him whom my soule loued: I
tooke holde on him and left him not, till I
had brought him vnto my mothers house,
into the chamber of her that conceiued me.
5 [d] I charge you, O daughters of Ieru-
salem, by the roes and by the hindes of the
field, that yee stirre not vp, nor waken my
loue vntill shee please.
6 Who is shee that commeth vp out of
the [e] wildernesse like pillars of smoke perfu-
med with myrrhe and incense, and with all
the ‡ spices of the merchant?
7 Behold his [f] bed which is Salomons:
threescore strong men are round about it, of
the valiant men of Israel.
8 They all handle the sword, and are expert
in warre, euery one hath his sword vpon his
thigh for the feare [g] by night.
9 King Salomon made himselfe a ‖ pa-
lace of the trees of Lebanon.
10 He made the pillars thereof of siluer,
and the pauement thereof of golde, the han-
gings thereof of purple, whose middes was
paued with the loue of the daughters of Ie-
rusalem.
11 Come foorth, ye [h] daughters of Zion,
and beholde the king Salomon with the
[i] crowne, wherewith his mother crowned
him in the day of his marriage, and in the
day of the gladnesse of his heart.

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.
c Which declareth that wee must seeke vnto all, of whome we hope to haue any succour.
d Reade Chap. 2. 7.
e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.
‡ Ebr. powder.
f By the bed is meant the Temple, which Salomon made.
g Hee alludeth to the watch, which kept the Temple.
‖ Or, charet.
h All ye that are of the number of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ toward her.

BEhold, thou art [a] faire, my loue: behold,
thou art faire: thine eyes are like the
doues: among thy lockes * thine haire is
like

a Because Christ delighteth in his Church, he commendeth all that is in her.
* Chap. 6. 4.

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his gifts in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that al her glorie and beautie commeth of Christ, who is ỷ true fountaine of all grace.

i She desireth Christ to cōfort her, & to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South wind.

like the b flocke of goats, which looke downe
from the mountaine of Gilead.
2 Thy teeth are like a flocke of sheepe in
good order, which goe vp from the washing:
which euery one bring out twinnes, and
none is barren among them.
3 Thy lips are like a threed of skarlet, &
thy talke is comely: thy temples are within
thy lockes, as a piece of a pomegranate.
4 Thy necke is as the towre of Dauid
built for defence: a thousand shieldes hang
therein, and all the targets of the strong
men.
5 Thy two c breastes are as two yong
roes that are twinnes, feeding among the
lilies.
6 Untill the day breake, & the shadowes
flee away, I will goe into the mountaine of
myrrhe and to the mountaine of incense.
7 Thou art all faire, my loue, and there
is no spot in thee.
8 d Come with mee from Lebanon, my
spouse, euen with mee from Lebanon, and
looke from the toppe of Amanah, from the
top of Shenir & Hermon, from the dennes
of the lions and from the mountaines of the
leopards.
9 My e sister my spouse, thou hast woun-
ded mine heart: thou hast wounded mine
heart with one of thine f eyes, and with a
chaine of thy necke.
10 My sister, my spouse, how faire is thy
loue? how much better is thy loue then wine,
and the sauour of thine oyntments then all
spices?
11 Thy g lippes, my spouse, drop as honie
combes: honie and milke are vnder thy
tongue, & the sauour of thy garments is as
the sauour of Lebanon.
12 My sister my spouse is as a garden in-
closed, as a spring shut vp, and a fountaine
sealed vp.
13 Thy plants are as an orchard of pome-
granates with sweete fruites, as camphire,
spikenard,
14 Euen spikenard, and saffron, calamus,
and cinamom, with all the trees of incense,
myrrhe and aloes, with all the chiefe spices.
15 h O fountaine of the gardens, O wel of
liuing waters, and the springs of Lebanon.
16 Arise, O i North, and come O South,
and blow on my garden that the spices ther-
of may flow out: let my welbeloued come to
his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 Shee heareth his voyce. 3 Shee confesseth her nakednesse. 10 Shee praiseth Christ her husband.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

I Am come into my a garden, my sister, my
spouse: I gathered my myrrhe with my
spice: I ate mine honie combe with mine
honie: I dranke my wine with my milke:
eate, O friends, drinke, and make you me-
rie, O welbeloued.
2 b I sleepe, but mine heart waketh, it
is the voyce of my welbeloued that knoc-
keth, saying, Open vnto mee, my sister, my
loue, my doue, my vndefiled: for mine head
is full of dewe, and my lockes with the
drops of the c night.
3 I haue put off my d coate, howe shall
I put it on? I haue washed my feete, howe
shall I defile them?
4 My welbeloued put in his hand by the
hole of the doore, and ‡ mine heart was affec-
tioned toward him.
5 I rose vp to open to my welbeloued, and
mine hands did drop down myrrhe, and my
e fingers pure myrrhe vpon the handles of
the barre.
6 I opened to my welbeloued: but my
welbeloued was gone and past: mine heart
was gone when hee did speake: I sought
him, but I could not find him: I called him,
but hee answered me not.
7 The f watchmen that went about the
citie, found me: they smote me and wounded
me: the watchmen of the walles tooke away
my vaile from me.
8 I charge you, g O daughters of Ieru-
salem, if yee find my welbeloued, that you tel
him that I am sicke of loue.
9 h O the fairest among women, what is
thy welbeloued more then other welbeloued?
what is thy welbeloued more then another
louer, that thou doest so charge vs?
10 My welbeloued is white and ruddie,
the chiefest of ten thousand.
11 His i head is as fine gold, his locks cur-
led, and blacke as a rauen.
12 His eyes are like doues vpon the ri-
uers of waters, which are washed with
milke, and remaine by the full vessels.
13 His cheekes are as a bed of spices, and
as sweete flowres, and his lippes like lilies
dropping downe pure myrrhe.
14 His hands as rings of golde set with
the ‡ chrysolite, his belly like white yuorie
couered with Saphirs.
15 His legges are as pillars of marble set
vpon sockets of fine golde: his countenance
as Lebanon, excellent as the cedars.
16 His mouth is as sweet things, and hee
is wholy delectable: this is my welbeloued,
and this is my louer, O daughters of Ieru-
salem.
17 k O the fairest among women, whi-
ther is thy welbeloued gone? whither is thy
welbeloued turned aside, that we may seeke
him with thee?

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and ỷ of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.

‡ *Ebr. my bowels were mooued towards him.*

e The spouse which should be anointed of Christ, shall not find him if shee thinke to anoint him with her good workes.

f These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem.

i She describeth Christ to be of perfect beautie and comelinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The prayses of the Church. 8 Shee is but one and undefiled.

My welbeloued is gone downe into his
a garden to the beds of spices, to feed in
the gardens, and to gather lilies.
2 I am my welbeloueds, and my welbelo-
ued is mine, who feedeth among the lilies.
3 Thou art beautifull, my loue, as b Tir-
zah, comely as Ierusalem, terrible as an ar-
mie with banners.
4 c Turne away thine eyes from me: for
they ouercome mee: * thine haire is like a
flocke of goates, which looke downe from
Gilead.
5 Thy teeth are like a flocke of sheepe,
which goe vp from the washing, which euery
one bring out twinnes, and none is barren
among them.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1 King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church.

* Chap. 4. 1.

6 Thy

6 Thy temples are within thy locks as a
piece of a pomegranate.
7 There are [d] threescore Queenes and
fourescore concubines, and of the damsels
without number.
8 But my doue is alone, and my vndefiled,
she is the onely daughter of her mother, and
she is deare to her that bare her: the daugh-
ters haue seene her and counted her blessed:
euen the Queenes and the concubines, and
they haue praysed her.
9 [e] Who is she that looketh forth as the
morning, faire as the moone, pure as the
sunne, terrible as an armie with banners?
10 I went downe to the [f] garden of nuts,
to see the fruits of the valley, to see if the vine
budded, and if the pomegranates flourished.
11 [g] I knew nothing, my soule set me [h] as
the charets of my noble people.
12 Returne, returne, O [i] Shulamite, re-
turne: returne that wee may beholde thee.
What shall you see in the Shulamite, but as
the companie of an armie?

d Meaning, that the gifts are infinite which Christ giueth to his Church. or that his faithfull are many in number.
e He sheweth the beginning of the Church was small, but that it grew vp to a great multitude.
f He went down into the Synagogue to see what fruits came of the Law and the Prophets.
g I found nothing but rebellion.
h I ran as swift as the nobles of my people in their charets.
i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beauty of the Church in all her members. 10 She is assured of Christs loue toward her.

HOwe beatifull are thy [a] goings with
shoes, O princes daughter! the ioynts
of thy thighs are like iewels: the worke of
the hand of a cunning workeman.
2 Thy nauil is as a round cup that wan-
teth not liquour: thy belly is as an heape of
wheate compassed about with lilies.
3 [b] Thy two breasts are as two young
roes that are twinnes.
4 Thy necke is like a tower of Iuorie:
thine eyes are like the fish pooles in Heshbon
by the gate of Bath-rabbim: thy nose is as
the tower of Lebanon, that looketh toward
Damascus.
5 Thine head vpon thee is as scarlet, and
the bush of thine head like purple: the king
is tied [c] in the || rafters.
6 How faire art thou, and how pleasant
art thou, O my loue, in pleasures!
7 This thy stature is like a palme tree,
and thy breasts like clusters.
8 I said, I wil go vp into the palme tree,
I will take hold of her boughes: thy breasts
shall now be like the clusters of the vine: and
the sauour of thy nose like apples,
9 And the roofe of thy mouth like good
wine, which goeth streight to my welbelo-
ued, and causeth the lips of the ancient to
speake.
10 [d] I am my welbelooueds, and his de-
sire is toward me.
11 Come, my welbeloued, let vs go foorth
into the field: let vs remaine in the villages.
12 Let vs get vp early to the vines, let vs
see if the [e] vine flourish, whether it hath bud-
ded the small grape, or whether the pomegra-
nates flourish: there wil I giue thee my loue.
13 The mandrakes haue giuen a smell,
and in our gates are all sweete things, new
and olde: my welbeloued, I haue kept them
for thee.

a He describeth the comely beautie of ẏ Church in euery part, which is to be vnderstood spiritually.
b Read Chap. 4.5.
c He delighteth to come neere thee, & to be in thy companie.
|| Or, Galeries.
d This the spouse speaketh.
e If the people that are called to Christ bring forth any fruit.

CHAP. VIII.

2 The Church will be taught by Christ. 3 Shee is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 Shee is the vine that bringeth foorth fruite to the spirituall Salomon, which is Iesus Christ.

OH [a] that thou werest as my brother that
sucked ẏ breasts of my mother: I would
find thee without, I would kisse thee, then
they should not despise || thee.
2 I will leade thee, & bring thee into my
mothers house: there thou shalt teach me, and
I will cause thee to drinke spiced wine, and
new wine of the pomegranate.
3 [b] His left hand shalbe vnder mine head,
and his right hand shall imbrace me.
4 [c] I charge you, O daughters of Ieru-
salem, that you stirre not vp, nor waken my
loue, vntill she please.
5 (Who is this that commeth vp out of
the wildernesse, leaning vpon her welbelo-
ued?) I raised thee vp vnder an apple tree:
there thy mother conceiued thee: there shee
conceiued that bare thee.
6 [d] Set me as a seale on thine heart, & as
a signet vpon thine arme: for loue is strong
as death: ielousie is cruell as the graue: the
coles thereof are fierie coles, and a vehement
flame.
7 Much water cannot quench loue, nei-
ther can the floodes drowne it: If a man
should giue all the substance of his house for
loue, they would greatly contemne it.
8 [e] We haue a little sister, and she hath no
breasts: what shall we do for our sister when
she shalbe spoken for?
9 [f] If shee be a wall, we will build vpon
her a siluer palace: and if she be a doore, wee
will keepe her in with boords of Cedar.
10 [g] I am a wall, and my breastes are as
towers: then was I in his eyes as one that
findeth peace.
11 [h] Salomon had a vine in Baal-hamon:
hee gaue the vineyard vnto keepers: euerie
one bringeth for the fruit thereof a thousand
pieces of siluer.
12 But my vineyard which is mine, is be-
fore me: to thee, O Salomon, appertaineth a
thousand pieces of siluer, and two hundreth to
them that keepe the fruit thereof.
13 O thou that dwellest in the [i] gardens,
the companions hearken vnto thy voyce:
cause me to heare it.
14 O my welbeloued, [k] flee away, and be
like vnto the Roe, or to the yong Hart vpon
the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem.
|| Or, mee.
b Reade Chap. 2.6.
c Reade Chap. 3.5.
d The spouse desireth Christ to be ioyned in perpetuall loue with him.
e The Iewish Church speaketh this of the church of the Gentiles.
f If she be sure & fast, she is meet for the husband to dwell in.
g The Church promiseth fidelitie & constancie.
h This is the vineyard of the Lord hired out, Matth. 21.33.
i Christ dwelleth in his Church, whose voyce the faithfull heare.
k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

Isaiah.

THE ARGVMENT.

GOd, according to his promise, Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vtilitie and

profit of those, to whom they thought it chiefly to appertaine, and as the time & state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning therof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, & set forth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that ẏ disease of the people required. He declareth also many notable prophesies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habbak. 2. 2.) the Priests tooke it downe and reserued it among the registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

From AM 3180 to 3247

CHAP. I.

2 Isaiah reproueth the Iewes of their ingratitude and stubbornnes, that neither for benefits nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 25 and of the restitution thereof.

A [a] Vision of Isaiah, the sonne
of Amoz, which he sawe [b] con-
cerning Iudah and Ierusa-
lem in the dayes of [c] Vzziah,
Iotham, Ahaz, and Hezekiah
Kings of Iudah.
2 Heare, O [d] heauens, and hearken, O
earth: for the Lord hath said, I haue nou-
rished and brought vp [e] children, but they
haue rebelled against me.
3 The [f] oxe knoweth his owner, and
the asse his masters crib, but Israel hath
not knowen: my people hath not vnder-
stood.
4 Ah, sinfull nation, a people laden with
iniquitie: a [g] seede of the wicked, corrupt
children: they haue forsaken the Lord: they
haue prouoked the [h] holy one of Israel to an-
ger: they are gone backward.
5 Wherefore should yee be [i] smitten any
more? for yee fall away more and more: the
whole [k] head is sicke, and the whole heart is
heauie.
6 From the [l] sole of the foot vnto ẏ head,
there is nothing whole therein, but wounds
and swelling, and sores full of corruption:
they haue not bene wrapped, [m] nor bound vp
nor mollified with oyle.
7 Your land is waste: your cities are
burnt with fire: strangers deuoure your land
in your presence, and it is desolate like the o-
uerthrow [n] of strangers.
8 And the daughter of [o] Zion shall re-
maine like a cottage in a vineyard, like a
lodge in a garden of cucumers, and like a
besieged citie.
9 Except the Lord of hostes [p] had reser-
ued vnto vs, euen a small remnant, wee
should haue beene as [q] Sodome, and should
haue bene like vnto Gomorah.
10 Heare the word of the Lord, O [r] prin-
ces of Sodome: hearken vnto the Lawe of
our God, O people of Gomorah.
11 What haue I to doe with the multi-
tude of your sacrifices, saith the Lord? I am
full of the burnt offrings of rams, and of the
fat of fed beasts: and I [s] desire not the blood
of bullocks, nor of lambs, nor of goats.
12 When ye come to appeare before mee,
who required this of your hands to tread in
my courts?
13 Bring no more oblations [t] in vaine: in-
cense is an abomination vnto me: I cannot
suffer your new moones, nor Sabbaths, nor
solemne dayes (it is iniquitie) nor solemne as-
semblies.

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.
b Isaiah was chiefly sent to Iuda and Ierusalem, but not onlye: for in this booke are prophesies concerning other nations also.
c Called also Azariah, 2. King. 15. 1. of these Kings, read 2. King. from chap. 14 vnto chap. 21. and 2. Chro. from chap. 25. vnto chap. 33.
d Because men were obstinate and insensible, hee calleth to the dombe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.
e Hee declareth his great mercy toward the Iewes, forasmuch as he chose them aboue al other nations to be his people and children, as Deut. 10. 15.
f The most bruit & dull beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they haue receiued benefits without comparison.
g They were not only wicked, as were their fathers but vtterly corrupt, & by their euil example infected others.
h That is, him that sanctifieth Israel.
i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?
k By naming the chiefe parts of the body he signifieth, that there was no part of the whole body of the Iewes free from his rods.
l Euery part of the body, as well the least as the chiefest was plagued.
m Their plagues were so grieuous that they were incurable, & yet they would not repent.
n Meaning, of them that dwell farre off, which because they looke not for aduantage of that that remaineth, destroy all before them.
o That is, Ierusalem.
p Because that he will euer haue a Church to call vpon his Name.
q That is, all destroyed.
r Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserued a litle number Lam. 3. 22.
s Although God commanded these sacrifices for a time as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psal. 50. 13. Iere. 6. 20. Amos. 5. 21 Mich. 6. 7.
t Without faith and repentance.

u Your sacrifices offred in the new moones and feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy.
x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59.3.
y By this outward washing, he meaneth the spiritual: exhorting the Iewes to repent and amend their liues.
z This kind of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in worde, but when their charity and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

14 My soule hateth your u new moones
and your appointed feastes: they are a burden
vnto me: I am weary to beare them.
15 And when you shall stretch out your
hands, I will hide mine eyes from you: and
though you make many prayers, I will not
heare: for your hands are full x of blood.
16 y Wash you, make you cleane: take a-
way the euill of your workes from before
mine eyes: cease to doe euill.
17 Learne to z doe well: seeke iudgement,
relieue the oppressed: iudge the fatherlesse
and defend the widow.
18 Come now, a & let vs reason together,
saith the Lorde: though your sinnes were
as crimsin, they shall bee made b white as
snowe: though they were redde like scarlet,
they shall be as wooll.
19 If ye c consent and obey, yee shall eate
the good things of the land.
20 But if ye refuse and be rebellious, yee
shall bee deuoured with the sword: for the
mouth of the Lord hath spoken it.
21 How is the d faithfull citie become
an harlot? It was full of iudgement, and
iustice lodged therein, but nowe e they are
murtherers.
22 Thy f siluer is become drosse: thy wine
is mixt with water.
23 Thy princes are rebellious and compa-
nions of g theeues: euery one loueth giftes,
and followeth after rewards: they iudge not
the fatherlesse, neither doeth the widowes
cause come before them.
24 Therefore saith the Lord God of hosts,
the h mighty One of Israel, Ah, I will i ease
me of mine aduersaries, and auenge me of
mine enemies.
25 Then will I turne mine hand vpon
thee, and burne out thy drosse, til it k be pure,
and take away all thy tinne.
26 l And I will restore thy iudges as at
the first, and thy counsellers as at the begin-
ning: afterward shalt thou bee called a citie
of righteousnesse, and a faithfull citie.
27 Zion shall be redeemed in iudgement,
and they that returne in her, in m iustice.
28 And the n destruction of the trans-
gressours and of the sinners shall bee toge-
ther: and they that forsake the Lord, shall be
consumed.
29 For they shall be confounded for the
o okes, which yee haue desired, and yee shall
bee ashamed of the gardens, that yee haue
chosen.
30 For yee shall be as an oke, whose leafe
fadeth: and as a garden that hath no water.
31 And the strong shall be as p towe, and
the maker thereof as a sparke: and they shal
both burne together, and none shall quench
them.

n The wicked shall not be partakers of Gods promise, Psal. 92.9.
o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.22.
p The false god, wherein ye put your confidence, shall be consumed as easily, as a piece of tow.

CHAP. II.

2 The Church shall bee restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The word that Isaiah the sonne of Amoz
saw vpon Iudah and Ierusalem.
2 *It a shall be in the last dayes, that the
mountaine of the house of the Lord shall bee
prepared in the top of the mountaines, and
b shall be exalted aboue the hils, and all nati-
ons shall c flow vnto it.
3 And many people shall go, & say, Come,
and let vs goe vp to the d mountaine of the
Lorde, to the house of the God of Iaakob,
and he will teach vs his wayes, and we will
walke in his pathes: *for the e Lawe shall
goe foorth of Zion, and the word of the Lord
from f Ierusalem,
4 And hee g shall iudge among the nati-
ons, and h rebuke many people: they shall
i breake their swordes also into mattockes,
and their speares into sithes: nation shal not
lift vp a sword against nation, neither shall
they learne k to fight any more.
5 O house of Iaakob, come yee, and let
vs l walke in the light of the Lord.
6 Surely thou m hast forsaken thy people,
the house of Iaakob, because they are n full
of the East maners, and are sorcerers as the
Philistims, o and abound with strange chil-
dren.
7 Their land also was ful of p siluer and
golde, and there was none end of their trea-
sures: and their land was full of horses, and
their charets were infinite.
8 Their land also was full of idols: they
worshipped the worke of their owne hands,

Micah 4.1.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
b An euident place to be seene and discerned.
c When ÿ kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the visible Church then was.
Micah 4.2.
e Meaning, the whole doctrine of Saluation.
f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went through all the world. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their sinnes, and turne to him. i Hee sheweth the fruite of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies. k He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall bee affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfited, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles wil be so ready make you haste, and shew them the way to worship God. m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East parts. o They altogether giue themselues to the fashions of other nations. p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

a To know if I do accuse you without cause. b Lest sinners should pretend any rigour on Gods part, he onely willeth them to bee pure in heart, and hee will forgiue all their sinnes, were they neuer so many or great. c He sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie to mee, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, verse 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselues such. h When God will shew himselfe mercifull to his Church, he calleth himselfe, The holy One of Israel: but when he hath to do with his enemies, he is called Mighty, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet hee doeth with griefe, because of his couenant. k Lest the faithfull among them should be ouercome with this threatning, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithful promise, which is the cause of the deliuerance of his Church.

q He noteth the nature of the idolaters which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke thẽselues most strong in this world.

u He condemneth their vaine cõfidence, which they had in strong holdes, and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

Hose.10.8 luke 23.30.reuel 6.16 and 9.6.

x They shal cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to do with God.

which their owne fingers haue made.
9 And a man bowed himselfe, and a man
q humbled himselfe: therefore ʳ spare them
not.
10 Enter into the rocke, and hide thee in
the dust from before the feare of the Lorde,
and from the glory of his maiestie.
11 The hie looke of man shalbe humbled,
and the loftinesse of men shall be abased, and
the Lord onely shall be exalted in ˢ that day.
12 For the day of the Lorde of hostes is
vpon all the proud and hauty, and vpon all
that is exalted: and it shall be made low.
13 Euen vpon all the Cedars of Lebanon,
that are hie and exalted, and vpon all
the okes of Bashan,
14 And vpon all the high ᵗ mountaines,
and vpon all the hilles that are lifted vp,
15 And vpon euery high tower, and vpon
euery strong wall,
16 And vpon all ᵘ the ships of Tarshish,
and vpon all pleasant pictures.
17 And the hautinesse of men shall bee
brought lowe, and the loftinesse of men shall
be abased, and the Lorde shall onely be exalted
in that day.
18 And the idoles will he vtterly destroy.
19 Then they shall goe * into the holes of
the rockes, and into the caues of the earth,
from before the feare of the Lorde, and from
the glory of his maiesty, when he shall arise
to destroy the earth.
20 At that day shall man cast away his
siluer idoles, and his golden idoles (which
they had made themselues to worship them)
ˣ to the mowles, and to the backes,
21 To goe into the holes of the rockes,
and into the toppes of the ragged rockes,
from before the feare of the Lord, and from
the glory of his maiesty, when he shall rise to
destroy the earth.
22 Cease you from the man whose ʸ breath
is in his nostrels: for wherein is hee to bee
esteemed?

CHAP. III.

1 For the sin of the people God will take away the wise men, & giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, & wherein they had any occasion to vaunt themselues.

d Not onely in age, but in witte, maners, knowledge and strength.

e For lacke of good regiment and order.

For loe, the Lorde God of hostes will take
away from Ierusalem and from Iudah
the stay ᵃ and the strength: euen all the stay
of bread, and all the stay of water,
2 The strong man, and the man of war,
ᵇ the iudge and the Prophet, the prudent and
the aged,
3 The captaine of fiftie, and the honourable,
and the counseller, and the cunning
artificer, and ᶜ the eloquent man.
4 And I will appoynt ᵈ children to be their
princes, and babes shall rule ouer them.
5 The people shall bee ᵉ oppressed one of
another, and euery one by his neighbour:
the children shall presume against
the ancient, and the vile against the honourable.
6 When euery one shal ᶠ take hold of his
brother of the house of his father, and say,
Thou hast clothing: thou shalt bee our
prince, and let this fall be vnder thine hand:
7 In that day he shall ᵍ sweare, saying,
I cannot be an helper: for there is no bread
in mine house, nor clothing: therefore make
me no prince of the people.
8 * Doubtlesse Ierusalem is fallen, & Iudah
is fallen downe, because their tongue
and workes are against the Lorde, to prouoke
the eyes of his glory.
9 The ʰ trial of their countenance testifieth
against them, yea, they declare their
sinnes, as Sodome, they hide them not. Woe
be vnto their soules: for they haue rewarded
euill vnto themselues.
10 ⁱ Say ye, Surely it shall bee well with
the iust: for they shall eate the fruite of their
workes.
11 Woe be to the wicked, it shall bee euill
with him: for the reward of his handes shall
be giuen him.
12 ᵏ Children are extortioners of my people,
and women haue rule ouer them: O my
people, they that leade thee, cause thee to
erre, and destroy the way of thy paths.
13 The Lorde standeth vp to pleade, yea,
he standeth to iudge the people.
14 The Lord shall enter into iudgement
with the ˡ Ancients of his people and the
princes thereof: for yee haue eaten vp the
vineyarde: the spoyle of the poore is in your
houses.
15 What haue yee to doe, that yee beate
my people to pieces, ᵐ and grinde the faces
of the poore, saith the Lord, euen the Lord of
hostes?
16 The Lord also sayeth, ⁿ Because the
daughters of Zion are hautie, and walke
with ᵒ stretched out neckes, and with
ᵖ wandering eyes, walking and ᑫ minsing
as they go, and making a ʳ tinkling with
their feete,
17 Therefore shall the Lorde make the
heads of the daughters of Zion balde, and
the Lord shall discouer their secret parts.
18 In that day shall the Lorde take away
the ornament of the slippers, and the calles,
and the round tiers,
19 The sweete balles, and the bracelets,
and the bonnets,
20 The tyres of the head, and the slops,
and the headbands, and the tablets, and the
earerings,
21 The rings, and the mufflers,
22 The costly apparell and the vailes,
and the wimples and the crisping pinnes,
23 And the glasses, and the fine linnen,

f He sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall find the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it according to their duety.

m That is, yee shew all crueltie against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

f In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparell according to their degree.

and the hoods, and the f launes.
24 And in ſtead of ſweete ſauour there
ſhal be ſtinke, and in ſtead of a girdle, a rent,
and in ſtead of dreſſing of the haire, bald-
nes, and in ſtead of a ſtomacher, a girding of
ſackcloth, and burning in ſtead of beautie.
25 Thy men t ſhall fall by the ſword, and
thy ſtrength in the battell.
26 Then ſhall her gates mourne and la-
ment, and ſhe being deſolate ſhal ſit vpon the
ground.

t Meaning, that God will not onely puniſh the women, but their husbands, which haue ſuffered this diſſoluteneſſe, and alſo the common wealth, which hath not remedied it.

CHAP. IIII.

1 The ſmall remnant of men after the deſtruction of Ieruſalem. 2 The graces of God vpon them that remaine.

a When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they, contrary to womanly ſhamefaſtneſſe, ſhall ſeeke vnto men, and offer themſelues to any condition.
b Be thou our husband, and let vs be called thy wiues.
c For ſo they thought it, to be without an head and husband.
d He comforteth the Church in this deſolation, which ſhall ſpring vp like a bud, ſignifying that Gods graces ſhould be as plentiful toward the faithful, as though they ſprang out of the earth, as Chap. 45. 8. Some by the bud of the Lord, meane Chriſt. e He alludeth to the booke of life, whereof reade Exod. 32. 32. meaning Gods ſecret counſell, wherein his elect are predeſtinate to life euerlaſting. f That is, the crueltie, extortion, auarice, and all wickedneſſe. g When things ſhall be redreſſed that were amiſſe. h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods fauour and protection ſhould appeare in euery place. i The faithful are called the glory of God, becauſe his image, and tokens of his grace ſhine in them. k God promiſeth to be the defence of his Church againſt all troubles and dangers.

AND in that day ſhall a ſeuen women take
holde of one man, ſaying, Wee will
eate our owne bread, and wee will weare
our owne garments: onely b let vs bee cal-
led by thy name, and take away our c re-
proch.
2 In that day ſhall the d bud of the Lord
be beautifull and glorious, and the fruite of
the earth ſhall bee excellent and pleaſant for
them that are eſcaped of Iſrael.
3 Then he that ſhalbe left in Zion, and he
that ſhal remaine in Ieruſalem, ſhall be cal-
led holy, and euery one ſhall be e written a-
mong the liuing in Ieruſalem,
4 When the Lord ſhall waſh the filthi-
nes of the daughters of Zion, and purge the
f blood of Ieruſalem out of the mids thereof
by the ſpirit of g iudgement, and by the ſpirit
of burning.
5 And the Lord ſhall create vpon euery
place of mount Zion, & vpon the aſſemblies
thereof, h a cloud and ſmoke by day, and the
ſhining of a flaming fire by night: for vpon
all the i glory ſhall be a defence.
6 And a couering ſhal be for a ſhadow in
the day for the heate, & a place of refuge, and
a couert for the ſtorme k and for the raine.

CHAP. V.

1 Vnder the ſimilitude of the vine, hee deſcribeth the ſtate of the people. 8 Of their auarice, 11 Their drunkenneſſe. 13 Of their captiuitie.

a The Prophet by this ſong doeth ſet before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God. Iere. 2. 21. matth. 21. 33. c Meaning, that he had planted his Church in a place moſt plentifull and abundant.

NOw will a I ſing to my b beloued a ſong
of my beloued to his vineyard, * My be-
loued had a c vineyard in a very fruitfull
hill,
2 And he hedged it, and gathered out the
ſtones of it, and hee planted it with the beſt
plants, d and hee built a tower in the mids
thereof, and made a wineprеſſe therein: then
he looked that it ſhould bring foorth grapes;
but it brought e foorth wilde grapes.
3 Now therefore, O inhabitants of Ie-
ruſalem, and men of Iudah, iudge, I pray
you, f betweene me and my vineyard.
4 What could I haue done any more to
my vineyarde, that I haue not done vnto
it? why haue I looked that it ſhould bring
foorth grapes, and it bringeth foorth wilde
grapes?
5 And now I will tell you what I will
doe to my vineyard: I g will take away the
hedge thereof, and it ſhalbe eaten vp: I will
breake the wall thereof, and it ſhal be troden
downe:
6 And I will lay it waſte: it ſhal not bee
cut, nor digged, but briers, and thornes ſhall
grow vp: I will alſo command the cloudes
that they raine no raine vpon it.
7 ¶ Surely the vineyard of the Lord of
hoſtes is the houſe of Iſrael, and the men of
Iudah are his pleaſant plant, and hee loo-
ked for h iudgement, but beholde oppreſ-
ſion: for righteouſneſſe, but behold i a cry-
ing.
8 Woe vnto them that ioyne houſe to
houſe, and lay fielde to fielde, till there bee no
k place, that ye may be placed by your ſelues
in the mids of the earth.
9 This is in mine l eares, ſayth the Lord
of hoſtes. Surely many houſes ſhall bee de-
ſolate, euen great, and faire without inha-
bitant.
10 For ten acres of vines ſhall yeelde one
m bath, and the ſeede of an n homer ſhal yeeld
an o ephah.
11 ¶ Woe vnto them that p riſe vp early
to follow drunkenneſſe, and to them that
continue vntill q night, till the wine doe in-
flame them.
12 And the harpe, and viole, timbrell, and
pipe, and wine are in their feaſts: but they
regard not the r worke of the Lord, neither
conſider the worke of his hands.
13 Therefore my people ſ is gone into
captiuitie, becauſe they had t no knowledge,
and the glory thereof are men famiſhed,
and the multitude thereof is dried vp with
thirſt.
14 Therefore u hell hath enlarged it ſelfe,
and hath opened his mouth without mea-
ſure, and their glory, & their multitude, and
their pompe, and hee that reioyceth among
them, ſhall deſcend into it.
15 And man ſhall be brought downe, and
man ſhall bee humbled, euen the eyes of the
proud ſhall be humbled.
16 And the Lord of hoſtes ſhall be exalted
in iudgement, & the holy God ſhall be ſancti-
fied in iuſtice.

d He ſpared no diligence nor coſt.
e In the ſeuenth verſe he declareth what they were.
f Hee maketh them iudges in their owne cauſe, forasmuch as it was euident that they were the cauſe of their owne ruine.
g I will take no more care for it: meaning that he would take from them his word and miniſters, and all other comforts, and ſend them contrary plagues.
h Iudgement & righteouſneſſe are true fruits of the feare of God, and therefore in the cruel oppreſſors there is no religion.
i Of them that are oppreſſed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which containeth about ten pottels: ſo that euery acre ſhould but yeeld one pottell.
n Which containeth an hundreth pottels.
o An ephah containeth ten pottels, and is in drie things as much as Bath is in licours.
p That ſpare no paine nor diligence to follow their luſtes.
q Which are neuer wearie of their rioting and exceſſiue pleaſures: but vſe all meanes to prouoke to the ſame. r They regard not the prouident care of God ouer them, nor for what end hee hath created them. ſ That is, ſhall certainely goe: for ſo the Prophets vſe to ſpeake, as though the thing which ſhall come to paſſe, were done already. t Becauſe they would not obey the word of God. u Meaning, the graue ſhall ſwallow vp them that ſhall die for hunger and thirſt, and yet for all this great deſtruction, it ſhall neuer be ſatiate.

x God comforteth the poore lambes of his Church which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene depriued by the fat and cruell tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sin, nor care for honestie, but are growen to a desperate impiety.
b Which are contemners of all doctrine and admonition.
c Which are neuer weary, but shewe their strength, & brag in gluttony and drunkennesse.
d Both they and their posterity, so that nothing shall be left.
e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, and therefore his plagues must continue till they begin to feele them.

17 Then shall [x] the lambs feed after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with [y] cordes of vanity, and sinne, as with cart ropes:

19 Which say, [z] Let him make speede: let him hasten his worke that we may see it: and let the counsell of the holy One of Israel draw neere and come, that wee may knowe it.

20 Woe vnto them that speake good of euill,[a] and euil of good, which put darkenesse for light, and light for darknesse, that put bitter for sweete, and sweet for sowre.

21 Woe vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy One of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his [e] hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the mids of the streetes, and for all this his wrath was not turned away, but his hande was stretched out still.

26 And hee will lift vp a signe [f] vnto the nations afarre, & will hisse vnto them from the end of the earth: and beholde, they shall come hastily with speed.

27 None shal [g] faint nor fal among them: none shall slumber nor sleepe, neither shall the girdle of his loynes bee loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hooues shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and he shal roare like lions whelps: they shall [i] roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, beholde darkenesse, and sorow, and the light shal be darkened in their [l] skie.

f He will make the Babylonians to come against them at his becke, and to fight vnder his standerd. g They shall be prompt, and lusty to execute Gods vengeance. h The enemie shall haue none impediment. i Whereby is declared the cruelty of the enemy. k The Iewes shall finde no succour. l In the hand of Iudah

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiesty. 9 Hee sheweth the obstinacy of the people. 11 The destruction of the lande. 13 The remnant reserued.

In the yeere of the death of king Uzziah, [a] I saw also the Lord sitting vpon an [b] high throne, and lifted vp, and the lower [c] partes thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his [e] face, and with twaine hee couered his [f] feet, and with twaine he did [g] flie.

3 And one cryed to another, and sayde, [h] Holy, holy, holy is the Lorde of hostes: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] mooued at the voice of him that cried, and the house was filled with smoke.

5 Then I said, [l] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hot cole in his hande, which hee had taken from the [m] altar with the tongs:

7 And hee touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy [n] sinne shall be purged.

8 Also I heard the voyce of the Lorde, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send mee.

9 And he sayd, Go, and say vnto this people, [o] Ye shall heare in deede, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, [p] how long? And hee answered, Untill the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue remooued men farre away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.
b As a iudge ready to giue sentence.
c Of his garment, or of his throne.
d They were Angels, so called, because they were of the fierie color, to signifie that they burnt in the loue of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnesse of Gods glory.
f Whereby was declared that man was not able to see the brightnesse of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commandement. h This often repetition signifieth, that the holy Angels cannot satisfie themselues in praysing God, to teach vs that in all our liues wee should giue our selues to the continuall prayse of God. i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayse him. k Which things were to confirme the Prophet that it was not the voice of man: and by the smoke was signified the blindnesse that should come vpon the Iewes. l Hee speaketh this for two causes: the one, because he that was a mortal creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neerer that man approcheth to God, the more doth hee know his owne sinne and corruption. m Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, til he hath purged vs. o Whereby is declared that for the malice of man God will not immediatly take away his word, but he wil cause it to be preached to their condemnation, when as they wil not learn thereby to obey his will, and be saued: hereby he exhorteth the ministers to do their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Acts 28. 26. Rom. 11. 8. p As he was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

13 But

UMI

13 But yet in it shalbe q a tenth, and shall
returne, and shall be eaten vp as an elme r or
as an oke, which haue a substance in them,
when they cast their leaues: so the holy seede
shall be the substance thereof.

q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophesie, that ten kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter looseth his leaues, and seemeth to bee dead, yet in summer is fresh and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ n promised.

2.King.16.5. *|| Or, Syria.*

AND in the dayes of * Ahaz, the sonne of
Iotham, the sonne of Vzziah king of
Iudah, Rezin the king of || Aram a came
vp, and Pekah the sonne of Remaliah king
of Israel, to Ierusalem to fight against it,
but he could not ouercome it.
2 And it was told the house of b Dauid,
saying, Aram is ioyned with c Ephraim:
therefore his heart was d mooued, and the
heart of his people, as the trees of the forest
are mooued by the winde.
3 ¶ Then said the Lord vnto Isaiah, Go
forth now to meet Ahaz (thou and e Shear-
iashub thy sonne) at the ende of the conduite
of the vpper poole, in the path of the fullers
field,
4 And say vnto him, Take heede, and be
still: feare not, neither bee faint hearted for
the two tailes of these smoking f firebrands,
for the furious wrath of Rezin and of Aram,
and of Remaliahs sonne:
5 Because Aram hath taken wicked
counsell against thee, and Ephraim, and Re-
maliahs sonne, saying,
6 Let vs goe vp against Iudah, and let
vs waken them vp, and make a breach there-
in for vs, and set a king in the mids thereof,
euen the sonne of g Tabeal.
7 Thus saith the Lord God, It shall not
stand, neither shall it be.
8 For the head of Aram is Damascus,
and the head of Damascus is Rezin: & with-
in fiue and h threescore yeere Ephraim shall
be destroyed from being a people.
9 And the head of Ephraim is Sama-
ria, and the head of Samaria is Remaliahs
sonne. If ye beleeue not, surely ye shall not be
established.
10 ¶ And the Lord spake againe vnto A-
haz, saying,
11 Aske i a signe for thee of the Lord thy
God: aske it, either in the depth beneath, or
in the height aboue.
12 But Ahaz sayd, I will not aske, nei-
ther will I k tempt the Lord.
13 Then hee sayd, Heare you now, O
house of Dauid, Is it a small thing for you
to grieue l men, that yee will also grieue my
God?
14 Therefore the Lorde m himselfe will
giue you a signe. Behold, the virgine shall
conceiue and beare a sonne, and she shall call
his name || Immanu-el.
15 n Butter and hony shall he eate, till he
haue knowledge to refuse the euill, & to chuse
the good.
16 For afore the o childe shall haue know-
ledge to eschew the euill, & to chuse the good,
the land that thou abhorrest, shal be forsaken
of both her kings.
17 The Lord shall bring vpon thee, and
vpon thy people, and vpon thy fathers house
(the dayes that haue not come from the day
that p Ephraim departed from Iudah) euen
the king of q Asshur.
18 And in that day shall the Lord hisse for
the r flie that is at the vttermost part of the
floods of Egypt, and for the Bee which is in
the land of Asshur,
19 And they shall come and shall light all
in the desolate valleys, and in the holes of the
rockes, and vpon all thorny places, and vpon
all bushie s places.
20 In that day shall the Lord shaue with
a rasor that is hired, euen by them beyond the
riuer, by the king of Asshur, the head and the
haire of the t feete, and it shall consume the
beard.
21 And in the same day shall a man u nou-
rish a yong kow, and two sheepe.
22 And for the x abundance of milke that
they shall giue, he shall eate butter: for butter
and hony shall euery one eate, which is left
within the land.
23 And at þ same day euery place, where-
in shalbe a thousand vines, shall be at a thou-
sand pieces of siluer: so it shalbe for the briers
and for the thornes.
24 With arrowes and with y bowe shall
one come thither: because all the land shall
be briers and thornes.
25 But on z all þ mountaines, which shal
be digged with the mattocke, there shall not
come thither the feare of briers and thornes:
but they shall bee for the sending out of bul-
lockes, and for the treading of sheepe.

a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning the Kings house.
c That is, Israel, because that tribe was the greatest, Gen.48.19.
d For feare.
e That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.
f Which haue but a litle smoke, and shall quickly be quenched.
g Which was an Israelite, and as seemeth, enemie to the house of Dauid.
h Counting from the fiue & twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within twenty yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemie shall be destroyed, and thou preserued. k Not to beleeue Gods worde without signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebel against him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whom you bend your selues.

m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shal be, that Christ the Sauiour of his Church and the effect of all signes and miracles, shall be reueiled.
|| Or, God with vs, which name can agree to none, but to him, that is both God and man.
n Meaning, that Christ is not only God but man also, because he shall be nourished as other men, vntill the age of discretion.
o Not meaning Christ, but any childe: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shall be destroyed.
p Since the time that the twelue tribes rebelled vnder Roboam.
q In whom thou hast put thy trust.
r Meaning, the Egyptians: for by reason the countrey is hot and moyst, it is full of Flies, as Assyria is full of Bees.
s Signifying, that no place shal be free from them. t That is, that which is from the belly downward: meaning that he would destroy both great and small. u Hee that before had a great number of cattel, shalbe content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shalbe able to nourish all abundantly. y As they that goe to seeke wilde beasts among the bushes. z The mountaines contrary to their woont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord sayd vnto me, Take
thee a a great roll, and write in it b with
a mans pen, Make speed to the spoile: haste
to the praye.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion: because all men might reade it.

2 Then

2 Then I tooke vnto me [e] faithfull wit-
nesses to record, Uriah the Priest, and Ze-
chariah the sonne of Ieberechiah.
3 After, I came vnto the [d] Prophetesse,
which conceiued, and bare a sonne. Then
sayd the Lord to me, Call his name, || Ma-
her-shalalhash-baz.
4 For before [e] the child shall haue know-
ledge to cry, My father and my mother, [f] he
shall take away the riches of Damascus, and
the spoyle of Samaria, before the king of
Asshur.
5 ¶ And the Lord spake yet againe vnto
me, saying,
6 Because this people hath refused the
waters of [g] Shiloah that runne softly, and
reioyce with Rezin, and the sonne of Rema-
liah,
7 Now therefore beholde, the Lord brin-
geth vp vpon them the waters of [h] the Ri-
uer mightie and great, euen the King of As-
shur with all his glory, and he shall come vp
vpon all their riuers, and goe ouer all their
bankes,
8 And shall breake into Iudah, and shall
ouerflow and passe through, and shall come
vp to the [i] necke, and the stretching out of his
wings shall fill the breadth of thy land, O
[k] Immanu el.
9 Gather together on heapes, O yee
[l] people, and yee shall bee broken in pieces,
and hearken all yee of farre countreys: gird
your selues, and you shall be broken in pie-
ces: gird your selues, and you shall be broken
in pieces.
10 Take counsel together, yet it shall bee
brought to nought: pronounce a decree, yet
shall it not stand: for God is with vs.
11 For the Lord spake thus to mee in ta-
king [m] of mine hand, and taught mee, that I
should not walke in the way of this people,
saying,
12 Say yee not, A [n] confederacie to all
them, to whom this people saieth a confede-
racie, neither feare you [o] their feare, nor bee
afraid of them.
13 [p] Sanctifie the Lord of hostes, and let
him be your feare, and let him be your dread,
14 And he shalbe as a [q] Sanctuarie: but
as a stumbling stone, and as a rocke to fall
vpon, to both the houses of Israel, and as a
snare, and as a net to the inhabitants of Ie-
rusalem.
15 And many among them shall stumble,
and shal fall, and shall be broken, and shall be
snared, and shalbe taken.
16 [r] Bind vp the testimonie: seale vp the
Law among my disciples.
17 Therefore I will wait vpon the Lord
that hath hid his face from the house of Iaa-
kob, and I will looke for him.
18 Behold, I and the [f] children whom the
Lord hath giuen me, are as signes & as won-
ders in Israel, [t] by the Lord of hostes, which
dwelleth in mount Zion.
19 And when they shal say vnto you, En-
quire at them that haue a spirite of diuina-
tion, & at the soothsayers, which whisper and
murmure, [u] Should not a people enquire at
their God? from the [x] liuing to the dead?
20 To the [y] Law, and to the testimonie,
if they speake not according to this word: it is
because there is no [z] light in them.
21 Then hee that is afflicted and fami-
shed, shall go to and fro in [a] it: and when he
shall be hungry, hee shall euen fret himselfe,
[b] and curse his king and his gods, and shall
looke vpward.
22 And when he shall looke to the earth,
behold trouble, and [c] darknesse, vexation and
anguish, and he is driuen to darknesse.

CHAP. IX.

1 *The vocation of the Gentiles.* 6 *A prophesie of Christ.* 14 *The destruction of the ten tribes for their pride and contempt of God.*

Yet [a] the darknes shall not bee according
to the affliction, [b] that it had when at the
first he touched lightly the land of Zebulun
and the land of Naphtali, nor afterward
when hee was more grieuous by the way of
the sea beyond Iorden in Galile of [c] the
Gentiles.
2 The people that [d] walked in darknes,
haue seene a great [e] light: they that dwelled
in the land of the shadow of death, vpon the
hath the [f] light shined.
3 Thou hast [g] multiplied the nation, and
not increased their ioy: they haue reioyced be-
fore thee according to the ioy in haruest, and
as men reioyce when they diuide a spoyle.
4 For [h] the yoke of their burden, and the
staffe of their shoulder, and the rod of their
oppressour hast thou broken as in the day of
Midian.
5 Surely euery battell of the warriour is
with

c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite. 2. King. 16.11.
d Meaning, to his wife, and this was done in a vision.
|| Or, make speede to the spoile: haste to the praye.
e Before any child be able to speake.
f That is, the armie of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians, which dwel beyond Euphrates.
i It shall be ready to drowne them.
k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not ye that are godly, to the league and friendship that this people seeke with strangers & idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to do any thing contrary to his will.
q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fal, Luke 2.34. Rom. 9.33. 1. Pet. 2.7,8.
r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts.

f Meaning them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour only at him?
x That is, Will they refuse to bee taught of the Prophet, who is the mouth of God, & seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedy in the word of God where his will is declared.
z They haue no knowledge, but are blind leaders of the blind.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whom afore they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath pilesar, which was a light scourge in respect of that which they suffered afterward by Shalma-neser, who caried the Israelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth. 4.15,16.
g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag 2.10.
h Thou gauest them perfite ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg 7.22.

with noyse, and with tumbling of garments
in blood: but this shall be [i] with burning and
deuouring of fire.
6 For vnto vs a childe is borne, and vn-
to vs a Sonne is giuen: and the gouerne-
ment is vpon his shoulder, and hee shall call
his Name Wonderfull, Counseller, The
mightie God, The euerlasting [k] Father,
The prince of peace.
7 The increase of his gouernement and
peace shall haue none ende: he shall sit vpon
the throne of Dauid, & vpon his kingdome,
to order it, & to stablish it with iudgement
and with iustice from henceforth, euen for
euer: [l] the zeale of the Lorde of hostes will
performe this.
8 ¶ The Lord hath sent a word into Iaa-
kob, and it hath lighted vpon [m] Israel.
9 And all the people shall know, euen E-
phraim, and the inhabitant of Samaria,
that say in the pride and presumption of the
heart,
10 The [n] brickes are fallen, but we will
build it with hewen stones: the wilde figge
trees are cut downe, but we will change
them into cedars.
11 Neuerthelesse, the Lorde will rayse vp
the aduersaries of [o] Rezin against him, and
ioyne his enemies together.
12 Aram before, and the Philistims be-
hinde, and they shall deuoure Israel with
open mouth: yet for all this his wrath is not
turned away, but his hande is stretched out
still.
13 For the people turneth not vnto him
that smiteth them, neither doe they seeke the
Lord of hostes.
14 Therefore wil the Lord cut off fro Is-
rael head & taile, branch and rush in one day.
15 The ancient and the honourable man,
he is the head: and the prophet that teacheth
lies, he is the taile.
16 For the leaders of the people cause
them to erre: and they that are led by them
are deuoured.
17 Therefore shal the Lord haue no plea-
sure in their young men, neither will hee
haue compassion of their fatherlesse and of
their widowes: for euery one is an hypo-
crite and wicked, and euery mouth spea-
keth folly: yet for all this his wrath is not
turned away, but his hand is stretched out
still.
18 For wickednesse [p] burneth as a fire: it
deuoureth the briers and the thornes, and
will kindle in the thicke places of the forest:
and they shall mount vp like the lifting vp of
smoke.
19 By the wrath of the Lord of hosts shal
the land be darkened, and the people shall be
as the meate of the fire: no man shall [q] spare
his brother.
20 And he shall snatch at the right hand,
and be hungry: and he shall eate on the left
hand, and shall not bee satisfied: euery one
shall eate the [r] flesh of his owne arme.
21 Manasseh Ephraim: and Ephraim
Manasseh, and they both shalbe against Iu-
dah: yet for all this his wrath is not turned
away, but his hand is stretched out still.

CHAP. X.

1 *Of wicked law makers.* 5 *God will punish his people by the Assyrians, and after destroy them.* 21 *The remnant of Israel shalbe saued.*

Woe vnto them that decree wicked de-
crees, and [a] write grieuous things,
2 To keepe backe the poore from iudge-
ment, and to take away the iudgement of
the poore of my people, that widowes may
bee their praye, and that they may spoyle the
fatherlesse.
3 What wil ye doe now in the day of vi-
sitation, and of destruction, which shall come
from [b] farre? to whom will ye flee for helpe?
and where will ye leaue your [c] glory?
4 [d] Without mee euery one shall fall a-
mong them that are bound, and they shall
fall downe among the slaine: yet for all this
his wrath is not turned away, but his hand
is stretched out still.
5 ¶ O [e] Asshur, the rod of my wrath: and
the staffe in their hands is mine indignatio.
6 I will send [f] him to a dissembling na-
tion, and I will giue him a charge against
the people of my wrath to take the spoyle
and to take the praye, and to tread them vn-
der feete like the mire in the streete.
7 But he thinketh not so, neither doeth
his heart esteeme it so: but he imagineth to
destroy and to cut off not a few nations.
8 For he saith, Are not my princes alto-
gether Kings?
9 Is not Calno as Carchemish? Is
not Hamath like Arpad? Is not Samaria
as Damascus?
10 Like as mine hand hath found the
kingdomes of the idoles, seeing their idoles
were aboue Ierusalem, and aboue Sama-
ria:
11 Shall not I, as I haue done to Sa-
maria, and to the idoles thereof, so doe to
Ierusalem, and to the idoles thereof?
12 ¶ But when the Lorde hath accom-
plished [g] all his worke vpon mount Zion
and Ierusalem, I will visite the fruite of the
proude heart [i] of the king of Asshur, and his
glorious and proude lookes,
13 Because hee sayde, By the power of
mine owne hand haue I done it, and by my
wisedome, because I am wise: therefore I
haue remooued the borders of the people,
and haue spoyled their treasures, and haue
pulled downe the inhabitants like a valiant
man.
14 And mine hand hath found as a nest
the riches of the people, and as one gathe-
reth egges that are left, so haue I gathered
all the earth: and there was none to moue the
wing, or to open the mouth, or to whisper.
15 Shall the [k] axe boast it selfe against

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophecieth in the next verse.
k The authour of eternity, and by whom the Church and euery member thereof shal be preserued for euer, and haue immortall life.
l His singular loue and care for his elect.
m This is another prophesie against them of Samaria, which were mockers, & contemners of Gods promises and menaces.
n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.
o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.
p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
q Though there were no forreine enemie, yet they shall destroy one another.
r Their griedinesse shall be insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.
b To wit, from Assyria.
c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.
d Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.
e God calleth for the Assyrians to be the executioners of his vengeance.
f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.
g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?
h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the roddes.
i Meaning, of Sanecherib.
k Here we see that no creature is able to doe any thing but as God appointeth him, and that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6.

him

him that heweth therewith? or shall the saw
exalt it selfe against him that mooueth it? as
if the rodde should lift vp it selfe against him
that taketh it vp, or the staffe should exalt it
selfe, as it were no wood.
16 Therefore shall the Lord God of hosts
send among his fat men, leannesse, and vn-
der his glory he shall kindle a burning, like
the burning of fire.
17 And the light of Israel shall bee as a
l fire, and the holy One thereof, as a flame,
and it shall burne and deuoure m his thornes
and his briers in one day:
18 And shall consume the glory of his fo-
rest, and of his fruitful fields both soule n and
flesh: and hee shall bee as the o fainting of a
standerd bearer.
19 And the rest of the trees of his forest
shall be few, that a child may tell them.
20 ¶ And at that day shall the remnant
of Israel, & such as are escaped of the house
of Iaakob, stay no more vpon him that
smote them, but shall p stay vpon the Lorde,
the holy One of Israel in trueth.
21 The remnant shall returne, euen the
remnant of Iaakob vnto the mighty God.
22 For though thy people, O Israel, bee
as the sande of the Sea, yet shall the rem-
nant of them returne. The consumption
q decreed shall ouerflow with righteousnesse.
23 For the Lord God of hosts shall make
the consumption, euen r determined, in the
mids of all the land.
24 Therefore thus saith the Lorde God
of hostes, O my people, that dwellest in Zi-
on, be not afrayd of Asshur: hee shall smite
thee with a rodde, and shall lift vp his staffe
against thee after the maner of s Egypt:
25 But yet a very little time, & the wrath
shall be consumed, and mine anger in their
destruction.
26 And the Lord of hostes shall raise vp
a scourge for him, according to the plague
of t Midian in the rocke Oreb: and as his
staffe was vpon the u Sea, so he will lift it vp
after the maner of Egypt.
27 And at that day shall his burden bee
taken away from off thy shoulder, and his
yoke from off thy necke: and the yoke shall
be destroyed because of the x anoynting.
28 He is come y to Aiath, he is passed in-
to Migron: at Michmash shal he lay vp his
armour.
29 They haue gone ouer the foord: they
lodged in the lodging of Geba: Ramah is a-
fraid: Gibeah of Saul is fled away.
30 Lift vp thy voice, O daughter Gallim,
cause Laish to heare, O poore Anathoth.
31 Madmenah is remooued: the inhabi-
tants of Gebim haue gathered themselues
together.
32 Yet there is a time that he will stay at
Nob: hee shall lift vp his hand toward the
mount of the daughter of Zion, the hill of
Ierusalem.
33 Beholde, the Lord God of hostes shall
cut off the z bough with feare, and they of hie
stature shall be cut off, and the hie shall bee
humbled.
34 And he shall cut away the thicke pla-
ces of the forrest with yron, and Lebanon
shall haue a mighty fall.

l Meaning, that God is a light to comfort his people and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body & soule vtterly.
o When the battel is lost, and the standerd taken.
p This is the end of Gods plagues towards his, to bring them to him, and to forsake all trust in others.
q This small nūber, which seemed to be consumed, and yet according to Gods decree is saued, shall be sufficient to fil all the world with righteousnesse.
r God will destroy this land as he hath determined, and after saue a small portion.
s As the Egyptians did punish thee.
t Reade Chap. 9.4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.
y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful when it should come to passe, that as their plague was come, so should they bee deliuered.
z Feare and destruction shal come vpon Iudah: for the princes and the people shal all be led away captiues.

CHAP. XI.

1 Christ borne of the root of Ishai. 2 His vertues and kingdome. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

BUt there shall come a a rod foorth of the
stocke of Ishai, and a graffe shall grow
out of his roots.
2 And the Spirit of the Lorde shall rest
vpon him: the Spirit of wisedome and vn-
derstanding, the Spirit of counsell and
strength, the Spirit of knowledge, and of
the feare of the Lord,
3 And shall make him prudent in the
feare of the Lord: for he shall not iudge after
the sight of his eyes, neither reproue by the
hearing of his eares:
4 But with righteousnesse shal he iudge
the poore, and with equity shall he reproue
for the meeke of the earth: and hee shall
b smite the earth with the rod of his mouth,
and with the breath of his lips shall he slay
the wicked.
5 And iustice shall bee the girdle of his
loynes, and faithfulnesse the girdle of his
reines.
6 The c wolfe also shall dwell with the
lambe, and the leopard shall lie with the
kidde, and the calfe and the lion, and the
fatte beast together, and a little childe shall
leade them.
7 And the cow, and the beare shall feede:
their yong ones shall lie together: and the
lyon shall eate straw like the bullocke.
8 And the sucking childe shall play vpon
the hole of the aspe, and the weaned childe
shall put his hand vpon the cockatrice hole.
9 Then shall none hurt nor destroy in
all the mountaine of mine holinesse: for the
earth shall bee full of the knowledge of the
Lord, as d the waters that couer the sea.
10 And in that day the roote of Ishai,
which shall stand vp for a signe vnto the
e people, the nations shall seeke vnto it, and
his f rest shall be glorious.
11 And in the same day shall the Lord
stretch out his hand g againe the second time
to possesse the remnant of his people (which
shall be left) of Asshur, and of Egypt, and
of Pathros, and of Ethiopia, and of Elam,
and of Shinear, and of Hamath, and of the
yles of the sea.
12 And he shall set vp a signe to the nati-
ons, and assemble the dispersed of Israel, and
gather the scattered of Iudah from the foure
corners of the world.

a Because the captiuity of Babylon was a figure of the spirituall captiuity vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a mā without dignity: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53.2.
b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithfull, & mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.
c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shalbe like lambes, fauouring and louing one another, and cast off all their cruel affections, Chap. 65.25.
d It shall be in as great abundance as the waters in the sea.
e Hee prophesieth of the calling of the Gentiles.
f That is, his Church, which he also calleth his rest, Psal. 132.14
g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

13 The

13 The hatred also of Ephraim shall depart, and the aduersaries of Judah shall be cut off: Ephraim shall not enuie ^h Judah, neither shall Judah vexe Ephraim:
14 But they shall flee vpon the shoulders of the Philistims towarde the West: they shall spoile them of the East together: Edom and Moab shalbe the stretching out of their handes, and the children of Ammon in their obedience.
15 The Lord also shall vtterly destroy the ^i tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand ^k ouer the riuer, and shall smite him in his seuen streames, & cause men to walke therein with shooes.
16 And there shall bee a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

h Here he describeth the consent that shall be in his Church, & their victory against their enemies.
i Meaning, a corner of the sea that entreth into the land, & hath the forme of a tongue.
k To wit, Nilus the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou ^a shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.
2 Beholde, God is my ^b saluation: I will trust, and will not feare: for the Lord God is * my strength and song: he also is become my saluation.
3 Therefore with ioy shall ye ^c drawe waters out of the wels of saluation.
4 And ye shall say in that day, * Prayse the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.
5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.
6 Cry out and shout, ^d O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

a Hee sheweth how the Church shall praise God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same.
Exod. 15.2. *psal.* 118. 14.
c The graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full. 1. *Chro.* 1.68.
d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE ^a burden of Babel, which Isaiah the sonne of Amos did see.
2 Lift vp a standard vpon the high mountaine: lift vp the voice vnto them: wag the ^b hand, that they may goe into the gates of the nobles.
3 I haue commanded them that I haue ^c sanctified: and I haue called the mightie to my wrath, and them that reioyce in my ^d glory.
4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.
5 They come from a farre countrey, from the ende of the heauen: euen the Lord with the ^e weapons of his wrath to destroy the whole land.
6 Howle ^f you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.
7 Therefore shal all hands be weakened, and all mens hearts shall melt,
8 And they shall be afrayd: anguish and sorow shal take them, & they shall haue paine, as a woman that trauaileth: euery one shal be amazed at his neighbour, and their faces shalbe like ^g flames of fire.
9 Beholde, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.
10 For the ^h starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the Moone shall not cause her light to shine.
11 And I will visit the wickednesse vpon the ^i world, and their iniquity vpon the wicked, and I will cause the arrogancie of the ^k proud to cease, and will cast downe the pride of tyrants.
12 I will make a ^l man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.
13 Therefore I wil shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.
14 And ^m it shal be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.
15 Euery one that is found, shalbe striken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword.
16 * Their ^n children also shall be broken in pieces before their eyes: their houses shal be spoyled, and their wiues rauished.
17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.
18 With bowes also shal they destroy the children, and shal haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children:
19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shall bee as the destruction of God * in Sodome and Gomorah.
20 It shall not be inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the ^o Arabian pitch his tents there, neither shal the sheepeheards make their folds there.
21 But ^p Ziim shal lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

a That is, ye great calamitie which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues wherewith God would smite these strange nations (whom they knew) to declare that God chastised the Israelites as his children, and these others as his enemies: also that if God spare not these that bee ignorant, that they must not thinke strange if he punished them that haue knowledge of his Law and keepe it not.
b To wit, to the Medes and the Persians.
c That is, prepared and appointed to execute my iudgements.
d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, read Chap. 10.6.
e The armie of the Medes and the Persians against Babylon.
f Ye Babylonians.
g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.
h They that are ouercome shall thinke that all the powers of heauen & earth are against them, Ezekiel 32.7. ioel. 3.15. matth. 24.29.
i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.
k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.
l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or siluer spare a mans life, as verse 17.
m Meaning, the power of Babylon with their hired souldiers.
Psal. 137.9.
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
Gen. 19.24. *iere.* 50.40.
o Who vseth to go from country to countrey, to find pasture for their beasts, but there shall they find none.
p Which were either wild beasts, or foules, or wicked spirits whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

22 And

1 Decbr
1 Lesson
Morn

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

For [a] the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their own place, and the house of Israel shall possesse them in the land of the Lord, for [c] seruants and handmaides: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 ¶ And in that day when the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didst serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, & say, How hath the oppressour ceased? and the gold thirstie Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did [d] not let.

7 The whole world is at [e] rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen al the princes of the earth, and hath raysed from their thrones all the Kings of the nations.

10 All they shall cry, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the sound of thy viols: the worme [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saydst in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, and will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee shall [k] looke vpon thee, & consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wildernesse, and destroyed the cities thereof, and opened not [l] the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of the graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowmed for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp, nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hosts) & I wil cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord.

23 And I will make it a possession to the ‖ hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hosts.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from [p] them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shal come forth a cocatrice, and the fruit thereof shalbe a fierie flying serpent.

30 For the [s] first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, & none shall be [x] alone at his time appointed.

Marginal notes:

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shal be ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, he suffred all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyrannie of the wicked which know not that all creatures wish their destruction that they may reioice.

g In stead of thy costly carpets and couerings.

h Thou y thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning Ierusalem, whereof the Temple was on the North side, as Psal. 48.2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

‖ Or tortois.

o As I haue begun to destroy the Assyrians in Saneherib, so wil I continue & destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Read Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites which were brought to most extreme misery.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they both were North from Palestina.

x But they shalbe all ready and ioyned together.

32 What

32 What shall then one answere y the
messengers of the Gentiles? That the Lord
hath established z Zion, and the poore of his
people shall trust in it.

y Which shall come to enquire of the state of the Church.

z They shall answere, that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophesie against Moab.

THE a burden of Moab. Surely b Ar of
Moab was destroyed, and brought to si-
lence in a night: surely Kir of Moab was
destroyed, and brought to silence in a night.
2 c He shall goe vp to the temple, and to
Dibon to the hie places to weepe: for d Ne-
bo and for Medeba shal Moab howle: vpon
all e their heads shall be baldnesse, and euery
beard shauen.
3 In their streetes shall they bee girded
with sackcloth: on the tops of their houses,
and in their streetes euery one shall howle,
and come downe with weeping.
4 And Heshbon shall crie, and Elea-
leh: their voyce shall be heard vnto Iahaz:
therefore the warriers of Moab shal shoute:
the soule of euery one shall lament in him-
selfe.
5 Mine f heart shall crie for Moab: his
fugitiues shall flee vnto Zoar, g an heifer of
three yeere olde: for they shall goe vp with
weeping by the mounting vp of Luhith and
by the way of Horonaim they h shal raise vp
a crie of destruction.
6 For the waters of Nimrim shall bee
dried vp: therefore the grasse is withered,
the hearbes consumed, and there was no
greene herbe.
7 Therefore what euery man hath left,
and their substance shall they beare to the
i brooke of the willowes.
8 For the crie went round about the bor-
ders of Moab: and the howling thereof vn-
to Eglaim, and the skriking thereof vnto
Beer Elim,
9 Because the waters of Dimon shalbe
full k of blood: for I will bring more vpon
Dimon, euen lions l vpon him that escapeth
of Moab, and to the remnant of the land.

a Reade Chap. 13.1.
b The chiefe citie, whereby the whole countrey was meant.
c The Moabites shall flee to their idoles for succour, but it shall bee too late.
d Which were cities of Moab.
e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.
f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God, that should come vpon them.
g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorrow.
h He describeth the miserable dissipation and flight of the Moabites.
i To hide themselues, and their gods there.
k Of them that are slaine.
l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

CHAP. XVI.

The causes wherfore the Moabites are destroyed.

SEnd a ye a lambe to the ruler of the world
from the rocke of the wildernesse, vnto
the mountaine of the daughter Zion.
2 For it shalbe as a bird that b flieth, and
a nest forsaken: the daughters of Moab shal
be at the foordes of Arnon.
3 Gather a counsell, execute iudgement:
c make thy shadow as the night in the mid-
day: hide them that are chased out: bewray
not him that is fled.
4 Let my banished dwel with thee: Mo-
ab bee thou their couert from the face of the
destroyer: for the extortioner d shall end: the
destroyer shalbe consumed, and the oppressor
shall cease out of the land.
5 And in mercie shal the throne be prepa-
red, and e he shall sit vpon it in stedfastnesse,
in the Tabernacle of Dauid, iudging, and
seeking iudgement, and hasting iustice.
6 We haue heard of the pride of Moab,
(he is very proud) euen his pride and his ar-
rogancie, and his indignation, but his f lyes
shall not be so.
7 Therefore shal Moab howle vnto Mo-
ab: euery one shall howle: for the foundati-
ons of Kir-hareseth shal ye mourne, yet they
shall be g stricken.
8 For the vineyards of Heshbon are cut
downe, & the vine of Sibmah: h the Lords
of the heathen haue broken the principall
vines thereof: they are come vnto i Iaazer:
they wandred in the wildernesse: her goodly
branches stretched out themselues, and went
ouer the sea.
9 Therefore wil k I weepe with the wee-
ping of Iaazer, and of the vine of Sibmah,
O Heshbon: and Elealeh, I will make thee
drunke with my teares, because vpon thy
summer fruites, and vpon thy haruest l a
shouting is fallen.
10 And gladnesse is taken away, and ioy
out of the plentifull fielde: and in the vine-
yardes shall bee no singing nor shouting for
ioy: the treader shall not tread wine in the
wine presses: I haue caused the reioycing to
cease.
11 Wherefore, my m bowels shall sound
like an harpe for Moab, and mine inward
parts for Ker-haresh.
12 And when it shall appeare that Mo-
ab shall be weary of his hie places, then shall
he come to his n temple to pray, but hee shall
not preuaile.
13 This is the word that the Lord hath
spoken against Moab since that time.
14 And now the Lord hath spoken, say-
ing, o In three yeeres, as the yeeres of an
p hireling, and the glory of Moab shall bee
contemned in all the great multitude, and
the remnant shall be very small and feeble.

a That is, offer a sacrifice: whereby hee derideth their long delay, which would not repent when the Lord called them, shewing them that this is now too late seeing the vengeance of God is vpon them.
b There is no remedie but you must flee.
c Hee sheweth what Moab should haue done, when Israel their neighbor was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.
d The Assyrians shall oppresse the Israelites, but for a while.
e Meaning, Christ.
f Their vaine confidence and proud brags shal deceiue them, as Iere.48.2.
g For all your mourning, yet the city shall bee destroyed, euen vnto the foundations.
h That is, the Assyrians, and other enemies.
i Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were caried into the borders, yea into other countreyes, and ouer the sea.
k He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal.141.5.
l The enemies are come vpon thee, and shout for ioy, when they cary thy commodities from thee, as Iere.48.33.
m For very sorrow and compassion.
n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemosh their great god shall not bee able to helpe them.
o Hee appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time, for the which hee is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophesie of the destruction of Damascus, and Ephraim. 7 Calamitie mooueth to repentance.

THe a burthen of b Damascus. Beholde,
Damascus is taken away from being a
citie, for it shall be a ruinous heape.
2 The cities of c Aroer shalbe forsaken:
they shall be for the flockes: for they shall lie
there, and none shall make them afraid.
3 The munition also shall cease from
d Ephraim, and the kingdome from Da-
mascus, and the remnant of Aram shall
bee as the e glorie of the children of Israel,

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria, & Israel, when as they had conspired the ouerthrow of Iudah.
e The ten tribes gloried in their multitude, & alliance with other nations: therfore he saith that they shalbe brought downe, and the Syrians also.

saith

saith the Lord of hostes.
4 And in that day the glorie of [f] Iaakob
shall be impouerished,and the fatnesse of his
flesh shall be made leane.
5 And it shalbe as when the haruest man
gathereth the [g] corne,and reapeth the eares
with his arme, and hee shall bee as hee that
gathereth the eares in the valley of [h] Re-
phaim.
6 Yet a gathering of grapes shall [i] be left
in it, as the shaking of an oliue tree, two or
three berries are in the toppe of the vtmost
boughes, and foure or fiue in the high bran-
ches of the fruit thereof, saith the Lord God
of Israel.
7 At that day shall a man looke to his
[k] maker, and his eyes shall looke to the holy
one of Israel.
8 And he shall not looke to the altars, the
workes of his owne hands, neither shall hee
looke to those things, which his own fingers
haue made, as groues and images.
9 In that day shall the cities of their
strength bee as the forsaking of boughs and
branches, which [l] they did forsake, because of
the children of Israel, and there shall bee de-
solation.
10 Because thou hast forgotten the God
of thy saluation, and hast not remembred
the God of thy strength, therefore shalt thou
set pleasant plants, and shalt graffe strange
[m] vine branches.
11 In the day shalt thou make the plant
to grow, & in the morning shalt thou make
thy seede to flourish: but the haruest shall be
gone in the day [n] of possession, and there shall
be desperate sorrow.
12 [o] Ah, the multitude of many people,
they shall make a sound like the noyse of
the sea: for the noyse of the people shall
make a sounde like the noyse of mightie
waters.
13 The people shal make a sound like the
noyse of many waters, but God shal [p] rebuke
them, and they shall flee farre off, and shal be
chased as the chaffe of the mountaines before
the wind, and as a rowling thing before the
whirlewind.
14 And loe, in the euening there is [q] trou-
ble: but afore the morning it is gone. This
is the portion of them that spoyle vs, and the
lot of them that robbe vs.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength & multitude.
g As the abundance of corne doth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.
h Which valley was plentifull & fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k Hee sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cites of Israel shal no more be able to defend their inhabitāts, then bushes, whē God shall send the enemie to plague them. m Which are excellent, and brought out of other countreyes. n As the Lord threatneth the wicked in his law, Leuit. 26.16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by ÿ Assyrians, which were infinite in number and gathered of many nations. p Hee addeth this for the consolation of the faithfull which were in Israel. q Hee compareth the enemies the Assyrians to a tempest which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

3 December
1 Less mor

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

OH, the [a] land shadowing with winges
which is beyond the riuers of Ethiopia
2 Sending ambassadours by the Sea,
euen in vessels of [b] reedes vpon the waters,
saying, [c] Goe ye swift messengers, to a nation
that is scattered abroad, and spoiled, vnto a
terrible [d] people from their beginning euen
hitherto: a nation by little and little euen
troden vnder foote, whose land the [e] floods
haue spoiled.
3 All ye the inhabitants of the world and
dwellers in the earth, shall see when [f] he set-
teth vp a signe in the mountaines, and when
he bloweth the trumpe, ye shall heare.
4 For so the Lord said vnto mee, I will
[g] rest and behold in my tabernacle, as [h] the
heate drying vp the raine, and as a cloud of
dewe in the heate of haruest.
5 For afore the haruest when the floure
is finished, and the fruite is riping in the
floure, then he shall cut downe the branches
with hookes, and shall take away, and cut off
the boughes.
6 They shall bee left together vnto the
foules of the mountaines, and to the [i] beasts
of the earth: for the foule shall summer vpon
it, and euery beast of the earth shall winter
vpon it.
7 At that time shal a [k] present be brought
vnto the Lord of hostes, (a people that is
scattered abroad, and spoiled, and of a terri-
ble people from their beginning hitherto, a
nation by little and little euen troden vnder
foote, whose land the riuers haue spoiled) to
the place of the Name of the Lord of hostes,
euen the mount Zion.

a Hee meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sailes (which he compareth to wings) seemed to shadow the sea,
b Which in those countreys were great: in somuch as they made ships of them for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, & to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them ayde to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned Deut. 28.37.
e Meaning, the Assyrians as Chap. 8.7. f When the Lord prepareth to fight against the Ethiopians. g I wil stay a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off. i Not onely men shall contemne them, but the bruite beasts. k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

3 Decem.
1 Less on Even

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe [a] burden of Egypt. Beholde, the
Lord [b] rideth vpon a swift cloud, and
shall come into Egypt, and the idoles of E-
gypt shall bee mooued at his presence, and
the heart of Egypt shall melt in the middes
of her.
2 And I will set the Egyptians against
the Egyptians: so euery one shall [c] fight
against his brother, and euery one against
his neighbour, citie against citie, and king-
dome against kingdome.
3 And the [d] spirit of Egypt shall faile in
the middest of her, and I will destroy their
counsell, and they shall seeke at the idoles,
and at the sorcerers, and at them that haue
spirits of diuination, and at the soothsayers.
4 And I will deliuer the Egyptians in-
to the hand of cruell lords, and a mightie
King shall rule ouer them, sayeth the Lord
God of hostes.

a Reade Chap. 13.1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloud, and that their idoles shall tremble at his comming, and that mens hearts shall faint. c As hee caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20.22, and Chap 49.26. d Meaning, their policie, and wisedome.

5 Then

5 Then the waters of the sea shall e faile, and the riuer shalbe dried vp, and wasted.
6 And the f riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shall be cut downe.
7 The grasse in ẏ riuer, and at the g head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away, and be no more.
8 The fishers also shall h mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakned.
9 Moreouer, they that worke in flaxe of diuers sortes, shalbe confounded, and they that weaue nets.
10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.
11 Surely the princes of i Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I k am the sonne of the wise? I am the sonne of the ancient kings?
12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?
13 The Princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, euen the m corners of the tribes thereof.
14 The Lord hath mingled among them the spirit n of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.
15 Neither shall there bee any worke in Egypt, which the head may o doe, nor the taile, the branch nor the rush.
16 In that day shall Egypt bee like vnto women: for it shall bee afraid and feare because of the moouing of the hand of ẏ Lord of hostes, which he shaketh ouer it.
17 And the land of Iudah shall be a feare p vnto Egypt: euery one that maketh mention of it, shalbe afraide thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.
18 In that day shall fiue cities in the lande of Egypt q speake the language of Canaan, and shall r sweare by the Lorde of hostes: one shall be called the citie of f destruction.
19 In that day shall the altar of the Lord bee in the middes of the land of Egypt, and t a pillar of the border thereof vnto the Lord.
20 And it shall bee for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and hee shall send them u a Sauiour and a great man, & shall deliuer them.
21 And the Lord shall bee knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe x sacrifice and oblations, and shall vowe vowes vnto the Lord, and performe them.
22 So the Lord shall smite Egypt, he shal smite and heale it: for hee shall returne vnto the Lord, and he shall be entreated of them, and shall heale them.
23 In that day shall there be a path from y Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.
24 In that day shall Israel be the third with Egypt and Asshur, euen a blessing in the midds of the land.
25 For the Lord of hostes shall blesse it, saying; Blessed bee my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

e He sheweth ẏ the sea and Nilus their great riuer, whereby they thought themselues most sure, should not bee able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.
f For Nilus ran into the sea by seauen streames, as though they were so many riuers.
g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.
i Called also Tanes a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perswaded the King that hee was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying. I am wise.
l Or Memphis others Alexandria, and now called the great Caira.
m The principall vpholders thereof, are the chiefest cause of their destruction.
n For the spirite of wisedome, hee hath made them drunke and giddie with the spirit of errour.
o Neither the great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them.
q Shall make one confession of faith with the people of God: by the speach of Canaan, meaning, the language, wherein God was then serued.
r Shall renounce their superstitions, and protest to serue God aright.
f Meaning, of sixe cities, fiue should serue God, & the sixt remaine in their wickednes, and so of the sixt part, there should be but one lost.
t There shall be euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.
u This declareth that this prophesie should be accomplished in the time of Christ.
x By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.
y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

2 *The three yeres captiuitie of Egypt & Ethiopia described by the three yeres going naked of Isaiah.*

4 Decebr 20 & 21 Cha

In the yeere that a Tartan came to b Ashdod, (when c Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,
2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, & loose the d sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked, and barefoote.
3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,
4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.
5 And they shall feare and bee ashamed of e Ethiopia their expectation, and of Egypt f their glorie.
6 Then shall the inhabitant of this g yle say in that day, Beholde, such is our expectation, whither wee fled for helpe to be deliuered from the king of Asshur, and how shall we be deliuered?

a Who was a captaine of Saneherib, 2 King. 18.17.
b A citie of the Philistims
c The Ebrewes write that Saneherib was so called.
d Which signifieth that the Prophet did lament the miserie that hee saw prepared before the three yeeres, that hee went naked and barefooted.
e In whose ayde they trusted.
f Of whom they boasted and gloried
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters

CHAP. XXI.

1 *Of the destruction of Babylon by the Persians and Medes.* 11 *The ruine of Idumea,* 13 *and of Arabia.*

1 Less morn

The burden of a the desert sea. As the whirle-windes in the South vse to passe from the wildernesse, so shall it b come

a On the sea side betweene Iudea & Caldea was a wildernes, wherby he meaneth Caldea.

UMI

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: & this he prophesied an hundreth yeere before it came to passe.
d By Elam hee meaneth the Persians.
e Because they shall finde no succour they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30 who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the spirit of prophesie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp,

[b]come from the horrible land.
2 A grieuous vision was shewed vnto
mee, The [c] transgressour against a transgressour, and the destroyer against a destroyer, Goe vp [d] Elam, besiege Media:
I haue caused all the mourning [e] thereof to
cease.
3 Therefore are my [f] loynes filled with
sorrow: sorrowes haue taken mee as the sorrowes of a woman that trauaileth: I was
bowed downe when I heard it; and I was
amased when I saw it.
4 Mine heart failed: fearefulnesse troubled me: the night [g] of my pleasures hath he
turned into feare vnto mee.
5 Prepare thou the table: watch in the
watch towre: eate, drinke: [h] arise, ye princes,
anoynt the shield.
6 For thus hath the [i] Lord said vnto me,
Goe, set a watchman, to tell what he seeth.
7 And hee saw a charet with two horsemen: [k] a charet of an asse, and a charet of a
camell: and hee harkned, and tooke diligent
heede.
8 And hee cried, A [l] lyon: my Lord, I
stand continually vpon the watch towre in
the day time, and I am set in my watch euery night:
9 And behold, this mans charet commeth
with two horsemen. And [m] he answered and
said, * Babel is fallen: it is fallen, and al the
images of her gods hath he broken vnto the
ground.
10 O [n] my threshing, and the ‡ corne of
my floore. That which I haue heard of the
Lord of hostes, the God of Israel, haue I
shewed vnto you.
11 ¶ The burden of [o] Dumah. He calleth
vnto mee out of [p] Seir, Watchman, what
was in the night? Watchman, what was
in the night?
12 The watchman said, The [q] morning
commeth, and also the night. If ye will aske,
enquire: returne and come.
13 ¶ The burden against Arabia. In [r] the
forest of Arabia shall yee tarie all night, euen
in the wayes of Dedanim.
14 O inhabitants of the land of Tema,
bring forth [f] water to meete the thirstie, and
preuent him that fleeth with his bread.
15 For they flee from the drawen swords,
euen from the drawen sword, and from the
bent bowe, and from the grieuousnesse of
warre.
16 For thus hath the Lorde sayde vnto
mee, Yet a yeere [t] according to the yeeres
of an [u] hireling, and all the glorie of Kedar
shall faile.

17 And the residue of the number of the
strong archers of the sonnes of [x] Kedar shal
bee fewe: for the Lord God of Israel hath
spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

1 The burden of the [a] valley of vision.
What [b] aylest thee now that thou art
wholly gone vp vnto the house tops?
2 Thou that art full of [c] noyse, a citie
full of brute, a ioyous citie: thy slaine men
shall not bee slaine [d] with sword, nor die in
battell.
3 All thy princes shall flee together from
the bow: they shall be [e] bound: all that shall
bee found in thee, shall bee bound together,
which haue fled from [f] farre.
4 Therefore said I, Turne away from
mee: I will weepe [g] bitterly: labour not to
comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine,
and of perplexitie by the Lord God of hostes
in the valley of vision, breaking downe
the citie: and a [h] crying vnto the mountaines.
6 ¶ And Elam [i] bare the quiuer in a
mans charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleyes were full of
charets, and the horsemen set themselues in
aray against the gate.
8 And he discouered the [k] couering of Iudah: and thou diddest looke in that day to
the armour of the house of the forest.
9 And ye haue seene [l] the breaches of the
citie of Dauid: for they were many, and ye
gathered the waters of the lower poole.
10 And ye numbred the houses [m] of Ierusalem, and the houses haue ye broken downe
to fortifie the wall.
11 And haue also made a ditch betweene
the two walles, for [n] the waters of the olde
poole: and haue not looked vnto the maker
[o] thereof, neither had respect vnto him that
formed it of olde.
12 And in that day did the Lord God of
hostes call vnto weeping and mourning,
and to baldnesse and girding with sackecloth.
13 And beholde, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with moutaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g Hee sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.
h That is, the shoute of the enemies whom God had appoynted to destroy ye citie.

telde him, who came toward Babylon, & the Angel declared that it should bee destroyed: all this was done in a vision. *Ierem.* 51. 8. *reuel* 1[illegible]. 8. n Meaning, Babylon. ‡ *Ebr. sonne.* o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14. p A mountaine of the Idumeans. q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes. r For feare, the Arabians shall flee into the woodes, and hee appointeth what way they should take. f Signifying that for feare they shall not tarie to eate nor drinke t He appointeth them respite for one yeere onely, and then they should be destroyed. u Reade Chap 16. 14.

i He putteth them in mind how God deliuered them once from Saneherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar. k The secrete place where the armour was: to wit, in the house of the forrest, 1 Kings 7. 2. l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie & the citie of Dauid, which was within the compasse of the other. m Either to pull downe such as might hurt, or else to knowe what men they were able to make. n To prouide if neede should bee of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

drinking

drinking wine, p eating and drinking: for to
morow we ſhall die.
14 And it was declared in the eares of
the Lorde of hoſtes, Surely this iniquite
ſhal not be purged from you, till ye die, ſaith
the Lord God of hoſtes.
15 Thus ſaith the Lorde God of hoſtes,
Goe get thee to that q treaſurer, to Shebna,
the Steward of the houſe and ſay:
16 What haſt thou to doe here? & whom
haſt thou r here? that thou ſhouldeſt here
hewe thee out a ſepulcher, as hee that hew-
eth out his ſepulcher in an hie place, or that
graueth an habitation ſ for him ſelfe in a
rocke?
17 Beholde, the Lord will carie thee away
with a great captiuitie, and will ſurely couer
thee.
18 Hee will ſurely roll and turne thee like
a ball in a large countrey: there ſhalt thou
die, and there the charets of thy glory ſhall be
the t ſhame of the Lords houſe.
19 And I wil driue thee from thy ſtation,
and out of thy dwelling will he deſtroy thee.
20 And in that day will I u call my ſer-
uant Eliakim the ſonne of Hilkiah,
21 And with thy garments will I clothe
him, and with thy girdle will I ſtrengthen
him: thy power alſo will I commit into his
hande, and hee ſhall bee a father of the inha-
bitants of Jeruſalem, and of the houſe of
Judah.
22 And the x key of the houſe of Dauid
will I lay vpon his ſhoulder: ſo he ſhall open
and no man ſhall ſhut: and he ſhall ſhut and
no man ſhall open.
23 And I will faſten him as a y naile in a
ſure place, and he ſhalbe for a throne of glo-
ry to his fathers houſe.
24 And they ſhall hang vpon him all the
glory of his fathers houſe, euen of the ne-
phewes and poſteritie z all ſmal veſſels from
the veſſels of the cups, euen to all the inſtru-
ments of muſicke.
25 In that day, ſayth the Lord of hoſtes,
ſhall the a naile, that is faſtened in the ſure
place, depart, and ſhall be broken, and fall:
and the burden that was vpon it, ſhall be cut
off: for the Lord hath ſpoken it.

p In ſtead of repentance yee were ioyfull and made great cheare, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets, ſay, that we ſhall die to morrow.
q Becauſe the Ebrewe worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and gat of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.
r Meaning, that he was a ſtranger and came vp of nothing.
ſ Whereas hee thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.
t Signifying, that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.
u To be ſteward againe, out of the which office he had bene put by the craft of Shebna.
x I will commit vnto him the full charge and gouernment of the kings houſe.
y I will eſtabliſh him and confirme him in his office: of this phraſe, read Ezra. 9.9.
z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe and glory by this faithfull officer.
a He meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

CHAP. XXIII.

1 A propheſie againſt Tyrus. 17 A promiſe that it ſhalbe reſtored.

The a burden of Tyrus. Howle, ye ſhips
of b Tarſhiſh: for it c is deſtroyed, ſo that
there is none houſe: none ſhall come from
the land of d Chittim: it is e reuealed vnto
them.
2 Be ſtill, ye that dwell in the yles: the
merchants of Zidon, and ſuch as paſſe ouer
the ſea, haue f repleniſhed thee.
3 The g ſeede of Nilus growing by the a-
bundance of waters, and the harueſt of the
riuer was her reuenues, and ſhe was a marte
of the nations.
4 Be aſhamed, thou Zidon: for the h ſea
hath ſpoken, euen the ſtrength of the ſea, ſay-
ing, I haue not i trauelled, nor brought forth
children, neither nouriſhed yong men, nor
brought up virgines.
5 When the fame commeth to the Egyp-
tians, they ſhall be k ſory, concerning the ru-
mor of Tyrus.
6 Goe you ouer to l Tarſhiſh: howle, ye
that dwell in the yles.
7 Is not this that your glorious citie?
her antiquitie is of ancient dayes: her owne
feete ſhall lead her afarre off to bee a ſoiour-
ner.
8 Who hath decreed this againſt Tyrus
(that m crowneth men) whoſe merchants are
princes, whoſe chapmen are the nobles of the
world?
9 The Lord of hoſts hath decreed this,
to ſtaine the pride of all glory, and to bring
to contempt all them that be glorious in the
earth.
10 Paſſe through thy land like a flood to
the n daughter of Tarſhiſh: there is no more
ſtrength.
11 Hee ſtretched out his hande vpon the
ſea: hee ſhooke the kingdomes: the Lorde
hath giuen a commaundement concerning
the place of merchandiſe, to deſtroy the
power thereof.
12 And he ſayd, Thou ſhalt no more re-
ioyce, when thou art oppreſſed: o O virgine
p daughter of Zidon, riſe vp, goe ouer vnto
Chittim, yet there ſhalt thou haue no reſt.
13 Behold the land of the Caldeans: this
was no people: q Aſſhur founded it by the in-
habitants of the wilderneſſe: they ſet vp the
towers thereof: they raiſed the palaces there-
of, and he r brought it to ruine.
14 Howle yee ſhips of Tarſhiſh: for your
ſ ſtrength is deſtroyed.
15 And in that day ſhal Tyrus be forgot-
ten ſeuentie yeeres (according to the yeeres
of one king) at the ende of t ſeuentie yeeres,
ſhall Tyrus u ſing as an harlot.
16 Take an harpe, and goe about the city:
(thou harlot that haſt bene forgotten) x make
ſweete melody, ſing mo ſongs that thou mai-
eſt be remembred.
17 And at the end of ſeuentie yeeres ſhall
the Lord viſit Tyrus, and ſhe ſhall returne
to her y wages, and ſhall commit fornication

a Reade chap. 13.1.
b Ye of Cilicia, that come thither for merchandiſe.
c Tyrus is deſtroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countreyes Weſtward from Paleſtina.
e All men know of this deſtruction.
f Haue haunted thee, and enriched thee.
g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the ſea.
i I haue no people left in me, & am as a barren woman that neuer had child.
k Becauſe theſe two countreyes were ioyned in league together.
l Tyrus willeth other merchants to goe to Cilicia, and to come no more there.
m Who maketh her merchants like Princes.
n Thy ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour.
o For Tyrus was neuer touched nor afflicted before.
p Becauſe Tyrus was built by thē of Zidon.
q The Caldeans which dwelt in tents in the wilderneſſe were gathered by the Aſſyrians into cities.
r The people of the Caldeans deſtroyed the Aſſyrians: wherby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhal theſe two nations of Caldea & Aſſyria be able to ouerthrow Tyrus.
ſ That is, Tyrus, by whom ye are enriched.
t Tyrus ſhall lie deſtroyed ſeuenty yeres, which he calleth ẏ reigne of one King, or a mans age.
u Shal vſe all craft and ſubtilty to entiſe men againe to her.
x She ſhall labour by all meanes to recouer her firſt credit, as an harlot when ſhe is long forgotten, ſeeketh by al meanes to entertaine her louers.
y Though ſhe haue bene chaſtiſed of the Lord, yet ſhe ſhal returne to her old wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſts like an harlot.

with all the kingdomes of the earth, that are
in the world.
18 Yet her occupying and her wages shal
be [a] holy vnto the Lord: it shal not be laid vp
nor kept in store, but her marchandise shall
be for them that dwel before the Lord, to eat
sufficiently, and to haue durable clothing.

z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice & filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

2 Sund[ay in] Aduent Even[ing] 1 Less[on]

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserued shall praise the Lord.

Behold, the Lord maketh the [a] earth emp-
tie, and he maketh it waste: he turneth it
vpside downe, and scattereth abroad the in-
habitants thereof.
2 And there shalbe like people, like [b] priest,
and like seruant, like master, like maide, like
mistresse, like buyer, like seller, like len-
der, like borower, like giuer, like taker to
vsury.
3 The earth shalbe cleane emptied, and
vtterly spoyled: for the Lorde hath spoken
this word.
4 The earth lamenteth and fadeth away:
the world is feebled and decayed: the proud
people of the earth are weakened.
5 The earth [c] also deceiueth, because of
the inhabitants thereof: for they transgres-
sed the lawes: they changed the ordinances,
and brake the euerlasting couenant.
6 Therefore hath the [d] curse deuoured
the earth, and the inhabitants thereof are
desolate. Wherefore the inhabitants of the
land are [e] burned vp, and few men are left.
7 The wine faileth, the vine hath no
might: all that were of merry heart, doe
mourne.
8 The mirth of tabrets ceaseth: the noise
of them that reioyce, endeth: the ioy of the
harpe ceaseth.
9 They shal not drinke wine with mirth:
strong drinke shall bee bitter to them that
drinke it.
10 The citie of [f] vanity is broken downe:
euery house is shut vp, that no man may
come in.
11 There is a crying for wine in the
streets: all ioy is darkened: the [g] mirth of
the world is gone away.
12 In the citie is left desolation, and the
gate is smitten with destruction.
13 Surely thus shall it be in the mids
of the earth, among the people, [h] as the sha-
king of an oliue tree, and as ye grapes when
the vintage is ended.
14 They shall lift vp their voyce: they
shal shoute for the magnificence of the Lord:
they shall reioyce from [i] the sea.
15 Wherefore prayse yee the Lord in the
valleyes, euen the Name of the Lord God of
Israel, in the yles of the sea.
16 From the vttermost part of the earth
wee haue heard prayses, euen glory to the
[k] Iust, and I sayd, [l] My leannesse, my lean-
nesse, woe is me: the transgressors haue of-
fended: yea, the transgressors haue grieuous-
ly offended.
17 Feare, and the pit, and the snare are
vpon thee, O inhabitant of the earth.
18 And hee that fleeth from the noise of
the feare, shall fall into the pit: and he that
commeth vp out of the pit, shall be taken in
the snare: for the [m] windowes from on high
are open, and the foundations of the earth
doe shake.
19 The earth is vtterly broken downe:
the earth is cleane dissolued: the earth is
moued exceedingly.
20 The earth shall reele to and fro like
a drunken man, and shall be remooued like
a tent, and the iniquitie thereof shall be hea-
uie vpon it: so that it shall fall, and rise no
more.
21 ¶ And in that day shall the Lord [n] vi-
sit the hoste aboue that is on high, euen the
kings of the world that are vpon the earth.
22 And they shall bee gathered together
as the prisoners in the pit: and they shall be
shut vp in the prison, and after many dayes
shall they be [o] visited.
23 [p] Then the Moone shall bee abashed
and the Sunne ashamed, when the Lord of
hostes shall reigne in mount Zion and in Ie-
rusalem: and glory shall bee before his anci-
ent men.

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes and other nations, from the 13 Chapter, and therefore by the earth he meaneth those landes, which were before named.
b Because this was a name of dignitie, it was also applied to the which were not of Aarons family, & to signifith also a man of dignitie, as 2. Sam. 8.18 & 20. 25. 1. chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall bee neither religion, order, nor policie. Hose 4.9.
c That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiue God of his honour.
d Written in the Law, as Leuit. 26.14 deut. 28. 16. thus the Prophets vsed to apply particularly the menaces and promises, which are generall in the Law.
e With heat & drought, or else, that they were consumed with the fire of Gods wrath.
f Which as it was without order, so now should it bee brought to desolation and confusion: and this was not only meant of Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.
h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10.22.
i From the vtmost coasts of the world, where the Gospel shall be preached, as verse 16.
k Meaning, to God, who will publish his Gospel through all the world.
l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secret: that is, it was reueiled to the Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning, that Gods wrath and vengeãce should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mighty, but God will visit him with his rods.
o Not with his rods, as verse 21, but shall be comforted.
p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

1 Less[on] 3 Sun[day in] Adven[t] Mor[ning]

CHAP. XXV.

A thankesgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lord, thou [a] art my God: I will exalt
thee, I will prayse thy Name: for thou
had done wonderful things, according to the
counsels of old, with a stable trueth.
2 For thou hast made of a [b] citie an
heape, of a strong citie, a ruine: euen the pa-
lace [c] of strangers of a citie, it shall neuer be
built.
3 Therefore shall the [d] mightie people
giue glory vnto thee: the citie of the strong
nations shall feare thee.
4 For thou hast beene a strength vnto
the poore, euen a strength to the needy in
his trouble, a refuge against the tempest,
a shadowe against the heat: for the blast

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections and make them of his Church which before were his enemies.
b Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place wheras all vagabonds may liue without danger, & as it were, at ease, as in a palace.
d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

5 Decem[ber] 1 Less[on] even   6 Decem[ber] 1 Less[on] morn

e of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heat in a drie place: he will bring downe the song of the mightie, as g the heat in the shadow of a cloud.

6 And in this h mountain shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine i the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyful in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed vnder him, euen as strawe is threshed in m Madmenah.

11 And he shal stretch out his hand in the mids of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walles shal he bring downe, and lay low, and cast them to the ground, euen vnto the dust.

e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heat is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloud shadoweth from the heat of the sunne, so shall God aswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt. 22.2.
i Meaning, that ignorance and blindnes, whereby we are kept backe from Christ.
k Hee will take away all occasions of sorrow, and fill his with perfect ioy, Reuel.7.17. and 21.4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1.Chro 2.49. and another in the land of Moab, Iere. 48.2. which seemeth to haue beene a plentifull place of corne, Chap.10.31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

1 In that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall God set for walles and bulwarkes.

2 c Open yee the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured d purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring them downe that dwell on high: e the high citie he wil abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the f poore, and the steppes of the needie.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the worlde shall learne h righteousnesse.

10 Let mercy i be shewed to the wicked, yet hee will not learne righteousnesse: in the land of vprightnes wil he doe wickedly, and will not behold the maiestie of the Lord.

11 O Lorde, they will not beholde thine high hand: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lords beside thee haue ruled vs, but wee will remember thee onely, and thy Name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the o nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast inlarged all the coasts of the earth.

16 Lorde, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorrowe, and crieth in her paines, so haue wee bene in thy q sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought foorth r winde: there was no helpe in the earth, neither did the inhabitants of s the world fall.

19 ¶ t Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy u dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shall bee sufficient for vs.
c Hee assureth the godly to returne after the captiuitie to Ierusalem.
d Thou hast decreed so, and thy purpose cannot be changed.
e There is no power so hie, that can let God, when he will deliuer his.

f God will set the poore afflicted ouer the power of the wicked.
g We haue constantly abode in the aduersities, wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance, wherewith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.
q To wit, in extreme sorrow.
r Our sorrowes had none end, neither did we enioy the comfort that wee looked for.
s The wicked and men without religion were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as verse 14.
u As herbes dead in winter, florish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x He exhorteth the faithfull to bee patient in their afflictions, and to wait vpon Gods worke.

earth shall disclose her y blood, and shall no more hide her slaine.

y The earth shall vomite, and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Satan, and of the ioy of the Church for their deliuerance.

In that a day the Lord with his sore and great and mightie b sword shall visite Leuiathan, that pearcing serpent, euen Leuiathan that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in mee: who would set the briers and the thornes against me in battell? I would goe thorow them, I would burne them together.

5 Or will he e feele my strength, that he may make peace with mee, and bee at one with mee?

6 f Hereafter, Iaakob shall take roote: Israel shal flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall bee desolate, and the habitation shall be forsaken, and left like a wildernesse. There shall the calfe feed, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall bee broken: the l women come and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m Riuer, vnto the riuer of Egypt, and yee shall bee gathered one by one, O children of Israel.

13 In that day also shall the great trumpe be n blowen, and they shall come, which perished in the land of Asshur: and they that were chased into the lande of Egypt, and they shal worship the Lord in the holy mount at Ierusalem.

a At the time appointed.
b That is, by his mightie power, and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Leuiathan, Asshur and Egypt.
c Meaning, of the best wine which this vineyard, that is, the Church should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.
e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rods, & so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.
g Hee sheweth that God punisheth his in mercie, and his enemies in iustice.
h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharpe wind of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, til the heart be purged from all idolatrie, and the monuments thereof destroyed.
k Notwithstanding his fauour that hee will shew them after: yet Ierusalem shall be destroyed, and grasse for cattell shall grow in it.
l God shall not haue neede of mighty enemies: for the very women shall doe it to their great shame.
m He shall destroy [illegible] Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

Woe to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the b valley of them that bee fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and c strong hoste, like a tempest of haile, and a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the ground mightily.

3 They shall bee troden vnder foot, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall bee a fading floure, which is vpon the head of the valley of them that be fat, and as d the hastie fruit afore summer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the e residue of his people,

6 And for a spirite of iudgement to him that sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are ful of filthie vomiting: no place is cleane.

9 h Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that he heareth? them that are weaned from the milke, and drawen from the breasts.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering k tongue, and with a strange language shal he speake vnto this people.

12 Unto whom l hee said, m This is the

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites, for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were, as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull which put not their trust in any worldly prosperitie, but made God their glory, shall be preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their own gates.
g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkennesse and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeet as yong babes.
i They must haue one thing oftimes told.
k Let one teach what he can, yet they shal no more vnderstand him, then if hee spake in a strange language.
l That is, the Prophet, whom God should send.
m This is the doctrine, whereupon yee ought to stay and rest.

rest:

rest: ⁿ giue rest to him that is weary: and
this is the refreshing, but they would not
heare.
13 Therefore shal the word of the ° Lord
bee vnto them precept vpon precept, precept
vpon precept, line vnto line, line vnto line,
there a little, and there a little, that they may
go and fall backward, and be broken and be
snared and be taken.
14 Wherefore heare the word of the Lord,
ye scornefull men that rule this people, which
is at Ierusalem.
15 Because ye haue said, Wee haue made
a ᵖ couenant with death, and with hell are
wee at agreement: though a scourge runne
ouer, and passe through, it shall not come
at vs: for wee haue made ᑫ falshood
our refuge, and vnder vanitie are wee
hid,
16 Therefore thus sayeth the Lord God,
Beholde, I will lay in Zion a stone, a ʳ tryed
stone, a precious corner stone, a sure foun-
dation. He that beleeueth, ſ shall not make
haste.
17 Iudgement also will I lay to the rule,
and ᵗ righteousnesse to the balance, and the
ᵘ haile shall sweepe away the vaine confi-
dence, and the waters shal ouerflow ˣ the se-
cret place.
18 And your couenant with death shalbe
disanulled, and your agreement with hell
shall not stande: when a scourge shall runne
ouer and passe through, then shal ye be trode
downe by it.
19 When it passeth ouer, it shall take you
away: for it shall passe through euery mor-
ning in the day, and in the night, and there
shall be onely ʸ feare to make you to vnder-
stand the hearing.
20 For the bed is ᶻ strait that it cannot
suffice, and the couering narrowe that one
cannot wrap himselfe.
21 For the Lord shall stand as in mount
ᵃ Perazim: he shal be wroth as in the valley
ᵇ of Gibeon, that he may doe his worke, his
strange worke, and bring to passe his act, his
strange act.
22 Nowe therefore bee no mockers, least
your bonds increase: for I haue heard of the
Lorde of hostes a consumption, euen deter-
mined vpon the whole earth.
23 Hearken ye, and heare my voyce, hear-
ken ye, and heare my speech.
24 Doth the plowman plow all the day,
to sowe? doth he open and breake the clots
of his ground?
25 When he hath made it ᶜ plaine, will
he not then sowe the fitches, and sowe cum-
min, and cast in wheate by measure, and

n Shew to them that are wearie and haue need of rest, what is the true rest.
o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.
p They thought they had shifts to auoid Gods iudgements, and that they could escape though all other perished.
q Though the Prophets condemned their idoles and vaine trust of falsehood, and vanity, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ by whom all the building must be tryed, and vpholden, Psal. 118.22. Mat. 21.42. actes 4. 11. rom 9.33. 1. pet. 2.6.
ſ He shall be quiet, and seeke none other remedies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections & affliction.
x Affliction shall discouer their vaine confidence, which they kept secret to themselues. y Terrour and destruction shall make you to learne that which exhortations & gentlenesse could not bring you vnto. z Your affliction shalbe so sore that you are not able to endure it. a When Dauid ouercame the Philistims, 2. Sam. 5.20. 1. Chron. 14.11. b Where Iosua discomfited fiue kings of the Amorites, Iosh. 10.12. c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.

the appointed barley and rie in their place?
26 For his God doeth instruct him to
haue discretion, and doth teach him.
27 For fitches shall not be threshed with
a threshing instrument, neither shall a cart
wheele bee turned about vpon the cummin:
but the fitches are beaten out with a staffe,
and commin with a rod.
28 Bread corne when it is threshed, hee
doeth not alway thresh it, neither doeth the
wheele of his cart still make a noyse, neither
will he breake it with the teeth thereof.
29 This also commeth from the Lord of
hostes, which is wonderfull in counsaile, and
excellent in workes.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

Ah ᵃ altar, altar of the citie that Dauid
dwelt in: adde yeere vnto yeere: ᵇ let
them kill lambes.
2 But I wil bring the altar into distresse,
and there shal be heauinesse, and sorrow, and
it shall be vnto me like ᶜ an altar.
3 And I will besiege thee as a circle, and
fight against thee on a mount, and will cast
vp ramparts against thee.
4 So shalt thou bee humbled, and shalt
speake out of the ᵈ grounde, and thy speech
shall be as out of the dust: thy voyce also shal
bee out of the ground like him that hath a
spirit of diuination, and thy talking shall
whisper out of the dust.
5 Moreouer, the multitude of thy ᵉ stran-
gers shall be like small dust: and the multi-
tude of strong men shall bee in a moment,
passeth away, and it shall bee in a moment
euen suddenly.
6 Thou shalt bee visited of the Lorde of
hosts with thunder and shaking & a great
noyse, a whirlewinde, and a tempest, and a
flame of a deuouring fire.
7 And the ᶠ multitude of all the nations
that fight against the altar, shall bee as a
dreame or vision by night: euen all they that
make the warre against it, and strong holds
against it, and lay siege vnto it.
8 And it shall bee like as an hungry man
dreameth, and behold, he ᵍ eateth: and when
he awaketh, his soule is emptie: or like as a
thirstie man dreameth, and loe, he is drin-
king, and when he awaketh, behold, hee is
faint, and his soule longeth: so shall the mul-
titude of all nations bee that fight against
mount Zion
9 ʰ Stay your selues and wonder: they
are blinde, & make you blind: they are drun-
ken, but not with wine: they stagger: but
not by strong drinke.
10 For the Lord hath couered you with a

a The Ebrewe word Ariel signifieth the lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.
b Your vaine confidence in your sacrifices shall not last long.
c Your citie shall be full of blood as an altar whereon they sacrifice.
d Thy speach shall be no more so lofty, but abased, and low, as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.
e Thine hired souldiers in whome thou trustest shall be destroyed as dust or chaffe in a whirlewind.
f The enemies that I will bring to destroy thee, & that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that he eateth. h Muse hereon as long as you list, yet shal yee finde nothing but occasion to bee astonied: for your Prophets are blinde, and therefore cannot direct you.

spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the words of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can ⁱ not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I can not reade.

13 Therefore the Lord said, Because this people ᵏ come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their ˡ feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall ᵐ perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that ⁿ seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuises shall it not bee esteemed ᵒ as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall bee ᵖ turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscurity, and out of darkenesse.

19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shal cease, and the scornefull shalbe consumed: and all that hasted to iniquitie shalbe cut off:

21 Which made a man to sinne in the ᵍ word, and tooke him in a snare: which reprooued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not nowe bee confounded, neither now shall his face bee pale.

23 But when hee seeth his children, the worke of mine handes, in the middes of him they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, ʳ shall haue vnderstanding, and they that murmured shall learne doctrine.

i Meaning, that it is all alike, either to reade or not to reade, except God open the heart to vnderstand.
k Because they are hypocrites and not sincere in heart, as Matth 15.8.
l That is, their religion was learned by mans doctrine, and not by my word.
m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.
n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft saith the Lord, you cannot be able to escape mine hands, no more then the clay, that is in ỹ potters hands, hath power to deliuer it selfe.
p Shall there not be a change of al things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forrest, as Chap 32.15. and thus he speaketh to comfort the faithfull.
q They that wẽt about to finde fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.
r Signifying, that except God giue vnderstanding and knowledg, man cannot but still erre and murmure against him.

CHAP. XXX.

1 He reprooueth the Iewes which in their aduersitie vsed their owne counsels, 2 And sought help of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

2 Sun. advent Morn. 2 Lesson

WOe to the ᵃ rebellious children, saith the Lord, that take counsell, but not of mee, and ᵇ couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his ᶜ princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The ᵈ burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the yong and olde lyon, the viper, & fiery flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto ᵉ her, Their strength ᶠ is to sit still.

8 Now goe, and write ᵍ it before them in a table, and note it in a booke that it may be for the ʰ last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not ⁱ heare the Law of the Lord,

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie ᵏ errours.

11 Depart out of the way: goe aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because ye haue cast off this worde, and trust in ˡ violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pitie, and in the breaking thereof is not founde ᵐ a shearde to take fire out of the hearth, or to take wa-

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.
b They seeke shifts to cloke their doings, and not godly meanes.
c The chiefe of Israel went into Egypt in ambassy to seeke helpe, and abode at these cities.
d That is, a heauie sentence or prophesie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying, that if the beasts should not be spared, the men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophesie.
h That it may be a witnes against them for all posteritie.
i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered and led in errour.
k Threaten vs not by the word of God neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ierem. 11.21.
l Meaning, in their stubbornnesse against God, and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shall be without recouerie.

8 Decb 1 Lesson even

ter

ter out of the pit.
15 For thus said the n Lord God, the holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shal be your strength, but ye would not.
16 For ye haue sayd, No, but we will flee away vpon o horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters be swifter.
17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall yee flee, till yee be le[illegible]ppe mast vpon the p top of a mou[illegible] and as a beaken vpon an hill.
18 Yet therefore will the Lord waite, that he may haue q mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of r iudgement. Blessed are all they that waite for him.
19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy cry: when he heareth thee, he will answere thee.
20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ raine.
21 And thine eares shall heare a worde behinde thee, saying, This is the way, s walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.
22 And yee shall t pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, u Get thee hence.
23 Then shall hee giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.
24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.
25 And vpon euery hie x mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.
26 Moreouer, the light of the Moone shall be as the light of the y Sunne, and the light of the Sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breache of his people, and heale the stroke of their wound.
27 Beholde, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie, his lippes are full of indignation, and his tongue is as a deuouring fire.
28 And his spirite is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of a vanitie, and there shall bee a bridle to cause them to erre in the iawes of the people.
29 But there shal be a song vnto you as in the b night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mighty one of Israel.
30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.
31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the c rodde.
32 And in euery place that the staffe shall passe, it shall d cleaue fast, which the Lorde shal lay vpon him with e tabrets and harps, and with battels, and lifting vp of hands shal he fight f against it.
33 For g Tophet is prepared of olde: it is euen prepared for the h King: he hath made it i deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuer of brimstone, doeth kindle it.

n Oft times by his Prophets he put you in remembrance of this, that you should only depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make masts.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24 and 30. 11.
‖ Or, instructour.
s God shal direct al thy wayes, and appoint thee how to goe either hither or thither.
t Ye shall cast away your idoles which you haue made of golde and siluer, with all that belongeth vnto them, as a most filthy thing and polluted.
u Shewing, that there can be no true repentance, except both in heart and deede we shew our selues enemies to idolatry.
x By these diuers maners of speech he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.
y When the Church shall be restored, the glory thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, hee sheweth what shall be the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked, by that meanes, whereby he clenseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victory.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, reade 2. King 23. 10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *He curseth them that forsake God, and seeke for the helpe of men.*

Woe vnto them that goe a downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the holy one of Israel, nor b seeke vnto the Lord.
2 But he yet is c wisest: therefore he will bring euil, and not turne backe his word, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.
3 Now the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lorde shall stretch out his hand, the d helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.
4 For thus hath the Lorde spoken vnto mee, As the lyon or lyons whelpe roareth vpon his praye, against whome if a multitude of shepheardes bee called, hee will not bee afraid at their voyce, neither will humble himselfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16 and 28. 68. lest they should forget the benefite of their redemption: and secondly, lest they should bee corrupted with the superstition and idolatry of the Egyptians, and so forsake God, Iere. 2. 18.
b Meaning, that they forsake the Lorde, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their crafty enterprises and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.

the Lord of hostes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lorde of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as yee are [f] sunken deepe in rebellion.

7 For in that day euery man shall [g] cast out his idoles of siluer, and his idols of gold, which your hands haue made you, euen a sinne.

8 [h] Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, & he shall flee from the sword, and his yong men shall faint.

9 And he shal goe for feare to his [i] tower, and his princes shall bee afraid of the standard, saith the Lord, whose [k] fire is in Zion, and his furnace in Ierusalem.

e He sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23.37.
f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as now they are almost drowned, and past recouery g By these fruits your repentance shall be knowen, as Chap. 2.18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEholde, [a] a King shall reigne in iustice, and the Princes shall rule [b] in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in [c] a wearie land.

3 The eyes of [d] the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A [e] niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying wordes, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye [f] carelesse daughters: hearken to my wordes.

10 Ye women, that are carelesse, shall be in feare [g] aboue a yeere in dayes: [h] for the vintage shall faile, and the gathering shall come no more.

11 Yee women, that are at ease, be astonied: feare, O yee carelesse women: put off the clothes: make bare, and girde sackecloth vpon the loynes.

12 Men shall lament for the [i] teates, euen for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and bryers: yea, vpon all the houses of ioy in the citie of reioycing.

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes,

15 Untill the [k] Spirit be powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the [l] plenteous field bee counted as a forrest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forrest, and the [m] citie shall be set in the low place.

20 Blessed are ye that [n] sow vpon all waters, and [o] driue thither the feete of the oxe and the asse.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.
b By iudgement and iustice is meant an vpright gouernement, both in policie and religion.
c Where men are wearie with trauailing, for lacke of water.
d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to the threatnings against the wicked, Chap. 6.9. and 29.10.
e Vice shall no more be called vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamity to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.
h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.
i By the teates he meaneth the plentifull fields, whereby men are nourished, as children with the teate: or the mothers for sorow and leannesse, shall lacke milke.
‖ Or, multitude.
k That is, when the Church shall bee restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint. l The field which is now fruitfull, shall be but as a barren forrest in comparison of that it shal be then, as Chap 29.17. which shall bee fulfilled in Christs time: for then they that were before as the barren wildernesse, being regenerate, shall bee fruitefull, and they that had some beginning of godlinesse, shall bring foorth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were. m They shall not neede to builde it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made dry for your vses o The fieldes shall be so rancke, that they shall send out their cattel to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

WO to thee that [a] spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt [b] cease to spoyle, thou shalt be spoyled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib, but not onely. b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5.11.

ende

end of doing wickedly, c they shall doe wickedly against thee.
2 d O Lord haue mercie vpon vs, wee haue waited for thee: bee thou, which wast e their arme in the morning, our helpe also in time of trouble.
3 At the noyse of the tumult, the f people fled: at thine g exalting, the nations were scattered.
4 And your spoyle shall be gathered like the gathering of h caterpillers: and i he shal goe against him like the leaping of grashoppers.
5 The Lord is exalted: for hee dwelleth on high: he hath filled Zion with iudgement and iustice.
6 And there shall bee stabilitie of k thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.
7 Behold, l their messengers shall crie without, and the m ambassadours of peace shall weepe bitterly.
8 The n paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: hee regarded no man.
9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: o Sharon is like a wildernesse, and Bashan is shaken and Carmel.
10 Now will I p arise, sayeth the Lord: now will I bee exalted, now will I lift vp my selfe.
11 q Yee shall conceiue chaffe, and bring foorth stubble: the fire of your breath shall deuoure you.
12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.
13 Heare, yee that are r farre off, what I haue done, and yee that are neere, know my power.
14 The s sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shall dwel with the deuouring fire? who among vs shall dwell with the euerlasting burnings?
15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,
16 Hee shall dwell on t high: his defence shall bee the munitions of rockes: bread shall bee giuen him, and his waters shall bee sure.
17 Thine eyes shall u see the King in his glory: they shall behold the land x farre off.
18 Thine heart y shall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?
19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand.
20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot bee remooued, and the stakes thereof can neuer bee taken away, neither shall any of the coardes thereof bee broken.
21 For surely there the mightie Lorde will bee vnto vs, as a place z of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.
22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, he will saue vs.
23 Thy a coardes are loosed: they could not wel strengthen their mast, neither could they spread the saile: then shall the b praye bee diuided for a great spoyle: yea, the lame shall take away the praye.
24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall do the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helpedst our fathers so soone as they called vpon thee.
f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.
h Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.
i Meaning, the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Saneherib. m Whom they of Ierusalem sent to intreate of peace. n These are the wordes of the Ambassadours, when they returne from Saneherib. o Which was a plentifull countrey, meaning, that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them. r His vengeance shall be so great, that all the world shall talke thereof. s Which doe not beleeue the wordes of the Prophet, and the assurance of their deliuerance. t Meaning, that God will bee a sure defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie.
x They shall be no more shut in as they were by Saneherib, but goe where it pleaseth them.
y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assaile you, that one shall cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will deliuer you from this feare. z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes, and destroy vs. a He derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

CHAP. XXXIIII.

1 Hee sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come neere, ye a nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.
2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath b destroyed them and deliuered them to the slaughter.
3 And their slaine shall be cast out, and their stinke shall come out of their bodies, and the mountaines shall bee melted with their blood.
4 And all the host of heauen c shalbe dissolued, and the heauens shalbe folden like a booke: and all their hostes shall fall as the leafe falleth from the Vine, and as it falleth from the figge tree.
5 For my sword shall be d drunken in the

a He prophesieth of the destruction of the Edomites and other nations which were enemies to the Church.
b God hath determined in his counsell, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth. d I haue determined in my secret counsell, and in the heauens to destroy them, till my sword be weary with shedding blood.

heauen:

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of e my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the f Lambes, and the goates, with the fatte of the kidnies of the Rammes: for the Lord hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.

7 And the h Unicorne shall come downe with them, and the heiffers with the bulles, and their lande shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into i Brimstone, and the land thereof shall be burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation; none shall passe thorow it for euer.

11 But the Pelicane k and the Hedgehog shall possesse it, and the great Owle, and the Rauen shall dwell in it, and hee shall stretch out vpon it the line of l vanitie, & the stones of emptinesse.

12 m The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall bee an habitation for Dragons, and a court for Ostriches.

14 There shall n meete also Ziim and Iim, and the Satyre shall crie to his fellowe, and the Scrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There o shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Uultures also bee gathered, euery one with her make.

16 Seeke in the p booke of the Lord, and reade: none of q these shall faile, none shall want her make: for r his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the s lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

e They had an opinion of holinesse, because they came of the Patriarch Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.
f That is, both of young and old, poore and rich of his enemies.
g That famous citie shall be consumed as a sacrifice burnt to ashes.
h The mightie and rich shalbe aswell destroyed as the interiours.
i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.
k Reade Chap. 13.21. and Zephan. 2.14
l In vaine shall any man goe about to build it againe.
m Meaning, there shall bee neither order nor policie, nor state of commonweale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Law where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lord. s Hee hath giuen the beasts and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

The a desert and the wildernesse shall reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy, the glory of Lebanon shall be giuen vnto it: the beautie of b Carmel, and of Sharon. They shall c see the glory of the Lord, and the excellencie of our God.

3 d Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth e with vengeance: euen God with a recompense, he will come and saue you.

5 Then shall the eyes of the f blinde bee lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing: for in the g wildernesse shall waters breake out, and riuers in the desert.

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitation of Dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called h holy: the polluted shall not passe by it: for i he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no k lyon, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the l redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shalbe vpon their heads: they shall obteine ioy and gladnesse, and sorrow and mourning shall flee away.

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall bee fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ bee made most plenteous and beautifull.
c He sheweth that the presence of God, is the cause that the Church doeth bring forth fruit and flourish.
d Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reuealed. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God, and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As hee threatned to the wicked to be destroyed hereby, Chap. 30.6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sanecherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

Now a in the b fourteenth yeere of King Hezekiah, Sancherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to bee afflicted, but at length would send deliuerance. b When hee had abolished superstition and idolatry, and restored religion, yet God would exercise his Church to try their faith and patience.

sonne

c For he was now restored to his office, as Isaiah had prophesied, Chap 22.20.
d This declareth that there were fewe godly to be found in ẏ kings house, when hee was driuen to send this wicked man in such a weighty matter.
e Saneheribs chiefe chaptaine.
f Hee speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his only confidence was in the Lord.
g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.
‖ Or, turne backe.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but wee must trie the spirits, whether they be of God or no.
k They were afraid, lest by his words, he should haue stirred the people against the king and also pretended to

sonne of Hilkiah the c steward of the house,
and Shebna the d chancellor, and Ioah the
sonne of Asaph the Recorder.
4 And e Rabshakeh sayde vnto them,
Tell you Hezekiah, I pray you, Thus
sayth the great King, the King of Asshur,
What confidence is this, wherein thou trustest?
5 I say, f Surely I haue eloquence, but
counsell and strength are for the warre: on
whom then doest thou trust, that thou rebellest against me?
6 Loe, thou trustest in this broken staffe
of reede, on Egypt, whereupon if a man
leane, it will goe into his hand, and pierce
it: so is g Pharaoh King of Egypt, vnto all
that trust in him.
7 But if thou say vnto me, Wee trust in
the Lorde our GOD: Is not that hee
whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and
to Ierusalem, Yee shall worship before this
altar?
8 Now therefore giue hostages to my lord
the king of Asshur, and I will giue thee two
thousand horses, if thou be able on thy part
to set riders vpon them.
9 For how canst thou ‖ despise any captaine of the h least of my lords seruants? and
put thy trust on Egypt for charets and for
horsemen?
10 And am I now come vp without the
Lord to this land to destroy it? The Lorde
said vnto me, i Go vp against this land, and
destroy it.
11 ¶ Then said Eliakim, and Shebna,
& Ioah vnto Rabshakeh, k Speake, I pray
thee, to thy seruants in the Aramites language, (for wee vnderstand it) & talke not
with vs in the Iewes tongue, in the audience of the people that are on the wall.
12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to
speake these words, and not to the men that
sit on the wall? that they may eat their owne
dongue, and drinke their owne ‡ pisse with
you?
13 So Rabshakeh stood, and cryed with a
loud voyce in the Iewes language, and said,
Heare the words of the great King, of the
King of Asshur.
14 Thus saith the King, Let not Hezekiah deceiue you: for hee shall not be able to
deliuer you.
15 Neither let Hezekiah make you to
trust in ẏ Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.
16 Hearken not to Hezekiah: for thus
saith the King of Asshur, Make l appointment with me, and come out to me, that euery man may eat of his owne vine, and euery
man of his owne figtree, and drinke euerie
man the water of his owne well,
17 Till I come and bring you to a lande
like your owne land, euen a lande of wheat
and wine, a land of bread and vineyards,
18 Least Hezekiah deceiue you, saying,
The Lord will deliuer vs. Hath any of the
gods of the nations deliuered his land out of
the hand of the king of Asshur?
19 Where is the god of m Hamath, and
of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria
out of mine hand?
20 Who is he among all the gods of these
lands, that hath deliuered their countrey out
of mine hand, that the Lorde should deliuer
Ierusalem out of mine hand?
21 Then they n kept silence, and answered him not a word: for the kings commandement was, saying, Answere him not.
22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chancellor, and Ioah the sonne of
Asaph the Recorder, vnto Hezekiah with
rent clothes, & told him the words of Rabshakeh.

grow to some appointment with him. ‡ Ebr. the water of their feet. l The Ebrew word signifieth blessing: wherby this wicked captaine would haue perswaded the people that their condition should bee better vnder Sanecherib, then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne. n Not that they did not shew by euident signes that they did detest his blasphemie: for they had nowe rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsel of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, 38 and he himselfe of his owne sonnes.

AND * when the king Hezekiah heard it,
he a rent his clothes, & put on sackcloth,
and came into the house of the Lord,
2 And hee sent Eliakim the steward of
the house, and Shebna the chancellor, with
the elders of the Priests, clothed in sackecloth, vnto b Isaiah the Prophet, the sonne
of Amoz.
3 And they sayde vnto him, Thus saith
Hezekiah, This day is a day of tribulation
and of rebuke and blasphemie: for the children are come to the c birth, and there is no
strength to bring forth.
4 If so be the Lord thy God hath d heard
the words of Rabshakeh whom the king of
Asshur his master hath sent to raile on the
liuing God, and to reproch him with words
which the Lord thy God hath heard, then
e lift thou vp thy prayer for the remnant that
are left.
5 So the seruants of the king Hezekiah
came to Isaiah.
6 And Isaiah said vnto them, Thus say
vnto your master, Thus saith the Lord, Be
not afraid of ẏ words that thou hast heard,
wherwith the seruants of the king of Asshur
haue blasphemed me.
7 Beholde, I will send a blast vpon him,

* 2.King.19.1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby, that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow as a woman that trauaileth of child, & cannot be deliuered.
d That is, will declare by effect that he hath heard it: for when God deferreth to punish it, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause e Declaring that the ministers office doth not only stand in comforting by the word, but also in praying for the people.

and

and he shall heare a [f] noise, & returne to his
owne land, and I will cause them to fall by
the sword in his owne land.
8 ¶ So Rabshakeh returned, and found
the king of Asshur fighting [g] against Lib-
nah: for he had heard that he was departed
from Lachish.
9 Hee heard also men say of Tirhakah
king of Ethiopia, Behold, he is come out to
fight against thee: and when he heard it, he
sent other messengers to Hezekiah, saying,
10 Thus shal ye speake to Hezekiah king
of Iudah, saying, Let not thy God [h] deceiue
thee in whom thou trustest, saying, Ierusa-
lem shall not be giuen into the hande of the
king of Asshur.
11 Behold, thou hast heard what ỹ kings
of Asshur haue done to all lands in destroy-
ing them, and shalt thou be deliuered?
12 Haue the gods of the nations deliue-
red them, which my fathers haue destroy-
ed? as [i] Gozan, and [k] Haran, and Rezeph,
and the children of Eden,, which were at
Telassar?
13 Where is the king of Hamah, and
the king of Arpad, and the king of the city of
Sepharuaim, Hena, and Iuah?
14 ¶ So Hezekiah receiued the letter of
the hand of the messengers and read it, and
he went vp into the house of the Lord, and
Hezekiah spread it before the Lord.
15 And Hezekiah prayed vnto the Lord,
saying,
16 O Lord of hosts, God of Israel, which
[l] dwellest betweene the Cherubims, thou
art very God alone ouer all the kingdomes
of the earth: thou hast made the heauen and
the earth.
17 Incline thine eare, O Lord, and heare:
open thine eyes, O Lord, and see, and heare
all the words of Saneherib, who hath sent to
blaspheme the liuing God.
18 Trueth it is, O Lord, that the kings of
Asshur haue destroyed all lands, and [m] their
countrey.
19 And haue cast their gods in the fire:
for they were no gods, but the work of mens
hands, euen wood or stone: therefore they de-
stroyed them.
20 Now therefore, O Lord our God, saue
thou vs out of his hand, that [n] all the king-
domes of the earth may know, that thou on-
ly art the Lord.
21 ¶ Then Isaiah the sonne of Amoz sent
vnto Hezekiah, saying, Thus sayeth the
Lorde God of Israel, Because thou hast
praied vnto me concerning Saneherib king
of Asshur,
22 This is the word that the Lord hath
spoken against him. The [o] virgin, the daugh-
ter of Zion, hath despised thee, and laughed
thee to scorne: The daughter of Ierusalem
hath shaken her head at thee.
23 Whom hast thou railed on, and blas-
phemed? and against whom hast thou exal-
ted thy voyce, and lifted vp thine eies on hie?
euen against the [p] holy One of Israel.
24 By thy seruants hast thou rayled on
the Lord, and sayd, By the multitude of my
charets I am come vp to the toppe of the
mountaines, to the sides of Lebanon, and
will cut downe the hie cedars thereof, and
the faire firre trees thereof, and I will goe
vp to the heights of his top and to the forrest
of his fruitfull places.
25 I haue digged [q] and drunke the wa-
ters, and with the plant of my feete haue I
dried all the riuers closed in.
26 Hast thou not heard howe I haue of
olde time made it [r] and haue formed it long
agoe? and should I now bring it, that it
should bee destroyed, and layed on ruinous
heapes, as cities defenced,
27 Whose inhabitants † haue small pow-
er, and are afraid and confounded? they are
like the grasse of the field and greene herbe,
or grasse on the house tops, or corne blasted
[ſ] afore it be growen.
28 But I know thy dwelling, and thy
[t] going out, and thy comming in, and thy fu-
rie against me.
29 Because thou ragest against me, and
thy tumult is come vp vnto mine eares,
therefore will I put mine [u] hooke in thy no-
strels, and my bridle in thy lippes, and will
bring thee backe againe the same way thou
[x] camest.
30 And this shalbe a [y] signe vnto thee, O
Hezekiah, Thou shalt eate this yeere such as
groweth of it selfe: and the [z] second yeere,
such things as grow without sowing: and in
the third yeere, sowe ye and reape, and plant
vineyards, and eat the fruit thereof.
31 And [a] the remnant that is escaped of
the house of Iudah, shall againe take roote
downeward, and beare fruit vpward.
32 For out of Ierusalem shall goe a rem-
nant, and they that escape out of mount Zi-
on: the zeale of the Lorde of hostes shall doe
this.
33 Therefore thus sayth the Lord, con-
cerning the king of Asshur, He shall not en-
ter into this citie, nor shoote an arrow there,
nor come before it with shielde, nor cast a
mount against it.
34 By the same way that he came, he shal
returne, and not come into this citie, sayth
the Lord.
35 For I will defend this citie to saue it
for mine owne sake, and for my seruant [b] Da-
uids sake.
36 ¶ * Then the Angel of the Lord went
out, and smote in the camp of Asshur an hun-
dreth, fourescore and fiue thousand: so when
they arose early in the morning, behold, they
were all dead corpses.

f Of the Egyptians and Ethiopians, that shall come and fight against him.
g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.
h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to cal the author of all trueth, a deceiuer: some gather hereby that Sheba had disclosed vnto Saneherib the answere that Isaiah sent to the King.
i Which was a citie of the Medes.
k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.
m Meaning, of the ten tribes.
n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had a care to preserue her frõ the lustes of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie, in that that he can find meanes to nourish his army: & of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters, which the Iewes had closed in.
r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.
‡ Ebr. are short in hand.
ſ He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.
t Meaning, his counsels and enterprises.
u Because Saneherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how he will take him and guide him. x Thou shalt lose thy labour. y God giueth signes after two sorts: some go before the things, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure & these latter are to keepe ỹ benefits of God in our remembrance, of the which sort this here is. z He promiseth that for two yeeres the ground of it selfe should feed them. a They whom God had deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promise sake made to Dauid. * 2.King.19.35. 2.chron.32.21. tob.1.18, ecclus.48.22. 1.maccab.7.41. 2.maccab.8.19.

c Which was the chiefest citie of the Assyrians.
Tobit 1.21.
‖Or, Armenia.
d Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their king.

38 So Saneherib king of Asshur depar-
ted, and went away and returned & dwelt
at c Nineueh.
39 And as hee was in the Temple wor-
shipping of Nisroch his god, Adrammelech
and Sharezer his sonnes * slew him with
the sword, and they escaped into the land of
‖ Ararat: and d Esarhaddon his sonne reig-
ned in his stead.

CHAP. XXXVIII.

Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefite.

2 King. 20.1.
2 chron. 32.24.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.
b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also, foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne, and when he reigned, we see what a tyrant he was.

ABout * that a time was Hezekiah sicke
vnto the death, and the Prophet Isa-
iah sonne of Amoz came vnto him, and said
vnto him, Thus sayth the Lord, Put thine
house in an order, for thou shalt die, and not
liue.
2 Then Hezekiah b turned his face to
the wall, and prayed to the Lord,
3 And said, I beseech thee, Lord, remem-
ber now how I haue walked before thee in
trueth, and with a perfect heart, and haue
done that which is good in thy sight: and
Hezekiah wept sore.
4 ¶ Then came the word of the Lord to
Isaiah, saying,
5 Goe, and say vnto Hezekiah, Thus
sayth the Lord God of Dauid thy father, I
haue heard thy prayer, and seene thy teares:
beholde, I will adde vnto thy dayes fifteene
yeeres:
6 And I will deliuer thee c out of the
hand of the king of Asshur, and this citie: for
I will defend this citie.
7 And d this signe shalt thou haue of the
Lord, that the Lord will doe this thing that
he hath spoken,
8 Beholde, I will bring againe the sha-
dow of ye degrees (whereby it is gone downe
in the diall of Ahaz by the e sunne) tenne de-
grees backward: so the sunne returned by
ten degrees, by the which degrees it was
gone downe.
9 f The writing of Hezekiah king of Iu-
dah, when he had beene sicke, and was reco-
uered of his sicknesse.
10 I said in the g cutting off of my dayes,
I shall goe to the gates of the graue: I am
depriued of the residue of my yeeres.
11 I said, h I shall not see the Lord, euen
the Lord in the land of the liuing: I shall
see man no more among the inhabitants
of the world.

c He doeth not openly promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture. d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. & 2 King. 20.8. whereunto he was mooued by the singular motion of Gods Spirit. e Reade 2 King. 20.10. f He left this song of his lamentation & thanksgiuing to all posteritie, as a monument of his own infirmitie & thankefull heart for Gods benefits, as Dauid did, Psal. 51. g At what time it was told me, that I should die. h I shall no more prayse the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele our weakenesse.

12 Mine habitation is departed, and is
remooued from mee, like a shepheards tent:
I i haue cut off like a weauer, my life: he wil
cut mee off from the height: from day k to
night, thou wilt make an end of me.
13 I reckoned l to the morning: but hee
brake all my bones, like a lion: from day to
night wilt thou make an end of me.
14 Like a crane or a swallow, so did I
m chatter: I did mourne as a doue: mine
eyes were lift vp on high: O Lord n it hath
oppressed me, comfort me.
15 What shall I say? o for hee hath said
it to me, and hee hath done it: I shall walke
p weakely all my yeeres in the bitternesse of
my soule.
16 O Lord, q to them that ouerliue them,
and to all that are in them, the life of my spi-
rit shall bee knowen, that thou causedst me to
r sleepe, and hast giuen life to me.
17 Beholde, for f felicitie I had bitter
griefe, but it was thy pleasure to deliuer
my soule from the pit of corruption: for
thou hast cast all my t sinnes behinde thy
backe.
18 For u the graue cannot confesse thee:
death cannot praise thee: they that goe
downe into the pit, cannot hope for thy
trueth.
19 But the liuing, the liuing, hee shall con-
fesse thee, as I doe this day: the father to the
x children shall declare thy trueth.
20 The Lord was ready to saue me: there-
fore wee will sing my song, all the dayes of
y our life in the house of the Lord.
21 Then sayde Isaiah, Take a lumpe of
drie figges and z lay it vpon the boyle, and
he shall recouer.
22 Also Hezekiah a had said, What is the
signe that I shall goe vp into the house of the
Lord?

i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought that I should liue till morning, but my pangs in ye night perswaded me the contrary: he sheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement against their sinne.
m I was so opprest with sorow that I was not able to vtter my words, but onely to grone and sigh.
n To wit, sorow and griefe both of body and minde.
o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.
p I shall haue no release, but continuall sorowes whiles I liue. q They that shall ouer liue the men that are now aliue, and al they that are in these yeeres, shal acknowledge this benefite. r That after that thou haddest condemned me to death thou restoredst me to life. f Whereas I thought to haue liued in rest & ease, being deliuered from mine enemie, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth, that doe regard it, as Psal. 6.5. and 115.17. x All posteritie shal acknowledge, & the fathers according to their duety toward their children, shall instruct them in thy graces and mercies toward me. y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefits. z Reade 2 King. 20.7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reprooued, because hee shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach-Ba-
ladan, the sonne of Baladan, King

2.King.20.12.
a This was the first King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

of

of Babel, sent [b] letters and a present to Hez-
ekiah: for he had heard that hee had beene
sicke, and was recouered.
2 And Hezekiah was [c] glad of them, and
shewed them the house of the treasures, the
siluer and the golde, and the spices, and the
precious oyntment, and all the house of his
armour, and all that was found in his trea-
sures: there was nothing in his house nor
in all his kingdome that Hezekiah shewed
them not.
3 Then came Isaiah the Prophet vnto
king Hezekiah, and sayde vnto him, What
sayde these men? and from whence came
they to thee? And Hezekiah said, They are
come from a farre countrey vnto mee, from
Babel.
4 Then said he, What haue [d] they seene
in thine house? And Hezekiah answered, All
that is in mine house haue they seene: there
is nothing among my treasures, that I haue
not shewed them.
5 And Isaiah sayd to Hezekiah, Heare
the word of the Lord of hosts.
6 Beholde, the dayes come, that all that
is in thine house, and which thy fathers haue
layed vp in store vntill this day, shall bee
[e] carried to Babel: nothing shal be left, saith
the Lord.
7 And of thy sonnes, that shall pro-
ceede out of thee, and which thou shalt
beget, shall they take away, and they shall
bee [f] eunuches in the palace of the king of
Babel.
8 [g] Then sayd Hezekiah to Isaiah, The
word of the Lord is good, which thou hast
spoken: and hee said, Yet let there be peace
and trueth in my dayes.

b Partly moued with the greatnes of the myracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.
c Reade 2. King. 20.13. & 2. chr. 32.25,31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before, being ouercome with their flatterie, and blinded with ambition, could not see.
e By the grieuousnes of the punishment, is declared how greatly God detesteth ambition and vaine glorie.
f That is, officers and seruants.
g Reade 2. Kings 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

Comfort [a] yee, comfort yee my people,
will your God say.
2 Speake comfortably to Ierusalem, and
crie vnto her, that her [b] warfare is accom-
plished, that her iniquitie is pardoned: for
she hath receiued of the Lords hand [c] double
for all her sinnes.
3 [d] A voyce crieth in the [e] wildernesse,
[f] Prepare yee the way of the Lord: make
straight in the desart a path for our God.
4 Euery valley shall be exalted, and eue-
ry [g] mountaine and hill shall bee made low:
and the crooked shall be straight, and the
rough places plaine.
5 And the glorie of the Lord shall bee
reuealed, and all [h] flesh shall see it toge-
ther: for the mouth of the Lord hath spo-
ken it.
6 A [i] voyce said, Crie. And he said, What
shall I crie? All flesh is grasse, and all the
[k] grace thereof is as the floure of the field.
7 The grasse withereth, the floure fa-
deth, because the [l] Spirit of the Lord blow-
eth vpon it: surely the people is grasse.
8 The grasse withereth, the floure fa-
deth: but the [m] word of our God shall stand
for euer.
9 O Zion, that bringest good tidings,
get thee vp into the hie [n] mountaine: O Ie-
rusalem, that bringest good tidings, lift vp
thy voice with strength: lift it vp, bee not a-
fraide: say vnto the cities of Iudah, Behold
[o] your God.
10 Behold, the Lord God will come with
power, and [p] his arme shall rule for him: be-
hold, his reward is with him, and his worke
before him.
11 Hee shall feede his flocke like a shep-
heard: hee shall gather the lambes with his
arme, and carie them in his bosome, and shall
guide them with [q] yong.
12 Who hath measured the waters in
his [r] fist? and counted heauen with the
spanne, and comprehended the dust of the
earth in a measure? and weighed the moun-
taines in a weight, and the hilles in a ba-
lance?
13 Who hath instructed the Spirite of
the Lord? or was his [s] counseller, or taught
him?
14 Of whom tooke he counsell, and who
instructed him and taught him in the way
of iudgement? or taught him knowledge,
and shewed vnto him the way of vnderstan-
ding?
15 Beholde, the nations are as a droppe of
a bucket, and are counted as the dust of the
balance: behold, he taketh away the yles as
a little dust.
16 And Lebanon is not sufficient for fire,
nor the beastes thereof sufficient for a burnt
offering.
17 All nations before him are as [t] no-
thing, and they are counted to him lesse then
nothing, and vanity.
18 To whom then [u] will yee liken God?
or what similitude will yee set vp vnto
him?
19 The workeman melteth an image, or
the goldsmith beateth it out in gold, or the
goldsmith maketh siluer plates.
20 Doth not [x] the poore chuse out a tree

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of her affliction. c Meaning, sufficient, as Chap. 61.7. and full correction, or double grace, where as shee deserued double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and miserie. f Meaning, Cyrus, and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: & this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Math. 3.3. g Whatsoeuer may let or hinder this deliuerance, shall be remooued.

h This miracle shall be so great that it shall bee knowen through all the world.
i The voyce of God, which spake to the Prophet Isaiah.
k Meaning, all mans wisdome & naturall powers, Iam. 1.10. 1. pet. 1.24.
l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the frailtie of mans nature, many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.
p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisedome for the same ende and purpose. t Hee speaketh all this to the intent that they should neither feare man, nor put their trust in any, saue onely in GOD. u Hereby hee armeth them against the idolatry wherewith they shoulde bee attempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.

Gospel Luke 3 ... the end
13 Decbr 1 Less evening

that will not rot, for an oblation ? hee see-
keth also vnto him a cunning workeman,
to prepare an image, that shall not bee moo-
ued.
21 Know ye nothing? haue ye not heard
y it ? hath it not bene told you from the be-
ginning ? haue ye not vnderstood it by the
z foundation of the earth ?
22 He sitteth vpon the circle of the earth,
and the inhabitants thereof are as grashop-
pers, he stretcheth out the heauens, as a cur-
taine, and spreadeth them out, as a tent to
dwell in.
23 Hee bringeth the princes to nothing,
and maketh the Iudges of the earth, as va-
nitie,
24 As though they were not planted, as
though they were not sowen, as though
their stocke tooke no roote in the earth : for
he did euen a blow vpon them, and they wi-
thered, and the whirlewinde will take them
away as stubble.
25 To whom now will ye liken mee, that
I should be like him, saith the Holy one?
26 Lift vp your eyes on high, and behold
who hath created these things, and bring-
eth b out their armies by number, and cal-
leth them all by names : by the greatnesse
of his power and mightie strength nothing
faileth.
27 Why sayest thou, O Iaakob, and
speakest, O Israel, c My way is hid from
the Lord, and my iudgement is passed ouer
of my God ?
28 Knowest thou not ? or hast thou not
heard, that the euerlasting God, the Lord
hath created the d ends of the earth? he nei-
ther fainteth, nor is wearie: there is no sear-
ching of his e vnderstanding.
29 But he giueth strength vnto him that
fainteth, & vnto him that hath no strength,
he encreaseth power.
30 f Euen the yong men shall faint, and
bee wearie, and the yong men shall stumble
and fall.
31 But they that waite vpon the Lorde,
shall renew their strength : they shall lift vp
the wings as the egles: they shall runne, and
not be wearie, and they shall walke and not
faint.

y Haue ye not the word of God which plainely condemneth idolatrie?
z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?
a So that his power appeareth in euerie place wheresoeuer wee turne our eyes.
b Who hath set in order the infinite number of the starres.
c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

Keepe a silence before mee, O ylands, and
let the people b renew their strength : let
them come neere, and let them speake: let vs
come together into iudgement.
2 Who raised vp c iustice from the East,
and called him to his foote? and gaue the na-
tions before him, and subdued the kings?
he gaue them as dust to his sword, and as
scattered stubble vnto his bow.
3 He pursued them, & passed safely by the
way that he had not gone with his feete.
4 Who hath wrought and done it ? hee
that calleth the d generations from the be-
ginning. I the Lord am the e first, and with
the last I am the same.
5 The yles saw it, and did f feare, and
the endes of the earth were abashed, drewe
neere, and g came.
6 Euery man helped his neighbour, and
sayd to his brother, h Be strong.
7 So the workeman comforted the foun-
der, and he that smote with the hammer, him
that smote by course, saying, It is ready for
the sodering, and he fastened it with nailes
that it should not be moued.
8 ¶ But thou, Israel, art my i seruant,
and thou Iaakob, whom I haue chosen, the
seede of Abraham my friend.
9 For I haue taken thee from the endes
of the earth, and called thee before the chiefe
thereof, and saide vnto thee, Thou art my
seruant: I haue chosen thee, & not cast thee
away.
10 Feare thou not, for I am with thee:
bee not afraide, for I am thy God : I will
strengthen thee, & helpe thee, & will susteine
thee with the k right hand of my iustice.
11 Beholde, all they that prouoke thee,
shall be ashamed, and confounded: they shall
be as nothing, and they that striue with thee
shall perish.
12 Thou shalt seeke them, and shalt not
l find them : to wit, the men of thy strife, for
they shall bee as nothing, and the men that
warre against thee, as a thing of nought.
13 For I the Lord thy God will hold thy
right hand, saying vnto thee, Feare not, I
will helpe thee.
14 Feare not, thou m worme Iaakob, and
yee men of Israel : I will helpe thee, sayth
the Lord and thy redeemer the holy one of
Israel.
15 Behold, I will make thee a roller, and
a new threshing instrument hauing teeth:
thou shalt thresh the n mountaines, & bring
them to powder, and shalt make the hils as
chaffe.
16 Thou shalt fanne them, and the wind
shall cary them away, and the whirlewind
shall scatter them : and thou shalt reioyce in
the Lord, and shalt glorie in the holy one of
Israel.
17 When o the poore and the needie seeke
water, & there is none, (their tongue faileth
for thirst: I the Lord will heare them : I the
God of Israel will not forsake them:)
18 I wil open riuers in ye tops of the hils,
and fountaines in the mids of the valleyes:
I will make the wildernesse as a poole of
water, and the waste p land as springs of
water.
19 I will set in the wildernesse the cedar,
the shittah tree, and the myrrhe tree, and
the pine tree, and I will set in the wilder-
nesse the firre tree, the elme and the boxe
tree together.

a God, as though he pleade his cause with al nations, requireth silence, that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commaundement, and placed him in the land of Canaan?
d Who hath created man and maintained his succession?
e Though the world set vp neuer so many gods, yet they diminish nothing of my glory : for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues and conspired against me to maintaine their idolatrie.
h He noteth the obstinacie of the idolaters to maintaine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.
k That is, by the force of my promise, in the performance whereof I wil shew my selfe faithful and iust.
l Because they shalbe destroyed
m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.
o That is, they that shall bee afflicted in the captiuitie of Babylon.
p God will rather change the order of nature, then they should want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shal lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed, and determined that it shall come to passe.
r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may bee tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.
ſ So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.
t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

20 Therefore let them see and knowe,
and let them consider and vnderstand together,
that the hand of the Lord hath done
this, and the holy one of Israel hath q created it.
21 r Stand to your cause, saith the Lord:
bring foorth your strong reasons, sayeth the
King of Iaakob.
22 Let them bring them forth, & let them
tell vs what shall come: let them shew the
former things what they be, that wee may
consider them, and know the latter ende of
them: either declare vs things for to come.
23 Shew the things that are to come
hereafter, that wee may knowe that you are
gods: yea, doe good or do euill, that we may
declare it, and behold it together.
24 Beholde, yee are of no value, and your
making is of nought: man hath ſ chosen an
abomination by them.
25 ¶ I haue raised vp t from the North,
and he shall come: from the East sunne shal
u he call vpon my Name, and shall come vpon
x princes as vpon clay, and as the potter
treadeth mire vnder the foote.
26 Who hath declared from the beginning
that wee may knowe? or beforetime,
that we may say, Hee is righteous? Surely
there is none that sheweth: surely there is
none that declareth: surely there is none
that heareth y your words.
27 I am the first, that sayeth to Zion, Beholde,
beholde z them: and I will giue to Ierusalem
a one that shall bring good tidings.
28 But when b I beheld, there was
none, and when I enquired of them, there
was no counsellour, and when I demaunded
of them, they answered not a word.
29 Beholde, they are all vanitie: their
worke is of nothing, their images are winde
and confusion.

x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience & humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue comitted all my power to him, as to a most faithfull steward. Some reade I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit. c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat 12.18. eph. 1.4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his spirit. e His comming shall not be with pompe and noise, as earthly princes.

Beholde, a my seruant: b I will stay vpon
him: mine elect, in whom my soule
c delighteth: I haue put my Spirit vpon
him: he shall bring forth d iudgement to the
Gentiles.
2 He shall not e cry, nor lift vp, nor cause
his voyce to be heard in the streete.
3 A f bruised reed shall he not breake, and
the smoking g flaxe shall he not quench: hee
shall bring forth iudgement in h trueth.
4 Hee shall not faile nor be discouraged
till he haue i set iudgement in the earth: and
the k yles shall waite for his law.
5 Thus sayeth God the Lord, (hee that
created the heauens & spread them abroad:
he that stretched foorth the earth, and the
buddes thereof: he that giueth breath vnto
the people vpon it, and spirit to them that
walke therein)
6 I the Lord haue called thee in l righteousnesse,
and will holde m thine hand, and
I will keepe thee, and giue thee for a n couenant
of the people, and for a light of the
Gentiles,
7 That thou mayest open the eyes of the
blinde, and bring out the prisoners from the
prison: and them that sit in darkenesse, out
of the prison house.
8 I am the Lord, this is my Name, and
my o glory will I not giue to another, neither
my prayse to grauen images.
9 Behold, the former things are p come
to passe, and new things doe I declare: before
they come forth, I tell you of them.
10 Sing vnto the Lord a new song, and
his prayse from the end of the earth: ye that
goe downe to the sea, and all that is therein:
the yles and the inhabitants thereof.
11 Let the wildernesse & the cities thereof
lift vp their voyce, the townes that q Kedar
doeth inhabite: let the inhabitants of the
rocks sing: let them shout from the toppe of
the mountaines.
12 Let them giue glory vnto the Lord,
and declare his prayse in the ylands.
13 The Lord shall go forth as a r gyant:
hee shall stirre vp his courage like a man of
warre, he shall shout and cry, and shall preuaile
against his enemies.
14 I haue a long time holden my peace:
I haue bene still and refrained my selfe: now
will I cry like a ſ trauailing woman: I will
destroy and deuoure at once.
15 I will make waste mountaines and
hilles, and dry vp all their herbes, & I will
make the floods ylands, and I will dry vp
the pooles.
16 ¶ And I will bring the t blinde by a
way that they knew not, and leade them by
paths that they haue not knowen: I will
make darknesse light before them, and crooked
things streight. These things wil I do
vnto them, and not forsake them.
17 They shall be turned backe: they shall
bee greatly ashamed, that trust in grauen
images, and say to the molten images, Yee
are our gods.
18 ¶ Heare, yee deafe: and yee blinde, regard,
that ye may see.
19 Who is blinde but my u seruant? or

f Hee will not hurt the weake and feeble, but support & comfort them.
g Meaning, the wick of a lampe, or candle, which is almost out, but hee will cherish it and snuffe it, that it may shine brighter.
h Although hee fauor the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.
i Till he haue set all things in good order.
k The Gentiles shalbe desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist and guide thee.
n As him by whom the promise made to all nations in Abraham, shalbe fulfilled.
o I will not suffer my glorie to be diminished: which I should doe, if I were not faithfull in perfourming the same, & the idolaters thereby would extoll their idoles aboue mee.
p As in times past I haue bene true in my promises, so wil I be in time to come.
q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.
r Hee sheweth the zeale of the Lorde, and his power in the conseruation of his Church. ſ I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to bee deliuered, when shee is in trauaile. t That is, my poore people, which are in perplexitie and care. u To wit, Israel, which should haue most light because of my Law.

deafe as my [x] meſſenger, that I ſent? who is blind as the [y] perfect, & blind as the Lords ſeruant?

20 Seeing many things, but thou keepeſt them not, opening the eares, but he heareth not?

21 The Lorde is willing for his righteouſneſſe ſake that he may magnifie the Law, and exalt it.

22 But this people is [z] robbed and ſpoyled, and ſhall be all ſnared in dungeons, and they ſhall be hid in priſon houſes: they ſhall be for a pray, and none ſhall deliuer: a ſpoile, and none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, and take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a ſpoyle, and Iſrael to the robbers? Did not the Lorde, becauſe we haue ſinned againſt him? for they would not walke in his wayes, neither be obedient to his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire round about, and hee knew not, and it burned him vp, yet he conſidered not.

x The Prieſt to whom my word is committed, which ſhould not onely heare it himſelfe, but cauſe others to heare it.
y As the prieſts and prophets, that ſhould be lights to others?
z Becauſe they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he ſuffereth them to be ſpoyled of their enemies through their owne fault and incredulitie.
a There ſhall be none to ſuccour them, or to will the enemie to reſtore that, which he hath ſpoyled.
b Meaning Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiſeth deliuerance to the Iewes. 11 There is no God but one alone.

But now thus ſaith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Iſrael, [b] feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou paſſeſt thorowe the [c] waters, I will bee with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkeſt thorowe the very fire thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Sauiour: I gaue [d] Egypt for thy ranſome, Ethiopia, & Seba for thee.

4 Becauſe thou waſt precious in my ſight, and thou waſt honourable, and I loued thee, therefore wil I giue [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeede from the [f] Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from far, and my daughters from the ends of the earth.

7 Euery one ſhalbe called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they ſhall haue eyes, and the deafe, and they ſhall haue eares.

9 Let all the nations be gathered [h] together, and let the people be aſſembled: who among them can declare this and ſhew vs former things? let them bring forth their [i] witneſſes, that they may bee iuſtified: but let them [k] heare, and ſay, It is trueth.

10 You [l] are my witneſſes, ſayth the Lord, and my [m] ſeruant, whom I haue choſen: therefore ye ſhall know and beleeue me, and ye ſhall vnderſtand that I am: before me there was no God formed, neither ſhall there be after me.

11 I, euen I am the Lord, and beſide mee there is no Sauiour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you: therefore you are my witneſſes, ſayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who ſhall let it?

14 Thus ſaith the Lord your redeemer, the holy one of Iſrael, For your ſake I haue ſent to Babel, and [n] brought it downe: they are all fugitiues, and the Chaldeans crie in [o] the ſhips.

15 I am the Lord your holy one, the creator of Iſrael, your king.

16 Thus ſaith the Lord which maketh a way in [p] the ſea, and a path in the mighty [q] waters.

17 When he [r] bringeth out the [ſ] charet and horſe, the armie and the power lie together, and ſhall not riſe: they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now ſhall it come forth: ſhall you not know it? I will euen make a way in the [t] deſert, and floods in the wilderneſſe.

20 The wilde [u] beaſts ſhall honour mee, the dragons & the oſtriches, becauſe I gaue water in the deſert, and floods in the wilderneſſe to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my ſelfe: they ſhall ſhew foorth my praiſe.

22 And thou haſt not [x] called vpon mee, O Iaakob, but thou haſt [y] wearied me, O Iſrael.

23 Thou [z] haſt not brought me the ſheepe of thy burnt offerings, neither haſt thou honored me with thy ſacrifices. I haue not cauſed thee to ſerue with an offering, nor wearied thee with incenſe.

a After theſe threatnings, he promiſeth deliuerance to his Church, becauſe he hath regenerate them, adopted them, and called them.
b When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit and the loue of thy God, and it ſhall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Saneheribs power againſt theſe countries, and made the to ſuffer that affliction which thou ſhouldſt haue done, and ſo were as the paiment of thy ranſome, Chap 37.9.
e I will not ſpare any man rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all the wicked in ỹ world.
f He propheſieth of their deliuerance from the captiuitie of Babylon, and ſo of the calling of the vniuerſall Church, alluding to that which is written, Deut. 30.3.
g Meaning, that he could not be vnmindful of them, except he would neglect his owne name & glory.
h Signifying, that no power can reſiſt him in doing this miraculous worke, nor al their idols are able to doe the like, as chap. 41.22.
i To prooue that the things which are ſpoken of them, are true.
k Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning ſpecially Chriſt, and by him, all the faithfull.
n By Darius and Cyrus.
o They ſhall cry whẽ they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.
p When he deliuered Iſrael from Pharaoh, Exod. 14.22.
q When the Iſraelites paſſed through Iorden, Ioſh. 3.17.
r When he deliuered his people out of Egypt.
ſ Pharaoh and his mightie armie.
t Meaning, that their deliuerance out of Babylon, ſhould be more famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2. corinth 5.17. reuelat. 21.5.
u They ſhall haue ſuch abundance of all things as they returne home, euen in the dry and barren places, that the very beaſts ſhall feele my benefits, and ſhall acknowledge them: much more men ought to be thankefull for the ſame.
x Thou haſt not worſhipped me as thou oughteſt to haue done.
y Becauſe thou haſt not willingly receiued ỹ which I did command thee, thou diddeſt grieue me. Whereby he ſheweth that his mercies were the onely cauſe of their deliuerance, foraſmuch as they had deſerued the contrarie.
z Meaning, in true faith and obedience.

24 Thou boughtest me no sweete a sauor
with money, neither hast thou made mee
drunke with the fatte of thy sacrifices, but
thou hast made me b to serue with thy sinnes,
and wearied me with thine iniquities.
25 I, euen I am hee that putteth away
thine iniquities for mine owne sake, and wil
not remember thy sinnes.
26 Put me in c remembrance: let vs bee
iudged together: count thou that thou may-
est be iustified.
27 Thy d first father hath sinned, and thy
e teachers haue transgressed against me.
28 Therefore I haue f prophaned the ru-
lers of the Sanctuary, and haue made Iaa-
kob a curse, and Israel a reproch.

a Either for the composition of the sweete ointment, Exod. 30. 34 or for the sweete incense, Exod. 30 7.
b Thou hast made mee to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancesters.
e Thy priests and thy prophets.
f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

YEt now heare, O Iaakob my seruant,
and Israel whom I haue chosen.
2 Thus saith the Lorde that made thee,
and formed a thee from the wombe: he will
helpe thee. Feare not, O Iaakob, my ser-
uant, and thou righteous, b whom I haue
chosen.
3 For I wil powre water vpon the c thir-
stie, and floods vpon the dry ground: I will
powre my Spirit vpon thy seede, and my
blessing vpon thy buds,
4 And they d shall growe as among the
grasse, and as the willowes by the riuers of
waters.
5 One shal say, I am the Lords: another
e shall be called by the name of Iaakob: and
another shall subscribe with his hand vnto
the Lord, and name himselfe by the name of
Israel.
6 Thus sayth the Lord the King of Is-
rael, and his redeemer the Lord of hosts, f I
am the first, and I am the last, and without
me there is no God.
7 And who is like me, that shall g call,
and shal declare it, and set h it in order before
me, since I appointed the i ancient people?
and what is at hand, and what things are
to come? let k them shew vnto them.
8 Feare ye not, neither be afraid: haue
not I told thee of old, and haue declared it?
l you are euen my witnesses, whether there
bee a God beside mee, and that there is no
God that I know not.
9 All they that make an image, are va-
nitie, m and their delectable things shall no-
thing profit: and they are their owne wit-
nesses, n that they see not nor know: there-
fore they shall be confounded.
10 Who hath made o a god, or molten an
image, that is p profitable for nothing?
11 Behold, all that are of the q fellowship
thereof shall bee confounded: for the worke-
men themselues are men: let them all be ga-
thered together, and r stand vp, yet they shall
feare, and be confounded together.
12 The smith taketh an instrument, and
worketh in the coles, and fashioneth it with
hammers, and worketh it with the strength
of his armes: yea he is an s hungred, and his
strength faileth: he drinketh no water, and
is faint.
13 The carpenter stretcheth out a line: he
fashioneth it with a red threed, he planeth it,
and he purtreyeth it with the compasse, and
maketh it after the figure of a man, and ac-
cording to the beautie of a man that it may
remaine in t an house.
14 He will hewe him downe cedars, and
take the pine tree and the oke, and taketh
courage among the trees of the forest: hee
planteth a firre tree, and the raine doth nou-
rish it.
15 And man burneth thereof: for he will
take thereof and u warme himselfe: he also
kindleth it, and baketh bread, yet he maketh
a god and worshippeth it: hee maketh it an
idole and boweth vnto it.
16 He burneth the halfe thereof euen in
the fire, and vpon the halfe therof he x eateth
flesh: he rosteth the roste and is satisfied: al-
so he warmeth himselfe and sayth, Aha, I
am warme, I haue bene at the fire.
17 And the residue thereof hee maketh a
god, euen his idole: he boweth vnto it, and
worshippeth and prayeth vnto it, and sayth,
Deliuer me: for thou art my God.
18 They haue not knowen, nor vnder-
stood: y for God hath shut their eyes that
they cannot see, and their hearts, that they
cannot vnderstand.
19 And none ‡ considereth in his heart,
neither is there knowledge nor vnderstan-
ding to say, I haue burnt halfe of it, euen in
the fire, and haue baked bread also vpon the
coales thereof: I haue rosted flesh, and eaten
it, and shall I make the residue thereof an
abomination? shall I bow to the stocke of a
tree?
20 He feedeth z of ashes: a seduced heart
hath deceiued him, that hee cannot deliuer
his soule, nor say, Is there not a lie in my
right hand?

a He created and chose thee from the beginning of his own mercy, and before thou couldest me: it any thing.
b Whom God accepted as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the dry and barren land, he promiseth to moysten him with the waters of his holy Spirit, Ioel 2.28. ioh. 7.38. acts. 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.
e By this diuersitie of speech, he meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psalme 87.5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41.4. and 48.12. reuelat. 1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto mee, how I ought to proceede herein.
i God calleth the Israelites ancient, because he preferred them to all other, in his eternall election.
k Meaning their idoles.
l Reade Chap. 43.10.
m Whatsoeuer they bestowe vpon their idoles to make them seeme glorious.
n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.
q That is, which by any way consent either to the making, or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion towards their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, hee either maketh a table or trenchers.
y The Prophet giueth heere an answere to all them that wonder howe it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
‡ *Ebr. turneth.*
z Hee is abused as one that would eate ashes, thinking to satisfie his hunger.

21 a Remember

a Shewing that mans heart is most inclined to idolatrie, and therfore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shalbe mooued therewith.
c Hee armeth them against the soothsayers of Babylon, which would haue borne them in hand that they knew by the starres that God would not deliuer them, and that Babylon should stand.

21 [a] Remember these (O Iaakob and
Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel
forget me not.
22 I haue put away thy transgressions
like a cloud, and thy sinnes as a mist: turne
vnto me, for I haue redeemed thee.
23 [b] Reioyce yee heauens: for the Lord
hath done it: shoute, yee lower partes of the
earth: brast foorth into prayses, ye mountaines, O forrest, and euery tree therein: for
the Lord hath redeemed Iaakob, and wil be
glorified in Israel.
24 Thus sayeth the Lord thy redeemer,
and he that formed thee from the wombe, I
am ẏ Lord that made all things, that spread
out the heauens alone, and stretched out the
earth by my selfe.
25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles,
and turne the wisemen backward, & make
their knowledge foolishnesse.
26 ¶ He confirmeth the word of his [d] seruant, & performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be
inhabited: and to the cities of Iudah, Yee
shall bee built vp, and I will repaire the decayed places thereof.
27 He saith to the [e] deepe, Be drie, and I
will drie vp thy floods.
28 He sayeth to [f] Cyrus, Thou art my shepheard: and he shall performe all my desire:
saying also to Ierusalem, Thou shalt bee
built: and to the Temple, Thy foundation
shall be surely laide.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea. f To assure them of their deliuerance, hee nameth the person, by whom it should bee, more then a hundreth yeere before he was borne.

16 Decbr 1 Lesson Morn

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after an other sort then he called Dauid.
c To guide him in ẏ deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

Thus sayeth the Lord vnto [a] Cyrus his
[b] anoynted, whose right hand I haue
holden [c] to subdue nations before him: therefore will I weaken the loynes of Kings, and
open the doores before him, and the gates
shall not be shut.
2 I will goe before thee and make the
[d] crooked straight: I will breake the brasen
doores, and burst the yron barres.
3 And I will giue thee the treasures of
darkenesse, and the things hid in secret places, that thou mayest [e] know that I am the
Lord which call thee by thy name, euen the
God of Israel.
4 For Iaakob my seruants [f] sake, and
Israel mine elect, I will euen call thee by
thy name, and name thee, though thou hast
not knowen mee.
5 I am the Lord and there is none other:
there is no God beside mee: I [g] girded thee
though thou hast not knowen me,
6 That they may know from the rising
of the sunne and from the West, that there
is none besides me. I am the Lord, and there
is none other.
7 I forme the [h] light and create darkenesse: I make peace and create euill: I the
Lord doe all these things.
8 Yee heauens send the dewe from aboue, and let the cloudes droppe downe
[i] righteousnesse: let the earth open, and let
saluation and iustice grow forth: let it bring
them forth together: I the Lord haue [k] created him.
9 [l] Woe bee vnto him that striueth with
his maker, the potsherd with the potsherds
of the earth: shall the clay say to him that
fashioneth it, What makest thou? or thy
worke, [m] It hath none hands?
10 Woe vnto him that saith to his father,
What hast thou begotten? or to his mother,
What hast thou brought forth?
11 Thus sayth the Lord, the Holy one of
Israel, and his maker, Aske me of [n] things
to come concerning my sonnes, and concerning the workes of mine hands: commaund
you me.
12 I haue made the earth, and created
man vpon it: I, whose hands haue spread
out the heauens, I haue euen commanded
all their [o] armie.
13 I haue raysed [p] him vp in righteousnesse, and I will direct all his wayes: he shal
build my citie, and hee shall let goe my captiues, not for [q] price nor reward, sayeth the
Lord of hostes.
14 Thus saith the Lord, The labour [r] of
Egypt, and the marchandise of Ethiopia,
and of the Sabeans, men of stature shall
come vnto thee, and they shalbe [s] thine: they
shall follow thee, and shall goe in chaines:
they shall fall downe before thee, and make
supplication vnto thee, saying, Surely, God
is in thee, and there is none other God besides.
15 Verily thou, O God, [t] hidest thy selfe,
O God, the sauiour of Israel.
16 All they shalbe ashamed and also confounded: they shall go to confusion together,
that are the makers of images.
17 But Israel shall bee saued in the Lord,
with an euerlasting saluation: yee shall not
be ashamed nor confounded: world without
ende.
18 For thus sayth the Lord (that created
heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie.
h I send peace and warre prosperitie, and aduersitie, as Amos 3.6.
i He comforteth the Iewes, as if he would say, Though when yee looke to the heauens, & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnes.
k I haue appointed Cyrus to this vse and purpose.
l Hereby he brideleth their impaciencie, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should match with his like, & not contend against God.
m That is, it is not perfitely made.
n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, & make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shew by him the faithfulnesse of my promise in deliuering my people. q Meaning, freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, and so King Artahshashte gaue this money toward the building of the Temple, Ezra 7.21. s Whereas before they were thine enemies, they shall now honour thee, & thou shalt rule them: which was accomplished in the time of Christ. t Hereby hee exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

and made it: hee hath prepared it, hee crea-
ted it not in vaine: hee formed it to bee [u] in-
habited) I am the LORD, and there is none
other.
19 I haue not spoken in secret, neither [x] in
a place of darkenesse in the earth: I said not
in vaine vnto the seed of Iaakob, Seeke you
mee: I the LORD doe speake righteousnesse,
and declare righteous things.
20 Assemble your selues, and come: drawe
neere together, [y] yee abiect of the Gentiles:
they haue no knowledge, that set vp the
wood of their idole, and pray vnto a god,
that cannot saue them.
21 Tell ye and bring them, and let them
take counsell together, who hath declared
this from the beginning? or haue tolde it of
olde? Haue not I the LORD? & there is none
other God beside me, a iust God, and a Sa-
uiour: there is none beside me.
22 [z] Looke vnto me, and ye shall be saued:
all the [a] ends of the earth shall be saued: for
I am God, and there is none other.
23 I haue sworne by my selfe: the word
is gone out of my mouth in [a] righteousnesse,
and shall not returne, That euery [b] knee
shall bowe vnto mee, and euery tongue shall
sweare by me.
24 Surely [c] he shall say, In the LORD haue
I righteousnesse and strength: he shall come
vnto him, and all that [d] prouoke him, shall
be ashamed.
25 The whole seede of Israel shall be iu-
stified, and glorie in the LORD.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye Idolaters which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised shalbe faithfully performed.
b The knowledge of God, and the true worshipping shalbe through al the world, Rom. 14.11, Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithfull shall feele and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon & of their idoles. 3 He calleth the Iewes to the consideration of his workes.

Bel is bowed downe: [a] Nebo is fallen:
their idoles were vpon the [b] beastes, and
vpon the cattell: they which did beare you,
were laden with a wearie burden.
2 [c] They are bowed downe, and fallen
together: for they could not ridde them of
the burden, and their [d] soule is gone into cap-
tiuitie.
3 Heare yee me, O house of Iaakob, and
al that remaine of the house of Israel, which
are [e] borne of mee from the wombe, and
brought vp of me from the birth.
4 Therefore vnto olde age, I the same,
euen I wil beare you vntil the hoare haires:
I haue made you: I will also beare you, and
I will carie you, [f] and I will deliuer you.
5 ¶ To whom will yee make mee like, or
make mee equall, or [g] compare mee, that I
should be like him?
6 They drawe gold out of the bagge, and
weigh siluer in the balance, and hire a gold-
smith to make a god of it, and they bow down
and worship it.
7 They beare it vpon the shoulders: they
cary him and set him in his place: so doeth
hee stand, and cannot remooue from his
place. Though one cry vnto him, yet can he
not answere, nor deliuer him out of his tri-
bulation.
8 Remember this, and be ashamed: bring
it againe [h] to minde, O ye transgressers.
9 Remember the former things of olde:
for I am God, and there is none other God,
and there is nothing like me,
10 Which declare the last thing from the
beginning: and from of olde, the things that
were not done, saying, My counsell shall
stand, and I will doe whatsoeuer I will.
11 I call a [i] bird from the East, and the
man of my [k] counsell from farre: as I haue
spoken, so will I bring it to passe: I haue
purposed it, and I will doe it.
12 Heare me, ye stubburne hearted, that
are farre from [l] iustice.
13 I bring [m] neere my iustice: it shall not
be farre off, and my saluation shall not tarie:
For I will giue saluation in Zion, and my
glorie vnto Israel.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The Beastes that caried the idoles, fel downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must be caried of other, but God himselfe carieth his, as Deut. 32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their own calamitie and the flourishing state of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to prooue them vile, Baruch 6.25.
h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shal come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

Come downe and sit in the dust, O [a] vir-
gine, daughter Babel, sit on the ground:
there is no [b] throne, O daughter of the Cal-
deans: for thou shalt no more bee called,
Tender and delicate.
2 Take the milstones, and [c] grind meale:
loose thy locks: [d] make bare the feete: vnco-
uer the legge, and passe through the floods.
3 Thy filthinesse shall bee discouered,
and thy shame shall bee seene: I will take
vengeance, and I will not meete thee as a
[e] man.
4 [f] Our redeemer, the LORD of hostes is
his Name, the Holy one of Israel.
5 [g] Sit still, and get thee into darkenesse:
O daughter of the Chaldeans: for thou
shalt no more be called, The Ladie of king-
domes.
6 I was wroth with my people: I haue
polluted mine inheritance, and giuen them
into thine hand: thou diddest shew them no
[h] mercy, but thou diddest lay thy very heauie
yoke vpon the ancient.
7 And thou saydest, I shall be a Lady for
euer, so that thou diddest not set thy minde
to these things, neither didst thou remember
the latter end thereof.
8 Therefore now heare, thou that art
giuen to pleasures, and dwellest carelesse,
She saith in her heart, I am and none else:
I shall not sit as a widow, neither shal know
the losse of children.
9 But these two things shal come to thee
suddenly in one day, the losse of children,
and widowhoode, they shall come vpon

a Which hast liued in wealth & wantonnes, and hast not yet been overcome by any enemie.
b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things where in she setteth her greatest pride shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

thee in their [i] perfection, for the multitude of
thy diuinations, & for the great abundance
of thine inchanters.
10 For thou hast trusted in thy wicked-
nesse: thou hast sayd, None seeth me. Thy
[k] wisedome & thy knowledge, they haue cau-
sed thee to rebell, and thou hast said in thine
heart, I am, and none els.
11 Therefore shall euill come vpon thee,
and thou shalt not know the morning there-
of: destruction shall fall vpon thee, which
thou shalt not be able to put away: destructi-
on shall come vpon thee suddenly, yer thou
beware.
12 Stand now among thine inchanters,
and in the multitude of thy sothsayers (with
whom thou hast [l] wearied thy selfe from thy
youth) if so be thou mayest haue profite, or if
so be thou mayest haue strength.
13 Thou art wearied in the multitude of
thy counsels: let now the Astrologers, the
starre-gazers, the Prognosticatours stand
vp, and saue thee from these things, that shal
come vpon thee.
14 Beholde, they shall be as stubble: the
fire shall burne them: they shall not deliuer
their owne liues from the power of ẏ flame:
there shall be no coales [m] to warme at, nor
light to sit by.
15 Thus shal they serue thee, with whom
thou hast wearied thee, euen the merchants
from thy youth: euery one shal wander to his
owne [n] quarter: none shall saue thee.

i So that thy punishment shalbe so great as is possible to be imagined.
k Thou didst thinke that thine own wisdome, & policie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing but in God condemning also such vaine sciences, which serue to no vse, but to delude ẏ people, & to bring them from depending onely on God.
m They shall vtterly perish, and no part of them remaine.
n They shall flee euery one to that place, which he thought by his speculations to be most sure: but they should deceiue them.

17 Decbr / 1 Lesson / Even

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance.

Heare ye this, O house of Iakob, which
are [a] called by the name of Israel, & are
come out of [b] the waters of Iudah: which
sweare by the Name of the Lorde, [c] and make
mention of the God of Israel, but not in
trueth nor in righteousnesse.
2 For they are called of the holy city, and
stay themselues [c] vpon the God of Israel,
whose name is the Lorde of hostes.
3 I haue declared the former things of
olde, and they went out of my mouth, and I
shewed [d] them: I did them suddenly, and
they came to passe.
4 Because I knew, that [e] thou art obsti-
nate, and thy necke is an yron sinew, and thy
browe brasse,
5 Therefore I haue declared it to thee
of old: before it came to passe, I shewed [f] it
thee, lest thou shouldest say, Mine idole hath
done them, and my carued image, & my mol-
ten image hath commanded them.
6 Thou hast heard, behold all this, and
will not ye [g] declare it? I haue shewed thee
new things, euen now, & hid things, which
thou knewest not.
7 They are created now, and not of old,
and euen before this thou heardest them not,
least thou shouldest say, Beholde, I [h] knew
them.
8 Yet thou heardest them not, neither
diddest know them, neither yet was thine
eare opened of olde: for I knewe that thou
wouldest grieuously transgresse: therefore
haue I called thee a transgressour from the
[i] wombe.
9 For my Names sake will I deferre my
wrath, and for my praise will I refraine it
from thee, [k] that I cut thee not off.
10 Behold, I haue fined thee, [l] but not
as siluer: I haue [m] chosen thee in the fornace
of affliction.
11 For mine owne sake, for mine owne
sake will I doe it: for how should my Name
[n] bee polluted? [o] surely I will not giue my
glory vnto another.
12 Heare me, O Iaakob, and Israel my
called, [p] I am, I am the first, and I am the
last.
13 Surely mine hand hath layd the foun-
dation of the earth, and my right hand hath
spanned the heauens: when I call them,
[q] they stand vp together.
14 All you, assemble your selues & heare:
which among them hath declared these
things? The Lord hath loued [r] him: he will
doe his will in Babel, and his arme shall bee
against the Caldeans.
15 I, euen I haue spoken it, and I haue
called him, I haue brought him, and his
way shall prosper.
16 Come neere vnto mee: heare ye this:
I haue not spoken it in secret from the [s] be-
ginning: from the time that the thing was,
I was there, and nowe the Lord God and
his spirit hath [t] sent me.
17 Thus sayth the Lord thy Redeemer,
the holy one of Israel, I am the Lorde thy
God, which teach thee [u] to profite, and lead
thee by the way, that thou shouldest goe.
18 Oh that thou haddest hearkened to my
commandements: then had thy prosperitie
bene as the flood, and thy righteousnesse as
the waues of the Sea.
19 Thy seede also had beene as the sand,
& the fruit of thy body like the grauel there-
of: his [x] name should not haue bene cut off
nor destroyed before me.
20 [y] Go ye out of Babel: flee yee from the
Caldeans, with a voice of ioy: tell & declare
this: shew it foorth to the end of the earth:
say yee, The Lord hath redeemed his ser-
uant Iaakob.
21 And they [z] were not thirstie: hee led
them through the wildernesse: he caused the
waters to flowe out of the rocke for them;
for he claue the rocke, and the water gushed
out.
22 There is no [a] peace, sayeth the Lorde,
vnto the wicked.

a He detecteth their hypocrisie which vaunted themselues to be Israelites and were not so in deed.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue none other God.
d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubburnnes and impudence might haue bene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will ye not acknowledge this my benefite and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, least they should attribute this knowledge to their owne wisedome
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercie that must saue thee.
l For I had respect to thy weaknes and infirmity: for in siluer there is some purenesse, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut 32.27.
o Reade Chap. 42.8.
p Reade Chap. 41.4.
q To obey me & and to do whatsoeuer I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t This the Prophet speaketh for himselfe, & to assure them of these things.
u What things shall do thee good.
x That is, the prosperous estate of Israel.
y After that he had forwarned them of their captiuitie, and the cause thereof, he sheweth them the great ioy that shall come of their deliuerance.
z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as chap 57 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

HEare ye me, O Isles, and hearken, yee
people from farre. The Lord hath called
[a] me from the [b] wombe, and made mention
of my name from my mothers belly.
2 And hee hath made my mouth like a
sharpe [c] sword: vnder the shadowe of his
hand hath he [d] hid me, and made me a chosen
shaft, and hid me in his quiuer,
3 And sayd vnto mee, Thou art my ser-
uant [e] Israel, for I will be glorious in thee.
4 And I said, I haue [f] laboured in vaine:
I haue spent my strength in vaine & for no-
thing: but my iudgement is with the Lord,
and my worke with my God.
5 And now sayeth the Lord that formed
mee from the wombe to be his seruant, that
I may bring Iaakob againe to him (though
Israel be not gathered, [g] yet shall I be glori-
ous in the eyes of the Lord: and my God shal
be my strength.)
6 And hee sayd, It is a small thing that
thou shouldest be my seruant, to raise vp the
tribes of Iaakob, and to restore the desolati-
ons of Israel: I wil also giue [h] thee for a light
of the Gentiles, that thou mayest be my sal-
uation vnto the ends of the world.
7 Thus sayth the Lord the redeemer of
Israel, and his holy one, to him that is despi-
sed in soule, to a nation that is abhorred, to a
[i] seruant of rulers, Kings shal see, and [k] arise,
and princes shall worship, because of ẏ Lord,
that is faithfull: and the Holy one of Israel,
which hath chosen thee.
8 Thus sayth the Lord, [l] In an accepta-
ble time haue I heard thee, and in the day of
saluation haue I helped thee: and I will pre-
serue thee, and will giue [m] thee for a couenant
of the people, that thou mayest raise vp the
[n] earth, and obtaine the inheritance of the
desolate heritages:
9 That thou maiest say to the [o] prisoners,
Go forth: and to them that are in darknes,
Shewe your selues: they shall feede in the
wayes, and their [p] pastures shall be in all the
tops of the hils.
10 They shall not be hungry, neither shal
they be thirstie, neither shall the heate smite
them, nor the sunne: for he that hath compas-
sion [q] on them, shall leade them: euen to the
springs of waters shall he driue them.
11 And I will make all the mountaines,
as a way, and my paths shalbe exalted.
12 Beholde, these shall come from farre:
and loe, these from the North, and from the
West, and these from the land of [r] Sinim.
13 Reioice, O [s] heauens: and be ioyfull,
O earth: burst foorth into praise, O moun-
taines: for God hath comforted his people,
and will haue mercy vpon his afflicted.
14 But Zion said, The Lord hath [t] forsa-
ken me, and my Lord hath forgotten me.
15 Can a woman forget her child, and not
haue compassion on the sonne of her wombe?
though they should forget, yet will I not for-
get thee.
16 Behold, I haue grauen thee vpon the
palme of mine [u] hands: thy [x] wals are euer in
my sight.
17 Thy builders make [y] haste: thy de-
stroyers and they that made thee waste, are
departed from thee.
18 Lift vp thine eies round about, and be-
holde: all these gather themselues together
and come to thee: as I liue, saith the Lorde,
thou shalt surely [z] put them all vpon thee as
a garment, & girde thy selfe with them like
a bride.
19 For thy desolations, and thy waste
places, and thy land destroyed, shal surely be
now narrow for them that shall dwell in it,
and they that deuoure thee, shall be farre a-
way.
20 The children of thy barrennes shall
say againe in mine eares, The place is
straite for mee: giue place to me that I may
dwell.
21 Then shalt thou say in thine heart,
Who hath begotten me these, seeing I am
barren and desolate, a captiue and a wan-
derer to and fro? and who hath nourished
them? behold, I was left alone: whence
are these?
22 Thus sayth the Lord God, Behold, I
will lift vp mine hand to the [a] Gentiles, and
set vp my standard to the people, and they
shal bring thy sonnes in their armes, and thy
daughters shall bee caried vpon their shoul-
ders.
23 And kings [b] shall bee thy nursing fa-
thers, and Queenes shall bee thy nurses:
they shall worship thee with their faces to-
ward the earth, and licke vp the [c] dust of
thy feete: and thou shalt knowe that I am
the Lord: for they shall not be ashamed that
waite for me.
24 Shall the pray be [d] taken from the
mightie? or the iust captiuitie deliuered?
25 But thus sayth the Lorde, [e] Euen the
captiuitie of the mightie shall bee taken a-
way: and the pray of the tyrant shall be de-
liuered: for I will contend with him that
contendeth with thee, and I will saue thy
children,
26 And will feede them that spoyle thee,
with [f] their owne flesh, and they shall bee
drunken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psa. 2.7.

c By the sword and shaft, he signifieth ẏ vertue and efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word.

e By Israel is meant Christ, & all the body of the faithfull, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God wil approue my ministerie.

h To declare my Gospel to the Gentiles, Chap. 42.6. acts 13.47. luke 2.32. i Meaning the Iewes whom tyrants kept in bondage k The benefit of their deliuerance shalbe so great that great & smal shal acknowledge, & reuerence God for it. l Thus he speaketh of his Church, when he would shew his mercy toward it, 2. Cor. 6.2. m Meaning, Christ alone n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his frō all the parts of the world.

s Read Chap. 44. 23.

t He obiecteth what ẏ faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and ful of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, & gouerned by his Spirit.

a He sheweth that Christ will not only gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and bestow their power and authoritie for the preseruation of the Church

c Being ioyned with ẏ Church, they shall humble themselues to Christ their head, and giue them all honour. d He maketh this as an obiection, as though the Caldeans were strong, & had them in iust possession. e This is the answere of this obiection, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudges 7.22. 2 Chron. 20.22. Chap. 19.2.

sweete

sweete wine: and all flesh shall know that I the Lord am thy Sauiour & thy Redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victory.

Thus sayth the Lord, Where is that a bill of your mothers diuorcement, b whom I haue cast off? or who is the creditor to whom I sold you? Beholde, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherfore c came I, and there was no man? I called, and none answered: is mine hand so e shortened, that it cannot helpe? or haue I no power to deliuer? Beholde, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a f sacke their couering.

4 The Lord GOD hath giuen g me a tongue of the learned, that I should know to minister a word in time to him that is h wearie: hee will raise mee vp in the morning: in the morning hee will waken mine eare to heare i as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the k smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therfore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who wil contend with mee? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe old as a garment: the moth shall eate them vp.

10 l Who is among you that feareth the Lorde? let him heare the voyce of his seruant: he that walketh in darkenes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorow.

a Meaning, that hee had not forsaken her, but through her owne occasion, as Hosea 2.2.
b Which should declare that I haue cut her off: meaning, that they could shew none.
c Signifying, that he sold them not for any debt or pouerty, but that they sold themselues to sinnes to buy their own lusts & pleasures.
d He came by his Prophets and ministers, but they would not beleeue their doctrine & conuert.
e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?
f As I did in Egypt in token of my displeasure, Exod. 10.21.
g The Prophet doeth represent here the person and charge of them that are iustly called to the mystery of Gods word.
h To him that is oppressed by affliction and misery. i As they that are taught, & made meet by him. k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompense of the wicked but after this sort, & also what is their comfort. l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

Heare me, ye a that follow after righteousnes, & ye that seeke the Lord: looke vnto the b rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, & he shal make her desert c like Eden, and her wildernes like the garden of the Lord: ioy & gladnesse shall be found therein: prayse, and the voyce of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto mee, O my people: for a d Lawe shall proceede from mee, and I will bring foorth my iudgement for the light of the people.

5 My e righteousnes is neere: my saluation goeth forth, and mine f armes shal iudge the people: the yles shal wait for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall bee for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shalbe for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as h in the olde time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same which hast dried the sea, euen the waters of the great deep, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall l returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shall obteine ioy and gladnes: and sorow and mourning shall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lorde thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue m hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lorde thy God that diuided

a He comforteth the Church that they should not be discouraged for their small number.
b That is, to Abraham, of whō ye were begotten, and to Sarah of whom yee were borne.
c As plentifull as Paradise, Gen. 2.3.
d I will rule and gouerne my Church by my word and doctrine.
e The time that I wil accomplish my promise.
f My power and strength.
g He forewarneth them of the horrible changes and mutations of al things, & how he will preserue his Church in the mids of all these dangers.
h He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that therby they might learne to trust in him constantly.
i Meaning Egypt, Psal. 87.4.
k To wit, Pharaoh, Ezek. 29.3.
l From Babylon.
m He comforteth them by the short time of their banishment: for in 70 yeeres they were restored, & the greatest Empire of the world destroyed.

uided the Sea, when his waues roared: the
Lord of hosts is his name.
16 And I haue put my wordes in thy
n mouth, and haue defended thee in the sha-
dowe of mine hande, that I may plant the
o heauens, and lay the foundation of the
earth, and say vnto Zion, Thou art my
people.
17 Awake, awake, and stand vp, O Ie-
rusalem, which hast drunke at the hande of
the Lord the p cup of his wrath: thou hast
drunken the dregs of the cup of trembling,
and wrung them out.
18 There is none to guide them among
all the sonnes, whome shee hath brought
foorth: there is none that taketh her by the
hand of all the sonnes that she hath brought
vp.
19 These two q things are come vnto
thee: who will lament thee? desolation and
destruction and famine, and the sword: by
whom shall I comfort thee?
20 Thy sonnes haue fainted, & lie at the
head of al the streets as a wild bull in a net,
and are full of the wrath of the Lord, and re-
buke of thy God.
21 Therefore heare now this, thou mise-
rable and drunken, but r not with wine.
22 Thus saith thy Lord God, euen God
that pleadeth the cause of his people, Be-
hold, I haue taken out of thine hand the cup
of trembling, euen the dregs of the cup of my
wrath: thou shalt drinke it no more.
23 But I will put it into their hand that
spoyle thee: which haue saide to thy soule,
Bow downe, that we may go ouer, and thou
hast layd thy body as the ground, and as the
streete to them that went ouer.

n Meaning of Isaiah, and of all true ministers, who are defended by his protection.
o That al things may be restored in heauen and earth, Eph. 1. 10.
p Thou hast bin iustly punished & sufficiently, as Chap. 40. 2. this punishment in the elect is by measure, and according as God giueth grace to beare it: but in there probate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25. 15, 16.
q Whereof the one is outward, as of the things that come to the bodie: as war & famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he saith, How shalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion:
put on the garments of thy beautie, O
Ierusalem, the holy Citie: for henceforth
there shall no a more come into thee the vn-
circumcised and the vncleane.
2 Shake thy selfe from the b dust: a-
rise and sit downe, O Ierusalem: loose the
bands of thy necke, O thou captiue daugh-
ter, Zion.
3 For thus saith the Lorde, Ye were solde
for c nought: therefore shall ye be redeemed
without money.
4 For thus saith the Lorde God, My
people went d downe aforetime into Egypt
to soiourne there, & Asshur e oppressed them
without cause.
5 Nowe therefore what haue I here,
saith the Lorde, that my people is taken
away for nought, and they that rule ouer
them, make them to howle saith the Lorde?
and my Name all the day continually is
f blasphemed?
6 Therefore my people shall knowe my
Name: therefore they shall knowe in that
day, that I am he that doe speake: behold, it
is I.
7 How g beautifull vpon the mountaines
are the feete of him that declareth and publi-
sheth peace! that declareth good tidings, and
publisheth saluation, saying vnto Zion, Thy
God reigneth!
8 h The voyce of the watchmen shall bee
heard: they shal lift vp their voice, and shoute
together: for they shall see eye to eye, when
the Lord shall bring againe Zion.
9 O yee desolate places of Ierusalem, be
glad and reioyce together: for the Lord hath
comforted his people: he hath redeemed Ie-
rusalem.
10 The Lorde hath made i bare his holy
arme in the sight of all the Gentiles, and all
the ends of the earth shall see the saluation
of our God.
11 k Depart, depart yee: goe out from
thence, and touch no vncleane thing: go out
of the mids of her: be ye cleane, that l beare
the vessels of the Lord.
12 For yee shall not goe out with m haste,
nor depart by fleeing away: but the Lorde
will goe before you, and the God of Israel
will gather you together.
13 Beholde, my n seruant shall prosper:
he shall be exalted and extolled, and be very
high.
14 As many were astonied at thee (his
visage was so o deformed of men and his
forme of the sonnes of men) so p shall hee
sprinkle many nations: the Kings shall
shut their q mouthes at him: for that which
had not bene tolde them, shall they see, and
that which r they had not heard, shall they vn-
derstand.

a No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.
b Put off the garments of sorow & heauines, and put on the apparel of ioy and gladnes.
c The Babylonians paied nothing to me for you: therefore I will take you againe without rausome.
d When Iaakob went thither in time of famine
e The Egyptians might pretend some cause to oppresse my people, because they went thither & remained among them, but the Assyrians haue no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum. 1. 15. rom. 13. 15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap 48. 20. 2. cor. 6 17.
l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, wherof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie
r By the preaching of the Gospell.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnes, 12 And is dead for our sinnes.

WHo a will beleeue our report? and to
whom is the arme of the Lorde re-
uciled?
2 But hee shall growe vp before him as
a branch, and as a c roote out of a drie
d ground: hee hath neither forme nor beau-
tie: when we shall see him, there shall be no
forme that we should desire him.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ and of their deliuerance by him, Iohn 12. 38. rom 10 16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Christs kingdome shall be small, & contemptible in the sight of man but it shal grow wonderfully, & flourish before God.
d Read Chap. 11. 1.

3 He is despised and reiected of men: he
is a man full of sorowes, and hath experi-
ence of e infirmities, wee hid as it were our
faces from him: hee was despised, and wee
esteemed him not.
4 Surely he hath borne our infirmities,
and caried f our sorrowes: yet we did iudge
him as g plagued, and smitten of God, and
humbled.
5 But hee was wounded for our trans-
gressions, hee was broken for our iniquities:
the h chastisement of our peace was vpon him,
and with his stripes we are healed.
6 All we like sheepe haue gone astray, we
haue turned euery one to his owne way, and
the Lord hath laide vpon him the i iniquitie
of vs all.
7 He was oppressed, and hee was afflic-
ted, yet did he not k open his mouth: hee is
brought as a sheepe to the slaughter, and as
a sheepe before her shearer is dumme, so hee
openeth not his mouth.
8 Hee was taken out from l prison, and
from iudgement: m and who shal declare his
age? for he was cut out of the land of the li-
uing: for the transgression of my people was
he plagued.
9 n And he made his graue with the wic-
ked, and with the rich in his death, though
he had done no wickednesse, neither was any
deceit in his mouth.
10 Yet y Lord would breake him, & make
him subiect to infirmities: when o hee shall
make his soule an offering for sinne, he shall
see his seede and shall prolong his dayes, & the
will of the Lord shall prosper in his hand.
11 He shal see of the p trauaile of his soule,
and shall be satisfied: by his knowledge shall
my q righteous seruant iustifie many: for he
shall beare their iniquities.
21 Therefore will I giue him a portion
with the great, and he shall diuide the spoyle
with the strong, because hee r hath powred
out his soule vnto death, and he was counted
with the transgressors, and he bare the sinne
f of many, and prayed for the trespassers.

CHAP. LIIII.

1 More of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

REioyce, O a barren that didst not beare:
breake foorth into ioy and reioyce, thou
that diddest not trauaile with childe: for the
b desolate hath moe children then the mar-
ried wife, sayeth the Lord.
2 c Enlarge the place of thy tents, and
let them spred out the curtaines of thine ha-
bitations: spare not, stretch out thy cordes,
and make fast thy stakes.
3 For thou shalt increase on the right
hand and on the left, and thy seede shall pos-
sesse the Gentiles and dwell in the desolate
cities.
4 Feare not: for thou shalt not bee asha-
med, neither shalt thou bee confounded: for
thou shalt not be put to shame: yea, thou shalt
forget the shame of thy d youth, and shalt not
remember the reproch of thy e widowhoode
any more.
5 For hee that f made thee, is thine hus-
band (whose Name is the Lord of hostes)
and thy redeemer the holy one of Israel, shall
be called the God of the whole g world.
6 For the Lord hath called thee being as
a woman forsaken, and afflicted in spirite,
and as a h yong wife when thou wast refused,
saith thy God.
7 For a little while I haue forsaken thee,
but with great compassion will I gather
thee.
8 For a moment in mine anger I hid my
face from thee for a little season, but with
euerlasting mercy haue I had compassion
on thee, saith the Lord thy redeemer.
9 For this is vnto mee as the i waters of
Noah: for as I haue sworne that the waters
of Noah should no more goe ouer the earth,
so haue I sworne that I would not be angry
with thee, nor rebuke thee.
10 For the mountaines shall remoue, and
the hils shall fall downe: but my mercie shal
not depart from thee, neither shall the coue-
nant of my peace fall away, sayeth the Lord,
that hath compassion on thee.
11 O thou afflicted and tossed with tem-
pest, that hast no comfort, behold, I will lay
thy stones with the k carbuncle, and lay thy
foundation with saphires,
12 And I will make thy windowes of
Emeraudes, and thy gates shining stones,
and all thy borders of pleasant stones.
13 And all thy children shall bee l taught
of the Lorde, and much peace shall be to thy
children.
14 In m righteousnes shalt thou bee esta-
blished, & be farre from oppression: for thou
shalt not feare it: and from feare, for it shall
not come neere thee.
15 Behold, the enemie shall gather him-
selfe, but without n mee: whosoeuer shall ga-
ther himselfe in thee, o against thee, shall
fall.
16 Beholde, I haue created the p smith
that bloweth the coales in the fire, and him
that bringeth foorth an instrument for his
worke, and I haue created the destroyer to
destroy.
17 But all the weapons that are made
against thee, shall not prosper: and eue-
ry tongue, that shall rise against thee in
iudgement, thou shalt condemne. This
is the heritage of the Lordes seruauntes,

e Which was by Gods singular prouidence for the comfort of sinners, He. 4. 15.

f That is, the punishment due to our sinnes: for y which he hath both suffred, and made satisfaction, Matth. 8. 17. 1 Pet. 2. 24.

g We iudged euil, thinking that hee was punished for his owne sinnes, and not for ours.

h He was chastised for our recōciliation, 1 Cor. 15. 3.

i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appointment, Matth 26. 63. actes 8. 32.

l From the crosse and graue, after that he was condemned.

m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom 6. 9.

n God the Father deliuered him into the hands of the wicked, & to the powers of y world to do with him what they would. o Christ by offering vp himselfe shal giue life to his Church, & so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is y saluation of his Church. q Christ shal iustifie by faith through his word, wheras Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shalbe exalted to glorie, Phil. 2. 7, 8. f That is, of all that beleeue in him.

a After that hee hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuitie she was as a widow without hope to haue any children. b The Church in this her affliction and captiuitie shal bring forth mo childrē then when she was at liberty: or this may be spoken by admiration, considering y great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, & therfore this was accomplished, when she came to her age, which was vnder the Gospel.

c Signifying that for y great number of children, that God should giue her, shee should seeme to lacke roome to lodge them.

d The afflictions which thou sufferedst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 60. 1.

f That did regenerate thee by his holy Spirit.

g His glory shal shine through y whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ.

Or, Iasper, or Pearles.

l By the hearing of his word and inward mouing of his Spirit.

m In stability and surenesse, so that it shal stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that man can do nothing but so farre as God giueth power: for seeing that al are his creatures, he must needs gouerne and guid them.

and

3 Sund. Even

3 Sunday Epiph Morn

and their righteousnesse is of mee, saith the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

HO, euery one that [a] thirsteth, come ye to
the waters, and ye that haue [b] no siluer,
come, buy, and eate: come, I say, buy [c] wine
and milke without siluer and without money.
2 Wherefore doe ye lay out siluer and not
for bread? [d] and your labour without being
satisfied? hearken diligently vnto mee, and
eate that which is good, and let your soule
delite in [e] fatnesse.
3 Encline your eares, & come vnto me:
heare, and your soule shall liue, and I will
make an euerlasting Couenant with you, euen the [f] sure mercies of Dauid.
4 Behold, I gaue [g] him for a witnesse to
the people, for a Prince and a master vnto
the people.
5 Beholde, thou shalt call a nation that
thou knowest not, [h] and a nation that knew
not thee, shal runne vnto thee, because of the
Lord thy God, and the Holy one of Israel:
for he hath glorified thee.
6 Seeke ye the Lord while hee may [i] be
found, call ye vpon him while he is neere.
7 Let the wicked [k] forsake his wayes,
and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will
haue mercy vpon him: and to our God, for
he is very ready to forgiue.
8 For my [l] thoughts are not your thoghts,
neither are your wayes my wayes, saith the
Lord.
9 For as the heauens are higher then
the earth, so are my wayes higher then your
wayes, and my thoughts aboue your
thoughts.
10 Surely as the raine commeth downe
and the snow from heauen, and returneth
not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may
giue seede to the sower, and bread vnto him
that eateth:
11 So shall my [m] word be, that goeth out
of my mouth: it shall not returne vnto mee
voyde, but it shall accomplish that which I
will, and it shall prosper in the thing whereto I sent it.
12 Therefore yee shall goe out with ioy,
and bee led foorth with peace: the [n] mountaines and the hils shall breake forth before
you into ioy, and al the trees of the field shal
clap their hands.
13 For thornes, there shall growe firre
trees: for nettles shall grow the myrrhe tree,
and it shall be to the Lord [o] for a name, and
for an euerlasting [p] signe that shall not bee
taken away.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against Shepheards that deuour their flocke.*

THus saith the Lord, [a] Keepe iudgement
and doe iustice: for my saluation is at
hand to come, and my [b] righteousnesse to bee
reuealed.
2 Blessed is the man that doth this, and
the sonne of man which layeth hold on it:
hee that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing
any euill.
3 And let not the sonne of the stranger,
which [d] is ioyned vnto the Lord, speake and
say, The Lord hath surely separated me from
his people: neither let the Eunuch say, Behold, I am a drie tree.
4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse
the thing that pleaseth mee, and take hold of
my couenant,
5 Euen vnto them will I giue in mine
[e] House and within my walles, a place and a
[f] name better then of the sonnes and of the
daughters: I will giue them an euerlasting
name, that shall not be put out.
6 Also the strangers that cleaue vnto the
Lord, to serue him, and to loue the Name of
the Lord, and to be his seruants: euery one
that keepeth the Sabbath, and polluteth it
not, and embraceth my couenant,
7 Them will I bring also to mine holy
mountaine, and make them ioyfull in mine
House of prayer: their burnt [g] offerings and
their sacrifices shall bee accepted vpon mine
altar: for mine house shalbe called an House
of prayer for [h] all people.
8 The Lord God saith, which gathereth
the scattered of Israel, Yet will I gather to
them those that are to be gathered to them.
9 All yee [i] beasts of the field, come to deuoure, euen all yee beasts of the forrest.
10 Their [k] watchmen are all blind: they
haue no knowledge: they are all dumbe
dogs: they cannot barke: they lie and sleepe
and delight in sleeping.
11 And these greedy dogs can neuer haue
ynough: and these shepheards cannot vnderstand: for they all looke to their owne
way, euery one for his aduantage, and for his
owne purpose.
12 Come, I will bring wine, and we will
fill our selues with strong drinke, and to
morow shall be as this day, and much more
abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, that Gods benefites cannot bee bought for money.
c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.
d Hee reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labor to obteine those which are nothing profitable.
e You shall be fed abundantly.
f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall, 2 Sam. 7. 13. actes 13. 34.
g Meaning, Christ, of whom Dauid was a figure. h To wit, the Gentiles, which before thou diddest not receiue to be thy people. i When he offereth himselfe by the preaching of his word. k Hereby hee sheweth that repentance must be ioyned with faith, and how we cannot cal vpon God aright, except the fruites of our faith appeare. l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you. m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance. n Reade Chap. 44. 23. and 49. 13.

o To set forth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.
a God sheweth what he requireth of them after that he hath deliuered them, to wit, the works of charity, wherby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my spirit.
c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall bee called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithful shalbe greater then y^e Iewes were at that time.
g Hereby hee meaneth the spirituall seruice of God, to whom the faithfull offer continuall thankesgiuing, yea, themselues and all that they haue as a liuely & acceptable sacrifice. h Not onely for the Iewes, but for all others, Mat. 21. 13. i Meaning, the enemies of the Church, as y^e Babylonians, Assyrians, &c. Thus he speaketh to feare the hypocrites, & to assure the faithful, that when this commeth they may know that it was told them before. k He sheweth that this affliction shall come through the fault of the gouernors, prophets, and pastors, whose ignorance, negligence, auarice, & obstinacie prouoked Gods wrath against them. l We are well yet, and to morow shalbe better: therfore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions & exhortations, which were made them in the Name of God.

22 Decemb 1 Less Morn

22 Decemb 1 Less even

CHAP.

4 Sund af Epip Morn

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous perisheth, and no man con-
sidereth it in heart: and mercifull men
are taken away, and no man vnderstandeth
that the righteous is taken away [a] from the
euill to come.
2 [b] Peace shall come: they shall rest in
their beds, euery one that walketh before him.
3 But you [c] witches children, come hi-
ther, the seede of the adulterer, and of the
whore.
4 On whom haue ye iested? vpon whom
haue yee gaped and thrust out your tongue?
are not ye rebellious children, & a false seed,
5 Inflamed with idoles vnder euery
greene tree? and sacrificing the [d] children in
the valleyes vnder the tops of the rocks?
6 Thy portion is in the smooth stones [e] of
the riuer: they, they are thy lot: euen to them
hast thou powred a drinke offering: thou
hast offered a sacrifice. Should I delight in
[f] these?
7 Thou hast made thy [g] bed vpon a very
hie mountaine: thou wentest vp thither, euen
thither wentest thou to offer sacrifice.
8 Behinde the [h] doores also and postes
hast thou set vp thy remembrance: for thou
hast discouered thy selfe to another then me,
and wentest vp, & diddest [i] enlarge thy bed,
and make a couenant betweene thee & them,
and louedst their bed in euery place where
thou sawest it.
9 Thou wentest [k] to the Kings with
oyle, and diddest increase thine ointments,
and send thy messengers farre off, and didst
humble thy selfe vnto hell.
10 Thou wearied st thy selfe in thy mani-
folde iourneyes, yet saidst thou not, [l] There
is no hope: thou [m] hast found life by thine
hand, therefore thou hast not grieued.
11 And whom diddest thou reuerence or
feare, seeing thou hast [n] lyed vnto mee, and
hast not remembred mee, neither set thy
minde thereon? is it not because I holde my
peace, and that of [o] long time? therefore thou
fearest not me.
12 I will declare thy [p] righteousnesse and
thy workes, and they shall not profit thee.
13 When thou cryest, let them that thou
hast gathered together, deliuer thee: but the
winde shal [q] take them all away: vanitie shal
pull them away: but he that trusteth in me,
shall inherite the land, and shal possesse mine
holy Mountaine.
14 [r] And he shal say, Cast vp, cast vp: pre-
pare the way: take vp the stumbling blocks
out of the way of my people.
15 For thus saith he, that is high and ex-
cellent, hee that inhabiteth the eternitie,
whose Name is the Holy one, I dwell in the
hie and holy place: with him also that is of a
contrite and humble spirit, to reuiue the spi-
rit of the humble, & to giue life to them that
are of a contrite heart.
16 For I will not contend for euer, nei-
ther will I be alwayes wroth, [s] for the spirit
should faile before me: and I haue made the
breath.
17 For his wicked [t] couetousnesse I am
angrie with him, and haue smitten him: I
hid me and was angrie, yet he went away,
and turned after the way of his owne heart.
18 I haue seene his wayes, and wil [u] heale
him: I will leade him also, and restore com-
fort vnto him, and to those that lament him.
19 I create the [x] fruite of the lippes to be
peace: peace vnto them that are [y] far off, and
to them that are neere, saith the Lord: for I
will heale him.
20 But the wicked are like the raging
sea, that can [z] not rest, whose waters cast vp
mire and dirt.
21 There is no peace, saith my God, to the
wicked.

a From the plague that is at hand, and also because God will punish ẏ wicked.
b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Leuit. 18.21. 2 King. 23.10.
e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it. f In the sacrifices which you offering before these idoles, thought you did serue God. g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the postes and doores to haue it in remembrance, Deut.6.9.& 27.1. thou hast set vp signes and markes of thine idolatry in euery place. i That is, diddest increase thine idolatry more and more. k Thou diddest seeke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, & more & more diddest torment thy selfe. l Although thou sawest all thy labors to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off. m He derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued. n Broken promise with me. o Meaning, that the wicked abuse Gods lenitie & grow to further wickednesse. p That is, thy naughtinesse, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vse my power against fraile man whose life is but a blast.
t That is, for the vices and faults of the people, which is meant here by couetousnesse.
u Though they were obstinate, yet did I not withdraw my mercy frō them.
x That is, I frame the speach and wordes of my messengers which shal bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest. Reade Chap.48.22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Cry [a] aloude, spare not: lift vp thy voyce
like a trumpet, and shewe my people
their transgression, and to the house of Iaa-
kob, their sinnes.
2 Yet they [b] seeke mee dayly, and will
know my wayes, euen as a nation that did
righteously, and had not forsaken the sta-
tutes of their God: they aske of me the ordi-
nances of iustice: they will drawe neere vnto
God, saying,
3 [c] Wherefore haue we fasted, and thou
seest it not? we haue punished our selues, and
thou regardest it not. Beholde, in the day of
your fast you will seeke [d] your will, and re-
quire all your debts.
4 Beholde, ye fast to strife and debate,
and to smite with the fist of wickednesse: ye
shall not fast as yee doe to day, to make your
voyce to be [e] heard aboue.
5 Is it such a fast that I haue chosen,
that a man should afflict his soule for a day,
and to bow downe his head like a bull rush,
and to lie downe in sackecloth, and ashes?
wilt thou call this a fasting, or an accepta-
ble day to the Lord?
6 Is not this the fasting, that I haue

chosen,

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.
b They wil seeme to worship me, and haue outward holinesse.
c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their workes be not accepted.
d Thus he conuinceth the hypocrites by the second table and by their dutie toward their neighbour, that they haue neither faith nor religion.
e So long as ye vse contention and oppression, your fasting and prayer shall not be heard.

23 Decemb. 1 Less. euen

23 Decb. 1 Less. euen

choſen, to looſe the bandes of wickedneſſe, to take off the heauie burdens, and to let the oppreſſed goe free, and that yee breake euery f yoke?
7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houſe? when thou ſeeſt the naked, that thou couer him, and hide not thy ſelfe from g thine owne fleſh.
8 Then ſhall thy h light breake forth as the morning, and thine health ſhall growe ſpeedily: thy i righteouſneſſe ſhall goe before thee, and the glory of the Lord ſhall embrace thee.
9 Then ſhalt thou call, and the Lord ſhal anſwere: thou ſhalt cry, and he ſhal ſay, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the k finger, and wicked ſpeaking:
10 If thou l powre out the ſoule of the hungry, and refreſh the troubled ſoule: then ſhall thy light ſpring out in the m darkeneſſe, and thy darkeneſſe ſhall be as the noone day.
11 And the Lorde ſhall guide thee continually, and ſatiſfie thy ſoule in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faile not.
12 And they ſhall bee of thee, that ſhall builde the olde n waſte places: thou ſhalt raiſe vp the foundations for many generations, and thou ſhalt bee called the repairer of the breach, and the reſtorer of the paths to dwell in.
13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to conſecrate it, as glorious to the Lord, & ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word,
14 Then ſhalt thou delight in the Lorde, and I will cauſe thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath ſpoken it.

f That you leaue off all your extortions.
g For in him thou ſeeſt thy ſelfe as in a glaſſe.
h That is, the proſperous eſtate wherewith God will bleſſe thee.
i The teſtimonie of thy goodneſſe ſhall appeare before God and man.
k Whereby is meant all maner of iniurie.
l That is, haue compaſſion on their miſeries.
m Thine aduerſitie ſhalbe turned into proſperitie.
n Signifying, that of the Iewes ſhould come ſuch as ſhould build againe the ruines of Ieruſalem and Iudea: but chiefly this is meant of the ſpiritual Ieruſalem, whoſe builders were ye Apoſtles.
o If thou refraine thy ſelfe from thy wicked works.

CHAP. LIX.

2 The wicked periſh through their owne iniquities. 12 The confeſſions of ſinnes. 16 God alone will preſerue his Church, though all men faile.

BEhold, * the Lords hand is not ſhortened, that it cannot ſaue: neither is his eare heauie, that it cannot heare.
2 But * your iniquities haue ſeparated betweene you and your God, & your ſinnes haue hid his face from you, that yee will not heare.
3 For your hands are defiled with a blood, and your fingers with iniquitie: your lips haue ſpoken lies, and your tongue hath murmured iniquitie.
4 No man calleth for iuſtice: no man b contendeth for trueth: they truſt in vanitie, and ſpeake vaine things: they conceiue miſchiefe, and c bring forth iniquitie.
5 They hatch cockatrice d egges, and weaue the ſpiders e webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a ſerpent.
6 Their webbes ſhall bee no garment, neither ſhall they couer themſelues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.
7 Their feet run to euill, and they make haſte to ſhed innocent blood: their thoughts are wicked thoughts: deſolation and deſtruction is in their paths.
8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whoſoeuer goeth therein, ſhall not know peace.
9 Therefore is f iudgement farre from vs, neither doeth g iuſtice come neere vnto vs: we wait for light, but loe, it is darkenes: for brightneſſe, but we walke in darkeneſſe.
10 We grope for the wall like the h blind, and wee grope as one without eyes: wee ſtumble at the noone day as in the twilight: we are in ſolitarie places, as dead men.
11 Wee roare all like i beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.
12 For our treſpaſſes are many before thee, and our k ſinnes teſtifie againſt vs: for our treſpaſſes are with vs, and we know our iniquities
13 In treſpaſſing and lying againſt the Lord, and we haue departed away from our God, and haue ſpoken of cruelty and rebellion, conceiuing and vttering out of the heart falſe l matters.
14 Therefore m iudgement is turned backeward, and iuſtice ſtandeth farre off: for trueth is fallen in the ſtreete, and equitie cannot enter.
15 Yea, trueth faileth, and he that refraineth from euill, maketh himſelfe n a praye: and when the Lord ſaw it, it diſpleaſed him, that there was no iudgement.
16 And when hee ſawe that there was no man, hee wondered that none would offer himſelfe. o Therefore his arme did p ſaue it, and his righteouſnes it ſelfe did ſuſtaine it.
17 For he put on righteouſnes, as an habergion, and an q helmet of ſaluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.
18 As to make recompenſe, as to requite the furie of the aduerſaries with a recompenſe to his enemies: he will fully repay the r Ilands.
19 So ſhall they feare the Name of the Lord from the Weſt, and his glory from the riſing of the Sunne: for the enemie ſhall ſ come like a flood: but the Spirit of the Lord ſhall chaſe him away.
20 And the Redeemer ſhall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, ſaith the Lord.
21 And I will make this my Couenant with them, ſayth the Lorde, My Spirite that is vpon thee, and my wordes, which I haue put in thy mouth, u ſhall not de-

Nomb. 11. 23. chap. 50. 2.
Iere. 5. 25.
a Read cha. 1. 15.
b All men winke at the iniuries & oppreſſions, and none goe about to remedy them.
c According to their wicked deuiſes they hurt their neighbours.
d Whatſoeuer commeth from them, is poiſon, & bringeth death.
e They are profitable to no purpoſe.
f That is, Gods vengeance to puniſh our enemies.
g Gods protection to defend vs.
h We are altogether deſtitute of counſell, and can find no end of our miſeries.
i We expreſſe our ſorowes by outward ſignes, ſome more, ſome leſſe.
k This confeſſion is generall to the Church to obteine remiſſion of ſinnes, and the Prophets did not exempt themſelues from the ſame.
l To wit, againſt our neighbours.
m There is neither iuſtice nor vprightneſſe among men.
n The wicked wil deſtroy him.
o Meaning, to doe iuſtice, and to remedie the things that were ſo farre out of order.
p That is, his Church: or his arme did helpe it ſelfe, and did not ſeeke ayde of any other.
q Signifying, that God hath al meanes at hand to deliuer his Church, and to puniſh their enemies.
r To wit, your enemies which dwell in diuers places, and beyond the ſea.
ſ He ſheweth that there ſhalbe great affliction in the Church, but God wil euer deliuer his.
t Whereby he declareth that the true deliuerance from ſinne and Satan belongeth to none but to the children of God, whom he iuſtifieth. u Becauſe the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiſeth to giue them both to his Church for euer.

part

24 Decb 1 Lesson Even

part out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from hencefoorth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, O Ierusalem: bee bright, for thy
a light is come, and the glory of the Lord
is risen vpon thee.
2 For beholde, darkenesse shall couer the
b earth, and grosse darkenesse the people: but
the Lord shall arise vpon thee, and his glory
shalbe seene vpon thee.
3 And the Gentiles shall walke in c thy
light, and Kings at the brightnesse of thy
rising vp.
4 Lift vp thine eyes round about, and
beholde: all d these are gathered, and come
to thee: thy sonnes shall come from farre,
and thy daughters shall bee nourished at thy
side.
5 Then shalt thou see & shine: thine heart
shall be astonied and e enlarged, because the
multitude of the sea shall be conuerted vnto
thee, & the riches of the Gentiles shal come
vnto thee.
6 The f multitude of camels shall couer
thee: and the dromedaries of Midian and
of Ephah: all they of Sheba shall come:
they shall bring golde and incense, and shew
foorth the prayses of the Lord.
7 All the sheepe of g Kedar shalbe gathe-
red vnto thee: the rammes of Nebaioth shal
serue thee: they shall come vp to be accepted
vpon mine h altar: and I will beautifie the
house of my glory.
8 Who are these i that flee like a cloude,
and as the doues to their windowes?
9 Surely the yles shall waite for me, and
the shippes k of Tarshish, as at the begin-
ning, that they may bring thy sonnes from
farre, and their siluer and their golde with
them, vnto the name of the Lord thy God,
and to the holy one of Israel, because he hath
glorified thee.
10 And the sonnes of strangers shall
build vp thy walles, and their l kings shall
minister vnto thee: for in my wrath I
smote thee, but in my mercie I had com-
passion on thee.
11 Therefore thy gates shal be open con-
tinually: neither day nor night shall they be
shut, that men may bring vnto thee the ri-
ches of the Gentiles, and that their kings
may be brought.
12 For the nation and the m kingdome,
that will not serue thee, shall perish: and
those nations shall be vtterly destroyed.
13 The n glorie of Lebanon shal come vn-
to thee, the firre tree, the elme and the boxe
tree together, to beautifie the place of my
Sanctuary: for I will glorifie the place of
my o feete.
14 The sonnes also of them that afflicted
thee, shall come and bowe vnto thee: and
all they that despised thee, shall fall p downe
at the soles of thy feete: and they shall call
thee, The citie of the Lord, Zion of the holy
one of Israel.
15 Whereas thou hast bene forsaken and
hated, so that no man went by thee, I will
make thee an eternall glory, and a ioy from
generation to generation.
16 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the q breasts of
Kings: and thou shalt knowe, that I the
Lord am thy Sauiour, and thy Redeemer,
the mightie one of Iaakob.
17 For brasse will I bring golde, and for
yron will I bring siluer, and for wood brasse,
and for stones yron. I will also make thy
gouernement r peace, and thine exactours
righteousnesse.
18 Violence shall no more be heard of in
thy land, neither desolation, nor destruction,
within thy borders: but thou shalt call s sal-
uation, thy walles, and praise, thy gates.
19 Thou shalt haue no more sunne to
shine by day, neither shall the brightnesse of
the t moone shine vnto thee: for the Lorde
shalbe thine euerlasting light, and thy God,
thy glory.
20 Thy sunne shall neuer go downe, nei-
ther shall thy moone be hidde: for the Lorde
shalbe thine euerlasting light, and the dayes
of thy sorow shalbe ended.
21 Thy people also shall be all righteous,
they shall possesse the lande for euer, the
u graffe of my planting shall be the worke of
mine hands, that I may be glorified.
22 A little one shall become as a x thou-
sand, and a small one as a strong nation: I
the Lord will hasten it in due time.

a The time of thy prosperitie and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47.1.
b Signifying, that all men are in darkenesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite number from all countreyes, as Chap. 49.18.
e For ioy: as the heart is drawen in for sorrow.
f Meaning, that euerie one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue.
g That is, the Arabians, that haue great abundance of cattel. h Because the altar was a figure of Christ, Heb 13.10 he sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great deligence & zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed.
n There is nothing so excellent, which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both hie and low shalbe ready to helpe and succour thee.
r Thy gouernors shall loue thee, & seeke thy wealth and prosperitie.
s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdome.
t Signifying that al worldly meanes shall cease, and that Christ shall be all in all, as Reuel. 21.22. & 22.5. u The children of the Church. x Meaning, that the Church should bee miraculously multiplied.

CHAP. LXI.

29 Decbr 1 Lesson Morn

4 He prophesieth that Christ shalbe anointed, and sent to preach. 10 The ioy of the faithfull.

THe * Spirit of the Lorde God is a vpon
mee, therefore hath the Lorde anoynted
mee: he hath sent me to preach good tidings
vnto the poore, to binde vp the b broken
hearted, to preach libertie to the c captiues,
and to them that are bound, the opening of
the prison,
2 To preach the d acceptable yeere of the
Lorde, and the day of e vengeance of our
God, to comfort all that mourne,

* Luke 4.18.
a This apperteineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute. b To them that are liuely touched with the feeling of their sinnes. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauour to man, which S.Paul calleth the fulnesse of time, Gal.4.4. e For when God deliuereth his Church, he punisheth his enemies.

3 To

3 To appoynt unto them that mourne
in Zion, and to giue vnto them beauty for
f ashes, the oyle of ioy for mourning, the gar-
ment of gladnes for the spirit of heauinesse,
that they might be called g trees of righte-
ousnesse, the planting of the Lord, that hee
might be glorified.
4 And they shall build the olde waste
places, and rayse vp the former desolations,
and they shall repaire the cities that were
desolate and waste thorow many h genera-
tions.
5 And the strangers shall i stand & feede
your sheepe, and the sonnes of the strangers
shall be your plowmen and dressers of your
vines.
6 But ye shall be named k the Priests of
the Lord, and men shall say vnto you, The
ministers of our God; yee shall eate the l ri-
ches of the Gentiles, and shall be exalted
with their glory.
7 For your shame you shall receiue m dou-
ble, and for confusion n they shall reioyce in
o their portion: for in their land they shall
possesse the p double: euerlasting ioy shall be
vnto them.
8 For I the Lord loue iudgement & hate
q robberie for burnt offering, and I will di-
rect their worke in trueth, and will make an
euerlasting couenant with them.
9 And their r seed shalbe knowen among
the Gentiles, and their buddes among the
people. All that see them, shall know them,
that they are the seed which the Lord hath
blessed.
10 s I will greatly reioyce in the Lord,
and my soule shall be ioyfull in my God: for
hee hath clothed mee with the garments of
saluation, and couered me with the robe of
righteousnesse: hee hath decked mee like a
bridegrome, and as a bride tyreth her selfe
with her iewels.
11 For as the earth bringeth foorth her
bud, and as the garden causeth to grow that
which is sowen in it: so the Lord God will
cause righteousnesse to grow, and prayse be-
fore all the heathen.

f Which was the signe of mourning. g Trees y^t bring forth good fruits as Matth. 3.8. h That is, for a long time. i They shall be ready to serue you in all your necessities. k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1 Pet. 2.9. reuel. 1.6. and 5.10. l Reade Chap. 60.11,16. m Abundant recompense, as this word is vsed, Chap 40.2. n That is, the Iewes. o To wit, of the Gentiles. p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them, & possesse twise so much. q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory. r That is, of the Church. s He sheweth what shalbe the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOR Zions sake I will not a holde my
tongue, and for Ierusalems sake I will
not rest, vntill the righteousnesse thereof
breake foorth as the b light, and saluation
thereof as a burning lampe.
2 And the Gentiles shall see thy righte-
ousnesse, and all Kings thy glory: and thou
shalt be called by c a new name, which the
mouth of the Lord shall name.
3 Thou shalt also be a d crowne of glory
in the hand of the Lord, and a royall dia-
deme in the hand of thy God.
4 It shall no more bee sayde vnto thee,
e Forsaken, neither shall it be said any more
to thy land, Desolate, but thou shalt be called
|| Hephzi bah, and thy land || Beulah: for the
Lord delighteth in thee, and thy land shall
haue an f husband.
5 For as a yong man marrieth a virgin,
so shall thy sonnes g marrie thee: and as a
bridegrome is glad of the bride, so shall thy
God reioyce ouer thee.
6 I haue set h watchmen vpon thy wals,
O Ierusalem, which all the day and all the
night continually shall not cease: i yee that
are mindefull of the Lord, keepe not silence,
7 And giue him no rest, till hee repaire,
and vntill he set vp Ierusalem the k praise of
the world.
8 The Lord hath sworne by his right
hand and by his strong arme, Surely I wil
no more giue thy corne to be meate for thine
enemies, and surely the sonnes of the stran-
gers shall not drinke thy wine, for the which
thou hast laboured.
9 But they that haue gathered it, shall
eate it, and praise the Lord, and the gathe-
rers thereof shall drinke it in the courts of
my Sanctuary.
10 l Goe thorow, goe thorow the gates:
prepare you the way for the people: cast vp,
cast vp the way, and gather out the stones,
and set vp a standerd for the people.
11 Beholde, the Lord hath proclaymed
vnto the ends of the world: m tel the daugh-
ter Zion, Beholde, thy Sauiour commeth:
beholde, his wages is with him, and n his
worke is before him.
12 And they shal call them, The holy peo-
ple, The redeemed of the Lord, & thou shalt
be named, A o city sought out, & not forsaken.

a The Prophet sayth that hee will neuer cease to declare vnto the people the goods tidings of their deliuerance b Till they haue full deliuerance: and this the Prophet speaketh to incourage all other ministers to the setting forth of Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d Hee shall esteeme thee as deare and precious, as a king doth his crowne.

e Thou shalt no more be contemned as a woman forsaken of her husband. || Or, my delight in her. || Or, married. f That it may be replenished with children. g Forasmuch as they confesse one faith & religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him. h Prophets, pasteurs and ministers. i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. k For the restauration whereof all the world shall praise him. l Signifying the great number that should come to the Church, & what meanes he would prepare for the restitution of the same, as chap 57.14. m Yee Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9.9. Mat. 21.5. n He shall haue all power to bring his purpose to passe, as chap. 40. 10. o That is, one, ouer whom God hath had a singular care to recouer her when shee was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits towards his Church.

WHo is this that commeth a from E-
dom, with red garments from Boz-
rah? he is glorious in his apparell, and wal-
keth in his great strength. b I speak in righ-
teousnes, and am mightie to saue.
2 c Wherefore is thine apparel red, and
thy garments like him that treadeth in the
winepresse?
3 I haue troden the wine presse alone, and
of all people there was none with mee: for

a This prophesie is against the Idumeans, and enemies, which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, y^e chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, & the kinred of Abraham, claimed to themselues the chiefe religion & hated the true worshippers, Psal 137.7. b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed indeed the vengeance which my Prophets threatned. c An other question to the which the Lord answereth

I will

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne [e] arme helped mee, and my wrath it selfe sustained me.

6 Therefore I wil tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth

7 I will [g] remember the mercies of the Lord, and the prayses of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, & according to his great mercies.

8 For he sayd, Surely they are my [h] people, children that wil not lie: so he was their sauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie, and he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the [m] shepheard of his sheepe? where is hee that put his holy Spirit within [n] him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an [o] horse in the wildernes, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and beholde from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtles thou art our father: though [s] Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it but a little [x] while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue beene as they, ouer whom thou neuer barest rule, and vpon whom thy Name was not called.

d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies, reade Chap 59.16.
f I wil so astonish them, and make them so giddie, that they shall not know which way to goe
g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should bee holy and not deceiue mine expectation.
i He bare their afflictions and griefes as though they had bene his owne.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that he might well gouerne the people: some referre this giuing of the Spirit to the people o Peaceably and gently, as an horse is ledde to his pasture. p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue ẏ same graces toward them q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father.

t By taking away thy holy Spirit from vs by whō we were gouerned and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, & didst punish sin by sin according to thy iust iudgement.

u Meaning, for the couenants sake made to Abraham, Izhak & Iaakob his seruants. x That is, in respect of the promise which is perpetual: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeere: and thus they lament, to mooue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.

O that thou wouldest [a] breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused [b] the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not [c] heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: beholde, thou art angry, for we haue sinned: yet in [f] them is continuance, and we [g] shall be saued.

6 But we haue all bene as an vncleane thing, and al our [h] righteousnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the [i] clay, and thou art our potter, and we al are the worke of thine hands.

9 Bee not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer: lo, we beseech thee, behold, we are al thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c Saint Paul vseth the same kinde of admiration, 1 Cor. 2.9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which hee calleth the wayes of the Lord

g Thou wilt haue pitie vpon vs. h Wee are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman i Albeit, O Lord, by thy iust iudgemēt thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour.

An 10 l Thine

10 l Thine holy cities lie waste: Zion is a wildernesse, and Ierusalem a desert.

11 The house of our Sanctuarie and of our glorie, m where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still n at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory?
o though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

I haue beene sought of them that a asked not: I was found of them that sought mee not: I sayde, Beholde mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:

3 A people that prouoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e brickes.

4 Which remaine among the f graues, and lodge in the deserts, which eate g swines flesh, and the broth of things polluted are in their vessels.

5 Which say, h Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, & a fire that i burneth all the day.

6 Behold, it is k written before me: I wil not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shalbe l together (saith ye Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.

8 Thus sayth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shal inherite it, and my seruants shall dwell there.

10 And n Sharon shall be a sheepefolde, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought me.

11 But yee are they that haue forsaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, & furnish the drinke offerings vnto the number.

12 Therefore will I p number you to the sworde, and all you shall bowe downe to the slaughter, because I called, and yee did not answere: I q spake, and yee heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus sayth the Lorde God, Beholde, my seruants shall r eate, and yee shall be hungry: beholde, my seruants shall drinke, and yee shall be thirstie: beholde, my seruants shall reioyce, and yee shall bee ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorowe of heart, and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my s chosen: for the Lord God shall slay you, and call his seruants by t an other name.

16 He that shall blesse in the u earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former x troubles are forgotten, and shal surely hide themselues from mine eyes.

17 For loe, I will create y new heauens and a new earth: and the former shall not be remembred nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for he that shall be an hundreth yeeres old, shall die as a yong man: but the sinner being a an hundreth yeeres old shal be accursed.

21 And they shal b build houses and inhabite them, and they shall plant vineyardes, and eate the fruite of them.

22 They shall not build, and another inhabite: they shal not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

23 They shall not labour in vayne, nor bring foorth in feare, for they are the seede of the blessed of the Lorde, and their buddes

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.
b Hee sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets by whom hee called them continually, and stretched out his hand to draw them.
c Hee sheweth that to delite in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning, their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18. 11.
g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.
h Hee sheweth that hypocrisie is euer ioyned with pride and contempt of others.
i Their punishment shall neuer haue ende.
k So that the remembrance thereof cannot be forgotten.
l Shall bee both punished together: and this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them.
m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyarde, when he destroyeth the rotten stockes, that is, the hypocrites.
n Which was a plentifull place in Iudea, to feede sheepe, as Achor was for cattell.

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.
p Seeing you cannot number your gods, I will number you with the sword.
q By my Prophets whom ye would not obey.
r By these words, Eate and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing is meant the praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the world.
x I will no more suffer my Church to bee desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe worlde.
z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem when all sinnes shal cease, and the teares shall bee wiped away.
a Whereby he sheweth that the infidels & vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithfull the blessings which are contained in the law, and so vnder temporall things comprehendeth the spirituall promises.

with them.
24 Yea, before they call, I will answere,
and whiles they speake, I will heare.
25 The ᵉ wolfe and the lambe shall feede
together, and the lion shall eate strawe like
the bullocke: and to the serpent dust shall be
his meate. They shall no more hurt nor de-
stroy in all mine holy mountaine, sayeth the
Lord.

e Reade Chap. 11.6.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

Thus sayeth the Lorde, ᵃ The ᵃ heauen
is my throne, and the earth is my foote-
stoole: where is that house that yee will
build vnto mee? and where is that place of
my rest?
2 For all these things hath mine hand
made,ᵇ and all these things haue been, saith
the Lord: and to him will I looke, euen to
him that is poore, and of ᶜ a contrite spirite
and trembleth at my words.
3 Hee that killeth a bullocke, is as if hee
ᵈ slewe a man, he that sacrificeth a sheepe, as
if he cut off a dogs necke: he that offereth an
oblation, as if hee offered swines blood: he
that remembreth incense, as if he blessed an
idole: yea, they haue chosen their own waies,
and their soule delighteth in their abomina-
tions.
4 Therefore will I ᵉ chuse out their de-
lusions, and I will bring their feare vpon
them, because I called, and none would an-
swere: I spake and they would not heare:
but they did euill in my sight, and chose the
things which I would not.
5 Heare the word of the Lord, all ye that
tremble at his ᶠ word, Your brethren that
hated you, and cast you out for my names
sake, said, Let the Lord be glorified: but he
shall appeare to your ioy, and they shall bee
ashamed.
6 ᵍ A voyce soundeth from the citie, euen
a voyce from the Temple, the voyce of the
Lorde, that recompenseth his enemies
fully.
7 Before ʰ shee trauelled, shee brought
foorth: and before her paine came, she was
deliuered of a man child.
8 Who hath heard such a thing? who
hath seene such things? shall the earth bee
brought forth in one ⁱ day? or shall a nation
be borne at once? for assoone as Zion trauel-
led, she brought foorth her children.
9 Shall I ᵏ cause to trauell, & not bring
forth? shall I cause to bring forth and shalbe
barren, saith thy God?
10 Reioyce ye with Ierusalem, & be glad
with her, all ye that loue her: reioyce for ioy
with her, all ye that mourne for her,
11 That yee may sucke ˡ and bee satisfied
with the breasts of her consolation: that yee
may milke out and bee delighted with the
brightnesse of her glory.
12 For thus sayth the Lorde, Beholde,
I will extend ᵐ peace ouer her like a flood,
and the glory of the ⁿ Gentiles like a flow-
ing streame: then shall yee sucke, ye shall be
ᵒ borne vpon her sides, and be ioyfull vpon
her knees.
13 As one whom his mother comforteth,
so will I comfort you, and ye shall be comfor-
ted in Ierusalem.
14 And when ye see this, your heart shall
reioyce, and your ᵖ bones shall flourish like
an herbe: and the hand of the Lord shall be
knowen among his seruants, and his indig-
nation against his enemies.
15 For behold, the Lord will come with
fire, and his charets like a whirlewinde,
that hee may ᵠ recompense his anger with
wrath, and his indignation with the flame
of fire.
16 For the Lord will iudge with fire, and
with his sword all flesh, and the slaine of the
Lord shalbe many.
17 They that sanctifie ʳ themselues, and
purifie themselues in the gardens behinde
one tree in the middes eating ſ swines
flesh, and such abomination, euen the
mouse, shall be consumed together, sayeth the
Lord.
18 For I will visite their workes, and their
imaginations: for it shall come that I will
gather all nations and tongues, and they
shall come, and see my ᵗ glory.
19 And I will set a ᵘ signe among them,
and will send those that ˣ escape of them, vn-
to the nations of ʸ Tarshish, ᶻ Pul, & ᵃ Lud,
and to them that draw the ᵇ bowe, to ᶜ Tu-
bal, and ᵈ Iauan, Isles a farre off, that haue
not heard my fame, neither haue seene my
glorie, & ᵉ they shall declare my glory among
the Gentiles.
20 And they shall bring all your ᶠ bre-
thren for an offering vnto the Lord out of all

a My maiestie is so great, that it filleth both heauen and earth, and therfore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment he sheweth that he hath no need thereof and that he can be without them, Psal. 50.10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.
d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse detest these ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expresly forbidden in the law. e I will discouer their wickednes and hypocrisie, wherewith they thinke to blind mine eyes, to all the world. f He encourageth the faithfull, by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God. g The enemies shall shortly heare a more terrible voice, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning that the restauration of the Church should be so sudden and contrarie to all mens opinion, as when a woman is deliuered before she looke for it, and that without paine in trauell.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of ÿ Gospell whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: so hath he power to bring forth his Church at his time appointed.
l That ye may reioyce for all the benefits that God bestoweth vpon his Church.
m I wil giue her felicity and prosperitie in great abundance.
n Reade Chap. 60.16.
o Ye shall be cherished, as her dearely beloued children.
p Ye shall haue new strength and new beautie.
q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemes of his Church, and will doe till the last day, which shalbe the accomplishment thereof. r Meaning, the hypocrites. ſ Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse which nature abhorreth. t The Gentiles shall bee partakers of that glorie which before I shewed to the Iewes. u I will marke these that I chuse, that they perish not with the rest of the Infidels, whereby he alludeth to the marking of the postes of his people, whom he preserued, Exodus 12.7. x I will scatter the rest of the Iewes which escaped destruction into diuers nations. y That is, Cilicia. z Meaning Affrica. a To wit, Lydia, or Asia minor. b Signifying the Parthians. c Italy. d Grecia e Meaning, the Apostles, Disciples and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shalbe made the children of Abraham as you are.

nations, vpon [g] horses and in charets, and in horse litters, and vpon mules, and swift beasts to Ierusalem mine holy mountaine, sayeth the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.

21 And I will take of them for [h] priests, and for Leuites, saith the Lord.

22 For as the new [i] heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe foorth and looke vpon the [k] carcases of the men that haue transgressed against mee: for their [l] worme shall not die, neither shall their fire be quenched, and they shall be an abhorring [m] vnto all flesh.

g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospell. h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after, to preach his word. i Hereby he signifieth the kingdome of Christ, wherein his Church shall be renewed: and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

k As he hath declared ẏ felicitie that shalbe within the Church for the comfort of the godly, so doth he shew what horrible calamity shal come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnaw them & neuer suffer them to be at rest, Mark.9.44. m This is the iust recompense for the wicked, which contemning God and his word, shal be by Gods iust iudgement abhorred of all his creatures.

Repeal?

For Plymouth the Portugues Jews read 1 Verse to the end

AM 3338 610 xt 2370 y age

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiakin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeres, beside the time that hee prophesied after the captiuitie. In this booke he declareth with teares and lamentation the destruction of Ierusalem, and the captiuitie of the people for their idolatry, couetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgment against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgment to be abolished, then will hee declare himselfe victorious in preseruing his.

17 July 1 Lesson Morn

From AM 3317 To 3360

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

The [a] wordes of Ieremiah the sonne of [b] Hilkiah one of the Priests that were at [c] Anathoth in the land of Beniamin.

2 To whom ẏ [d] word of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the [h] nations.

6 Then said I, [i] Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lorde sayd vnto mee, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and what soeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

a That is, the sermons and prophesies. b Which is thought to be he that found the booke of ẏ Law vnder king Iosiah, 2.King.22.8. c This was a citie about 3.miles distant from Ierusalem, & belonged to the priests the sonnes of Aaron, Iosh.21.18. d This is spoken to confirme his vocation & office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God. e Meaning the Nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar. g The Scripture vseth this maner of speech to declare that God hath appointed his ministers to their offices before they were borne, as Isaiah 49.1. Galatian.1.15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was mooued with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isaiah 6.11. Exod. 3.11. and 4.1.

and

and [k] touched my mouth, and the Lord said
vnto mee, Beholde, I haue put my wordes in
thy mouth.
10 Beholde, this day haue I set thee ouer
the [l] nations and ouer the kingdomes, to
plucke vp, and to roote out, and to destroy
and throw downe, to build, and to plant.
11 After this the word of the Lord came
vnto me, saying, Ieremiah, what seest thou?
And I sayde, I see a [m] rodde of an almond
tree.
12 Then said the Lord vnto mee, Thou
hast seene aright: for I wil hasten my word
to performe it.
13 Againe the word of the Lord came vn-
to mee the second time, saying, What seest
thou? and I said, I see a seething [n] pot loo-
king out of the North.
14 Then said the Lord vnto mee, Out of
the [o] North shall a plague be spread vpon all
the inhabitants of the land.
15 For loe, I will call all the families
of the kingdomes of the North, sayeth the
Lord, and they shall come, and euery one
shall set his throne in the entring of the
gates of Ierusalem, and on all the walles
thereof round about, and in all the cities of
Iudah.
16 And I will declare vnto them my
[p] iudgements touching all the wicked-
nesse of them that haue forsaken mee, and
haue burnt incense vnto other gods, and
worshipped the workes of their owne
hands.
17 Thou therefore trusse vp thy loynes,
and arise, and speake vnto them all that I
command thee: be not afraid of their faces,
lest I [q] destroy thee before them.
18 For I, beholde, I this day haue made
thee a defenced citie, and an [r] yron pillar,
and walles of brasse against the whole land,
against the kings of Iudah, and against the
princes thereof, against the Priests thereof,
and against the people of the land.
19 For they shall fight against thee: but
they shall not preuaile against thee: for I
am with thee to deliuer thee, sayeth the
Lord.

k Which declareth, that God maketh them meet & assureth them, whom he calleth to set forth his glory, giuing them all meanes necessarie for the same, Exod. 4. 12. isa. 6. 7.
l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble and such as giue themselues to the obedience of Gods word, 2. Cor. 10. 4. heb. 4. 12. and these are the keyes which Christ hath left to loose and binde, Matt. 18. 18.
m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.
n Signifying, that the Caldeans & Assyrians should be as a pot to seeth the Iewes which boyled in their pleasures and lustes. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken mee for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1. Cor 9. 16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more present will he be to helpe them, Iosh. 1. 5. hebr. 13. 5. and on the other part, that they are vtterly vnmeete to serue God and his Church which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa. 50. 7. ezek. 3. 8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

Moreouer, the word of the Lord came vn-
to me, saying,
2 Goe, and crie in the eares of Ierusa-
lem, saying, Thus saith the Lord, I remem-
ber thee, with the [a] kindnes of thy youth, and
the loue of thy marriage, when thou wentest
after mee in the wildernesse [b] in a land that
was not sowen.
3 Israel was as a thing [c] hallowed vnto
the Lord, and his first fruites: all they [d] that
eate it, shall offend: euill shall come vpon
them, saith the Lord.
4 Heare yee the word of the Lord, O
house of Iaakob, and all the families of the
house of Israel.
5 Thus saith the Lord, What iniquitie
haue your fathers found in me, that they are
gone [e] farre from me, and haue walked after
vanitie, and are become [f] vaine?
6 For they said not, Where is the Lord
that brought vs vp out of the lande of E-
gypt? that led vs thorow the wildernes, tho-
row a desert and waste land, thorow a drie
land, and [g] by the shadow of death, by a land
that no man passed thorow, and where no
man dwelt?
7 And I brought you into a plentifull
countrey, to eate the fruite thereof, and the
commodities of the same: but when yee en-
tred, yee [h] defiled my land, and made mine
heritage an abomination.
8 The Priests said not, [i] Where is the
Lord? and they that should minister the
[k] Law, knew me not: the [l] pastours also of-
fended against mee, and the Prophets pro-
phesied in [m] Baal, and went after things that
did not profit.
9 [n] Wherefore I wil yet [n] plead with you,
saith the Lord, and I will pleade with your
childrens children.
10 For goe yee to the yles of [o] Chittim,
and beholde, and send vnto [p] Kedar, and take
diligent heed, and see whether there be such
things.
11 Hath any nation changed their gods,
which yet are no gods? but my people haue
changed their [q] glory, for that which doeth
not [r] profit.
12 O ye [s] heauens, be astonied at this: be
afraide, and vtterly confounded, sayeth the
Lord.
13 For my people haue committed two
euils: they haue forsaken me [t] the fountaine

a According to that grace and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezekiel 16. 8.
b When I had deliuered thee out of Egypt.
c Chosen aboue all others to serue the Lord onely, and the first offered to the Lord of all other nations.
d Whosoeuer did challenge this people, or else did annoy them, was punished.
e That is, fallen to most vile idolatrie.
f Altogether giuen to vanitie, and are become blinde and insensible as the idols that they serue.
g Where for lack of all things necessary for life, ye could looke for nothing euery houre but present death.
h By your idolatry and wicked maners, Psal 78. 58. and 106. 38.
i They taught not the people to seeke after God. k As the Scribes, which should haue expounded the Law to the people. l Meaning, the princes and ministers: signifying, that all estates were corrupt. m That is, spake vain things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that he would not as he might, straightway cōdemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed & repent. o Meaning, the Grecians and Italians. p Vnto Arabia, q That is, God which is their glory, & who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idols, which were their destruction, Psal. 106. 36. s Hee sheweth that the insensible creatures abhorre this vile ingratitude, & as it were tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2. 8. zech. 10. 2.

of liuing waters, to dig them pits, euen broken pits, that can holde no water.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod. 4. 22 therefore it is their fault onely, if the enemy spoyle them.

14 Is Israel a ^u seruant, or is he borne in the house? why then is he spoyled?

x The Babylonians, Caldeans, and Assyrians.

15 The ^x lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without ^y an inhabitant.

y Not one shall be left to dwell there.

16 Also the children of ^z Noph and Tahapanes haue ^a broken thine head.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundrie times.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee ^b ledde thee by the way?

b Shewing, that God would haue still ledde them aright, if they would haue followed him.

18 And what hast thou now to doe in the way of ^c Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of the ^d Riuer?

c To seeke helpe of mã, as though God were not able enough to defend thee, which is to drinke of ẏ puddles, and to leaue the fountaine, reade Isa. 31. 1.

d To wit, Euphrates.

19 Thine owne wickednesse shall ^e correct thee, and thy turnings backe shall reprooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isai. 3. 9.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, ^f I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose ‡ plantes were all naturall: how then art thou turned vnto mee into the plants of a strange vine?

22 Though thou wash thee with ^g nitre, and take thee much sope, yet thine iniquitie is marked before mee, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I ^h followed Baalim? behold thy wayes in the valley, & know, what thou hast done: thou art like a swift ^i dromedarie, that runneth by his wayes:

24 And as a wilde ^k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, but will find her in her ^l moneth.

25 Keepe thou thy feete from ^m barenesse, and thy throte from thirst: but thou saydest desperatly, No, for I haue loued strangers, and them will I follow.

26 As the ^n thiefe is ashamed when he is found, so is ẏ house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

n As a thiefe wil not acknowledge his fault, till hee bee taken with the deede, and readie to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

27 Saying to a tree, Thou art my ^o father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according ^p to the number of thy cities, are thy gods, O Iudah.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plagues, Chap. 11. 13.

29 Wherefore will ^q ye pleade with me? yee all haue rebelled against mee, sayeth the Lord.

q As though I did you iniurie in punishing you seeing that your faults are so euident.

30 I haue smitten your children in vaine, they receiued no correction: your ^r owne sword hath deuoured your Prophets like a destroying lyon.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

31 O generation, take heed to the word of the Lord: haue I beene as a ^s wildernesse vnto Israel? or a land of darkenesse? Wherefore sayeth my people then, Wee are lordes, ^t wee will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to ^u seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy ^x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, ^y as thou art confounded of Asshur.

37 For thou shalt goe foorth from thence, and thine hands vpon ^z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

f When I deliuered thee out of Egypt, Exod. 19. 8. deut. 5. 27. iosh. 24. 16. ezra. 10. 12. nehe. 8. 6. ‡ Ebr. seede was all true. g Though thou vse all the purification and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites denie that they worshippe the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth their idolaters to these beastes, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. k Hee compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as she runneth, shee can take her winde at euery occasion. l That is, when shee is with foale, and therefore the hunters waite their time: so, though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall bee at the full, God will meete with thee. m Hereby he warneth them that they should not goe into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foot and thirst, Isa. 57. 10.

s Haue I not giuen them abundance of all things? t But will trust in our owne power & police. u With strangers. x The Prophets and the faithful are slaine in euery corner of your countrey. y For the Assyrians had taken away the tenne tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem, and the Egyptians slewe Iosiah, and vexed the Iewes in sundrie sortes. z In signe of lamentation, as 2 Sam. 13. 19.

CHAP. III.

God calleth his people to repentance. 14 Hee promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

They ^a say, If a man put away his wife, and shee goe from him, and become anothers mans, shall hee returne againe

a According as it is written, Deut. 24. 4.

gaine unto her? shall not this land [b] be pol-
luted? but thou hast played the harlot with
many [c] louers: yet [d] turne againe to me, saith
the Lord.
2 Lift up thine eyes unto the hie places,
and beholde, where thou hast not played
the harlot: thou hast sit waiting for them
in the wayes, as the [e] Arabian in the wil-
dernesse: and thou hast polluted the land
with thy whoredomes, and with thy ma-
lice.
3 Therefore the showres haue beene re-
streined, and the [f] latter raine came not, and
thou hadst a [g] whores forehead: thou woul-
dest not be ashamed.
4 Didst thou not stil cry [h] unto me, Thou
art my father, and the guide of my youth?
5 Will he keepe his anger for euer? will he
reserue it to the end? thus hast thou spoken,
but thou doest euill, euen more and more.
6 The Lorde sayd also unto mee, in the
dayes of Iosiah the King, hast thou seene
what this rebell [i] Israel hath done? for shee
hath gone up upon euery high mountaine,
and under euery greene tree, & there played
the harlot.
7 And I sayd, when she had done all
this, Turne thou unto mee: but shee re-
turned not, as her rebellious sister Iudah
saw.
8 When I sawe, how that by all occa-
sions rebellious Israel had played the har-
lot, I cast [k] her away, and gaue her a bill of
diuorcement: yet her rebellious sister Iu-
dah was not afraide, but she went also, and
played the harlot.
9 So that for the [l] lightnes of her whore-
dome she hath euen defiled the land: for she
hath committed fornication with stones
and stocks.
10 Neuerthelesse for all this, her rebelli-
ous sister Iudah hath not returned unto me
with [m] her whole heart, but fainedly, saith
the Lord.
11 And the Lorde said unto me, The re-
bellious Israel hath [n] iustified her selfe more
then the rebellious Iudah.
12 Goe and cry these words toward [o] the
North, and say, Thou disobedient Israel,
returne, saith the Lord, and I will not let my
wrath fall upon you: for I am mercifull,
saith the Lord, and I will not alway keepe
mine anger.
13 But knowe thine iniquitie: for thou
hast rebelled against the Lord thy God, and
hast [p] scattered thy wayes to the strange
gods under euery greene tree, but ye would
not obey my voice, saith the Lord.
14 O yee disobedient children, turne a-
gaine, saith the Lord, for I am your Lord,
and I will take you one of a city, and two of
a tribe, and will bring you to Zion,
15 And I wil giue you pastors according
to mine heart, which shall feede you with
knowledge and understanding.
16 Moreouer, when ye be increased, and
multiplied in the land, in those dayes, saith
the Lord, they shall say no more, The [q] Arke
of the couenant of the Lord: for it shall come
no more to mind, neither shall they remem-
ber it, neither shall they visit it, for that shall
be no more done.
17 At that time they shall call Ierusalem,
[r] The throne of the Lord, and all the nations
shall be gathered unto it, euen to the Name
of the Lord in Ierusalem: and thencefoorth
they shall followe no more the hardnesse of
their wicked heart.
18 In those dayes the house of Iudah
shal walke with the house Israel, and they
shall come together out of the lande of the
[s] North, into the land, that I haue giuen for
an inheritance unto your fathers.
19 But I sayde, howe did I take thee
for children, and giue thee a pleasant land,
euen the glorious heritage of the armies of
the heathen, and said, Thou shalt call me,
saying, My father, and shalt not turne from
mee?
20 But as a woman rebelleth against her
[t] husband: so haue ye rebelled against me, O
house of Israel, saith the Lord.
21 [u] A voyce was heard upon the high
places, weeping and supplications of the
children of Israel: for they haue peruerted
their way, and forgotten the Lorde their
God.
22 O yee disobedient children, returne
and I will heale your rebellions. [x] Beholde,
we come unto thee, for thou art the Lord our
God.
23 Truely the hope of the hilles is but
vaine, nor the multitude of mountaines:
but in the Lorde our God is the health of
Israel.
24 For confusion hath deuoured our [y] fa-
thers labour, from our youth, their sheepe
and their bullockes, their sonnes and their
daughters.
25 We lie downe in our confusion, and
our shame couereth us: [z] for wee haue sin-
ned against the Lord our God, we and our
fathers from our youth, euen unto this day,
and haue not obeyed the voyce of the Lorde
our God.

b If he take such one to wife againe.
c That is, with idoles, and with them who thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercie.
e Which dwelleth in tents, and waiteth for them that passe by to spoile them.
f As God threatned by his law, Deut. 28. 24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which wil not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry unto God & use outward prayer, as the godlie doe, but because they turne not from their euill, they are not heard, Isa. 58. 4.
i Meaning, the ten tribes.
k And gaue her unto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnes and wantonnes, or noise & bruit.
m Iudah fained for a time that she did returne, as under Iosiah and other good Kings but she was neuer truely touched or wholy reformed, as appeared, when occasion was offered by any wicked prince.
n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuity by the Assyrians, to whom he promiseth mercy, if they will repent.
p There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be understood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lord will be present to the worlds end, Mat. 28. 20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is used also, Hose. 3. 1.
u Signifying that God whom they had forsaken, would bring their enemies upon them who should lead them captiue & make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne unto God.
y For their idolatry, Gods vengeance hath light upon them and theirs.
z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra. 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne unto
mee, saith the Lord: and if thou put a-
way thine abominations out of my sight,
then shalt thou not remooue.
2 And thou shalt [b] sweare, The Lord li-
ueth, in trueth, in iudgement, and in righ-

a That is, wholly and without hypocrisie, Ioel 2. 12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hosea 7. 16.
b Thou shalt detest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by swearing he meaneth the true religion of God.

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teousnesse, and the nations shall be blessed in
him, and shall glory in him.
3 For thus saith the Lord to the men of
Iudah, and to Ierusalem,
4 Breake vp [c] your fallow ground, and
sow not among the thornes: be circumcised
to the Lord, and take away the foreskinnes
of your hearts, ye men of Iudah, and inhabi-
tants of Ierusalem, least my wrath come
foorth like fire, and burne, that none can
quench it, because of the wickednesse of your
inuentions.
5 [d] Declare in Iudah, and shew foorth in
Ierusalem, and say, Blowe the trumpet in
the land: cry, and gather together, and say,
Assemble your selues, and let vs goe into
strong cities.
6 Set vp the standard in Zion: [e] prepare
to flee, and stay not: for I will bring a
plague from the North, and a great destruc-
tion.
7 The [f] lion is come vp from his denne,
and the destroyer of the Gentiles is depar-
ted, and gone foorth of his place to lay thy
land waste, and thy cities shall bee destroyed
without inhabitant.
8 Wherefore girde you with sackcloth:
lament and howle, for the fierce wrath of the
Lord is not turned backe from vs.
9 And in that day, sayeth the Lord, the
heart of the king shall perish, and the heart
of the Princes, and the Priestes shalbe asto-
nished, and the [g] prophets shall wonder.
10 Then said I, Ah, Lorde God, surely
thou hast [h] deceiued this people, and Ieru-
salem, saying, Yee shall haue peace, and the
sword pearceth vnto the heart.
11 At that time shall it be said to this peo-
ple and to Ierusalem, A drie [i] winde in the
high places of the wildernesse commeth to-
ward the daughter of my people, but neither
[k] to fanne, nor to clense.
12 A mightie winde shall come vnto mee
from those places, and now will I also giue
sentence vpon them
13 Beholde, hee shall come vp as the
[l] cloudes, and his charets shall be as a tem-
pest: his horses are lighter then eagles. [m] Wo
vnto vs, for we are destroyed.
14 O Ierusalem, wash thine heart from
wickednesse, that thou mayest be saued: how
long shall thy wicked thoughts remaine
within thee?
15 For a voyce declareth from [n] Dan,
and publisheth affliction from mount [o] E-
phraim.
16 Make ye mention of the heathen, and
publish in Ierusalem, Beholde, the skoutes
come from a farre countrey, and cry out a-
gainst the cities of Iudah.
17 They haue compassed her about as
the [p] watchmen of the fielde, because it hath
prouoked me to wrath, saith the Lord.
18 Thy wayes & thine inuentions haue
procured thee these things, such is thy wic-
kednesse: therefore it shalbe bitter, therefore
it shall pearce vnto thine heart.
19 My belly, [q] my belly, I am pained,
euen at the very heart: my heart is troubled
within mee: I cannot be still: for my soule
hath heard the sound of the trumpet, and the
alarme of the battell.
20 Destruction vpon destruction is cry-
ed, for the whole land is wasted: suddenly
are my [r] tents destroyed, and my curtaines
in a moment.
21 How long shal I see the standard, and
heare the sound of the trumpet?
22 For my people is foolish: they haue
not knowen me: they are foolish children,
and haue none vnderstanding: [s] they are
wise to doe euill, but to do well they haue no
knowledge.
23 I haue looked vpon the earth, and loe,
it was without forme and [t] void: and to the
heauens, and they had no light.
24 I beheld the mountaines, and lo, they
trembled, and all the hilles shooke.
25 I beheld, and loe, there was no man,
and all the birdes of the heauen were de-
parted.
26 I beheld, and loe, the fruitfull place
was a wildernesse, and all the cities thereof
were broken downe at the presence of the
Lord, and by his fierce wrath.
27 For thus hath the Lord sayde, The
whole land shall be desolate: yet will I [u] not
make a full end.
28 Therefore shal the earth mourne, and
the heauens aboue shalbe darkened, because
I haue pronounced it: I haue thought it,
and will not repent, neither will I turne
backe from it.
29 The whole city shall flee, for the noise
of the horsemen and bowmen: they shal goe
into thickets, and clime vp vpon the rockes:
euery citie shall be forsaken, and not a man
dwell therein.
30 And when thou shalt bee destroyed,
what wilt thou doe? Though thou [x] clothest
thy selfe with skarlet, though thou deckest
thee with ornaments of golde, though thou
paintest thy face with colours, yet shalt thou
trimme thy selfe in vaine: for thy louers wil
abhorre thee, and seeke thy life.
31 For I haue heard a noyse as of a wo-
man trauailing, or as one labouring of her
first childe, euen the voyce of the daughter
Zion that sigheth and stretcheth out her
handes: [y] woe is me now: for my soule fain-
teth because of the murtherers.

c He willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods word may be sowen therin, Hos. 10.12. and this is the true circumcision of the heart, Deut. 10.16 rom. 2.29 col. 2.11.
d He warneth them of the great dangers that shal come vpon them by the Caldeans, except they repent and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shalbe too late, 2.King. 25.4.
f Meaning Nebuchad-nezzar king of Babylon, 2.King 24.1.
g That is, the false prophets which still prophesied peace and securitie.
h By the false prophets, which promised peace and tranquility: and thus thou hast punished their rebellious stubburnnes by causing them to hearken vnto lyes which would not beleeue thy trueth, 1.King. 22.23. ezek. 14.9. 2 thess. 2.11.
i The North winde, whereby he meaneth Nebuchad-nezzar.
k But to cary away both corne & chaffe.
l Meaning that Nebuchad-nezzar should come as suddenly as a cloud that is carried with the winde.
m This is spoken in the person of all the people, who in their affliction should cry thus.
n Which was a citie in the vtmost border of Israel Northward toward Babylon.
o Which was in the midway betwixt Dan and Ierusalem.
p Which keepe the fruites so straitly, that nothing can come in nor out, so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning the cities which were as easily cast downe as a tent.
s Their wisedom and policie tend to their owne destruction, and pulleth them from God.
t By these maner of speeches he sheweth the horrible destruction that should come vpon the land, & also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith as if the order of nature should bee changed, Isa. 13.10. and 24.23. ezek. 32.7. ioel. 2.31. and 3.15.
u But for his mercies sake he will reserue himselfe a residue to be his Church, and to praise him in earth, Isa. 1.9.
x Neither thy ceremonies nor rich gifts shall deliuer thee.
y As the Prophets were mooued to pitie the destruction of their people, so they declared it to the people to mooue them to repentance, Isa. 22.4. chap. 9.1.

CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

Runne to and fro by the streetes of Ie-
rusalem, and beholde nowe, and knowe
and inquire in the open places thereof, if
yee

14 Sun. of Trinity Morn. 1 Lesson
19 July. 1 Less. Morn.

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yee can finde a man, or if there bee any that
executeth iudgement, and seeketh the trueth,
and I will spare a it.
2 For though they say, The b Lord li-
ueth, yet doe they sweare falsly.
3 O Lorde, are not thine eyes vpon the
c trueth? thou hast d stricken them, but they
haue not sorowed: thou hast consumed them,
but they haue refused to receiue correction:
they haue made their faces harder then a
stone, and haue refused to returne.
6 Therefore I sayde, Surely they are
poore, they are foolish, for they know not the
way of the Lord, nor the iudgement of their
God.
5 I will get mee vnto the e great men,
and will speake vnto them: for they haue
knowen the way of the Lord, and the iudge-
ment of their God, but these haue altoge-
ther broken the yoke, and burst the bonds.
6 Wherefore f a Lion out of the forrest
shall slay them, and a Wolfe of the wilder-
nesse shall destroy them: a Leopard shall
watch ouer their cities: euery one that go-
eth out thence shalbe torne in pieces, because
their trespasses are many, and their rebelli-
ons are increased.
7 How should I spare thee for this? thy
children haue forsaken me, and g sworne by
them that are no gods: though I fed them
to the full, yet they committed adultery, and
assembled themselues by companies in the
harlots houses.
8 They rose vp in the morning like fed
horses: for euery man *neyed after his neigh-
bours wife.
9 Shall I not visit for these things, saith
the Lord? Shall not my soule be auenged
on such a nation as this?
10 h Clime vp vpon their wals, and de-
stroy them, but make not a full ende, i take
away their battlements, for they are not
the Lords.
11 For the house of Israel, and the house
of Iudah haue grieuously trespassed against
me, saith the Lord.
12 They haue k denyed the Lorde, and
sayd, It is not he, neither shall the plague
come vpon vs, neither shall we see sword nor
famine.
13 And the Prophets shall be as l winde,
and the word is m not in them: thus shall it
come vnto them.
14 Wherefore thus sayeth the Lord God
of hostes, Because ye speake such words, be-
hold, I will put my words into n thy mouth,
like a fire, and this people shall be as wood,
and it shall deuoure them.
15 Loe, I will bring a nation vpon you
o from farre, O house of Israel, sayeth the
Lord, which is a mighty nation, and an an-
cient nation, a nation whose language thou
knowest not, neither vnderstandest what
they say
16 Whose quiuer is as an p open sepul-
chre: they are all very strong.
17 And they shall eate thine haruest and
thy bread: they shall deuoure thy sonnes,
and thy daughters: they shall eate vp thy
sheepe and thy bullockes: they shall eate thy
vines and thy figge trees: they shall destroy

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doest not thou loue vprightnesse and faithful dealing?
d Thou hast oft times punished them, but all is in vaine, Isa.9.13.
e He speaketh this to the reproch of them which would gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him.
Ezek.22.11.
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4.27.
k Because they gaue no credite to the words of his Prophets, as Isa 28.15.
l Their words shalbe of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shal kill many with their arrowes.

with the sword thy fenced cities, wherein
thou diddest trust.
18 Neuerthelesse at those dayes, sayth the
Lord, I will not make a full end of q you.
19 And when *ye shall say, Wherefore
doth the Lord our God do these things vnto
vs? then shalt r thou answere them, Like as
ye haue forsaken me & serued strange gods
in your land, so shall ye serue strangers in a
land that is not yours.
20 Declare this in the house of Iaakob,
and publish it in Iudah, saying,
21 Heare now this, O foolish people, and
‡ without vnderstanding, which haue *eyes
and see not, which haue eares and heare not.
22 Feare yee not me, sayth the Lord? or
will ye not be afrayd at my presence, which
haue placed the sand for the *bounds of the
sea by the perpetuall decree, that it cannot
passe it, and though the waues thereof rage,
yet can they not preuaile, though they roare,
yet can they not passe ouer it?
23 But this people hath an vnfaithfull
and rebellious heart: they are departed and
gone.
24 For they say not in their heart, Let vs
now feare the Lord our God, that giueth
raine both early and late in due season: he
reserueth vnto vs the appoynted weekes of
the haruest.
25 Yet your s iniquities haue turned a-
way these things, and your sinnes haue hin-
dred good things from you.
26 For among my people are found wic-
ked persons, that lay waite as hee that set-
teth snares: they haue made a pit to catch
men.
27 As a cage is ful of birdes, so are their
houses full of deceite: thereby they are be-
come great and waxen rich.
28 They are waxen fat and shining: they
doe ouerpasse the deedes of the wicked: *they
execute no iudgement, no not the iudge-
ment of the fatherlesse, yet they t prosper,
though they execute no iudgement for the
poore
29 Shall I not visite for these things,
saith the Lord? or shal not my soule be auen-
ged on such a nation as this?
30 An horrible and filthy thing is com-
mitted in the land.
31 The u prophets prophesie lies, and the
priests ‖ receiue gifts in their hands, and my
people delight therein. What will ye then
doe in the end thereof?

q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27.
Chap.16.10.
r Meaning, the Prophet Ieremiah.
‡*Ebr. without heart.*
Isa.6.9. matth.13.14. acts 28.27. rom 11.8.
Job 26.10.
s If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa.59.1,2.
Isa 1.23. zech.7.9.
t They feele not the plague of God for it.
u Meaning that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖*Or, beare rule.*

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.*
16 *He exhorteth the Jewes to repentance.*

O Ye children of a Beniamin, prepare to
flee out of the middes of Ierusalem,
and blow the trumpet in b Tekoa: let vp a
standart vpon c Beth-haccerem: for a plague
appeareth out of the North and great de-
struction.

a He speaketh to them chiefly, because they should take heede by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners. b Which was a citie in Iudah sixe miles from Beth-lehem, 2.Chron.11.6. c Reade Nehemiah 3.14.

2 I haue

2 I haue compared the daughter of Zi-
on to d a beautifull and dainty woman.
3 The pastors with their flockes e shall
come vnto her: they shall pitch their tents
round about by her, and euery one shall feed
in his place.
4 f Prepare warre against her: arise,
and let vs goe vp toward the South: woe
vnto vs: for the day declineth, and the sha-
dowes of the euening are stretched out.
5 Arise, and let vs goe vp by night, and
destroy her palaces.
6 For thus hath the Lord of hostes said,
Hew downe wood, and cast a mount against
Ierusalem: this citie must be visited; all op-
pression is in the midst of it.
7 As the fountaine casteth out her wa-
ters, so she casteth out her malice: g cruelty
and spoile is continually heard in her before
me with sorow and strokes.
8 Be thou instructed, O h Ierusalem, lest
my soule depart from thee, lest I make thee
desolate as a land that none inhabiteth.
9 Thus sayth the Lord of hostes, They
shall gather as a vine, the residue of Israel:
turne i backe thine hand as the grape gathe-
rer into the baskets.
10 Unto whom shall I speake, and ad-
monish, that they may heare? Behold, their
eares are k vncircumcised, and they cannot
hearken: beholde, the worde of the Lord is
vnto them as a reproch; they haue no delite
in it.
11 Therefore I am full of the wrath of
the Lord: I am weary with holding it: l I
will powre it out vpon the m children in the
streete, and likewise vpon the assembly of the
yong men: for the husband shall euen be ta-
ken with the wife, and the aged with him
that is full of dayes.
12 And their houses with their landes,
and wiues also shall bee turned vnto stran-
gers: for I will stretch out mine hande vp-
on the inhabitants of the lande, sayeth the
Lord.
13 For from the least of them, euen vnto
the greatest of them, euery one is giuen vnto
couetousnesse, and from the prophet euen vn-
to the priest, they all deale falsly.
14 They haue healed also the hurt of the
daughter of my people with sweete wordes,
saying, n Peace, peace, when there is no
peace.
15 Were they ashamed when they had
committed abomination? nay, they were
not ashamed, no neither could they haue any
shame: therefore they shall fall among the
† slaine: when I shall visite them, they shall
be cast downe, saith the Lord.
16 Thus sayth the Lord, Stand in the
wayes and beholde, and aske for o the olde
way which is the good way, and walke ther-
in, and ye shall find rest for your soules: but
they said, We will not walke therein.
17 Also I set p watchmen ouer you, which
said, Take heed to the sound of the trumpet:
but they said, We will not take heed.
18 Heare therefore, yee q Gentiles, and
thou Congregation knowe, what is among
them.
19 Heare, O earth, beholde, I will cause a
plague to come vpon this people, euen the
fruite of their owne imaginations: because
they haue not taken heede vnto my wordes,
nor to my lawe, but cast it off.
20 To what purpose bringest thou mee
r incense from Sheba, and sweete calamus
from a farre countrey? Your burnt offrings
are not pleasant, nor your sacrifices sweete
vnto me.
21 Therefore thus saith the Lord, Be-
holde, I will lay stumbling blockes before
this people and the fathers and the sonnes
together shall fall vpon them: the neighbour
and his friend shall perish.
22 Thus saith the Lord, Beholde, a peo-
ple commeth from the s North countrey, and
a great nation shall arise from the sides of
the earth.
23 With bowe and shielde shall they bee
weaponed: they are cruell, and will haue no
compassion: their voyce roareth like the sea,
and they ride vpon horses, well appointed,
like men of warre against thee, O daughter
Zion.
24 We haue heard their fame, and our
hands t waxe feeble: sorow is come vpon vs,
as the sorow of a woman in trauaile.
25 Goe not forth into the field, nor walke
by the way: for the sworde of the enemie and
feare is on euery side.
26 O daughter of my people, girde thee
with sackcloth, and wallow thy selfe in the
ashes: make lamentation, and bitter mour-
ning as for thine onely sonne: for the destroy-
er shall suddenly come vpon vs.
27 I haue set u thee for a defence and for-
tresse among my people, that thou mayest
know and try their wayes.
28 They are all rebellious traitours, wal-
king craftily: they are brasse, and yron, they
all are destroyers.
29 The x bellowes are burnt: the lead is
consumed in the fire: the founder melteth in
vaine: for the wicked are not taken away.
30 They shall call them reprobate siluer,
because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

The wordes that came to Ieremiah from
the Lord, saying,
2 Stand in the gate of the Lords house
and crie this word there, and say, Heare the
word of the Lord, all ye of Iudah, that enter
in at these gates to worship the Lord.
3 Thus saith the Lord of hostes, the God
of Israel, * Amend your wayes and your
workes, and I will let you dwell in this
place.

4 Trust

d I haue intreated her gently, and giuen her abundance of al things.
e Shee shal be so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselues.
h He warneth them to amend by his corrections, and to turne to him by repentance.
i He exhorteth the Babylonians to be diligent to search out all and to leaue none.
k They delight to heare vaine things, and to shut vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5.14. so he kindleth it now when he seeth that all remedies are past.
m None shall be spared.
n When the people began to feare Gods iudgments, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.
q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.
r Reade Isa. 1. 11. and Amos 5. 21.
s From Babylon by Dan, which was North from Ierusalem.
t For feare of the enemie: he speaketh this in the person of the Iewes.
u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doth the pure metall from the drosse.
x All the paine and labour that hath been taken with them, is lost.
* Chap. 26. 13.

† Ebr. them that fall. o Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth. p Prophets which should warne you of the dangers that were at hand.

4 Truſt not in a lying wordes, ſaying,
The Temple of the Lord, the Temple of
the Lord: this is the Temple of the Lord.
5 For if you amend and redreſſe your
wayes and your workes: if you execute
iudgement betweene a man and his neigh-
bour,
6 And oppreſſe not the ſtraunger, the fa-
therleſſe and the widow, and ſhed no inno-
cent blood in this place, neither walke after
other gods to your deſtruction,
7 Then b will I let you dwell in this
place in the land that I gaue vnto your fa-
thers, for euer and euer.
8 Behold, you truſt in lying words, that
cannot profit.
9 Will you ſteale, murder, and commit
adultery, and ſweare falſely, and burne in-
cenſe vnto Baal, and walke after other gods
whom ye know not,
10 And come and ſtand before me in this
houſe, whereupon my Name is called, and
ſay, We are deliuered, though we haue done
all theſe abominations?
11 Is this Houſe become c a denne of
theeues, whereupon my Name is called be-
fore your eyes? Behold, euen I ſee it, ſaith
the Lord.
12 But goe yee nowe vnto my place
which was in Shilo, d where I ſet my
Name at the beginning, and behold what
I did to it for the wickedneſſe of my people
Iſrael.
13 Therefore now becauſe yee haue done
al theſe workes, ſaith the Lord (and I e roſe
vp early and ſpake vnto you: but when I
ſpake, ye would not heare me, neither when
I called, would f ye anſwere)
14 Therefore will I doe vnto this Houſe,
whereupon my Name is called, wherein al-
ſo yee truſt, euen vnto the place that I gaue
to you and to your fathers, as I haue done
vnto Shilo.
15 And I will caſt g you out of my ſight,
as I haue caſt out all your brethren, euen the
whole ſeede of Ephraim.
16 Therefore thou ſhalt not h pray for
this people, neither lift vp crie or prayer for
them, neither intreat me, for I wil not heare
thee.
17 Seeſt thou not what they doe in the
cities of Iudah and in the ſtreetes of Ieru-
ſalem?
18 The children gather wood, and the fa-
thers kindle the fire, and the women knead
the dough to make cakes to i the Queene of
heauen, and to powre out drinke offerings
vnto other gods, that they may prouoke me
vnto anger.
19 Doe they prouoke mee to anger, ſaith

a Beleeue not the falſe prophets, which ſay þ for the Temples ſake and the ſacrifices there, the Lord wil preſerue you, and ſo nouriſh you in your ſin, and vaine confidence.

b God ſheweth on what conditiō hee made his promiſe to this Temple: that they ſhould bee an holy people vnto him, as hee would be a faithfull God to them.

c As theeues hid in holes and dennes, thinke themſelues ſafe, ſo when you are in my Temple, you thinke to be couered with the holineſſe therof, and that I cannot ſee your wickedneſſe, Mat. 21. 13.

d Becauſe they depend ſo much on the Temple, which was for his promiſe, that hee would bee preſent, and defend them where the Arke was: he ſendeth them to Gods iudgements againſt Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Prieſts ſlaine, and the people miſerably diſcomfited, 1 Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceaſed to warne you, as Iſa 65. 2 Pro 1. 23.

f He ſheweth what is the only remedy to redreſſe our faults: to ſuffer God to leade vs into the way, and to obey his calling, Iſa. 66. 4.

g I will ſend you into captiuitie as I haue done Ephraim, that is, the ten tribes

h To aſſure them that God had determined with himſelfe to puniſh their wickedneſſe, he ſheweth that the prayer of the godly can nothing auaile them, while they remaine in their obſtinacie againſt God, and will not vſe the meanes that he vſeth to call them to repentance, Chap. 11. 14. & 14. 11.

i That is, They ſacrifice to the ſunne, moone, and ſtarres, which they called the Queene of heauen, Chap. 44. 17. 2 king. 23 5.

the Lord, and not themſelues to the confuſi-
on of their owne faces?
20 Therefore thus ſayth the Lord God,
Beholde, mine anger and my wrath ſhall be
powred vpon this place, vpon man and vp-
on beaſt, and vpon the tree of the field, and
vpon the fruit of the ground, & it ſhall burne
and not be quenched.
21 Thus ſaith the Lord of hoſts the God
of Iſrael, Put your burnt offerings vnto
your ſacrifices, and eat the fleſh.
22 For k I ſpake not vnto your fathers,
nor commanded them, whē I brought them
out of the land of Egypt, concerning burnt
offerings and ſacrifices.
23 But this thing commanded I them,
ſaying, Obey my voice, and I will bee your
God, and ye ſhalbe my people: and walke ye
in al the wayes which I haue commaunded
you, that it may be well vnto you.
24 But they woulde not obey, nor in-
cline their eare, but went after the coun-
ſels and the ſtubburnneſſe of their wicked
heart, and went backeward and not for-
ward.
25 Since the day that your fathers came
vp out of the land of Egypt, vnto l this day,
I haue euen ſent vnto you all my ſeruaunts
the Prophets, m riſing vp early euery day,
and ſending them.
26 Yet would they not heare me, nor in-
cline their eare, but hardned their neck, and
did worſe then their fathers.
27 Therefore ſhalt thou ſpeake all theſe
words vnto them, but they n will not heare
thee: thou ſhalt alſo crie vnto them, but they
will not anſwere thee.
28 But thou ſhalt ſay vnto them, This
is a nation that heareth not the voyce of the
Lord their God, nor receiueth diſcipline:
trueth is periſhed, and is cleane gone out of
their mouth,
29 Cut off thine o haire, O Ieruſalem,
and caſt it away, and take vp a complaint
on the high places: for the Lord hath re-
iected and forſaken the generation of his
p wrath.
30 For the children of Iudah haue done
euill in my ſight, ſayeth the Lord: they
haue ſet their abominations in the houſe,
whereupon my Name is called, to pol-
lute it.
31 And they haue built the high place of
q Topheth, which is in the valley of Ben-
hinnom to burne their ſonnes and their
daughters in the fire, which I r commaun-
ded them not, neither came it in mine
heart.
32 Therfore behold, the dayes come, ſaith
the Lord, that it ſhall no more be called To-
pheth, nor the valley of Ben hinnom, but the
valley of ſlaughter: for they ſhall burie in
Topheth, till there be no place.
33 And the carkeiſes of this people ſhall
be meate for the foules of the heauen and for
the beaſtes of the earth, and none ſhall fray
them away.
34 * Then I will cauſe to ceaſe from the
cities of Iudah and from the ſtreetes of
Ieruſalem, the voyce of myrth and the
voyce of gladneſſe, the voyce of the bride-
groome

k Shewing that it was not his chiefe purpoſe and intent that they ſhould offer ſacrifices: but that they ſhould regard, wherfore they were ordeined: to wit, to be ioyned to the word, as ſeales & confirmations of remiſſion of ſinnes in Chriſt: for without the word they were vaine and vnprofitable.

l Which was aboue fourteene hundred yeeres.

m Reade verſ. 13.

n Whereby he ſheweth that the Paſtours ought not to leaue their flockes in their obſtinacie: for the Lord wil vſe the meanes of his ſeruants to make the wicked more faultie, and to prooue his.

o In ſigne of mourning, as Iob 1. 20. mich. 1. 16.

p Againſt whom he had iuſt occaſion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21 and 20 3. deut. 18. 10.

* Ezek. 26. 13.

20 July
1 Lesson

grome and the voyce of the bride: for the
land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time, sayeth the Lord, they shall
bring out the bones of the Kings of Iu-
dah, and the bones of their Princes, and the
bones of the Priestes, and the bones of the
Prophets, and the bones of the inhabitants
of Ierusalem out of their a graues.
2 And they shall spread them before the
sunne and the moone, and all the hoste of
heauen, whom they haue loued, and whom
they haue serued, and whom they haue fol-
lowed, and whom they haue sought, and
whom they haue worshipped: they shall not
be gathered nor be buried, but shalbe as dung
vpon the earth.
3 And death shalbe desired b rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the
places where I haue scattered them, sayeth
the Lord of hostes.
4 Thou shalt say vnto them also, Thus
saith the Lord, Shal they c fal and not arise?
shall he turne away and not turne againe?
5 Wherefore is this people of Ierusalem
turned backe by a perpetuall rebellion? they
gaue themselues to deceit, and would not re-
turne.
6 I hearkned and heard, but none spake
aright: no man repented him of his wicked-
nesse, saying, What haue I done? euery d one
turned to their race, as the horse rusheth into
the battell.
7 Euen the storke in the ayre knoweth
her appointed times, and the Turtle, and
the crane, and the swallow obserue the time
of their comming, but my people knoweth
not the e iudgement of the Lord.
8 How doe ye say, Wee are wise, and the
Law f of the Lord is with vs? Loe, certainly
in vaine made hee it, the pen of the Scribes
is in vaine.
9 The g wise men are ashamed: they are
afraid and taken: loe, they haue reiected the
word of the Lord, and what wisedome is in
them?
10 Therefore wil I giue their wiues vn-
to others, and their fields to them that shall
possesse them: * for euery one from the least
euen vnto the greatest is giuen to couetous-
nesse, and from the Prophet euen vnto the
Priest, euery one dealeth falsly.
11 For they haue healed the hurt of the
daughter of my people with sweete words,
saying, h Peace, peace, when there is no
peace.
12 Were they ashamed when they had
committed abomination? nay, they were not
ashamed, neither could they haue any shame:
therefore shall they fall among the slaine:
when I shall visit them, they shall bee cast
downe, saith the Lord.
13 I will surely consume them, saith the
Lord: there shall bee no grapes on the vine,
nor figges on the fig tree, and the leafe shall

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.
b Because of the afflictions that they shall feele through Gods iudgements.
c Is there no hope that they will returne?
d They are ful of hypocrisie, and euery one foloweth his owne fantasie without any consideration.
e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discerne the colde and heate, as Isa. 1.3.
f The Law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.
g They that seeme wise may be ashamed of their ignorance, for all wisedom consisteth in Gods word.
* Isa. 56.11. chap. 5.31. & 6.13.
h Reade Chap. 6.14.

fade, and the things that I haue giuen them
shall depart from them.
14 Why doe we stay? i assemble your
selues, and let vs enter into the strong cities,
and let vs be quiet there: for the Lord our
God hath put vs to silence, and giuen vs
water with k gall to drinke, because we haue
sinned against the Lord.
15 * We looked for peace, but no good
came, and for a time of health, and behold
troubles.
16 The neying of his horses was heard
from l Dan, the whole land trembled at the
noyse of the neying of his strong horses: for
they are come, and haue deuoured the land
with all that is in it, the citie and those that
dwell therein.
17 For behold, I will m send serpents,
and cockatrices among you, which will not
be charmed: and they shall sting you, sayeth
the Lord.
18 I would haue n comforted my selfe a-
gainst sorow, but mine heart is heauy in me.
19 Beholde, the voyce of the cry of the
daughter of my people for feare of them of a
farre countrey, Is not the Lord in Zion? is
not her King in her? Why o haue they pro-
uoked me to anger with their grauen ima-
ges, and with the vanities of a strange god?
20 The p haruest is past, the summer is
ended, and we are not holpen.
21 I am q sore vexed for the hurt of the
daughter of my people: I am heauie, and
astonishment hath taken me.
22 Is there no balme r at Gilead? is
there no Physician there? Why then is not
the health of the daughter of my people reco-
uered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap 9.15 and 23.15.
* Chap. 14.19.
l Reade cha. 4.15
m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.
n Read cha. 4.19
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this. r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

21 July
1 Lesson

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God aught we only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of a water,
and mine eyes a fountaine of teares,
that I might weepe day and night for the
slaine of the daughter of my people.
2 Oh that I had in the wildernes a b cot-
tage of wayfaring men, that I might leaue
my people and goe from them: for they be all
c adulterers and an assembly of rebels,
3 And they bend their tongues like their
bowes for d lies: but they haue no courage
for the trueth vpon the earth: for they pro-
ceede from euil to worse, and they haue not
knowen me, sayth the Lord.
4 Let euery one take heede of his neigh-
bour, and trust you not in any e brother: for
euery brother wil vse deceit, and euery friend
will deale deceitfully.

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap. 4.19.
b He sheweth that this were more quietnesse, and greater safetie for him to dwell among the wilde beastes, then among this wicked people, saue that God hath enioyned him this charge. c Vtterly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

5 And

5 And euery one will deceiue his friend,
and will not speake the truth: for they [f] haue
taught their tongues to speake lies, and take
great paines to doe wickedly.
6 Thine habitation is in the midst of de-
ceiuers: [g] because of their deceit they refuse
to know me, saith the Lord.
7 Therefore thus saith the Lord of hosts,
Behold, I will [h] melt them, and try them:
for what should I els doe for the daughter of
my people?
8 Their tongue is as an arrow shot out,
and speaketh deceit: one speaketh peaceably
to his neighbour with his mouth, but in his
heart he layeth waite for him.
9 Shall I not visit him for these things,
sayth the Lord? or shal not my soule be auen-
ged on such a nation as this?
10 Upon the [i] mountaines will I take
vp a weeping and a lamentation, and vpon
the faire places of the wildernesse a mour-
ning, because they are burnt vp: so that none
can passe through them: neither can men
heare the voyce of the flocke: both the foule
of the ayre, and the beast are fled away, and
gone.
11 And I will make Ierusalem an heape,
and a den of dragons, and I wil make the ci-
ties of Iudah waste, without an inhabitant.
12 Who is wise to [k] vnderstand this? and
to whom the mouth of the Lord hath spoken
euen he shall declare it. Why doeth the land
perish, and is burnt vp like a wildernesse,
and none passeth through?
13 And the Lord saith, Because they haue
forsaken my lawe, which I set before them,
and haue not obeyed my voyce, neither wal-
ked thereafter,
14 But haue walked after the stubborn-
nes of their owne heart, and after Baalims,
which [l] their fathers taught them,
15 Therefore thus saith the Lord of hosts
the God of Israel, Behold, I will feede this
people with wormewood, and giue them wa-
ters of gall [m] to drinke:
16 I will scatter them also among the
heathen, whom neither they nor their fa-
thers haue knowen, and I will send a sword
after them, till I haue consumed them.
17 Thus saith the Lord of hostes, Take
heed, & call for the [n] mourning women, that
they may come, and send for skilfull women,
that they may come.
18 And let them make hast, and let them
take vp a lamentation for vs, that our eyes
may cast out teares, and our eye lids gush
out of water.
19 For a lamentable noise is heard out of
Zion, How are we destroyed, and vtterly con-
founded, for we haue forsaken the land, and
our dwellings [o] haue cast vs out.
20 Therefore heare the word of the Lord,
O ye women, and let your eares regard the
words of his mouth, and teach your daugh-
ters to mourne, and euery one her neighbour
to lament.
21 For death is come vp into our [q] win-
dowes, and is entred into our palaces, to de-
stroy the children without, and the yong men
in the streetes.
22 Speake, Thus sayeth the Lord, The
carkeises of men shall lie euen as the dung
vpon the fielde, and as the handfull after the
mower, and none shall gather them.
23 Thus saith the Lord, Let not the [r] wise
man glory in his wisedome, nor the strong
man glory in his strength: neither the rich
man glory in his riches.
24 But let him that glorieth, glorie in
this, that hee vnderstandeth, and knoweth
me: for I am the Lord which [s] shew mercie,
iudgement, and righteousnesse in the earth:
for in these things I delight, saith the Lord.
25 Behold, the daies come, saith the Lord,
that I will visite all them, which are [t] cir-
cumcised, with the vncircumcised:
26 Egypt, and Iudah, and Edom, and
the children of Ammon, and Moab, and all
the vtmost corners of them that dwell in the
wildernesse: for all these nations are vncir-
cumcised, and all the house of Israel are vn-
circumcised in the heart.

f They haue so practised deceit, that they cannot forsake it.
g They had rather forsake God then leaue their wicked trade.
h With the fire of affliction. *Psal.* 28.3. *and* 120.4.
i Signifying ÿ all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.
l Hee sheweth that the children cannot excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.
m Reade Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.
o As though they were weary of vs because of our iniquities, Leuit. 18.28. & 20.22.
p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioice in him, who only can deliuer vs, 1. Cor. 1.31. 2. Cor. 10.17.
s These three points are necessary to know aright: his mercy, wherin consisteth our saluation: his iudgement, which he executeth continually against the wicked: & his iustice, wherby he defendeth and maintaineth the faithfull. t Meaning both Iewes & Gentiles as in the next verse he sheweth the cause, reade Chap. 4.4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weaknes of idoles. 6 Of the power of God. 21 Their pastors are become brute beasts.

HEare yee the worde of the Lord that hee
speaketh vnto you, O house of Israel.
2 Thus saith the Lorde, Learne not the
way of the heathen, and be not afraid for the
[a] signes of heauen, though the heathen be a-
fraydof such.
3 For the [b] customes of the people are
vaine: for one cutteth a tree out of the for-
rest (which is the worke of the hands of the
carpenter) with the axe,
4 And another decketh it with [c] siluer, and
with golde: they fasten it with nailes and
hammers, that it fall not.
5 The idoles stand vp in the palme tree,
but speake not: they are borne because they
cannot goe: feare them not, for they cannot
doe euil, neither can they doe good.
6 There is none like vnto thee, O Lord:
[d] thou art great, and thy Name is great in
power.
7 Who would not feare thee, O king of
nations? for to thee appertaineth the domi-
nion: for among all the wise men of the Gen-
tiles, and in al their kingdoms there is none
like thee.
8 But altogether they dote, and are foo-
lish: for the stocke is a [e] doctrine of vanitie.

a God forbiddeth his people to giue credit or feare ÿ constellations & coniunctions of stars and planets, which haue no power of themselues, but are gouerned by him, & their secret motions and influences are not knowen to man, & therfore there can be no certain iudgement therof, Deut. 18.9.
b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, Deut. 12.30.
c The Prophets absurditie of the vse thus plainely and simply to set foorth the vile idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, read Isa. 44.12.
d He teacheth the people to lift vp their eyes to God, who hath all power, & therfore ought only to be feared: and herein he sheweth them not only the euil that they ought to eschew, but the good which they ought to follow, Reuel. 15.4.
e Because the people thought to haue images, was a meane to serue God, & to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanity, the worke of errors, vers. 15. and Hab. 2.18. calleth them the teachers of lies: contrary to that wicked opinion that they are the bookes of the lay people.

9 Siluer

9 Siluer plates are brought from Tar-
shish, and gold [l] from Uphaz, for the worke
of the workeman, and the hands of the foun-
der: the blue silke, and the purple is their clo-
thing: all these things are made by cunning
men.
10 But the Lord is the God of trueth: he
is the liuing God, and an euerlasting King:
at his anger the earth shall tremble, and the
nations cannot abide his wrath.
11 (Thus shall you say vnto them, The
gods [g] that haue not made the heauens and
the earth shall perish from the earth, & from
vnder these heauens)
12 He hath made the earth by his power,
and established the world by his wisedome,
and hath stretched out the heauen by his dis-
cretion.
13 Hee giueth by his voyce the multitude
of waters in the heauen, and he causeth the
clouds to ascend from the ends of the earth:
he turneth lightnings to raine, and bringeth
forth the wind out of his treasures.
14 Euery man is a [h] beast by his owne
knowledge: euery founder is confounded
by the grauen image: for his melting is but
falshood, and there is no breath therein.
15 They are vanitie, and the worke of er-
rors: in the time of their visitation they shal
perish.
16 The [i] portion of Iaakob is not like
them: for he is the maker of all things, and
Israel is the rod of his inheritance: the Lord
of hosts is his Name.
17 ¶ [k] Gather vp the wares out of the
lande, O thou that dwellest in the strong
place.
18 For thus saith the Lord, Behold, at
this time I will throwe as with a sling the
inhabitants of the land, and will trouble
them, and they shall finde it so.
19 Wo is me for my destruction, and my
grieuous plague: but I thought, Yet it [l] is
my sorrow, and I will beare it.
20 [m] My tabernacle is destroyed, and all
my coards are broken: my children are gone
from me, and are not: there is none to spread
out my tent any more, and to set vp my cur-
taines.
21 For the Pastors [n] are become beastes,
and haue not sought the Lord: therfore haue
they none vnderstanding: and all the flocks
of their pastures are scattered.
22 Behold, the noise of the bruite is come,
and a great commotion out of the [o] North
countrey to make the cities of Iudah deso-
late, and a den of dragons.
23 O Lord, I know, that [p] the way of
man is not in himselfe, neither is it in man
to walke and to direct his steps.
24 O Lord correct me, but with [q] iudge-
ment, not in thine anger, least thou bring me
to nothing.
25 Powre out [r] thy wrath vpon the hea-
then that know thee not, and vpon the fami-
lies that call not on thy Name: for they haue
eaten vp Iaakob, and deuoured him & con-
sumed him, and haue made his habitation
desolate.

f Whereas they found the best gold, shewing that they thought nothing too deare for their idoles: some read Ophir, as 1.King.9.28.
g This declareth that all that hath beene in this Chapter spoken of idoles, was to arme the Iewes whē they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answere them to their shame which should exhort them to idolatry, & therefore he writeth this sentence in the Caldeans tongue for a memorial, wheras all the rest of his writing is Ebrew.
h The more that man thinketh to doe any thing well by his owne wisedome, & not as God instructeth him, the more doeth he prooue himselfe to be a vile beast.
i By these words, portion and rod, he signifieth their inheritāce: meaning that God should be al sufficient for them, and that their felicitie consisted in him alone, and therfore they ought to renounce all other helps and succours, as of idoles, &c. Deut.32.9. Psal.16.5.
k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand that they should feele the things whereof he had tolde them.
l It is my iust plague, and therfore I will take it patiently: wherby hee teacheth the people howe to behaue themselues towards God.
m He sheweth how Ierusalem shall lament.
n The gouernours and ministers.
o Reade Chap 4.15
p He speaketh this, because that Nebuchadnezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek.21.21. therefore the Prophet sayth, that this was the Lords direction.
q Considering that God had reueiled vnto him the certitude of their captiuitie, Chap.7.16. hee onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap.27.8. measuring his rods by their infirmitie, 1.Cor.10.13. for here by iudgment is meant not only the punishment, but also the merciful moderation of the same, as Chap.30.11.
r Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and in the other, Psal.79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lorde forbiddeth Ieremiah to pray for them.

22 July
1 Lesson
Morn

The word that came to Ieremiah from
the Lord, saying,
2 Heare ye the wordes of this couenant,
and speake vnto the men of Iudah, & to the
inhabitants of Ierusalem,
3 And say thou vnto them, Thus sayth
the Lord God of Israel, [a] Cursed bee the
man that obeyeth not the wordes of this co-
uenant,
4 Which I commanded vnto your fa-
thers, when I brought them out of the land
of Egypt, from the iron furnace, saying,
Obey my voice, and do according to all these
things, which I commaund you: so shall yee
be my people, and I will be your God,
5 That I may confirme the othe that I
haue sworne vnto your fathers, to giue them
a land which floweth with milke and hony,
as appeareth this day. Then answered [b] I
and sayd, So be it, O Lord.
6 Then the Lord said vnto me, Cry all
these words in the cities of Iudah, and in
the streetes of Ierusalem, saying, Heare yee
the words of this couenant, and doe them.
7 For I haue protested vnto your fa-
thers, when I brought them vp out of the
land of Egypt vnto this day, [c] rising early
and protesting, saying, Obey my voyce.
8 Neuertheles they would not obey, nor
incline their eare: but euery one walked in
the stubburnnes of his wicked [d] heart: ther-
fore I will bring vpon them all the [e] words
of this couenant, which I commanded them
to doe, but they did it not.
9 And the Lord sayd vnto me, A [f] conspi-
racie is found among the men of Iudah, and
among the inhabitants of Ierusalem.
10 They are turned backe to the iniqui-
ties of their forefathers, which refused to
heare my wordes: and they went after o-
ther gods to serue them: thus the house of
Israel, and the house of Iudah haue bro-
ken my couenant which I made with their
fathers.

a He calleth the Iewes to the consideration of Gods mercies who freely chose them, made a couenant of eternal felicitie with them, & how he euer performed it on his behalfe, & how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut.27.26.
b Thus he speaketh in the person of the people which agreed to the couenant.
c Read Chap.7.13.
d According to his own fantasie, and not as my word appointed him.
e Meaning the menaces & curses contained in the Law, Leuit.26.14. Deut.28.16.
f That is, a general consent to rebell against me.

11 There-

11 Therefore thus saith the Lorde, Be-
holde, I will bring a plague vpon them,
which they shall not be able to escape, and
though they crie vnto me, I will not heare
them.
12 Then shall the cities of Iudah, and
the inhabitants of Ierusalem goe, and crie
vnto the gods vnto whō they offer incense,
but they shall not bee able to helpe them in
time of their trouble.
13 h For according to the number of thy
cities were thy gods, O Iudah, and accor-
ding to the number of the streetes of Ierusa-
lem haue yee set vp altars of confusion, euen
altars to burne incense vnto Baal.
14 Therefore thou shalt not pray i for
this people, neither lift vp a crie, or prayer
for them: for when they crie vnto me in their
trouble, I will not heare them.
15 What should my k beloued tary in mine
house, seeing they haue committed abomina-
tion with many? and the holy flesh l goeth
away from thee: yet when thou doest euill,
thou reioycest.
16 The Lord called thy name, A greene
oliue tree, faire, and of goodly fruite: but
with m noyse and great tumult hee hath set
fire vpon it, and the branches of it are bro-
ken.
17 For the Lorde of hostes that plan-
ted thee, hath pronounced a plague against
thee for the wickednesse of the house of Is-
rael, and of the house of Iudah, which
they haue done against themselues to pro-
uoke mee to anger in offering incense vnto
Baal.
18 And the Lord hath taught mee, and I
know it, euen then thou shewedst me n their
practises.
19 But I was like a lambe, or a bullocke,
that is brought to the slaughter, and I knew
not that they had deuised thus against mee,
saying, Let vs o destroy the tree with the
fruite thereof, and cut him out of the land of
the liuing, that his name may be no more in
memorie.
20 But O Lord of hostes, that iudgest
righteously, and tryest the reines and the
heart, let me see thy p vengeance on them:
for vnto thee haue I opened my cause.
21 The Lord therefore speaketh thus of
the men of q Anathoth, (that seeke thy life,
and say, r Prophesie not in the name of the
Lord, that thou die not by our hands)
22 Thus therefore sayeth the Lord of
hostes, Behold, I will visite them: the yong
men shall die by the sword: their sonnes and
their daughters shall die by famine.
23 And none of them shall remaine: for
I will bring a plague vpon the men of Ana-
thoth, euen the yeere of their visitation.

g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.
h Reade Chap. 2.28.
i Reade Chap. 7.16 and 14.11.
k My people of Israel whom I haue hitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.
m Of the Babylonians and Caldeans.
n Which went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyson.
p Thus he spake not for hatred but being mooued with ý spirit of God, he desireth the aduancemēt of Gods glorie, and the verifying of his word, which is by the destruction of his enemies.
q To wit, both the priests & the rest of ý people: for this towne was the Priests, & they dwelt in it, read Chap. 1.1.
r Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reprooued, and therfore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Micah.2.11. and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art
a righteous: yet let me talke with thee
of thy iudgements: wherefore doth the way
of the wicked b prosper? why are all they in
wealth that rebelliously transgresse?
2 Thou hast planted them, and they
haue taken roote: they growe, and bring
foorth fruit: thou art neere in their mouth,
and farre from their c reines.
3 But thou, Lord, knowest me: thou hast
seene me, and tried mine heart toward thee:
pull them out like sheepe for the slaugh-
ter, and d prepare them for the day of
slaughter.
4 How long shall the land mourne, and
the herbes of euery fielde wither, for the
wickednesse of them that dwell therein? the
beastes are consumed and the birds, because
they said, e He will not see our last end.
5 If thou hast run with the f footemen,
and they haue wearied thee, then how canst
thou match thy selfe with horses? and if
thou thoughtest thy selfe safe in a peaceable
land, what wilt thou doe in the swelling of
Iorden?
6 For euen thy brethren, and the house of
thy father, euen they haue dealt vnfaithfully
with thee, and they haue cried out altoge-
ther vpon thee, but beleeue them not, though
they speake faire to thee.
7 I haue forsaken g mine house: I haue
left mine heritage: I haue giuen the deare-
ly beloued of my soule into the hands of her
enemies.
8 Mine heritage is vnto mee, as a h lyon
in the forest: it crieth out against me, there-
fore haue I hated it.
9 Shall mine heritage be vnto mee as a
bird i of diuers colours? are not the birds
about her, saying, Come, assemble all the
beasts of the field, come to eat her?
10 Many pastours haue destroyed my
k vineyard, and troden my portion vnder
foote: of my pleasant portion they haue
made a desolate wildernesse.
11 They haue laid it waste, and it being
waste, mourneth vnto mee: and the whole
lande lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperity, and his deare children in aduersitie, as Iob.21.7.psal.37.1.and 73.3. Hab.1.3.
c They professe God in mouth, but deny him in heart, which is here ment by the reines, Isa.29.13.math.15.8.
d The Ebrewe word is, Sanctifie them, meaning, that God would be Sanctified in the destruction of the wicked, to whom God for a while giueth prosperity that afterward they should the more feele his heauy iudgement when they lacke their riches, which were a signe of his mercie.
e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beasts and insensible creatures felt the punishment of their stubborne rebellion against God. f Some thinke that God reprooueth Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were far vnable to dispute with God. Others, by the footemen, meane them of Anathoth, & by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did. g God willeth the Prophet denounce his iudgements against Ierusalem notwithstanding that they shal both by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me, and my Prophets. i In stead of bearing my liuery and wearing onely my colours, they haue change and diuersity of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them. k He prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

his

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his minde on [l] it.
12 The destroyers are come vpon all the
high places in the wildernesse: for the sword
of the Lord shall deuoure from the one ende
of the land, euen to the other end of the land:
no flesh shall haue peace.
13 [m] They haue sowen wheate, and rea-
ped thornes: they were [n] sicke, & had no pro-
fite: & they were ashamed of [o] your fruites,
because of the fierce wrath of the Lord.
14 Thus saith the Lord against all mine
euill [p] neighbours, that touch the inheri-
tance, which I haue caused my people Is-
rael to inherite, Beholde, I will plucke them
out of their land, and pluck out the house of
Iudah from among them.
15 And after that I haue plucked them
out, I [q] wil returne, and haue compassion on
them, and wil bring againe euery man to his
heritage, and euery man to his land.
16 And if they will learne the [r] wayes of
my people, to sweare by my Name ([s] The
Lorde liueth, as they taught my people to
sweare by Baal) then shall they be built [t] in
the mids of my people.
17 But if they will not obey, then will I
vtterly plucke vp, and destroy that nation,
saith the Lord.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in stead of amendment, you grew worse, and worse as Gods plagues testified.
p Meaning, the wicked enemies of his Church, which blasphemed his name and whom hee would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercy vpon them.
r The true doctrine and maner to serue God.
s Reade Chap. 4. 2.
t They shall bee of the number of the faithfull, and haue a place in my Church.

23 July
1 Less morn

CHAP. XIII.

1 The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

Thus saith the Lord vnto mee, Goe, and
buy thee a linnen girdle, and put it vpon
thy loynes, and put it not in water.
2 So I bought the girdle according to
the commandement of the Lord, and put it
vpon my loynes.
3 And the word of the Lord came vnto
me the second time, saying,
4 Take the girdle that thou hast bought
which is vpon thy loynes, and arise, goe to-
ward [a] Perath, and hide it there in the cleft
of the rocke.
5 So I went, and hid it by Perath, as
the Lord had commanded me.
6 And after many dayes, the Lorde said
vnto me, Arise, goe toward Perath & take
the girdle from thence, which I comman-
ded thee to hide there.
7 Then went I to Perath, and digged,
and tooke the girdle from the place where
I had hid it, and beholde, the girdle was cor-
rupt, and was profitable for nothing.
8 Then the word of the Lord came vnto
me, saying,
9 Thus saith the Lord, After this man-
ner will I destroy the pride of Iudah, and
the great pride of Ierusalem.
10 This wicked people haue refused to
heare my wordes, and walke after the stub-
burnnesse of their owne heart, and walke
after other gods to serue them, and to wor-
ship them: therefore they shal be as this gir-
dle, which is profitable to nothing.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, wherby was signified that the Iewes should passe ouer Euphrates to bee captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

11 For as the girdle cleaueth to the
loynes of a man, so haue I tyed to mee the
whole house of Israel, and the whole house
of Iudah, saith the Lorde, that they might
be my people: that they might haue a name,
and praise, and glory, but they would not
heare.
12 Therefore thou shalt say vnto them
this worde, Thus saith the Lord God of Is-
rael, Euery [b] bottle shalbe filled with wine,
& they shall say vnto thee, Do we not know,
that euery bottle shall be filled with wine?
13 Then shalt thou say vnto them, Thus
saith the Lord, Beholde, I will fill all the in-
habitants of this lande, euen the Kings that
sit vpon the throne of Dauid, & the Priests,
and the Prophets, and all the inhabitants of
Ierusalem with drunkennesse,
14 And I will dash [c] them one against
another, euen the fathers and the sonnes to-
gether, saith the Lord: I will not spare, I
will not pitie nor haue compassion, but de-
stroy them.
15 Heare and giue eare, be not proud: for
the Lord hath spoken it.
16 Giue glory to the Lord our God be-
fore he bring [d] darkenesse, and or euer your
feete stumble in the darke mountaines, and
whiles ye looke for [e] light, hee turne it into
the shadow of death, and make it as darke-
nesse.
17 But if yee will not heare this, my soule
shall [f] weepe in secret for your pride, & mine
eye shall weepe and droppe downe teares,
because the Lords flocke is caried away cap-
tiue.
18 Say vnto the [g] King & to the Queene,
Humble your selues, sit down, for the crown
of your glory shall come downe from your
heads.
19 The cities of [h] the South shall be shut
vp, and no man shall open them; all Iudah
shall be caried away captiue: it shall be who-
ly caried away captiue.
20 Lift vp your eyes, and beholde them
that come from the North: where is the
[i] flocke that was giuen thee, euen thy beauti-
full flocke?
21 What wilt thou say, when he shall vi-
site thee? (for thou hast [k] taught them to
bee captaines and as chiefe ouer thee) shall
not sorowe take thee as a woman in tra-
uaile?
22 And if thou say in thine heart, Where-
fore come these things vpon mee? For the
multitude of thine iniquities are thy skirts
[l] discouered and thine heeles made bare.
23 Can the blacke More change his skin?
or the leopard his spots? then may yee also
doe good, that are accustomed to doe euill.
24 Therefore will I scatter them, as the
stubble that is taken away with the South
wind.
25 This is thy portion, and the part of
thy measures from mee, sayeth the Lord, be-
cause thou hast forgotten mee, and trusted in
lyes.
26 Therefore I haue also discouered thy
skirts vpon thy face, [m] that thy shame may
appeare.
27 I haue seene thine adulteries, and thy
[n] neyings,

b Euery one of you shalbe filled with Spirituall drunkennesse & be without all knowledge to seeke how to helpe your selues.
c It shalbe as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.
d That is, affliction and misery by the Babylonians, Isa. 8. 22.
e Meaning, for helpe and support of the Egyptians.
f You shal surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubbornnesse.
g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2 King. 24. 12.
h That is, of Iudah, which lyeth Southward from Babylon.
i He asketh the king where his people is become.
k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene.
m As thine iniquities haue bene manifest to all the world: so shall thy shame and punishment.

n neyings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Jerusalem: wilt thou not bee made cleane? when shall it once bee?

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the markes and signes of thine idolatrie appeare not.

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, & of false prophets that seduce the people

23 Julie 1 Less Even

THe word of the Lord that came vnto Jeremiah, concerning the a ‖ dearth.

2 Judah hath mourned, and the gates thereof are desolate, they haue bin b brought to heauinesse vnto the ground, and the crie of Jerusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the wels, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, & forsooke d it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a h strong man that can not helpe? yet thou O Lord, art in the mids of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto his people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto me, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k Prophets say vnto them, Ye shal not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: * I haue not sent them, neither did I commaunde them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination and vanity, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whome these prophets doe prophesie shall bee cast out in the streetes of Jerusalem because of the famine, and the sword, and there shall be none to burie them, both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer, the prophet also & the Priest goe a wandering m into a lande that they know not.

19 Hast thou vtterly reiected n Judah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, and the iniquities of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would heare no praier for the Iewes, 3 but threatneth to destroy thē with foure plagues

THen said the Lord vnto mee, a Though Moses and Samuel stood before me, yet mine affectiō could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I wil c scatter them also in al kingdoms

a Which came for lack of raine, as verse 4.
‖Or, *restraint*.
b The word signifieth to bee made blacke, and so is here taken for extreme sorrow.
c To wit, with ashes in token of sorrow.
d Meaning, that the bruit beasts for droughtwere cōpelled to forsake their yong contrary to nature, and to goe seeke water which they could not find.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f Hee sheweth the onely way to remedie Gods plagues, which is by vnfained cōfession of our sinnes and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe and yet is afraide to put to his hand.
i Reade Chap. 7.16. & 11.14
k He pittieth the people, and accuseth the false prophets, which deceiued them, but the Lord answered, that both the prophets which deceiued, and the people which suffered thēselues to be seduced, shal perish, Chap.23.15.and 27.8,9.and 29.8. *Chap.23.21.and 27.10,15.and 29.9.*

l The false prophets promised peace and allurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap.9.1 Lam. 1.16.and 2.18.
m Both hie and low shall be led captiues into Babylon.
n Though the Prophet knew that God had cast off the multitude which were hypocrites and bastard childrē, yet He was assured that for his promise sake, hee would stil haue a Church, for the which he praieth.
o Hee teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the onely meane to auoide this famine, which was the beginning of Gods plagues.
p Meaning their idoles, reade Chap. 10.15.

15 ... See 35

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, *Ezek.* 14.14.
Zach. 11.9.
b The dogges, birds and beasts should deuoure them that were slaine. c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

24 July ... Less morn

d Not that the people was punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2 King. 21. 9.
c That is, I will not call backe my plagues, or spare thee any more.
f Meaning, the cities.
g Because I had slaine their husbands.
‖Or, mother.
‖Or, fearefully.
h She that had many lost all her children.
i Shee was destroyed in the middes of her prosperitie.
k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.
l Which is an occasion of contention and hatred.
m In this perplexitie the Lord comforted mee, and said that my last dayes should be quiet: and by the enemie hee meaneth here,

of the earth, [d]because of Manasseh the sonne
of Hezekiah king of Iudah, for that which
he did in Ierusalem.
5 Who shall then haue pitie vpon thee,
O Ierusalem? or who shall be sorie for thee?
or who shall goe to pray for thy peace?
6 Thou hast forsaken me, saith the Lord,
and gone backward: therefore will I stretch
out mine hand against thee, & destroy thee:
for I am [e] wearie with repenting.
7 And I will scatter them with the fan
[f]in the gates of the earth: I haue wasted,
and destroyed my people, yet they would not
returne from their wayes.
8 Their widowes [g]are increased by me
aboue the sand of the sea: I haue brought
vpon them, and against the ‖assembly of the
yong men a destroyer at noone day: I haue
caused him to fall vpon them, and the citie
suddenly, and ‖speedily.
9 She that hath borne [h] seuen, hath bene
made weake: her heart hath failed: the
sunne hath failed[i] her, whiles it was day: she
hath bene confounded, and ashamed, and the
residue of them will I deliuer vnto ye sword
before their enemies, saith the Lord.
10 ¶ [k]Wo is me, my mother, that thou
hast borne me, a contentious man, & a man
that striueth with the whole earth: I haue
neither [l]lent on vsury, nor men haue lent vnto
me on vsuery, yet euery one doth curse me.
11 The Lord said, [m] Surely thy remnant
shall haue wealth: surely I will cause thine
enemy to entreat thee in the time of trouble,
and in the time of affliction.
12 Shall the [n] yron breake the yron, and
the brasse that commeth from the North?
13 Thy substance and thy treasures will
I giue to be spoyled without ‖gaine, & that
for all thy sinnes, euen in all thy borders.
14 And I will make thee to go with thine
enemies into a land that thou knowest not:
for a fire is kindled in mine anger, which
shall burne you.
15 O Lord, thou knowest, remember me,
and visit me, and reuenge me of my [o] persecuters:
take mee not away in the continuance
of thine anger: know that for thy sake
I haue suffered rebuke.
16 Thy wordes were found by me, and I
did [p] eate them, and thy word was vnto me
the ioy and reioycing of mine heart; for thy
Name is called vpon mee, O Lord God of
hostes.
17 I sate not in the assembly of the mockers,
neither did I reioyce, but sate alone
[q]because of thy plague: for thou hast filled
me with indignation.
18 Why is mine heauinesse continuall?
and my plague desperate and cannot be healed?
why art thou vnto me [r]as a lyar, and as
waters that faile?
19 Therefore thus saith the Lord, If thou
[s]returne, then will I bring thee againe, and
thou shalt stand before mee: and if thou take
away the [t]precious from the vile, thou shalt
be [u] according to my word: let them returne
[x]vnto thee, but returne not thou vnto them.
20 And I will make thee vnto this people
a strong brasen wall, and they shall fight
against thee, but they shall not [y] preuaile against
thee: for I am with thee to saue thee
and to deliuer thee, saith the Lord.
21 And I wil deliuer thee out of the hand
of the wicked, and I will redeeme thee out
of the hand of the tyrants.

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7.
s If thou forget these carnal considerations, and faithfully execute thy charge.
t That is, seeke to win the good from the bad. u To wit, as my mouth hath pronounced, Chap 1. 18. and as here followeth verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choyse either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Iermiahs fidelitie, and therefore fauour him. n As for the people though they seemed strong as yron, yet should they not bee able to resist the hard yron of Babylon, but should bee led captiue. ‖Or, ransome. o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened & incorrigible p I receiued them with as great ioy, as he that is affamished, eateth meate. q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what should bee the afflictions vpon Iudah. 13 The captiuitie of Babylon 15 Their deliuerance. 19 The calling of the Gentiles.

24 July
1 Lesson
Even

The word of the Lord came also vnto me,
saying,
2 Thou shalt not take [a] thee a wife, nor
haue sonnes nor daughters in this place.
3 For thus saith the Lord concerning the
sonnes, and concerning the daughters that
are borne in this place, and concerning their
mothers that beare them, and concerning
their fathers that beget them in this land.
4 They shall die of deathes and diseases:
they shall not be lamented, neither shall they
be buried, but they shall be as dung vpon the
earth, and they shall bee consumed by the
sword and by famine, and their carkeises
shall bee meate for the foules of the heauen,
and for the beastes of the earth.
5 For thus sayeth the Lord, [b] Enter not
into the house of mourning, neither goe to
lament, nor bee mooued for them: for I haue
taken my peace from this people, sayeth the
Lord, euen mercie and compassion.
6 Both the great and the small shall die
in this land: they shall not be buried, neither
shall men lament for them, [c] nor cut themselues,
nor make themselues bald for them.
7 They shall not stretch out the hands for
them in the mourning to comfort them for
the dead, neither shall they giue them the
[d]cup of consolatiō to drinke for their father
or for their mother.
8 Thou shalt not also goe into the house
of feasting to sit with them to eate and to
drinke.
9 For thus sayeth the Lord of hostes, the
God of Israel, Behold, I will cause to cease
out of this place in your eyes, euen in your
dayes the voyce of mirth, and the voyce of
gladnesse, the voyce of the bridegrome and
the voyce of the bride.
10 And when thou shalt shew this people

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorrow.
b Signifying, that the affliction should bee so great, that one should not haue leasure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities all consolation & comfort shall be in vaine.

Chap.5.19.
e Because the wicked in al ages rebellious and detestable their own fautes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.
Chap.7.26.
Chap.23.7.
f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondereth at the great mercy of God, in this deliuerance, which shall not onely extend to the Iewes, but also the Gentiles.

all these words, and they shall say vnto thee,
* Wherefore hath the Lorde pronounced all
this great plague against vs? or what is
* our iniquitie? and what is our sinne that we
haue committed against the Lord our God?
11 Then shalt thou say vnto them, Be-
cause your fathers haue forsaken mee, sayeth
the Lord, and haue walked after other gods,
and haue serued them, and worshipped them,
and haue forsaken me, and haue not kept my
Lawe,
12 (* And ye haue done worse then your
fathers: for beholde, you walke euery one af-
ter the stubburnesse of his wicked heart,
and will not heare me.)
13 Therefore will I driue you out of this
land into a land that yee know not, neither
you nor your fathers, and there shall ye serue
other gods day and night: for I will shewe
you no grace.
14 * Behold therefore, saith the Lord, the
dayes come that it shall no more bee sayde,
The Lord liueth, which brought vp the chil-
dren of Israel out of the land of Egypt,
15 But, The Lord liueth, that brought vp
the children of Israel f from the land of the
North, and from all the lands where he had
scattered them, & I will bring them again in-
to their land that I gaue vnto their fathers.
16 Behold, saith the Lord, I will send out
many g fishers, & they shall fish them, & after
will I send out many hunters, and they shall
hunt them from euery mountaine, and from
euery hill, and out of the caues of the rockes.
17 For mine eies are vpon all their waies:
they are not hid from my face, neither is
their iniquitie hid from mine eyes.
18 And first I will recompense their ini-
quitie and their sinne double, because they
haue defiled my land, and haue filled mine
inheritance with their filthy h carions and
their abominations.
19 O Lord, thou art my i force, and my
strength and my refuge in the day of afflic-
tion: the Gentiles shall come vnto thee from
the ends of the world, and shall say, Surely
our fathers haue inherited k lies, and vanity,
wherein there was no profit.
20 Shall a man make gods vnto him-
selfe, and they are no gods?
21 Beholde, therefore I will this once
l teach them: I will shew them mine hand
and my power, and they shall know that my
Name is the Lord.

k Our fathers were most vile idolaters: therefore it commeth only of Gods mercy, that he performeth his promise, & hath not vtterly cast vs off. l They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

a The remembrance of their contempt of God cannot passe, albeit, for a time he deferre the punishment, for it shall be manifest to men and Angels.

The sinne of Iudah is a written with a pen
of yron, and with the point of a diamond,
and grauen vpon the b table of their heart,
and vpon the hornes of your c altars.
2 d They remember their altars as their
children, with their groues by their greene
trees vpon their high hils.
3 e O my mountaine in the field, I will
giue thy substance, and al thy treasures to be
spoyled, for the sin of thy hie places through-
out all thy borders.
4 And thou shalt rest, f and in thee shalbe
a rest from thine heritage that I gaue thee,
and I will cause thee to serue thine enemies
in the land, which thou knowest not: for ye
haue kindled a fire in mine anger, which shal
burne for euer.
5 ¶ Thus saith the Lord, g Cursed be the
man that trusteth in man, and maketh flesh
his arme, and withdraweth his heart from
the Lord.
6 For he shalbe like the heath in ÿ wilder-
nes, & shall not see when any good commeth,
but shall inhabite the parched places in the
wildernes, in a salt land, and not inhabited.
7 Blessed be the man that trusteth in the
Lord, and whose hope the Lord is.
8 h For he shall be as a tree that is plan-
ted by the water, which spreadeth out her
roots by the riuer, & shall not feele when the
heate commeth, but her leafe shall be greene,
and shall not care for the yeere of drought,
neither shall cease from yeelding fruit.
9 i The heart is deceitful and wicked a-
boue all things, who can know it?
10 I the Lord search the heart, and trie
the reines, euen to giue euery man according
to his wayes, and according to the fruite of
his workes.
11 k As the partrich gathereth the young,
which she hath not brought foorth; so he that
getteth riches, and not by right, shall leaue
them in the middes of his dayes, and at his
end shall be a foole.
12 As a glorious throne l exalted from the
beginning, so is the place of our Sanctuary.
13 O Lord, the hope of Israel, all that
forsake thee, shall bee confounded: they that
depart from thee, shall bee written m in the
earth, because they haue forsaken the Lord
the fountaine of liuing waters.
14 Heale mee, O Lord, and I shall bee
whole: n saue mee, and I shall be saued: for
thou art my prayse.
15 Beholde, o they say vnto me, Where is
the word of the Lord? let it come now.

b In stead of the law of God, they haue written idolatry and al abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall now be left as a waste field.
f Because thou wouldest not giue the lande rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians, Isa.31.3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues aginst them, shewing that they preferre corruptible man to God, which is immortall, Isa.2.22. Chap.48.6,7. h Reade Psal. 1.3.
i Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1.Sam.16.7. 1.Chro 28.9. Psal. 7.10. Chap.11.20. and 20.12. Reue 2.23. k As the patrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he cometh by them falsly. l Shewing that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of life. n Hee desired God to preserue him that hee fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God. o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

16 But p I haue not thrust in my selfe for
a pastour after thee, neither haue I desired
the day of misery, thou knowest: that which
came out of my lips, was right before thee.
17 Bee not q terrible vnto mee: thou art
mine hope in the day of aduersity.
18 Let them be confounded that persecute
me, but let not me be confounded: let them
be afraid, but let not me be afraid: bring vp-
on them the day of aduersitie, and destroy
them with double destruction.
19 Thus hath the Lord said vnto me, Go
and stand in the r gate of the children of the
people, whereby the kings of Iudah come
in, and by the which they goe out, and in all
the gates of Ierusalem,
20 And say vnto them, Heare the worde
of the Lord, ye kings of Iudah, and all Iu-
dah, and all the inhabitants of Ierusalem,
that enter in by these gates.
21 Thus saith the Lord, Take heede to
your soules, and beare no burden in the
t Sabbath day, nor bring it in by the gates
of Ierusalem.
22 Neither cary foorth burthens out of
your houses in the Sabbath day: neither do
ye any worke, but sanctifie the Sabbath, as
I commaunded your fathers.
23 But they obeyed not, neither inclined
their eares, but made their necks stiffe, and
would not heare, nor receiue correction.
24 Neuerthelesse, if ye will heare me, saith
the Lord, and beare no burthen through the
gates of the citie in the Sabbath day, but
sanctifie the Sabbath day, so that ye doe no
worke therein,
25 Then shall the kings and the princes
enter in at the gates of this citie, and shal sit
vpon the throne of Dauid, and shal ride vp-
on charets, and vpon horses, both they and
their princes, the men of Iudah, and the in-
habitants of Ierusalem: and this citie shall
remaine for euer.
26 And they shall come from the cities of
Iudah, and from about Ierusalem, and
from the land of Beniamin, and from the
plaine, and from the mountaines, and from
the South, which shall bring burnt offrings
and sacrifices, and meate offerings, and in-
cense, and shall bring sacrifice of prayse into
the house of the Lord.
27 But if yee will not heare me to sancti-
fie the Sabbath day, and not to beare a bur-
then, nor to go through the gates of Ierusa-
lem in the Sabbath day, then wil I kindle a
fire in the gates thereof, and it shall deuoure
the palaces of Ierusalem, and it shall not be
quenched.

p I am assured of my vocation, & therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.
q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Reade Chap. 11.20.
s Whereas thy doctrine may be best vnderstood both of hie and lowe.
t By naming the Sabbath day, he comprehendeth the thing that is therby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein.
Chap. 22.4.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracy of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

The word which came to Ieremiah from
the Lord, saying,
2 Arise and goe downe into the potters
house, and there shall I shew thee my words.
3 Then I went downe to the potters
house, and behold, he wrought a worke on the
wheeles.
4 And the vessell that he made of a clay,
was broken in the hand of the potter: so he
returned and made it another vessell, as see-
med good to the potter to make it.
5 Then the word of the Lord came vnto
me, saying,
6 O house of Israel, cannot I doe with
you as this potter, saith the Lord? behold,
as the clay is in the potters hand, so are you
in mine hand, O house of Israel.
7 I will speake suddenly against a nation
or against a kingdome to plucke it vp, and
to roote it out, and to destroy it.
8 But if this nation, against whom I
haue pronounced, turne from their wicked-
nesse, I will b repent of the plague that I
thought to bring vpon them.
9 And I will speake suddenly concerning
a nation, and concerning a kingdome to
build it and to plant it.
10 But if it do euil in my sight, and heare
not my voyce, I will repent of the good that
I thought to doe for them.
11 Speake thou now therefore vnto the
men of Iudah, and to the inhabitants of Ie-
rusalem, saying, Thus saith the Lord, Be-
hold, I prepare a plague for you, and purpose
a thing against you: returne you therefore
euery one from his euill way, and make your
wayes and your workes good.
12 But they said c desperately, Surely we
will walke after our owne imaginations,
and doe euery man after the stubbornnesse of
his wicked heart.
13 Therefore thus saith the Lord, Aske
now among the heathen, who hath heard
such things? the virgin of Israel hath done
very filthily.
14 Will a man forsake the snow of Leba-
non, which commeth from the rocke of the
field? d or shall the cold flowing waters, that
come from another place, be forsaken?
15 Because my people hath forgotten me,
and haue burnt incense to vanity, & their pro-
phets haue caused them to stumble in their
wayes from the e ancient wayes, to walke in
the paths and way that is not troden,
16 To make their land desolate & a per-
petuall derision, so that euery one that pas-
seth thereby, shall be astonished and wagge
his head,
17 I will scatter them with an East wind
before the enemie: I will shew them the
backe, and f not the face in the day of their
destruction.
18 Then said they, Come, and let vs ima-
gine some deuise against Ieremiah: for the
Lawe g shall not perish from the Priest,
nor counsell from the wise, nor the word
from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot hee will, or to breake them when hee hath made them: so haue I power ouer you to doe with you as seemeth God to me, Isa. 45.9. wisedom. 15.7. rom. 9.20,21.
b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which hee hath ordained in his secret counsell: but when he threatneth it is a calling to repentance, and when he giueth man grace to repent, the threatning, (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.
c As men that had no remorse, but were altogether bent to rebellion and to their owne selfewill.
d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them. e That is, the way of trueth, which God hath taught by his Law, reade Chap. 6.16. f I will shew mine anger, and not my fauour toward them. g This argument the wicked haue euer vsed against the seruants of God, The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King. 22.24 chap. 7.4. and 20.2. malachi. 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

him with the [h] tongue, and let vs not giue
heed to any of his words.

h Let vs slander him, and accuse him: for we shall be beleeued.

19 Hearken vnto me, O Lord, and heare
the voyce of them that contend with me.
20 Shall euill be recompensed for good?
for they haue digged a pit for my soule: re-
member that I stoode before thee, to speake
good for them, and to turne away thy wrath
from them.
21 Therefore [i] deliuer vp their children
to famine, and let them droppe away by the
force of the sword, and let their wiues be rob-
bed of their children, and bee widowes: and
let their husbands bee put to death, and let
their yong men be slaine by the sword in the
battell.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirite, without any carnall affection prayeth for their destruction, because hee knew that it shuld tend to Gods glory, and profit of his Church.

22 Let the crie bee heard from their hou-
ses, when thou shalt bring an hoste suddenly
vpon them: for they haue digged a pit to take
me, and hid snares for my feet.
23 Yet Lord thou knowest all their coun-
sell against me tendeth to death: forgiue not
their iniquitie, neither put out their sinne
from thy sight, but let them be ouerthrowen
before thee: deale thus with them in the time
of thine anger.

27 July 2 Lesson Morn

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus sayde the Lord, Goe, and buy an
earthen bottel of a potter, and take of the
ancients of the people, and of the ancients of
the Priests,
2 And goe forth vnto the valley of Ben-
hinnom, which is by the entrie of the ‖ East
gate: and thou shalt preach there the words,
that I shall tell thee,

‖ *Or, gate of the sunne.*

3 And shalt say, Heare ye the word of the
Lord, O [a] Kings of Iudah, & inhabitants of
Ierusalem, Thus sayeth the Lord of hostes,
the God of Israel, Beholde, I will bring a
plague vpon this place, the which whosoeuer
heareth, his eares shall [b] tingle.

a By kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1.Sam. 3.11.

4 Because they haue forsaken mee, and
prophaned this place, and haue burnt in-
cense in it vnto other gods, whom neither
they, nor their fathers haue knowen, nor the
Kings of Iudah (they haue filled this place
also with the blood of innocents,
5 And they haue built the high places of
Baal, to burne their sonnes with fire for
burnt offrings vnto Baal, which I [c] com-
manded not, nor spake it, neither came it in-
to my minde.)

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

6 Therefore behold, the daies come, saith
the Lord, that this place shall no more bee
called [d] Topheth, nor the valley of Ben-hin-
nom, but the valley of slaughter.

d Reade Chap. 7.31. and 2.kin. 23.10. isa. 30.33.

7 And I will bring the counsel of Iudah
and Ierusalem to nought in this place, and
I will cause them to fall by the sword before
their enemies, and by the hand of them that
seeke their liues: and their karkeises will I
giue to be meate for the foules of the heauen,
and to the beastes of the field.
8 * And I will make this citie desolate,
and an hissing, so that euery one that passeth
thereby, shall be astonished and hisse because
of all the plagues thereof.

Chap.18.16. and 49.13. & 50.13

9 * And I will feede them with the flesh
of their sonnes, and with the flesh of their
daughters, and euery one shall eate the flesh
of his friend in the siege and straitnesse,
wherewith their enemies, that seeke their
liues, shall hold them strait.

Deut.28.53. lament.4.10.

10 Then shalt thou breake the bottell in
the sight of the men that goe with thee,
11 And shalt say vnto them, Thus sayeth
the Lord of hosts, Euen so will I breake this
people and this citie, as one breaketh a [e] pot-
ters vessell, that cannot bee made whole a-
gaine, and they shall burie them in Topheth,
till there be no place to burie.

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith
the Lord, and to the inhabitants thereof, and
I will make this citie like Topheth.
13 For the houses of Ierusalem, and the
houses of the Kings of Iudah shall be defi-
led as the place of Topheth, because of all
the [f] houses vpon whose [g] roofes they haue
burnt incense vnto all the hoste of heauen,
and haue powred out drinke offerings vnto
other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22.8.

14 Then came Ieremiah from Topheth,
where the Lord had sent him to prophesie,
and he stood in the court of the Lords house,
and said to all the people,
15 Thus saith the Lord of hosts, the God
of Israel, Behold, I will bring vpon this ci-
tie, and vpon all her townes, all the plagues
that I haue pronounced against it, because
they haue hardned their neckes, and would
not heare my words.

CHAP. XX.

1 Ieremiah is smitten and cast into prison for preaching the word of God. 3 Hee prophesieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

27 July 1 Lesson Even

When Pashur the sonne of Immer, the
Priest, which was appointed gouer-
nour in the house of the Lord, heard that Ie-
remiah prophesied these things,
2 Then Pashur smote Ieremiah the
Prophet, and put him in the [a] stockes that
were in the high gate of Beniamin which
was by the house of the Lord.

a Thus we see that the thing which neither the king, nor the princes nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

3 And on the morning Pashur brought
Ieremiah out of the stockes. Then said Ie-
remiah vnto him, The Lord hath not called
thy name Pashur, but ‖ Magor-missabib.

‖ *Or, feare round about.*

4 For thus sayeth the Lord, Behold, I
will make thee to be a terror to thy selfe, and
to all thy friends, and they shall fall by the
sword of their enemies, and thine eyes shall
behold it, and I will giue all Iudah into the
hand of the king of Babel, and he shall carie
them captiue into Babel, and shall slay them
with the sword.
5 Moreouer, I wil deliuer al the substance
of this citie, and all the labours thereof, and
all the precious things thereof, and all the
treasures of the kings of Iudah will I giue
into the hand of their enemies, which shall
spoyle them, and take them away and carie
them to Babel.
6 And thou Pashur, and all that dwell
in thine house, shall goe into captiuitie, and
thou shalt come to Babel, and there thou
shalt die, and shalt bee buried there, thou
and all thy [b] friendes, to whome thou hast

b Which haue suffered themselues to be abused by thy false prophesies.

prophesied lies.
7 O Lord, thou hast deceiued me, and I
am [c] deceiued: thou art stronger then I, and
hast [d] preuailed: I am in derision daily: eue-
ry one mocketh me.
8 For since I spake, I cried out of wrong,
and proclaimed [e] desolation: therefore the
word of the Lord was made a reproch vnto
me, and in derision daily.
9 Then I said, I will not make mention
of him, nor speake any more in his Name.
But his word was in mine heart as a bur-
ning fire shut vp in my bones, and I was
wearie with forbearing, & I could not stay.
10 For I had heard the rayling of many,
and feare on euery side. [f] Declare, said they,
and wee will declare it: all my familiars
watched for my halting, saying, It may bee
that hee is deceiued: so wee shall preuaile a-
gainst him, and we shall execute our venge-
ance vpon him.
11 [g] But the Lord is with me like a migh-
tie giant: therefore my persecuters shall bee
ouerthrowen, and shall not preuaile, and shall
bee greatly confounded: for they haue done
vnwisely, and their euerlasting shame shal ne-
uer be forgotten.
12 * But, O Lord of hostes, that triest the
righteous, and seest the reines and the heart,
let me see thy vengeance on them: for vnto
thee haue I opened my cause.
13 Sing vnto the Lord, praise ye the Lord:
for hee hath deliuered the soule of the poore
from the hand of the wicked.
14 ¶ [h] Cursed be the day wherein I was
borne: and let not the day wherein my mo-
ther bare me, be blessed.
15 Cursed be the man that shewed my fa-
ther, saying, A man child is borne vnto thee,
and comforted him.
16 And let that man bee as the [i] cities,
which the Lord hath ouerturned and repen-
ted not: and let him heare the cry in the mor-
ning, and the shouting at noonetide,
17 Because hee hath not slaine mee, euen
from the wombe, or that my mother might
haue beene my graue, or her wombe a perpe-
tuall [k] conception.
18 How is it, that I came foorth of the
wombe, to see labour and sorrow, that my
dayes should be consumed with shame?

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weaknesse, reade Chap. 15.18.
d Thou diddest thrust me forth to this worke against my will.
e He sheweth that he did his office, in that he reprooued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29. 21.
g Here he sheweth how his faith did striue against tentation, and sought to the Lord for stregth.
1.Sam.26.7. 1.chro.28.9. psal.7.9. chap.11.20. and 17.10.
h How the children of God are ouercome in this battel of the flesh and the spirit, and into what inconueniences they fall til God raise them vp againe, reade Iob 3.1 & chap. 15.10.
i Alluding to the destruction of Sodom and Gomorrah, Gen. 19.25.
k Meaning, that the fruit thereof might neuer come to profit.

28 Iuly 1 Less Mor

CHAP. XXI.

Hee prophesieth that Zedekiah shall bee taken, and the citie burned.

The word which came vnto Ieremiah
from the Lord, when king Zedekiah sent
vnto him Pashur, the sonne of Malchiah,
and Zephaniah, the sonne of Maaseiah the
Priest, saying,
2 [a] Enquire, I pray thee, of the Lord for
vs (for Nebuchad-nezzar king of Babel ma-
keth warre against vs) if so be that the Lord
will deale with vs according to all his won-
derous workes, that hee may returne vp
from vs.
3 Then said Ieremiah, Thus shall you
say to Zedekiah,
4 Thus saith the Lord God of Israel,
Behold, I will [b] turne backe the weapons of
warre that are in your hands, wherewith ye
fight against the king of Babel, and against
the Caldeans, which besiege you without
the walles, and I wil assemble them into the
mids of this citie.
5 And I my selfe will fight against you
with an outstretched hand, & with a mightie
arme, euen in anger and in wrath, and in
great indignation.
6 And I will smite the inhabitants of
this citie, both man and beast: they shall die
of a great pestilence.
7 And after this, sayeth the Lord, I will
deliuer Zedekiah the King of Iudah, and
his seruaunts, and the people, and such as
are left in this city, from the pestilence, from
the sword, and from the famine, into the
hand of Nebuchad-nezzar King of Babel,
and into the hand of their enemies, and into
the hand of those that seeke their liues, and
he shal smite them with ẏ edge of the sword:
he shal not spare them, neither haue pitie nor
compassion.
8 ¶ And vnto this people thou shalt say,
Thus sayeth the Lord, Beholde, I set be-
fore you the [c] way of life, and the way of
[d] death.
9 * He that abideth in this city, shal die by
the sword, and by the famine, and by the pe-
stilence: but he that goeth out, and falleth to
the Caldeans, that besiege you, he shall liue,
and his life shall be vnto him for a [e] pray.
10 For I haue set my face against this ci-
tie, for euill, and not for good, saith the Lord:
it shall be giuen into the hand of the King of
Babel, and he shall burne it with fire.
11 ¶ And say vnto the house of the king of
Iudah, Heare ye the word of the Lord.
12 O house of Dauid, thus saith the Lord,
* Execute iudgement [f] in the morning, and
deliuer the oppressed out of the hand of the
oppressor, lest my wrath goe out like fire and
burne, that none can quench it, because of the
wickednesse of your works.
13 Beholo, I come against thee, [g] O in-
habitant of the valley, & rocke of the plaine,
saith the Lord, which say, Who shall come
downe against vs? or who shall enter into
our habitations?
14 But I will visite you according to the
fruit of your workes, sayth the Lord, and I
wil kindle a fire [h] in the forrest thereof, and it
shall deuoure round about it.

a Not that the King was touched with repentance of his sinnes, and so sought to God as did Hezekiah when he sent to Isaiah, 2 King. 19.1. Isa. 37.2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28.
b To wit, from your enemies to destroy your selues.
c By yeelding your selues to Nebuchad-nezzar.
d By resisting him.
Chap. 38.2.
e As a thing recouered from extreme danger, Chap. 37.2. and 39.18. and 45.5.
Chap. 22.3.
f Be diligent to doe iustice.
g Meaning, Ierusalem, which was builded part on the hill, and part in ẏ valley, and was compassed about with mountaines.
h That is, in the houses thereof, which stood as thicke as trees in the forrest.

CHAP. XXII.

2 Hee exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

Thus said the Lord, Goe downe to the
house of the king of Iudah, and speake
there this thing.
2 And say, Heare the word of the Lord,

14 Sun after Trinity Even

28 Iuly 1 Less even

O King of Iudah, that sittest vpon þ throne
of Dauid, thou and thy seruants, & thy peo-
ple that enter in by these gates.
3 Thus sayth the Lord, *Execute yee
iudgement and a righteousnesse, and deliuer
the oppressed from the hand of the oppressor,
and vexe not the stranger, the fatherlesse, nor
the widow: doe no violence, nor shed inno-
cent blood in this place.
4 For if yee doe this thing, then shall the
kings sitting vpon the throne of Dauid en-
ter in by the gates of this House, * and ride
vpon chariots, and vpon horses, both he and
his seruants and his people.
5 But if ye will not heare these words, I
b sweare by my selfe, saith the Lord, that this
House shalbe waste.
6 For thus hath the Lord spoken vpon
the Kings house of Iudah, Thou art c Gile-
ad vnto me & the head of Lebanon, yet sure-
ly I will make thee a wildernesse, and as ci-
ties not inhabited.
7 And I wil d prepare destroiers against
thee, euery one with his weapons, and they
shall cut downe thy chiefe e cedar trees, and
cast them in the fire.
8 f And many nations shall passe by this
citie, and they shall say euery man to his
neighbour, Wherefore hath the Lord done
thus vnto this great citie?
9 Then shall they answere, Because they
haue forsaken the couenant of the Lord their
God, and worshipped other gods and serued
them.
10 ¶ Weepe not for the dead, and be not
mooued for them, but weepe for him g that
goeth out: for he shall returne no more, nor
see his natiue countrey.
11 For thus saith the Lorde, as touching
h Shallum the sonne of Iosiah King of Iu-
dah, which reigned for Iosiah his father,
which went out of this place, He shal not re-
turne thither.
12 But hee shall die in the place, whither
they haue led him captiue, and shall see this
land no more.
13 ¶ Wo vnto him that buildeth his house
by i vnrighteousnes, and his chambers with-
out equitie: he vseth his neighbour without
wages, and giueth him not for his worke.
14 He saith, I will builde me a wide house
and large chambers: so he wil make himselfe
large windowes, and sieling with cedar, and
paint them with vermilion.
15 Shalt thou reigne, because thou clo-
sest thy selfe in cedar? did not thy k father
eate and drinke and prosper when he execu-
ted iudgement and iustice?
16 When hee iudged the cause of the af-
flicted and the poore, he prospered: was not
this because he knew me, saith the Lord?
17 But thine eyes and thine heart are but
onely for thy couetousnes, and for to shed in-
nocent blood, and for oppression, and for de-
struction, euen to doe this.
18 Therefore thus saith the Lord against
Iehoiakim, the sonne of Iosiah King of Iu-
dah, They shall l not lament him, saying, Ah,
my brother, or Ah, sister: neither shall they
mourne for him, saying, Ah, lord, or Ah, his
glory.
19 He shall be buried as an asse m is buri-
ed, euen drawen and cast foorth without the
gates of Ierusalem.
20 ¶ Go vp to n Lebanon, and crie: shout
in o Bashan and crie by the passages: for all
thy louers are destroyed.
21 I spake vnto thee when thou wast in
prosperity: but thou saidst, I will not heare,
this hath beene thy maner from thy youth,
that thou wouldest not obey my voice.
22 The wind shall feed all thy pastours,
p and thy louers shall go into captiuitie: and
then shalt thou be ashamed and confounded
of all thy wickednesse.
23 Thou that dwellest in Lebanon, and
makest thy nest in the q cedars, how beauti-
full shalt thou be when sorowes come vpon
thee, as the sorow of a woman in trauel?
24 As I liue, saith the Lord, though r Co-
niah the sonne of Iehoiakim king of Iudah,
were the signet of my right hand, yet would
I plucke thee thence.
25 And I will giue thee into the hand of
them that seeke thy life, and into the hand of
them, whose face thou fearest, euen into the
hand of Nebuchad-nezzar King of Babel,
and into the hand of the Caldeans.
26 And I will cause them to cary thee
away: and thy mother that bare thee into an
other country, where ye were not borne, and
there shall ye die.
27 But to the land, whereunto they desire
to returne, they shall not returne thither.
28 Is not this man Coniah as a despised
and broken idole? or as a vessel, wherein is no
pleasure? wherefore are they carried away,
hee & his seede, and cast out into a land that
they know not?
29 O s earth, earth, earth, heare the word
of the Lord.
30 Thus saieth the Lorde, Write this
t man destitute of children, a man that shall
not prosper in his dayes: for there shalbe no
man of his seed that shall prosper and sit vp-
on the throne of Dauid, or beare rule any
more in Iudah.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great pastour Iesus Christ.

WOe be vnto the a pastors that destroy
and scatter b the sheepe of my pasture,
saith the Lord.
2 Therefore thus sayeth the Lorde God
of Israel vnto the pastours that c feede my

Chap. 21.12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fortie yeeres.
Chap. 17.25.
b Shewing that that there is none greater then he is, Heb. 6. 13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13.3. Chap. 6.4. and 12.3.
e Thy buildings made of Cedar trees.
f As they þ wonder at a thing which they thought would neuer haue come so to passe, Deut. 29.24. 1. Kin. 9.8
g Signifying that they should lose their King: for Iehoiakin went foorth to meet Nebuchadnezzar, and yeelded himselfe and was caried into Babylon, 2. King. 24.12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes and extortion. k Meaning Iosiah, who was not giuen to ambition, and superfluitie, but was content with mediocritie, and did onely delite in setting forth Gods glory and to doe iustice to all.

l For euery one shal haue inough to lament for himselfe.
m Not honorably among his fathers, but as carions are cast in a hole because their stinke should not infect, read 2. king. 24.9. Iosephus Antiq. 10.8. writeth that the enemie slew him in the citie, & commanded him to be cast before the wals vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: whereby is ment that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours & they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake, could not be taken from his house: but he abused Gods promise, and therfore was iustly depriued of the kingdome. s He sheweth that all posterities shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie. t Not that he had no children (for after hee begate Salathiel in the captiuitie, Mat. 1.12.) but that none should reigne after him as King.
a Meaning, the princes, gouernours, and false prophets, as Ezekiel 34.2.
b For the which I haue speciall care, and haue prepared good pastures for them. c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34.3.

d Thus the prophets euer vse to mixe the promises with ÿ threatnings, least the godly should be too much beaten downe, and therfore he sheweth how God wil gather his Church after this dispersion.
e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa. 11. 1 and 45. 8. chap. 33. 15. dan. 9. 24.
Deu. 33. 28.
Chap. 33. 16.
f Read Chap. 16. 14.
g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, read Chap. 14. 13.
‡ *Eb. passed ouer, or troubled.*
h They runne headlong to wickednes, and seeke vaine helpe.
|| *Or, are hypocrites.*
i My Temple is full of their idolatrie and superstitions.
k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Read Chap. 8. 14.
|| *Or, hypocrisie.*
n Which they haue inuented of their owne braine.
o Read Chap. 6. 14 and 8. 11.

people, Ye haue scattered my flocke & thrust
them out, and haue not visited them: beholde,
I will visite you for the wickednesse of your
workes, saith the Lord.
3 And I wil gather the d remnant of my
sheepe out of all countries, whither I had
driuen them, and will bring them againe to
their folds, and they shal grow and increase.
4 And I will set vp shepheardes ouer
them, which shal feede them: and they shall
dread no more nor be afraid, neither shal any
of them be lacking, saith the Lord.
5 Beholde, the dayes come, saith the Lord,
that I will raise vnto Dauid a righteous
e branch, & a king shall reigne, and prosper,
and shall execute iudgement, and iustice in
the earth.
6 In his dayes Iudah shalbe saued, and
* Israel shall dwell safely, and this is the
Name whereby they shall call him, * The
Lord our righteousnesse.
7 Therefore beholde, the dayes come,
saith the Lorde, that they shall no more say,
The f Lord liueth, which brought vp the
children of Israel out of the land of Egypt,
8 But, the Lord liueth, which brought vp
and led the seede of the house of Israel out of
the North countrey, and from all countreys
where I had scattered them, and they shall
dwell in their owne land.
9 Mine heart breaketh within mee, be-
cause of the g prophets, all my bones shake:
I am like a drunken man (and like a man
whom wine hath ‡ ouercome) for the presence
of the Lord, and for his holy words.
10 For the land is full of adulterers, and
because of othes the land mourneth, the plea-
sant places of the wildernesse are dryed vp,
and their h course is euill, and their force is
not right.
11 For both the prophet and the priest || do
wickedly: & their wickednesse haue I found
in mine i house, saith the Lord.
12 Wherefore their way shalbe vnto them
as slippery wayes in the darknes: they shalbe
driuen forth and fal therein: for I wil bring
a plague vpon them, euen the yeere of their
visitation, saith the Lord.
13 And I haue seene foolishnes in the pro-
phets of Samaria, that prophesied in Baal,
and caused my people Israel to erre.
14 I haue seene also in the Prophets of
Ierusalem k filthinesse: they commit adulte-
rie and walke in lies: they strengthen also
the handes of the wicked that none can re-
turne from his wickednesse: they are all vn-
to l me as Sodom, and the inhabitants ther-
of, as Gomorah.
15 Therefore thus saith the Lord of hosts
concerning the prophets, Beholde, I will
feede them with m wormewood, and make
them drinke the water of gall: for from the
prophets of Ierusalem is || wickednes gone
forth into all the land.
16 Thus saith the Lord of hostes, Heare
not the words of the prophets that prophesie
vnto you and teach you vanity: they speake
the vision of their owne n heart, and not out
of the mouth of the Lord.
17 They say still vnto them that despise
me, The Lord hath said, Ye o shal haue peace,
and they say vnto euery one that walketh af-
ter the stubburnnesse of his owne heart, No
euill shall come vpon you.
18 For p who hath stood in the counsell of
the Lord that he hath perceiued and heard
his word? Who hath marked his word and
heard it?
19 Beholde, the tempest of the Lord goeth
forth in his wrath, and a violent whirlewind
shal fall downe vpon the head of the wicked.
20 The anger of the Lord shal not returne
vntill he haue executed, and till he haue per-
formed the thoughts of his heart: in the lat-
ter dayes ye q shall vnderstand it plainely.
21 * I haue not sent these Prophets, saith
the Lord, yet they ran: I haue not spoken to
them, and yet they prophesied.
22 But if they had stoode in my counsell
and r had declared my words to my people,
then they should haue turned them from
their euill way, and from the wickednesse of
their inuentions.
23 Am I a God at hand, saith the Lord,
and not a God s farre off?
24 Can any hide himselfe in secret places,
that I shall not see him, saith the Lord? Doe
not I fill heauen and earth, saith the Lord?
25 I haue heard what the prophets sayd,
that prophesie lies in my Name, saying, I
t haue dreamed, I haue dreamed.
26 How long? ‡ Doe the prophets delite
to prophesie lies, euen prophesying the deceit
of their owne heart?
27 Thinke they to cause u my people to
forget my Name by their dreames, which
they tell euery man to his neighbour, as their
forefathers haue forgotten my Name for
Baal?
28 The Prophet that hath a dreame, let
him x tell a dreame, & he that hath my word,
let him speake my word faithfully: y what is
the chaffe to the wheate, saith the Lord?
29 Is not my word euen like a fire, saith
the Lord? and like a hammer that breaketh
the stone?
30 Therefore beholde, I will come against
the prophets, saith the Lord, that z steale my
word euery one from his neighbour.
31 Beholde, I wil come against ÿ prophets,
saith the Lord, which haue sweete tongues,
and say, a He saith.
32 Beholde, I will come against them that
prophesie false dreames, saith the Lord, and
doe tell them, and cause my people to erre by
their lies, and by their flatteries, and I sent
them not, nor commaunded them: therefore
they bring no profite vnto this people, saith
the Lord.
33 And when this people, or the prophet,
or a Priest shall aske thee, saying, What is
the b burden of the Lord? thou shalt then

p Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: so also spake Zidkiiah to Michah, 1 King. 22. 24.
q Both that God hath sent me, and that my words shall be true.
Chap. 14. 13, 14. and 27. 15. and 29. 8, 9.
r He sheweth the difference betweene the true prophets and the false, betweene the hireling and the true minister.
s Doe not I see your falshood, howsoeuer you cloke it, and wheresoeuer you commit it?
t I haue a prophesie reueiled vnto me, as Numb. 12. 6.
‡ *Ebr. is it in the heart of the prophets?*
u He sheweth that Satan raiseth vp false prophets to bring the people from God.
x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 17. 1. Corinth. 2. 13 & 4. 2. 2. Tim. 2. 15. 1. Pet. 4. 10, 11. z Which set foorth in my Name that which I haue not commanded. a To wit, the Lord. b The Prophets called their threatnings Gods burdē, which the sinners were not able to sustain: therefore the wicked in deriding the worde, would aske of the prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden.

say

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say vnto them, What burden? I will euen
forsake you, sayth the Lord.
34 And the prophet, or the priest, or the
people that shall say, The c burden of the
Lord, I will euen visite euery such one, and
his house.
35 Thus shall yee say euery one to his
neighbour, & euery one to his brother, What
hath the Lord answered? and what hath the
Lord spoken?
36 And the burden of the Lord shall yee
mention no more: for euery mans d worde
shall be his burden: for yee haue peruerted
the wordes of the liuing God, the Lorde of
hostes our God.
37 Thus shalt thou say to the Prophet,
What hath the Lord answered thee? and
what hath the Lord spoken?
38 And if you say, The burden of the
Lord, Then thus saith the Lord, Because ye
say this word, The burden of the Lord, and
I haue sent vnto you, saying, Ye shal not say,
The burden of the Lord,
39 Therefore beholde, I, euen I wil vt-
terly || forget you, and I wil forsake you, and
the citie that I gaue you and your fathers,
and cast you out of my presence,
40 And wil bring *an euerlasting reproch
vpon you, and a perpetual shame which shal
neuer be forgotten.

c Because this worde was brought to contempt and derision, he will teach them an other maner of speech, and will cause this word Burden to cease, & teach them to aske with reuerence, What sayth the Lord?
d The thing which they mocke and contemne, shal come vpon them.
|| Or, take you away.
Chap. 20.11.

CHAP. XXIIII.

1 The vision of the baskets of figs, 5 signifieth that part of the people should bee brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

The Lord shewed mee, and beholde, two
a baskets of figges were set before the
Temple of the Lord, after that Nebuchad-
nezzar king of Babel had caried away cap-
tiue Jeconiah, the sonne of Jehoiakim king
of Judah, and the princes of Judah with the
workemen, and cunning men of Jerusalem,
and had brought them to Babel.
2 One basket had very good figges, euen
like the figs that are first ripe: and the other
basket had very naughty figs, which could
not be eaten, they were so euill.
3 Then sayd the Lord vnto me, What
seest thou, Jeremiah? And I said, Figs: the
good figs very good, and the naughtie very
naughtie, which cannot be eaten, they are so
euill.
4 Againe the word of the Lord came vn-
to me, saying,
5 Thus saith the Lord, the God of Isra-
el, Like these good figges, so will I know
them, that are caryed away captiue of Ju-
dah to bee good, whom I haue sent out of
this b place, into the land of the Caldeans.
6 For I will set mine eyes vpon them
for good, and I will bring them againe to
this land, and I will build them, and not de-
stroy them, and I will plant them, and not
roote them out,
7 And I will giue them an c heart to
know me, that I am the Lord, and they shall
be my * people, and I will be their God: for
they shall returne vnto me with their whole
heart.
8 * And as the naughtie figges which
cannot bee eaten, they are so euill (surely
thus saith the Lord) so will I giue Zedekiah
the king of Judah, and his princes, and the
residue of Jerusalem, that remaine in this
land, and them that dwell d in the land of
Egypt:
9 I will euen giue them for a terrible
plague to al the kingdomes of the earth, and
for a reproch, and for a prouerbe, for a com-
mon talke, and for a curse, in al places, where
I shall cast them.
10 And I wil send the sword, the famine,
and the pestilence among them, till they bee
consumed out of the land, that I gaue vnto
them and to their fathers.

a The good figs signified them that were gone into captiuity, & so saued their life, as Cha. 21.8. and the naughtie figs them that remained, which were yet subiect to the sword, famine and pestilence.
b Whereby he approoueth the yeelding of Jeconiah & his company, because they obeyed the Prophet, who exhorted them thereunto.
c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.
Chap. 31.33. hebr. 8.10.
Chap. 29.17.
d Which fled thither for succour.

CHAP. XXV.

1 He prophesieth that they shalbe in captiuitie seuentie yeeres, 12 And that after the seuentie yeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

The word that came to Jeremiah, con-
cerning all the people of Judah in the
a fourth yeere of Jehoiakim the sonne of Jo-
siah king of Judah, that was in the first yere
of Nebuchad-nezzar king of Babel:
2 The which Jeremiah the Prophet
spake vnto al the people of Judah, and to all
the inhabitants of Jerusalem, saying,
3 From the thirteenth yere of Josiah the
sonne of Amon king of Judah, euen vnto
b this day (that is the three and twentieth
yeere) the word of the Lord hath come vnto
me, & I haue spoken vnto you c rising early
and speaking, but ye would not heare.
4 And the Lorde hath sent vnto you all
his seruants the Prophets, rising early and
sending them, but ye would not heare, nor in-
cline your eares to obey.
5 They d sayd, Turne againe now eue-
ry one from his euill way, and from the wic-
kednes of your inuentions, & ye shal dwell in
the land that the Lord hath giuen vnto you,
and to your fathers for euer and euer.
6 And goe not after other gods to serue
them and to worship them, and prouoke me
not to anger with the workes of your hands,
and I will not punish you.
7 Neuerthelesse ye would not heare me,
saith the Lord, but haue prouoked me to an-
ger with the workes of your handes to your
owne hurt.
8 Therefore thus saith the Lord of hosts,
Because ye haue not heard my words,
9 Behold, I will send and take to me all
the e families of the North, saith the Lorde,
and Nebuchad-nezzar the king of Babel my
f seruant, and will bring them against this
land, and against the inhabitants thereof,
and against all these nations g round about,
and will destroy them, and make them an
astonishment and an hissing, and a continu-
all desolation.
10 * Moreouer I will || take from them
the voyce of mirth, and the voyce of glad-

a That is, in the third yeere accomplished, & in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Jehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1.1.
b Which was the fift yere and the ninth moneth of Jehoiakims reigne.
c That is, I haue spared no diligence or labour, Cha. 7.13.
d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were conteined, 2. Kin. 17. 13. chap. 18.11. and 35.15. Jonah 3.8.

e The Caldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they do of malice, to his honour and glory. g As the Philistims, Ammonites, Egyptians & others.
Chap. 16.9. || *Or, destroy.*

nesse,

nesse, the voyce of the bridegrome, and the
voyce of the bride, the noyse of the h mil-
stones, and the light of the candle.
11 And this whole land shall be desolate,
and an astonishment, and these nations shall
serue the king of Babel seuenty yeeres.
12 And when the i seuenty yeeres are
accomplished, I will visite k the king of Ba-
bel and that nation, sayeth the Lorde, for
their iniquities, euen the land of the Cal-
deans, and will make it a perpetuall desola-
tion,
13 And I will bring vpon that lande all
my wordes which I haue pronounced against
it, euen all that is written in this booke,
which Ieremiah hath prophesied against all
nations.
14 For many nations and great Kings
shall euen l serue themselues of them: thus
will I recompense them according to their
deedes, and according to the workes of their
owne hands.
15 For thus hath the Lord God of Israel
spoken vnto me, m Take the cup of wine of
this mine indignation at mine hand, and
cause all the nations to whom I send thee,
to drinke it.
16 And they shall drinke, and be mooued,
and be mad, because of the sword, that I wil
send among them.
17 Then tooke I the cup at the Lordes
hand, and made all people to drinke, vnto
whom the Lord had sent me;
18 Euen Ierusalem, and the cities of Iu-
dah, and the Kings thereof, and the princes
thereof, to make them desolate, an astonish-
ment, an hissing and a curse, n as appeareth
this day:
19 Pharaoh also king of Egypt, and his
seruants, and his princes, and all his peo-
ple:
20 And all sorts of people, & all the kings
of the land o of Uz: and all the kings of the
lande of the Philistims, and p Ashkelon,
and Azzah, and Ekron, and the remnant of
Ashdod:
21 q Edom, and Moab, and the Ammo-
nites,
22 And all the kings of Tyrus, & all the
kings of Zidon, and the kings of the r Yles,
that are beyond the Sea,
23 And s Dedan, and Tema, and Buz,
and all that dwel in the vttermost corners,
24 And all the kings of Arabia, and all
the kings of Arabia that dwell in the t de-
sert,
25 And all the Kings of Zimri, and all
the kings of || Elam, and all the kings of the
Medes,
26 And all the Kings of the North, farre
and neere one to another, and all the king-
domes of the world, which are vpon ý earth,
and the king of u Sheshach shall drinke af-
ter them.
27 Therefore say thou vnto them, Thus
sayth the Lord of hostes, the God of Israel,

h Meaning, that bread & al things that should serue vnto their feasts, should be taken away.

i This reuelation was for the confirmation of his prophesie, because he tolde them of the time, that they should enter and remaine in captiuitie, 2.Chron. 36.21. ezra 1.1. chap. 29.10. dan 9.2.

k For seeing the iudgement began at his owne house, the enemies must needes bee punished most grieuously, Ezek. 9.6. 1.pet.4.17.

l That is, of the Babylonians, as Chap 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal 75 8. Isai. 51.17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

n For now it beginneth and shall so continue till it be accomplished.

o Reade Iob 1.1.

p Which were cities of the Philistims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the rest of those countreyes.

s These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah. t For there were two countreys so named, the one called plentiful, and the other barren, or desert. || Or, Persia.
u That is, of Babylon, as Chap. 51.41.

Drinke and be drunken, and spew and fall,
and rise no more, because of the sword, which
I will send among you.
28 ¶ But if they refuse to take the cup at
thine hand to drinke, then tell them, Thus
sayth the Lord of hostes, Ye shall certainely
drinke.
29 For loe, I begin to plague the x citie,
where my name is called vpon, and should
you goe free? Ye shal not go quite: for I wil
call for a sword vpon all the inhabitants of
the earth, sayth the Lord of hosts.
30 Therefore prophesie thou against them
all these wordes, and say vnto them, * The
Lord shall roare from aboue, and thrust out
his voyce from his holy habitation: he shall
roare vpon his habitation, and cry aloud, as
they that presse the grapes, against all the
inhabitants of the earth.
31 The sound shal come to the ends of the
earth: for the Lord hath a controuersie with
the nations, and will enter into iudgement
with all flesh, and he will giue them that are
wicked to the sword, saith the Lord.
32 ¶ Thus sayth the Lord of hosts, Be-
hold, a plague shall goe forth from nation to
nation, and a * great whirlewind shalbe rai-
sed vp from the coasts of the earth,
33 And the y slaine of the Lord shal be at
that day from one end of the earth, euen vn-
to the other end of the earth: they shal not be
mourned, neither gathered nor buried, but
shalbe as the dung vpon the ground.
34 Howle, z yee shepheards, and cry, and
wallow your selues in the ashes, ye principall
of the flocke: for your dayes of slaughter are
accomplished, and of your dispersion, and ye
shall fall like a precious vessels.
35 And the b flight shall faile from the
shepheards, and the escaping from the prin-
cipall of the flocke.
36 A voyce of the cry of the shepheards,
and an howling of the principal of the flocke
shall be heard: for the Lorde hath destroyed
their pasture.
37 And the ‡ best pastures are destroyed
because of the wrath and indignation of the
Lord.
38 He hath forsaken his couert, as the li-
on: for their land is waste, because of the
wrath of the oppressour, and because of the
wrath of his indignation.

x That is, Ierusalem, reade vers. 12.

* Joel 3.16. amos 1.2.

* Chap. 30.23.

y They which are slaine at the Lords appointment.

z Ye that are chiefe rulers, and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

‡ Ebr. peaceable.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 Hee is taken of the false prophets and priests, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoia-
kim the sonne of Iosiah King of Iudah,
came this word from the Lord, saying,
2 Thus saith the Lorde, Stand in the
a court of the Lords House, and speake vnto
all the cities of Iudah, which come to wor-
ship in the Lords House, all the wordes that
I command thee to speake vnto them: keepe
not b a word backe,
3 If so bee they will hearken, and turne
euery

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, Act. 20.27

euery man from his euill way, that I may
c repent mee of the plague, which I haue de-
termined to bring vpon them, because of the
wickednesse of their works.
4 And thou shalt say vnto them, Thus
sayth the Lord, If yee will not heare mee to
walke in my lawes, which I haue set before
you,
5 And to heare the words of my seruants
the Prophets, whom I sent vnto you, both
rising vp early, and sending them, and will
not obey them,
6 Then will I make this house like
d Shiloh, and will make this citie e a curse
to all the nations of the earth.
7 So the Priests and the Prophets, and
al the people heard Ieremiah speaking these
words in the house of the Lord.
8 Now when Ieremiah had made an
ende of speaking all that the Lord had com-
manded him to speake vnto all the people,
then the Priests and the Prophets, and all
the people tooke him, and said, Thou shalt
die the death.
9 Why hast thou prophesied in the Name
of the Lord, saying, This f House shalbe like
Shiloh, and this citie shall be desolate with-
out an inhabitant? and all the people were
gathered against Ieremiah in the house of
the Lord.
10 And when the Princes of Iudah
heard of these things, they came vp from the
kings house vnto the House of the Lord, and
sate downe in the entrie of the g new gate of
the Lords House.
11 Then spake the Priests and the Pro-
phets vnto the princes, and to all the people,
saying, ‡ This man is worthie to die: for he
hath prophesied against this citie, as ye haue
heard with your eares.
12 Then spake Ieremiah vnto all the
princes, and to all the people, saying, The
Lord hath h sent me to prophesie against this
House and against this citie all the things
that ye haue heard.
13 Therefore nowe amend your wayes
and your workes, and heare the voyce of the
Lord your God, that the Lord may repent
him of the plague, that hee hath pronounced
against you.
14 As for me, behold, I am in your hands:
doe with me as ye thinke good and right.
15 But know yee for certaine, that if yee
put mee to death, yee shall surely bring inno-
cent blood vpon your selues, and vpon this
citie, and vpon the inhabitants thereof: for
of a trueth the Lord hath sent mee vnto you
to speake all these words in your eares.
16 Then said the princes and all the peo-
ple vnto the Priestes, and to the Prophets,
This man is not worthie to die: for he hath
spoken to vs in the Name of the Lord our
God.
17 ¶ Then arose vp certaine of the El-
ders of the land, and spake to all the assem-
bly of the people, saying,
18 Michah the Morashite * prophesied
in the dayes of Hezekiah King of Iudah,
and spake to all the people of Iudah, say-
ing, Thus sayeth the Lord of hostes, Zion
shall bee plowed like a field, and Ierusalem
shall bee an heape, and the mountaine of the
i House shalbe as the high places of the forest.
19 Did Hezekiah king of Iudah, and all
Iudah put him to death? did hee not feare
the Lord, and prayed before the Lord, and
the Lord repented him of the k plague, that
hee had pronounced against them? thus
might wee procure great euill against our
soules.
20 And there was also a man that pro-
phesied in the Name of the Lord, one Vri-
iah the sonne of Shemaiah, of Kiriath-ia-
rim, who prophesied against this citie, and
against this land, according to all the words
of Ieremiah.
21 l Now when Iehoiakim the king with
all his men of power, and all the Princes
heard his wordes, the King sought to slay
him. But when Vriiah heard it, he was a-
fraid, and fled, and went into Egypt.
22 Then Iehoiakim the King l sent men
into Egypt, euen Elnathan the sonne of
Achbor, and certaine with him into Egypt.
23 And they fet Vriiah out of Egypt, and
brought him vnto Iehoiakim the king, who
slew him with the sword, and m cast his dead
body into the graues of the children of the
people.
24 But the hand of Ahikam n the sonne
of Shaphan was with Ieremiah that they
should not giue him into the hand of the peo-
ple to put him to death.

c Reade Chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God do to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemie to speake against it, Matt. 26.61. Acts 6. 13. not considering that this was meant of the Church where God wil remaine for euer.

g So called, because it was repaired by Iotham, 2. Kings 15.35.

‡ Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

* Mich. 1.1. and 3.12.

i That is, of the House of the Lord, to wit, Zion; and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgments so much the more.

m As in the first, Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his houshold.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

[1] Ieremiah at the commandement of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

In the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah
came this word vnto Ieremiah from the
Lord, saying,
2 Thus saith the Lord to me, Make thee
b bonds, and yokes, and put them vpon thy
necke,
3 And send them to the King of Edom,
and to the king of Moab, and to the king of
the Ammonites, and to the king of Tyrus,
and to the king of Zidon by the hand of the
messengers, which come to Ierusalem vnto
Zedekiah the king of Iudah,
4 And command them to say vnto their
masters, Thus sayth the Lord of hostes the
God of Israel, Thus shall yee say vnto your
masters,
4 I haue made the earth, the man, and
the beast that are vpon the ground, by my

31 Iuly
4 Lesson
Morn

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoyde many doubts & make the reading much more easie.

b By such signes the Prophets vsed sometime to confirme their prophesies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Isa 20.2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22, 11.

great power, and by my outstretched arme,
and haue giuen it vnto whome it pleased
mee.
6 But now I haue giuen all these lands
into the hand of Nebuchad-nezzar the
King of Babel my c seruant, and the beasts
of the fielde haue I also giuen him to serue
him.
7 And all nations shall serue him, and
his d sonne, and his sonnes sonne, vntill the
very time of his land come also: then many
nations and great Kings shall e serue them-
selues of him.
8 And the nation and kingdome which
will not serue the same Nebuchad-nezzar
King of Babel, and that will not put their
necke vnder the yoke of the King of Babel,
the same nation will I visite, saith the Lord,
with the sword, and with the famine, and
with the pestilence, vntill I haue wholly gi-
uen them into his hands.
9 Therefore heare not your prophets nor
your soothsayers, nor your dreamers, nor
your enchanters, nor your sorcerers, which
say vnto you thus, Ye shal not serue the king
of Babel.
10 For they prophesie a lie vnto you to
cause you to goe farre from your land, and
that I should cast you out, and you should
perish.
11 But the nation that put their neckes
vnder the yoke of the King of Babel, and
serue him, those will I let remaine still in
their owne land, saith the Lord, and they
shall occupie it, and dwell therein.
12 ¶ I spake also to Zedekiah king of Iu-
dah according to all these wordes, saying,
Put your neckes vnder the yoke of the King
of Babel, and serue him and his people, that
ye may liue.
13 Why will yee die, thou, and thy people
by the sword, by the famine, and by the pe-
stilence, as the Lord hath spoken against
the nation, that will not serue the King of
Babel?
14 Therefore heare not the words of the
prophets, that speake vnto you, saying, Yee
shall not serue the King of Babel: for they
prophesie a lie vnto you.
15 For I haue not * sent them, saith the
Lord, yet they prophesie a lie in my Name,
that I might cast you out, and that ye might
perish, both you, and the Prophets that pro-
phesie vnto you.
16 ¶ Also I spake to the Priests, and to
all this people, saying, Thus saith the Lord,
Heare not the words of your Prophets that
prophesie vnto you, saying, Behold, * the ves-
sels of the House of the Lord shall now short-
ly bee f brought againe from Babel, for they
prophesie a lie vnto you.
17 Heare them not, but serue the King of
Babel, that yee may liue: wherefore should
this citie be desolate?
18 But if they bee Prophets, and if the
word of the Lord be with them, let them g in-
treate the Lord of hostes, that the vessels
which are left in the house of the Lord, and
in the house of the king of Iudah, and at Ie-
rusalem, goe not to Babel.
19 For thus sayeth the Lord of hostes,
concerning the * pillars, and concerning the
sea, and concerning the bases, and concer-
ning the residue of the vessels that remaine
in this citie,
20 Which Nebuchad-nezzar king of Ba-
bel tooke not, when hee caried * away cap-
tiue Ieconiah the sonne of Iehoiakim king
of Iudah from Ierusalem to Babel, with all
the nobles of Iudah and Ierusalem.
21 For thus sayeth the Lorde of hostes
the God of Israel, concerning the vessels
that remaine in the House of the Lord, and
in the house of the king of Iudah, and at Ie-
rusalem,
22 They shall bee brought to Babel, and
there they shall be vntill the day that I visite
h them, sayeth the Lord: then will I bring
them vp, and restore them vnto this place.

CHAP. XXVIII.

1 *The false prophesie of Hananiah.* 12 *Iere-
miah reproueth Hananiah, and prophesieth.*

AND that same yeere, in the beginning
of the a reigne of Zedekiah King of
Iudah in the b fourth yeere, and in the fifth
moneth, Hananiah the sonne of Azur the
Prophet, which was of c Gibeon, spake
to mee in the House of the Lord, in the pre-
sence of the priests, and of all the people, and
sayd,
2 Thus speaketh the Lord of hostes, the
God of Israel, saying; I haue broken the
yoke of the king of Babel.
3 ‡ Within two yeres space I will bring
into this place all the vessels of the Lordes
house, that Nebuchad-nezzar king of Babel
tooke away from this place, and caried
them into Babel.
4 And I will bring againe to this place
Ieconiah the sonne of Iehoiakim King of
Iudah, with all them that were caried away
captiue of Iudah, and went into Babel,
saith the Lord: for I will breake the yoke of
the king of Babel.
5 Then the Prophet Ieremiah said vn-
to the d prophet Hananiah in the presence of
the Priests, and in the presence of all the
people that stood in the house of the Lord,
6 Euen the Prophet Ieremiah said, So
be it! the e Lord so doe, the Lord confirme
thy words which thou hast prophesied, to re-
store the vessels of the Lords house, and all
that is caried captiue from Babel, into this
place.
7 But heare thou now this word that I
will speake in thine eares, and in the eares of
all the people.
8 The Prophets that haue bene before
me and before thee in time past, f prophesied
against many countreyes, and against great
kingdomes, of warre, and of plagues, and of
pestilence.
9 And the Prophet which prophesieth of
peace, when the word of the Prophet shall
come to passe, then shall the Prophet bee
knowen that the Lord hath truely sent him.
10 Then Hananiah the Prophet tooke
the yoke from the Prophet Ieremiahs
necke,

c Reade Chap. 25.9.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

Chap. 14.14. and 23.21. and 29.9.

Chap. 18.3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen. 20.7. Which these could not doe, because they had no expresse word: for God had pronounced the contrary.

2.*King.* 25.13.

2.*King.* 24.12, 13.

h That is, for the space of seuenty yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiah beganne to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25.2.

c This was a city in Beniamin, belonging to the sonnes of Aaron, Iosh. 21.17.

‡ *Ebr. two yeeres of dayes.*

d He was so esteemed, though he was a false prophet.

e That is, I would wish the same for Gods honour, and wealth of my people, but hee hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to try the faith of his, Deut. 13.3.

necke, and g brake it.
11 And Hananiah spake in the presence
of all the people, saying, Thus sayeth the
LORD, Euen so will I breake the yoke of Ne-
buchad-nezzar King of Babel, from the
necke of all nations within the space of two
yeeres: and the Prophet Ieremiah went his
way.
12 ¶ Then the worde of the LORD came
vnto Ieremiah the Prophet, (after that
Hananiah the prophet had broken the yoke
from the necke of the Prophet Ieremiah)
saying,
13 Goe, and tell Hananiah, saying, Thus
sayth the LORD, Thou hast broken the yokes
of wood, but thou shalt make for them yokes
of yron.
14 For thus saith the LORD of hostes, the
God of Israel, I haue put a h yoke of yron
vpon the necke of all these nations, that
they may serue Nebuchad-nezzar King
of Babel: for they shall serue him, and I
haue giuen him the i beastes of the fielde
also.
15 Then said the Prophet Ieremiah vn-
to the prophet Hananiah, Heare now Ha-
naniah, the LORD hath not sent thee, but thou
makest this people to trust in a lie.
16 Therefore thus saith the LORDE, Be-
hold, I will cast thee from off the earth: this
yeere thou shalt die, because thou hast spoken
rebelliously against the LORD.
17 So Hananiah the prophet k died the
same yeere in the seuenth moneth.

g This declareth the impudency of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredite them, but burst forth into rages and contrary to their owne conscience passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.
h That is, a hard and cruell seruitude.
i Signifying, that all should be his, as Dan. 2. 38.
k Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah wryteth vnto them that were in captiuitie in Babylon. 10 Hee prophesieth their returne after seuentie yeeres. 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophesied.

NOw these are the wordes of the ‖ booke
that Ieremiah the Prophet sent from
Ierusalem vnto a the residue of the Elders
which were caried away captiues, and to
the Priestes and to the Prophets, and to
all the people whom Nebuchad-nezzar had
caried away captiue from Ierusalem to
Babel:
2 (After that Ieconiah the King, and
the b Queene, and the Eunuches, the princ-
es of Iudah, and of Ierusalem, and the
workemen and cunning men were departed
from Ierusalem)
3 By the hand of Elasah the sonne of
Shaphan, and Gemariah the sonne of Hil-
kiah, (whom Zedekiah king of Iudah c sent
vnto Babel to Nebuchad-nezzar King of
Babel) saying,
4 Thus hath the LORD of hosts, the God
of Israel spoken vnto all that are caried a-
way captiues, whom I haue d caused to be
caried away captiues from Ierusalem vnto
Babel:
5 Build you houses to dwell in, and plant
you gardens, and eate the fruits of them.

‖ *Or, letter.*
a For some died in the way.
b Meaning, Ieconiahs mother. *Chap.* 24. 1.
c To entreate of some equall conditions.
d To wit, the Lord, whose worke this was.

6 Take you wiues, & beget sonnes and
daughters: and take wiues for your sonnes,
and giue your daughters to husbands, that
they may beare sonnes and daughters, that
yee may bee increased there, and not dimi-
nished.
7 And seeke the prosperitie of the citie,
whither I haue caused you to bee caried a-
way captiues, and e pray vnto the LORDE
for it: for in the peace thereof shall you haue
peace.
8 ¶ For thus sayth the LORD of hosts the
God of Israel, Let not your prophets and
your soothsayers that be among you, deceiue
you, neither giue eare to your dreames,
which you dreame.
9 For they prophesie you a lie in my
Name: I haue not sent them, sayth the
LORD.
10 But thus sayth the LORD, That after
seuentie yeeres bee accomplished at Babel,
I will visite you, and performe my good pro-
mise toward you, and cause you to returne to
this place.
11 For I know the thoughts that I haue
thought towards you, sayeth the LORD, euen
the thoughts of peace, and not of trouble, to
giue you an end, and your hope.
12 Then shall you cry vnto mee, and yee
shall goe and pray vnto me, and I will heare
you.
13 And you shall seeke mee, and find me,
because yee shall seeke mee with all f your
heart.
14 And I will bee found of you, sayth the
LORD, and I will turne away your captiui-
tie, and I will gather you from all the nati-
ons, and from all the places, whither I haue
cast you, saith the LORD, and will bring you a-
gaine vnto the place, whence I caused you
to be caried away captiue.
15 ¶ Because yee haue sayd, The LORD
hath raysed vs vp g prophets in Babel,
16 Therefore thus sayth the LORD of the
king, that sitteth vpon the throne of Dauid,
and of all the people that dwell in this citie,
your brethren that are not gone foorth with
you into captiuitie:
17 Euen thus saith the LORD of hosts, Be-
hold, I will send vpon them the h sword, the
famine, and the pestilence, and will make
them like vile i figges, that cannot be eaten,
they are so naughtie.
18 And I will persecute them with the
sword, with the famine, and with the pesti-
lence: and I wil make them a terrour to all
kingdomes of the earth, and k a curse, and
astonishment and an hissing, and a reproch
among all the nations whither I haue cast
them.
19 Because they haue not heard my
wordes, saith the LORDE, which I sent vnto
them by my seruants the Prophets, l rising
vp early, and sending them, but ye would not
heare, saith the LORD.
20 ¶ Heare ye therefore the word of the
LORD all yee of the captiuitie, whom I haue
sent from Ierusalem to Babel.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance which God had appointed most certaine: for else not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4.
f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuenty yeeres of your captiuitie shall bee expired, 2. Chron. 36. 22. ezra. 1. 1. chap. 25. 12. dan. 9. 2.
g As Ahab, Zedekiah, and Shemaiah.
h Whereby he assureth them that there shall be no hope of returning before the time appointed.
i According to the comparison, Chap. 24. 1, 2. k Reade Chap. 26. 6. l Reade Chap. 7. 13, and 25. 3. and 26. 5.

21 Thus

21 Thus ſaith the Lord of hoſts, the God
of Iſrael, of Ahab the ſonne of Kolaiah, and
of Zedekiah the ſonne of Maaſeiah, which
propheſie lies vnto you in my Name, Be-
holde, I will deliuer them into the hand of
Nebuchad-nezzar king of Babel, and hee
ſhall ſlay them before your eyes.
22 And all they of the captiuitie of Iu-
dah, that are in Babel, ſhall take vp this
curſe againſt them, and ſay, The Lord make
thee like Zedekiah and like Ahab, whom the
king of Babel burnt [m] in the fire.
23 Becauſe they haue committed [n] ville-
nie in Iſrael, and haue committed adulterie
with their neighbours wiues, and haue ſpo-
ken lying words in my name, which I haue
not commanded them, euen I know it, and
teſtifie it, ſaith the Lord.
24 ¶ Thou ſhalt alſo ſpeake to Shema-
iah the ‖ Nehelamite, ſaying,
25 Thus ſpeaketh the Lord of hoſtes, the
God of Iſrael, ſaying, Becauſe thou haſt
ſent letters in thy name vnto all the people,
that are at Ieruſalem, and to Zephaniah the
ſonne of Maaſeiah the Prieſt, and to all the
Prieſts, ſaying,
26 The Lord hath made thee Prieſt, for
[o] Iehoiada the Prieſt, that ye ſhould be of-
ficers in the Houſe of the Lorde, for euery
man that raueth and maketh himſelfe a
Prophet, to put him in priſon and in the
ſtockes.
27 Now therefore why haſt not thou re-
proued Ieremiah of Anathoth, which pro-
phecieth vnto you?
28 For, for this cauſe hee ſent vnto vs in
Babel, ſaying, This captiuitie is long: build
houſes to dwell in, and plant gardens, and
eate the fruits of them.
29 And Zephaniah the Prieſt read this
letter in the eares of Ieremiah the Prophet.
30 Then came the word of the Lord vn-
to Ieremiah, ſaying,
31 Send to all them of the captiuitie, ſay-
ing, Thus ſayth the Lord of Shemaiah the
Nehelamite, Becauſe that Shemaiah hath
propheſied vnto you, and I ſent him not, and
he cauſed you to truſt in a lie,
32 Therefore thus ſaith the Lorde, Be-
holde, I will viſite Shemaiah the Nehela-
mite, and his ſeed: hee ſhall not haue a man
[p] to dwell among this people, neither ſhal he
behold the good, that I will doe for my peo-
ple, ſaith the Lord, becauſe he hath ſpoken re-
belliouſly againſt the Lord.

m Becauſe they gaue the people hope of ſpeedy returning.

n Which was adultery, and falſifying the word of God.

‖ *Or, dreamer.*

o Shemaiah the falſe prophet flattereth Zephaniah the chiefe prieſt as though God had giuen him the ſpirit & zeale of Iehoiada to puniſh whoſoeuer treſpaſſed againſt the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a falſe prophet.

p Hee and his ſeede ſhalbe deſtroyed, ſo that none of them ſhould ſee the benefit of this deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 and comforteth the Church.

The worde that came to Ieremiah from
the Lord, ſaying,
2 Thus ſpeaketh the Lord God of Iſ-
rael, ſaying, Write thee all the words that
I haue ſpoken vnto thee, in [a] a booke.
3 For loe, the dayes come, ſaith the Lord,
that I will bring againe the captiuitie of
my people Iſrael and Iudah, ſayeth the
Lorde: for I will reſtore them vnto the land
that I gaue to their fathers, and they ſhall
poſſeſſe it.
4 Againe, theſe are the wordes that the
Lord ſpake concerning Iſrael, and concer-
ning Iudah.
5 For thus ſaith the Lord, Wee haue
heard a [b] terrible voyce, of feare, and not of
peace.
6 Demaund now and beholde, if man
trauaile with childe. Wherefore doe I be-
holde euery man with his hands on his
loynes as a woman in trauaile, and all faces
are turned into paleneſſe?
7 Alas, for this [c] day is great: none hath
been like it: it is euen the time of Iaakobs
trouble, yet ſhall he be deliuered from it.
8 For in that [d] day, ſayeth the Lord of
hoſtes, I will breake [e] his yoke from off thy
necke, and breake thy bonds, and ſtrangers
ſhall no more ſerue themſelues [f] of him.
9 But they ſhall ſerue the Lord their
God, and [g] Dauid their King, whom I will
raiſe vp vnto them.
10 Therefore feare not, O my ſeruant
Iaakob, ſaith the Lord, neither be afraid,
O Iſrael: for loe, I will deliuer thee from a
farre countrey, and thy ſeede from the land of
their captiuitie, and Iaakob ſhall turne a-
gaine, and ſhalbe in reſt and proſperitie, and
none ſhall make him afraid.
11 For I am with thee, ſayeth the Lord,
to ſaue thee: though I vtterly deſtroy all the
nations where I haue ſcattered thee, yet
will I not vtterly deſtroy thee, but I will
correct thee by iudgement, and not [h] vtterly
cut thee off.
12 For thus ſaith the Lord, Thy bruiſing
is incurable, and [i] thy wound is dolorous.
13 There is none to iudge thy cauſe, or to
lay a plaiſter: there are no medicines, nor
helpe for thee.
14 All thy [k] louers haue forgotten thee:
they ſeeke thee not: for I haue ſtriken thee
with the wound of an enemie, and with a
ſharpe chaſtiſement for the multitude of
thine iniquities, becauſe thy ſinnes were in-
creaſed.
15 Why cryeſt thou for thine affliction?
thy ſorow is incurable, for the multitude
of thine iniquities: becauſe thy ſinnes were
increaſed, I haue done theſe things vnto
thee.
16 [l] Therefore al they that deuoure thee,
ſhall bee deuoured, and all thine enemies
euery one ſhall goe into captiuitie: and
they that ſpoyle thee, ſhall bee ſpoyled, and
all they that robbe thee, will I giue to bee
robbed.
17 For I will reſtore health vnto thee,
and I will heale thee of thy wounds, ſaith
the Lord, becauſe they called thee, The caſt-
away, ſaying, This is Zion, whom no man
ſeeketh after.
18 Thus ſaith the Lord, Behold, I will
bring againe the captiuity of Iaakobs tents,
and haue compaſſiō on his dwelling places:
and the citie ſhall be builded vpon her owne
heape, [m] and the palace ſhall remaine after
the maner thereof.

a Becauſe they ſhould be aſſured, & their poſterity confirmed in the hope of this deliuerance promiſed.

b He ſheweth that before that this deliuerance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexitie and ſorow as a woman in her trauaile, as Iſa. 13.8.

c Meaning, that the time of their captiuitie ſhould be grieuous.

d When I ſhall viſite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Meſſiah, which ſhould come of the ſtocke of Dauid, according to the fleſh, and ſhould be the true paſtour, as Ezekiel 34.23. who is ſet forth, and his kingdome that ſhould be euerlaſting in the perſon of Dauid, Hoſea 3.5.

h Reade Chap. 10 24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it muſt be the worke of God.

k The Aſſyrians and Egyptians whom thou didſt entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercie toward his, who doeth not deſtroy them for their ſinnes, but correct and chaſtiſe them, til he haue purged and pardoned them, and ſo burneth the rods by the which he did puniſh them, Iſa. 33.1 m Meaning that the citie and the Temple ſhould be reſtored to their former ſtate.

19 And out of them shal proceed ᵖ thankesgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shal not be fewe: I will also glorifie them, and they shall not be diminished.
20 Their children also shall bee as aforetime, and their congregation shall bee established before mee: and I will visit all that vexe them.
21 And their ᵒ noble ruler shal be of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to drawe neere, and approch vnto mee: for who is this that directeth his ᵖ heart to come vnto mee, saith the Lord?
22 And ye shall be my people, and I will be your God.
23 Beholde, ᑫ the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shall not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the ʳ latter dayes yee shall vnderstand it.

CHAP. XXXI.

1 Hee rehearseth Gods benefits after their returne from Babylon, 23 and the spirituall ioy of the faithfull in the Church.

At the ᵃ same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.
2 Thus saith the Lord, The people which ᵇ escaped the sword, found grace in the wildernesse: ᶜ he walked before Israel to cause him to rest.
3 The Lord hath appeared vnto me ᵈ of old, say they: ᵉ Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.
4 Againe I wil build thee, and thou shalt be builded, O virgine Israel: thou shalt still ᶠ be adorned with thy tymbrels, and shalt go forth in the dance of them that be ioyfull.
5 Thou shalt yet plant vines vpon the mountaines of ᵍ Samaria, and the planters that plant them ʰ shal make them common.
6 For the dayes shall come that the ⁱ watchmen vpon the mount of Ephraim shall crie, Arise, and let vs go vp vnto ᵏ Zion, to the Lord our God.
7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, & shout for ioy among the chiefe of the ˡ Gentiles: publish prayse, and say, O Lord, saue thy people, the remnant of Israel.
8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.
9 They shall come ᵐ weeping, and with mercy will I bring them againe: I will leade them by the riuers of ⁿ water in a straight way, wherin they shal not stumble: for I am a father to Israel, and Ephraim is ᵒ my first borne.
10 ¶ Heare the word of the Lord O yee Gentiles, and declare in the yles afarre off, and say, he that scattered Israel, will gather him, and will keepe him as a shepheard doth his flocke.
11 For the Lord hath redeemed Iaakob, and ransomed him from the hand of ᵖ him, that was stronger then he.
12 Therefore they shall come and reioyce in the height of Zion, and shall runne to the bountifulnesse of the Lorde, euen for the ᑫ wheate, and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shal be as a watered garden, and they shall haue no more sorrow.
13 Then shall the virgine reioyce in the ʳ dance, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorrowes.
14 And I will replenish the soule of the Priests with ˢ fatnes, and my people shall be satisfied with my goodnesse, saith the Lord.
15 Thus saith ẏ Lord, A voyce was heard on hie, a mourning and bitter weeping. ᵗ Rahel weeping for her children, refused to be comforted for her childre, because they were not.
16 Thus saieth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded saith the Lord, and they shall come againe from the land of the enemy.
17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.
18 I haue heard ᵘ Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an ˣ vntamed calfe: ʸ conuert thou me, and I shall be conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my ᶻ thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.
20 Is Ephraim ᵃ my deare sonne or pleasant childe? yet since I spake vnto him, I still ᵇ remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.
21 Set thee vp ᶜ signes: make thee heaps:

p He sheweth how the people shall with praise & thankesgiuing acknowledge this benefit.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father.
q Lest the wicked hypocrites should flatter themselues with these promises, ẏ Prophet sheweth what shalbe their portion.
r When this Messiah & deliuerer is sent.

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called.
b Which were deliuered from the crueltie of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficiall to the now, as he had bene of old.
e Thus the Lord answereth, that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custom was after notable victories, Exo. 15. 20. iud. 5. 2. and chap. 11. 34.
g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.
h That is, shall eat the fruite thereof, as Leuit. 19. 23 deut. 20. 6.
i The ministers of the word.
k They shall exhort all to the imbracing of the Gospel, as Isa 2. 3.
l Hee sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap 50. 4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my deerely beloued, as the first childe is to the father.
p That is, from the Babylonians and other enemies.
q By these temporall benefits he meaneth the spirituall graces which are in the Church, and whereof there should be euer plenty, Isa. 58. 11, 12.
r In the companie of the faithfull, which euer praise God for his benefits.
s Meaning, the spirit of wisdom, knowledge, and zeale.
t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites or Israelites: that is, vtterly destroyed, and carried away, insomuch that if Rahel ẏ mother of Beniamin could haue risen againe to seek for her children, she should haue found none remaining.
u That is, the people that were led captiue
x Which was wanton, and could not be subiect to the yoke.
y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues
z In signe of repentance, and detestation of my sinne.
a As though he would say, No: for by his iniquitie, hee did what lay in him to cast me off.
b To wit, in pitying him for my promise sake.
c Marke by what way thou doest goe into captiuity, and thou shalt returne againe by the same.

Set

10 18 Morn
Thursday before Easter 1st Lesson Even
2 August 1 Less. morn

set thine heart toward the path & way, that
thou hast walked: turne againe, O virgine
of Israel: turne againe to these thy cities.
22 How long wilt thou go astray, O thou
rebellious daughter? for the Lord hath crea-
ted [d] a new thing in the earth: A WOMAN
shall compasse a man.
23 Thus saith the Lord of hosts, the God
of Israel, Yet shall they say this thing in the
land of Iudah, and in the cities thereof,
when I shall bring againe their captiuitie,
The Lord blesse thee, O habitation of iu-
stice and holy mountaine.
24 And Iudah shal dwel in it, and all the
cities thereof together, the husbandmen and
they that go forth with the flocke.
25 For I haue satiate the weary soule, &
I haue replenished euery sorowfull soule.
26 Therefore I waked, and beheld, and
my sleepe [e] was sweete vnto me.
27 Beholde, the dayes come, saith the
Lord, that I will sow the house of Israel, and
the house of Iudah [f] with the seede of man
and with the seede of beast.
28 And like as I haue watched vpon
them, to plucke vp, and to roote out, and to
throw downe, and to destroy, and to plague
them, so wil I watch ouer them, to build and
to plant them, saith the Lord.
29 In those dayes shall they say no more,
The fathers haue eaten a sowre grape, and
the childrens teeth are set on edge.
30 But euery one shall die for his owne
iniquitie: euery man that eateth the sowre
grape, his teeth shall be set on edge.
31 ¶ Behold, the daies come, saith ẏ Lord,
that I will make a [h] new couenant with the
house of Israel, & with the house of Iudah,
32 Not according to the couenant that I
made with their fathers, when I took them
by the hand to bring them out of the land of
Egypt, the which my couenant they [i] brake,
although I was ‖ an husband vnto them,
saith the Lord.
33 But this shall bee the couenant that I
will make with the house of Israel, After
[k] those dayes, saith the Lord, I will put my
Law in their inward parts, and write it in
their hearts, and will be their God, and they
shall be my people.
34 And they shall [l] teach no more euery
man his neighbour, and euery man his bro-
ther, saying, Know the Lord, for they shall
all know mee from the least of them vnto
the greatest of them, sayth the Lord: for I
will forgiue their iniquitie, and will remem-
ber their sinnes no more.
35 Thus saieth the Lord, which giueth
[m] the Sunne for a light to the day, and the
courses of the Moone and of the starres for
a light to the night, which breaketh the sea,
when the waues thereof roare; his Name is
the Lord of hostes.
36 If these ordinances depart out of my
sight, sayth the Lord, then shall the seede of
Israel cease from being a nation before me,
for euer.
37 Thus sayth the Lord, If the heauens
can be measured, [n] or the foundations of the
earth bee searched out beneath, then will I
cast off al the seede of Israel, for all that they
haue done, saith the Lord.
38 Behold, the dayes come, sayeth the
Lord, that the [o] city shalbe built to the Lord
from the tower of Hananeel, vnto the gate
of the corner.
39 And the line of the measure shall goe
foorth in his presence vpon the hill Gareb,
and shall compasse about to Goath.
40 And the whole valley of the dead bo-
dies, and of the ashes, and all the fields vnto
the brooke of Kidron, and vnto the corner of
the horsegate toward the East, shall bee holy
vnto the Lord, neither shall it be plucked vp
nor destroyed any more for euer.

d Because their deliuerance from Babylon was a figure of their deliuerance from sin, he sheweth how this should bee procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because hee should bee borne of a virgin without man: or, he meaneth, that Ierusalem which is like a barren womā in her captiuitie should bee fruitfull, as she ẏ is ioyned in mariage, and whom God blesseth with children.
e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.
f I will multiply, and enrich them with people and cattell.
g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying that their fathers had committed the fault, & that the children were punished, Eze. 18.3. h Though the couenant of redemption made to the fathers, & this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel. i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1. ‖ *Or, master.* k In the time of Christ, my Law shall in stead of tables of stone be written in their hearts by mine holy Spirit, Heb. 8.8, 10. l Vnder the kingdom of Christ there shall none bee blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same, so that it shall not seeme to come so much by the preaching of my ministers as by the instruction of my holy Spirit, Isa. 54.13. but the full accomplishing hereof is referred to ẏ kingdome of Christ, when we shalbe ioyned with our head.
m If the Sunne, Moone and stars cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shal any thing hinder it: and as sure as I wil haue a people, so certaine is it, ẏ I will leaue them my word for euer to gouern them with.
n The one and the other is impossible.
o As it was performed, Nehem. 3.1 By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but he alludeth to the spirituall Ierusalem whose beauty should be incomparable.

CHAP. XXXII.

2 Augu
1 Lesson
Even

Ieremiah is cast into prisō because he prophesied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Ieremiah from
the Lord, in the [a] tenth yeere of Zedekiah
King of Iudah, which was the eighteenth
yeere of Nebuchad-nezzar.
2 For then the king of Babels hoste be-
sieged Ierusalem: and Ieremiah the Pro-
phet was shut vp in the court of the prison,
which was in the king of Iudahs house.
3 For Zedekiah king of Iudah had shut
him vp, saying, Wherefore doest thou pro-
phesie, and say, Thus saieth the Lord, * Be-
hold, I will giue this citie into the hands of
the king of Babel, and he shall take it?
4 And Zedekiah the king of Iudah shal
not escape out of the hand of the Caldeans,
but shall surely bee deliuered into the hands
of the king of Babel, and shall speake with
him mouth to mouth, and his eyes shall be-
hold his face,
5 And he shall leade Zedekiah to Babel,
and there shall he bee, vntill [b] I visite him,
saith the Lord: though yee fight with the
Caldeans, yee shall not prosper.
6 ¶ And Ieremiah said, The word of
the Lord came vnto me, saying,
7 Behold, Hanameel, the sonne of Shal-
lum thine vncle, shall come vnto thee and
say, [c] Buy vnto thee my field, that is in A-
nathoth: for the ‖ title by kinred apperteineth
vnto thee [d] to buy it.
8 So Hanameel mine vncles sonne, came
to

a So that Ieremiad had now prophesied from the thirteenth yeere of Iosiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost forty yeeres.
Chap. 29.16, 17. and 34.2.
b Till I take Zedekiah away by death: for he shall not die by the sword, as Chap. 34.4.
c Whereby was meant that the people should returne againe out of captiuitie, and enioy their possessions & vineyardes, as verse 15. and 44.
‖ *Or, right to redeeme it.*
d Because he was next of ẏ kinred, as Ruth. 4.4.

to me in the court of the prison, according to
the worde of the Lord, and sayde vnto mee,
Buy my e fielde, I pray thee, that is in A-
nathoth, which is in the countrey of Ben-
iamin: for the right of the possession is thine,
and the purchase belongeth vnto thee: buy it
for thee. Then I knewe that this was the
word of the Lord.
9 And I bought the field of Hanameel,
mine vncles sonne, that was in Anathoth,
and weighed him the siluer, euen seuen f she-
kels, and ten pieces of siluer.
10 And I writte it in the booke, and sig-
ned it, and tooke witnesses, and weighed
him the siluer in the ballances.
11 So I tooke the booke of the possession,
being sealed g according to the Law, and cu-
stome, with the booke that was open,
12 And I gaue the booke of the posses-
sion vnto Baruch the sonne of Neriah, the
sonne of Maaseiah, in the sight of Haname-
el mine vncles sonne, and in the presence of
the witnesses, written in the booke of the
possession, before all the Iewes that sate in
the court of the prison.
13 And I charged Baruch before them,
saying,
14 Thus sayeth the Lorde of hostes the
God of Israel, Take the writings, euen this
booke of the possession, both that is sealed,
and this booke that is open, and put them in
an earthen h vessell, that they may continue
a long time.
15 For the Lord of hostes, the God of Is-
rael saith thus, Houses and fields, and vine-
yards shall be possessed againe in this land.
16 ¶ Now when I had deliuered the
booke of the possession vnto Baruch, the
sonne of Neriah, I prayed vnto the Lorde,
saying,
17 Ah Lorde God, beholde, thou hast
made the heauen and the earth by thy great
power, and by thy stretched out arme, and
there is nothing ‖ hard vnto thee.
18 * Thou shewest mercie vnto thou-
sands, and recompensest the iniquitie of the
fathers into the bosome of their i children
after them: O God the great and mightie,
whose name is the Lord of hosts,
19 Great in counsell, & mighty in worke,
(for thine eyes are open vpon all the wayes
of the sonnes of men, to giue to euery one
according to his wayes, and according to
the fruit of his works)
20 Which hast set signes and wonders
in the land of Egypt vnto this k day, and in
Israel, and among all men, and hast made
thee a Name, as appeareth this day,
21 And hast brought thy people Israel
out of the land of Egypt with signes, and
with wonders, and with a strong hand,
with a stretched out arme, and with great
terrour,
22 And hast giuen them this land, which
thou diddest sweare to their fathers to giue
them, euen a lande that floweth with milke
and hony,
23 And they came in, and possessed it,
but they obeyed not thy voyce, neither wal-
ked in thy Law: all that thou commandedst
them to doe, they haue not done: therefore
thou hast caused this whole plague to come
vpon them.
24 Behold, the l mountes, they are come
into the citie to take it, and the citie is giuen
into the hand of the Caldeans, that fight a-
gainst it, by meanes of the sword, and of the
famine, and of the pestilence, and what thou
hast spoken, is come to passe, & behold, thou
seest it.
25 And thou hast sayd vnto me, O Lord
God, Buy vnto thee the field for siluer, and
take witnesses: for the citie shal be giuen in-
to the hand of the Caldeans.
26 ¶ Then came the worde of the Lord
vnto Ieremiah, saying,
27 Beholde, I am the LORD GOD
of all m flesh: is there any thing too hard for
mee?
28 Therefore thus sayeth the Lord, Be-
hold, I will giue this citie into the hand of
the Caldeans, and into the hand of Nebu-
chad-nezzar king of Babel, & he sh[all] take it.
29 And the Caldeans shall come and
fight against this city, and set fire on this ci-
tie, and burne it, with the houses, vpon
whose roofes they haue offered incense vnto
Baal, and powred drinke offerings vnto o-
ther gods, to prouoke me vnto anger.
30 For the children of Israel, and the
children of Iudah haue surely done euill be-
fore me from their n youth: for the children
of Israel haue surely prouoked mee to anger
with the workes of their handes, sayeth the
Lord.
31 Therefore this city hath bene vnto me
as a prouocation of mine anger, and of my
wrath, from the day that they built it, euen
vnto this day, that I should remooue it out
of my sight,
32 Because of all the euill of the children
of Israel, & of the children of Iudah, which
they haue done to prouoke mee to anger,
euen they, their Kings, their Princes, their
Priestes, and their Prophets, and the
men of Iudah, and the inhabitants of Ie-
rusalem.
33 And they haue turned vnto mee the
backe & not the face: though I taught them,
o rising vp early, and instructing them, yet
they were not obedient to receiue doctrine,
34 But they set their abominations in
the house, whereupon my Name was called,
to defile it,
35 And they built the hie p places of Ba-
al, which are in the valley of q Ben-hinnom,
to cause their sonnes and their daughters to
r passe through the fire vnto Molech, which
I commanded them not, neither came it in-
to my minde, that they should doe such abo-
mination to cause Iudah to sinne.
36 And now s therefore, thus hath the
Lord God of Israel spoken concerning this
citie, whereof ye say, It shal be deliuered into
the hand of the king of Babel by þ sword,
and by the famine, and by the pestilence,
37 * Behold, I will gather them out of
all countreyes, wherein I haue scattered
them in mine anger, and in my wrath, and
in great indignation, and I will bring them
againe vnto this place, and I will cause
them to dwell safely.

e Of the possession of the Leuites, reade Leuit. 25.32.

f Which mounteth to of our money about ten shillings sixe pence, if this shekel were the common shekel, reade Gen. 23.15 for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekell: for twentie made the shekel.

g According to the custome, the instrument, or euidence was sealed vp with þ common seale, & a copie thereof remained, which conteined the same in effect, but was not so authenticall as þ other, but was left open to be seene, if any thing should bee called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

‖ Or, hid.

Exod. 34.7. deut. 5.9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer bee forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were layd on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to liberty.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 1.24. isa. 65.2. chap 7.13. & 25 3. & 26.5. & 29. 19. & 35.14 and 44.4. 2 chr. 36.15.

p That is, the altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7.31. 2 King. 21. 4,6.

r Reade 2 King 16 3.

s Reade Chap. 30. 16.

Deut. 30, 3.

38 And they shall be [s] my people, and I
will be their God.
39 And I will giue them [t] one heart and
one way, that they may feare me for euer for
the wealth of them, and of their children af-
ter them.
40 And I will make an [u] euerlasting co-
uenant with them, that I will neuer turne
away from them to doe them good, but I
will put my feare in their hearts, that they
shall not depart from me.
41 Yea, I wil delight in them to do them
good, and I will plant them in this land as-
suredly with my whole heart, and with all
my soule.
42 For thus sayeth the Lord, Like as I
haue brought all this great plague vpon
this people, so will I bring vpon them al the
good that I haue promised them.
43 And the fields shall be possessed in this
land, whereof ye say, It is desolate without
man or beast, and shall bee giuen into the
hand of the Caldeans.
44 Men shall buy [x] fieldes for siluer, and
make writings, and seale them, & take wit-
nesses in the land of Beniamin, and round
about Ierusalem, and in the cities of Iudah,
and in the cities of the mountaines, and in
the cities of the plaine, and in the cities of
the South: for I will cause their captiuitie
to returne, sayeth the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

MOreouer, the word of the Lord came
vnto Ieremiah the second time (while
hee was yet shut vp in the [a] court of the pri-
son) saying,
2 Thus saith the Lord, the maker [b] there-
of, the Lord that formed it, and established
it, the Lord is his Name.
3 Call vnto me, and I wil answere thee,
and shew thee great and mightie things,
which thou knowest not.
4 For thus saith the Lord God of Israel,
concerning the houses of this citie, and con-
cerning the houses of the Kings of Iudah,
which are destroyed by the [c] mounts, and by
the sword,
5 They come to [d] fight with the Calde-
ans, but it is to fill themselues with the dead
bodies of men, whom I haue slaine in mine
anger and in my wrath: for I haue hid my
[e] face from this citie, because of al their wic-
kednesse.
6 ¶ Behold, [f] I will giue it health and
amendment: for I will cure them, and will
reueile vnto them the abundance of peace,
and trueth.
7 And I will cause the captiuitie of Iu-
dah, and the captiuitie of Israel to returne,
and will build them as at the first.
8 And I will [g] clense them from all their
iniquitie, whereby they haue sinned against
mee: yea, I will pardon all their iniqui-
ties, whereby they haue sinned against me,
and whereby they haue rebelled against
mee.
9 And it shall be to me a name, a [h] ioy, a
praise, and an honour before all the nations
of the earth, which shall heare all the good
that I doe vnto them: and they shall feare,
and tremble for all the goodnesse, and for all
the wealth, that I shew vnto this citie.
10 Thus sayeth the Lord, Againe there
shal be heard in this place (which ye say shal
be desolate, without man, and without
beast, euen in the cities of Iudah, and in the
streets of Ierusalem, that are desolate with-
out man, and without inhabitant, and with-
out beast)
11 The voyce of the ioy and the voyce of
gladnesse, the voyce of the bridegrome, and
the voyce of the bride, the voyce of them that
shall say, [i] Praise the Lord of hostes, because
the Lord is good: for his mercie endureth for
euer, and of them that offer the sacrifice of
prayse in the house of the Lord, for I will
cause to returne the captiuitie of the land,
as at the first, saith the Lord.
12 Thus saith the Lord of hostes, Againe
in this place, which is desolate without
man, and without beast, and in all the cities
thereof there shalbe dwelling for shepheards
to rest their flocks.
13 In the cities of the [k] mountaines, in
the cities in the plaine, & in the cities of the
South, and in the land of Beniamin, and a-
bout Ierusalem, and in the cities of Iudah
shall the sheepe passe againe, vnder the hand
of him that telleth them, saith the Lord.
14 Beholde, the dayes come, sayeth the
Lord, that I will performe that good thing,
which I haue promised vnto the house of Is-
rael, and to the house of Iudah.
15 In those dayes and at that time will
I cause [l] the branch of righteousnesse to
grow vp vnto Dauid, and hee shall execute
iudgement, and righteousnesse in the land.
16 In those dayes shall Iudah be saued,
and Ierusalem shall dwel safely, and he that
shall call [m] her, is ye Lord our [n] righteousnes.
17 For thus sayeth the Lord, Dauid shall
neuer want a man to sit vpon the throne of
the house of Israel.
18 Neither shall the Priests and Leuites
want a man before me to offer [o] burnt offe-
rings, and to offer meate offerings, and to
doe sacrifice continually.
19 ¶ And the word of the Lord came vn-
to Ieremiah, saying,
20 Thus sayeth the Lorde, If you can
breake my couenant of the [p] day, and my
couenant of the night, that there should not
be day, and night in their season,
21 Then may my couenant bee broken
with Dauid my seruant, that he should not
haue a sonne to reigne vpon his throne,
and with the Leuites, and Priestes my mi-
nisters.
22 As the armie of heauen cannot bee
numbred, neither the sand of the sea measu-
red: so will I multiply the seede of Dauid
my seruant, and the Leuites, that minister
vnto me.
23 ¶ Moreouer, the worde of the Lord
came to Ieremiah, saying,
24 Considerest thou not what [q] this peo-
ple hath spoken, saying, The two fami-
lies,

Chap.30.22.

t One consent and one religion, as Ezek. 11. 19. and 36.27.

u Reade Chap. 31.31,32,33.

x This is the declaration of that which was spoken, verse 8.

a Which was in the kings house at Ierusalem, as Chap. 32 1,2.

b To wit, of Ierusalem, who as he made it, so wil he preserue it, reade Isa. 37 26.

c Reade Chap. 32. 24

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings, God remembreth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas wee feele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to prayse God by, 1 Chro. 16.8 psa. 105.1. isa 12 4. psal. 106.1. & 107.1. & 118.1. and 136.1.

k Meaning, that all the countrey of Iudah shall be inhabited againe

l That is, I will send the Messiah which shal come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shal call his Church.

n That is, Christ is our Lord God, our righteousnes sanctification & redemption, 1 Cor. 1. 30.

o This is chiefly meant of the spiritual sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

p Reade Chap. 31.35.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendment.

lies, which the Lord hath choſen, hee hath
euen caſt them off? thus they haue deſpiſed
my people, that they ſhould be no more a na-
tion before them.
25 Thus ſaith the Lord, If my couenant
be not with day and night, and if I haue not
appointed the order of heauen and earth,
26 Then will I caſt away the ſeede of
Iaakob and Dauid my ſeruant, & not take
of his ſeede to be rulers ouer the ſeede of A-
braham, Izhak, and Iaakob: for I will cauſe
their captiuitie to returne, and haue compaſ-
ſion on them.

CHAP. XXXIIII.

2 Hee threatneth that the citie and the King Zedekiah ſhalbe giuen into the hands of the King of Babylon. 11 He rebuketh their crueltie toward their ſeruants.

THE word which came vnto Ieremiah
from the Lord (when a Nebuchad-nez-
zar King of Babel, and all his hoſte, and all
the kingdomes of the earth, that were vnder
the power of his hand, and all people fought
againſt Ieruſalem, and againſt all the cities
thereof) ſaying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus ſayeth the Lord God of Iſrael,
Goe, and ſpeake to Zedekiah king of Iudah,
and tell him, Thus ſaith the Lord, Behold,
*I will giue this citie into the hand of the
king of Babel, and he ſhal burne it with fire,

*2.Chro.36.19. chap.29.16,17. and 32.3.

3 And thou ſhalt not eſcape out of his
hand, but ſhalt ſurely be taken, and deliue-
red into his hand, and thine eyes ſhal behold
the face of the king of Babel, and hee ſhall
ſpeake with thee mouth to mouth, and thou
ſhalt goe to Babel.
4 Yet heare the word of the Lord, O Ze-
dekiah king of Iudah: Thus ſaith the Lord
of thee, thou ſhalt not die by the ſword.
5 But thou ſhalt die in b peace: and accor-
ding to the burning for thy fathers the for-
mer kings which were before thee, ſo ſhall
they burne odours for thee, and they ſhall la-
ment thee, ſaying, Oh c lord: for I haue pro-
nounced the word, ſayth the Lord.

b Not of any violent death.

c The Iewes ſhall lament for thee their Lord and King.

6 Then Ieremiah the Prophet ſpake all
theſe words vnto Zedekiah king of Iudah
in Ieruſalem,
7 (When the king of Babels hoſt fought
againſt Ieruſalem, and againſt all the cities
of Iudah that were left, euen againſt La-
chiſh, and againſt Azekah: for theſe ſtrong
cities remained of the cities of Iudah)
8 This is the worde that came vnto Ie-
remiah from the Lord, after that the King
Zedekiah had made a couenant with all the
people which were at Ieruſalem, d to pro-
claime libertie vnto them,
9 That euery man ſhould let his e ſer-
uant goe free, and euery man his handmaid,
which was an Ebrew or an Ebreweſſe, and
that none ſhould ſerue himſelfe of them, to
wit, of a Iew his brother.
10 Now when all the princes, and all the
people which had agreed to the couenant,
heard that euery one ſhould let his ſeruant
goe free, and euery one his handmaid, and
that none ſhould ſerue themſelues of them
any more, they obeyed and let them goe.

d When the enemie was at hand, and they ſawe themſelues in danger, they would ſeem holy & ſo began ſome kind of reformation: but ſoone after they vttered their hypocriſie.

e According to the Law, Exo. 21 2, Deut 15.12.

11 But afterward they † repented, and
cauſed the ſeruants and the handmaides,
whom they had let goe free, to returne, and
held them in ſubiection as ſeruants & hand-
maides.

† Ebr. returned.

12 Therefore the word of the Lord came
vnto Ieremiah from the Lord, ſaying,
13 Thus ſayth the Lord God of Iſrael, I
made a couenant with your fathers, when I
brought them out of the land of Egypt, out
of the houſe of ‖ ſeruants, ſaying,
14 *At the terme of ſeuen yeres let ye goe,
euery man his brother an Ebrew which hath
bene ſold vnto thee: and when he hath ſer-
ued thee ſixe yeres, thou ſhalt let him go free
from thee: but your fathers obeyed me not,
neither inclined their eares.

‖ Or, bondage.

*Deut.15.1,12.

15 And yee were now turned, & had done
right in my ſight in proclaiming libertie, e-
uery man to his neighbour, and ye had made
a couenant before me in f the houſe, where-
upon my Name is called.

f Meaning, in the Temple, to declare that it was a moſt ſolemne and ſtrait couenant made in the Name of the Lord.

16 But yee repented, and polluted my
Name: for ye haue cauſed euery man his ſer-
uant, & euery man his handmaid, whom yee
had ſet at liberty at their pleaſure, to returne
and hold them in ſubiection to be vnto you
as ſeruants and handmaids.
17 Therefore thus ſayth the Lorde, Yee
haue not obeyed me, in proclaiming freedom
euery man to his brother, and euery man to
his neighbour: behold, I proclaime a liber-
tie for you, ſaith the Lord, to g the ſword, to
the peſtilence, and to the famine, and I will
make you a terrour to all the kingdomes of
the earth.

g That is, I giue the ſword libertie to deſtroy you.

18 And I will giue thoſe men that haue
broken my couenant, and haue not kept the
wordes of the couenant, which they had
made before me, when they h cut the calfe in
twaine, and paſſed betweene the partes
thereof:

h As touching this maner of ſolemne couenant which the ancient vſed by paſſing between the two parts of a beaſt, to ſignifie that the tranſgreſſor of the ſame couenant ſhould be ſo deuided in pieces, read Gen. 15.10.

19 The princes of Iudah, and the prin-
ces of Ieruſalem, the Eunuches, and the
Prieſts, and all the people of the land, which
paſſed betweene the parts of the calfe,
20 I will euen giue them into the hand
of their enemies, and into the hands of them
that ſeeke their life: and their dead bodies
ſhalbe for meat vnto the foules of the hea-
uen, and to the beaſts of the earth.
21 And Zedekiah king of Iudah, and his
princes will I giue into the hand of their e-
nemies, & into the hand of them that ſeeke
their life, & into the hand of the king of Ba-
bels hoſte which i are gone vp from you.
22 Beholde, I will command, ſaith the
Lord, and cauſe them to returne to this city,
and they ſhall fight againſt it, and take it,
and burne it with fire: and I will make
the cities of Iudah deſolate without an
inhabitant.

i To fight againſt the Egyptians, as Chap. 37.11.

CHAP. XXXV.

Hee propoſeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah
from the Lord, in the dayes a of Iehoia-
kim the ſonne of Ioſiah king of Iudah, ſay-
ing,

a For y diſpoſition & order of theſe propheſies, read chap. 27.1.

2 Go vnto the house of the [b] Rechabites,
and speake vnto them, and bring them into
the house of the Lord, into one of the cham-
bers, and giue them wine to drinke.
3 Then tooke I Iaazaniah, the sonne of
Ieremiah the sonne of Habazziniah, and his
brethren, and all his sonnes, and the whole
house of the Rechabites,
4 And I brought them into the House
of the Lord, into the chamber of the sonnes of
Hanan, the sonne of Igdaliah a man [c] of
God, which was by the chamber of the prin-
ces, which was aboue the chamber of Maa-
seiah the sonne of Shallum, the keeper of the
|| treasure.
5 And I set before the sonnes of the house
of the Rechabites, pots full of wine, & cups,
and [d] said vnto them, Drinke wine.
6 But they said, We wil drinke no wine:
For [e] Ionadab the sonne of Rechab our
father commaunded vs, saying, [f] Yee shall
drinke no wine, neither you nor your sonnes
for euer.
7 Neither shall you build house, nor sowe
seede, nor plaint vineyard, nor haue any, but
all your dayes yee shall dwell in tents, that
ye may liue a long time in the land where ye
be strangers.
8 Thus haue we obeyed the voyce of Io-
nadab the sonne of Rechab our father, in all
that he hath charged vs, and we drinke no
wine all our daies, neither we, our wiues, our
sonnes, nor our daughters.
9 Neither build we houses for vs to dwel
in, neither haue wee vineyard, nor field, nor
seede,
10 But wee haue remained in tents, and
haue obeyed, and done according to [g] all that
Ionadab our father commanded vs.
11 But when Nebuchad-nezzar King of
Babel came vp into the land, wee sayd,
Come, and let vs goe to Ierusalem, from
the hoste of the Caldeans, and from the host
of Aram: so we [h] dwell at Ierusalem.
12 Then came the word of the Lord vn-
to Ieremiah, saying,
13 Thus saith the Lord of hosts, the God
of Israel, Go, and tell the men of Iudah, and
the inhabitants of Ierusalem, Will [i] ye not
receiue doctrine to obey my words, saith the
Lord?
14 The commandement of Ionadab the
sonne of Rechab that hee commaunded his
sonnes, that they should drinke no wine, is
surely kept: for vnto this day they drinke
none, but obey their fathers commande-
ment: notwithstanding I haue spoken vnto
you, [k] rising early, & speaking, but ye would
not obey me.
15 I haue sent also vnto you all my ser-
uants the Prophets, rising vp early, and sen-
ding them, saying, * Returne now euery man
from his euill way, and amend your workes,
and goe not after other gods to serue them,
and yee shall dwell in the land which I haue
giuen vnto you, and to your fathers, but yee
would not incline your eare, nor obey me.
16 Surely, the sonnes of Ionadab the
sonne of Rechab, haue kept the command-
ement of their father, which he gaue them,
but this people hath not obeyed me.
17 Therefore thus saith the Lord of hosts,
the God of Israel, Behold, I will bring vp-
on Iudah, and vpon all the inhabitants of
Ierusalem, all the euil that I haue pronoun-
ced against them, because I haue [l] spoken
vnto them, but they would not heare, and I
haue called vnto them, but they would not
answere.
18 And Ieremiah sayde vnto the house of
the Rechabites, Thus sayth the Lord of
hostes the God of Israel, Because yee haue
obeyed the commaundement of Ionadab your
father, and kept all his precepts, and done
according vnto all that he hath commanded
you,
19 Therefore thus saith the Lord of hosts,
the God of Israel, Ionadab the sonne of Re-
chab shall [m] not want a man to stand before
me for euer.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.
c That is, a Prophet.
|| *Or, doore.*
d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.
e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10 15.
f Teaching them hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.
g Which was now for þ space of three hundreth yeres from Iehu to Iehoiakim.
h Which declareth that they were not so bound to their vowe, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwel now at Ierusalem for feare of the warres.
i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.
k I haue most diligently exhorted and warned you both by my selfe and my Prophets. *Chap. 18. 11. and 25. 5.*
l That is, by his Prophets & ministers: which sheweth that it is as much as though hee should speake to vs himselfe, when he sendeth his ministers to speake in his Name.
m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah enditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, & readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim
the sonne of Iosiah king of Iudah, came
this worde vnto Ieremiah from the Lorde,
saying,
2 Take thee a roll or booke, and write
therein all the words that I haue spoken to
thee against Israel, and against Iudah, and
against all the nations, from the day that I
spake vnto thee, euen [b] from the dayes of Io-
siah vnto this day.
3 It may be that the house of Iudah wil
heare of all the euill, which I determined to
doe vnto them, that they may returne euery
man from his euill way, that I may forgiue
their iniquitie and their sinnes.
4 Then Ieremiah called Baruch the
sonne of Neriah, and Baruch wrote [c] at the
mouth of Ieremiah all the wordes of the
Lord, which he had spoken vnto him, vpon a
roll, or booke.
5 And Ieremiah commanded Baruch,
saying, I am [d] shut vp, and cannot goe into
the house of the Lord.
6 Therefore goe thou, and read the roll,
wherein thou hast written at my mouth the
wordes of the Lorde, in the audience of the
people in the Lords house vpon the [e] fasting
day: also thou shalt read them in the hearing
of all Iudah, that come out of their cities.
7 It may be that they will [f] pray before
the Lord, and euery one returne from his e-
uill way, for great is the anger, & the wrath
that the Lorde hath declared against this
people.
8 So Baruch the sonne of Neriah did
according vnto all, that Ieremiah the
Prophet commaunded him, reading in
the booke the wordes of the Lorde in the
Lords

a Reade Chap. 25. 1.
b Which were twentie & three yeeres, as chap. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.
c As he did indite.
d Meaning, in prison, through the malice of the Priests.
e Which was proclaimed for feare of þ Babylonians as their custome was whē they feared war or any great plague of God.
f Hee sheweth þ fasting without praier & repentance auailes nothing, but is mere hypocrisie.

Lords houſe.
9 ¶ And in the fift yeere of Iehoiakim
the ſonne of Ioſiah King of Iudah, in the
ninth moneth, they proclaimed a faſt before
the Lord to all the people in Ieruſalem, and
to all the people that came from the cities of
Iudah vnto Ieruſalem.
10 Then read Baruch in the booke the
wordes of Ieremiah in the Houſe of the
Lorde, in the chamber of Gemariah the
ſonne of Shaphan the Secretarie, in the
higher court at the entrie of the [h] new gate
of the Lords houſe, in the hearing of all the
people.
11 When Michaiah the ſonne of Gema-
riah the ſonne of Shaphan had heard out of
the booke all the words of the Lord,
12 Then hee went downe to the kings
houſe into the Chancellours chamber, and
loe, all the Princes ſate there, euen Eliſha-
ma the Chancellour, and Delaiah the ſonne
of Shemaiah, and Elnathan the ſonne of
Achbor, and Gemariah the ſonne of Sha-
phan, and Zedekiah the ſonne of Hananiah,
and all the princes.
13 Then Michaiah declared vnto them
all the words that hee had heard when Ba-
ruch read in the booke in the audience of the
people.
14 Therefore all the princes ſent Iehudi
the ſonne of Nethaniah, the ſonne of She-
lemiah, the ſonne of Chuſhi, vnto Baruch,
ſaying, Take in thine hand the roule, where-
in thou haſt read in the audience of the peo-
ple, and come. So Baruch the ſonne of Ne-
riah, tooke the roule in his hand, and came
vnto them.
15 And they ſayd vnto him, Sit downe
now, and reade it, that wee may heare. So
Baruch read it in their audience.
16 Now when they had heard all the
wordes, they were [i] afrayde, both one and
other, and ſayd vnto Baruch, We will certi-
fie the king of all theſe words.
17 And they examined Baruch, ſaying,
Tell vs now, how diddeſt thou write all
theſe words at his mouth?
18 Then Baruch anſwered them, Hee
pronounced all theſe wordes vnto mee with
his mouth, and I wrote them with ynke in
the booke.
19 Then ſayd the Princes vnto Baruch,
Goe, [k] hide thee, thou and Ieremiah, and let
no man know where ye be.
20 ¶ And they went in to the King to
the court, but they layde vp the roule in the
chamber of Eliſhama the Chancellour, and
told the King all the words, that hee might
heare.
21 So the King ſent Iehudi to fette the
roule, and hee tooke it out of Eliſhama the
Chancellours chamber, and Iehudi read it
in the audience of the King, and in the audi-
ence of all the Princes, which ſtood beſide
the King.
22 Now the King ſate in the winter-
houſe, in the [l] ninth moneth, and there was
a fire burning before him.
23 And when Iehudi had read three or
foure ſides, he cut it with the pen-knife, and
caſt it into the fire that was on the hearth,
vntill all the roule was conſumed in the fire,
that was on the hearth.
24 Yet they were not afrayde, nor rent
[m] their garments, neither the king, nor any
of his ſeruants that heard all theſe words.
25 Neuertheleſſe, Elnathan, and Dela-
iah, and Gemariah had beſought the king,
that hee would not burne the roule, but hee
would not heare them.
26 But the king commanded Ierahmeel
the ſonne of Hammelech, and Seraiah the
ſonne of Azriel, and Shelemiah the ſonne of
Abdiel, to take Baruch the ſcribe, and Iere-
miah the Prophet: but the Lord [n] hid them.
27 ¶ Then the word of the Lord came to
Ieremiah (after that the king had burnt the
roule and the words which Baruch wrote at
the mouth of Ieremiah) ſaying,
28 Take thee againe [o] another roule, and
write in it all the former words that were in
the firſt roule which Iehoiakim the king of
Iudah hath burnt,
29 And thou ſhalt ſay to Iehoiakim king
of Iudah, Thus ſayth the Lord, Thou haſt
burnt this roule, ſaying, [p] Why haſt thou
written therein, ſaying, that the king of Ba-
bel ſhall certainely come & deſtroy this land,
and ſhall take thence both man and beaſt?
30 Therefore thus ſayth the Lord of Ie-
hoiakim king of Iudah, He ſhal haue [q] none
to ſitte vpon the throne of Dauid, and his
[r] dead body ſhall be caſt out in the day to the
heate, and in the night to the froſt.
31 And I will viſit him and his ſeed, and
his ſeruants for their iniquitie, and I will
bring vpon them, and vpon the inhabitants
of Ieruſalem, and vpon the men of Iudah
all the euill that I haue pronounced againſt
them: but they would not heare.
32 Then tooke Ieremiah another roule,
and gaue it Baruch the Scribe the ſonne of
Neriah, which wrote therein at the mouth of
Ieremiah all the wordes of the booke which
Iehoiakim king of Iudah had burnt in the
fire, and there were added beſides them ma-
ny like words.

CHAP. XXXVII.

Zedekiah ſucceedeth Ieconiah. 3 He ſendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten, and put in priſon.

AND [*] King Zedekiah the ſonne of Io-
ſiah reigned for [a] Coniah the ſonne of
Iehoiakim, whom Nebuchad-nezzar King
of Babel [b] made King in the lande of Iu-
dah.
2 But neither hee, nor his ſeruants, nor
the people of the land would obey the words
of the Lord, which he ſpake by the [‡] miniſte-
rie of the Prophet Ieremiah.
3 And Zedekiah the King [c] ſent Iehucal
the ſonne of Shelemiah, and Zephaniah the
ſonne of Maaſeiah the Prieſt to the Pro-
phet Ieremiah, ſaying, Pray now vnto the
Lord our God for vs.
4 (Now Ieremiah [d] went in and out
among the people: for they had not put him
into the priſon.

g The faſt was then proclaimed, and Baruch read this roule, which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim and Daniel and his companions were led away captiues.

h Which is the Eaſt gate of the Temple.

i The godly were afrayd, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

k They that were godly among the princes, gaue this counſell, by whoſe meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee ſuch, that they could not eſcape without danger of their liues.

l Which conteined part of Nouember and part of December.

m Shewing that the wicked in ſtead of repenting when they heare Gods iudgemēts, grow into further malice againſt him and his word.

n Thus we ſee the continuall care that God hath euer ouer his to preſerue them from the rage of the wicked.

o Though the wicked thinke to haue aboliſhed the word of God, when they haue burnt the booke thereof: yet this declareth that God wil not only raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſe 32.

p Theſe are Iehoiakims words.

q Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne.

r Reade Chap. 22.19.

* 2.King. 24.17. 2.chron. 36 10. chap. 52.1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, wheras before his name was Mattaniah, 2.King. 24.17.

‡ Ebr. hand.

c Becauſe he was afraid of the Caldeans that came againſt him.

d That is, was out of priſon, and at libertie.

5 Augus / 1 [illegible]

UMI

5 Then Pharaohs host was e come out
of Egypt: and when the Caldeans that be-
sieged Ierusalem, heard tidings of them,
they ‡ departed from Ierusalem)
6 Then came the word of the Lord vnto
the Prophet Ieremiah, saying,
7 Thus sayeth the Lord God of Israel,
Thus shall ye say to the king of Iudah, that
sent you vnto me, to enquire of me, Behold,
Pharaohs hoste, which is come foorth to
helpe you, shall returne to Egypt into their
owne land.
8 And the Caldeans shall come againe,
and fight against this citie, and take it, and
burne it with fire.
9 Thus sayeth the Lord, ‖ Deceiue not
your selues, saying, The Caldeans shal sure-
ly depart from vs: for they shall not depart.
10 For though yee had smitten the whole
host of the Caldeans that fight against you,
and there remained but wounded men a-
mong them, yet should euery man rise vp in
his tent, and burne this citie with fire.
11 ¶ When the host of the Caldeans was
broken vp from Ierusalem, because of Pha-
raohs armie,
12 Then Ieremiah went out of Ierusa-
lem to goe into the f lande of Beniamin, se-
parating himselfe thence from among the
people.
13 And when hee was in the g gate of
Beniamin, there was a chiefe officer, whose
name was Iriiah, the sonne of Shelemiah,
the sonne of Hananiah, and he tooke Iere-
miah the Prophet, saying, Thou ‡ fleest to
the Caldeans.
14 Then sayd Ieremiah, That is false, I
flee not to the Caldeans: but hee would not
heare him: so Iriiah tooke Ieremiah, and
brought him to the princes.
15 Wherefore the princes were angrie
with Ieremiah, and smote him, and laid him
in prison in the house of Iehonathan the
scribe: for they had made that the h prison.
16 When Ieremiah was entred into the
dungeon, and into the prisons, and had re-
mained there a long time,
17 Then Zedekiah the king sent, & tooke
him out, and the king asked him secretly in
his house, and sayd, Is there any word from
the Lord? And Ieremiah sayd, Yea: for,
said he, thou shalt be deliuered into the hand
of the king of Babel.
18 Moreouer, Ieremiah sayd vnto king
Zedekiah, What haue I offended against
thee, or against thy seruants, or against this
people, that ye haue put me in prison?
19 * Where are now your prophets, which
prophesied vnto you, saying, The king of
Babel shal not come against you, nor against
this land?
20 Therefore heare now, I pray thee, O
my lord the king: let my prayer ‡ bee accep-
ted before thee, that thou cause me not to re-
turne to the house of Iehonathan the scribe,
lest I die there.
21 Then Zedekiah the king commanded
that they should put Ieremiah in the court
of the prison, and that they should giue him
dayly a piece of bread out of the Bakers
streete, vntill all the i bread of the citie were
eaten vp. Thus Ieremiah remained in the
court of the prison.

e To helpe the Iewes.
‡ *Ebr. went vp.*
‖ *Or, lift not vp your mindes.*
f As some thinke to goe to Anathoth his owne towne.
g By the which men went into the countrey of Beniamin.
‡ *Ebr. fallest.*
h Because it was a vile and streit prison.
Chap. 28.4.
‡ *Ebr. fall.*
i That is, so long as there was any bread in the city: thus God prouideth for his, that he wil cause their enemies to preserue them to that end, whereunto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

Then Shephatiah the sonne of Mattan,
and Gedaliah the sonne of Pashur, and
Iucal the sonne of Shelemiah, and Pashur
the sonne of a Malchiah, heard the wordes
that Ieremiah had spoken vnto all the peo-
ple, saying,
2 Thus sayeth the Lord, He that remai-
neth in this citie, shall die by the sword, by
the famine and by the pestilence: but he that
goeth forth to the Caldeans, shall liue: for he
shall haue his life for b a pray, and shall liue.
3 Thus saith the Lord, This citie shall
surely bee giuen into the hand of the king of
Babels armie, which shall take it.
4 Therefore the Princes sayd vnto the
King, We beseech you, let this man be put
to death: for thus he ‖ weakeneth the hands
of the men of warre c that remaine in this
citie, and the hands of all the people, in spea-
king such wordes vnto them: for this man
seeketh not the wealth of this people, but the
hurt.
5 Then Zedekiah the king said, Behold,
hee is in your hands, for the king can denie
d you nothing.
6 Then tooke they Ieremiah, and cast
him into the dungeon of Malchiah the sonne
of Hammelech, that was in the court of the
prison: and they let downe Ieremiah with
cords: and in the dungeon there was no wa-
ter but mire; so Ieremiah stacke fast in the
mire.
7 Now when Ebed-melech the ‡ blacke
More, one of the Eunuches, which was in
the kings house, heard that they had put Ie-
remiah in the dungeon (then the king sate
in the e gate of Beniamin)
8 And Ebed-melech went out of the
kings house, and spake to the king, saying,
9 My lord the king, f these men haue
done euill in all that they haue done to Iere-
miah the Prophet, whom they haue cast into
the dungeon, and he dieth for hunger in the
place where he is: for there is no more bread
in the citie.
10 Then the King commanded Ebed-
melech the blacke More, saying, Take from
hence thirtie men ‡ with thee, and take Ie-
remiah the Prophet out of the dungeon be-
fore he die.
11 So Ebed-melech tooke the men with
him, and went to the house of the king vn-
der the treasurie, and tooke there old rotten
ragges, and olde worne cloutes, and let them
downe by cordes into the dungeon to Iere-
miah.
12 And Ebed-melech the blacke More
sayd vnto Ieremiah, Put nowe these olde
rotten ragges and worne, vnder thine arme-
holes, betweene the cordes. And Ieremiah
did so.
13 So they drewe vp Ieremiah with
cords, and tooke him vp out of the dungeon,
and

a For Zedekiah had sent these to Ieremiah to enquire at the Lord for the state of the countrie now when Nebuchadnezzar came, as Chap 21.1.
b Reade Chap. 21 9 and 45.5.
‖ *Or, discourageth.*
c Thus we see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.
d Wherein he grieuously offended in that that not onely hee would not heare the trueth spoken by the Prophet, but also gaue him to the lusts of the wicked, to be cruelly intreated.
‡ *Ebr. Cushite, or Ethiopian.*
e To heare matters, and giue sentence.
f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.
‡ *Ebr. vnder thine hand.*

and Jeremiah remained in g the court of
the prison.

g Where the king had set him before to be at more liberty, as Chap.37.21.

14 ¶ Then Zedekiah the king sent, and
tooke Jeremiah the Prophet vnto him, into
the thirde entry that is in the house of the
Lorde, and the king said vnto Jeremiah, I
will aske thee a thing: hide nothing from me.
15 Then Jeremiah saide to Zedekiah, If
I declare it vnto thee, wilt not thou slay
mee? and if I giue thee counsell, thou wilt
not heare me.
16 So the king sware secretly vnto Jere-
miah, saying, As the Lord liueth, that made
vs these soules, I will not slay thee, nor giue
thee into the handes of those men that seeke
thy life.
17 Then saide Jeremiah vnto Zedekiah,
Thus saith the Lorde God of hostes, the
God of Israel, If thou wilt goe foorth vnto
the king of Babels h princes, then thy soule
shall liue, and this citie shall not bee burnt
vp with fire, and thou shalt liue, and thine
house.

h And yeelde thy selfe vnto them.

18 But if thou wilt not goe foorth to the
king of Babels princes, then shall this citie
be giuen into the hand of the Caldeans, and
they shall burne it with fire, and thou shalt
not escape out of their hands.
19 And Zedekiah the king said vnto Je-
remiah, I am carefull for the Jewes that
are fled vnto the Caldeans, lest they deliuer
me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Jeremiah said, They shall not
deliuer thee: hearken vnto the voice of the
Lorde, I beseech thee, which I speake vnto
thee: so shall it bee well vnto thee, and thy
soule shall liue.
21 But if thou wilt refuse to goe foorth,
this is the word that the Lorde hath shewed
me.
22 And beholde, all the women that are
k left in the king of Judahs house, shall bee
brought foorth to the king of Babels princes:
and those women shal say, Thy friends haue
perswaded thee, and haue preuailed against
thee, thy feete are fastened in the myre, and
they are turned backe.

k When Ieconiah and his mother with others were carried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false Prophets, which haue left him in the mire.

23 So they shall bring out all thy wiues,
and thy children to the Caldeans, and thou
shalt not escape out of their hands, but shalt
be taken by the hand of the king of Babel:
and this citie shalt thou cause to bee burnt
with fire.
24 Then said Zedekiah vnto Jeremiah,
Let no man know of these words, and thou
shalt not die.
25 But if the princes vnderstand that I
haue talked with thee, and they come vnto
thee, and say vnto thee, Declare vnto vs
now, what thou hast said vnto the king, hide
it not from vs, and we will not slay thee: al-
so what the king said vnto thee,
26 Then shalt thou say vnto them, I
humbly l besought the king that hee would
not cause mee to returne to Johonathans
house to die there.

l Herein appeareth ẏ infirmity of the Prophet, who did dissemble, to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the Princes vnto Je-
remiah and asked him. And hee tolde them
according to all these wordes that the
king had commaunded: so they left off
speaking with him, for the matter was
not perceiued.
28 So Jeremiah abode still in the court
of the prison, vntill the day that Jerusalem
was taken: and hee was there, when Jeru-
salem was taken.

CHAP. XXXIX.

6 Augu- / 1 Lesson / e Morn

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

In the ninth yeere of Zedekiah king of Ju-
dah, in the tenth moneth, came Nebuchad-
nezzar king of Babel and all his hoste a-
gainst Jerusalem, and they besieged it.

2 King.25.1. chap.52.4.

2 And in the eleuenth yeere of Zedekiah,
in the fourth moneth, the ninth day of the
moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Ba-
bel came in, and sat in the middle gate, euen
Neregal, Sharezer, Samgar-nebo, Sarse-
chim, Rab-saris, Neregal, Sharezer, Rab-
mag, with all the residue of the princes of
the king of Babel.
4 And when Zedekiah the king of Ju-
dah sawe them, and all the men of warre,
then they fled, and went out of the city by
night, through the kings garden, and by the
b gate betweene the two walles, and he went
toward the wildernesse.

b Which was a posterne doore, reade 2.Kings 25.4.

5 But the Caldeans host pursued after
them, and ouertooke Zedekiah in the desert
of Jericho: and when they had taken him,
they brought him to Nebuchad-nezzar king
of Babel vnto c Riblah in the lande of Ha-
math, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel slewe the
sonnes of Zedekiah in Riblah before his
eyes: also the king of Babel slew all the no-
bles of Judah.
7 Moreouer hee put out Zedekiahs eyes,
and bound him in chaines, to cary him to
Babel.
8 And the Caldeans burnt the Kings
house, and the houses of the people with
fire, and brake downe the walles of Jeru-
salem.
9 Then Nebuzar-adan the || chiefe ste-
ward caryed away captiue into Babel the
remnant of the people, that remained in
the citie, and those that were fled and fallen
vnto him with the rest of the people that re-
mained.

|| *Or, captaine of the gard.*

10 But Nebuzar-adan the chiefe ste-
ard left the d poore that had nothing, in the
lande of Judah, and gaue them vineyardes
and fields at the same time.

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar king of Ba-
bel gaue charge concerning Jeremiah ‡ vn-
to Nebuzar-adan the chiefe stewarde, say-
ing,

‡ *Ebr. by the hand of.*

12 Take him, and ‡ looke well to him,
and doe him no harme, but doe vnto him e e-
uen as he shall say vnto thee.

‡ *Ebr. set thine eyes vpon him.*

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward
sent, and Nebushazban, Rab-saris, and Ne-
regal, Sharezer, Rabmag, and all the king
of Babels princes:

UMI

14 Euen they sent, and tooke Ieremiah
out of the court of the prison, and committed
him vnto f Gedaliah the sonne of Ahikam
the sonne of Shaphan, that hee should cary
him home: so he dwelt among the people.
15 Now the word of the Lord came vnto
Ieremiah, while he was shut vp in the court
of the prison, saying,
16 Goe and speake to Ebed-melech the
blacke More, saying, Thus saith the Lorde
of hostes the God of Israel, Beholde, I will
bring my words vpon this city for euill, and
not for good, and they shalbe accomplished in
that day before thee.
17 But I will deliuer thee in that day,
saith the Lord, & thou shalt not be giuen into
the hand of the men whom thou fearest.
18 For I will surely deliuer thee, and
thou shalt not fall by the sword, but thy life
shall bee for a pray vnto thee, because thou
g hast put thy trust in me, saith the Lord.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

The word which came to Ieremiah from
the Lorde after that Nebuzar-adan the
chiefe stewarde had let him goe from Ra-
mah, when he had taken him being bound
in chaines among al that were caried away
captiue of Ierusalem and Iudah, which
were caried away captiue vnto Babel.
2 a And the chiefe steward tooke Iere-
miah, and sayde vnto him, The Lorde thy
God hath pronounced this plague vpon this
place.
3 Nowe the Lord hath brought it, and
done according as he hath said: because yee
haue b sinned against the Lord, and haue not
obeyed his voice, therefore this thing is come
vpon you.
4 And nowe beholde, I loose thee this
day from the chaines which were on thine
hands: if it please thee to come with me in-
to Babel, come, and I will looke well vnto
thee: but if it please thee not to come with
mee into Babel, ‡ tary still: beholde, all the
lande is ‖ before thee: whither it seemeth
good, and conuenient for thee to goe, thi-
ther goe.
5 For yet hee was not returned: there-
fore he said, Returne to Gedaliah the sonne
of Ahikam, the sonne of Shaphan, whom
the king of Babel hath made gouernour o-
uer all the cities of Iudah, and dwell with
him among the people, or goe wheresoeuer
it pleaseth thee to goe. So the chiefe Stew-
ard gaue him vitailes and a reward, and let
him goe.
6 Then went Ieremiah vnto Gedaliah
the sonne of Ahikam, to c Mizpah, & dwelt
there with him among the people that were
left in the land.
7 Nowe when all the captaines of the
hoste, d which were in the fieldes, euen they
and their men heard, that the King of Ba-
bel had made Gedaliah the sonne of Ahi-
kam gouernour in the land, and that he had
committed vnto him men, and women, and
children, and of the poore of the lande, that
were not caried away captiue to Babel,
8 Then they came to Gedaliah to Miz-
pah, euen e Ishmael the sonne of Nethaniah,
and Iohanan, and Ionathan the sonnes of
Kareah, and Seraiah the sonne of Tanehu-
meth, and the sonnes of Ephai, the Neto-
phathite, and Iezaniah the sonne of Maa-
chathi, they and their men.
9 And Gedaliah the sonne of Ahikam,
the sonne of Shaphan * sware vnto them,
and to their men, saying, Feare not to serue
the Caldeans: dwell in the land, and serue
the king of Babel, and it shall bee well with
you.
10 As for mee, beholde, I will dwell at
Mizpah to ‖ serue the Caldeans, which will
come vnto vs: but you, gather you wine,
and summer fruites, and oyle, and put them
in your vessels, and dwell in your cities that
ye haue ‖ taken.
11 Likewise when all the Iewes that
were in f Moab, & among the Ammonites,
and in Edom, and that were in all the coun-
treys, heard that the king of Babel had left
a remnant of Iudah, and that hee had set o-
uer them Gedaliah the sonne of Ahikam the
sonne of Shaphan,
12 Euen all the Iewes returned out of
all places where they were driuen, and came
to the land of Iudah to Gedaliah vnto Miz-
pah, and gathered wine and summer fruits
very much.
13 Moreouer Iohanan the sonne of Ka-
reah, and all the captaines of the hoste, that
were in the fieldes, came to Gedaliah to
Mizpah,
14 And said vnto him, Knowest thou not,
that g Baalis the King of the Ammonites
hath sent Ishmael the sonne of Nethaniah
to slay thee? but Gedaliah the sonne of Ahi-
kam beleeued them not.
15 Then Iehonan the sonne of Kareah
spake to Gedaliah in Mizpah secretly, say-
ing, Let me goe, I pray thee, and I will slay
Ishmael the sonne of Nethaniah, and no
man shall know it. Wherefore should he kill
thee, that all the Iewes which are gathered
vnto thee, should be scattered, and the rem-
nant in Iudah perish?
16 But Gedaliah the sonne of Ahikam
saide vnto Iohanan the sonne of Kareah,
Thou shalt h not doe this thing: for thou
speakest falsly of Ishmael.

a From this second verse, vnto chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

‡ Eb. cease.

‖ Or, at thy commandement.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap. 41. 2.

* 2. King. 25. 24.

‖ Or, to receiue them, or to entreat them for you.

‖ Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

But in the a seuenth moneth came Ishma-
el the son of Nethaniah, the sonne of Eli-
shama of the seede royall, and the princes of
the b king, and tenne men with him, vnto
Gedaliah the sonne of Ahikam to Mizpah,
and there they did c eate breade together in
Mizpah.
2 Then arose Ishmael the sonne of Ne-
thaniah with these tenne men that were

a The city was destroyed in the fourth moneth: and in the seuenth moneth which conteined part of September and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

with

with him, and smote Gedaliah the sonne of
Ahikam the sonne of Shaphan with the
sword, and slew him, whom the king of Ba-
bel had made gouernour ouer the land.
3 Ishmael also slew all the Iewes that
were with Gedaliah at Mizpah, and all the
Caldeans that were found there, and the
men of warre.
4 Now the second day that he had slaine
Gedaliah, and no man knew it,
5 There came men from Shechem, from
Shiloh, and from Samaria, euen fourescore
men, hauing their beards shauen, and their
clothes rent and cut, with d offrings and in-
cense in their handes to offer in the house of
the LORD.
6 And Ishmael the sonne of Nethaniah
went foorth from Mizpah to meete them,
weeping as he went: & when he met them,
he sayd vnto them, Come to e Gedaliah the
sonne of Ahikam.
7 And when they came into the middes
of the city, Ishmael the sonne of Nethani-
ah slew them, and cast them into the middest
of the pit, hee and the men that were with
him.
8 But ten men were found among them,
that sayd vnto Ishmael, Slay vs not: for
wee haue treasures in the fielde, of wheate,
and of barley, and of oyle, and of honie: so
hee stayed, and slew them not among their
brethren.
9 Now the pit wherein Ishmael had
cast the dead bodies of the men (whom hee
had slaine because of Gedaliah) is it, which
Asa the king had f made because of Baasha
king of Israel, and Ishmael the sonne of
Nethaniah filled it with them that were
slaine.
10 Then Ishmael caried away captiue
all the residue of the people that were in
Mizpah, euen the kings daughters, and all
the people that remained in Mizpah, whom
Nebuzar-adan the chiefe steward had com-
mitted to Gedaliah the sonne of Ahikam,
and Ishmael the sonne of Nethaniah caried
them away captiue, and departed to go ouer
to the Ammonites.
11 But when Iohanan the sonne of Ka-
reah, and all the g captaines of the hoste that
were with him, heard of al the euil that Ish-
mael the sonne of Nethaniah had done,
12 Then they all tooke their men, & went
to fight with Ishmael the sonne of Netha-
niah, and found him by the great waters
that are in Gibeon.
13 Now when all the people whom Ish-
mael caried away captiue, saw Iohanan
the sonne of Kareah, and all the captaines
of the hoste, that were with him, they were
glad.
14 So all the people, that Ishmael had
caried away captiue from Mizpah, retur-
ned, and came againe, and went vnto Ioha-
nan the sonne of Kareah.
15 But Ishmael the sonne of Nethaniah
escaped from Iohanan with eight men, and
went to the h Ammonites.
16 Then tooke Iohanan the sonne of
Kareah, and all the captaines of the hoste
that were with him, all the remnant of the

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15,22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murther.

people, whom Ishmael the sonne of Netha-
niah had caried away captiue from Miz-
pah, (after that he had slaine Gedaliah the
sonne of Ahikam) euen the strong men of
warre, and the women, and the children,
and the eunuches, whom he had brought a-
gaine from Gibeon:
17 And they departed and dwelt in Ge-
ruth i Chimham, which is by Beth-lehem,
to goe and to enter into Egypt,
18 Because of the Caldeans: for they fea-
red them, because Ishmael the sonne of Ne-
thaniah had slaine Gedaliah the sonne of A-
hikam, whom the king of Babel made go-
uernour in the land.

i Which place Dauid of old had giuen to Chimham the sonne of Barzilai the Gileadite, 2. Sam. 16.38.

CHAP. XLII.

1 The captaines aske counsel of Ieremiah what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and
Iohanan the sonne of Kareah, and Ie-
zaniah the sonne of Hoshaaiah, and all the
people from the least vnto the most came,
2 And said vnto Ieremiah the Prophet,
‡ Heare our prayer, wee beseech thee, and
pray for vs vnto the LORD thy God, euen for
all this remnant (for we are left but a few of
many, as thine eyes doe behold)
3 That the LORD thy God may shew vs
the way wherein wee may walke, and the
thing that we may a doe.
4 Then Ieremiah the Prophet said vn-
to them, I haue heard you: behold, I will
pray vnto the LORD your God, according to
your words, and whatsoeuer thing the LORD
shall answere you, I wil declare it vnto you:
I will keepe nothing backe from you.
5 Then they sayd to Ieremiah, b The
LORD bee a witnesse of trueth, and faith be-
tweene vs, if we doe not, euen according to
all things, for the which the LORD thy God
shall send thee to vs.
6 Whether it be good or euill, we will o-
bey the voyce of the LORD God, to whom we
send thee, that it may be well with vs, when
we obey the voyce of the LORD our God.
7 ¶ c And so after tenne dayes came the
word of the LORD vnto Ieremiah.
8 Then called he Iohanan the sonne of
Kareah, and all the captaines of the hoste,
which were with him, and all the people
from the least to the most,
9 And sayd vnto them, Thus sayeth the
LORD God of Israel, vnto whom yee sent me
to present your prayers before him,
10 If yee will dwell in this land, then I
will build you, and not destroy you, and I
will plant you, and not roote you out: for I
d repent me of the euill that I haue done vn-
to you.
11 Feare not for the king of Babel, of
whom yee are afraide: bee not afrayd of
him, sayeth the LORD: for I am with you
to saue you, and to deliuer you e from his
hand.
12 And I will graunt you mercy, that he
may haue compassion vpon you, and he shall
cause you to || dwell in your owne land.
13 But if ye say, Wee will not dwell in
this lande, neither heare the voyce of the
LORD

‡ *Eb. let our prayer fall before thee, as Chap. 36.7.*

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision & the occasion thereof, whereof mention was made, chap. 40.1.

d Reade Chap. 18.8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb 21.1.

|| *Or, returne.*

Lord your God,
14 Saying, Nay, but wee will goe into
the land of Egypt, where we ſhall ſee no
warre, nor heare the ſound of the trumpet,
nor haue hunger of bread, and there will we
dwell,
15 (And now therfore heare the word of
the Lord, ye remnant of Iudah: thus ſayth
the Lord of hoſtes, the God of Iſrael, If ye
ſet your faces to enter into Egypt, and go to
dwell there,)
16 Then the ſword that ye feared, [f] ſhall
take you there in the land of Egypt, and the
famine, for the which ye care, ſhall there
hang vpon you in Egypt, and there ſhall ye
die,
17 And all the men that ſet their faces to
enter into Egypt, to dwell there, ſhall die by
the ſword, by the famine, and by the peſti-
lence, and none of them ſhall remaine nor eſ-
cape from the plague that I will bring vpon
them.
18 For thus ſayth the Lord of hoſtes, the
God of Iſrael, As mine anger and my
wrath hath bene powred foorth vpon the
inhabitants of Ieruſalem: ſo ſhall my
wrath be powred foorth vpon you, when ye
ſhall enter into Egypt, and ye ſhall be a de-
teſtation, and an aſtoniſhment, and a [g] curſe,
and a reproch, and ye ſhall ſee this place no
more.
19 O ye remnant of Iudah, the Lord hath
ſayd concerning you, Goe not into Egypt:
knowe certainely that I haue admoniſhed
you this day.
20 Surely ye [h] diſſembled in your hearts
when yee ſent me vnto the Lord your God,
ſaying, Pray for vs vnto the Lord our God,
and declare vnto vs euen according vnto all
that the Lord our God ſhall ſay, and we will
doe it.
21 Therefore I haue this day declared it
you, but you haue not obeyed the voyce of the
Lord your God, nor any thing for the which
he hath ſent me vnto you.
22 Now therefore, know certainely that
ye ſhall die by the ſword, by the famine, and
by the peſtilence, [i] in the place whither yee
deſire to goe and dwell.

f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelues ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46.25.

g Reade Chap. 26.6 & 44.12. ſhewing that this ſhould come vpon them for their infidelitie and ſtubburneſſe.

h For you were fully minded to goe into Egypt, whatſoeuer God ſpake to the contrary.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

Now when Ieremiah had made an ende
of ſpeaking vnto the whole people all
the wordes of the Lord their God, for the
which the Lord their God had ſent him to
them, euen all theſe wordes,
2 Then ſpake [a] Azariah the ſonne of Ho-
ſhaiah, and Iohanan the ſonne of Kareah,
and all the [b] proud men, ſaying vnto Iere-
miah, [c] Thou ſpeakeſt falſly: the Lord our
God hath [d] not ſent thee to ſay, Goe not into
Egypt to dwell there,
3 But Baruch the ſonne of Neriah [e] pro-
uoketh thee againſt vs, for to deliuer vs into
the hand of the Caldeans, that they might
ſlay vs, and carrie vs away captiues into
Babel.
4 So Iohanan the ſonne of Kareah, and
all the captaines of the hoſt, and all the peo-
ple obeyed not the voice of the Lord, to dwel
in the land of Iudah.
5 But Iohanan the ſonne of Kareah, and
all the captaines of the hoſte tooke all the
remnant of Iudah, that were returned from
all [f] nations, whither they had bene driuen,
to dwell in the land of Iudah:
6 Euen men and women, and children,
and the kings daughters, and euery per-
ſon that Nebuzar-adan the chiefe ſtewarde
had left with Gedaliah the ſonne of Ahi-
kam the ſonne of Shaphan, and Ieremiah
the [g] Prophet, and Baruch the ſonne of
Neriah.
7 So they came into the land of Egypt:
for they obeyed not the voyce of the Lord:
thus came they to [h] Tahpanhes.
8 ¶ Then came the word of the Lord vn-
to Ieremiah in Tahpanhes, ſaying,
9 Take great ſtones in thine hand, and
[i] hide them in the clay in the bricke kill,
which is at the entrie of Pharaohs houſe
in Tahpanhes in the ſight of the men of
Iudah,
10 And ſay vnto them, Thus ſayth the
Lord of hoſtes the God of Iſrael, Beholde,
I will ſende and bring Nebuchad-nezzar
the King of Babel, [k] my ſeruant, and will ſet
his throne vpon theſe ſtones that I haue
hid, and hee ſhall ſpread his pauilion ouer
them.
11 And when he ſhall come, he ſhall ſmite
the land of Egypt: [l] ſuch as are appointed for
death, to death, and ſuch as are for captiui-
tie, to captiuitie, and ſuch as are for the
ſword, to the ſword.
12 And I will kindle a fire in the houſes
of the Gods of Egypt, and hee ſhall burne
them, and cary them away captiues, and he
ſhall aray himſelfe with the land of Egypt,
as a [m] ſhepheard putteth on his garment,
and ſhall depart from thence in peace.
13 Hee ſhall alſo breake the images of
‖ Beth-ſhemeſh that is in the land of Egypt,
and the houſes of the gods of the Egypti-
ans ſhall he burne with fire.

a Who was alſo called Iezaniah, Chap. 42.1.

b This declareth that pride is the cauſe of rebellion, and contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcouered, they burſt forth into open rage: for they can abide nothing but flatteries, reade Iſa 30.10.

d He ſheweth what is the nature of hypocrites: to wit, to feigne that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the trueth: though indeed they be moſt farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſlander & ſpeake wickedly of all them that ſupport or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom theſe wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which ſignified that Nebuchad-nezzar ſhould come euen to the gate of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25.9.

l Euery one ſhall be ſlaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, moſt eaſily, and ſuddenly ſhall he cary the Egyptians away.

‖ Or, the houſe of the ſunne.

CHAP. XLIIII.

Hee reprooueth the people for their idolatrie. 15 They that ſet light by the threatning of the Lord are chaſtened. 26 The deſtruction of Egypt, and of the Iewes therein, is propheſied.

The worde that came to Ieremiah con-
cerning all the Iewes, which dwell in
the lande of Egypt, and remained at Mig-
dol and at [a] Tahpanes, and at Noph, and
in the countrey of Pathros, ſaying,
2 Thus ſaith the Lord of hoſtes, the God
of Iſrael, Yee haue ſeene all the euill that I
haue brought vpon Ieruſalem, and vpon all
the cities of Iudah: and beholde, this day
they are deſolate, and no man dwelleth
therein,

a Theſe were all famous & ſtrong cities in Egypt, where the Iewes that were fled, dwelt for their ſafetie: but the Prophet declareth that there is no hold ſo ſtrōg, that can preſerue them from Gods vengeance.

3 Becauſe

3 Becauſe of their wickednes which they
haue committed, to prouoke me to anger, till
that they went to burne incenſe, and to ſerue
other gods, whom they knewe not, neither
they, nor you, nor your fathers.
4 Howbeit I ſent vnto you all my ſer-
uants the Prophets [b] riſing early, and ſen-
ding them, ſaying, Oh do not this abomina-
ble thing that I hate.
5 But they would not heare nor encline
their eare to turne from their wickedneſſe,
and to burne no more incenſe vnto other
gods.
6 Wherefore [c] my wrath, and mine an-
ger was powred foorth, and was kindled in
the cities of Iudah, and in the ſtreetes of Ie-
ruſalem, and they are deſolate, and waſted,
as appeareth this day.
7 Therefore now thus ſayth the Lord of
hoſtes the God of Iſrael, Wherefore com-
mit ye this great euill againſt your ſoules, to
cut off from you man and woman, child and
ſuckling out of Iudah, and leaue you none to
remaine?
8 In that yee prouoke mee vnto wrath
with the workes of your hands, burning in-
cenſe vnto other gods in the land of Egypt
whither ye bee gone to dwell: that ye might
bring deſtruction vnto your ſelues, and that
ye might be a curſe and a reproch among all
nations of the earth.
9 Haue yee forgotten the wickedneſſe of
your fathers, and the wickedneſſe of the
[d] Kings of Iudah, and the wickedneſſe of
their wiues, and your owne wickednes, and
the wickedneſſe of your wiues, which they
haue committed in the land of Iudah and in
the ſtreetes of Ieruſalem?
10 They are not ‖ humbled vnto this day,
neither haue they feared nor walked in my
Law nor in my Statutes, that I ſet before
you, and before your fathers.
11 Therefore thus ſayeth the Lorde of
hoſtes the God of Iſrael, Beholde, I will ſet
my face againſt you * to euill, and to deſtroy
all Iudah,
12 And I will take the remnant of Iu-
dah, that [e] haue ſet their faces to goe into
the land of Egypt there to dwell, and they
ſhall all bee conſumed and fall in the land of
Egypt: they ſhall euen bee conſumed by the
ſword, and by the famine: they ſhall die from
the leaſt vnto the moſt, by the ſword, and by
the famine, and they ſhall bee a deteſtation,
and an aſtoniſhment, and a [f] curſe and a re-
proch.
13 For I will viſit them that dwell in the
land of Egypt, as I haue viſited Ieruſalem,
by the ſword, by the famine, and by the pe-
ſtilence,
14 So that none of the remnant of Iu-
dah, which are gone into the land of Egypt
to dwell there ſhall eſcape or remaine, that
they ſhould returne into the lande of Iudah,
to the which they ‡ haue a deſire to returne
to dwell there: for none ſhall returne, but
[g] ſuch as ſhall eſcape.
15 Then all the men which knewe that
their wiues had burnt incenſe vnto other
gods, & all the women that ſtoode by, a great
multitude, euen all the people that dwelt
in the land of Egypt in Pathros, anſwered
Ieremiah, ſaying,
16 The word that thou haſt ſpoken vnto
vs in the name of the Lord, wee will [h] not
heare it of thee,
17 But we wil doe whatſoeuer thing go-
eth out of our own mouth, as to burne incenſe
vnto [i] the Queene of heauen, and to powre
out drinke offerings vnto her, as wee haue
done, both we and our fathers, our Kings
and our Princes in the cities of Iudah, and
in the ſtreetes of Ieruſalem: for then ‡ had
we [k] plentie of vitailes, and were well and
‖ felt none euill.
18 But ſince we left off to burne incenſe
to the Queene of heauen, and to powre out
drinke offerings vnto her, wee haue had
‖ ſcarceneſſe of all things, and haue bene
conſumed by the ſword and by the famine.
19 And when wee burnt incenſe to the
Queene of heauen, and powred out drinke
offerings vnto her, did we make her cakes
to ‖ make her glad, and powre out drinke of-
ferings vnto her without [l] our husbands?
20 Then ſaid Ieremiah vnto al the peo-
ple, to the men, and to the women, and to
all the people which had giuen him that an-
ſwere, ſaying,
21 Did not the Lorde remember the in-
cenſe, that yee burnt in the cities of Iudah,
and in the ſtreetes of Ieruſalem, both you,
and your fathers, your Kings, and your
princes, and the people of the lande, and
‡ hath he not conſidered it?
22 So that the Lord could no longer for-
beare, becauſe of the wickedneſſe of your in-
uentions, and becauſe of the abominations,
which ye haue committed: therefore is your
lande deſolate and an aſtoniſhment, and a
curſe, and without inhabitant, as appeareth
this day.
23 Becauſe yee haue burnt incenſe, and
becauſe ye haue ſinned againſt the Lord, and
haue not obeyed the voyce of the Lord, nor
walked in his Law, nor in his ſtatutes, nor
in his teſtimonies, therefore this plague is
come vpon you, as appeareth this day.
24 Moreouer Ieremiah ſayde vnto all
the people, and to all the women, Heare the
word of the Lord, all Iudah that are in the
land of Egypt.
25 ¶ Thus ſpeaketh the Lorde of hoſtes,
the God of Iſrael, ſaying, Yee and your
wiues haue both ſpoken with your mouths,
and fulfilled with your [m] hande, ſaying,
Wee will perfourme our vowes that wee
haue vowed to burne incenſe to the
Queene of heauen, and to powre out drinke
offerings to her: yee will perfourme your
vowes, and doe the things that yee haue
vowed.
26 Therefore heare the word of the
Lord, all Iudah that dwell in the land of E-
gypt. Beholde, I haue ſworne by my great
Name, ſayeth the Lorde, that my Name

b Reade Chap. 7.25 and 25.3. and 26.5.& 29.19. and 32.33.

c He ſetteth before their eyes Gods iudgements againſt Iudah & Ieruſalem for their idolalatry, that they might beware by their example, and not with ẏ like wickednes prouoke the Lord: for then they ſhould be double puniſhed.

d He ſheweth that we ought to keepe in memorie Gods plagues from the beginning, that conſidering thē, we might liue in his feare, and know if he haue not ſpared our fathers, yea, kings, princes and rulers, and alſo whole countries, and nations for thair ſinnes, that we vile wormes cannot looke to eſcape puniſhment for ours.

‖ Or, beaten downe.

* Amos 9.4.

e Which haue fully ſet their mindes and are gone thither on purpoſe Whereby he excepteth the innocents, as Ieremiah & Baruch that were forced: therfore the Lord ſheweth, that he will ſet his face againſt them: that is, purpoſely deſtroy them.

f Reade Chap. 26.6.& 42.18.

‡ Ebr lift vp their ſoules.

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantaſies: for Satan euer ſoliciteth ſuch, and doeth not leaue thē till he haue brought them to extreme impudencie and madneſſe, euen to iuſtifie their wickedneſſe againſt God and his Prophets.

i Reade Chap. 7.18. It ſeemeth that the Papiſts gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and ſo of the bleſſed virgin and mother of our Sauiour Chriſt made an idole: for here the Prophet condemneth their idolatrie.

‡ *Ebr. we were ſatiate with bread.*

k This is ſtill the argument of idolaters, which eſteeme religion by the belly, and in ſtead of acknowledging Gods workes, who ſendeth both plenty and dearth, health, and ſickeneſſe, they attribute it to their idoles, and ſo diſhonour God.

‖ *Or, ſaw.*

‖ *Or, want.*

‖ *Or, to appeaſe her.*

l This teacheth vs how great danger it is for ẏ husbands to permit their wiues any thing whereof they be not aſſured by Gods word: for thereby they take an occaſion to iuſtifie their doings, and their husbands ſhall giue an account thereof before God, reade Iſa. 3.25. ‡ *Ebr. Is it not come vp into his heart?* m You haue committed double euil in making wicked vowes, and in performing the ſame.

ſhall

[n] shall no more be called vpon by the mouth
of any man of Iudah, in all the lande of E-
gypt,saying, The Lord God liueth.
27 Beholde, I will watch ouer them for
euill and not for good,and all men of Iudah
that are in the land of Egypt, shall be con-
sumed by the sword,and by the famine, vntil
they be vtterly destroyed.
28 Yet a small number that escape the
sword, [o] shall returne out of the land of E-
gypt into the lande of Iudah : and all the
remnant of Iudah that are gone into the
lande of Egypt to dwell there, shall know
whose wordes shall stand,mine or theirs.
29 And this shall bee a signe vnto you,
sayeth the Lorde, when I visite you in this
place,that ye may know that my wordes shall
surely stand against you for euill.
30 Thus saith the Lord, Beholde,I will
[p] giue Pharaoh Hophra king of Egypt into
the hand of his enemies, and into the hand
of them that seeke his life: as I gaue Zede-
kiah king of Iudah into the hand of Nebu-
chad-nezzar king of Babel his enemie, who
also sought his life.

n This declareth an horrible plague toward idolaters,seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore,that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague,and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10 de Ant. cap. 11. writeth,that fiue yere after the taking of Ierusalem,Nebuchadnezzar the yonger,hauing ouercome the Moabites and the Ammonites,went against Egypt,and slewe the king, and so brought these Iewes,and other into Babylon.

CHAP. XLV.

1 Ieremiah comforteth Baruch,assuring him that he should not perish in the destruction of Ierusalē.

THE word that Ieremiah the Prophet
spake vnto [a] Baruch the sonne of Neri-
ah, when hee had written these [b] wordes in a
booke at the mouth of Ieremiah, in the
fourth yeere of Iehoiakim the sonne of Iosi-
ah king of Iudah,saying,
2 Thus sayeth the Lorde God of Israel
vnto thee,O Baruch,
3 Thou diddest say, Woe is mee now:
for the Lord hath layed sorrow vnto my sor-
row : I [c] fainted in my mourning, and I
can finde no rest.
4 Thus shalt thou say vnto him, The
Lord sayeth thus, Beholde, That which I
haue built, will I [d] destroy, and that which
I haue planted will I plucke vp, euen this
whole land.
5 And seekest [e] thou great things for thy
selfe? seeke them not: for beholde, I will
bring a plague vpon all flesh,sayth the Lord:
but thy life will I giue thee for [f] a pray in all
places,whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof reade Chap.36.10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment,but chiefly for ẏ destruction of the people,and the Temple,maketh this lamentation, as Psal.6.6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

f Reade Chap.21.9.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THE wordes of the Lord, which came to
Ieremiah the prophet against the [a] Gen-
tiles,
2 As against Egypt,against the army of
[b] Pharaoh Necho King of Egypt, which
was by the riuer Perath in Carchemish,
which Nebuchad-nezzar King of Babel
smote in the fourth yeere of Iehoiakim the
sonne of Iosiah king of Iudah.
3 [c] Make ready buckler and shield, and
goe forth to battell.
4 Make ready the horses, and let the
horsemen get vp,and stand vp with your sal-
lets, furbish the speares, and put on the bri-
gandines.
5 [d] Wherefore haue I seene them afraid,
and driuen backe? for their mightie men are
smitten, & are fled away,& looke not backe:
for feare was round about,sayth the Lord.
6 The swift shall not flee away, nor the
strong men escape: they shall stumble, and
fall toward the [e] North by the riuer Perath.
7 Who is this,that commeth vp as [f] a
flood, whose waters are mooued like the ri-
uers?
8 Egypt riseth vp like the flood, and his
waters are mooued like the riuers, and hee
saith, I wil goe vp,and will couer the earth:
I will destroy the city with them that dwell
therein.
9 Come vp,yee horses,and rage yee cha-
rets, and let the valiant men come foorth,
[g] the blacke Mores, and the Libyans that
beare the shield, and the Lydians that han-
dle and bend the bow.
10 For this is the day of the Lord God of
hostes, and a day of vengeance, that he may
auenge him of his enemies: for the sworde
shall deuoure,and it shalbe satiate,and made
drunke with their blood: for the Lord God
of hosts hath [h] a sacrifice in the North coun-
trey [i] by the riuer Perath.
11 Goe vp vnto Gilead, [k] and take balme,
O [l] virgin,the daughter of Egypt: in vaine
shalt thou vse many [m] medicines: for thou
shalt haue no health.
12 The nations haue heard of thy shame,
and thy crie hath filled the land: for ẏ strong
hath stumbled against the strong, and they
are fallen both together.
13 ¶ The worde that the Lord spake to
Ieremiah the Prophet,how Nebuchad-nez-
zar king of Babel should come and smite the
land of Egypt.
14 Publish in Egypt, and declare in
Migdol, and proclaime in Noph, and in
Tahpanhes, and say, Stand still, and pre-
pare thee: for the sword shall deuoure round
about thee.
15 Why are thy valiant men put backe?
they could not stand, because the Lord did
driue them.
16 He made many to fall, & one fell vpon
another: and they sayd, Arise, let vs goe a-
gaine to our [n] owne people,and to the land of
our natiuitie from the sword of the violent.
17 They did cry there, Pharaoh king of
Egypt, and of a great multitude [o] hath pas-
sed the time appointed.
18 As I liue, saith the King, whose name
is the Lord of hostes, Surely as Tabor is in
the mountaines, and as Carmel is in the
sea: so shall [p] it come.
19 O thou daughter dwelling in Egypt,
make thee geare to goe into captiuitie: for
Noph shall be wasted and desolate, without
an inhabitant.

a That is,nine nations,which are round about the land of Egypt.

b Reade 2.King.23.29 and 24.7 and 2 Chron.35.20.

c He warneth the Egyptians to prepare thēselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfit them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world,alluding to the riuer Nilus,which at certaine times ouerfloweth ẏ countrey of Egypt.

g For these nations tooke part with the Egyptians.

h Hee calleth the slaughter of Gods enemies,a sacrifice,because it is a thing that doth please him, Isa.34.6.

i That is,at Carchemish.

k For at Gilead did growe most soueraigne balme for wounds.

l So called, because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile,whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shal impute their ouerthrow to lacke of counsell and policie, or to fortune,and not obseruing of time: not considering that it is Gods iust iudgement.

p To wit,that ẏ Egyptians shalbe destroyed.

20 Egypt is like a faire calfe, but destru-
ction commeth: out of the North it commeth.
21 Also her hired men [t] are in the midst of
her like fat calues: they are also turned backe
and fled away together: they coulde not
stand, because the day of their destruction
was come vpon them, and the time of their
visitation.
22 The voyce thereof shall goe forth like
a [s] serpent: for they shall march with an ar-
mie, and come against [t] her with axes, as
hewers of wood.
23 They shall cut downe [u] her forest, saith
the Lord: for they cannot be counted, be-
cause they are more then the [x] grashoppers,
and are innumerable.
24 The daughter of Egypt shall be con-
founded: she shal be deliuered into the hands
of the people of the North.
25 ¶ Thus sayth the Lord of hostes, the
God of Israel, Beholde, I will visit the [y] com-
mon people of No, and Pharaoh, & Egypt,
with their gods and their kings, euen Pha-
raoh, and all them that trust in him,
26 And I will deliuer them into the hands
of those that seeke their liues, and into the
hand of Nebuchad-nezzar king of Babel,
and into the hands of his seruants, and af-
terward she shall dwell as [z] in the olde time,
sayth the Lord.
27 ¶ [a] But feare not thou, O my seruant
Iaakob, and be not thou afraid, O Israel:
for beholde, I will deliuer thee from a farre
countrey, and thy seede from the land of their
captiuitie, and Iaakob shall returne and be
in rest and prosperitie, and none shall make
him afrayd.
28 Feare thou not, O Iaakob my seruant,
sayth the Lord: for I am with thee, & I will
vtterly destroy all the nations, whether I
haue driuen thee: but I will not vtterly de-
stroy thee, but correct [b] thee by iudgement,
and not vtterly cut thee off.

q They haue abundance of all things, and therfore are disobedient & proud.
r As verse 9.
s They shall be scarse able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great & mighty men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19. 23. ezek 29. 13.
a God comforteth all his that were in captiuitie, but especially the smal Church of the Iewes wherof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsakes his, Isa. 44. 2. chap 30. 10.
b Reade Chap. 10 24.

CHAP. XLVII.

The word of the Lord against the Philistims.

The wordes of the Lord that came to Ie-
remiah the Prophet, against the Phili-
stims, before that Pharaoh smote [a] Azzah.
2 Thus sayth the Lord, Beholde, waters
rise vp out of [b] the North, and shall be as
a swelling flood, and shal ouerflow the land,
and all that is therein, and the cities with
them that dwell therein: then the men shall
cry, and all the inhabitants of the land shall
howle,
3 At the noise and stamping of the hoofes
of his strong horses, at the noyse of his cha-
rets, and at the rumbling of his wheeles: the
fathers shall not [c] looke backe to their chil-
dren, for feeblenesse of [d] hands,
4 Because of the day that commeth to
destroy all the Philistims, & to destroy Ty-
rus and Zidon, & all the rest that take their
part: for the Lorde will destroy the Phili-
stims, the remnant of the isle of [e] Caphtor.
5 [f] Baldnesse is come vpon Azzah: Ash-
kelon is cut off with the rest of their valleys.
How long wilt [g] thou cut thy selfe?
6 O thou sword of the Lord, how long
wil it be or thou cease? turne againe into thy
scabbard, rest and be still.
7 How can it [h] cease, seeing the Lord hath
giuen it a charge against Ashkelon, and a-
gainst the sea banke? euen there hath he ap-
pointed it.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the army of the Caldeans, Isa 8. 7, 8.
c The great feare shall take away their naturall affection.
d Their heart shal so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistims and dwelt in their land, euen to Gaza, Deut. 2, 23.
f They haue pulled off their haire for sorrow & heauinesse.
g As the heathen vsed in their mourning, which the Lord forbad his people to doe, Deut. 14. 1.
h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26. Because of their pride and crueltie.

Concerning Moab, thus saith the Lord
of hostes, the God of Israel, Woe vnto
[a] Nebo: for it is wasted: Kiriathaim is con-
founded and taken: Misgab is confounded
and afraid.
2 Moab shall boast no more of Heshbon:
for they haue deuised euil against it. [b] Come,
and let vs destroy it, that it be no more a na-
tion: also thou shalt be destroyed, [c] O Mad-
men, and the sword shall pursue thee.
3 A voyce of crying shalbe from Horona-
im with desolation and great destruction.
4 Moab is destroyed: her little ones
haue caused their cry to be heard.
5 For at the going vp of [d] Luhith, the
mourner shall goe vp with weeping: for in
the going downe of Horonaim, the enemies
haue heard a cry of destruction.
6 Flee, and saue your liues, and be like
vnto the [e] heath in the wildernesse.
7 For because thou hast trusted in thy
[f] workes and in thy treasures, thou shalt also
be taken, and [g] Chemosh shall goe forth into
captiuitie with his priestes and his princes
together.
8 And the destroyer shall come vpon all
cities, and no citie shall escape: the valley
also shall perish, and the plaine shall bee de-
stroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may
flee & get away: for the cities thereof shalbe
desolate, without any to dwell therein.
10 [h] Cursed be he that doth the worke of
the Lord || negligently, and cursed be he that
keepeth backe his sword from blood.
11 Moab hath bene at rest from his youth,
and he hath setled on his lees, and hath not
bene [i] powred from vessell to vessell, neither
hath he gone into captiuitie: therefore his
taste remained in him and his sent is not
changed.
12 ¶ Therefore beholde, the dayes come,
saith the Lord, that I wil send vnto him such
as shall cary him away, and shall empty his
vessels, and breake their bottels.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25. 10.
d Horonaim & Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is, the idols which are the workes of thine hands. Some read, in thy possessions: for so the word may signifie, as 1. Sam 25 2.
g Both thy great idole, and his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for help at idols, Isa. 15. 2.
h Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought an other end, Isa. 10. 12.
|| Or, deceitfully.
i Hath not bene remoued as the Iewes haue, but hath liued at ease, and as a wine that feedeth it selfe on his lees.

13 And

13 And Moab shall bee ashamed of Che-
mosh, as the house of Israel was ashamed of
k Beth-el their confidence.
14 How thinke you thus, We are mightie
and strong men of warre?
15 Moab is destroyed, & his cities ‖ burnt
vp, and his chosen yong men are gone downe
to slaughter, saith the King, whose name is,
The Lord of hostes.
16 The destruction of Moab is readie to
come, and his plague hasteth fast.
17 All ye that are about him, mourne for
him, and all yee that knowe his name, say,
l Howe is the strong staffe broken, and the
beautifull rod!
18 Thou daughter that doest inhabite
Dibon, come downe from thy glory, and sit
in thirst: for the destroyer of Moab shall
come vp vpon thee, and he shall destroy thy
strong holds.
19 Thou that dwellest in Aroer, stand by
the way, & behold: aske him that fleeth and
that escapeth, and say, What is done?
20 m Moab is confounded: for it is de-
stroyed: howle, and cry, tell ye it in Arnon,
that Moab is made waste,
21 And iudgement is come vpon ẏ plaine
countrey, vpon Holon and vpon Iahazah,
and vpon Mephaath,
22 And vpon Dibon, and vpon Nebo,
and vpon the house of Diblathaim,
23 And vpon Kiriathaim, & vpon Beth-
gamul, and vpon Beth-meon,
24 And vpon Kerioth, and vpon Boz-
rah, and vpon all the cities of the lande of
Moab farre or neere.
25 The n horne of Moab is cut off, and
his arme is broken, saith the Lord.
26 Make ye him o drunken: for he mag-
nified himselfe against the Lord: Moab shal
‖ wallow in his vomite, and he also shalbe in
derision.
27 For didst not thou deride Israel, as
though hee had bene found among theeues?
for when thou speakest of him, thou art p mo-
ued.
28 O yee that dwell in Moab, leaue the
cities, and dwel in the rocks, and be like the
doue that maketh her nest in the sides of the
holes mouth.
29 * Wee haue heard the pride of Moab
(he is exceeding proud) his stoutnesse, and
his arrogancie, and his pride, and the hauti-
nesse of his heart.
30 I know his wrath, saith the Lord, q but
it shall not be so: and his dissimulations, for
they doe not right.
31 r Therefore will I howle for Moab,
and I will cry out for all Moab: mine heart
shall mourne for the men of Kir-heres.
32 O vine of Sibmah, I will weepe for
thee, as I wept for Iazer: the plantes are
gone ouer the sea, they are come to the sea s of
Iazer: the destroyer is fallen vpon the sum-
mer fruits, and vpon the vintage,
33 And ioy, and gladnesse is taken from
the plentifull field & from the land of Moab:
and I haue caused wine to faile from the
wine presse: none shall tread with showting:
their showting shalbe no showting.
34 From the cry of Heshbon vnto Ela-

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
‖ Ebr. gone vp, or destroyed.
l How are they destroyed that put their trust in their strength and riches!
m Thus they that flee, shall answere.
n That is, his power and strength.
o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
‖ Or, shalbe full, or clap his hands.
p Thou reioycest to heare of his miserie.
* Isa. 16. 6.
q He shall not execute his malice against his neighbours.
r Read Isa. 16. 7.
s Which city was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.

leh, and vnto Iahaz haue they made their
noyse: from Zoar vnto Horonaim, the t hei-
fer of three yeere old shall goe lowing: for the
waters also of Nimrim shall be wasted.
35 Moreouer, I wil cause to cease in Mo-
ab, saith the Lord, him that offred in the hie
places, and him that burneth incense to his
gods.
36 Therefore mine heart shall sound for
Moab like a u shawme, and mine heart shall
sound like a shawme for the men of Kir-he-
res, because the riches that he hath gotten,
is perished.
37 * For euery head shall bee ‖ balde, and
euery beard plucked: vpon all the handes
shall bee cuttings, and vpon the loynes sack-
cloth.
38 And mourning shall be vpon all the
house tops of Moab and in all the streetes
thereof: for I haue broken Moab like a ves-
sel wherein is no pleasure, sayth the Lord.
39 They shall howle, saying, How is hee
destroyed? Howe hath Moab turned the
backe with shame? so shall Moab be a deri-
sion and a feare to all them about him.
40 For thus saith the Lord, Beholde, x he
shall flee as an eagle, & shal spread his wings
ouer Moab.
41 The cities are taken, and the strong
holds are wonne, & the mightie mens hearts
in Moab at that day shall be as the heart of
a woman in trauell.
42 And Moab shalbe destroyed from be-
ing a people, because he hath set vp himselfe
against the Lord.
43 y Feare, and pit and snare shalbe vpon
thee, O inhabitant of Moab, saith the Lord.
44 He that escapeth from the feare, shall
fall in the pit, and he that getteth vp out of
the pit, shall be taken in the snare: for I will
bring vpon it, euen vpon Moab, the yeere of
their visitation, saith the Lord.
45 They that fled, stood vnder the sha-
dow z of Heshbon, because of the force: for
a the fire came out of Heshbon, and a flame
from Sihon, and deuoured the corner of
Moab, and the top of the seditious chil-
dren.
46 Woe be vnto thee, O Moab: the peo-
ple of b Chemosh perisheth: for thy sonnes
are taken captiues, and thy daughters led
into captiuitie.
47 Yet will I bring againe the captiui-
tie of Moab in the c latter dayes, sayeth the
Lord. Thus far of the iudgement of Moab.

t Read Isa. 15. 5.
u Their custome was to play on flutes or instruments heauie and graue tunes at burials & in the time of mourning, as Mat. 9. 23.
* Isa. 15. 2, 3. ezek. 7. 18.
‖ Or, shauen.
x That is, Nebuchad-nezzar, as Chap. 49. 22.
y He that escapeth one danger, shall be taken of another, Isa. 24. 17.
z They fled thither, thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vanted themselues of their idole, as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of a Ammon thus saith
the Lord, Hath Israel no sonnes? or
hath he none heire? Why then hath their
b king possessed Gad? and his people dwelt
in c his cities?
2 Therefore beholde, the dayes come,
sayth the Lord, that I will cause a noyse of

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad. b To wit, of the Ammonites. c Meaning of the Israelites.

warre

warre to bee heard in [d] Rabbah of the Am-
monites, and it ſhall be a deſolate heape, and
her daughters ſhall be burnt with fire: then
ſhall Iſrael poſſeſſe thoſe that poſſeſſed him,
ſaith the Lord.
3 Howle, O Heſhbon, for Ai is waſted:
crie ye daughters of Rabbah: gird you with
ſackecloth: mourne and runne to and fro by
the hedges, for their king ſhall goe into cap-
tiuitie, and his Prieſtes, and his Princes
likewiſe.
4 Wherefore glorieſt thou in the [e] val-
leys? thy valley floweth away, O rebelli-
ous daughter: ſhee truſted in her treaſures,
ſaying, Who ſhall come vnto me?
5 Beholde, I will bring a [f] feare vpon
thee, ſayeth the Lord God of hoſtes, of all
thoſe that be about thee, and ye ſhall be ſcat-
tered euery man [g] right forth, and none ſhal
gather him that fleeth.
6 And [h] afterward I will bring againe
the captiuitie of the children of Ammon.
7 ¶ To Edom thus ſayeth the Lord of
hoſtes, Is wiſedome no more in [i] Teman?
Is counſell periſhed from their children? Is
their wiſedome vaniſhed?
8 Flee, ye inhabitants of Dedan ([k] they
are turned backe, and haue conſulted to
dwell) for I haue brought the deſtruction
of Eſau vpon him, and the time of his viſi-
tation.
9 If the [l] grape gatherers come to thee,
would they not leaue ſome grapes? if theeues
come by night, they wil deſtroy til they haue
ynough.
10 For I haue diſcouered Eſau: I haue
vncouered his ſecrets, and hee ſhall not bee
able to hide himſelfe: his ſeede is waſted,
and his brethren and his neighbours, and
there ſhall be none to ſay,
11 Leaue thy [m] fatherleſſe children, and I
will preſerue them aliue, and let thy wi-
dowes truſt in me.
12 For thus ſayeth the Lord, [n] Behold,
they whoſe iudgement was not to drinke
of the cup, haue aſſuredly drunken, and art
thou he that ſhall eſcape free? thou ſhalt not
goe free, but thou ſhalt ſurely drinke of it.
13 For I haue ſworne by my ſelfe, ſayth
the Lord, that [o] Bozrah ſhall be waſte, and
for a reproch, and a deſolation, and a curſe,
and all the cities thereof ſhall be perpetuall
deſolations.
14 I haue heard a rumour from the Lord,
and an ambaſſadour is ſent vnto the heathen,
ſaying, Gather you together, and come a-
gainſt [p] her, and riſe vp to the battell.
15 For loe, I will make thee but ſmall
among the heathen, and deſpiſed among
men.
16 The ‖ feare, & the pride of thine heart
hath deceiued thee, thou that dwelleſt in
the clefts of the rocke, and keepeſt the height
of the hill: though thou ſhouldeſt make thy
neſt as high as the Eagle, I will bring thee
downe from thence, ſaith the Lord.
17 ¶ Alſo Edom ſhall be deſolate: euery
one that goeth by it, ſhall be aſtoniſhed, and
ſhall hiſſe at all the plagues thereof,
18 As in the ouerthrow of Sodome, and
of Gomorah, and the places thereof neere
about, ſaith the Lord: no man ſhall dwell
there, neither ſhall the ſonnes of men re-
maine in it.
19 Behold, [q] he ſhall come vp like a lion
from the ſwelling of Iordan vnto the ſtrong
dwelling place: for I will make Iſrael to
reſt, euen I will make [r] him to haſte away
from her, and who is a choſen man that I
may appoint againſt her? for who is like
mee? and who will appoint me the time?
and who is the [ſ] ſhepheard that will ſtand
before me?
20 Therefore heare the counſell of the
Lord that he hath deuiſed againſt Edom,
and his purpoſe that hee hath conceiued a-
gainſt the inhabitants of Teman: ſurely
the leaſt [t] of the flocke ſhall draw them out:
ſurely he [u] ſhall make their habitations de-
ſolate with them.
21 The earth is moued at the noyſe of
their fall: the cry of their voice is heard in
the red ſea.
22 Behold, he ſhall come vp, and flie as
the eagle, [x] and ſpread his wings ouer Boz-
rah, and at that day ſhall the heart of the
ſtrong men of Edom bee as the heart of a
woman in trauell.
23 ¶ Unto [y] Damaſcus he ſaith, Hamath
is confounded, and Arpad, for they haue
heard euil tidings, and they are faint hear-
ted as one on ye fearefull ſea that cannot reſt.
24 Damaſcus is diſcouraged, and tur-
neth herſelfe to flight, [z] and feare hath ſea-
ſed her: anguiſh and ſorowes haue taken
her as a woman in trauell.
25 How is the glorious [a] citie not reſer-
ued, the citie of my ioy!
26 Therefore her young men ſhall fall in
her ſtreetes, and all her men of warre ſhalbe
cut off in that day, ſayth the Lord of hoſtes.
27 And I will kindle a fire in the wall
of Damaſcus, which ſhall conſume the pa-
laces of [b] Ben-hadad.
28 ¶ Unto [c] Kedar and to the king-
domes of Hazor, which Nebuchad-nezzar
King of Babel ſhall ſmite, thus ſayeth the
Lord, Ariſe, and goe vp vnto Kedar, and de-
ſtroy the men of the Eaſt.
29 Their tents and their flockes ſhall
they take away: yea, they ſhall take to them
ſelues their [d] curtaines, and all their veſſels,
and their camels, and they ſhall crie vnto
them, Feare is on euery ſide.
30 Flee, get you farre off ([e] they haue con-
ſulted to dwell) O yee inhabitants of Ha-
zor, ſayth the Lorde: for Nebuchad-nezzar
King of Babel hath taken counſel againſt
you, and hath deuiſed a purpoſe againſt
you.
31 [f] Ariſe, and get you vp vnto the weal-
thie nation, that dwelleth without care,
ſaith the Lord, which haue neither gates nor
barres, but dwell alone.
32 And their camels ſhalbe a booty, & the
multitude of their cattell a ſpoile, and I will
ſcatter them into all windes, & to the vtmoſt
corners, and I will bring their deſtruction
from all the ſides thereof, ſaith the Lord.

d Which was one of the chiefe cities of the Ammonites as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.
e In thy plentifull countrey.
f Signifying that power and riches cannot preuaile when as God wil execute his iudgements.
g That is, without looking back, & as euery one can finde a way to eſcape.
h In the time of Chriſt, when the Gentiles ſhall be called.
i Which was a citie of Edom called by the name of Teman Eliphaz ſonne, who came of Eſau.
k The enemies that ſhal diſſemble as though they fled away, ſhal turne backe, and inuade your land, and poſſeſſe it.
l Meaning, that God would vtterly deſtroy them, and not ſpare one, though the grape gatherers leaue ſome grapes, & theeues ſeeke but til they haue enough, Obad. 1.5.
m The deſtruction ſhall be ſo great that there ſhall be none left to take care ouer the widowes and fatherleſſe.
n I haue not ſpared mine owne people, and how ſhould I pitie thee?
o Which was a chiefe citie of Edom.
p That is, Bozrah.
‖ Or, idole.

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah which is meant by the ſwelling of Iorden, ſhall come againſt mount Seir and Edom.
r That is, the Iſraelites, whom the Edomites kept as priſoners to haſte away from thence.
ſ The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.
t They ſhall not be able to reſiſt his petie captaines.
u To wit, the enemie.
x As Chap. 48. 40. was ſaid of Moab.
y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.
z When ſhe heard the ſudden comming of the enemie.
a He ſpeaketh this in the perſon of the King and of them of the countrey, who ſhall wonder to ſee Damaſcus the chiefe city deſtroyed.
b Who was king of Syria, 1. King. 20. 26. and had built theſe palaces, which were ſtill called the palaces of Ben-hadad.
c Meaning, the Arabians and their borderers.
d Becauſe they vſed to dwell in tents: he nameth the things that pertaine thereunto.
e The enemies will dwell in your places. f He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not auaile them.

33 And

33 And Hazor shall be a dwelling for dra-
gons, and desolation for euer: there shall no
man dwell there, nor the sonnes of men re-
maine in it.
34 ¶ The wordes of the Lord that came
to Ieremiah the Prophet, concerning g E-
lam in the beginning of the reigne of Zede-
kiah king of Iudah, saying,
35 Thus sayeth the Lord of hostes, Be-
hold, I will breake the h bow of Elam, euen
the chiefe of their strength.
36 And vpon Elam I will bring the
foure windes from the foure quarters of
heauen, & will scatter them towards al these
windes, and there shal be no nation, whither
the fugitiues of Elam shall not come.
37 For I will cause Elam to be afraide
before their enemies, and before them that
seeke their liues, and will bring vpon them
a plague, euen the indignation of my wrath,
saith the Lord, and I will send the sword af-
ter them till I haue consumed them.
38 And I will set my i throne in Elam,
and I will destroy both the King and the
princes from thence, saith the Lord: but k in
the latter dayes I will bring againe the cap-
tiuitie of Elam, saith the Lord.

g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.
i I will place Nebuchad-nezzar there. And in these prophesies Ieremiah speaketh of those coûtreyes, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.
k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that ẏ Lord spake concerning
Babel, and concerning the Land of the
Caldeans by the ‡ ministerie of Ieremiah
the Prophet.
2 Declare among the nations, and pub-
lish it, and set vp a standart, proclaime it and
conceale it not: say, a Babel is taken, Bel is
confounded, b Merodach is broken downe:
her idoles are confounded, and their images
are burst in pieces.
3 For out of the North there c commeth
vp a nation against her, which shall make
her land waste, and none shall dwell therin:
they shall flee, and depart, both man & beast.
4 In those dayes, and at that time, saith
the Lord, the children of Israel shall d come,
they, and the children of Iudah together,
going, and e weeping shall they goe, and
seeke the Lord their God.
5 They shall aske the way to Zion, with
their faces thitherward, saying, Come, and
let vs cleaue to the Lord in a perpetuall co-
uenant that shall not be forgotten.
6 ¶ My people haue bene as lost sheepe:
their f shepheards haue caused them to goe
astray, and haue turned them away to the
mountaines: they haue gone from g moun-
taine to hill, and forgotten their resting
place.
7 All that found them, haue deuoured
them, and their enemies sayd, Wee offend
not, because they haue sinned against the
Lord, h the habitation of iustice, euen the
Lord the hope of their fathers.
8 i Flee from the middest of Babel, and
depart out of the land of the Caldeans, and
be ye as the hee goates k before the flocke.
9 For loe, I will raise, and cause to come
vp against Babel a multitude of mighty na-
tions from the North countrey, and they shal
set themselues in aray against her, whereby
she shall be taken: their arrowes shall be as
of a strong man, which is expert, for none
shall returne in vaine.
10 And Caldea shall be a spoile: all that
spoile her, l shall bee satisfied, sayth the
Lord.
11 Because yee were glad and reioyced in
destroying mine heritage, and because ye are
growen fat, as the calues in the grasse, m and
neyed like strong horses,
12 Therefore your mother shall bee sore
confounded, and she that bare you, shall be
ashamed: beholde, the vttermost of the na-
tions shall be a desert, a dry land and a wil-
dernesse.
13 Because of the wrath of the Lorde, it
shall not be inhabited, but shall be wholly de-
solate: euery one that goeth by Babel, shall
be astonished, and n hisse at all her plagues.
14 o Put your selues in aray against Ba-
bel round about: all ye that bend the bowe,
shoote at her, spare no arrowes: for she hath
p sinned against the Lord.
15 Cry against her round about: she
hath ‖ giuen her hand: her foundations are
fallen, and her walles are destroyed: for it is
the vengeance of the Lord: take vengeance
vpon her: as shee hath done, doe vnto
her.
16 Destroy the q sower from Babel, and
him that handleth the sithe in the time of
haruest: because of the sword of the oppres-
sour they shall turne euery one to his people,
and they shall flee euery one to his owne
land.
17 Israel is like scattered sheepe: the ly-
ons haue dispersed them: first the King r of
Asshur hath deuoured him, and last this
Nebuchad-nezzar King of Babel hath bro-
ken s his bones.
18 Therefore thus sayeth the Lorde of
hostes, the God of Israel, Behold, I will vi-
site the King of Babel, and his land, as I
haue visited the King of Asshur.
19 And I will bring Israel againe to his
habitation: hee shall feede on Carmel and
Bashan, and his soule shall be satisfied vpon
the mount Ephraim and Gilead.
20 In those dayes, and at that time, sayth
the Lorde, the iniquity of Israel shall bee
sought for, and there shall bee none: and the
sinnes of Iudah, and they shal not be found:
for I will be mercifull vnto them, whom I
reserue.
21 Goe vp against the lande of the t re-
bels, euen against it, and against the inha-
bitants * of ‖ Pekod: destroy, and lay it
waste after them, saith the Lord, and doe ac-
cording to all that I haue commaunded
thee.
22 A cry of battell is in the lande, and of
great destruction.
23 Howe is the u hammer of the whole
world destroyed and broken! how is Babel
become desolate among the nations!

24 I haue

‡ Ebr. hand.

a After that God hath vsed ẏ Babilonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernours and ministers by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among them in his Temple, & would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forward, and without feare.
l Shall be made rich thereby.
m For ioy of the victorie, that ye had against my people.
n In signe of contempt and disdaine.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants, & their work, his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.
‖ Or, yeelded, or, made peace.
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.
r Meaning, Tiglath-Peleser, who caried away the ten tribes.
s He caried away the rest, to wit, Iudah, and Beniamin.
t That is, Babylon: thus the Lord raiseth vp Cyrus.
* Ezek. 23. 23.
‖ Or, of them that should be visited.
u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

24 I haue snared thee, and thou art ta-
ken, O Babel, and thou wast not aware:
thou art found, & also caught, because thou
hast striuen against the Lord.
25 The Lord hath opened his treasure,
and hath brought foorth the weapons of his
wrath: for this is the worke of the Lord God
of hostes in the land of the Caldeans.
26 Come against her ‡ from the vtmost
border: open her store houses: tread on her
as on sheaues, and destroy her vtterly: let
nothing of her be left.
27 Destroy all her x bullockes: let them
goe downe to the slaughter. Woe vnto them,
for their day is come, and the time of their
visitation.
28 The voyce of them that y flee, and es-
cape out of the land of Babel to declare in
Zion the vengeance of the Lord our God, and
the vengeance of his Temple.
29 Call vp the archers against Babel:
all yee that bend the bowe, besiege it round
about: let none thereof escape: * recompense
her according to her worke, and according to
all that she hath done, doe vnto her: for shee
hath bene proude against the Lorde, euen a-
gainst the holy one of Israel.
30 Therefore shall her yong men fall in
the streetes, and all her men of warre shal be
destroyed in that day, sayth the Lord.
31 Beholde, I come vnto thee, O proude
man, sayeth the Lord God of hostes: for thy
day is come, euen the time that I will visite
thee.
32 And the proude shall stumble and fall,
and none shall raise him vp: and I will
kindle a fire in his cities, and it shal deuoure
all round about him.
33 Thus sayeth the Lord of hostes, The
children of Israel, and the children of Iu-
dah were oppressed together: and all that
tooke them captiues, held them, and would
not let them goe.
34 But their strong Redeemer, whose
Name is the Lord of hostes, hee shall main-
taine their cause, that hee may giue rest to
the land, z and disquiet the inhabitants of
Babel.
35 A sword is vpon the Caldeans, sayth
the Lord, and vpon the inhabitants of Ba-
bel, and vpon her princes, and vpon her wise
men.
36 A sword is vpon the ‡ soothsayers, and
they shall dote: a sworde is vpon her strong
men, and they shalbe afraid.
37 A sword is vpon their horses, and vp-
on their charets, and vpon all the multitude
that are in the middes of her, and they shall
bee like women: a sword is vpon her trea-
sures, and they shalbe spoyled.
38 A a drought is vpon her waters, and
they shall bee dried vp: for it is the land of
grauen images, and they dote vpon their
idoles.
39 Therefore the b Ziims with the Iims,
shall dwell there, and the ‡ ostriches shall
dwell therein: for it shall be no more inhabi-
ted, neither shall it be inhabited from gene-
ration vnto generation.
40 As God destroyed * Sodom and Go-
morah with the places thereof neere about,

‡ *Ebr. from the end.*

x Her princes and mightie men.

y Of the Iewes which should be deliuered by Cyrus.

Reue 18,6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

‡ *Ebr. liars.*

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their king, because hee had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13.21.

‡ *Eb. sonnes of the ostriches, or yong.*

Gen. 19,24. Isa. 13.19.

sayth the Lord: so shall no man dwell there,
neither shall the sonne of man remaine
therein.
41 ¶ Beholde, a people shall come from
the North, and a great nation, and many
kings shall be raised vp from the c coastes of
the earth.
42 They shall holde the bowe and the
buckler: they are cruell and vnmercifull:
their voyce shall roare like the sea, and they
shall ride vpon horses, and be put in aray like
men to the battell against thee, O daughter
of Babel.
43 The king of Babel hath heard the re-
port of them, and his handes d waxed feeble:
sorow came vpon him, euen sorow as of a wo-
man in trauaile.
44 Beholde, he * shall come vp like a lyon
from the swelling of Iorden vnto the strong
habitation: for I will make Israel to rest, and
I will make them to haste away from her:
and who is a chosen man that I may ap-
point against her? for who is like mee, and
who will appoint mee the time? and who is
the e shepheard that will stand before me?
45 Therefore heare the counsell of the
Lord that hee hath deuised against Babel,
and his purpose that hee hath conceiued a-
gainst the land of the Caldeans: surely the
least of the flocke shall draw them out: sure-
ly hee shall make their habitation desolate
with them.
46 At the noyse of the winning of Ba-
bel the earth is moued, and the cry is heard
among the nations.

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5.6.

Chap. 49.19.

e Reade Chap. 49.19.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

11 August

Thus sayth the Lord, Beholde, I will raise
vp against Babel, and against the inha-
bitants || that lift vp their heart against mee,
a destroying a winde,
2 And will send vnto Babel fanners that
shall fanne her, and shall emptie her lande:
for in the day of trouble they shall be against
her on euery side.
3 Also to the bender that bendeth his
bowe, and to him that lifteth himselfe vp in
his brigandine, will I say, Spare not her yong
men, but destroy all her host.
4 Thus the slaine shall fall in the land of
the Caldeans, and they that are thrust
through in her streetes.
5 For Israel hath bene no b widow, nor
Iudah from his God, from the Lorde of
hostes, though their lande was filled with
sinne against the holy one of Israel.
6 ¶ c Flee out of the mids of Babel, and
deliuer euery man his soule: be not destroy-
ed in her iniquitie: for this is the time of the
Lords vengeance: hee will render vnto her
a recompense.
7 Babel hath bene as a golden cup in the
d Lords hand, that made all the earth drun-
ken: the nations haue drunken of her wine,
therefore doe the nations e rage.
8 * Babel is suddenly fallen, and de-
stroyed: howle for her, bring balme for her
sore, if she may be healed.
9 We would haue cured Babel, but shee

|| *Or, of the land that riseth vp.*

a The Medes & Persians that shal destroy them as the winde doeth the chaffe.

b Though they were forsake for a time, yet they were not vtterly cast off as though their husband were dead.

c He sheweth þ there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

e For the great afflictions þ they haue felt by the Babylonians.

Isa. 21.9. reuel. 14.8.

could not be healed: forsake her, and let [f] vs
goe euery one vnto his owne countrey: for
her iudgement is come vp vnto heauen, and
is lifted vp to the cloudes.
10 The Lorde hath brought foorth our
[g] righteousnesse: come and let vs declare in
Zion the worke of the Lord our God.
11 Make bright the arrowes: ‖ gather the
shields: the Lord hath raised vp the spirit of
the king of the Medes: for his purpose is a-
gainst Babel to destroy it, because it is the
[h] vengeance of the Lord, and the vengeance
of his Temple.
12 Set vp the standard vpon the walles
of Babel, make the watch strong: set vp the
watchmen: prepare the skoutes: for the
Lord hath both deuised, and done that
which hee spake against the inhabitants of
Babel.
13 O thou that dwellest vpon many [i] wa-
ters, abundant in treasures, thine ende is
come, euen the ‖ ende of thy couetousnesse.
14 The Lorde of hostes hath sworne by
‡ him * selfe, saying, Surely I will fill thee
with men, as with caterpillers, and they shal
crie and shoute against thee.
15 * He hath made the earth by his pow-
er, and established the worlde by his wise-
dome, and hath stretched out the heauen by
his discretion.
16 Hee giueth by his voyce the multitude
of waters in the heauen, and hee causeth the
cloudes to ascende from the endes of the
earth: he turneth lightnings to raine, and
bringeth foorth the winde out of his trea-
sures.
17 Euery man is a beast by his owne
[k] knowledge: euery founder is confounded
by the grauen image: for his melting is but
falshood, and there is no breath therein.
18 They are vanitie, and the worke of er-
rours: in the time of their [l] visitation they
shall perish.
19 The [m] portion of Iaakob is not like
them: for he is the maker of all things, and
Israel is the rod of his inheritance: the Lord
of hostes is his Name.
20 Thou art mine [n] hammer, and wea-
pons of warre: for with thee will I breake
the nations, and with thee will I destroy
kingdomes,
21 And by thee will I breake horse and
horseman, and by thee will I breake the cha-
ret and him that rideth therein.
22 By thee also will I breake man and
woman, and by thee will I breake olde and
yong, and by thee will I breake the yong
man and the maide.
23 I will also breake by thee the shep-
heard and his flocke, and by thee will I
breake the husbandman and his yoke of
oxen, and by thee will I breake the dukes
and princes.
24 And I will render vnto Babel, and
to all the inhabitants of the Caldeans all
their euill, that they haue done in Zion, euen
in your sight, saith the Lord.
25 Behold, I come vnto thee, O destroy-
ing [o] mountaine, sayth the Lord, which de-
stroyest all the earth: and I will stretch out
mine hand vpon thee, and rolle thee down
[p] from the rockes, & will make thee a burnt
mountaine.
26 They shall not take of thee a stone for
a corner, nor a stone for foundations, but
thou shalt bee destroyed for euer, sayth the
Lord.
27 Set vp a standard in the lande: blow
the trumpets among the nations: prepare
the nations against her: call vp the king-
domes of [q] Ararat, Minni, and Ashchenaz
against her: appoint the prince against her:
cause horses to come vp as the rough cater-
pillers.
28 Prepare against her the nations with
the kings of the Medes, the dukes thereof,
and the princes thereof, and all the land of
his dominion.
29 And the land shall tremble and sorow:
for the deuice of the Lord shall be performed
against Babel, to make the land of Babel
waste without an inhabitant.
30 The strong men of Babel haue ceased
to fight, they haue remained in their holdes:
their strength hath failed, and they were like
women: they haue burnt her dwelling pla-
ces, and her barres are broken.
31 A poste shall runne to meete the poste,
and a messenger to meete the messenger, to
shew the king of Babel, that his citie is ta-
ken on a [r] side thereof,
32 And that the passages are stopped, and
the reedes burnt with fire, and the men of
warre troubled.
33 For thus sayth the Lord of hostes the
God of Israel, The daughter of Babel is
like a threshing floore: the time of her thresh-
ing is come: yet a litle while, and the time of
her haruest [f] shall come.
34 Nebuchad-nezzar the king of Babel
hath [t] deuoured me, and destroyed mee: he
hath made me an emptie vessel: he swallow-
ed me vp like a dragon, and filled his belly
with my delicates, and hath cast me out.
35 The spoyle of me, and that which was
left of mee, is brought vnto Babel, shall the
inhabitant of Zion say: and my blood vnto
the inhabitants of Caldea, shall Ierusalem
say.
36 Therefore thus sayeth the Lord, Be-
hold, I will maintaine thy [u] cause, and take
vengeance for thee, and I will drie vp the
sea, and drie vp her springs.
37 And Babel shall be as heapes, a dwel-
ling place for Dragons, an astonishment,
and an hissing, without an inhabitant.
38 They shall roare together like lyons,
and yell as the lyons whelpes.
39 In their [x] heate I will make them
feastes, and I will make them drunken, that
they may reioyce, and sleepe a perpetuall
sleepe, and not wake, sayth the Lord.
40 I will bring them downe like lambes
to the slaughter, and like rammes and
goates.
41 How is [y] Sheshach taken! and how
is the glory of the whole earth taken! how
is Babel become an astonishment among
the nations!
42 The [z] sea is come vp vpon Babel:
shee is couered with the multitude of the
waues thereof.

43 Her

f Thus the people of God exhort one another to goe to Zion and praysе God.
g In approuing our cause and punishing our enemies.
‖ Or, fill, or multiply.
h For the wrong done to his people, and to his Temple, chap. 50. 28.
i For the land of Caldea was full of riuers which ranne into Euphrates.
‖ Or, measure.
‡ Ebr. his soule.
Amos 6. 8.
Chap. 10. 12.
k Reade Chap. 10. 14.
l When God shall execute his vengeance.
m That is, the true God of Israel is not like to these idoles: for hee can helpe when all things are desperate.
n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.
o Not that Babylon stood on a mountaine, but because it was strong, and seemed inuincible,
p From thy strong holdes and fortresses.
q By these three nations he meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.
r By turning the course of the riuer, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria, & Gabbatha Belshazzars captaines.
f When she shall be cut vp and threshed.
t This is spoken in the person of the Iewes, bewailing their state and the crueltie of the Babylonians.
u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his.
x When they are inflamed with surfeting and drinking, I will feast with them, alluding to Belshazzars banket, Dan. 5. 2.
y Meaning, Babel, as chap. 25. 26.
z The great armie of the Medes and Persians.

43 Her cities are deſolate: the land is dry
and a wilderneſſe, a land wherein no man
dwelleth, neither doeth the ſonne of man
paſſe thereby.
44 I will alſo viſit Bel in Babel, and I
will bring out of his mouth, that which [a] he
hath ſwallowed vp, and the nations ſhal run
no more vnto him, and the wall of Babel
ſhall fall.
45 My people, goe out of the mids of her
and deliuer ye euery man his ſoule from the
fierce wrath of the Lord,
46 Leſt your heart euen faint, & ye feare
the rumor, that ſhall be heard in the land: the
rumor ſhall come this yeere, and after that in
the other [b] yere ſhal come a rumor, and cruel-
tie in the land, and ruler againſt ruler.
47 Therefore beholde, the dayes come,
that I will viſit the images of Babel, and
the whole land ſhall be confounded, and all
her ſlaine ſhall fall in the mids of her.
48 Then the heauen and the [c] earth, and
all that is therein, ſhall reioice for Babel: for
the deſtroyers ſhall come vnto her from the
North, ſayth the Lord.
49 As Babel cauſed the [d] ſlaine of Iſrael
to fall, ſo by Babel the ſlaine of all the earth
did fall.
50 Ye that [e] haue eſcaped the ſword, goe
away, ſtand not ſtill: remember the Lord a-
farre off, and let Ieruſalem come into your
mind.
51 We are [f] confounded becauſe we haue
heard reproch: ſhame hath couered our fa-
ces, for ſtrangers are come into the Sanctu-
aries of the Lords houſe.
52 Wherefore beholde, the dayes come,
ſayth the Lord, that I will viſit her grauen
images, and through all her land the woun-
ded ſhall grone.
53 Though Babel ſhould mount vp to
[g] heauen, and though ſhe ſhould defend her
ſtrength on high, yet from me ſhall her de-
ſtroyers come, ſayth the Lord.
54 A ſound of a cry commeth from Ba-
bel, and great deſtruction from the lande of
the Caldeans,
55 Becauſe the Lorde hath layed Babel
waſte, & deſtroyed from her the great voice,
and her waues ſhal roare like great waters,
and a ſound was made by their noiſe:
56 Becauſe the deſtroyer is come vpon
her, euen vpon Babel, and her ſtrong men
are taken, their bowes are broken: for the
Lord God that recompenſeth, ſhall ſurely re-
compenſe.
57 And I will [h] make drunke her princes,
and her wiſe men, her dukes and her nobles
and her ſtrong men: and they ſhall ſleepe a
perpetuall ſleepe, and not wake, ſayeth the
king, whoſe Name is the Lord of hoſtes.
58 Thus ſayth the Lord of hoſtes, The
[i] thick wall of Babel ſhalbe broken, and her
high gates ſhall be burnt with fire, and the
people ſhall labour in vaine, and the folke in
the fire, for they ſhall be weary.
59 The word which Ieremiah the Pro-
phet commaunded Sheraiah the ſon of Ne-
riiah, the ſonne of Maaſeiah, when he went
with Zedekiah the king of Iudah into Ba-
bel, in the [k] fourth yeere of his reigne: and
this Sheraiah was a peaceable prince.
60 So Ieremiah wrote in a booke all the
euill that ſhould come vpon Babel; euen all
theſe things that are written againſt Babel.
61 And Ieremiah ſayde to Sheraiah,
When thou commeſt vnto Babel, and ſhalt
ſee, and ſhalt reade all theſe words,
62 Then ſhalt thou ſay, O Lord, thou haſt
ſpoken againſt this place, to deſtroy it, that
none ſhould remaine in it, neither man nor
beaſt, but that it ſhould be deſolate for euer.
63 And when thou haſt made an ende of
reading this booke, thou ſhalt bind a [l] ſtone
to it, and caſt it in the midſt of Euphrates,
64 And ſhalt ſay, Thus ſhall Babel bee
drowned, and ſhal not riſe from the euil, that
I wil bring vpon her, and they ſhal [m] be wea-
rie. Thus farre are the words of Ieremiah.

a That is, his gifts & preſents which he had receiued as part of the ſpoile of other nations, & which the idolaters brought vnto him from all countries.
b Meaning that Babylon ſhould not be deſtroyed al at once, but by little and little ſhuld be brought to nothing: for ẏ firſt yeere came the tidings, the next yeere the ſiege, and in the third yere it was taken: yet this is not that horrible deſtructiõ which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus & hanged three thouſand gentlemen beſides the common people.
c Al creatures in heauen and earth ſhall reioyce and praiſe God for the deſtruction of Babylon the great enemie of his Church
d Babylon did not only deſtroy Iſrael, but many other nations.
e Ye that are now captiues in Babylon.
f He ſheweth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.
g For the wals were two hundreth foot high.
h I will ſo aſtoniſh them by afflictions, that they ſhal not know which way to turne them.
i The thickeneſſe of the wall was fiftie foote thicke.
k This was not in the time of his captiuitie, but ſeuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of ſome matters.
l S. Iohn in his Reuelation alludeth to this place, when he ſaith that ẏ Angel tooke a milſtone and caſt it into the ſea, ſignifying thereby the deſtructiõ of Babylon, Reu. 18. 21
m They ſhall not be able to reſiſt but ſhall labour in vaine.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of priſon, and fed like a king.

Zedekiah * was one and twentie yere old
when he began to reigne, and he reigned
eleuen yeres in Ieruſalem, and his mothers
name was Hamutal, the daughter of Ieremi-
ah of Libnah.
2 And he did euil in the ſight of the Lord,
according to all that Iehoiakim had done.
3 [a] Doubtleſſe becauſe the wrath of
the Lorde was againſt Ieruſalem and Iu-
dah, till hee had caſt them out from his pre-
ſence, therefore Zedekiah rebelled againſt
the king of Babel.
4 * But in the ninth yeere of his reigne,
in the tenth moneth, the tenth day of the mo-
neth came Nebuchad-nezzar king of Babel,
he and all his hoſte againſt Ieruſalem, and
pitched againſt it, and built fortes againſt it
round about.
5 So the city was beſieged vnto the ele-
uenth yere of the king Zedekiah.
6 Now in the fourth moneth, the ninth
day of the moneth, the famine was ſore in the
citie, ſo that there was no more bread for the
people of the land.
7 Then the citie was broken vp and all
the men of warre fled, & went out of the citie
by night, by the [b] way of the gate betweene
the two wals, which was by the kings gar-
den: (nowe the Caldeans were by the citie
round about) and they went by the way of
the wildernes.
8 But the army of the Caldeans purſued
after the king, and tooke Zedekiah in the
deſert of Iericho, and al his hoſt was ſcatte-
red from him.
9 Then they tooke the king and caried
him vp to the king of Babel to Riblah in
the land of Hamath, [c] where he gaue iudge-
ment vpon him.
10 And the king of Babel ſlew the ſonnes
of Zedekiah, before his eyes: he ſlew alſo all
the princes of Iudah in Riblah.
11 Then he put out the eyes of Zedekiah,

2. King. 24. 18. 2. chron. 36. 11.
a So the Lord puniſhed ſinne by ſinne, & gaue him vp to his rebellious heart, til he had brought the enemy vpon him to leade him away and his people.
2. King. 25. 1. & chap. 39. 1.
b Read Chap. 39. 4.
c Reade 2. King. 25. 6. and Chap. 39. 5.

and the king of Babel bound him in chaines
and caried him to Babel, and put him in pri-
son till the day of his death.
12 Now in the fift moneth in the d tenth
day of the moneth (which was the ninteenth
yeere of the king Nebuchad-nezzar king of
Babel) came Nebuzar-adan chiefe steward
which e stood before the king of Babel in Je-
rusalem,
13 And burnt the house of the Lord, & the
kings house, and all the houses of Jerusalem
and all the great houses burnt he with fire.
14 And all the armie of the Caldeans that
were with the chiefe steward, brake downe
all the walles of Jerusalem round about.
15 Then Nabuzar-adan the chiefe stew-
ard caried away captiue certaine of the poore
of the people, & the residue of the people that
remained in the citie, and those that were
fled, and fallen to the king of Babel, with
the rest of the multitude.
16 But Nebuzar-adan the chiefe steward
left certaine of the poore of the land, to dresse
the vines, and to till the land.
17 Also the f pillars of brasse that were
in the house of the Lord, and the bases, & the
brasen sea that was in the house of the Lord,
the Caldeans brake, and caried all the brasse
of them to Babel.
18 The pots also and the besoms, and the
instruments of musicke, & the basins, and the
incense dishes, and all the vessels of brasse
wherewith they ministred, tooke they away.
19 And the bowles, and the ashpans, and
the basins, and the pots, & the candlestickes,
and the incense dishes, and the cups, and all
that was of gold, & that was of siluer, tooke
the chiefe steward away,
20 With the two pillars, one Sea, and
twelue brasen buls, that were vnder the ba-
ses, which king Salomon had made in the
house of the Lord: the brasse of all these ves-
sels was without h weight.
21 And concerning the pillars, the height
of one pillar was eighteene cubites, and a
threed of twelue cubites did compasse it, and
the thicknes thereof was foure fingers: it was
hollow.
22 And a chapiter of brasse was vpon it,
and the height of one chapiter was fiue cu-
bites with networke, and pomegranates vp-
on the chapiters round about, all of brasse:
the second pillar also, and the pomegranates
were like vnto these.
23 And there were ninetie & sixe pome-
granates on a side: and all the pomegranates
vpon the net worke were i an hundreth round
about.
24 And y^e chiefe steward tooke Seraiah
the chiefe Priest, and Zephaniah k the second
Priest, and the three keepers of the doore.
25 He tooke also out of the citie an eunuch
which had the ouersight of the men of warre
and l seuen men that were in the kings pre-
sence which were found in the citie, and So-
pher captaine of the hoste who mustered the
people of the land, and threescore men of the
people of the land, that were found in the
mids of the citie.
26 Nebuzar-adan the chief steward tooke
them, and brought them to the king of Ba-
bel to Riblah.
27 And the King of Babel smote them,
and slew them in Riblah, in the land of Ha-
math: thus Judah was caried away captiue
out of his owne land.
28 ¶ This is the people, whom Nebu-
chad-nezzar caried away captiue, in the m se-
uenth yeere, euen three thousand Jewes and
three and twentie.
29 In the n eighteenth yere of Nebuchad-
nezzar he caried away captiue from Jerusa-
lem eight hundreth thirtie & two ‡ persons.
30 In the three and twentieth yeere of
Nebuchad-nezzar, Nebuzar-adan the chiefe
steward caried away captiue of the Jewes
seuen hundreth fortie and fiue persons: all
the persons were foure thousand and six hun-
dreth.
31 And in the seuen and thirtith yeere of
the captiuitie of Jehoiakin king of Judah,
in the twelft moneth, in the fiue and twen-
tieth day of the moneth, Euil-merodach king
of Babel, in the first yere of his reigne, o lifted
vp the head of Jehoiachin king of Judah,
and brought him out of prison,
32 And spake kindly vnto him, & set his
throne aboue the throne of the kings, that
were with him in Babel,
33 And changed his prison p garments,
and he did continually eat bread before him
all the dayes of his life.
34 His portion was a q continuall porti-
on giuen him of the king of Babel, euery
day a certaine, all the dayes of his life, vntill
he died.

d In the 2 King. 25 8 it is called the seuenth day, because the fire began then, and so continued to the tenth.

e Thar is, which was his seruant as 2. King. 25 8.

f Of these pillars, read 1. king 7. 15

g Which were also made of brasse, as 1. King. 7 45.

7 in 1 Kings 21 Verse

h It was so much in quantitie.

i But because of the roundnesse no more could be seene but ninetie and sixe.

k Which serued in the hie Priests stead, if he had any necessary impediment.

l In the 2 king. 25. 19 is read but of fiue: those were the most excellent & the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

‡ *Ebr. soules.*

o That is, restored him to libertie and honour.

p And gaue him princely apparel.

q That is, he had allowance in the Court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

Lamentations.

12 August. 1 Lesson Eveni

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first & second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first

HOw doth a the city remaine solita-
ry that was full of people! she is as
a widow: she that was great a-
mong the nations, and b princesse among the
prouinces, is made tributary.
2 She weepeth continually in the c night,
and her teares run downe by her cheekes: a-
mong all her d louers, she hath none to com-
fort her: all her friends haue delt vnfaith-
fully with her, and are her enemies.
3 Judah is caried away captiue, because
e of affliction, and because of great seruitude:
she dwelleth among the heathen, and findeth
no rest: all her persecuters tooke her in the
straits.
4 The wayes of Zion lament, because
no

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed & desolate

b Which had chiefe rule ouer many prouinces and countreys.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians which promised helpe.

e For her cruelty toward y^e poore & oppression of seruãts, ier. 34. 11

f As they vſed to come vp with mirth and ioy, Pſal 42.4.
‡ Ebr. bitterneſſe.
g That is, haue rule ouer her, Deut. 28.44.
h As men pined away with ſorow and that haue no courage.
i In her miſerie ſhe conſidered the great benefits and commodities that ſhe had loſt.
k At her religion and ſeruing of God, which was the greateſt grief to the godly.
‖ Or, driuen away.
l She is not aſhamed of her ſinne, although it be manifeſt.
‡ Ebr. hath magnified himſelfe.
m God forbiddeth that the Ammonites and Moabites ſhould enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deu. 23.3.
n Thus Ieruſalem lamenteth, mouing others to pitie her and to learne by her example.
o This declareth that we ſhould acknowledge God to be the authour of all our afflictions, to the intent that we might ſeeke to him for remedie.
p Mine heauie ſinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foot, as they that tread grapes in the winepreſſe. Iere. 14.17. chap. 2.18.

no man commeth [f] to the ſolemne feaſts: all
her gates are deſolate: her Prieſtes ſigh:
her virgins are diſcomfited, and ſhee is in
‡ heauineſſe.
5 Her aduerſaries [g] are the chiefe, and her
enemies proſper: for the Lord hath afflicted
her, for the multitude of her tranſgreſſions,
and her children are gone into captiuitie be-
fore the enemie.
6 And from the daughter of Zion all her
beautie is departed: her princes are be-
come [h] like harts that finde no paſture, and
they are gone without ſtrength before the
purſuer.
7 Ieruſalem remembred the dayes of
her affliction, and of her rebellion, and all her
pleaſant things, that ſhee had in times paſt,
when her people [i] fell into the hand of the
enemie, and none did helpe her: the aduer-
ſaries ſaw her, and did mocke at her [k] Sab-
baths.
8 Ieruſalem hath grieuouſly ſinned,
therefore ſhe is ‖ in deriſion: all that honou-
red her, deſpiſe her, becauſe they haue ſeene
her filthineſſe: yea, ſhee ſigheth and turneth
backward.
9 [l] Her filthineſſe is in her ſkirts: ſhe re-
membred not her laſt ende, therefore ſhee
came downe wonderfully: ſhee had no com-
forter: O Lord, behold mine affliction: for
the enemie is ‡ proud.
10 The enemie hath ſtretched out his
hande vpon all her pleaſant things: for
ſhee hath ſeene the Heathen enter into her
Sanctuarie, whom [m] thou diddeſt com-
maund, that they ſhould not enter into thy
Church.
11 All her people ſigh & ſeeke their bread:
they haue giuen their pleaſant things for
meate to refreſh the ſoule: ſee, O Lord, and
conſider: for I am become vile.
12 Haue ye no regard, all ye that paſſe by
this way? beholde, and ſee, if there bee any
[n] ſorow like vnto my ſorowe, which is done
vnto me, wherewith the Lord hath afflicted
me in the day of his fierce wrath.
13 From aboue hath [o] he ſent fire into my
bones, which preuaileth againſt them: hee
hath ſpread a net for my feet, and turned me
backe: he hath made mee deſolate, and daily
in heauineſſe.
14 The [p] yoke of my tranſgreſſions is
bound vpon his hand: they are wrapped,
and come vp vpon my necke: he hath made
my ſtrength to fall: the Lord hath deliuered
mee into their handes, neither am I able to
riſe vp.
15 The Lord hath troden vnder foote all
my valiant men in the mids of mee: he hath
called an aſſemblie againſt me to deſtroy my
young men: the Lorde hath troden [q] the
wineppreſſe vpon the virgine the daughter of
Iudah.
16 * For theſe things I weepe: mine eye,
euen mine eye caſteth out water, becauſe the
comforter that ſhould refreſh my ſoule, is
farre from me: my children are deſolate, be-
cauſe the enemie preuailed.
17 Zion ſtretched out her handes, and
there is none to comfort her: the Lorde hath
appoynted the enemies of Iaakob rounde
about him: Ieruſalem is [r] as a menſtruous
woman in the mids of them.
18 The Lord is righteous: for I haue re-
belled againſt his ‡ commandement: heare,
I pray you, all people, and beholde my ſo-
rowe: my virgins and my young men are
gone into captiuitie.
19 I called for my louers, but they decei-
ued mee: my Prieſts and mine Elders peri-
ſhed in the city, while they [ſ] ſought their meat
to refreſh their ſoules.
20 Beholde, O Lorde, how I am trou-
bled: my bowels ſwell: mine heart is tur-
ned within me, for I am full of heauineſſe:
the ſword ſpoyleth abroad, as death doeth at
home.
21 They haue heard that I mourne, but
there is none to comfort mee: all mine ene-
mies haue heard of my trouble, and are glad,
that thou haſt done it: thou wilt bring the
day that thou haſt pronounced, and they ſhal
be like vnto me.
22 [t] Let all their wickednes come before
thee: ‖ doe vnto them, as thou haſt done vn-
to me, for all my tranſgreſſions: for my ſighs
are many, and mine heart is heauie.

CHAP. II.

HOw hath the Lord [a] darkned the daugh-
ter of Zion in his wrath! and hath caſt
downe from [b] heauen vnto the earth the
beautie of Iſrael, and remembred not his
[c] footſtoole in the day of his wrath!
2 The Lord hath deſtroyed all the habi-
tations of Iaakob, and not ſpared: he hath
throwen downe in his wrath the ſtrong
holdes of the daughter of Iudah: hee hath
caſt them down to the ground: he hath pol-
luted the kingdome and the princes thereof.
3 Hee hath cut off in his fierce wrath all
the [d] horne of Iſrael: he hath drawen backe
his [e] right hand from before the enemie, and
there was kindled in Iaakob like a flame of
fire, which deuoured round about.
4 Hee [f] hath bent his bowe like an ene-
mie: his right hand was ſtretched vp as an
aduerſary, and ſlew all that was pleaſant to
the eye in the Tabernacle of the daughter of
Zion: he powred out his wrath like fire.
5 The Lord was as an enemie: he hath
deuoured Iſrael, and conſumed all his pa-
laces: hee hath deſtroyed his ſtrong holdes,
and hath increaſed in the daughter of Iudah
lamentation and mourning.
6 For hee hath deſtroyed his Taberna-
cle, as a garden, hee hath deſtroyed his con-
gregation: the Lord hath cauſed the feaſts
and Sabbaths to be forgotten in Zion, and
hath deſpiſed in the indignation of his wrath
the King and the Prieſt.
7 The Lord hath forſaken his altar: he
hath abhorred his Sanctuarie: he hath gi-
uen into the hand of the enemie the walles
of her palaces: they haue made a [g] noyſe in
the houſe of the Lord, as in the day of ſolem-
nitie.
8 The Lord hath determined to deſtroy
the wall of the daughter of Zion: hee ſtret-
ched out a line: he hath not withdrawen his
hand from deſtroying: therefore hee made

r Which becauſe of her pollution was ſeparated from her husband, Leuit. 15.19. and was abhorred for the time.
‡ Ebr. mouth.
ſ That is they died for hunger.
t Of deſiring vengeance againſt the enemie, reade Ier. 11.20 and 18.21.
‖ Or, gather them like grapes.
a That is, brought her from proſperitie to aduerſitie.
b Hath giuen her a moſt ſore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footſtoole of the Lord, becauſe they ſhould not ſet their minds ſo lowe, but lift vp their hearts toward the heauens.
d Meaning, the glory & ſtrength, as 1. Sam. 2. 1.
e That is, his ſuccour which he was wont to ſend vs, when our enemies oppreſſed vs.
f Shewing that there is no remedie but deſtruction, where God is the enemie.
g As the people were accuſtomed to praiſe God in the ſolemne feaſts with a loud voyce: ſo now the enemies blaſpheme him with ſhowting and crying.

the rampart[h] and the wall to lament: they
were deſtroyed together.
9 Her gates are ſunke to the ground: he
hath deſtroyed and broken her barres: her
King and her Princes are among the Gen-
tiles: the lawe is no more, neither can her
Prophets ‖ receiue any viſion from the
Lord.
10 The Elders of the daughter of Zion
ſit vpon the ground, and keepe ſilence: they
haue caſt vp duſt vpon their heades: they
haue girded themſelues with ſackcloth: the
virgines of Jeruſalem hang downe their
heads to the ground.
11 Mine eyes doe faile with teares: my
bowels ſwell: my liuer is powred vpon the
earth, for the deſtruction of the daughter of
my people, becauſe the children & ſucklings
‖ ſwoone in the ſtreetes of the citie.
12 They haue ſayde to their mothers,
Where is ‡ bread and drinke? when they
ſwooned, as the wounded in the ſtreets of
the citie, and when they ‡ gaue vp the ghoſt
in their mothers boſome.
13 [i] What thing ſhall I take to witneſſe
for thee? What thing ſhall I compare to
thee, O daughter Jeruſalem, what ſhall I
liken to thee, that I may comfort thee, O
virgine daughter Zion? for thy breach is
great like the ſea: who can heale thee?
14 Thy prophets haue [k] looked out vaine
and fooliſh things for thee, and they haue
not diſcouered thine iniquitie, to turne a-
way thy captiuitie, but haue looked out for
thee falſe ‖ prophecies, and cauſes of baniſh-
ment.
15 All that paſſe by the way, clappe their
handes at thee: they hiſſe and wagge their
head vpon the daughter Jeruſalem, ſaying,
Is this the city that men call, The perfecti-
on of beautie, and the ioy of the whole
earth?
16 All thine enemies haue opened their
mouth againſt thee: they hiſſe and gnaſh the
teeth, ſaying, Let vs deuoure it: certainely
this is the day that we looked for: wee haue
found and ſeene it.
17 * The Lord hath done that which hee
had purpoſed: hee hath fulfilled his worde
that he had determined of old time: he hath
throwen downe, and not ſpared: hee hath
cauſed thine enemie to reioyce ouer thee, and
ſet vp the horne of thine aduerſaries.
18 Their heart * cryed vnto the Lord, O
wall of the daughter Zion, let teares runne
downe like a riuer, day and night: take
thee no reſt, neither let the apple of thine eye
ceaſe.
19 Ariſe, crie in the night: in the begin-
ning of the watches powre out thine heart
like water before the face of the Lorde: lift
vp thine handes toward him for the life of
thy young children, that faint for hunger in
the corners of all the ſtreets.
20 Behold, O Lord, & conſider to whom
thou haſt done thus: ſhall the women eate
their fruit, and children of a ‖ ſpanne long?
ſhall the Prieſt and the Prophet be ſlaine in
the Sanctuary of the Lord?
21 The young & the old lie on the ground
in the ſtreetes: my virgines and my young
men are fallen by the ſword: thou haſt ſlaine
them in the day of thy wrath: thou haſt kil-
led and not ſpared.
22 Thou haſt called as in a ſolemne day
my ‖ terrours round about, ſo that in the day
of the Lords wrath none eſcaped nor remai-
ned: thoſe that I haue nouriſhed & brought
vp, hath mine enemie conſumed.

h This is a figuratiue ſpeech, as that was, when he ſaid the wayes did lament, Cha. 1.4. meaning that this ſorow was ſo great, that the inſenſible things had their part thereof.

‖ Or, ſinde.

‖ Or, faint.

‡ Ebr. wheat and wine.

‡ Ebr. powred out the ſoule.

i Meaning, that her calamity was ſo euident, that it need no witneſſes.

k Becauſe the falſe prophets called themſelues Seers, as the other were called, therefore hee ſheweth, that they ſaw amiſſe, becauſe they did not reprooue the peoples faults, but flattered them in their ſinnes, which was the cauſe of their deſtruction.

‖ Or, burdens.

Leuit. 26.15,25. deut. 28.15,25.

Ier. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies, whom I feared.

CHAP. III.

I Am the man that hath ſeene [a] affliction in
the rod of his indignation.
2 He hath led me, and brought mee into
darkeneſſe, but not to light.
3 Surely hee is turned againſt mee: hee
turned his hand againſt me all the day.
4 My fleſh and my ſkin hath hee cauſed
to waxe old, and he hath broken my bones.
5 He hath [b] builded againſt me, and com-
paſſed me with gall, and labour.
6 He hath ſet me in darke places, as they
that be dead for euer.
7 Hee hath hedged about mee, that I
cannot get out: hee hath made my chaines
heauie.
8 Alſo when I crie and ſhout, hee ſhut-
teth out my [c] prayer.
9 Hee hath [d] ſtopped vp my wayes with
hewen ſtone, and turned away my paths.
10 [e] Hee was vnto me as a beare lying in
wait, and as a lion in ſecret places.
11 Hee hath ſtopped my wayes, and pul-
led me in pieces: he hath made me deſolate.
12 He hath bent his bowe, and made me
a marke for the arrow.
13 He cauſed ‡ the arrowes of his quiuer
to enter into my reines.
14 I was a deriſion to all my people, and
their ſong all the day.
15 He hath filled me with bitterneſſe, and
made me drunken with [f] wormewood.
16 Hee hath alſo broken my teeth with
ſtones, and hath couered me with aſhes.
17 Thus my ſoule was farre off from
peace: I forgate proſperitie,
18 And I ſayd, My ſtrength and mine
hope [g] is periſhed from the Lord,
19 Remembring mine affliction, and my
mourning, the wormewood and the gall.
20 My ſoule hath them in remembrance,
and is humbled [h] in me.
21 I conſider this in mine heart: therfore
haue I hope.
22 It is the Lords [i] mercies that wee are
not conſumed, becauſe his compaſſions faile
not.
23 They are renued [k] euery morning: great
is thy faithfulneſſe.
24 The Lord is my [l] portion, ſayeth my
ſoule: therefore will I hope in him.
25 The Lord is good vnto them, that truſt

a The Prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declared the deſtruction of Ieruſalem, as Ier. 20.2.

b Hee ſpeaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore ſetteth them out with this diuerſitie of words.

c This is a great tentation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to thinke that they are not heard, which thing God vſeth to doe, that they might pray more earneſtly and the oftner.

d And keepeth me in hold, as a priſoner.

e He hath no pitie on me.

‡ Ebr. ſonnes.

f With great anguiſh and ſorow he hath made me to loſe my ſenſe.

g Thus with paine he was driuen to & fro betweene hope and deſpaire, as the godly oft times are, yet in the end the Spirit getteth the victorie. h He ſheweth that God thus vſeth to exerciſe his, to the intent, that hereby they may know themſelues, & feele his mercies. i Conſidering the wickednes of man, it is marueile that any remaineth aliue: but onely that God for his own mercies ſake, and for his promiſe will euer haue his Church to remaine, though they be neuer ſo few in number, Iſa 1.9. k We feele thy benefits daily. l The godly put their whole confidence in God, & therefore looke for none other inheritance, as Pſal. 16.5.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions growe greater, our patience also by experience may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.
p He taketh no pleasure in it, but doth it of necessity for our amendement, when he suffereth the wicked to oppresse the poore.
‡Eb. with his heart.
q He doeth not delight therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersitie, and prosperitie, Amos 3.6.
t When God afflicteth him.
u That is both hearts & hands: for else to lift vp the hands is but hypocrisie.
1 Cor. 4.13.
x I am ouercome with sore weeping for all my people.
y Reade Ierem. 37.16, how he was in the myrie dungeon.
z Meaning the cause wherefore his life was in danger.

in him, and to the soule that seeketh him.
26 It is good both to trust and to waite
for the saluation of the Lord.
27 It is good for a man that he beare the
yoke in his m youth.
28 He sitteth alone, n and keepe silence,
because he hath borne it vpon him.
29 He putteth his o mouth in the dust, if
there may be hope.
30 He giueth his cheeke to him that smiteth
him, he is filled full with reproches.
31 For the Lord will not forsake for euer.
32 But though he send affliction, yet will
he haue compassion according to the multitude
of his mercies.
33 For he doeth not p punish ‡ willingly,
nor afflict the children of men,
34 In stamping vnder his feete all the
prisoners of the earth,
35 In ouerthrowing the right of a man
before the face of the most High,
36 In subuerting a man in his cause: the
Lord q seeth it not.
37 Who is he then that saith, and it commeth
to passe, and the Lord r commaundeth
it not?
38 Out of the mouth of the most High
proceedeth not s euill and good?
39 Wherefore then is the liuing man t sorowfull?
man suffereth for his sinne.
40 Let vs search and try our wayes, and
turne againe vnto the Lord.
41 Let vs lift vp u our hearts with our
hands vnto God in the heauens.
42 We haue sinned, and haue rebelled,
therefore thou hast not spared.
43 Thou hast couered vs with wrath,
and persecuted vs: thou hast slaine and not
spared.
44 Thou hast couered thy selfe with a
cloude, that our prayer should not passe
through.
45 Thou hast made vs as the * offscouring
and refuse in the midst of the people.
46 All our enemies haue opened their
mouth against vs.
47 Feare, and a snare is come vpon vs
with desolation and destruction.
48 Mine eye casteth out riuers of water,
for the destruction of the daughter of my
people.
49 Mine eye droppeth without stay and
ceaseth not,
50 Till the Lord looke downe, and behold
from heauen.
51 Mine eye x breaketh mine heart because
of all the daughters of my city.
52 Mine enemies chased me sore like a
bird without cause.
53 They haue shut vp my life y in the dungeon,
and cast a stone vpon me.
54 Waters flowed ouer mine head, then
thought I, I am destroyed.
55 I called vpon thy Name, O Lord, out
of the low dungeon.
56 Thou hast heard my voyce: stop not
thine eare from my sigh, and from my crie.
57 Thou drewest neere in the day that I
called vpon thee: thou saydest, Feare not.
58 O Lord, thou hast maintained the
cause of my z soule, & hast redeemed my life.
59 O Lord, thou hast seene my wrong,
iudge thou my cause.
60 Thou hast seene all their vengeance,
and all their deuises against me.
61 Thou hast heard their reproch, O
Lord, and al their imaginations against me:
62 The lips also of those that rose against
me, and their whispering against mee continually.
63 Beholde, their sitting downe and their
rising vp, how I am their song.
64 * Giue them a recompense, O Lord,
according to the worke of their hands.
65 Giue them || sorowe of heart, euen thy
curse to them.
66 Persecute with wrath and destroye
them from vnder the heauen, O Lord.

Psal. 28.4.
|| Or, an obstinat heart.

CHAP. IIII.

How is the a golde become so || dimme?
the most fine golde is changed, and the
stones of the Sanctuary are scattered in the
corner of euery streete.
2 The noble || men of Zion comparable
to fine golde, how are they esteemed as earthen
b pitchers, euen the worke of the hands
of the potter!
3 Euen the dragons c drawe out the
breasts, and giue sucke to their yong, but the
daughter of my people is become cruell like
the d ostriches in the wildernesse.
4 The tongue of the sucking childe cleaueth
to the roofe of his mouth for thirst: the
yong children aske bread, but no man breaketh
it vnto them.
5 They that did feede delicately, perish
in the streetes: they that were brought vp in
scarlet, embrace the dung.
6 For the iniquity of the daughter of
my people is become greater then the sinne
of Sodome, that was * destroyed as in a
moment, and || none pitched campes against
her.
7 Her * Nazarites were purer then the
snowe, and whiter then the milke: they
were more ruddy in body, then the red precious
stones: they were like polished saphir.
8 Nowe their e visage is blacker then a
cole: they cannot know them in the streetes:
their skinne cleaueth to their bones: it is withered
like a stocke.
9 They that be slaine with the sword, are
better then they that are killed with hunger:
for they fade away as they were stricken
through for the f fruits of the field.
10 The hands of the pitifull women haue
sodden their own children, which were their
meate in the destruction of the daughter of
my people.
11 The Lord hath accomplished his indignation:
hee hath powred out his fierce
wrath, he hath kindled a fire in Zion, which
hath deuoured the foundations thereof.
12 The Kings of the earth, and all the inhabitants
of the world would not haue beleeued
that the aduersary & the enemy should
haue entred into the gates of Ierusalem:
13 For the sinnes of her prophets, and the
iniquities of her priests, that haue shed the
blood of the iust in the midst of g her.

a By the golde he meaneth the Princes, as by the stones hee vnderstandeth the Priests.
|| Or, hid.
|| Or, sonnes.
b Which are of small estimation, and haue none honour.
c Though the dragons be cruel, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.
d The women forsake their children as the Ostrich doth her egs, Iob. 39.17.
Gen. 19.25.
|| Or, no strength was against her
Numb. 6.2.
e They that were before most in Gods fauour, are now in greatest abomination vnto him.
f For lacke of foode they pine away and consume.
g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

14 They haue wandred as blind men[h] in
the streetes, and they were polluted with
blood, so that [i] they would not touch their
garments.
15 But they cryed vnto them, Depart yee
polluted, depart, depart, touch not: therefore
they fled away, and wandered: they haue
said among the heathen, They shall no more
dwell there.
16 The ‖ anger of the Lord hath scattered
them, hee will no more regard them: [k] they
reuerenced not the face of the Priests, nor
had compassion of the Elders
17 Whiles we waited for our vaine help,
our eyes failed: for in our waiting wee loo-
ked for [l] a nation that could not saue vs.
18 They hunt our steps that we cannot
goe in our streetes: our ende is neere, our
dayes are fulfilled, for our end is come.
19 Our persecuters are swifter then the
eagles of the heauen: they pursued vs vpon
the mountaines, and laid waite for vs in the
wildernesse.
20 The [m] breath of our nostrels, the An-
ointed of the Lord was taken in their nets,
of whom wee sayd, Under his shadowe
wee shall be preserued aliue among the hea-
then.
21 Reioyce and be glad, [n] O daughter E-
dom, that dwellest in the land of Uz, the cup
also shall passe through vnto thee: thou shalt
be drunken ‖ and vomit.
22 Thy punishment is accomplished, O
daughter Zion: hee [o] will no more cary thee
away into captiuity, but hee will visit thine
iniquity, O daughter Edom, hee will disco-
uer thy sinnes.

h Some referre this to the blind men, which as they went, stumbled on ÿ blood, wherof the citie was full.
i Meaning, the heathen which came to destroy them, could not abide them.
‖ Or, face.
k That is, the enemies.
l He sheweth two principall causes of their destruction: their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.
m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state and life, was slaine whom he calleth anointed, because he was a figure of Christ.
n This is spoken by derision.
‖ Or, shew thy nakednesse.
o He comforteth the Church by that after seuenty yeeres their sorows shall haue an ende, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vp-
on vs: [a] consider, and beholde our re-
proch.
2 Our inheritance is turned to the stran-
gers, our houses to the aliants.
3 Wee are fatherlesse, euen without fa-
ther, and our mothers are as widowes.
4 Wee haue drunken our [b] water for mo-
ney, and our wood is sold vnto vs.
5 Our neckes are vnder persecution: we
are weary, and haue no rest.
6 We haue giuen our [c] hands to the E-
gyptians, and to Asshur, to bee satisfied with
bread.
7 Our fathers haue sinned, and are not,
and we haue borne their [d] iniquities.
8 Seruants haue ruled ouer vs, none
would deliuer vs out of their hands.
9 Wee gate our bread with the perill of
our liues, because of the sword [e] of the wil-
dernesse.
10 Our skin was blacke like as an ouen,
because of the terrible famine.
11 They defiled the women in Zion, and
the maides in the cities of Iudah.
12 The princes are hanged vp by [f] their
hand: the faces of the Elders were not had
in honour.
13 They tooke the yong men to grinde,
and the children fell vnder [g] the wood.
14 The Elders haue ceased from ÿ [h] gate,
and the yong men from their songs.
15 The ioy of our heart is gone, our dance
is turned into mourning.
16 The crowne of our head is fallen: wo
now vnto vs that we haue sinned.
17 Therefore our heart is heauy for these
things, [i] our eyes are dimme.
18 Because of the mountaine of Zion
which is desolate: the foxes run vpon it.
19 But thou, O Lorde, remainest for [k] e-
uer: thy throne is from generation to gene-
ration.
20 Wherefore doest thou forget vs for
euer, and forsake vs so long time?
21 [l] Turne thou vs vnto thee, O Lorde,
and we shall be turned: renew our dayes as
of olde.
22 But thou hast vtterly reiected vs: thou
art exceedingly angry against vs.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.
b Meaning, their extreme seruitude and bondage.
c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.
d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.
e Because of the enemy that came from the wildernesse, and would not suffer vs to goe and seeke our necessary foode.
f That is, by the enemies hand.
g Their slauery was so great, that they were not able to abide it.
h There were no more lawes nor forme of common wealth.
i With weeping.
k And therefore thy couenant and mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31.18.

An M 3344 AM 608 before Christ

Ezekiel.

THE ARGVMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuity with his mother and diuers of his princes and of the people, certaine began to repent & murmure that they had obeyed the Prophets counsel, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the city should most certainely be destroyed, and the people grieuously tormented by Gods plagues, in so much that they ÿ remained, should be brought into cruell bondage. And lest the Godly should despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this Booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.

It came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the
moneth (as I was among the
captiues by the riuer b Chebar) that the heauens were
opened, and I saw the visions of c God.
2 In the fift day of the moneth (which
was the fift yeere of King Ioiachins captiuitie)
3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the
land of the Caldeans, by the riuer Chebar,
where the d hande of the Lorde was vpon
him.
4 And I looked, and behold, a e whirlewinde came out of the North, a great cloude
and a fire wrapped about it, and a brightnesse was about it, and in the mids thereof,
to wit, in the mids of the fire came out as the
likenesse of ‖ amber.
5 Also out of the mids thereof came the
likenesse of foure f beastes, and this was
their forme: they had the appearance of a
man.
6 And euery one had foure faces, and euery one had foure wings.
7 And their feete were streight feete, and
the sole of their feete was like the sole of a
calues foote, and they sparkled like the appearance of bright brasse.
8 And the hands of a man came out from
vnder their wings in the foure partes of
them, and they foure had their faces, and
their wings.
9 They were g ioyned by their wings
one to another, and when they went foorth,
they returned not, but euery one went
straight forward.
10 And the similitude of their faces was as
h the face of man: and they foure had the
face of a lion on the right side, and they foure
had the face of a bullocke on the left side:
they foure also had the face of an eagle.
11 Thus were their faces: but their
wings were spread out aboue: two wings of
euery one were ioyned one to another, and
two couered their bodies.
12 And euery one went straight forward: they went whither their ‡ spirit led
them, and they returned not when they went
forth.
13 The similitude also of the beastes, and
their appearance was like burning coales of
fire, and like the appearance of lampes: for
the fire ranne among the beastes, and the fire
gaue a glister, and out of the fire there went
lightning.
14 And the beasts ranne, and i returned
like vnto lightning.
15 ¶ Now as I beheld the beastes, beholde, a wheele appeared vpon the earth by
the beasts, hauing foure faces.
16 The fashion of the wheeles and their
worke was like vnto a k chrysolite: and they
foure had one forme, and their fashion, and
their worke was as one wheele in another
wheele.
17 When they went, they went vpon
their foure sides, and they returned not when
they went.
18 They had also ‖ rings, and height, and
were fearefull to behold, and their rings were
full of eyes, round about them foure.
19 And when the beastes went, the
wheeles went with them: & when the beasts
were lift vp from the earth, the wheeles
were lift vp.
20 Whither their spirit led them, they
went, & thither did the spirit of the wheeles
leade them, and the wheeles were lifted vp
besides them: for the spirit of the beasts was
in the wheeles.
21 When the beasts went, they went, and
when they stood, they stood, and when they
were lifted vp from the earth, the wheeles
were lifted vp besides them: for the spirit of
the beasts was in the wheeles.
22 And the similitude of the firmament
vpon the heads of the beasts was wonderfull, like vnto chrystall, spread ouer their
heads aboue.
23 And vnder the firmament were their
wings streight, the one toward the other:
euery one had two, which couered them,
and euery one had two, which couered their
bodies.
24 And when they went forth, I heard
the noyse of their l wings, like the noyse of
great waters, and as the voyce of the Almighty, euen the voyce of speach, as the noyse
of an hoste: and when they stoode, they m let
downe their wings.
25 And there was a voyce from the firmament that was ouer their heads, when
they stood, and had let downe their wings.
26 And aboue the firmament that was
ouer their heads, was the fashion of a throne
like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as
the similitude of a man aboue vpon it.
27 And I sawe as the appearance of
amber, and as the similitude of fire n round
about within it to looke to, euen from his
loynes vpwarde: and to looke to, euen
from his loynes downewarde, I sawe as
a likenesse of fire, and brightnesse round about it.
28 As the likenesse of the bowe, that is in
the cloude in the day of raine, so was the appearance of the light round about.
29 This was the appearance of the similitude of the glory of the Lord: and when I
saw it, I fell o vpon my face, and I heard a
voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

And a he sayd vnto me, b Sonne of man,
stand vp vpon thy feet, and I wil speake
vnto thee.

a After that the booke of the law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notable and excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.

d That is, the Spirit of prophesie, as Chap. 3. 22, and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

‖ Or, pale yellow.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

‡ Ebr. whither their spirit, or will was to goe.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, the trent.

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weakenesse of flesh.

16 Sun aft Trin Morn

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

15 Aug 1 Lesson morn

Morn 2 Lesson

2 c And the Spirit entred into me, when
he had ſpoken vnto mee, and ſet me vpon my
feete, ſo that I heard him that ſpake vnto
me.
3 And he ſaid vnto me, Sonne of man, I
ſend thee to the children of Iſrael, to a rebel-
lious nation, that hath rebelled againſt me:
for they and their fathers haue rebelled a-
gainſt me, euen vnto this very day.
4 For they are ‡ impudent children, and
ſtiffe hearted: I do ſend thee vnto them, and
thou ſhalt ſay vnto them, Thus ſayeth the
Lord God.
5 But ſurely they will not heare, neither
indeede will they ceaſe: for they are a rebel-
lious houſe: yet ſhall they know that d there
hath bene a Prophet among them.
6 And thou ſonne of man, e feare them
not, neither bee afrayd of their wordes, al-
though rebels, and thornes bee with thee,
and thou remaynest with ſcorpions: feare
not their wordes, nor bee afrayd at their
lookes, for they are a rebellious houſe.
7 Therefore thou ſhalt ſpeake my words
vnto them: but ſurely they will not heare,
neither will they indeede ceaſe: for they are
rebellious.
8 But thou ſonne of man, heare what I
ſay vnto thee: bee not thou rebellious, like
this rebellious houſe: open thy mouth, and
f eate that I giue thee.
9 And when I looked vp, beholde, an
hand was ſent vnto me, and loe, a roule of a
booke was therein.
10 And he ſpread it before me, and it was
written within and without, and there was
written therein, g Lamentations, and mour-
ning, and woe.

c So that he could not abide Gods preſence till Gods ſpirit did enter into him.

‡ Eb. hard of face.

d This declareth on the one part Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his Prophets among them, and admoniſheth his miniſters on the other part that they ceaſe not to doe their duety, though the people be neuer ſo obſtinate: for the word of God ſhall be either to their ſaluation or greater condemnation.

e Reade Iere. 1. 17: he ſheweth that for none afflictions they ſhould ceaſe to doe their duties.

f He doeth not onely exhort him to his duetie, but alſo giueth him the meanes wherewith hee may be able to execute it. g He ſheweth what were the contents of this booke: to wit, Gods iudgements againſt the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the conſtant boldneſſe of the Spirit, is ſent vnto the people that were in captiuitie. 17 The office of true miniſters.

Moreouer he ſayd vnto mee, Sonne of
man, eate that thou findeſt: a eate this
roule, and goe, and ſpeake vnto the houſe of
Iſrael.
2 So I opened my mouth, and he gaue
me this roule to eate.
3 And he ſayd vnto me, Sonne of man,
cauſe thy belly to eate, and fill thy bowels
with this roule that I giue thee. Then did
I eate it, and it was in my mouth as ſweete
as honie.
4 And he ſayd vnto me, Sonne of man,
go, and enter into the houſe of Iſrael, and de-
clare them my words.
5 For thou art not ſent to a people of an
‡ vnknowen tongue, or of an hard language,
but to the houſe of Iſrael:
6 Not to many people of an vnknowen
tongue, or of an hard language, whoſe words
thou canſt not vnderſtand: yet if I ſhould
ſend thee to them, they would obey thee.
7 But the houſe of Iſrael will not obey
thee: for they will not obey mee: yea, all
the houſe of Iſrael are impudent and ſtiffe
hearted.
8 Behold, I haue made thy face b ſtrong
againſt their faces, and thy forehead hard
againſt their foreheads.
9 I haue made thy forehead as the ada-
mant, and harder then the flint: feare them
not therefore, neither bee afraid at their
lookes: for they are a rebellious houſe.
10 He ſayd moreouer vnto me, Sonne of
man, c receiue in thine heart all my wordes
that I ſpeake vnto thee, and heare them with
thine eares,
11 And goe and enter to them that are led
away captiues, vnto the children of thy peo-
ple, and ſpeake vnto them, & tell them, Thus
ſaith the Lord God: but ſurely they will not
heare, neither will they indeede ceaſe.
12 Then the Spirit tooke me vp, and I
heard behind me a noyſe of a great ruſhing,
ſaying, d Bleſſed be the glory of the Lord out
of his place.
13 I heard alſo the noyſe of the wings of
the beaſtes, that touched one another, and
the ratling of ÿ wheeles that were by them,
euen a noyſe of a great ruſhing.
14 So the Spirit lift me vp, and tooke
me away, and I e went in bitterneſſe, and in-
dignation of my ſpirit, but the hand of the
Lord was ſtrong vpon me.
15 Then I came to them that were led
away captiues to f Tel-abib, that dwelt by
the riuer Chebar, and I ſate where they
ſate, and remained there aſtoniſhed among
them g ſeuen dayes.
16 And at the ende of ſeuen dayes, the
worde of the Lord came againe vnto mee,
ſaying,
17 Sonne of man, I haue made thee a
h watchman vnto the houſe of Iſrael: there-
fore heare the word at my mouth, and giue
them warning from me.
18 When I ſhall ſay vnto the wicked,
Thou ſhalt ſurely die, and thou giueſt not
him warning, nor ſpeakeſt to admoniſh the
wicked of his wicked way, that he may liue,
the ſame wicked man ſhall die in his iniqui-
tie: but his blood will I require at thine
hand.
19 Yet if thou warne the wicked, and he
turne not from his wickedneſſe, nor from his
wicked way, he ſhall die in his iniquitie, but
thou haſt deliuered thy ſoule.
20 Likewiſe if a i righteous man turne
from his righteouſneſſe, and commit iniqui-
tie, I will lay a k ſtumbling blocke before
him, and he ſhall die, becauſe thou haſt not
giuen him warning: he ſhal die in his ſinne,
and his l righteous deedes, which hee hath
done, ſhall not be remembred: but his blood
will I require at thine hand.
21 Neuertheleſſe, if thou admoniſh that
righteous man, that the righteous ſinne not,
and that he doeth not ſinne, he ſhall liue be-
cauſe hee is admoniſhed: alſo thou haſt de-
liuered thy ſoule.
22 And the m hand of the Lord was there
vpon mee, and he ſayd vnto me, Ariſe, and

a Whereby is meant that none is meete to bee Gods meſſenger before he haue receiued the word of God in his heart, as verſe 10. and haue a zeale thereunto, and delight therein, as Iere. 15. 16. reuel. 10. 10.

‡ Ebr. deepe lips.

b God promiſeth his aſſiſtance to his miniſters, and that he will giue them boldneſſe and conſtancie in their vocation, Iſa. 50. 7. Ierem. 1. 18. Micah 3. 8.

c He ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of themſelues, but that onely which they haue receiued of the Lord.

d Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple: for this declared that the city and Temple ſhould be deſtroyed.

e This ſheweth that there is euer an infirmitie of the fleſh which can neuer be ready to render full obedience to God, and alſo Gods grace, who euer aſſiſteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were priſoners.

g Declaring hereby, that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene inſtructed in the right way turne backe.

k I wil giue him vp into a reprobate minde, Rom. 1. 28. l Which ſeemed to haue beene done in faith, and were not. m That is, the ſpirit of propheſie.

goe

‖Or, valley.

n Meaning, the viſion of the Cherubims, and the wheeles.

o Reade Chap. 2.2.

p Signifying, that not only he ſhuld not profit, but they ſhould grieuouſly trouble & afflict him.

q Which declareth the terrible plague of ẏ Lord, when God ſtoppeth the mouthes of his miniſters, and that all ſuch are the rods of his vengeance that doe it.

Reuel. 22.11.

goe into the ‖ fielde, and I will there talke
with thee.
23 So when I had riſen vp, and gone
foorth into the field, beholde, the n glory of the
Lord ſtood there, as the glory which I ſawe
by the riuer Chebar, and I fell downe vpon
my face.
24 Then the ſpirit entred into me, which
o ſet mee vp vpon my feet, and ſpake vnto
me, and ſaid to me, Come, and p ſhut thy ſelfe
within thine houſe.
25 But thou, O ſonne of man, beholde,
they ſhall put bandes vpon thee, and ſhall
binde thee with them, and thou ſhalt not go
out among them,
26 And I will make thy tongue q cleaue
to the roofe of thy mouth, that thou ſhalt
bee dumbe, and ſhalt not bee to them as a
man that rebuketh: for they are a rebellious
houſe.
27 But when I ſhall haue ſpoken vnto
thee, I will open thy mouth, and thou ſhalt
ſay vnto them. Thus ſayeth the Lord God,
He that heareth, let him heare, and hee that
leaueth off, * let him leaue: for they are a rebellious houſe.

CHAP. IIII.

1 The beſieging of the citie of Ieruſalem is ſignified. 9 The long continuance of the captiuitie of Iſrael. 16 An hunger is propheſied to come.

a Which ſignified the ſtubburnnes and hardnes of their heart.

b Hereby he repreſented the idolatry & ſinne of the ten tribes (for Samaria was on his left hand from Babylon) & how they had remained therein three hundred & ninetie yeeres.

c Which declared Iudah, who had now from the time of Ioſiah ſlept in their ſinnes fourtie yeeres.

a In token of a ſpeedie vengeance.

e The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turne them.

f Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eate whatſoeuer they could get

Thou alſo ſonne of man, take thee a bricke,
and lay it before thee, and purtray vpon
it the citie, euen Ieruſalem,
2 And lay ſiege againſt it, and builde a
fort againſt it, and caſt a mount againſt it:
ſet the campe alſo againſt it, and lay engins
of warre againſt it round about.
3 Moreouer, take an a yron panne, and
ſet it for a wall of yron betweene thee and
the citie, and direct thy face toward it, and
it ſhall bee beſieged, and thou ſhalt lay ſiege
againſt it: this ſhalbe a ſigne vnto the houſe
of Iſrael.
4 Sleepe thou alſo vpon thy left ſide, and
lay the iniquitie of the b houſe of Iſrael vpon it: according to the number of the dayes
that thou ſhalt ſleepe vpon it, thou ſhalt
beare their iniquitie.
5 For I haue layd vpon thee the yeeres
of their iniquity, according to the number of
the dayes, euen three hundreth and ninetie
dayes: ſo ſhalt thou beare the iniquitie of the
houſe of Iſrael.
6 And when thou haſt accompliſhed
them, ſleepe againe vpon thy c right ſide,
and thou ſhalt beare the iniquitie of the
houſe of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for
a yeere.
7 Therefore thou ſhalt direct thy face
toward the ſiege of Ieruſalem, and thine
d arme ſhalbe vncouered, and thou ſhalt propheſie againſt it.
8 And beholde, I will lay e bands vpon
thee, and thou ſhalt not turne thee from one
ſide to another, til thou haſt ended the daies
of thy ſiege.
9 Thou ſhalt alſo take vnto thee wheat,
and barley, and beanes, and lentils, and millet, and f fitches, and put them in one veſſell,
and make thee bread thereof according to the
number of the dayes, that thou ſhalt ſleepe
vpon thy ſide: euen g three hundreth & ninety
dayes ſhalt thou eate thereof.
10 And the meate, whereof thou ſhalt
eate, ſhall be by weight, euen h twentie ſhekels a day: and from time to time ſhalt thou
eate thereof.
11 Thou ſhalt drinke alſo water by meaſure, euen the ſixt part of an i hin from time
to time ſhalt thou drinke.
12 And thou ſhalt eate it as barley cakes,
and thou ſhalt bake it k in the dung that
commeth out of man, in their ſight.
13 And the Lord ſaid, So ſhall the children of Iſrael eat their defiled bread among
the Gentiles whither I will caſt them.
14 Then ſayd I, Ah, Lord God, behold,
my ſoule hath not bene polluted: for from
my youth vp, euen vnto this houre, I haue
not eaten of a thing dead, or torne in pieces,
neither came there any l vncleane fleſh in my
mouth.
15 Then he ſayd vnto me, Loe, I haue
giuen thee bullocks m dung for mans dung,
and thou ſhalt prepare thy bread therewith.
16 Moreouer, he ſayd vnto mee, Sonne
of man, beholde, I will breake n the ſtaffe
of bread in Ieruſalem, and they ſhall eate
bread by weight, and with care, and they
ſhall drinke water by meaſure, and with aſtoniſhment.
17 Becauſe that bread and water ſhall
faile, they ſhalbe aſtonied one with another,
and ſhall conſume away for their iniquitie.

g Which were fourteene moneths that the citie was beſieged. and this was as many dayes as Iſrael ſinned yeeres

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great ſcarcitie of fuell and matter to burne.

l Much leſſe ſuch vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & ſtrength wherewith it ſhould nouriſh, Iſa. 3.1. Chap. 5. 17. and 14.13.

CHAP. V.

The ſigne of the haires, whereby is ſignified the deſtruction of the people.

And thou ſonne of man, take thee a ſharp
knife, or take thee a barbours raſor, and
cauſe it a to paſſe vpon thine head, and vpon
thy beard: then take thee balances to weigh,
and diuide the haire.
2 Thou ſhalt burne with fire the third
part in the middes of b the citie, when the
dayes of the ſiege are fulfilled, and thou ſhalt
take the other third part, and ſmite about
it with a knife, and the laſt third part thou
ſhalt ſcatter in the winde, and I will drawe
out a ſword after them.
3 Thou ſhalt alſo take thereof a few in
number, and binde them vp in thy c lap.
4 Then take of them againe, and caſt
them into the middes of the fire, and burne
them in the fire: d for thereof ſhall a fire
come forth into all the houſe of Iſrael.
5 Thus ſayth the Lord God, This is
Ieruſalem: I haue ſet it in the mids of the
nations and countreys, that are round about her.
6 And ſhe hath changed my e iudgements

a To ſhaue thine head and thy beard.

b To wit, of that citie which hee had purtrayed vpon the bricke, Chap. 4.1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed, during the ſiege of Nebuchad-nezzar. By the ſword thoſe that were ſlaine when Zedekiah fled, and thoſe that were caried away captiue. And by the ſcattering into the winde, thoſe that fled into Egypt and into other parts after the city was taken. c Meaning, that a very few ſhould be left, which the Lord would preſerue among all theſe ſtormes, but not without troubles, and triall. d Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael. e My word and law into idolatry and ſuperſtitions.

into

into wickednesse more then the nations, and
my statutes more then the countreys that
are round about her: for they haue refused
my iudgements and my statutes, and they
haue not walked in them.
7 Therefore thus sayeth the Lord God,
Because your [f] multitude is greater then the
nations that are round about you, and yee
haue not walked in my statutes, neither
haue ye kept my iudgements: no, ye haue not
done according to the iudgement of the na-
tions, that are round about you,
8 Therefore thus sayeth the Lord God,
Behold, I, euen I come against thee, and
will executee iudgement in the mids of thee,
euen in the sight of the nations.
9 And I will doe in thee, that I neuer
did before, neither will do any more the like,
because of all thine abominations.
10 For in the mids of thee, the fathers
* shall eate their sonnes, and the sonnes shall
eate their fathers, and I will execute iudge-
ment in thee, and the whole remnant of thee
will I scatter into all the windes.
11 Wherefore, as I liue, saith the Lord
God, Surely, because thou hast defiled my
Sanctuarie with all thy filthines, and with
all thine abominations, therefore will I also
destroy thee, neither shal mine eye spare thee,
neither will I haue any pitie.
12 The third part of thee shall die with
the pestilence, and with famine shall they be
consumed in the mids of thee: and another
third part shall fall by the sword round a-
bout thee: and I will scatter the last third
part into all windes, and I will drawe out a
sword after them.
13 Thus shall mine anger bee accompli-
shed, and I will cause my wrath to cease in
them, and I will be [g] comforted: and they
shall know, that I the Lord haue spoken it
in my zeale, when I haue accomplished my
wrath in them.
14 Moreouer, I will make thee waste,
and abhorred among the nations, that are
round about thee, and in the sight of all that
passe by.
15 So shalt thou be a reproch and shame,
a chastisement & an astonishment vnto the
nations, that are round about thee, when I
shall execute iudgements in thee, in anger
and in wrath, and in sharpe rebukes: I the
Lord haue spoken it.
16 When I shall send vpon them the
|| euill [h] arrowes of famine, which shall bee
for their destruction, and which I will send
to destroy you: and I will increase the fa-
mine vpon you, and will breake your staffe
of bread.
17 * So will I send vpon you famine, and
euill beasts, and they shall spoyle thee, and
pestilence, and blood shall passe thorow thee,
and I will bring the sword vpon thee: I the
Lord haue spoken it.

f Because your idoles are in greater number, and your superstitions moe then among the professed idolaters, reade Isai. 65 11, or he condemneth their ingratitude in respect of his benefits.

Leuit. 26.29. *deut.* 28.53. 2.*king.* 6 29. *lament.* 4.10. *baruch* 2.3.

g That is, I will not be pacified till I be reuenged, Isa. 1.24.

|| *Or, dangerous.*
h Which were the grashoppers, mildewe, and whatsoeuer were occasions of famine.
Chap. 14.13.

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

Againe the word of the Lord came vnto
me, saying,
2 Sonne of man, set thy face towards the
* mountaines of Israel, & prophesie against
them,
3 And say, Yee mountaines of Israel,
heare the word of the Lord God: thus sayth
the Lord God to the [a] mountains and to the
hilles, to the riuers and to the valleys, Be-
hold, I, euen I will bring a sword vpon you,
and I will destroy your hie places:
4 And your altars shall be desolate, and
your images of the [b] sunne shall be broken:
and I will cast downe your slaine men be-
fore your idoles.
5 And I will lay the dead carkesses of
the children of Israel before their [c] idoles,
and I will scatter your bones round about
your altars.
6 In all your dwelling places the cities
shall be desolate, and the high places shall be
layd waste, so that your altars shall be made
waste and desolate, and your idoles shall be
broken, and cease, and your images of the
sunne shall be cut in pieces, and your workes
shall be abolished.
7 And the slaine shall fall in the mids of
you, and ye shall know that I am the Lord.
8 Yet will I leaue a remnant, [d] that you
may haue some that shall escape the sword a-
mong the nations, when you shall be scatte-
red thorow the countreys.
9 And they that escape of you shall re-
member me among the nations, where they
shall bee in captiuitie, because I am grieued
for their whorish hearts, which haue depar-
ted from me, and for their eyes, which haue
gone a whoring after their idoles, and they
[e] shalbe displeased in themselues for the euils
which they haue committed in all their abo-
minations.
10 And they shall know that I am the
Lord, and that I haue not sayd in vaine, that
I would doe this euill vnto them.
11 Thus sayth the Lord God, [f] Smite
with thine hand, and stretch forth with thy
foot, and say, Alas, for all the wicked abomi-
nations of the house of Israel: for they shall
fall by the sword, by the famine, and by the
pestilence.
12 He that is farre off, shall die of the pe-
stilence, and he that is neere, shall fall by the
sword, and hee that remaineth and is besie-
ged, shall die by the famine: thus will I ac-
complish my wrath vpon them.
13 Then [g] yee shall know, that I am the
Lord, when their slaine men shall be among
their idoles round about their altars, vpon
euery hie hill in all the toppes of the moun-
taines, and vnder euery greene tree, and
vnder euery thicke oke, which is the place
where they did offer sweet sauour to all their
idoles.
14 So will I * stretch mine hand vpon
them, and make the lond waste, and deso-
late [h] from the wildernesse vnto Diblath in
all their habitations, and they shall know,
that I am the Lord.

Chap. 36.1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.
b Reade 2.King. 23.11.
c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2.King. 23.20.

d He sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see, that their hope in idoles was but vaine, and so shal repent.
f By these signes he would that the Prophet should signifie the great destruction to come.
g That is, all nations, when ye shall see my iudgements.
Chap. 5.14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreouer the word of the Lord came vn-
to me, saying,

2 Also

a I will punish thee as thou hast deserued for thine idolatrie.
‖Or, behold, euill commeth after euill.
b He sheweth ẏ the iudgements of God euer watch to destroy ẏ sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.
g This cruel enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shal be so great, that they shall haue no regard to lament for others.
i For the present profit.
k For he shall lose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leui. 25.13 for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them. *Isa.* 13.7. *iere.* 6.24. *Isa.* 15.3. *iere.* 48.37.

2 Also thou sonne of man, thus sayth the
Lord God, An end is come vnto the land of
Israel: the ende is come vpon the foure corners of the land.
3 Now is the end come vpon thee, and I
will send my wrath vpon thee, and will iudge
thee according to thy wayes, and will lay
vpon thee all a thine abominations.
4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy
wayes vpon thee: and thine abomination
shalbe in the mids of thee, and ye shall know
that I am the Lord.
5 Thus sayth the Lord God, ‖ Beholde,
one euill, euen one euill is come.
6 An ende is come, the end is come, it
b watched for thee: behold, it is come.
7 The c morning is come vnto thee, that
dwellest in the land: the time is come, the
day of trouble is neere, & not the d sounding
againe of the mountaines.
8 Nowe I will shortly powre out my
wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy
wayes, and will lay vpon thee all thine abominations.
9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon
thee according to thy wayes, and thine abominations shall be in the mids of thee, and
ye shall know that I am the Lord that smiteth.
10 Behold, the day, behold, it is come:
the morning is gone foorth, the e rod flourisheth: f pride hath budded:
11 g Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of
their riches, nor of any of theirs, neither shall
there be h lamentation for them.
12 The time is come, the day draweth
neere: let not the buyer i reioyce, nor let him
that selleth, k mourne: for the wrath is vpon
all the multitude thereof.
13 For he that selleth, shall not l returne
to that which is sold, although they were yet
aliue: for the m vision was vnto all the multitude thereof, & they returned not, n neither
doeth any encourage himselfe in the punishment of his life.
14 o They haue blowen the trumpet, and
prepared all, but none goeth to the battell:
for my wrath is vpon all the multitude thereof.
15 The sword is without, and the pestilence and the famine within: hee that is in
the field, shal die with the sword, and he that
is in the citie, famine and pestilence shall deuoure him.
16 But they that flee away from them,
shall escape, and shall be in the mountaines,
like the doues of the valleys: all they shall
mourne, euery one for his iniquitie.
17 *All hands shall bee weake, and all
knees shall fall away as water.
18 *They shall also gird themselues with
sackecloth, and feare shall couer them, and
shame shall be vpon all faces, and baldnesse
vpon their heads.
19 They shal cast their siluer in ẏ streets,
and their gold shall bee cast farre off: their
*siluer and their gold cannot deliuer them
in the day of the wrath of the Lord: they shal
not satisfie their soules, neither fil their bowels: for this ruine is for their iniquitie.
20 He hath also set the beauty of his p ornament in maiestie: but they made images
of their abominations, and of their idoles
therein: therefore haue I set it farre from
them.
21 And I will giue it into the handes of
the q strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall
pollute it.
22 My face will I turne also from them,
and they shall pollute my r secret place: for
the destroyers shall enter into it, & defile it.
23 ¶ Make a s chaine: for the land is full
of the t iudgement of blood, and the citie is
full of cruelty.
24 Wherefore I will bring the most wicked of the heathen, & they shall possesse their
houses: I will also make the pompe of the
mighty to cease, and their u holy places shall
be defiled.
25 When destruction commeth, they shal
seeke peace, and shall not haue it.
26 Calamitie shall come vpon calamitie,
and rumour shalbe vpon rumour: then shall
they seeke a vision of the Prophet: but the
Law shal perish from the Priest, and counsel
from the Ancient.
27 The king shal mourne, and the prince
shalbe clothed with desolation, & the handes
of the people in the land shalbe troubled: I
will do vnto them according to their wayes,
and according to their iudgements will I
iudge them, and they shall knowe that I am
the Lord.

Pro. 11.4. *zeph* 1.18. *eccles.* 5.8.
p Meaning, the Sanctuary.
q That is, of the Babylonians.
r Which signifieth the mostholy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was diuided into three parts, *Psal.* 68.35.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the Spirit. 6 The Lorde sheweth the Prophet the idolatries of the house of Israel.

And in the a sixt yere, in the b sixt moneth,
& in the fift day of the moneth, as I sate
in mine house, and the Elders of Iudah sate
before mee, the hand of the Lord God fell
there vpon mee.
2 Then I beheld, and lo, there was a likenesse, as the appearance of c fire to looke to,
from his loynes downeward, and from his
loynes vpward, as the appearance of brightnesse, and like vnto amber.
3 And he stretched out the likenesse of an
hand, & tooke me by an hairie locke of mine
head, and the Spirit lift mee vp betweene
the earth, and the heauen, and brought mee
‡ by a Diuine d vision to Ierusalem, into
the entrie of the inner e gate that lieth toward the North, where remained the idole
of f indignation: which prouoked indignation.
4 And beholde, the glory of the God of
Israel was there according to the vision, that
I sawe g in the field.

a Of the captiuitie of Ieconiah
b Which conteined part of August, and part of September.
c As Chap. 1.27.
‡Ebr. in the visions of God.
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or ẏ court, where the people assembled.
f So called, because it prouoked Gods indignatiō, which was the idole of Baal.
g Read cha. 3 22

5 Then

5 Then said he vnto me, Sonne of man,
lift vp thine eyes nowe toward the North.
So I lift vp mine eyes toward the North,
and beholde, Northward at the gate of the
[h] altar, this idole of indignation was in the
entrie.
6 He sayd furthermore vnto me, Sonne
of man, seest thou not what they do? euen the
great abominations that the house of Israel
committeth here to cause me to depart from
[i] my Sanctuarie? but yet turne thee & thou
shalt see greater abominations.
7 And he caused me to enter at the gate
of the court: and when I looked, behold, an
hole was in the wall.
8 Then said he vnto me, Sonne of man,
dig now in the wall. And when I had dig-
ged in the wall, behold, there was a doore.
9 And he sayd vnto me, Goe in, and be-
hold the wicked abominations that they doe
here.
10 So I went in, and saw, and behold,
there was euery similitude of creeping things
and [k] abominable beastes, and all the idoles
of the house of Israel painted vpon the wall
round about.
11 And there stoode before them seuentie
[l] men of the Ancients of the house of Israel,
and in the mids of them stoode Iaazaniah,
the sonne of Shaphan, with euery man his
censer in his hand, and the vapour of the in-
cense went vp like [m] a cloud.
12 Then said he vnto me, Sonne of man,
hast thou seene what the Ancients of the
house of Israel [n] doe in the darke, euery one
in the chamber of his imagerie? for they say,
The Lord seeth vs not, the Lord hath forsa-
ken the earth.
13 Againe he sayd also vnto mee, Turne
thee againe, & thou shalt see greater abomi-
nations that they doe.
14 And he caused me to enter into the en-
try of the gate of the Lords house, which was
toward the North: and beholde, there sate
women mourning for [o] Tammuz.
15 Then said he vnto me, Hast thou seene
this, O sonne of man? Turne thee againe,
and thou shalt see greater abominations then
these.
16 And he caused me to enter into the in-
ner court of the Lords house, & behold, at the
doore of the Temple of the Lord, betweene
the porch and the altar were aboue fiue and
twentie men with their backes toward the
Temple of the Lord, and their faces toward
the East, and they worshipped the sunne to-
ward the East.
17 Then he said vnto me, Hast thou seene
this, O sonne of man? Is it a small thing to
the house of Iudah to commit these abomi-
nations which they doe here? for they haue
filled the land with cruelty, and haue retur-
ned to prouoke me: and lo, they haue cast out
[p] stinke before their noses.
18 Therefore will I also execute my wrath:
mine eye shall not spare them, neither will I
haue pitie, and * though they crie in mine
eares with a loud voyce, yet will I not heare
them.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11.4

l Thus they that should haue kept all the rest in the feare & true seruice of God, were the ringleaders to all abomination, and by their example pulled others frō God.

m It was in such abundance.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

o The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings, and seruice of ẏ idolaters are but infection & villeny before God.

*Pro. 1.28. isa. 46. 7. iere. 11.11. micah. 3.4.

CHAP. IX.

1 The destruction of the city. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HEe cryed also with a loud voyce in mine
eares, saying, The visitations of [a] the ci-
tie draw neere, and euery man hath a wea-
pon in his hand to destroy it.
2 And beholde, sixe [b] men came by the
way of the hie gate, which lieth toward the
[c] North, and euery man a weapon in his
hand to destroy it: and one man among
them was clothed with linnen, with a wri-
ters [d] inkehorne by his side, and they went
in and stood beside the brasen altar.
3 And the glory of the God of Israel
was [e] gone vp from the Cherub, whereup-
on he was, and stoode on the ‖ doore of the
house, and he called to the man clothed with
linnen, which had the writers inkehorne by
his side.
4 And the Lorde sayde vnto him, Goe
through the mids of the citie, euen through
the mids of Ierusalem, and ‖ set a marke vp-
on the foreheads of them that [f] mourne, and
crie for all the abominations that be done in
the mids thereof.
5 And to the other he said, that I might
heare, Go ye after him through the citie, and
smite: let your eye spare none, neither haue
pitie.
6 Destroy vtterly the old, and the yong,
and the maids, and the children, and the wo-
men, but touch no man vpon whom is the
[g] marke, and begin at my Sanctuary. Then
they began at the [h] Ancient men, which were
before the house.
7 And he said vnto them, Defile ẏ house
and fill the courts with the slaine, then goe
foorth: and they went out, and slew them in
the citie.
8 Now when they had slaine them, and
I had escaped, I fell downe vpon my face,
and cryed, saying, [i] Ah Lord God, wilt thou
destroy all the residue of Israel, in powring
out thy wrath vpon Ierusalem?
9 Then sayd he vnto me, The iniquitie
of the house of Israel, and Iudah is excee-
ding great, so that the land is full [k] of blood,
and the citie full of corrupt iudgement: for
they say, The Lord hath forsaken the earth,
and the Lord seeth vs not.
10 As touching me also, mine eye shall
not spare them, neither will I haue pitie, but
will recompense their wayes vpon their
heads.
11 And behold, the man clothed with lin-
nen which had the inkehorne by his side,
made report, and said, Lord, I haue done as
thou hast commanded me.

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

d To marke them that should be saued.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

‖Or, threshold.

‖Or, marke with Thau.

f He sheweth what is ẏ maner of Gods childrē, whom he marketh to saluation: to wit, to mourne & cry out against the wickednesse, which they see committed against Gods glory.

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exo. 12. 22. reue. 7.3. but the chiefe marke is the Spirit of adoption, wherwith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasions of all these euils, as Cha. 8.11.
i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed. k That is, with all kind of wickednesse, reade Isa. 1.15.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

And

Chap. 1. 22.

a Which in the firſt chap. verſ. 5. hee called the foure beaſts.

AND as I looked, beholde, in the * firma-
ment that was aboue the head of the
a Cherubims, there appeared vpon them
like vnto the ſimilitude of a throne, as it
were a Saphir ſtone.
2 And hee ſpake vnto the man clothed
with linnen, and ſayd, Goe in betweene the
wheeles, euen vnder the Cherub, & fill thine
hands with coales of fire from betweene the
Cherubims, and ſcatter them ouer b the ci-
tie. And he went in in my ſight.

b This ſignified that the citie ſhould be burnt.

3 Now the Cherubims ſtood vpon the
right ſide of the houſe, when the man went
in, and the cloude filled the inner Court.

c Meaning, that the glory of God ſhould depart from the Temple.

4 Then the glory of the Lord c went vp
from the Cherub, and ſtoode ouer the doore
of the houſe, and the houſe was filled with
the cloude, and the court was filled with the
brightneſſe of the Lords glory.

d Reade Chap. 1, 24.

5 And the d ſound of ẏ Cherubims wings
was heard into the vtter Court, as ẏ voyce
of the Almightie God, when he ſpeaketh.
6 And when hee had commaunded the
man clothed with linnen, ſaying, Take fire
from betweene the wheeles, and from be-
tweene the Cherubims, then he went in and
ſtood beſide the wheele.
7 And one Cherub ſtretched foorth his
hand from betweene the Cherubims vnto
the fire, that was betweene the Cherubims,
and tooke thereof, and put it into the hands
of him that was clothed with linnen: who
tooke it and went out.
8 And there appeared in the Cherubims,
the likeneſſe of a mans hand vnder their
wings.
9 And when I looked vp, behold, foure
wheeles were beſide the Cherubims, one
wheele by one Cherub, and another wheele
by another Cherub, and the appearance of

e Reade Chap. 1, 16.

the wheeles was as the coulour of a e Chryſo-
lite ſtone.
10 And their appearance (for they were
all foure of one faſhion) was as if one wheele
had bene in another wheele.
11 When they went foorth, they went
vpon their foure ſides, and they returned
not as they went: but to the place whither
the firſt went, they went after it, and they
f turned not as they went.

f Vntill they had executed Gods iudgements.

‖ Or, trents.

12 And their whole body, and their
‖ rings, and their hands and their wings,
and the wheeles were full of eyes round a-
bout, euen in the ſame foure wheeles.
13 And the Cherub cried to theſe wheeles
in mine hearing, ſaying, O wheele.
14 And euery beaſt had foure faces: the
firſt face was the face of a Cherub, and the
ſecond face was the face of a man, and the
third the face of a lyon, and the fourth the
face of an Eagle.

Chap. 1. 5.

15 And the Cherubims were lifted vp:
* this is the beaſt that I ſawe at the riuer
Chebar.
16 And when the Cherubims went, the
wheeles went by them: and when the Che-
rubims lift vp their wings to mount vp
from the earth, the ſame wheeles alſo turned
not from beſide them.
17 When the Cherubims ſtood, they ſtood:
and when they were lifted vp, they lifted
themſelues vp alſo: for the g ſpirit of the
beaſt was in them.

g There was one conſent betweene the Cherubims and the wheeles.

h Reade Chap. 9. 3.

18 h Then the glory of the Lord departed
from aboue the doore of the houſe, and ſtood
vpon the Cherubims.
19 And the Chrubims lift vp their
wings, and mounted vp from the earth in
my ſight: when they went out, the wheeles
alſo were beſides them: and euery one ſtood at
the entrie of the gate of the Lords houſe, at
the Eaſt ſide, and the glory of the God of
Iſrael was vpon them on high.

Chap. 1. 15.

i That is, the whole body of the foure beaſts, or Cherubims.

20 * This is the i beaſt that I ſawe vn-
der the God of Iſrael by the riuer Chebar,
and I knewe that they were the Cheru-
bims.
21 Euery one had foure faces, and euery
one foure wings, and the likeneſſe of mans
hands was vnder their wings.
22 And the likeneſſe of their faces was
the ſelfe ſame faces, which I ſawe by the ri-
uer Chebar, and the appearance of the Che-
rubims was the ſelfe ſame, & they went euery
one ſtraight forward.

CHAP. XI.

1 Who they were that ſeduced the people of Iſ-
rael. 5 Againſt theſe he propheſieth, ſhewing thẽ
how they ſhalbe diſperſed abroad. 19 The renew-
ing of the heart commeth of God. 21 He threatneth
them that leaue vnto their owne counſels.

MOreouer, the Spirit lift mee vp, and
brought mee to the Eaſt gate of the
Lords houſe, which lieth Eaſtward, and
beholde, at the entry of the gate were fiue
and twenty men: among whom I ſawe
Iaazaniah the ſonne of Azur, and Pelati-
ah the ſonne of Benaiah, the princes of the
people.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themſelues ſtil to their pleaſures.

b We ſhall not be pulled out of Ieruſalem, til the houre of our death come, as the fleſh is not taken out of the caldron till it be ſod.

2 Then ſaid he vnto me, Sonne of man,
theſe are the men that imagine miſchiefe,
and deuiſe wicked counſell in this city.
3 For they ſay, a It is not neere, let vs
build houſes: this city is the b caldron, and
we be the fleſh.
4 Therefore propheſie againſt them, ſon
of man, propheſie.
5 And the Spirit of the Lorde fell vpon
me, and ſaid vnto me, Speake, Thus ſaith
the Lord, O ye houſe of Iſrael, this haue yee
ſayde, and I know that which riſeth vp of
your minds.
6 Many haue ye murthered in this city,
and yee haue filled the ſtreetes thereof with
the ſlaine.

c Contrary to their vaine confidence he ſheweth in what ſenſe this citie is the caldron: that is, becauſe of the dead bodies that haue bene murthered therein, and ſo lie as fleſh in the caldron.

7 Therefore thus ſayth the Lorde God,
They that ye haue ſlaine, and haue layed in
the middes of it, they are c the fleſh, and this
citie is the caldron, but I will bring you forth
of the mids of it.
8 Yee haue feared the ſword, and I will
bring a ſword vpon you, ſaith the Lord God.
9 And I will bring you out of the mids
thereof, and deliuer you into the d hands of
ſtrangers, and will execute iudgements a-
mong you.

d That is, of the Caldeans.

e That is, in Riblah Reade 2. King 25. 6.

10 Ye ſhall fall by the ſword, and I will
iudge you in the border of e Iſrael, and yee
ſhall know that I am the Lord.
11 This city ſhall not bee your caldron,
neither ſhal ye be the fleſh in the mids thereof
but I will iudge you in the border of Iſrael.

12 And

12 And ye shal know that I am the Lord:
for ye haue not walked in my statutes, nei-
ther executed my iudgemēts, but haue done
after the maners of the heathen, that are
round about you.
13 ¶ And when I prophesied, Pelatiah
the sonne of f Benaiah died: then fell I
downe vpon my face, and cryed with a loud
voyce, and sayde, Ah Lord God, wilt thou
then vtterly destroy all the remnant of Is-
rael?
14 Againe the word of the Lord came vn-
to me, saying,
15 Sonne of man, thy g brethren, euen thy
brethren, the men of thy kinred, and all the
house of Israel, wholy are they vnto whom
the inhabitants of Ierusalem haue sayde,
Depart ye farre from the Lord: for the land
is giuen vs in possession.
16 Therefore say, Thus saith the Lord
God, Although I haue cast them farre off
among the heathen, and although I haue
scattered them among the coūtryes, yet will
I be to them as a little h Sanctuarie in the
countreyes were they shall come.
17 Therefore say, Thus sayth the Lord
God, I will gather you againe from the peo-
ple, and assemble you out of the countreyes
where ye haue bene scattered, and I wil giue
you the land of Israel.
18 And they shall come thither, and they
shall take away all the idoles thereof, and all
the idoles thereof from thence.
19 * And will giue them one heart, and
I wil put a new spirit within their bowels:
and I will take the i stonie heart out of
their bodies, and I will giue them an heart
of flesh,
20 That they may walke in my statutes,
and keepe my iudgements, & execute them:
and they shall be my people, and I will bee
their God.
21 But vpon them, whose heart is to-
ward their idoles, & whose affection goeth
after their abominations, I will lay their
way vpon their owne heads, sayth the Lord
God.
22 ¶ Then did the Cherubims lift vp
their wings, and the wheeles besides them,
and the glory of the God of Israel was vpon
them on hie.
23 And the glory of the Lorde went vp
from the mids of the citie, and stood vpon
the mountaine which is toward the East
side of the citie.
24 Afterward the Spirit tooke mee vp,
and brought me in a vision by the Spirit of
God into Caldea to them that were led a-
way captiues: so the vision that I had seene,
went vp from me.
25 Then I declared vnto them that were
k led away captiues, all the things that the
Lord had shewed me.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of ÿ people.

g They that remained stil at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God.

h They shall be yet a litle church shewing that the Lord will euer haue some to call vpon his Name, whom hee will preserue and restore, though they be for a time afflicted.

Iere. 32.39. chap. 36.26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them a new, so ÿ their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the destresse of hunger and thirst is signified.

THe word of the Lord also came vnto me,
saying,
2 Sonne of man, thou dwellest in ÿ mids
of a rebellious house, which haue eyes to see,
and see a not: they haue eares to heare, and
heare not: for they are a rebellious house.
3 Therefore thou sonne of man, ‡ prepare
thy stuffe to goe into captiuitie, and go forth
by day in their sight: and thou shalt passe
frō thy place to another place in their sight,
if it be possible that they may consider it: for
they are a rebellious house.
4 Then shalt thou bring forth thy stuffe
by day in their sight as the stuffe of him that
goeth into captiuitie: and thou shalt go forth
at euen in their sight, as they that goe foorth
into captiuitie.
5 Digge thou through the wall in their
sight, and carrie out thereby.
6 In their sight shalt thou beare it vpon
thy shoulders, & cary it foorth in the darke:
thou shalt couer thy face that thou see not
the earth: for I haue set thee as a b signe vn-
to the house of Israel.
7 And as I was cōmanded, so I brought
foorth my stuffe by day, as the stuffe of one
that goeth into captiuitie: and by night I
digged through the wall with mine hand,
and brought it forth in the darke, and I bare
it vpon my shoulder in their sight.
8 And in the morning came the word of
the Lord vnto me, saying,
9 Sonne of man, hath not the house of
Israel, the rebellious house, sayd vnto thee,
What c doest thou?
10 But say thou vnto them, Thus sayth
the Lord God, This || burden concerneth the
chiefe in Ierusalem, and all the house of Is-
rael, that are among them.
11 Say, I am your signe: like as I haue
done, so shall it be done vnto them, they shall
goe into bondage and captiuitie.
12 And the chiefest that is among them,
shall beare vpon his shoulder in the darke
and shall goe foorth: and shall dig through
the wall, to carie out thereby: he shall couer
his face, that hee see not the ground with his
eyes.
13 My net also will I spread vpon d him,
and he shall be taken in my net, and I will
bring him to Babel to the land of the Cal-
deans, yet shall he not see it, though he shall
die there.
14 And I will scatter toward euery wind
all that are about him to helpe him, and all
his garisons, and I will draw out the sword
after them.
15 And they shall knowe that I am the
Lord, when I shall scatter them among the
nations, and disperse them in the countreys.
16 But I will leaue a e little number of
them from the sword, from the famine, and
from the pestilence, that they may declare
all these abominations among the heathen,
where they come, and they shall know, that
I am the Lord.
17 ¶ Moreouer, the word of the Lorde
came vnto me, saying,
18 Sonne of man, eate thy bread with
trembling, and drinke thy water with trou-
ble, and with carefulnesse,
19 And say vnto the people of the lande,
Thus sayeth the Lorde God of the inha-
bitants of Ierusalem, and of the lande of
Israel, They shall eate their bread with
care-

a That is, they receiue not the fruite of that which they see and heare.

‡ *Ebr. make thee vessels to goe into captiuitie.*

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

|| *Or, prophesie.*

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

e Which should beare his name and should be he his Church, reade Chap. 11. 16.

carefulnesse, and drinke their water with
desolation: for the land shal be desolate from
her aboundance, because of the crueltie of
them that dwell therein.
20 And the cities that are inhabited, shall
be left voyde, and the land shall be desolate,
and ye shall know that I am the Lord.
21 ¶ And the word of the Lord came vn-
to me, saying,
22 Sonne of man, what is that prouerbe
that you haue in the land of Israel, saying,
The dayes [f] are prolonged, and all visions
‖ faile?
33 Tell them therefore, Thus sayth the
Lord God, I will make this prouerbe to
cease, and they shall no more vse it as a pro-
uerbe in Israel: but say vnto them, The
dayes are at hand, and the effect of euery vi-
sion.
24 For no vision shall bee any more in
vaine, neither shall there be any flattering di-
uination within the house of Israel.
25 For I am the Lord: I will speake,
and that thing that I shall speake, shall come
to passe: it shall be no more prolonged: for in
your dayes, O rebellious house, will I say
the thing, & will performe it, saith the Lord
God.
26 Againe the word of the Lord came vn-
to me, saying,
27 Sonne of man, beholde, they of the
house of Israel say, The vision that he seeth
is for [g] many dayes to come, and he prophesi-
eth of the times that are farre off.
28 Therefore say vnto them, Thus sayth
the Lord God, All my words shall no longer
bee delayed, but that thing which I haue
spoken, shall be done, saith the Lord God.

f Because they did not immediatly see the prophesies accomplished, they contemned them, as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shall not come to passe in our dayes, and therfore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me,
saying,
2 Sonne of man, prophesie against the
prophets of * Israel, that prophesie, and say
thou vnto them, that prophesie out of their
[a] owne hearts, Heare the word of the Lord.
3 Thus sayth the Lord God, Woe vnto
the foolish prophets that follow their owne
spirit, and haue seene nothing.
4 O Israel, thy Prophets are like the
foxes [b] in the waste places.
5 * Ye haue not risen vp in the gaps, nei-
ther made vp the hedge for the house of Is-
rael, to stand in the battell in the day of the
Lord.
6 They haue seene vanitie, and lying di-
uination, saying, The Lord saith it, and the
Lord hath not sent them: and they haue
made others to hope that they would con-
firme the word of their prophesie.
7 Haue yee not seene a vaine vision? and
haue yee not spoken a lying diuination? [d] yee
say, The Lord sayth it albeit I haue not
spoken.
8 Therefore thus saith the Lord God,
Because yee haue spoken vanitie, and haue
seene lies, therefore behold, I am against you,
saith the Lord God.
9 And mine hand shall be vpon the pro-
phets that see vanitie, and diuine lies: they
shal not be in the assembly of my people, nei-
ther shall they be written in the [e] writing of
the house of Israel, neither shall they enter
into the land of Israel: & ye shall know that
I am the Lord God.
10 And therefore, because they haue de-
ceiued my people, saying, [f] Peace, and there
was no peace: and one built vp a [g] wall, and
behold, the others daubed it with vntempe-
red morter,
11 Say vnto them which daube it with
vntempered morter, that it shal fall: for there
shall come a great showre, and I will send
hailestones, which shall cause it to fall, and a
stormie winde shall breake it.
12 Lo, when the wall is fallen, shall it not
bee sayde vnto you, Where is the daubing
wherewith ye haue daubed it?
13 Therefore thus sayeth the Lord God,
I will cause a stormie winde to breake forth
in my wrath, and a great showre shall bee in
mine anger, and hailstones in mine indigna-
tion to consume it.
14 So I will destroy the wall that yee
haue daubed with vntempered morter, and
bring it downe to the ground so that y^e foun-
dation thereof shalbe discouered, and it shall
fall, and ye shall be consumed in the middes
thereof, & ye shall know that I am the Lord.
15 Thus will I accomplish my wrath vp-
on the wall, and vpon them that haue dau-
bed it with [h] vntempered morter, and wil say
vnto you, The wall is no more, neither the
daubers thereof,
16 To wit, the Prophets of Israel, which
prophesie vpon Jerusalem, and see visions of
peace for it, and there is no peace, saith the
Lord God.
17 Likewise thou sonne of man, set thy
face against the daughters of thy people,
which prophesie out of their owne heart: and
prophesie thou against them, and say,
18 Thus saith the Lord God, Woe vnto
y^e women that sow [i] pillowes vnder al arme-
holes, and make vailes vpon the head of eue-
ry one that standeth vp, to hunt soules: will
yee hunt the soules of my people, and will ye
giue life to the soules that come vnto you?
19 And wil yee pollute mee among my
people for handfuls of [k] barley, and for pie-
ces of bread to slay the soules of them that
should not die, and [l] to giue life to the soules
that should not liue, in lying to my people,
that heare your lies?
20 Wherefore thus sayth the Lord God,
Beholde, I will haue to doe with your pil-
lowes, wherewith yee hunt the [m] soules to
make them to flie, and will teare them
from your armes, and will let the soules goe,
euen the soules, that ye hunt to make them
to flie.
21 Your vailes also will I teare, and de-
liuer my people out of your hand, and they
shall be no more in your hands to be hunted,
and ye shall know that I am the Lord.
22 Because with your lies yee haue made
the heart of the [n] righteous sad, whome I

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernors and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

17 Sund af Trin 1 Lesson Morn

17 August 1 Lesson even

haue not made sadde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and a sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their b heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus sayth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the c Prophet, I the Lord will answere him that commeth, according to the multitude d of his idoles:

5 That e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him ‖ for my selfe.

8 And I will set my face against that man, and will make him an example & prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the prophet be f deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people Israel.

10 And they shal beare their punishment: the punishment of the prophet shall be euen as the punishment of him that asketh,

11 That the house of g Israel may go no more astray fro me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, h and will breake the staffe of the bread therof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousnesse, saith the Lord God.

15 If I bring noysome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I liue saith the Lord God, they shal saue neither sonnes nor daughters: they onely shall bee deliuered, but the land shall be waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall bee deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, Howe much more when I sende my * foure sore iudgements vpo Ierusalem, euen the sword, and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a l remnant of them that shall be caryed away both sonnes and daughters: beholde, they shall come foorth vnto you, and yee shall see their way, and their enterprises: and yee shall bee comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and yee shall knowe, that I haue not done without cause all that I haue done in it, sayth the Lord God.

CHAP. XV.

4 As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

And the word of the Lorde came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the a trees of the forrest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?

5 Beholde, when it was whole, it was meete

a Hee sheweth the hypocrisie of the Idolaters, who wil dissemble to heare the Prophets of God though in their heart they follow nothing lesse then their admonitions, and also howe by one meanes or other, God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shalbe led with lies: according as he delighted therein, 2 Thess. 2. 10.

e That is, conuince them by their owne conscience.

‖ Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the trueth of God, & thus he punisheth sinne by sinne, 1 King 22 20, 22. and destroyeth aswell those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

i Though Noah & Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them reade Iere. 15. 1.

k Meaning, ỷ a very few (which hee calleth the remnant, ver. 22) should escape these plagues whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his own sake.

* Chap. 5. 17.

l Reade Chap. 5. 3.

a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit it should be vtterly destroyed.

UMI

meete for no worke: how much lesse shall it
be meete for any worke, when the fire hath
consumed it, and it is burnt?
6 Therefore thus saith the Lord God,
As the vine tree that is among the trees of
the forest, which I haue giuen to the fire to
be consumed, so will I giue the inhabitants
of Ierusalem.
7 And I will set my face against them:
they shall goe out from one b fire, and another
fire shall consume them: and ye shall know,
that I am the Lord, when I set my face a-
gainst them,
8 And when I make the land waste, be-
cause they haue greatly offended, sayth the
Lord God.

b Though they escape one danger, yet another shall take them.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine the word of the Lord came vnto
me, saying,
2 Sonne of man, cause Ierusalem to
know her abominations,
3 And say, Thus saith the Lord God vn-
to Ierusalem, Thine habitation & thy kin-
red is of the land a of Canaan: thy father
was an Amorite, and thy mother an Hittite.
4 And in thy natiuitie when thou wast
b borne, thy nauill was not cut: thou wast
not washed in water to soften thee: thou
wast not salted with salt, nor swadled in
cloutes.
5 None eye pitied thee to do any of these
vnto thee, for to haue compassion vpon thee,
but thou wast cast out in the open fielde to
the contempt of thy person in the day that
thou wast borne.
6 And when I passed by thee, I sawe
thee polluted in thine c owne blood, and I
said vnto thee, when thou wast in thy blood,
Thou shalt liue: euen when thou wast in thy
blood, I said vnto thee, Thou shalt liue.
7 I haue caused thee to multiplie, as the
bud of the field, and thou hast increased and
waxen great, and thou hast gotten excellent
ornaments: thy breasts are fashioned, thine
haire is growen, where as thou wast naked
and bare.
8 Now when I passed by thee, and loo-
ked vpon thee, behold, thy time was as the
time of loue, and I spread my skirts ouer
thee, and couered d thy filthinesse: yea, I
sware vnto thee, and entred into a couenant
with e thee, saith the Lord God, and thou be-
camest mine.
9 Then washed I thee with f water: yea,
I washed away thy blood from thee, and I
g anointed thee with oyle.
10 I clothed thee also with broydered
worke, and shod thee with badgers skinne,
and I girded thee about with fine linnen,
and I couered thee with silke.

a Thou boastest to be of the seede of Abraham, but thou art degenerate & folowest the abominatiōs of the wicked Canaanites, as children doe the maners of their fathers, Isa. 1. 4. and 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

d These wordes, as blood, pollution, nakednesse, and filthines, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued thē to mercy, fauoured them, & couered their shame.

e That thou shouldest be a chast wife vnto me, and that I should maintaine thee & endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy spirit,

11 I decked thee also with ornaments,
and I put bracelets vpon thine handes, and
a chaine on thy necke.
12 And I put a frontlet vpon thy face,
and earerings in thine eares, and a beauti-
full h crowne vpon thine head.
13 Thus wast thou deckt with gold and
siluer, and thy rayment was of fine linnen,
and silke and broydred worke: thou diddest
eate fine floure, and honie and oile, and thou
wast very beautifull, and thou diddest grow
vp into a kingdome.
14 And thy name was spread among the
heathen for thy beauty: for it was perfect
through my i beauty which I had set vpon
thee, saith the Lord God.
15 Now thou didst k trust in thine owne
beauty, and playedst the harlot, because of
thy renowme, and hast powred out l thy for-
nications on euery one that passed by, thy
desire was to him.
16 And thou diddest take thy garments,
and deckedst thine high places with diuers
colours, m and plaiedst the harlot thereupon:
the like things shall not come, neither hath
any done so.
17 Thou hast also taken thy faire iewels
made of my gold and of my siluer, which I
had giuen thee, and n madest to thy selfe ima-
ges of men, and diddest commit whoredome
with them,
18 And tookest thy broidred garments,
and coueredst them: and thou hast set mine
oile and my perfume before them.
19 My meate also which I gaue thee, as
fine floure, oile and honie wherewith I fedde
thee, thou hast euen set it before them for a
sweet sauour: thus it was, saith ẏ Lord God.
20 Moreouer, thou hast taken thy sonnes
and thy daughters, whom thou hast borne
vnto me, and these hast thou sacrificed vnto
them, to o bee deuoured: is this thy whore-
dome a small matter?
21 That thou hast slaine my children, and
deliuered them to cause them to passe thorow
fire for them?
22 And in all thine abominations and
whoredomes, thou hast not remembred the
dayes of thy youth, when thou wast naked,
and bare, and wast polluted in thy blood.
23 And beside all thy wickednesse, (woe,
woe vnto thee, sayth the Lord God)
24 Thou hast also built vnto thee an hie
place, and hast made thee an hie place in e-
uery street.
25 Thou hast built thine hie place at eue-
ry ‖ corner of the way, & hast made thy beau-
ty to be abhorred: thou hast opened thy feet
to euery one that passed by, and multiplied
thy whoredome.
26 Thou hast also committed fornication
with the p Egyptians thy neighbours, which
haue great members, and hast increased thy
whoredome to prouoke me.
27 Beholde, therefore I did stretch out
mine hand ouer thee, and wil diminish thine
ordinarie, and deliuer thee vnto the will of
them that hate thee, euen to the ‖ daughters
of the Philistims, which are ashamed of thy
wicked way.
28 Thou hast played the whore also with

h Hereby hee sheweth how he saued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue them of his beauty & excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisedome and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile, wherewith thou didst not pollute thy selfe.

m This declareth how ẏ idolaters put their chiefe delight in those things, which please the eyes & outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to ẏ vse of thine idoles.

o Meaning, by fire, reade Leuit. 18. 21. 2. King. 23. 10.

‖ *Or, head.*

p Hee noteth the great impiety of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amity more strong.

‖ *Or, cities.*

the Assyrians, because thou wast insatiable:
yea, thou hast played the harlot with them,
and yet couldest not be satisfied.
29 Thou hast moreouer multiplied thy
fornication from the lande of Canaan vnto
Caldea, and yet thou wast not satisfied herewith.
30 Howe weake is thine heart, saith the
Lord God, seeing thou doest all these things,
euen the worke of a ‖ presumptuous whorish
woman?
31 In that thou buildest thine hie place
in the corner of euery way, and makest thine
hie place in euery streete, and hast not beene
as an harlot q that despiseth a reward,
32 But as a wife that playeth the harlot,
and take others for her husband:
33 They gaue gifts to all other whores,
but thou giuest gifts vnto all thy louers, and
rewardest them, that they may come vnto
thee on euery side for thy fornication.
34 And the contrarie is in thee from other women for thy fornications, neither the
like fornication shall bee after thee: for in
that thou giuest a reward, and no rewarde
is giuen vnto thee, therefore thou art contrary.
35 Wherefore, O harlot, heare the word
of the Lord.
36 Thus sayth the Lorde God, Because
thy ‖ shame was powred out, and all thy filthinesse discouered through thy fornications
with thy louers, and with all the idoles of
thine abominations, and by the blood of
thy children, which thou diddest offer vnto
them,
37 Beholde, therefore I will gather all
r thy louers, with whome thou hast taken
pleasure, and all them that thou hast loued,
with all them that thou hast hated: I will
euen gather them round about against thee,
and will discouer thy filthinesse vnto them,
that they may see all thy filthinesse.
38 And I will iudge thee after the maner
of them that are s harlots, and of them that
shed blood, and will giue thee the blood of
wrath and ielousie.
39 I will also giue thee into their hands,
and they shall destroy thine hie place, and
shall breake downe thine hie places: they
shall strip thee also out of thy clothes, and
shall take thy faire iewels, and leaue thee
naked and bare.
40 They shall also bring vp a companie
against thee, and they shall stone thee with
stones, and thrust thee through with their
swords.
41 And they* shall burne vp thine houses
with fire, and execute iudgements vpon thee
in the sight of many women: & I will cause
thee to cease from playing the harlot, and
thou shalt giue no reward any more.
42 So will I make my wrath towarde
thee to rest, and my t ielousie shall depart
from thee, and I will cease and be no more
angry.
43 Because thou hast not remembred
the dayes of thy youth, but hast prouoked
mee with all these things, beholde, therefore I also haue u brought thy way vpon
thine head, sayeth the Lorde God: yet hast
not thou had consideration of all thine abominations.
44 Behold, all that vse prouerbes, shall
vse this prouerbe against thee, saying, As is
the mother, x so is her daughter.
45 Thou art thy mothers daughter, that
hath cast off her husband and her children,
and thou art the sister of thy y sisters, which
forsooke their husbands and their children:
your mother is an Hittite, and your father
an Amorite,
46 And thine elder sister is Samaria,
and her z daughters, that dwell at thy left
hand, and thy ‡ yonger sister, that dwelleth at
thy right hand, is Sodom, & her daughters.
47 Yet hast thou a not walked after their
wayes, nor done after their abominations:
but as it had beene a very little thing, thou
wast corrupted more then they in all thy
wayes.
48 As I liue, sayth the Lord God, Sodom thy sister hath not done, neither shee nor
her daughters, as thou hast done and thy
daughters.
49 Beholde, this was the iniquitie of thy
sister Sodom. b Pride, fulnesse of bread, and
abundance of idlenes was in her, and in her
daughters: neither did shee strengthen the
hand of the poore and needy.
50 But they were hauty, and committed
abomination before me: therefore I tooke
them away, as pleased me.
51 Neither c hath Samaria committed
halfe of thy sinnes, but thou hast exceeded
them in thine abominations, and hast d iustified thy sisters in all thine abominations,
which thou hast done.
52 Therefore thou which hast iustified thy
sisters, beare thine owne shame for thy sins,
that thou hast committed more abominable
then they which are more righteous the thou
art: be thou therefore confounded also, and
beare thy shame, seeing that thou hast iustified thy sisters.
53 Therefore I will bring againe e their
captiuitie with the captiuity of Sodom, and
her daughters, and with the captiuitie of
Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,
54 That thou mayest beare thine owne
shame, and mayest be confounded in all that
thou hast done, in that thou hast f comforted
them.
55 And thy sister Sodom and her daughters shall returne to these former state: Samaria also and her daughters shall returne
to their former state, g when thou and thy
daughters shall returne to your former
state.
56 For thy sister Sodome ‡ was not heard
of h by thy report in the day of thy pride,
57 Before thy wickednesse was i discouered, as in that same time of the reproch of
the daughters of Aram, & of all the daughters of the Philistims round about k her
which despise thee on all sides.

‖ Or, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow al their substance which they receiue of God for his glory, to serue their vile abominations.

‖ Or, neither parts

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

s I will iudge thee to death, as the adulterers and murtherers.

* 2.King. 25.9.

t I will vtterly destroy thee, and so my ielousie shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites, and others your predecessours, so are you their successours.

y That is, of Samaria and Sodom.

z That is, her cities.

‡ Ebr. thy sister yonger then thou.

a But done farre worse.

b He alleageth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19.24.

c Which worshipped the calues in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodom should be restored, that is neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

‡ Ebr. was not a rumour in thy mouth.

h Thou wouldest not cal her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians & Philistims, 2. Chro. 28.19. k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou

58 Thou hast borne therefore thy wicked-
nesse, and thine abomination, saith the Lord.
59 For thus saith the Lord God, I might
euen deale with thee, as thou hast done,
when thou didst despise the [l] oath, in brea-
king the couenant.
60 Neuerthelesse, I will [m] remember my
couenant made with thee in the dayes of thy
youth, and I will confirme vnto thee an e-
uerlasting couenant.
61 Then thou shalt remember thy wayes,
and bee ashamed, when thou shalt receiue
[n] thy sisters, both thy elder and thy yonger,
and I will giue them vnto thee for daugh-
ters, but not [o] by thy couenant.
62 And I will establish my couenant
with thee, and thou shalt knowe that I am
the Lord,
63 That thou mayest remember, and bee
[p] ashamed, and neuer open thy mouth any
more: because of thy shame when I am paci-
fied toward thee, for all that thou hast done,
saith the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.
m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary.
n Whereby he sheweth that among the most wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here hee declareth how hee will call the Gentiles.
o But of my free mercie.
p This declareth what fruits Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me,
saying,
2 Sonne of man, put forth a parable, and
speake a prouerbe vnto the house of Israel,
3 And say, Thus sayeth the Lord God,
The great [a] Eagle with great wings, and
long wings, and full of feathers, which had
diuers colours, came vnto Lebanon, & tooke
the highest branch of the cedar,
4 And brake off the top of his twigge,
and caried it into the land [b] of merchants, and
set it in a citie of merchants.
5 Hee tooke also of the [c] seed of the land,
and planted it in a fruitful ground: he placed
it by great waters, and set it as a willow tree.
6 And it budded vp, & was [d] like a sprea-
ding vine of [e] low stature, whose branches
turned toward it, and the roots thereof were
vnder it: so it became a vine, and it brought
forth branches, and shot forth buds.
7 There was also [f] another great Eagle
with great wings, and many feathers, and
behold, this vine did turne her roots toward
it, and spread forth her branches toward it,
that shee might water it by the trenches of
her plantation.
8 It was planted in a good soyle by
great [g] waters, that it should bring foorth
branches, and beare fruit, and bee an excel-
lent vine.
9 Say thou, Thus sayth the Lord God,
Shall it prosper? Shall [h] he not pull vp the
rootes thereof, and destroy the fruit there-
of, and cause them to drie? all the leaues of
her bud shall wither without great power,
or many people, to plucke it vp by the rootes
thereof.
10 Behold, it was planted: but shall it
prosper? shall it not be dried vp, and wither?
[i] when the East wind shall touch it, it shall
wither in the trenches where it grew.
11 Moreouer the word of the Lord came
vnto me, saying,
12 Say nowe to this rebellious house,
Know yee not what these things meane? tell
them, Behold, the King of Babel is come to
Ierusalem, and hath taken [k] the king there-
of, and the princes thereof, and led them with
him to Babel,
13 And hath taken one of the Kings seed,
and made a couenant with him, and hath
taken an [l] oath of him: hee hath also taken
the princes of the land,
14 That the kingdome might be in sub-
iection, and not lift it selfe vp, but keepe their
couenant, and stand to it.
15 But hee rebelled against him and sent
his ambassadours into Egypt, that they
might giue him horses, and much people:
shal he prosper? shal he escape, that doth such
things? or shall he breake the couenant, and
be deliuered?
16 As I liue, saith the Lord God, he shall
die in the mids of Babel, in the place of the
King, that had made him King, whose oath
hee despised, and whose couenant made with
him, he brake.
17 Neither shall Pharaoh with his migh-
tie hoste, and great multitude of people,
maintaine him in the war, when they haue
cast vp mounts, and builded ramparts to
destroy many persons.
18 For he hath despised the oath and bro-
ken the couenant: (yet lo, he had giuen [m] his
hand) because he hath done all these things,
he shall not escape.
19 Therefore thus sayth the Lord God,
As I liue, I wil surely bring mine oath that
hee hath despised, and my couenant that hee
hath broken, vpon his owne head.
20 * And I wil spread my net vpon him,
and hee shall bee taken in my net, and I wil
bring him to Babel, & will enter into iudge-
ment with him there for his trespasse that he
hath committed against me.
21 And all that flee from him with all his
hoste, shall fall by the sword, and they that
remaine, shall bee scattered toward all the
windes: and yee shall know that I the Lord
haue spoken it.
22 Thus sayth the Lord God, I wil also
take off the top [n] of this high cedar, and will
set it, and cut off the [o] top of the tender plant
thereof, and I will plant it vpon an high
mountaine and great.
23 Euen in the high mountaine of Israel
will I plant it: & it shall bring forth boughs
and beare fruit, and bee an excellent cedar,
and vnder it shall remaine all birdes, and e-
uery [p] foule shall dwell in the shadow of the
branches thereof.
24 And all the [q] trees of the fielde shall
know that I the Lord haue brought downe
the hie tree, and exalted the low tree: that I
haue dried vp the greene tree, and made the
drie tree to flourish: I the Lord haue spoken
it, and haue done it.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalem, and take away Ieconiah the king, as verse 12.
b Meaning, to Babylon.
c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. King. 24. 17 Iere 37. 1.
d This was Zedekiahs kingdome.
e That it might not haue power to rebell against Babylon, as verse 14.
f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.
g They thought to be moistened by the waters of Nilus.
h Shall not Nebuchad-nezzar destroy it?
i By this drie winde, he meaneth the Babylonians.
k That is, Ieconiah, 2. King. 24. 15.
l For his subiection and obedience.
m Because hee tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment.
Chap. 12. 13. and 32. 3.
n This promise is made to the Church which shalbe as a small remnant, and as the top of a tree.
o I will trimme it and dresse it.
p Both the Iewes and Gentiles shal be gathered into it.
q All the world shall know that I haue plucke downe the proud enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

2 He sheweth that euery man shal beare his own sinne.

sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

THe word of the Lord came vnto mee a-
gaine, saying,
2 What meane yee that yee speake this
prouerbe, concerning the land of Israel say-
ing, a The fathers haue eaten sowre grapes,
and the childrens teeth are set on edge?
3 As I liue, saith the Lord God, ye shall
vse this prouerbe no more in Israel.
4 Behold, all soules are mine, both the
soule of the father, and also the soule of the
sonne are mine: the soule that sinneth, it shal
die.
5 But if a man bee iust, and doe that
which is lawfull and right,
6 And hath not eaten b vpon the moun-
taines, neither hath lift vp his eyes to the i-
doles of the house of Israel, neither hath *de-
filed his neighbours wife, neither hath ‡ lyen
with a * menstruous woman,
7 Neither hath oppressed any, but hath
restored the pledge to his debtour: hee that
hath spoyled none by violence, * but hath gi-
uen his bread to the hungrie, and hath coue-
red the naked with a garment,
8 And hath not giuen foorth * vpon vsu-
rie, neither hath taken any increase, but hath
withdrawen his hand from iniquitie, and
hath executed true iudgement betweene man
and man,
9 And hath walked in my statutes, and
hath kept my iudgements to deale truely,
he is iust, he shall surely liue, saith the Lord
God.
10 ¶ If he beget a sonne, that is ‖ a thiefe,
or a shedder of blood, if hee doe any of these
things,
11 Though he do not all these things, but
either hath eaten vpon the mountaines, or
defiled his neighbours wife,
12 Or hath oppressed the poore and nee-
die, or hath spoiled by violence, or hath not
restored the pledge, or hath lift vp his eyes
vnto the idoles, or hath committed abomi-
nation,
13 Or hath giuen foorth vpon vsurie, or
hath taken increase, shall he liue? he shal not
liue: seeing he hath done all these abomina-
tions, c hee shall die the death, and his blood
shall be vpon him.
14 ¶ But if he beget a sonne, that seeth all
his fathers sinnes, which hee hath done, and
feareth, neither doth such like,
15 That hath not eaten vpon the moun-
taines, neither hath lift vp his eyes to the
idoles of the house of Israel, nor hath defiled
his neighbours wife,
16 Neither hath oppressed any, nor hath
withholden the pledge, neither hath spoyled
by violence, but hath giuen his bread to the
hungrie, and hath couered the naked with a
garment,
17 Neither hath withdrawen his hand
from the afflicted, nor receiued vsurie nor
increase, but hath executed my iudgements,
and hath walked in my statutes, he shall not
die in the iniquitie of his father, but hee shall
surely liue.
18 His father, because hee cruelly oppres-
sed and spoyled his brother by violence, and
hath not done good among his people, loe,
euen he dieth in his iniquitie.
19 Yet say yee, Wherefore shall not the
sonne beare the iniquitie of the father? be-
cause the sonne hath executed iudgment and
iustice, and hath kept all my statutes, and
done them, he shall surely liue.
20 * The same soule that sinneth, shall
die: the sonne shall not beare the iniquitie
of the father, neither shall the father beare
the iniquitie of the sonne, but the righteous-
nesse of the righteous shall be vpon him, and
the wickednesse of the wicked shall bee vpon
himselfe.
21 But if the wicked will returne from
all his sinnes that hee hath committed, and
keepe all my d statutes, and doe that which
is lawfull and right, he shall surely liue, and
shall not die.
22 All his transgressions that hee hath
committed, they shall not be ‖ mentioned vn-
to him, but in his e righteousnes that he hath
done, he shall liue.
23 f Haue I any desire that the wicked
should die, saith the Lord God? ‖ or shall hee
not liue, if he returne from his wayes?
24 But if the righteous turne away from
his righteousnesse, and commit iniquitie,
and doe according to all the abominations,
that the wicked man doeth, shall hee liue?
all his g righteousnesse that hee hath done,
shall not bee mentioned: but in his trans-
gression that hee hath committed, and in his
sinne that hee hath sinned, in them shall hee
die.
25 Yet yee say, The way of the Lord is
not h equall: heare now, O house of Israel.
Is not my way equal? or are not your wayes
vnequall?
26 For when a righteous man turneth a-
way from his righteousnesse, and commit-
teth iniquitie, he shall euen die for the same,
he shall euen die for his iniquitie that he hath
done.
27 Againe, when the wicked turneth a-
way from his wickednesse that he hath com-
mitted, and doeth that which is lawfull and
right, he shall saue his soule aliue.
28 Because hee considereth, and turneth
away from all his transgressions that hee
hath committed, he shall surely liue, and shall
not die.
29 Yet saith the house of Israel, The way
of the Lord is not equall. O house of Israel,
are not my wayes equall? or are not your
wayes vnequall?
30 Therefore I will iudge you, O house
of Israel, euery one according to his wayes,
saith the Lord God: returne therefore, & cause
others to turne away from al your transgres-
sions: so iniquity shal not be your destructiō.
31 Cast away from you all your transgres-
sions, whereby yee haue transgressed, and
make i you a new heart and a new spirit: for
why will yee die, O house of Israel?
32 For I desire not the death of him that
dieth, saith the Lord God: cause therefore
one another to returne, and liue yee.

CHAP. XIX.

1 The captiuity of the kings of Iudah signified by the

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, reade Iere. 31.29.
b If he hath not eaten of the flesh that hath beene offered vp to idoles to honour them thereby.
Leuit. 18.20.
‡ *Eb. come neere.*
Leu. 20.18.
Isa. 58.7.
matt. 25.35.
Exod. 22.25.
leuit. 25.37.
deut. 23.19.
psal. 15.5.
‖ *Or, a cruell man.*
c He sheweth how the sonne is punished for his fathers faults: that is, if he be wicked, as his father was, & doth not repent, he shall be punished as his father was, or else not.

Deut. 24.16.
2 king. 14.6.
2 chron. 25.4.
d He ioyneth the obseruation of the commandements with repentance: for none can repent in deede, except he labour to keepe the law.
‖ *Or, not layd to his charge.*
e That is, in the fruites of his faith which declare that God doth accept him.
f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approoue sinne, therefore it is here said that he would haue them to turne away from it, that they might liue.
‖ *Or, rather that he may returne from his wayes and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnesse.
h In punishing the father with the children.
i He sheweth that man cannot forsake his wickednesse, till his heart be chāged, which is only the worke of God.

the lyons whelpes, and by the lyon. 10 The prosperous of the state of Ierusalem that is past, and the misery thereof that is present.

Thou also, take up a lamentation for the
a princes of Israel,
2 And say, Wherefore lay thy b mother
as a lionesse among the lyons? she nourished
her yong ones among the lyons whelpes.
3 And she brought vp one of her whelpes
and it became a lyon, and it learned to catch
the pray, and it deuoured men.
4 The c nations also heard of him, & he
was taken in their nets, and they brought
him in chaines vnto the land of Egypt.
5 Now when she saw that shee had waited, and her hope was lost, she tooke another
of her d whelpes, and made him a lyon.
6 Which went among the lyons, and became a lyon, and learned to catch the pray,
and he deuoured e men.
7 And he knew their widowes, and hee
destroyed their cities, and the land was wasted, and all that was therein by the noise of
his roaring.
8 Then the f nations set against him on
euery side of the countreys, and layed their
nets for him: so he was taken in their pit.
9 And they put him in prison & in chains,
and brought him to the king of Babel, and
they put him in holds, that his voice should
no more bee heard vpon the mountaines of
Israel.
10 Thy g mother is like a vine in thy
blood, planted by the waters: shee brought
foorth fruite and branches by the abundant
waters.
11 And shee had strong rods for the scepters of them that beare rule, and her stature
was exalted among the branches, and shee
appeared in her height with the multitude
of her branches.
12 But she was plucked vp in wrath: she
was cast downe to the ground, and the h East
winde dried vp her fruit: her branches were
broken, and withered: as for the rod of her
strength, the fire consumed it.
13 And now she is planted in the wildernesse in a drie and thirstie ground.
14 And fire is gone out i of a rod of her
branches, which hath deuoured her fruit, so
that she hath no strong rod to be a scepter to
rule: this is a lamentation, and shall be for
a lamentation.

a That is, Iehoahaz, and Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2.King. 23.33.
d Which was Iehoiakim.
e He slew of the Prophets and them that feared God, & rauished their wiues.
f Nebuchad-nezzar with his great army, which was gathered of diuers nations.
g He speaketh this in ỹ reproch of this wicked King in whose blood, that is, in the race of his predecessors Ierusalem should haue beene blessed, according to Gods promise, & flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he will answere them whē they pray, because of their vnkindnes. 33 He promiseth that his people shal returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

And in the a seuenth yeere, in the fifth moneth, the tenth day of the moneth, came
certaine of the Elders of Israel to enquire
of the Lord, and sate before me.
2 Then came the word of the Lord vnto
me, saying,
3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus
saith the Lord God, Are ye come to enquire
of me? as I liue, saith the Lord God, when I
am asked, I will not answere you.
4 Wilt thou iudge them, sonne of man
wilt thou iudge them? cause b them to vnderstand the abominations of their fathers,
5 And say vnto them, Thus sayeth the
Lord God, In the day when I chose Israel,
and c lift vp mine hand vnto the seede of the
house of Iaakob, and made my selfe knowen
vnto them in the land of Egypt, when I lift
vp mine hand vnto them, and said, I am the
Lord your God,
6 In the day that I lift vp mine hand
vnto them to bring them forth of the land of
Egypt, into a lande that I had prouided for
them, flowing with milke and hony, which
is pleasant among all lands,
7 Then said I vnto them, Let euery man
cast away the abominations of his eies, d and
defile not your selues with the idoles of Egypt: for I am the Lord your God.
8 But they rebelled against me, & would
not heare me: for none cast away the abominations of their e eyes, neither did they forsake the idoles of Egypt: then I thought to
powre out mine indignation vpon them, and
to accomplish my wrath against them in the
midst of the land of Egypt.
9 But I had respect to my f Name, that
it should not be polluted before the heathen,
among whom they were, and in whose sight
I made my selfe knowen vnto them in
bringing them forth of the land of Egypt.
10 Now I caried them out of the lande
of Egypt, and brought them into the wildernesse.
11 And I gaue them my statutes, and declared my iudgements vnto them, * which
if a man doe, he shall liue in them.
12 Moreouer, I gaue them also my * Sabbaths to be a signe betweene me and them,
that they might know that I am the Lord,
that sanctifie them.
13 But ỹ house of Israel rebelled against
me in the wildernesse: they walked not in
my statutes, and they cast away my iudgements, which if a man doe, he shall liue in
them, and my Sabbath haue they greatly
polluted: then I thought to powre out mine
indignation vpon them * in the wildernes
to consume them,
14 But I had respect to my Name, that
it should not be polluted before the heathen,
in whose sight I brought them out.
15 Yet neuerthelesse I lift vp mine hand
vnto them in the wildernesse, that I would
not bring them into the lande, which I had
giuen them, flowing with milke and hony,
which was pleasant aboue all lands,
16 Because they cast away my iudgements, and walked not in my statutes, but
haue polluted my h Sabbaths: for their
heart went after their idols.
17 Neuerthelesse mine eye spared them,
that I would not destroy the, neither would
I consume them in the wildernes.
18 But I said vnto their children in the
wildernes, Walke ye not in the ordinances

a Of the captiuitie of Iechoniah.
b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God, which maner of othe was obserued from al antiquitie where they vsed to lift vp their hāds toward the heauen, acknowledging God to be the authour of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idoles, exod. 23.13 psal. 16.4.
e Which thing declareth ỹ wickednesse of mans heart, which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glory, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed. as Exod. 32.12 Numb. 14.13. thereby take an occasion to blaspheme my Name, and to accuse me of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.

Leui. 18.5. rom. 10.5. gal. 3.12.
Exod. 20.8 and 31.13. deut. 5.12.
Num. 14.28, 29. and 26.65.
g Who might

Whereby the holy Ghost confuteth them that say that they wil folow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no.

of your [i] fathers, neither obserue their maners, nor desile your selues with their idols,
19 I am the Lorde your God: walke in
my statutes, and keepe my iudgements and
doe them,
20 And sanctifie my Sabbaths, and they
shall be a signe betweene me and you, that ye
may know that I am the Lord your God.
21 Notwithstanding the children rebel-
led against mee: they walked not in my sta-
tutes, nor kept my iudgements to doe them,
which if a man doe he shall liue in them, but
they polluted my Sabbaths: then I thought
to powre out mine indignation vpon them,
and to accomplish my wrath against them in
the wildernesse.
22 Neuertheles I withdrew mine hand,
and had respect to my Name, that it should
not be polluted before the heathen, in whose
sight I brought them forth.
23 Yet I lift vp mine hand vnto them in
the wildernesse, that I would scatter them
among the heathen, & disperse them throw
the countreys,
24 Because they had not executed my
iudgements, but had cast away my statutes,
and had polluted my Sabbaths, and their
eyes were after [k] their fathers idoles.
25 Wherefore I [l] gaue them also statutes,
that were not good, and iudgements where-
in they should not liue.
26 And I polluted them in their owne
[m] gifts, in that they caused to passe by the fire
all that first openeth the womb, that I might
destroy them, to the ende that they might
know that I am the Lord.
27 Therefore sonne of man speake vnto
the house of Israel, and say vnto them, Thus
saith the Lord God, Yet in this your fathers
haue blasphemed me, though they had before
grieuously transgressed against me.
28 [n] For when I had brought them into
the land, for the which I lifted vp mine hand
to giue it to them, then they sawe euery high
hill, and al the thicke trees, and they offered
there their sacrifices, and there they presen-
ted their offering of prouocation: there also
they made their sweete sauour, and powred
out there their drinke offerings.
29 Then I said vnto them, What is the
high place whereunto ye goe? And the name
thereof was called [o] Bamah vnto this day.
30 Wherefore say vnto the house of Isra-
el, Thus saith the Lord God, Are ye not pol-
luted [†] after the maner of your fathers? and
commit ye not whoredome after their abomi-
nations?
31 For when you offer your gifts, & make
your sonnes to passe through the fire, you
pollute your selues with all your idoles vnto
this day: shall I answere you when I am
asked, O house of Israel? As I liue, sayth
the Lorde God, [p] I will not answere you
when I am asked.

k Meaning, that they set their delight vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, vers. 39. Rom. 1. 21, 24.

m I condemned those things, and counted the as abominable which they thought had bene excellent, & to haue declared most zeale, Luke. 16. 15 for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an high place, declaring that they vaunted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expresly that they should haue no altar lifted vp on hie by staires, Exod. 20 26. † *Ebr. in the way.* p He sheweth that the ingratitude of the people deserueth that God should cut them off, and that they should not haue the comfort of his word.

32 Neither shall that bee done that com-
meth into your minde: for ye say, We wil be
as the heathen, and as the families of the
countreys, and serue wood and [q] stone.
33 As I liue, sayth the Lord God, I will
surely rule you with a mightie hande, and
with a stretched out arme, and in my wrath
powred out,
34 And will bring you from the people,
and will gather you out of the countreys,
wherein ye are scattered with a mightie hand
and with a stretched out arme, and in my
wrath powred out.
35 And I wil bring you into the [r] wilder-
nes of the people, & there will I plead with
you face to face.
36 Like as I pleaded with your fathers
in the wildernesse of the lande of Egypt, so
will I pleade with you, saith the Lord God.
37 And I will cause you to passe vnder
the rod, and will bring you into the bond of
the couenant.
38 And I wil [s] chuse out from among you
the rebels, and them that trasgresse against
me: I will bring them out of the land where
they dwell, and they shall not enter into the
land of Israel, and you shal know that I am
the Lord.
39 As for you, O house of Israel, Thus
sayeth the Lord God, [t] Goe you, and serue
euery one his idole, seeing that ye will not o-
bey me, & pollute mine holy Name no more
with your gifts and with your idoles.
40 For in mine holy mountaine, euen in
the hie mountaine of Israel, sayth the Lord
God, there shall all the house of Israel, and
all in the land, serue me: there will I accept
them, and there wil I require your offrings,
and the first fruites of your oblations, with
all your holy things.
41 I wil accept your sweet sauour, when
I bring you from the people, and gather you
out of the countreys, wherein ye haue beene
scattered, that I may be sanctified in you be-
fore the heathen.
42 And ye shall know, that I am the Lord,
when I shall bring you into the land of Is-
rael, into the land, for the which I lifted vp
mine hand to giue it to your fathers.
43 And there shal ye remeber your waies,
and all your workes, wherein yee haue bene
defiled, and ye [u] shall iudge your selues wor-
thy to be cut off, for all your euils, that yee
haue committed,
44 And ye shall know that I am the Lord,
when I haue respect vnto you for my names
sake, & not after your wicked wayes, nor ac-
cording to your corrupt works, O yee house
of Israel, saith the Lord God.
45 ¶ Moreouer, the worde of the Lorde
came vnto me, saying,
46 Sonne of man, set thy face towarde
the way of Teman, & drop thy word toward
[x] the South, and prophesie toward the forest
of the field of the South,
47 And say to the forest of the South,
Heare the word of the Lord: thus sayth the
Lord God, Beholde, I will kindle a fire in
thee, & it shall deuoure all the [y] greene wood
in thee, and all the drie wood: the contin-
all flame shall not be quenched, and euery
face.

q He declareth that man of nature is wholy enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednesse.

r I wil bring you among strange nations, as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isai 65. 9.

s Signifying that he wil not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shall conuict you after that you haue felt my mercies.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

face from the South to the North shall bee
burnt therein.
48 And all flesh shall see, that I the Lord
haue kindled it, and it shal not be quenched.
Then sayd I, Ah my God, they say of me,
Doeth not he speake [a] parables?

[a] The people said that the Prophet spake darkely: therefore he desireth the Lord to giue them a plaine declaration hereof.

CHAP. XXI.

3 He threatneth the sword, and destruction to Ierusalem. 25 Hee sheweth the fall of king Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

The word of the Lord came to me againe,
saying,
2 Sonne of man, set thy face toward Ierusalem,
[a] and drop thy word toward the holy
places, and prophesie against the land of
Israel,
3 And say to the land of Israel, Thus
sayth the Lord, Behold, I come against thee,
and will draw my sword out of his sheath,
and cut off from thee both the [b] righteous
and the wicked.
4 Seeing then that I will cut off from
thee both the righteous and wicked; therfore
shall my sword goe out of his sheath against
all flesh from the South to the [c] North,
5 That all flesh may know that I the
Lorde haue drawen my sworde out of his
sheath, and it shall not returne any more.
6 Mourne therefore, thou sonne of man,
as in the paine of thy [d] reines, and mourne
bitterly before them.
7 And if they say vnto thee, Wherefore
mournest thou? then answere, Because [e] of
the bruite: for it commeth, and euery heart
shall melt, and all hands shall be weake, and
all minds shall faint, and all knees shall fall
away as water: behold, it commeth, and shall
be done, sayth the Lord God.
8 ¶ Againe, the word of the Lord came
vnto me, saying,
9 Sonne of man, prophesie, & say, Thus
sayth the Lord God, say, A sword, a sword
both sharpe and furbished.
10 It is sharpened to make a sore slaughter,
and it is furbished that it may [f] glitter:
how shall we reioyce? for it contemneth the
[g] rod of my sonne, as [h] all other trees.
11 And he hath giuen it to be furbished,
that he may handle it: this sword is sharpe,
and is furbished, that he may giue it into the
hand of the [i] slayer.
12 Cry, and howle, sonne of man: for this
shal come to my people, and it shal come vnto
all the Princes of Israel: the terrors of the
sword shalbe vpon my people: [k] smite therefore
vpon thy thigh.
13 For it is a tryall, [l] and what shall this
be, if the sword contemne euen the rod? It
shall be no more, sayth the Lord God.
14 Thou therefore, sonne of man, prophesie,
and smite [m] hand to hand, & let the sword
be doubled: let the sword that hath killed,
returne the third time: it is the sword of the
great slaughter entring into their priuy
chambers.
15 I haue brought the feare of the sword
into all their gates to make their heart to
faint, and to multiply their ruines. Ah it
is made bright, & it is dressed for the slaughter.
16 Get thee [n] alone: goe to the right hand,
or get thy selfe to the left hand, whithersoeuer
thy face turneth.
17 I wil also smite mine hands together,
and wil cause my wrath to cease. I the Lord
haue sayd it.
18 ¶ The word of the Lord came vnto
me againe, saying,
19 Also thou sonne of man, appoint thee
[o] two wayes, that the sword of the King of
Babel may come: both twaine shall come
out of one land, and chuse a place, and chuse
it in the corner of the way of the city.
20 Appoynt a way, that the sword may
come to Rabbath of the Ammonites, and [p] to
Iudah in Ierusalem the strong citie.
21 And the King of Babel stood at the
[q] parting of the way, at the head of the two
wayes, consulting by diuination, and made
his arrowes bright: he consulted with idols,
and looked in the [r] liuer.
22 At his right hand was the diuination
for Ierusalem to appoint captaines, to open
their mouth in the slaughter, and to lift vp
their voyce with shouting, to lay engines of
warre against the gates, to cast a mount, and
to build a fortresse.
23 And it shall be vnto them [s] as a false
diuination in their sight for the othes made
vnto them: [t] but he wil call to remembrance
their iniquitie, to the intent they should bee
taken.
24 Therefore thus sayth the Lord God,
Because ye haue made your iniquitie to bee
remembred, in discouering your rebellion,
that in all your workes your sinnes might
appeare: because, I say, that ye are come to remembrance,
ye shalbe taken with the hand.
25 And thou [u] Prince of Israel polluted,
and wicked, whose day is come, when iniquity
shall haue an ende,
26 Thus sayeth the Lord God, I will
take away the [x] diademe, and take off the
crowne: this shall be no more the same: I
will exalt the humble, and will abase him
that is hie.
27 I wil ouerturne, ouerturne, ouerturne
it, and it shall be no more vntill he [y] come,
whose right it is, and I will giue it him.
28 ¶ And thou sonne of man, prophesie,
and say, Thus sayeth the Lord God to the
children of Ammon, and to their blasphemie:
say thou, I say, The sworde, the
sworde is drawen foorth, and furbished to
the slaughter, to consume, because of the
glittering:
29 Whiles they see [z] vanitie vnto thee,

[a] Speake sensibly, that all may vnderstand.
[b] That is, such which seeme to haue an outward shew of righteousnesse by obseruation of the ceremonies of the Law.
[c] Meaning, through all the land.
[d] As though thou were in extreme anguish.
[e] Because of the great noyse of the armie of the Caldeans.
[f] And so cause a feare.
[g] Meaning, the scepter: shewing that it will not spare the king who should be as the Sonne of God, and in his place.
[h] That is, the rest of the people.
[i] To wit, vnto the armie of the Caldeans.
[k] Reade Iere. 31. 19.
[l] Ezekiel mooued with compassion, thus complaineth, fearing the destruction of ỹ kingdom, which God had confirmed to Dauid, and his posterity by promise: which promise God performed, although here it seemeth to mans eye that it should vtterly perish.
[m] That is, incourage the sword.
[n] Prouide for thy selfe: for thou shalt see Gods plague on all parts of this countrey.
[o] This was spoken because that when Nebuchad-nezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, hee consulted with his soothsayers, and so went against Iudah.
[p] That is, to the tribe of Iudah, that kept themselues in Ierusalem.
[q] To know whether he should go against the Ammonites, or them of Hierusalem.
[r] He vsed coniuring and sorcery.
[s] Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.
[t] That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpon them.
[u] Meaning, Zedekiah, who practised with the Egyptians to make himselfe hie, and able to resist the Babylonians.
[x] Some referre this to the Priestes attire: for Iehozadek the Priest went into captiuitie with the King.
[y] That is, vnto the comming of the Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greekes, and Romanes, yet this restitution was not till Christs comming, and at length should be accomplished, as was promised, Genesis 49. 10.
[z] Though the Iewes and Ammonites would not beleeue, that thou, to wit, the sword, shouldest come vpon them, & sayd that the Prophets, which threatned, spake lyes, yet thou shalt as surely come, as though thou werest already vpon their neckes.

and

and prophecied a lie vnto thee to bring thee
vpon the neckes of the wicked that are slain,
whose day is come when their iniquity shall
haue an end.
30 Shall I cause it to returne into his
sheath? I will iudge thee in the place where
thou wast created, euen in the land of thine
habitation.
31 And I will powre out mine indigna-
tion vpon thee, and will blow against thee
in the fire of my wrath, and deliuer thee in-
to the hand of beastly men, and skilfull to de-
stroy.
32 Thou shalt be in the fire to be deuou-
red: thy blood shall be in the mids of the
land, and thou shalt be no more remembred:
for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse. 27 The tyranny of their rulers. 29 The wickednesse of the people.

MOreouer the worde of the Lorde came
vnto me, saying,
2 Now thou sonne of man, wilt thou
a iudge, wilt thou iudge this bloody citie?
wilt thou shew her all her abominations?
3 Then say, Thus saith the Lord God,
The citie sheddeth blood in the mids of it,
that her b time may come, and maketh idols
c against her selfe to pollute her selfe.
4 Thou hast offended in thy blood, that
thou hast shed, and hast polluted thy selfe in
thine idoles, which thou hast made, and thou
hast caused thy dayes to drawe neere, and
art come vnto thy terme: therefore haue I
made thee a reproch to the heathen, and a
mocking to all countreys.
5 Those that be neere, and those that be
farre from thee, shall mocke thee, which art
vile in d name, and sore in affliction.
6 Beholde, the princes of Israel euery
one in thee was ready to his power to shead
blood.
7 In thee haue they despised father and
mother: in the mids of thee e haue they op-
pressed the stranger: in thee haue they vexed
the fatherlesse and the widow.
8 Thou hast despised mine holy things,
and hast polluted my Sabbaths.
9 In thee are men that cary tales to shed
blood: in thee are they that eate vpon the
mountaines: in the mids of thee they com-
mit abomination.
10 * In thee haue they discouered their
fathers shame: in thee haue they vexed her
that was polluted in her floures.
11 And euery one * hath committed abo-
mination with his neighbours wife, and
euery one hath wickedly defiled his daugh-
ter in law, and in thee hath euery man for-
ced his owne sister, euen his fathers daugh-
ter.
12 In thee haue they taken gifts to shead
blood: thou hast taken vsurie and the in-
crease, and thou hast defrauded thy neigh-
bours by extortion, and hast forgotten me,
saith the Lord God.
13 Beholde, therefore I haue f smitten
mine hands vpon thy couetousnes, that thou
hast vsed, and vpon the blood, which hath
bene in the mids of thee.
14 Can thine heart endure, or can thine
hands g be strong in the dayes that I shall
haue to doe with thee? I the Lord haue spo-
ken it, and will doe it.
15 And I will scatter thee among the
heathen, and disperse thee in the countreyes,
and will cause thy h filthinesse to cease from
thee.
16 And thou shalt take thine i inheritance
in thy selfe in the sight of the heathen, & thou
shalt know that I am the Lord.
17 ¶ And the word of the Lord came vn-
to me, saying,
18 Sonne of man, The house of Israel
is vnto mee, as k drosse: all they are brasse,
and tinne, and yron, and lead in the mids
of the fornace: they are euen the drosse of
siluer.
19 Therefore thus sayeth the Lord God,
Because yee are all as drosse, beholde, there-
fore I will gather you in the mids of Ieru-
salem.
20 As they gather siluer and brasse, and
yron, and lead, and tinne in the mids of
the fornace, to blow the fire vpon it to melt
it, so will I gather you in mine anger and
in my wrath, and will put you there l and
melt you.
21 I will gather you, I say, and blow the
fire of my wrath vpon you, and you shall be
melted in the mids thereof.
22 As siluer is melted in the mids of the
fornace, so shall yee be melted in the mids
thereof, and yee shall know that I the Lord
haue powred out my wrath vpon you.
23 And the word of the Lord came vnto
me, saying,
24 Sonne of man, say vnto her, Thou
art the land that is vncleane, m and not rai-
ned vpon in the day of wrath.
25 There is a conspiracy n of her prophets
in the mids thereof like a roaring lion, raue-
ning the praye: they haue deuoured soules:
they haue taken the riches and precious
things: they haue made her many widowes
in the mids thereof.
26 Her priests haue broken my Law, and
haue defiled mine holy things: they haue put
no difference betweene the holy and pro-
phane, neither discerned betweene the vn-
cleane, and the cleane, and haue hid their
o eyes from my Sabbaths, and I am pro-
phaned among them.
27 Her princes in the * mids thereof, are
like wolues, rauening the pray to shed blood,
and to destroy soules for their owne couetous
lucre.
28 And her p prophets haue dawbed them
with vntempered morter, seeing vanities,
and diuining lies vnto them, saying, Thus
sayth the Lord God, when the Lord had not
spoken.
29 The people of the land haue violent-
ly oppressed by spoyling and robbing, and
haue vexed the poore and the needy: yea,
they haue oppressed the stranger against
right.
30 And I sought for a man among them
that should q make vp the hedge, and stand
in

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murthereth the Prophets and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.
d Whose very name all men hate.
e He meaneth hereby that there was no kinde of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her.
Leuit.20.11,18.
Iere.5.8.
f In token of my wrath and vengeance.
g That is, able to defend thy selfe?
h I will thus take away the occasion of thy wickednesse.
i Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most precious.
l Meaning hereby, that the godly should be tryed, and the wicked destroyed.
m Thou art like a barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice.
Micah 3.11.
Zeph.3.3.
p They which should haue reprooued them, flattered them in their vices, and couered their doings with lies, Chap.13.10.
q Which would shew himselfe zealous in my cause by resisting vice, Isa.59.16. and 63.5 and also pray vnto me to withhold my plagues, Psal.106.23.

in the gappe before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, sayeth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they brused the teates of their virginitie.

4 And the names of [c] them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot ‡ when [d] she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom shee doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornications, learned of the Egyptians: for in her youth they [e] lay with her and they brused the breasts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slewe her with the sword, and shee had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marred her selfe with inordinate loue, more then shee, and with her fornications, more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers sutes, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when shee saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie.)

16 Assoone, I say, as she saw them, shee doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were brused by the Egyptians: therefore the pappes of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Beholde, I will rayse vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renoumed, riding vpon horses.

24 Euen these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they shal iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shal fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus wil I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I will deliuer thee into the hand of them, whom thou hatest: euen into the handes of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shal take away all thy [k] labour, and shal leaue thee naked and bare, and the shame of thy fornications [l] shall bee discouered, both thy wickednesse and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Israel and Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria which was the royal citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lustes dote vpon the images and paintings of the after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy the princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labor.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I wil execute the same iudgements and vengeance against thee, & that with greater seueritie.

32 Thus saith the Lord God, Thou shalt
drinke of thy sisters cup, deepe and large: n
thou shalt bee laughed to scorne and had in
derision, because it conteineth much.
33 Thou shalt bee filled with n drunken-
nesse and sorrowe, euen with the cup of de-
struction, and desolation, with the cup of thy
sister Samaria.
34 Thou shalt euen drinke it, and wring
it out to the dregges, and thou shalt breake
the sheardes thereof, and teare thine owne
breasts: for I haue spoken it, saith the Lord
God.
35 Therefore thus sayeth the Lord God,
Because thou hast forgotten mee, and cast
mee behinde thy backe, therefore thou shalt
also beare thy wickednesse and thy whore-
dome.
36 ¶ The Lord said moreouer vnto mee,
Sonne of man, wilt thou iudge Aholah, and
Aholibah? and wilt thou declare to them
their abominations?
37 For they haue played the whores, and
blood is in their handes, and with their i-
doles haue they committed adulterie, and
haue also caused their sonnes, whom they
bare vnto mee, to passe by the fire to bee their
o meate.
38 Moreouer, thus haue they done vnto
me: they haue defiled my Sanctuarie in the
same day, and haue prophaned my Sab-
baths.
39 For when they had slaine their chil-
dren to their idoles, they came the same day
into my Sanctuarie to defile it: and lo, thus
haue they done in the middes of mine house.
40 And howe much more is it that they
sent for men to come from p farre, vnto whom
a messenger was sent, and loe, they came:
for whom thou diddest wash thy selfe, and
paintedst thine eyes, and deckedst thee with
ornaments,
41 And satest q vpon a costly bed, and
a table prepared before it, whereupon thou
hast set mine incense and mine oyle.
42 And a voyce of a multitude being at
ease, was with her: and with the men to
make the company great, were brought men
of r Saba from the wildernesse, which put
bracelets vpon their hands, and beautifull
crownes vpon their heads.
43 Then I said vnto her that was old in
adulteries, Now shall shee and her fornicati-
ons come to an end.
44 And they went in vnto her as they go
to a common harlot: so went they to Aholah
and Aholibah the wicked women.
45 And the righteous men they shall iudge
them, after the maner of s harlots, and after
the maner of murtherers: for they are har-
lots, and blood is in their hands.
46 Wherefore thus saith the Lord God,
I will bring a multitude vpon them, and wil
giue them vnto the tumult, and to the spoile.
47 And the multitude shall stone them
with stones, and cut them with their swords:
they shal slay their sonnes, and their daugh-
ters, and burne vp their houses with fire.
48 Thus wil I cause wickednes to cease
out of the land, that all t women may bee
taught, not to doe after your wickednes.
49 And they shall lay your wickednesse
vpon you, and yee shall beare the sinnes of
your idoles, and ye shall know that I am the
Lord God.

B Sund
Trinity
Even

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

Againe in the a ninth yeere, in the tenth
moneth, in the tenth day of the b mo-
neth came the word of the Lord vnto mee,
saying,
2 Sonne of man, write thee the name of
the day, euen of this same day: for the King
of Babel set himselfe against Ierusalem this
same day.
3 Therefore speake a parable vnto the
rebellious house, and say vnto them, Thus
saith the Lord God, Prepare a c pot, prepare
it, and also powre water into it.
4 Gather the d pieces thereof into it, euen
euery good piece, as the thigh and the shoul-
der, and fill it with the chiefe bones.
5 Take one of the best sheepe, and ‖ burne
also the e bones vnder it, and make it boyle
well, and seeth the bones of it therein,
6 Because the Lord God saith thus, Woe
to the bloody city, euen to the pot, f whose
skumme is therein, and whose skumme is
not gone out of it: bring it out g piece by
piece: let no h lot fall vpon it.
7 For her blood is in the middes of her:
she set it vpon an high i rocke, and powred it
not vpon the ground to couer it with dust,
8 That it might cause wrath to arise,
and take vengeance: euen I haue set her
blood vpon an high rocke that it should not
be couered.
9 Therefore thus sayth the Lord God,
* Woe to the bloody citie, for I will make
‖ the burning great.
10 Heape on much wood: k kindle the
fire, consume the flesh, and cast in spice, and
let the bones be burnt.
11 Then set it emptie vpon the coales
thereof, that ‖ the brasse of it may be hot, and
may burne, and that the filthinesse of it may
bee molten in it, and that the skumme of it
may be consumed.
12 l She hath wearied her selfe with lies,
and her great skumme went not out of her:
therefore her skumme shall be consumed with
fire.
13 Thou remainest in thy filthines and wic-
kednesse: because I would m haue purged
thee, and thou wast not purged, thou shalt
not bee purged from thy filthinesse, till I
haue caused my wrath to light vpon thee.
14 I the Lord haue spoken it: it shal come
to passe, and I will doe it: I will not goe
backe, neither will I spare, neither will I
repent: according to thy wayes, and accor-
ding to thy workes shall n they iudge thee,
sayth the Lord God.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, reade Chap. 16.20.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

s That is, worthy death, reade Chap. 16.38.

t Meaning, all other cities, and countreys.

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25.1.

b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

‖ *Or, heape.*

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

i The city shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.

* *Nahum.3.1. habak.2.12.*

‖ *Or, an heape of wood.*

k Meaning, that the citie should be vtterly destroyed, and that he would giue the enemies an appetite thereunto. ‖ *Or, bottome.* l The city hath flattered her selfe in vaine. m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not. n That is, the Babylonians.

15 ¶ Also

15 ¶ Also the word of the Lord came vn-
to me, saying,
16 Sonne of man, beholde, I take away
from thee the o pleasure of thine eyes with a
plague: yet shalt thou neither mourne nor
weepe, neither shall thy teares run downe.
17 Cease from sighing: make no mour-
ning for the dead, and binde the tyre of thine
head vpon thee, p and put on thy shooes vp-
on thy feete, and couer not thy lips, and eate
q not the bread of men.
18 So I spake vnto the people in the
morning, and at euen my wife died: and
I did in the r morning, as I was comman-
ded.
19 And the people sayd vnto mee, Wilt
thou not tell vs what these things meane to-
ward vs, that thou doest so?
20 Then I answered them, The word of
the Lord came vnto me, saying,
21 Speake vnto the house of Israel,
Thus sayth the Lord God, Beholde, I will
ſ pollute my Sanctuary, euen the t pride of
your power, the pleasure of your eyes, and
your hearts desire, and your sonnes, and
your daughters whom ye haue left, shall fall
by the sword.
22 And yee shall doe as I haue done: yee
shall not couer your lips, neither shall ye eate
the bread of men.
23 And your tire shalbe vpon your heads,
and your shooes vpon your feete: yee shall
not mourne nor weepe, but yee shall pine a-
way for your iniquities, and mourne one to-
ward another.
24 Thus Ezekiel is vnto you a signe:
according to all that he hath done, yee shall
do: and when this commeth, ye shall know
that I am the Lord God.
25 Also, thou sonne of man, shall it not be
in the day when I take from them their
power, the ioy of their honour, the pleasure
of their eyes, and the † desire of their heart,
their sonnes and their daughters,
26 That hee that escapeth in that day,
shall come vnto thee to tell thee that which he
hath heard with his eares?
27 In that day shall my mouth bee ope-
ned to him which is escaped, and thou shalt
speake and be no more dumbe, and thou shalt
bee a signe vnto them, and they shall know
that I am the Lord.

o Meaning, his wife in whom he delited, as verse 18.

p For in mourning, they went bare headed and bare footed, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

ſ By sending the Caldeans to destroy it, as Chap. 7.22.

t Wherein you boast and delite.

† *Ebr. lifting vp their soules.*

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lorde came againe vnto
me, saying,
2 Sonne of man, set thy face against the
Ammonites, and prophesie against them,
3 And say vnto the Ammonites, Heare
the word of the Lord God, Thus saith the
Lord God, Because thou saydest, a Ha, ha, a-
gainst my Sanctuarie, when it was pollu-
ted, and against the land of Israel, when it
was desolate, and against the house of Iu-
dah, when they went into captiuitie,
4 Behold, therefore I will deliuer thee
to the b men of the East for a possession, and
they shall set their c palaces in thee, & make
their dwellings in thee: they shall eate thy
fruit, and they shall drinke thy milke.
5 And I will make d Rabbah a dwelling
place for camels, and the Ammonites a
sheepecoate, and yee shall know that I am
the Lord.
6 For thus saith the Lorde God, Be-
cause thou hast clapped the hands, and stam-
ped with the feete, and reioyced in heart
with all thy despite against the lande of Is-
rael,
7 Beholde, therefore I will stretch out
mine hand vpon thee, and will deliuer thee
to be spoyled of the heathen, and I will roote
thee out from the people, and I will cause
thee to bee destroyed out of the countreyes,
and I will destroy thee, and thou shalt know
that I am the Lord.
8 Thus sayeth the Lorde God, Because
that Moab and Seir doe say, Beholde, the
house of Iudah is like vnto all the heathen.
9 Therefore, behold, I will open the side
of Moab, euen of the e cities of his cities, I
say, in his frontiers with the pleasant coun-
trey, Beth-ieshimoth, Baal-[illegible], and Ki-
riathaim.
10 I will call the men of the East against
the Ammonites, and will giue them in pos-
session, so that the Ammonites shall no more
be remembred among the nations,
11 And I will execute iudgements vpon
Moab, and they shall know that I am the
Lord.
12 ¶ Thus saith the Lord God, Because
that Edom hath done euill by taking ven-
geance vpon the house of Iudah, & hath com-
mitted great offence, and reuenged himselfe
vpon them,
13 Therefore thus sayth the Lord God,
I will also stretch out mine hande vpon E-
dom, and destroy man and beast out of it,
and I will make it desolate from Teman,
and they of Dedan shall fall by the sword.
14 And I will execute my vengeance vp-
on Edom by the hand of my people Israel,
and they shal do in Edom according to mine
anger, and according to mine indignation,
and they shall know my vengeance, saith the
Lord God.
15 Thus sayth the Lorde God, Because
the Philistims haue executed vengeance,
and reuenged themselues with a despitefull
heart, to destroy it for the old hatred,
16 Therefore thus saith the Lord God,
Beholde, I will stretch out mine hand vpon
the Philistims, and I will cut off the f Che-
rethims, and destroy the remnant of the sea
coast.
17 And I will execute great vengeance
vpon them with rebukes of mine indigna-
tion, and they shall knowe that I am the
Lord, when I shall lay my vengeance vpon
them.

a Because ye reioyced when the enemy destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits, 2.Sam.12.27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certain garrisons of Philistims, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a guard, 2.Sam. 8.18.

CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the merchants for the destruction of Tyrus.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, wherunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

AND in the [a] eleuenth yere, in the first day
of the moneth, the worde of the Lorde
came vnto me, saying,
2 Sonne of man, because that Tyrus
hath said against Ierusalem, Aha, the [b] gate
of the people is broken: it is turned vnto
me: for seeing she is desolate, I shall be [c] re-
plenished,
3 Therefore thus sayth the Lorde God,
Beholde, I come against thee, O Tyrus,
and I will bring vp many nations against
thee, as the sea mounteth vp with his
waues.
4 And they shall destroy the walles of
Tyrus, and breake downe her towers: I
will also scrape her dust from her, and make
her like the top of a rocke.
5 Thou shalt be for the spreading of nets
in the mids of the sea: for I haue spoken it,
sayth the Lord God, and it shall be a spoyle
to the nations.

d The townes that belonged vnto her.

6 And her [d] daughters which are in the
fielde, shall bee slaine by the sword, and they
shall know that I am the Lord.
7 For thus sayth the Lord God, Behold,
I will bring vpon Tyrus Nebuchad-nezzar
king of Babel, a king of kings, from the
North, with horses and with charets, and
with horsemen, with a multitude and much
people.
8 He shal slay with the sword the daugh-
ters in the fielde, and he shall make a fort a-
gainst thee, and cast a mount against thee,
and lift vp the buckler against thee.
9 Hee shall set engins of warre before
him against thy walles, and with his wea-
pons breake downe thy towers.
10 The dust of his horses shal couer thee,
for their multitude: thy walles shall shake at
the noyse of the horsemen, and of the
wheeles, and of the charets, when he shall
enter into thy gates, as into the entrie of a
city that is broken downe.
11 With the hoofes of his horses shall hee
tread downe all the streetes: he shall slay thy
people by the sword, and the [e] pillars of thy
strength shall fall downe to the ground.

e For Tyrus was much built by art, & by labour of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume.

12 And they shall robbe thy riches, and
spoile thy merchandise, and they shall breake
downe thy walles, and destroy thy pleasant
houses, and they shall cast thy stones and thy
timber and thy dust into the middes of the
water.
13 * Thus will I cause the sounde of thy
song to cease, and the sound of thine harps
shall be no more heard.

*Iere. 7.34.

f I wil make thee so bare, that thou shalt haue nothing to couer thee.

14 I will lay thee like the top of a rocke:
[f] thou shalt bee for a spreading of nets: thou
shalt be built no more, for I the Lorde haue
spoken it, saith the Lord God.
15 Thus sayth the Lord God to Tyrus,
Shall not the yles tremble at the sound of
thy fall, and at the crie of the wounded,
when they shall be slaine and murthered in
the middes of thee?
16 Then all the princes of the [g] sea shall
come downe from their thrones: they shall
lay away their robes, and put off their
broydred garments, and shall cloth them-
selues with astonishment: they shall sit vpon
the ground, and be astonished at euery mo-
ment, and be amased at thee.

g The gouernors and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all ẏ world should heare thereof, and be afraid.

17 And they shall take vp a lamentation
for thee, and say to thee, How art thou de-
stroyed, that wast inhabited [h] of the sea men,
the renowmed citie which was strong in
the sea, both she and her inhabitants, which
cause their feare to bee on all that haunt
therein!

h Meaning, marchants, which by their traffique did inrich her wonderfully and increase her power.

18 Now shall the yles be astonished in the
day of thy fall: yea, the yles that are in the
sea, shalbe troubled at thy departure.
19 For thus sayth the Lorde God, When
I shall make thee a desolate citie, like the ci-
ties that are not inhabited, and when I shal
bring the deepe vpon thee, and great waters
shall couer thee,
20 When I shall cast thee downe with
them that descende into the pit, with the
people [i] of olde time, and shall set thee in the
low parts of the earth, like the olde ruines,
with them, I say, which goe downe to the
pit, so that thou shalt not be inhabited, and
I shall shewe my glory in the lande of the
[k] liuing.
21 I wil bring thee to nothing, and thou
shalt be no more: though thou be sought for,
yet shalt thou neuer be found againe, sayth
the Lord God.

i Which were dead long agoe.

k Meaning in Iudea, when it shalbe restored.

‖Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THE word of the Lord came againe vnto
me, saying,
2 Sonne of man, take vp a lamentation
for Tyrus,
3 And say vnto Tyrus, that is situate at
the entrie of the sea, which is the mart [a] of
the people for many yles, Thus saieth the
Lord God, O Tyrus, thou hast said, I am
of perfit beauty.
4 Thy borders are in the ‡ mids of the
see, and thy builders haue made thee of per-
fit beauty.
5 They haue made all thy ship boards of
firre trees of [b] Shenir: they haue brought
cedars from Lebanon, to make mastes for
thee.
6 Of the okes of Bashan haue they made
thine ores: the company of the Assyrians
haue made thy bankes of yuory, brought out
of the yles of [c] Chittim.
7 Fine linnen with broydered worke,
brought from Egypt, was spread ouer thee
to be thy sayle, blue silke and purple, brought
from the yles of Elishah, was thy coue-
ring.
8 The inhabitants of Zidon and Aruad
were thy mariners, O Tyrus: thy wise
men that were in thee, they were thy ‖ pi-
lots.
9 The ancients of Gebal, and the wise
men thereof were in thee thy [d] calkers: all
the shippes of the sea with their mariners
were in thee to occupie thy marchandise.
10 They of Persia, & of Lud, and of Phut,
were

a Which seruest al the world with thy merchandise.

‡Ebr. heart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italy.

‖Or, shipmasters.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5.18.

were in thine armie: thy men of warre they
hanged the shield and helmet in thee: they
set forth thy beautie.
11 The men of Aruad with thine armie
were vpon thy walles round about, and
the e Gammadims were in thy towers:
they hanged their shieldes vpon thy walles
round about: they haue made thy beautie
perfit.
12 They of Tarshish were thy merchants
for the multitude of al riches, for siluer, yron,
tinne, and lead, which they brought to thy
faires.
13 They of f Iauan, Tubal and Meshech
were thy merchants, g concerning the liues
of men, and they brought vessels of brasse for
thy merchandise.
14 They of the house of h Togarmah
brought to thy faires horses, and horsemen,
and mules.
15 The men of Dedan were thy mer-
chants: and the merchandise of many yles
were in thine hands: they brought thee for a
present, i hornes, teeth, and peacocks.
16 They of Aram were thy merchants
for the multitude of thy ‖ wares: they occupied
in thy faires with ‖ emeraudes, purple, and
broydred worke, and ‖ fine linnen, and coral,
and pearle.
17 They of Iudah and of the land of Is-
rael were thy merchants: they brought
for thy merchandise wheate of k Minnith,
and Pannag, and honie, and oyle, and
‖ balme.
18 They of Damascus were thy mer-
chants in the multitude of thy wares, for the
multitude of all riches, as in the wine of
Helbon and white wooll.
19 They of Dan also and of Iauan, go-
ing to and fro, occupied in thy faires: yron
worke, cassia and calamus were among thy
merchandise.
20 They of Dedan were thy merchants
in precious clothes for the charets.
21 They of Arabia, and all the princes of
Kedar ‖ occupied with thee in lambes, and
rammes, and goates: in these were they thy
merchants.
22 The merchants of Sheba, and Raa-
mah were thy merchants: they occupied in
thy faires with the chiefe of all spices, and
with all precious stones and gold.
23 They of Haram and Canneh, and E-
den, the merchants of Sheba, Asshur and
Chilmad were thy merchants.
24 These were thy merchants in all
sorts of things, in rayment of blue silke, and
of broydered worke, and in coffers for
the rich apparell, which were bound with
cordes: chaines also were among thy mer-
chandise.
25 The ships of Tarshish ‖ were thy chiefe
in thy merchandise, and thou wast repleni-
shed, and made very glorious in the mids of
the sea.
26 Thy ‖ robbers haue brought thee into
great waters: the l East winde hath broken
thee in the mids of the sea.
27 Thy riches and thy faires, thy mer-
chandise, thy marriners and pilots, thy cal-
kers, and the occupiers of thy merchandise,

e That is, they of Cappadocia, or Pigmeyes and dwarfes, which were so called, because that out of the hie towers they seemed litle.
f Of Grecia, Italy, and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning Vnicornes hornes and Elephants teeth.
‖ Or, workes.
‖ Or, carbuncle.
‖ Or, silke.
k Where the best wheate growed.
‖ Or, turpentine, or, triacle.
‖ Or, were merchants, whose merchandise passed thorow thine hands.
‖ Or, came in company toward thee
‖ Or, rowers.
l That is, Nebuchad-nezzar.

and al thy men of warre that are in thee, and
all the multitude which is the mids of thee,
shall fall in the mids of the sea, in the day of
thy ruine.
28 The m suburbs shal shake at the sound
of the cry of thy pilots.
29 And al that handle the oare, the marri-
ners and all the pilots of the sea shall come
downe from their ships, and shall stand vpon
the land,
30 And shal cause their voyce to be heard
against thee, and shall crie bitterly, and shal
cast dust vpon their heads, & wallow them-
selues in the ashes.
31 They shall plucke off their haire for
thee, and gird them with a sackcloth, and
they shall weep for thee, with sorow of heart
and bitter mourning.
32 And in their mourning they shall take
vp a lamentation for thee, saying, What city
is like Tyrus, so destroyed in the mids of the
sea!
33 When thy wares went foorth of the
seas, thou filledest many people, and thou
diddest enrich the kings of the earth with
the multitude of thy riches and of thy mer-
chandise.
34 When thou shalt be broken by the seas
in the depthes of the waters, thy merchan-
dise and all thy multitude, which was in the
middes of thee, shall fall.
35 All the inhabitants of the yles shall
be astonished at thee, and al their kings shal
be sore afraide and troubled in their coun-
tenance.
36 The merchants among the people
shal hisse at thee: thou shalt be a terrour, and
neuer shalt be n any more.

m That is, the cities neere about thee, as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isa. 23, 15.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

The word of the Lord came againe vnto
me, saying,
2 Sonne of man, say vnto the prince of
Tyrus, Thus sayth the Lord God, Because
thine heart is exalted, and thou hast sayde,
a I am a god, I sit in the seate of God in
the middes of the sea, yet thou art but a man
and not God, and ‖ though thou didst thinke
in thine heart, that thou wast equall with
God,
3 Beholde, thou art wiser then b Daniel:
there is no secret, that they can hide from
thee.
4 With thy wisedome and thine vnder-
standing thou hast gotten thee riches, and
hast gotten golde and siluer into thy trea-
sures.
5 By thy great wisedome and by thine
occupying, hast thou increased thy riches,
and thine heart is lifted vp because of thy ri-
ches.
6 Therefore thus saith the Lord God,
Because thou diddest thinke in thine heart,
that thou wast equall with God,
7 Beholde, therefore I will bring stran-
gers vpon thee, euen the terrible nati-
ons; and they shall drawe their swordes
against

a I am safe that none can come to hurt mee, as God is in the heauen.
‖ Eb. though thou set thine heart as the heart of God.
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon when Ezekiel wrote this.

UMI

Verse 25 of 28 Ch
to end of
29 Cha

against the beautie of thy wisedome, and
they shall defile thy brightnesse.
8 They shall cast thee downe to the pit,
and thou shalt die the death of them, that are
slaine in the middst of the sea.
9 Wilt thou say then before him that slay-
eth thee, I am a god? but thou shalt bee a
man, and no God, in the hands of him that
slayeth thee.
10 Thou shalt die the death of the c vn-
circumcised by the hands of strangers: for I
haue spoken it, saith the Lord God.
11 ¶ Moreouer ẏ word of the Lord came
vnto mee, saying,
12 Sonne of man, take vp a lamentation
vpon the king of Tyrus, and say vnto him,
Thus sayth the Lord God, Thou sealest vp
the summe, and art full of d wisedome and
perfect in beautie.
13 Thou hast bene in Eden the garden of
God: euery precious stone was in thy gar-
ment, the rubie, the topaze & the ‖ diamond,
the chrysolite, the onix, and the iasper, the sa-
phir, ‖ emeraud, and the carbuncle and gold:
the workmanship of thy tymbrels, and of thy
pipes was prepared in thee in the day that
thou wast created.
14 Thou art e the anoynted Cherub, that
couereth, & I haue set thee f in honour: thou
wast vpon the holy mountaine of God: thou
hast walked in the middes of the g stones of
fire.
15 Thou wast perfect in thy wayes from
the day that thou wast h created, till iniqui-
tie was found in thee.
16 By the multitude of thy merchandise,
they haue filled the mids of thee with cruel-
tie, and thou hast sinned: therefore I will
cast thee as prophane out of the i mountaine
of God, and I will destroy thee, O couering
Cherub, from the middes of the sto es of
fire.
17 Thine heart was lifted vp, because
of thy beautie, and thou hast corrupted thy
wisedome by reason of thy brightnesse: I wil
cast thee to the groũd: I will lay thee before
kings, that they may beholde thee.
18 Thou hast defiled thy k sanctification
by the multitude of thine iniquities, and by
the iniquitie of thy merchandise: therefore
will I bring foorth a fire from the mides of
thee, which shall deuoure thee: and I will
bring thee to ashes vpon the earth, in the
sight of all them that behold thee.
19 All they that know thee among the
people, shall be astonished at thee: thou shalt
bee a ‖ terrour, and neuer shalt thou be any
more.
20 ¶ Againe, the word of the Lord came
vnto me, saying,
21 Sonne of man, set thy face against Zi-
don, and prophesie against it,
22 And say, Thus sayeth the Lord God,
Behold, I come against thee, O Zidon, and
I will be l glorified in the mids of thee: and
they shall know that I am the Lord, when
I shal haue executed iudgements in her, and
shalbe sanctified in her.
23 For I will send into her pestilence, and
blood into her streets, and the slaine shal fall
in the mids of her: m the enemie shall come a-
gainst her with the sword on euery side, and
they shall know that I am the Lord.
24 And they shall bee no more a pricking
thorne vnto the house of Israel, nor any grie-
uous thorne of all that are round about thẽ,
and despised them, and they shall know that
I am the Lord God.
25 Thus sayth the Lord God, When I
shall haue gathered the house of Israel from
the people where they are scattered, and shal
be n sanctified in them in the sight of the hea-
then, then shall they dwell in the land, that I
haue giuen to my seruant Iaakob.
26 And they shal dwell safely therein, and
shal build houses and plant vineyardes: yea,
they shall dwel safely, when I haue executed
iudgements vpon al round about them that
despise them, and they shall know that I am
the Lord their God.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.

‖Or, *Iasper*.

‖Or, *carbuncle*.

e Hee meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to ẏ Cherubims, which couered the Arke: and by this word *Anoynted*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessarie for the worke.

g To wit, among my people Israel which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖Or, *brought to nothing*.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad nezzar.

n He sheweth for what cause God wil assemble his Church, and preserue it still though his enemies stroy his enemies to wit, that they should praise him, and giue thankes for his great mercies.

CHAP XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of king Nebuchad-nezzar for the labour which he tooke against Tyrus.

In the a tenth yeere, and in the the tenth mo-
neth, in the twelfth day of the moneth, the
word of the Lord came vnto me, saying,
2 Sonne of man, set thy face against
Pharaoh the king of Egypt, and prophesie
against him, and against all Egypt.
3 Speake, and say, Thus saith the Lord
God, Beholde, I come against thee, Pha-
raoh King of Egypt, the great b dragon,
that lieth in the middes of his riuers, which
hath said, The riuer is mine, and I haue
made it for my selfe.
4 But I will put c hookes in thy iawes,
and I will cause the fish of thy riuers to
sticke vnto the scales, and I will drawe
thee out of the middes of thy riuers, and
all the fish of thy riuers shall sticke vnto thy
scales.
5 And I will leaue thee in the wilder-
nesse, both thee and all the fish of thy riuers:
thou shalt fall vpon the open field: thou shalt
not be brought together, nor gathered: for I
haue giuen thee for meat to the beasts of the
field, and to the foules of the heauen.
6 And al the inhabitants of Egypt shal
knowe that I am the Lord, because they
haue beene a staffe of d reede to the house of
Israel.
7 When they tooke holde of thee with
their hand, thou diddest breake, and rent all
their shoulder: and when they leaned vpon
thee, thou brakest and madest all their loines
to ‖ stand e vpright.
8 Therefore thus saith the Lord God,
Behold, I will bring a sword vpon thee, and
destroy man and beast out of thee,
9 And the land of Egypt shalbe desolate,
and waste, and they shall know that I am
the Lord: because he hath said, f The riuer
is mine, and I haue made it,
10 Behold, therefore I come vpon thee,
and vpon thy riuers, and I will make the
land of Egypt vtterly waste and desolate
from

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah Of the order of these prophesies, and how the former sometime standeth after the latter, read Iere. 27. 1.

b He compareth Pharaoh to a dragõ, which hideth himselfe in the riuer Nilus, as Isa 51 9.

c I will send enemies against thee which shal pluck thee, and thy people, which trust in thee, out of thy sureplaces.

d Read 2. King. 18. 21. Isa. 36. 6.

‖Or, *shake*.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

‡Ebr. Chush, or Ethiopia.

from the tower of Seueneh, euen unto the
borders of the ‡ blacke Mores.
11 No foote of man shall passe by it, nor
foote of beast shall passe by it, neither shall it
be inhabited fourtie yeeres.
12 And I will make the land of Egypt
desolate in the middes of the countreys that
are desolate, and her cities shall be desolate
among the cities that are desolate, for fourty
yeeres: and I will scatter the Egyptians
among the nations, and will disperse them
thorow the countreys.

Iere. 46. 26.

13 Yet thus sayeth the Lord God, *At
the end of fourty yeeres will I gather the E-
gyptians from the people, where they were
scattered,
14 And I will bring againe the captiuitie
of Egypt, and will cause them to returne into
the land of Pathros, into the land of their
habitation, and they shall be there a ᵍ small
kingdome.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of the kingdoms,
neither shall it exalt it selfe any more aboue
the nations: for I will diminish them, that
they shall no more rule the nations.
16 And it shall be no more the confidence
of the house of Israel, to bring their ʰ iniqui-
tie to remembrance by looking after them,
so shall they know, that I am the Lord God.
17 ¶ In the ⁱ seuen and twentieth yeere
also in the first moneth, and in the first day of
the moneth, came the word of the Lord unto
me, saying,
18 Sonne of man, Nebuchad-nezzar
King of Babel caused his armie to serue a
great ᵏ seruice against Tyrus: euery head
was made balde, and euery shoulder was
made bare: yet had hee no wages, ˡ nor his
armie for Tyrus, for the seruice that he ser-
ued against it.

h Lest I should by this meanes punish their sinnes.

i Counting from the captiuitie of Iechoniah.

k He tooke great paines at the siege of Tyrus and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

19 Therefore thus sayeth the Lord God,
Behold, I will giue the land of Egypt unto
Nebuchad-nezzar the king of Babel, and
he shall take her multitude, and spoyle her
spoyle, and take her praye, and it shall be the
wages of his armie.
20 I haue giuen him the land of Egypt
for his labour, that he serued ‖ against it, be-
cause they wrought ‖ for me, sayeth the Lord
God.

‖Or, in it.

‖Or, will against me.

21 In that day will I cause the horne of
the house of Israel to grow, and I will giue
thee an open mouth in the middes of them,
and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

The word of the Lord came againe unto
me, saying,
2 Sonne of man, prophesie, and say,
Thus sayth the Lord God, Howle and crie,
Woe be unto this day.
3 For the day is neere, and the day of
the Lord is at hand, a cloudie day, and it shall
be the time of the heathen.
4 And the sword shall come upon Egypt,
and feare shall bee in Ethiopia, when the
slaine shall fall in Egypt, when they shall
take away her multitude, & when her foun-
dations shall be broken downe.
5 ᵃ Ethiopia, and Phut, and Lud, and all
the common people, and Cub, and the men

a By Phut and Lud are meant Aphrica and Libya.

of the land, that is in league, shall fall with
them by the sword.
6 Thus sayeth the Lord, They also that
maintaine Egypt, shall fall, and the pride
of her power shall come downe: from the
tower of ᵇ Seueneh shall they fall by the
sword, sayeth the Lord God.

b Which was a strong citie of Egypt, chap. 29. 10.

7 And they shalbe desolate in the middes
of the countreys that are desolate, and her
cities shall bee in the mids of the cities that
are wasted.
8 And they shall knowe that I am the
Lord, when I haue set a fire in Egypt, and
when all her helpers shalbe destroyed.
9 In that day shall their messengers goe
foorth from me in ships, to make the care-
lesse Mores afraid, and feare shall come vp-
on them as in the day of Egypt: for loe, it
commeth.
10 Thus sayeth the Lorde God, I will
also make the multitude of Egypt to cease
by the hand of Nebuchad-nezzar King of
Babel.
11 For hee and his people with him, euen
the terrible nations shall bee brought to de-
stroy the land: and they shall draw their
swordes against Egypt, and fill the land
with the slaine.
12 And I will make the riuers dry, and
sell the land into the hands of the wicked,
and I will make the land waste, and all that
therein is, by the hands of strangers: I the
Lord haue spoken it.
13 Thus sayth the Lord God, I will also
destroy the idoles, and I will cause their
idoles to cease out of ‖ Noph, and there shall
bee no more a Prince of the land of Egypt,
and I wil send a feare in the land of Egypt.

‖Or, Memphis, or, Alkaira.

14 And I will make Pathros desolate,
and will set fire in ‖ Zoan, and I wil execute
iudgement in No.

‖Or, Tanis.

15 And I will powre my wrath upon
‖ Sin, which is the strength of Egypt: and I
will destroy the multitude of ‖ No.

‖Or, Pelusium.
‖Or, Alexandria.

16 And I wil set fire in Egypt: Sin shal
haue great sorow, and No shalbe destroyed,
and Noph shall haue sorowes dayly.
17 The yong men of ‖ Auen, & of ‖ Phi-
beseth shall fall by the sword: and these cities
shall goe into captiuitie.

‖Or, Heliopolis.
‖Or, Pubastum.

18 At Tehaphnehes the day ᶜ shall re-
straine his light, when I shall breake there
the ᵈ barres of Egypt: and when the pomp
of her power shall cease in her, the cloud shal
couer her, and her daughters shall goe into
captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgements in
Egypt, and they shall knowe, that I am the
Lord.
20 ¶ And in the ᵉ eleuenth yeere, in the
first moneth, and in the seuenth day of the mo-
neth, the word of the Lord came unto mee,
saying,

e Of the captiuity of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, ᶠ I haue broken the
arme of Pharaoh king of Egypt: and loe,
it shall not be bound up to be healed, neither
shall they put a rolle to binde it, and so make
it strong, to hold the sword.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 26.

22 Therefore thus sayth the Lord God,
Behold, I come against Pharaoh king of
Egypt, and will breake ᵍ his arme, that

g His force and power.

 was

was strong, but is broken, and I will cause
the sword to fall out of his hand.
23 And I will scatter the Egyptians a-
mong the nations, and will disperse them
through the countreys.
24 And I will strengthen the arme of
the king of Babel, and put my sword in his
hand, but I will breake Pharaohs armes,
and he shal cast out sighings, as the sighings
of him that is wounded before him.
25 But I wil strengthen the armes of the
king of Babel, and the armes of Pharaoh
shall fall downe, and they shall know that I
am the Lord, h when I shall put my sword
into the hand of the king of Babel, and hee
shall stretch it out vpon the land of Egypt.
26 And I will scatter the Egyptians a-
mong the nations, and disperse them among
the countreys, and they shall know, that I
am the Lord.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

AND in the a eleuenth yeere, in the third
moneth, & in the first day of the moneth,
the word of the Lord came vnto me, saying,
2 Sonne of man, speake vnto Pharaoh
king of Egypt, and to his multitude, Whom
art thou b like in thy greatnesse?
3 Behold, Asshur was like a cedar in Le-
banon with faire branches, and with thicke
shadowing boughs, and shot vp very hie, and
his top was among the thicke boughs.
4 The waters nourished him, and the
deepe exalted him on high with her riuers
running round about his plants, and sent
out her c little riuers vnto all the trees of the
|| field.
5 Therefore his height was exalted a-
boue all the trees of the field, and his boughs
were multiplied, and his branches were
long, because of the multitude of the waters,
which the deepe sent out.
6 All the foules of the heauen made their
nests in his boughs, and vnder the branches
did all the beasts of the fielde bring foorth
their yong, and vnder his shadow dwelt all
mightie nations.
7 Thus was he faire in his greatnesse,
and in the length of his branches: for his
root was neere great waters.
8 The cedars in the garden d of God
could not hide him: no firre tree was like
his branches, and the chesnut trees were
not like his boughs: all the trees in the gar-
den of God were not like vnto him in his
beautie.
9 I made him faire by the multitude of
his branches: so that all the trees of Eden,
that were in the garden of God, enuied
him.
10 Therefore thus sayth the Lord God,
Because || he is lift vp on high, and hath shot
vp his top among the thicke boughes, and
his heart is lift vp in his height,
11 I haue therefore deliuered him into
the handes of the e mightiest among the
heathen: he shall handle him, for I haue cast
him away for his wickednesse.
12 And the strangers haue destroied him,
euen the terrible nations, and they haue left
him vpon the mountaines, and in all the
valleys his branches are fallen, and his
boughs are f broken by all the riuers of the
land: and all the people of the earth are de-
parted from his shadow, and haue forsaken
him.
13 Vpon his ruine shall all the foules of
the heauen remaine, and all the beasts of the
field shalbe vpon his branches,
14 So that none of all the trees by the
waters shall be exalted by their height, nei-
ther shall shoote vp their toppe among the
thick boughs, neither shal their leaues stand
vp in their height, which drinke so much wa-
ter: for they are all deliuered vnto death in
the nether parts of the earth in the middes
of the children of men, among them that goe
downe to the pit.
15 Thus sayth the Lord God, In the day
when he went downe to hell, I caused them
to mourne, and I couered the deepe for him,
and I did restraine the floods thereof, & the
great waters were stayed: I caused Leba-
non to mourne for him, and all the trees of
the field fainted.
16 I made the nations to shake at the
sound of his fall, when I cast him downe
to hell, with them that descend to the pit,
and all the excellent trees of Eden, and the
best of Lebanon: euen all that are nourished
with waters, shall h bee comforted in the ne-
ther parts of the earth.
17 They also went downe to hell with
him vnto them that be slaine with the sword,
and his arme, and they that dwelt vnder his
shadow in the mids of the heathen.
18 To whom i art thou thus like in glo-
ry and in greatnesse among the trees of E-
den? yet thou shalt be cast downe with the
trees of Eden vnto the nether parts of the
earth: thou shalt sleepe in the middes of the
k vncircumcised, with them that be slaine by
the sword: this is Pharaoh and all his mul-
titude, saith the Lord God.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

|| Or, countrey.

d Signifying, that there was no greater power in the world then his was.

|| Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes, which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

AND in the a twelfth yeere in the twelfth
moneth, & in the first day of the moneth,
the word of the Lord came vnto me, saying,
2 Sonne of man, take vp a lamentation
for Pharaoh king of Egypt, and say vnto
him, Thou art like a b lyon of the nations,
and art as a || dragon in the sea: thou castedst
out thy riuers c and troubledst the waters
with thy feet, and stampedst in their riuers.
3 Thus sayeth the Lorde God, * I will
therefore spread my nette ouer thee with a
great multitude of people, and they shall
make thee come vp into my net.
4 Then wil I leaue thee vpon the land,
and I will cast thee vpon the open fielde,
and I will cause all the foules of the hea-
uen to remaine vpon thee, and I will fill
all

a Which was the first yeere of the general captiuity vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beasts, which deuoure al that be weaker then they, and such as they may ouercome.

|| Or, whale.

c Thou preparedst great armies.

Chap. 12.13. and 17.20.

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out.

Isa.13.10.ioel 2,31.& 3.15. math.24.29.

g By this maner of speech is ment the great sorrow that shall be for the slaughter of the king and his people.

all the beastes of the field with thee.
5 And I will lay thy flesh vpon the mountaines,and fill the valleys *d* with thine height.
6 I will also water with thy blood the
land wherein thou *e* swimmest, euen to the
mountaines, and the riuers shall be full of
thee.
7 And when I shall *f* put thee out,I will
couer the heauen, and make the starres
thereof darke: * I will couer the sunne with
a cloude, and the moone shall not giue her
light.
8 All the lights of heauen will I make
darke for thee, and bring *g* darkenesse vpon
thy land,saith the Lord God.
9 I will also trouble the hearts of many
people, when I shall bring thy destruction
among the nations,and vpon the countreys
which thou hast not knowen.
10 Yea,I will make many people amazed at thee,and their kings shalbe astonished
with feare for thee, when I shall make my
sword to glitter against their faces,and they
shall be afraid at euery moment: euery man
for his owne life in the day of thy fall.
11 For thus saith the Lord God, The
sword of the king of Babel shall come vpon
thee.
12 By the swordes of the mightie will I
cause thy multitude to fall: they all shall be
terrible nations, and they shall destroy the
h pompe of Egypt, and all the multitude
thereof shall be consumed.
13 I will destroy also all the beasts thereof from the great water sides, neither shall
the foote of man trouble them any more,nor
the hooues of beast trouble them.
14 Then will I make *i* their waters
deepe,and cause their riuers to run like oyle,
saith the Lord God.
15 When I shal make the land of Egypt
desolate, and the countrey with all that is
therein, shall be layed waste: when I shall
smite all them,which dwel therein,then shal
they know that I am the Lord.
16 This is the mourning wherwith they
shall lament her: the daughters of the nations shall lament her: they shall lament for
Egypt, and for all her multitude,saith the
Lord God.
17 ¶ In the twelfth yeere also, in the fifteenth day of the moneth, came the word of
the Lord vnto me,saying,
18 Sonne of man, lament for the multitude of Egypt,and *k* cast them downe, euen
them and the daughters of the mighty nations vnto the nether parts of the earth,with
them that go downe into the pit.
19 Whom doest thou passe *l* in beauty? go
downe and sleepe with the vncircumcised.
20 They shal fal in the mids of them that
are slaine by the sword: *m* she is deliuered
to the sword: draw her downe, and all her
multitude.
21 The most mighty and strong shall
speake to *n* him out of the mids of hell with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that bee
slaine by the sword.
22 Asshur is there and all his company:
their graues are about him: all they are

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is,prophesie,that they shall be cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word,reade Iere.1.10.

l Haue not other kingdomes more beautifull then thou,perished?

m That is,Egypt.

n To make the matter more sensible,he bringeth in Pharaoh, whō the dead shall meete & maruell at him,reade Isa.14.9.

slaine and fallen by the sword.
23 Whose graues are made in the side of
the pit, and his multitude are round about
his graue: all they are slaine and fallen by
the sword, which caused feare to bee in the
land of the liuing.
24 There is *o* Elam and all his multitude
round about his graue:al they are slaine and
fallen by the sword, which are gone downe
with ŷ vncircumcised into the nether parts
of the earth, which caused themselues to bee
feared in the land of the *p* liuing, yet haue
they borne their shame with them that are
gone downe to the pit.
25 They haue made his bed in the mids
of the slaine to al his multitude:their graues
are round about him:all these vncircumcised
are slaine by the sword: though they haue
caused their feare in the land of the liuing,
yet haue they borne their shame with them
that goe downe to the pit: they are layed in
the mids of them that be slaine.
26 There is *q* Meshech, Tubal, and all
their multitude: their graues are round about them: all these vncircumcised were
slaine by the sword,though they caused their
feare to be in the land of the liuing.
27 And they shall not lie with the valiant
r of the vncircumcised,that are fallen,which
are gone down to the graue,with their weapons of warre, and haue layd their swordes
vnder their heads, but their iniquity shall
be vpon their bones: because they were the
feare of the mighty in the land of the liuing.
28 Yea, thou shalt be broken in the mids
of the vncircumcised: and lie with them that
are slaine by the sword.
29 There is Edom,his kings,and all his
princes,which with their strength are layed
by them that were slaine by the sword: they
shall sleepe with the vncircumcised, & with
them that go downe to the pit.
30 There be al the princes of the *s* North,
with al the Zidonians,which are gone down
with the slaine,with their feare: they are ashamed of their strength,and the vncircumcised sleepe with them that be slaine by the
sword,and beare their shame with them that
go downe to the pit.
31 Pharaoh shall see them, and he shalbe
t comforted ouer all his multitude: Pharaoh
and all his armie shall be slaine by the sword,
saith the Lord God.
32 For I haue caused my *u* feare to be in
the land of the liuing: & he shalbe laid in the
mids of the vncircumcised with them that
are slaine by the sword,euen Pharaoh and al
his multitude,saith the Lord God.

o Meaning,the Persians.

p Whom in this life all the world feared.

q That is,the Cappadocians & Italians,or Spaniards,as Iosephus writeth.

r Which died not by cruell death,but by the course of nature, and are honourablyburied with their coat armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce when the see others partakers of their miseries.

u I wil make the Egyptians afraid of me,as they caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 Hee strengtheneth them that dispaire, and boldeneth them with the promise of mercie. 30 The worde of the Lord against the mockers of the Prophet.

AGaine the word of the Lorde came vnto
me,saying,
2 Sonne of man, speake to the children
of thy people, and say vnto them, When

I bring the sword vpon a land, if the people
of the land take a man ‖ from among them,
and make him their ᵃ watchman,
3 If when he seeth the sword come vpon
the land, he blow the trumpet, and warne
the people,
4 Then he that heareth the sound of the
trumpet, and wil not be warned, if the sword
come, and take him away, his blood shall be
vpon his owne head.
5 For he heard the sound of the trumpet,
and would not be admonished: therefore his
blood shalbe vpon him: but he that receiueth
warning, shall saue his life.
6 But if the watchman see the sworde
come, and blow not the trumpet, and the
people bee not warned: if the sword come,
and take any person from among them, hee
is taken away from his ᵇ iniquity, but his
blood will I require at the watchmans
hand.
7 * So thou, O sonne of man, I haue
made thee a watchman vnto the house of Is-
rael: therefore thou shalt heare the word at
my ᶜ mouth, and admonish them from me.
8 When I shall say vnto the wicked, O
wicked man, thou shalt die the death, if thou
doest not speake, and admonish the wicked
of his way, that wicked man shall die for his
iniquitie: but his blood will I ᵈ require at
thine hand.
9 Neuerthelesse, if thou warne the wic-
ked of his way, to turne from it, if he doe not
turne from his way, he shall die for his ini-
quitie, but thou hast deliuered thy soule.
10 Therefore, O thou son of man, speake
vnto the house of Israel, Thus yee speake
and say, If our transgressions & our sinnes
be vpon vs, and we are consumed because of
them, ᵉ how should we then liue?
11 Say vnto them, As I liue, sayeth the
Lord God, ᶠ I desire not the death of the
wicked, but that the wicked turne from his
way and liue: turne you, turne you frō your
euill wayes, for why will ye die, O yee house
of Israel?
12 Therefore thou sonne of man, say vn-
to the children of thy people, The ᵍ righte-
ousnesse of the righteous shall not deliuer
him in the day of his transgression, nor the
wickednesse of the wicked shall cause him to
fal therin, in the day that he returneth from
his wickednesse, neither shall the righteous
liue for his righteousnesse in the day that hee
sinneth.
13 When I shall say vnto the righteous,
that he shal surely liue, if he trust to his own
righteousnesse, and commit iniquity, all his
righteousnesse shall be no more remembred,
but for his iniquitie that he hath committed,
he shall die for the same.
14 Againe, when I shal say vnto the wic-
ked, Thou shalt die the death, if he turne
from his sinne, and do that which is lawfull
and ʰ right,
15 To wit, if the wicked restore the pledge,
and giue againe that he had robbed, & walke
in the statutes of life, without committing
iniquity, he shall surely liue, and not die.
16 None of his sinnes that he hath com-
mitted, shall be mentioned vnto him, because
he hath done that which is lawfull & right,
he shall surely liue.
17 Yet the children of thy people say,
* The way of the Lord is not equall: but
their owne way is vnequall.
18 When the righteous turneth from
his righteousnes, and committeth iniquitie,
he shall euen die thereby.
19 But if the wicked returne from his
wickednesse, and do that which is lawfull
and right, he shall liue thereby.
20 Yet ye say, the way of the Lord is not
equall. O ye house of Israel, I will iudge you
euery one after his wayes.
21 Also in the twelfth yeere of ⁱ our cap-
tiuity, in the tenth moneth, and in the fift day
of the moneth, one that had escaped out of
Ierusalem, came vnto me, and sayd, The ci-
ty is smitten.
22 Now the ᵏ hand of the Lord had bene
vpon me in the euening afore he that had es-
caped, came, and had opened my mouth, vn-
till he came to me in the morning: and when
he had opened my ˡ mouth, I was no more
dumbe.
23 Againe the word of the Lord came vn-
to me, and said,
24 Sonne of man, these that dwell in the
desolate places of the land of Israel, talke
and say, ᵐ Abraham was but one, and he pos-
sessed the land: but we are many, therefore the
land shall be giuen vs in possession.
25 Wherefore say vnto them, Thus saith
the Lord God, Yee eate with the ⁿ blood,
and lift vp your eyes toward your idoles,
and shed blood: should yee then possesse the
land?
26 Yee leane vpon your ᵒ swordes: yee
worke abomination, and ye defile euery one
his neighbours wife: should ye then possesse
the land?
27 Say thus vnto them, Thus sayth the
Lord God, As I liue, so surely they that are
in the desolate places, shall fall by the sword:
and him that is in the open field, will I giue
vnto the beasts to be deuoured: and they that
be in the forts and in the caues, shall die of
the pestilence.
28 For I will lay the land desolate and
waste, and the ᵖ pompe of her strength shall
cease: and the mountaines of Israel shall be
desolate, and none shall passe thorow.
29 Then shall they know that I am the
Lord, when I haue layed the land desolate
and waste, because of all their abominati-
ons that they haue committed.
30 Also thou sonne of man, the children
of thy people that ᑫ talke of thee by the wals
and in the doores of houses, and speake one
to another, euery one to his brother, saying,
Come, I pray you, and heare what is the
word that commeth from the Lord.
31 For they come vnto thee, as the people
vseth to come: and my people sit before thee,
and heare thy words, but they will not doe
them: for with their mouthes they make
ᑫ iestes, and their heart goeth after their co-
uetousnesse.
32 And loe, thou art vnto them, as a ‖ io-
uing song of one that hath a pleasant voice,
and can sing well: for they heare thy words,
but

‖Or, of their coastes.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shal deserue double punishment.

Chap. 3.17.

c Which teacheth that hee that receiueth not his charge at the Lords mouth, is a spy, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies, and murmure.

f Reade Chap. 18.23.

g Reade of this righteousnesse, Chap. 18.22, 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruites, that is, in obeying Gods commandements and by godly life.

Chap. 18.25.

i When the prophet was led away captiue with Ieconiah.

k I was indued with the spirit of prophesie, Chap. 8.2.

l Whereby is signified that the ministers of God cannot speake til God giue them courage & open their mouthes, Cha. 24.27. & 29.21. ephe. 6.19.

m Thus the wicked thinke themselues more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood

Chap. 7.24. & 24.21. & 30.6, 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, els we abuse the word to our own condemnation, and make of his ministers as though they were iesters to serue mens foolish fantasies.

‖Or, pleasant and loue song.

but they doe them not.
33 And when this commeth to passe (for
loe, it will come) then shall they know that a
Prophet hath beene among them.

CHAP. XXXIIII.

2 Against the shepheardes that despised the flocke of Christ, and sought their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 Hee promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me,
saying,
2 Sonne of man, prophesie against the
shepheards of Israel, prophesie and say vnto
them, Thus saith the Lord God vnto the
shepheards, *Woe be vnto the a shepheards
of Israel, that feede themselues: should not
the shepheards feede the flockes?
3 Ye eate the b fat, and ye cloth you with
the wool: yee kill them that are fed, but yee
feede not the sheepe.
4 The c weake haue yee not strengthe-
ned: the sicke haue ye not healed, neither haue
yee bound vp the broken, not brought againe
that which was driuen away, neither haue
ye sought that which was lost, but with cru-
eltie, and with rigour haue yee ruled them.
5 And they were scattered without a
shepheard: and when they were dispersed,
they were d deuoured of all the beasts of the
field.
6 My sheepe wandered through all the
mountaines, and vpon euery high hill: yea,
my flock was scattered through al the earth,
and none did seeke or search after them.
7 Therefore yee shepheards, heare the
word of the Lord.
8 As I liue, saith the Lord God, surely be-
cause my flocke was spoyled, and my sheepe
were deuoured of all the beastes of the field,
hauing no shepheard, neither did my shep-
heards seeke my sheepe, but the shepheards
fed themselues, and fed not my sheepe,
9 Therefore heare yee the word of the
Lord, O yee shepheards.
10 Thus saith the Lord God, Behold,
I come against the shepheards, and will re-
quire my sheepe at their hands, and cause
them to cease from feeding the sheepe: nei-
ther shall the shepheards feede themselues,
any more: for I will deliuer my sheepe from
e their mouthes, and they shall no more de-
uoure them.
11 For thus saith the Lord God, Behold,
I will search my sheepe, and seeke them out.
12 As a shepheard searcheth out his flock,
when hee hath beene among his sheepe that
are scattered, so will I seeke out my sheepe,
and wil deliuer them out of al places, where
they haue bene scattered in f the cloudie and
darke day,
13 And I will bring them out from the
people, and gather them from the countries,
and will bring them to their owne land, and
feede them vpon the mountaines of Israel,
by the riuers, and all the inhabited places of
the countrey.
14 I will feede them in a good pasture,
and vpon the hie mountaines of Israel shall
their fold bee: there shall they lie in a good

*Iere. 23. 1.
a By the shepheards he meaneth the king, the Magistrates, Priests and Prophets.
b Ye seeke to inrich your selues by their commodities, & so spoile their riches and substance.
c Hee describeth the office and dutie of a good Pastour, who ought to loue and succour his flocke and not to be cruell toward them.
d For lacke of good gouernement & doctrine they perished.
e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheepe in the pleasant pastures of his word.
f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

folde, and in fat pasture shal they feede vpon
the mountaines of Israel.
15 I will feede my sheepe, and bring them
to their rest, saith the Lord God.
16 I will seeke that which was lost, and
bring againe that which was driuen away,
and will binde vp that which was broken,
and will strengthen the weake, but I will
destroy the fat and the g strong, and I will
feede them with h iudgement.
17 Also you my sheepe, Thus sayeth the
Lord God, Beholde, I iudge betweene
sheepe and sheepe, betweene the rammes and
the goates.
18 Seemeth it a small thing vnto you to
haue eaten vp the good i pasture, but ye must
treade downe with your feete the residue of
your pastures? and to haue drink of the deepe
waters, but ye must trouble the residue with
your feete?
19 And my sheepe eat that which ye haue
troden with your feete, & drinke that which
yee haue troubled with your feete.
20 Therefore thus saith the Lord God
vnto them, Behold, I, euen I will iudge be-
tweene the fat sheepe and the leane sheepe.
21 Because yee haue thrust with side and
with shoulder, and push all the weake with
your hornes, till yee haue scattered them a-
broad,
22 Therefore will I helpe my sheepe, and
they shall no more bee spoyled, and I will
iudge betweene sheepe and sheepe.
23 And I will set vp a shepheard ouer
them, and he shal feed them, euen my seruant
k Dauid, hee shall feede them, and he shall be
their shepheard.
24 And I the Lord will be their God, and
my seruant Dauid shal be the prince among
them. I the Lord haue spoken it.
25 And I will make with them a coue-
nant of peace, and will cause the euill beasts
to cease out of the land: and they shall l dwell
safely in the wildernesse, and sleepe in the
woods.
26 And I will set them, as a blessing, euen
round about my mountaine: and I wil cause
raine to come down in due season, and there
shall be raine of blessing.
27 And the m tree of the field shall yeelde
her fruit, and the earth shall giue her fruit,
and they shall be safe in their land, and shall
know that I am the Lord, when I haue bro-
ken the coardes of their yoke, and deliuered
them out of the hands of those that serued
themselues of them.
28 And they shall no more bee spoyled of
the heathen, neither shall the beastes of the
land deuoure them, but they shall dwell safe-
ly, and none shall make them afraid.
29 And I will raise vp for them a n plant
of renowne, and they shalbe no more consu-
med with hunger in the land, neither beare
the reproch of the heathen any more.
30 Thus shall they vnderstand, that I
the Lord their God am with them, and that
they, euen the house of Israel, are my people,
saith the Lord God.
31 And ye my sheepe, the sheepe of my pa-
sture are men, and I am your God, saith the
Lord God.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.
h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.
i By good pasture and deepe waters, is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.
k Meaning Christ, of whom Dauid was a figure, Iere. 30. 9. hose 3. 5.
l This declareth that vnder Christ the flock should be truely deliuered from sinne, and hell, and so bee safely preserued in the Church where they should neuer perish.
m The fruits of Gods graces shal appeare in great abundance in his Church.
n That is, the rod that shall come out of the roote of Ishai, Isa. 11. 1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

Moreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount a Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their b iniquitie had an ende,

6 Therefore as I liue, saieth the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou c hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not d returne, and ye shall know that I am the Lord.

10 Because thou hast said, e These two nations, and these two countreyes shall bee mine, and wee will possesse them (seeing the Lord was f there.)

11 Therfore as I liue, saith the Lord God, I wil euen doe according to thy g wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among h them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your wordes against mee: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know, that I am the Lord.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to bee ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that we may walke in his commandements.

Also thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

* Chap. 6.2.

2 Thus sayeth the Lord God, Because the a enemie hath said against you, Aha, euen the b hie places of the world are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might bee a possession vnto the residue of the heathen, and ye are come vnto the lips and c tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea which d haue taken my land for their possession, with the ioy of all their heart, and with despightfull mindes to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus sayeth the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the e shame of the heathen,

7 Therefore thus saith the Lord God, I haue f lifted vp mine head, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall g shoote forth your branches, and bring foorth your fruit to my people of Israel: for they are readie to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shall bee inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then h at the first, and ye shal know that I am the Lord.

12 Yea, I will cause men to walke vpon i you, euen my people Israel, and they shall possesse you, and ye shalbe their inheritance, and ye shal no more henceforth depriue them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou k land deuourest vp men, and hast beene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforoorth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue beene a laughing stocke vnto them.

f By making a solemne oath, reade Chap. 20.5.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem. ‖ Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

16 Moreouer

16 ¶ Moreouer the worde of the Lorde
came vnto me, saying,
17 Sonne of man, when the house of Is-
rael dwelt in their owne land, they defiled
it by their owne wayes, and by their deedes:
their way was before me as the filthinesse of
the menstruous.
18 Wherefore I powred my wrath vpon
them, for the blood that they had shed in the
land, and for their idoles, wherewith they had
polluted it.
19 And I scattered them among the
heathen, and they were dispersed thorowe
the countreys: for according to their wayes,
and according to their deedes, I iudged
them.
20 *And when they entred vnto the hea-
then, whither they went, they polluted my
holy Name, when they sayd of them, These
are the people of the Lord, and are gone out
of his land.
21 But I fauoured mine holy [l] Name,
which the house of Israel had polluted a-
mong the heathen, whither they went.
22 Therefore say vnto the house of Israel,
Thus sayth the Lord God, I doe not this for
your sakes, O house of Israel, but for mine
[m] holy Names sake, which ye polluted among
the heathen, whither ye went.
23 And I will sanctifie my great Name,
which was polluted among the heathen, a-
mong whom you haue polluted it, and the
heathen shall know that I am the Lord, saith
the Lord God, when I shall bee sanctified in
you before ‖ their eyes.
24 For I will take you from among the
heathen, and gather you out of all countreys,
and will bring you into your owne land.
25 Then will I powre cleane * water vp-
on you, and ye shall be cleane: yea, from all
your filthinesse, and from all your idoles will
I cleanse you.
26 *A new heart also will I giue you, and
a new spirit will I put within you, and I
will take away the stonie heart out of your
bodie, and I will giue you a heart of flesh.
27 And I will put my Spirit within you,
and cause you to walke in my statutes, and
ye shall keepe my iudgements and doe them.
28 And ye shall dwell in the land, that I
gaue to your fathers, and ye shall be my peo-
ple, and I will be your God.
29 I will also deliuer you from all your
filthinesse, and I will call for [o] corne, and will
increase it, and lay no famine vpon you.
30 For I will multiplie the fruit of the
trees, and the increase of the field that yee
shall beare no more the reproch of famine a-
mong the heathen.
31 Then shall yee remember your owne
wicked wayes, and your deedes that were
not good, and shall iudge your selues worthy
to haue been [p] destroyed for your iniquities,
and for your abominations.
32 Be it knowen vnto you that I doe not
this for your sakes saith the Lord God: ther-
fore, O ye house of Israel, bee ashamed and
confounded for your owne wayes.
33 Thus sayth the Lorde God, What
time as I shal haue clensed you from all your
iniquities, I wil cause you to dwell in the ci-
ties, and the desolate places shalbe builded.
34 And the desolate land shall bee tilled,
whereas it lay waste in the sight of all that
passed by.
35 For they sayd, This waste land was
like the garden of Eden, and these waste
and desolate and ruinous cities were strong,
and were inhabited.
36 Then the residue of the heathen that
are left round about you, shall [q] know that I
the Lord build the ruinous places, and plant
the desolate places: I the Lord haue spoken
it, and will doe it.
37 Thus sayth the Lord God, I will yet
for this bee sought of the house of Israel, to
performe it vnto them: I will increase them
with men like a flocke.
38 As the holy flocke, as the flocke of Ie-
rusalem in their solemne feastes, so shall the
desolate cities be filled with flockes of men,
and they shall know, that I am the Lord.

CHAP. XXXVII.

1 Hee prophesieth the bringing againe of the people being in captiuitie. 16 Hee sheweth the vnion of the ten tribes with the two.

The hand of the Lord was vpon me, and
carried me out in the spirit of the Lord,
and set me downe in the middes of the ‖ fielde,
which was full of [a] bones.
2 And hee led mee round about by them,
and behold, there were very many in the open
field, and loe, they were very drie.
3 And hee sayd vnto me, Sonne of man,
can these bones liue? And I answered, O
Lord God, thou knowest.
4 Againe hee sayd vnto mee, Prophesie
vpon these bones, and say vnto them, O yee
drie bones, heare the word of the Lord.
5 Thus sayth the Lord God vnto these
bones, Behold, I will cause breath to enter
into you, and ye shall liue.
6 And I will lay sinewes vpon you, and
make flesh grow vpon you, and couer you
with skin, and put breath in you, that ye may
liue, and ye shall know that I am the Lord.
7 *So I prophesied as I was command-
ed: and as I prophesied, there was a noise,
and behold, there was a shaking, & the bones
came together, bone to his bone.
8 And when I beheld, loe, the sinewes,
and the flesh grew vpon them, and aboue the
skin couered them, but there was no breath
in them.
9 Then said he vnto me, Prophesie vn-
to the winde: prophesie, Sonne of man, and
say to the winde, Thus sayth the Lord God,
Come from the foure [b] windes, O breath,
and breathe vpon these slaine, that they may
liue.
10 So I prophesied as he had command-
ed me: and the breath came into them, and
they liued, and stood vp vpon their feete, an
exceeding great armie.
11 Then he sayd vnto me, Sonne of man,
these bones are the whole house of Israel.
Behold, they say, Our bones are dried, and
our hope is gone, and we are cleane cut off.
12 Therefore prophesie, & say vnto them,
Thus sayth the Lorde God, Behold, my
people, I will open your graues, and cause

Isa.52.5. rom.2.24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that only for the glory of his holy Name.

‖Or, your.

n That is, his spirit whereby he reformeth the heart, and regenerateth his.

Isa.44.3. Iere.32.39. chap.11.19.

o Vnder the abundãce of temporall benefits, hee concludeth the spirituall graces.

p Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soile or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare when hee maketh it barren.

‖Or, valley.

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as hee is able to giue life to the dead bones and bodies, and raise them vp againe.

b Signifying all parts, whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnitie of spirit, and doctrine, wheresoeuer they are scattered thorow the world.

you to come out of your ſepulchres, and bring
you into the land of Iſrael.
13 And ye ſhal know that I am the Lord,
ᶜ when I haue opened your graues, O my
people, and brought you vp out of your ſepul-
chres,
14 And ſhall put my ſpirit in you, and
ye ſhall liue, and I ſhall place you in your
owne land: then ſhall yee know that I the
Lord haue ſpoken it, and performed it, ſayth
the Lord.
15 ¶ The word of the Lord came againe
to me, ſaying,
16 Moreouer, thou ſonne of man, take
thee a piece of wood, and write vpon it, Vn-
to Iudah, and to the children of Iſrael his
companions: then take ᵈ another piece of
wood, and write vpon it, Vnto Ioſeph the
tree of Ephraim, and to all the houſe of Iſ-
rael his companions.
17 And thou ſhalt ioyne them one to ano-
ther into one tree, and they ſhall be as one in
thine hand.
18 And when the children of thy people
ſhall ſpeake vnto thee, ſaying, Wilt thou not
ſhew vs what thou meaneſt by theſe?
19 Thou ſhalt anſwere them, Thus ſaith
the Lord God, Behold, I will take the tree
ᵉ of Ioſeph, which is in the hand of Ephraim,
and the tribes of Iſrael his fellowes, and wil
put them with him, euen with the tree of Iu-
dah, and make them one tree, and they ſhalbe
one in mine hand.
20 And the pieces of wood whereon thou
writeſt, ſhall be in thine hand in their ſight.
21 And ſay vnto them, Thus ſayeth the
Lord God, Behold, I will take the children
of Iſrael from among the heathen whither
they be gone, and will gather them on euery
ſide, and bring them into their owne land.
22 And I will make them one people in
the lande vpon the mountaines of Iſrael,
* and one king ſhalbe king to them all: and
they ſhalbe no more two peoples, neither
bee diuided any more henceforth into two
kingdomes.
23 Neither ſhall they bee polluted any
more with their idoles, nor with their abo-
minations, nor with any of their tranſgreſ-
ſions: but I will ſaue them out of all their
dwelling places, wherein they haue ſinned,
and will cleanſe them: ſo ſhall they bee my
people, and I will be their God.
24 And Dauid my * ſeruant ſhalbe king
ouer them, and they all ſhall haue one ſhep-
heard: they ſhall alſo walke in my iudge-
ments, and obſerue my ſtatutes, and doe
them.
25 And they ſhal dwel in the ᶠ land, that I
haue giuen vnto Iaakob my ſeruant, where
your fathers haue dwelt, and they ſhall dwel
therein, euen they, and their ſonnes, and their
ſonnes ſonnes for euer, and my ſeruant Da-
uid ſhalbe their prince for euer.
26 Moreouer, I will make * a couenant
of peace with them: it ſhal be an euerlaſting
couenant with them, and I will place them,
and multiplie them, and will ſet my ſanctua-
ry among them for euermore.
27 My Tabernacle alſo ſhall bee with
them: yea, I will be their God, and they
ſhalbe my people.
28 Thus the heathen ſhall know, that I
the Lord doe ſanctifie Iſrael, when my San-
ctuary ſhalbe among them for euermore.

c That is, when I haue brought you out of thoſe places and townes where you are captiues.

d Which ſignifieth the ioyning together of the two houſes of Iſrael and Iudah.

e That is, the houſe of Iſrael.

Iohn 10.16.

Iſa.40.11. iere.23.5. chap.34.23. dan.9.24.

f Meaning, that the elect by Chriſt ſhal dwel in the heauenly Ieruſalem, which is meant by the land of Canaan.

Pſal.109.4. and 116.2.

CHAP. XXXVIII.

1 Hee propheſieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me,
ſaying,
2 Sonne of man, ſet thy face againſt
ᵃ Gog, and againſt the land of Magog, the
chiefe prince of Meſhech and Tubal, and
propheſie againſt them,
3 And ſay, Thus ſayth the Lord God,
Behold, I come againſt thee, O Gog the
chiefe prince of Meſhech and Tubal.
4 And I wil deſtroy thee, and put hooks
in thy iawes, and I will bring thee foorth
and all thine hoſte, both horſes, and horſe-
men, all clothed with all ſorts of armour, euen
a great multitude with bucklers & ſhields,
all ᵇ handling ſwords.
5 They of ᶜ Paras, of Cuſh, and Phut
with them, euen all they that beare ſhield and
helmet.
6 ᵈ Gomer and all his bands, and the
houſe of Togarmah of the North quarters,
and all his bandes, and much people with
thee.
7 Prepare thy ſelfe, and ᵉ make thee rea-
dy, both thou, and all thy multitude, that are
aſſembled vnto thee, and be thou their ſafe-
gard.
8 After many dayes ſhalt thou be viſi-
ted: for in the latter yeeres thou ſhalt come
into the land, that hath been deſtroyed with
the ſword, and is gathered out of many peo-
ple vpon the mountaines of Iſrael, which
haue long lien waſte: yet ‖ they haue beene
brought out of the people, and they ſhal dwel
all ſafe.
9 Thou ſhalt aſcend and come vp like a
tempeſt, and ſhalt be like a cloud to couer the
land, both thou and all thy bands, and many
people with thee.
10 Thus ſayth the Lord God, Euen at
the ſame time ſhall many things come into
thy minde, and thou ſhalt thinke ᶠ euill
thoughts,
11 And thou ſhalt ſay, I will goe vp to the
lande that hath no walled towers: ᵍ I will
goe to them that are at reſt, and dwell in
ſafety, which dwell all without walles, and
haue neither barres nor gates,
12 Thinking to ſpoile the pray, & to take a
bootie, to turne thine hand vpon the deſolate
places that are now inhabited, and vpon the
people, that are gathered out of the nations
which haue gotten cattell and goods, and
dwell in the middes of the land.
13 Sheba and Dedan, and the mer-
chants of Tarſhiſh with all the lyons there-
of ſhall ſay vnto thee, ʰ Art thou come to

a Which was a people that came of Magog the ſonne of Iaphet, Gen.10.2. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe two countreyes, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel.20.8.

b He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould be to their owne deſtruction.

c The Perſians, Ethiopians, and men of Africa.

d Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to bee they that inhabite Aſia minor.

e Signifying, that all the people of the world ſhould aſſemble themſelues againſt ÿ Church and Chriſt their head.

‖ *Or, it: meaning the land of Iſrael.*

f That is, to moleſt and deſtroy the Church.

g Meaning, Iſrael, which had now bene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodneſſe of God. h One enemie ſhall enuie another, becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

i Shalt not thou spie thine occasions to come against my church when they suspect nothing?
k Meaning, in the last age, and from the comming of Christ vnto the end of the world.
l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36 23. and 37.28.
m Hereby hee declareth that none affliction can come to the Church, whereof they haue not been aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordained.
n All meanes whereby man should thinke to saue himselfe, shal faile, the affliction in those dayes shalbe so great, and the enemies destruction shalbe so terrible.
o Against the people of Gog and Magog.
Chap. 36.23. and 37.28.

spoile the pray? hast thou gathered thy multitude to take a bootie? to carie away siluer
and golde, to take away cattell and goods,
and to spoile a great pray?
14 Therefore, sonne of man, prophesie,
and say vnto Gog, Thus sayth the Lord
God, In that day when my people of Israel
i dwelleth safe, shalt thou not know it?
15 And come from thy place out of the
North partes, thou and much people with
thee? all shall ride vpon horses, euen a great
multitude and a mighty armie.
16 And thou shalt come vp against my
people of Israel, as a cloud to couer the land:
thou shalt be in the k latter dayes, and I will
bring thee vpon my land, that the heathen
may know me, when I l shall be sanctified in
thee, O Gog, before their eyes.
17 Thus saith the Lorde God, Art not
thou he, of whom I haue spoken in olde time,
m by the hand of my seruants the Prophets
of Israel, which prophesied in those dayes
and yeeres, that I would bring thee vpon
them?
18 At the same time also when Gog shall
come against ỹ land of Israel, saith the Lord
God, my wrath shall arise in mine anger.
19 For in mine indignation and in the fire
of my wrath haue I spoken it: surely at that
time there shalbe a great shaking in the land
of Israel.
20 So that the fishes of the sea, and the
foules of the heauen, and the beastes of the
fielde, and all that moue and creepe vpon
the earth, and all the men that are vpon the
earth shall tremble at my presence, and the
mountaines shall be ouerthrowen, and the
n staires shall fall, and euery wall shall fall to
the ground.
21 For I wil call for a sword against him
o throughout all my mountaines, sayth the
Lord God: euery mans sword shalbe against
his brother.
22 And I will pleade against him with
pestilence, and with blood, and I will cause
to raine vpon him and vpon his bands, and
vpon the great people, that are with him,
a sore raine, and hailestones, fire, and brimstone.
23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shal know that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall be deuoured of birds and beasts. 23 Wherfore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord
God, behold, I come against thee, O Gog,
the chiefe Prince of Meshech and Tubal.
2 And I will destroy thee a and leaue but
the sixt part of thee, and will cause thee to
come vp from the North parts, and will bring
thee vpon the mountaines of Israel:
3 And I will smite thy bowe out of thy
left hand, and I will cause thine arrowes to
fall out of thy right hand.

a Or, destroy thee with sixe plagues, as chap. 38.22.

4 Thou b shalt fall vpon the mountaines
of Israel, and all thy bandes, and the people,
that is with thee: for I will giue thee vnto
the birds, and to euery feathered foule and
beast of the field to be deuoured.
5 Thou shalt fal vpon the open field: for
I haue spoken it, saith the Lord God.
6 And I will send a fire on Magog, and
among them that dwell safely in the c Isles,
and they shall know that I am the Lord.
7 So will I make mine holy Name
knowen in the middes of my people Israel,
and I will not suffer them to pollute mine
holy Name any more, and the heathen shall
know, that I am the Lord, the holy One of
Israel.
8 Behold, d it is come, and it is done,
sayth the Lord God: this is the day whereof
I haue spoken.
9 And they that dwell in the cities of Israel, shall e goe foorth, and shall burne and set
fire vpon the weapons, and on the shieldes,
and bucklers, vpon the bowes, and vpon the
arrowes, and vpon the staues in their hands,
and vpon the speares, and they shall burne
them with fire seuen yeeres.
10 So that they shall bring no wood out
of the field, neither cut downe any out of the
forests: for they shall burne the weapons
with fire, and they shall robbe those that robbed them, and spoile those that spoyled them,
sayth the Lord God.
11 And at the same time will I giue vnto Gog f a place there for buriall in Israel,
euen the valley whereby men goe toward the
East part of the Sea: and it shal cause them
that passe by, to stoppe their g noses, and
there shall they bury Gog with all his multitude: and they shall call it the valley of
‖ Hamon-gog.
12 h And seuen moneths long shal the house
of Israel be burying of them, that they may
cleanse the land.
13 Yea, all the people of the land shall burie them, and they shall haue a name when I
shall be glorified, saith the Lord God.
14 And they shal chuse out men to go continually thorow the land with them that trauaile, to bury those that remaine vpon the
ground, to cleanse it: they shall search to
the end of seuen moneths.
15 And the trauellers that passe thorow
the land, if any see a mans bone, then shall he
set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-gog.
16 And also the name of the citie shall bee
‖ Hamonah: thus shall they cleanse the land.
17 And thou sonne of man, thus sayth the
Lord God, Speake vnto euery feathered
foule, and to all the beasts of the field, Assemble your selues, and come: k gather your
selues on euery side to my sacrifice, for I doe
sacrifice a great sacrifice for you vpon the
mountaines of Israel, that ye may eate flesh
and drinke blood.
18 Yee shall eate the flesh of the valiant,
and drinke the blood of the Princes of the
earth, of the weathers, of the lambes, and of
the goates, and of bullockes, euen of all fatte
beasts of Bashan.
19 And yee shall eate fatte till ye be full,
and

b Meaning, that by the vertue of Gods word the enemie shalbe destroyed wheresoeuer he assaileth his Church.
c That is, among al nations where the enemies of my people dwel, seeme they neuer so farre separate.
d That is, this plague is fully determined in my counsell, and cannot be changed.
e After this destruction the Church shall haue great peace and tranquility, and burne all their weapons, because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.
f Which declareth that the enemies shall haue an horrible fall.
g For the stinke of the carkeises.
‖ *Or, the multitude of Gog.*
h Meaning, a long time.
i Partly that the Holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.
‖ *Or, multitude.*
k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till ye be drunken of my sa-
crifice, which I haue sacrificed for you.
20 Thus you shall bee filled at my table
with horses and chariots, with valiant men,
and with all men of warre, sayth the Lord
God.
21 And I will set my glory among the
heathen, and all the heathen shall see my
iudgement, that I haue executed, and mine
hand, which I haue laid vpon them.
22 So the house of Israel shall knowe,
that I am the Lord their God from that day
and so forth.
23 And the heathen shall know, that the
house of Israel went into captiuitie for[l] their
iniquity, because they trespassed against me:
therefore hid I my face from them, and gaue
them into the hand of their enemies: so fell
they all by the sword.
24 According to their vncleannesse, and
according to their transgressions haue I done
vnto them, and hid my face from them.
25 Therefore thus sayth the Lorde God,
Now will I bring againe the captiuitie of
Iaakob, & haue compassion vpon the whole
house of Israel, and will be ielous for mine
holy Name,
26 After that they haue borne their shame,
and all their transgression, whereby they
haue transgressed against mee, when they
dwelt safely in their land, and without feare
of any.
27 When I haue brought them againe
from the people, and gathered them out of
their enemies lands, and am * sanctified in
them in the sight of many nations,
28 Then shall they know, that I am the
Lord their God, which caused them to bee
ledde into captiuitie among the heathen:
but I haue gathered them into their owne
lande, and haue left none of them any more
there,
29 Neither will I hide my face any more
from them: for I haue powred out my Spi-
rit vpon the house of Israel, sayth the Lord
God.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

* Chap. 36, 23.

CHAP. XL.

The restoring of the Citie and the Temple.

In the fiue and twentieth yeere of our be-
ing in captiuitie, in the a beginning of the
yeere, in the tenth day of the moneth, in the
fourteenth yeere after that the citie was
smitten, in the selfe same day, the hand of
the Lord was vpon mee, and brought mee
thither.
2 Into the land of Israel brought he me
by ‖ a diuine vision, and set mee vpon a very
hie mountaine, whereupon was as the buil-
ding of a citie, toward the South.
3 And hee brought me thither, and be-
holde, there was a b man, whose similitude
was to looke to, like brasse, with a linnen
thread in his hand, and a reed to measure
with: and he stood at the gate.
4 And the man sayd vnto me, Sonne of
man, behold with thine eyes, and heare with
thine eare, and set thine heart vpon all that
I shall shew thee: for to the intent that they
might be shewed thee, art thou brought hi-
ther: declare al that thou seest, vnto the house
of Israel.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ Or, *visions of God.*

b Which was an Angel in forme of a man that came to measure out this building

5 And beholde, I sawe a wall on the out-
side of the house round about: and in the
mans hand was a reede to measure with, of
sixe cubites long, by the cubite, and an hand
breadth: so hee measured the breadth of the
building with one reede, and the height with
one reede.
6 Then came he vnto the gate, which
looketh toward the East, and went vp the
staires thereof, and measured the ‖ poste of
the gate, which was one reede broad, and ‖ the
other poste of the gate, which was one reede
broad.
7 And euery chamber was one reed long,
and one reed broad, and betweene the cham-
bers were fiue cubites: and the poste of the
gate by the porch of the gate within was one
reede.
8 He measured also the porch of the gate
within with one reed.
9 Then measured he the porch of the
gate of eight cubites, and the ‖ posts thereof,
of two cubites, and the porch of the gate was
inward.
10 And the chambers of the gate East-
ward, were three on this side, and three on
that side: they three were of one measure, and
the posts had one measure on this side, and
one on that side.
11 And he measured the breadth of the
entrie of the gate ten cubites, and the height
of the gate thirteene cubites.
12 The space also before the chambers
was one cubite on this side, and the space was
one cubite on that side, and the chambers
were sixe cubites on this side, and sixe cubites
on that side.
13 Hee measured then the gate from the
roofe of a chamber to the top of the gate: the
breadth was fiue and twenty cubites, doore
against doore.
14 He made also postes of threescore cu-
bites, and the postes of the court, and of the
gate had one measure round about.
15 And vpon the forefront of the entry of
the gate vnto the forefront of the porch of the
gate within were fifty cubites.
16 And there were narrowe windowes
in the chambers, and in their posts within
the gate round about, and likewise to the
arches: and the windowes were round a-
bout within: and vpon the posts were palme
trees.
17 ¶ Then brought he me into the out-
ward court, and loe, there were chambers,
and a pauement made for the court round
about, and thirty chambers were vpon the
pauement.
18 And the pauement was by the side of
the gates ouer against y^e length of the gates,
and the pauement was beneath.
19 Then he measured the breadth from
the forefront of the lower gate without, vn-
to the forefront of the court within, an hun-
dreth cubites Eastward and Northward.
20 And the gate of the outward court,
that looked toward the North, measured he
after the length and breadth thereof.
21 And the chambers thereof were, three
on this side, and three on that side, and
the postes thereof and the arches there-
of

‖ Or, *threshold.*

‖ Or, *vpper post or*

‖ Or, *pemises.*

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

21 And their windowes and their arches with their palme trees, were after the measure of the gate that looketh toward ỳ East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stoode ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like those windowes: the height was fiftie cubites, and the bredth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the posts thereof, and the going vp to it had eight steps.

32 ¶ Againe hee brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, & the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the bredth fiue and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euerie chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, & on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offring, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubit hie: whereupon also they laide the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastned round about, and vpon the tables lay the flesh of the offring.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple and the other things thereto belonging.*

AFterward, hee brought me to the Temple and measured the postes, sixe cubites broad on the one side, and sixe cubites broad on the other side, which was the bredth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fortie cubites, and the bredth twentie cubites.

3 Then went hee in, and measured the postes

postes of the entrie two cubites, and the en-
trie sixe cubites, and the breadth of the en-
trie seuen cubites.
4 So hee measured the length thereof
twentie cubites, and the breadth twentie cu-
bites before the Temple. And hee said vnto
me, This is the most holy place.
5 After, hee measured the wall of the
house, sixe cubites, and the breadth of euery
chamber foure cubits round about the house
on euery side.
6 And the chambers were chamber vpon
chamber, three and thirtie foote high, and
they entred into the wal made for the cham-
bers which was round about the house, that
the posts might be fastned therein, and not be
fastned in the wall of the house.
7 And it was large, and went round
mounting vpward to the chambers: for the
staire of the house was mounting vpward
round about the house: therefore the house
was larger vpward: so they went vp from
the lowest chamber to the highest by the mids.
8 I saw also the house hie round about:
the foundations of the chambers were a full
reede of sixe great cubites.
9 The thicknesse of the wall which was
for the chamber without was fiue cubites, and
that which remained, was the place of the
chambers that were within.
10 And betweene the chambers was the
widenesse of twentie cubits round about the
house on euery side.
11 And the doores of the chambers were
toward the place that remained, one doore
toward the North, and another doore to-
ward the South, and the breadth of the
place that remained, was fiue cubites round
about.
12 Now the building that was before the
separate place toward the West corner, was
seuentie cubites broad, and the wall of the
building was fiue cubites thicke, round a-
bout, and the length ninetie cubites.
13 So he measured the house an hundreth
cubites long, and the separate place, and the
building with the wals thereof were an hun-
dreth cubites long.
14 Also the breadth of the forefront of the
house, and of the separate place toward the
East, was an hundreth cubites.
15 And hee measured the length of the
building, ouer against the separate place,
which was behinde it, and the chambers on
the one side, and on the other side an hundred
cubites with the temple within, and the ar-
ches of the court.
16 The posts and the narrow windowes,
& the chambers round about, on three sides
ouer against the postes, sieled with cedar
wood round about, and from the ground vp
to the windowes, and the windowes were
sieled.
17 And from aboue the doore vnto the in-
ner house and without, and by all the wall
round about within and without it was sie-
led according to the measure.
18 And it was made with Cherubims
and palme trees, so that a palme tree was be-
tweene a Cherub and a Cherub: and euery
Cherub had two faces.
19 So that the face of a man was toward
the palme tree on the one side, and the face
of a lion toward the palme tree on the other
side: thus was it made thorow all the house
round about.
20 From the ground vnto aboue the doore
were Cherubims and palme trees made as
in the wall of the Temple.
21 The postes of the Temple were squa-
red, and thus to looke vnto was the similitude
and forme of the Sanctuarie.
22 The altar of wood was three cubites
hie, and the length thereof two cubites, and
the corners thereof, and the length thereof,
and the sides thereof were of wood. And hee
said vnto me, This is the table that shall be
before the Lord.
23 And the Temple and the Sanctuarie
had two doores.
24 And the doores had two wickets, euen
two turning wickets, two wickets for one
doore, and two wickets for another doore.
25 And vpon the doores of the Temple
there were made Cherubims, and palme
trees, like as was made vpon the wals, and
there were thicke plankes vpon the forefront
of the porch without.
26 And there were narrow windowes and
palme trees on the one side, and on the other
side, by the sides of the porch, and vpon the
sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

Then brought hee me into the vtter court
by the way toward the North, and hee
brought me into the chamber that was ouer
against the separate place, and which was
before the building toward the North.
2 Before the length of an hundreth cu-
bites, was the North doore, and it was fiftie
cubites broad.
3 Ouer against the twentie cubits which
were of the inner court, and ouer against
the pauement, which was for the vtter
court, was chamber against chamber in
three rowes.
4 And before the chambers was a gallerie
of tenne cubites wide, and within was a way
of one cubite, and their doores toward the
North.
5 Now the chambers aboue were nar-
rower: for those chambers seemed to eate vp
these, to wit, the lower, and those that were
in the mids of the building.
6 For they were in three rowes, but had
not pillars as the pillars of the court: there-
fore there was a difference from them be-
neath and from the middlemost, euen from
the ground.
7 And the wall that was without ouer
against the chambers, toward the vtter
court on the forefront of the chambers, was
fiftie cubites long.
8 For the length of the chambers that
were in the vtter court, was fiftie cubites:
and loe, before the Temple were an hundred
cubites.

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9 And vnder these chambers was the en-
trie, on the Eastside, as one goeth into them
from the outward court.
10 The chambers were in the thicknes of
the wall of the court toward the East, ouer
against the separate place, and ouer against
the building.
11 And the way before them was after the
maner of the chambers, which were toward
the North, as long as they, and as broad as
they: and all their entries were like, both ac-
cording to their fashions, and according to
their doores.
12 And according to the doores of the
chambers that were toward the South, was
a doore in the corner of the way, euen the way
directly before the wall toward the East, as
one entreth.
13 Then sayd he vnto me, The North
chambers and the South chambers which
are before the separate place, they be holy
chambers, wherein the Priests that approch
vnto the Lorde, shall eate the most holy
things: there shall they lay the most holy
things, and the meate offering, and the sinne
offering, and the trespasse offering: for the
place is holy.
14 When the Priests enter therein, they
shall not goe out of the holy place into the
vtter court, but there they shal lay their gar-
ments wherein they minister: for they are
holy, and shall put on other garments, and so
shall approch to those things, which are for
the people.
15 Now when he had made an ende of
measuring the inner house, he brought mee
foorth toward the gate whose prospect is to-
ward the East, & measured it round about.
16 Hee measured the East side with the
measuring rod, fiue hundreth reedes, euen
with the measuring reede round about.
17 Hee measured also the Northside, fiue
hundreth reedes, euen with the measuring
reede round about.
‖Or, winde. 18 And he measured the South ‖ side, fiue
hundreth reedes with the measuring reede.
19 He turned about also to the West side,
and measured fiue hundreth reedes with the
measuring reede.
20 He measured it by the foure sides: it
had a wall round about, fiue hundreth reedes
long, and fiue hundreth broad to make a se-
paration betweene the Sanctuary and the
prophane place.

CHAP. XLIII.

*2 He seeth the glory of God going into the Tem-
ple, from whence he had before departed. 7 He
mentioneth the idolatry of the children of Israel
for the which they were consumed and brought to
nought. 9 He is commanded to call them againe
to repentance.*

Afterward hee brought mee to the gate,
euen the gate that turneth towarde the
East.
2 And behold, the glory of the God of
Israel came from out of the East, whose
voyce was like a noyse of great waters, and
the earth was made light with his glory.
3 And the vision which I saw was [a] like
the vision, euen as the vision that I sawe
when I came to destroy the citie: and the
visions were like the vision that I saw by the
riuer Chebar: and I fell vpon my face.
4 And the [b] glory of the Lord came into
the house by the way of the gate, whose pro-
spect is toward the East.
5 So the Spirit tooke me vp, & brought
me into the inner court, and behold, the glory
of the Lord filled the house.
6 And I heard one speaking vnto me out
of the house: and there stood a man by me,
7 Which sayd vnto me, Sonne of man,
this place is my throne, and the place of the
soles of my feet, whereas I wil dwel among
the children of Israel for euer, and the house
of Israel shall no more [c] defile mine holy
Name, neither they, nor their kings by their
fornication, nor by the carkesses of [d] their
kings in their hie places.
8 Albeit they set their thresholds by my
thresholds, and their postes by my postes (for
there was but a wall between me and them)
yet haue they defiled mine holy Name with
their abominations, that they haue commit-
ted: wherefore I haue consumed them in my
wrath.
9 Now therefore let them put away their
fornication, and the carkeises of their Kings
farre from me, and I will dwel among them
for euer.
10 ¶ Thou sonne of man, shew this House
to the house of Israel, that they may be asha-
med of their wickednes, and let them mea-
sure the paterne.
11 And if they be ashamed of all that they
haue done, shew them the forme of the house,
and the paterne thereof, and the going out
thereof, and the comming in thereof, and
the whole fashion thereof, and all the ordi-
nances thereof, and all the figures thereof,
and all the lawes thereof: and write it in
their sight, that they may keepe the whole
fashion thereof, and all the ordinances there-
of, and doe them.
12 This is ‡ the description of the house, ‡ Ebr. lawe.
It shall bee vpon the top of the mount: all
the limits thereof round about shall be most
holy. Behold, this is the description of the
house.
13 And these are the measures of the Al-
tar, after the cubites: the cubite is a cubite
and an hand breadth, euen the bottome shall
be a cubite, and the breadth a cubite, and the
border thereof by the edge thereof, round a-
bout shalbe a span: and this shalbe the height
of the altar.
14 And from the bottome which toucheth
the ground to the lower piece shalbe two cu-
bites, and the breadth one cubite, and from
the litle piece to the great piece shalbe foure
cubites, and the breadth one cubite.
15 So the altar shalbe foure cubites, and
from the altar vpward shall be foure hornes.
16 And the altar shall bee twelue cubites
long, and twelue broad, and foure square in
the foure corners thereof.
17 And the frame shall bee fourteene cu-
bites long, and fourteene broad in the foure
square corners thereof, and the border about
it shall bee halfe a cubite, and the bottome
thereof shall be a cubite about, and the steps
thereof shall be turned toward the East.

18 ¶ And

Chap. 9. 3.
a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11, 22.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

18 ¶ And he said vnto me, Sonne of man,
thus sayth the Lord God, These are the or-
dinances of the altar in the day when they
shal make it to offer the burnt offring there-
on, and to sprinckle blood thereon.
19 And thou shalt giue to the Priests, and
to the Leuites, that be of the seede of Zadok,
which approch vnto me, to minister vnto me
sayth the Lord God, a young bullocke for a
sinne offering.
20 And thou shalt take of the blood there-
of, and put it on the foure hornes of it, and on
the foure corners of the frame, and vpon the
border round about: thus shalt thou cleanse
it, and reconcile it.
21 Thou shalt take the bullocke also of
the sinne offring, & burne it in the appointed
place of the house without the Sanctuary.
22 But the second day thou shalt offer an
hee goat without blemish for a sinne offring,
and they shall cleanse the altar, as they did
cleanse it with the bullocke.
23 When thou hast made an end of clean-
sing it, thou shalt offer a yong bullocke with-
out blemish, and a ramme out of the flocke
without blemish.
24 And thou shalt offer them before the
Lord, & the Priests shall cast salt vpon them,
and they shall offer them for a burnt offring
vnto the Lord.
25 Seuen dayes shalt thou prepare euery
day an hee goat for a sinne offring: they shal
also prepare a yong bullocke and a ramme
out of the flocke, without blemish.
26 Thus shall they seuen dayes purifie
the altar, and cleanse it, and ‡ consecrate it.

‡ *Eb. fill his hand.*

27 And when these dayes are expired,
vpon the eight day and so foorth, the Priests
shall make your burnt offrings vpon the al-
tar, and your peace offerings, and I will ac-
cept you, sayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart and in the flesh. 9 Who are to bee admitted to the seruice of the Temple, and who to be refused.

Then he brought me toward the gate of
the outward Sanctuary, which turneth
toward the East, and it was shut.
2 Then said the Lord vnto me, This gate
shalbe a shut, & shall not be opened, & no man
shall enter by it, because the Lord God of Is-
rael hath entred by it, and it shall be shut.

a Meaning, from the cōmon people, but not from the Priests nor the Prince, reade Chap. 46. 8, 9.

3 It apperteineth to the prince: the prince
himselfe shal sit in it to eate bread before the
Lord: he shall enter by the way of the porch
of that gate, and shall goe out by the way of
the same.
4 ¶ Then brought hee me toward the
North gate before the house: & when I loo-
ked, beholde, the glory of the Lord filled the
house of the Lord, and I fell vpon my face.
5 And the Lord sayd vnto me, Sonne of
man, ‡ marke well, and behold with thine
eyes, and heare with thine eares, all that I
say vnto thee, concerning all the ordinan-
ces of the House of the Lorde, and all the
lawes thereof, and marke well the entring
in of the House with euery going foorth of
the Sanctuarie.

‡ *Ebr. set thine heart.*

6 And thou shalt say to the rebellious,
euen to the house of Israel, Thus sayeth the
Lorde God, O house of Israel, yee haue e-
nough of all your abominations,
7 Seeing that ye haue brought into my
Sanctuary b strangers, vncircumcised in
heart, & vncircumcised in flesh, to bee in my
Sanctuary, to pollute mine House, when ye
offer my bread, euen fat, and blood: and they
haue broken my couenant, because of all your
abominations.
8 For yee haue not kept the c ordinances
of mine holy things: but you your selues
haue set other to take the charge of my sanc-
tuarie.

b For they had brought idolaters, which were of other countreys, to teach them their idolatry, Chap. 23. 40.

c Ye haue not offered vnto me according to my Law.

9 Thus sayth the Lord God, No stran-
ger vncircumcised in heart, nor vncircumci-
sed in flesh, shall enter into my Sanctuary,
of any stranger that is among the children
of Israel.
10 Neither yet the d Leuites that are
gone backe from me, when Israel went a-
stray, which went astray from mee after
their idoles, but they shall beare their ini-
quitie.
11 And they shall serue in my Sanctua-
rie, and keepe the gates of the House, and
minister in the House: they shall slay the
burnt offering and the sacrifice for the peo-
ple: and they shal stand before them to serue
them.
12 Because they serued before their idols,
and caused the house of Israel to fall into in-
iquitie: therefore haue I lift vp mine hand
against them, sayth the Lord God, and they
shall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignity, and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

13 And they shall not come neere vnto me
to do the office of the Priest vnto me, neither
shall they come neere vnto any of mine holy
things in the most holy place, but they shall
beare their shame and their abominations,
which they haue committed.
14 And I will make them keepers of the
watch of the House, for all the seruice there-
of, and for all that shall be done therein.
15 But the Priestes of the Leuites, the
sonnes of Zadok, that e kept the charge of my
Sanctuary, when the children of Israel
went astray from me, they shall come neere
to me to serue me, and they shall stand before
me to offer me the fat and the blood, sayeth
the Lord God.

e Which obserued the Law of God, and fell not to idolatry.

16 They shall enter into my Sanctuary,
and shal come neere to my table to serue me,
and they shall keepe my charge.
17 And when they shall enter in at the
gates of the inner court, they shal be clothed
with linnen garments, and no wooll shall
come vpon them while they serue in þ gates
of the inner court, and within.
18 They shall haue linnen bonets vpon
their heads, and shall haue linnen breeches
vpon their loynes: they shall not gird them-
selues in the sweating places.
19 But when they goe foorth into the vt-
ter court, euen to the vtter court to the
people, they shall put off their garments,
wherein they ministred, and lay them in
the holy chambers, and they shall put on
other garments: for they shall not sanc-
tifie

tifie the people with their garments.
ſ As did the infidels and heathen.
20 They ſhal not alſo ſ ſhaue their heads,
nor ſuffer their locks to grow long,but round
their heads.
Leuit.10.9.
21 * Neither ſhal any Prieſt drinke wine
when they enter into the inner court.
22 Neither ſhall they take for their
Leuit.21,13,14.
* wiues a widow, or her that is diuorced:
but they ſhal take maidens of the ſeed of the
houſe of Iſrael, or a widow that hath bene
the widow of a Prieſt.
23 And they ſhall teach my people the difference
betweene the holy and prophane,and
cauſe them to diſcerne betweene the vncleane
and the cleane.
24 And in controuerſie they ſhall ſtand
to iudge,and they ſhall iudge it according to
my iudgements: and they ſhall keepe my
lawes and my ſtatutes in all mine aſſemblies,
and they ſhall ſanctifie my Sabbaths.
Leuit.21.1,2,11
25 * And they ſhall come at no dead perſon
to defile themſelues, except at their father,
or mother, or ſonne, or daughter, brother
or ſiſter, that hath had yet none huſband:
in theſe may they g be defiled.
g They may be at their buriall, which was a defiling.
26 And when he is clenſed,they ſhall reckon
vnto him ſeuen dayes.
27 And when he goeth into the Sanctuarie
vnto the inner court to miniſter in the
Sanctuarie, he ſhal offer his ſinne offering,
ſayth the Lord God.
Deut.18.1. num.18.20.
28 * And the Prieſthood ſhall bee their inheritance,
yea, I am their inheritance: therefore
ſhall yee giue them no poſſeſſion in Iſrael,
for I am their poſſeſſion.
29 They ſhall eate the meate offering,
and the ſinne offering,and the treſpaſſe offering,
and euery dedicate thing in Iſrael ſhal
be theirs.
Exod.13.2. and 22.29. and 34.19. num 3.13.
30 * And all the firſt of all the firſt borne,
and euery oblation, euen all of euery ſort of
your oblations ſhall be the Prieſts. Ye ſhall
alſo giue vnto the Prieſtes the firſt of your
dough, that he may cauſe the bleſſing to reſt
in thine houſe.
Exod.22.31. leuit.22.8.
31 The Prieſts ſhal not eat of any thing,
that is * dead, or torne, whether it bee foule
or beaſt.

CHAP. XLV.

1 Out of the land of promiſe are there ſeparate foure portions, of which the firſt is giuen to the prieſts and to the Temple, the ſecond to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Iſrael 10 Of iuſt weights and meaſures. 13 Of the firſt fruits, &c.

MOreouer when yee ſhall diuide the land
for inheritance, yee ſhall offer an oblati-
on vnto the Lorde an a holy portion of the
land,fiue and twentie thouſand reedes long,
and ten thouſand broad: this ſhall bee holy
in all the borders thereof round about.
a Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for the Prieſts, for the citie and for the Prince.
2 Of this there ſhall be for the Sanctuarie
fiue hundreth in length, with fiue hundreth
in breadth, all ſquare round about,and
fiftie cubites round about for the ſuburbs
thereof.
3 And of this meaſure ſhalt thou meaſure
the length of fiue and twentie thouſand,
and the breadth of tenne thouſand: and in
it ſhall be the Sanctuarie, and the moſt holy
place.
4 The holy portion of the land ſhall bee
the prieſts, which miniſter in the Sanctuarie,
which came neere to ſerue the Lord: and
it ſhalbe a place for their houſes,and an holy
place for the Sanctuarie.
5 And in the fiue and twentie thouſand
of length, and the ten thouſand of breadth,
ſhall the Leuites that miniſter in the houſe,
haue their poſſeſſion for twenty chambers.
6 Alſo ye ſhall appoynt the poſſeſſion of
the citie fiue thouſand broad, and fiue and
twenty thouſand long ouer againſt the oblation
of the holy portion: it ſhall be for the
whole houſe of Iſrael.
7 And a portion ſhall be for the prince on
the one ſide, and on that ſide of the oblation
of the holy portion, and of the poſſeſſion of
the citie, euen before the oblation of the holy
portion, and before the poſſeſſion of the citie
from the Weſt corner Weſtward,and from
the Eaſt corner Eaſtward, and the length
ſhalbe by one of the portions from the Weſt
border vnto the Eaſt border.
8 In this land ſhall bee his poſſeſſion in
Iſrael: and my princes ſhall no more oppreſſe
my people,and the reſt of the land ſhall
they giue to the houſe of Iſrael: according to
their tribes.
9 Thus ſaith the Lord God, Let it b ſuffice
you, O princes of Iſrael: leaue off crueltie
& oppreſſion, and execute iudgement and
iuſtice: take away your exactions from my
people, ſayth the Lord God.
b The Prophet ſheweth that the heads muſt be firſt reformed, afore any good order can be eſtabliſhed among the people.
10 Ye ſhall haue iuſt balances,and a true
c Ephah,and a true Bath.
c Ephah and Bath were both of one quantitie, ſaue that Ephah contained in dry things, that which Bath did in liquor, Leuit.5.11. 1 king.5.11.
11 The Ephah and the Bath ſhall be equall:
a Bath ſhall containe the tenth part
of an Homer, and an Ephah the tenth part
of an Homer: the equalitie thereof ſhall be
after the Homer.
Exod.30.13. leuit.27.25. num.3.47.
12 * And the ſhekel ſhalbe twenty gerahs,
and twenty ſhekels, and d fiue and twentie
ſhekels and fifteene ſhekels ſhall be your
Maneh.
d That is, threeſcore ſhekels make a weight called Mina: for he ioyneth theſe three parts to a Mina.
13 ¶ This is the oblation that ye ſhal offer,
the ſixt part of an Ephah of an Homer of
wheate, and ye ſhall giue the ſixt part of an
Ephah of an Homer of barley.
14 Concerning the ordinance of the oyle,
euen of the Bath of oyle, yee ſhall offer the
tenth part of a Bath out of the Cor, (tenne
Baths are an Homer: for ten Baths fill an
Homer.)
15 And one lambe of two hundred ſheepe
out of the fat paſtures of Iſrael for a meate
offering,and for a burnt offering,& for peace
offerings, to make reconciliation for them,
ſayth the Lord God.
16 All the people of the land ſhal giue this
oblation for the prince in Iſrael.
17 And it ſhall be the princes part to giue
burnt offrings,and meate offrings,& drinke
offerings in the ſolemne feaſts, & in the new
moones, and in the Sabbaths, and in all the
high feaſts of the houſe of Iſrael: he ſhal prepare
the ſinne offring, and the meat offring,
and the burnt offering, and the peace offerings
to make reconciliation for the houſe
of Iſrael.
18 ¶ Thus ſaith the Lord God, In þ firſt
moneth, in the firſt day of e the moneth, thou
ſhalt
e Which was Niſan, conteining part of March and part of April.

shall take a yong bullocke without blemish, and clense the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖Or, Court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 *In the first moneth in the fourteenth day of the moneth, yee shall haue the Passeouer, a feast of seuen dayes, and yee shall eate vnleauened bread.

Exod. 12.18. leuit. 23.5

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullockes, and seuen rammes without blemish daily for seuen dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offring, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifice of the Sabbath and of the new moones. 8 Thorow which doores they must go in, or come out of the Temple, &c.

THus sayeth the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, hee shall goe foorth, but the gate shall not bee shut till the euening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lorde on the Sabbaths, and on the newe moones.

4 And the burnt offring that the prince shall offer vnto the Lorde on the Sabbath day shalbe sixe lambes without blemish, and a ramme without blemish.

5 And the meat offring shalbe an Ephah for a ramme: and the meate offring for the lambes a a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shal be a yong bullocke without blemish, and sixe lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, euen an Ephah for a bullock, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shall enter, he shal goe in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe foorth by the way of the North gate: he shall not returne by the way of the gate whereby hee came in, but they shall goe foorth ouer against it.

10 And the prince shall be in the midst of them: he shall goe in when they goe in, and when they goe foorth, they shall goe foorth together.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offering shal be continually by a perpetual ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the c yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer, the prince shall not d take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, e to sanctifie the people.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me foorth into the vtter court, and caused me to goe by the foure corners

corners

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corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubits long, and thirtie broad: these foure corners were of one measure.

23 And there went a wal about them, euen about those foure, and kitchins were made vnder the wals round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coasts of the land of promise, & the diuision thereof by tribes.

AFterward he brought me vnto the doore of the house: and beholde, [a] waters issued out from vnder the thresholde of the house Eastwarde: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he mee out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came foorth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to ẏ knees: againe he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward hee measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer that could not bee passed ouer.

6 And hee said vnto me, Sonne of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which mooueth, wheresoeuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, & from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shall be made salt pits.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that ẏ graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of the that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should bee so great, that all the world should be ful therof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zech. 14. 8.

e The waters which of nature are salt and vnholsome, shallbe made sweete and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g which were cities at the corners of the salt or dead sea.

h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked & reprobate

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruite according to his moneths, because their waters run out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shal be for ‖ medicine.

13 ¶ Thus saith ẏ Lord God, This shall be the border, whereby yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shall bee the border [k] of the land toward the Northside, from the maine sea toward Hethlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the remnant of the North, Northward, and the border of Hamath: it shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall bee toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shal be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the midst of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes: From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by ẏ border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

‖ Or, tree for meate.

‖ Or, for bruises and sores.

Gen. 48. 22.

Gen. 12. 7 & 13. 15. & 15. 18. and 26. 4. deut. 34. 4.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

‖ Or, strife.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but ẏ all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entred into the land vnder Ioshua, diuided the land somewhat otherwise then is here set foorth by this vision.

4 And by the border of Naphtali from the Eaſt quarter vnto the Weſt ſide, a portion for Manaſſeh.

5 And by the border of Manaſſeh from the Eaſt ſide vnto the Weſt ſide, a portion for Ephraim.

6 And by the border of Ephraim, from the Eaſt part euen vnto the Weſt part, a portion for Reuben.

7 And by the border of Reuben, from the Eaſt quarter vnto the Weſt quarter, a portion for Iudah.

8 And by the border of Iudah, from the Eaſt part vnto the Weſt part [b] ſhall bee the offering which they ſhall offer of fiue and twentie thouſand reeds broad, and of length as one of the other parts, from the Eaſt ſide vnto the Weſt ſide, and the Sanctuarie ſhal be in the mids of it.

b That is, the portion of the ground, which they ſhall ſeparate and appoint to the Lord, which ſhall be diuided into three parts: for the Prieſts, for the Prince, and for the citie.

9 The oblation that yee ſhall offer vnto the Lord, ſhall bee of fiue and twentie thouſand long, and of ten thouſand the bredth.

10 And for them, euen for the Prieſts ſhalbe this holy oblation, toward the North fiue and twentie thouſand long, and toward the Weſt ten thouſand broad, and toward the Eaſt ten thouſand broad, and toward the South fiue and twentie thouſand long, and the Sanctuarie of the Lord ſhall bee in the mids thereof.

11 It ſhall be for the Prieſts, that are ſanctified of the ſonnes of * Zadok, which haue kept my charge, which went not aſtray, when the children of Iſrael went aſtray, as the Leuites went aſtray.

Chap. 44. 15.

12 Therefore this oblatiō of the land that is offered, ſhal be theirs, as a thing moſt holy by the border of the Leuites.

13 And ouer againſt the border of the Prieſts, the Leuites ſhall haue fiue & twentie thouſand long, and ten thouſand broad: all the length ſhall be fiue and twentie thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruites of the land: for it is holy vnto the Lord.

15 And the fiue thouſand that are left in the breadth ouer againſt the fiue & twenty thouſand, ſhall be a prophane place for the citie, for houſing, and for ſuburbes, and the citie ſhall be in the mids thereof.

16 And theſe ſhall be the meaſures thereof, the North part fiue hundreth and foure thouſand, and the South part [c] fiue hundreth and foure thouſande, and the Eaſt part fiue hundreth and foure thouſand, and the Weſt part fiue hundreth and foure thouſand.

c Meaning, that it ſhould bee ſquare.

17 And the ſuburbes of the citie ſhall bee toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the Eaſt two hundreth and fiftie, and toward the Weſt two hundreth and fiftie.

18 And the reſidue in length ouer againſt the oblation of the holy portion ſhall bee ten thouſand Eaſtward, and tenne thouſand Weſtward, and it ſhall be ouer againſt the oblation of the holy portion, and the increaſe thereof ſhal be for food vnto them that ſerue in the citie.

19 And they that ſerue in the citie, ſhall bee of all the tribes of Iſrael that ſhall ſerue therein.

20 All the oblation ſhall be fiue and twentie thouſand with [d] fiue and twentie thouſand: you ſhal offer this oblatiō foure ſquare for the Sanctuarie, and for the poſſeſſion of the citie.

d Euery way it ſhall be fiue and twentie thouſand.

21 And the reſidue ſhall be for the prince on the one ſide and on the other of the oblation of the Sanctuarie, and of the poſſeſſion of the citie, ouer againſt the fiue and twentie thouſand of the oblation toward the Eaſt border, and Weſtward ouer againſt the fiue & twentie thouſand toward the Weſt border, ouer againſt ſhalbe for the portion of the prince: this ſhalbe the holy oblation, and the houſe of the Sanctuarie ſhalbe in the mids thereof.

22 Moreouer, from the poſſeſſion of the Leuites, and from the poſſeſſion of the citie, that which is in the middes ſhalbe the princes: betweene the borders [e] of Iudah, and betweene the border of Beniamin ſhall bee the princes.

e So that Iudah was on the North ſide of the Princes and Leuites portions, and Beniamin on the South ſide.

23 And the reſt of the tribes ſhall be thus: from the Eaſt part vnto ye Weſt part, Beniamin ſhall bee a portion.

24 And by the border of Beniamin, from the Eaſt ſide vnto the Weſt ſide, Simeon a portion.

25 And by the border of Simeon from the Eaſt part vnto the Weſt part, Iſſachar a portion.

26 And by the border of Iſſachar from the Eaſt ſide vnto the Weſt, Zebulun a portion.

27 And by the border of Zebulun from the Eaſt part vnto the Weſt part, Gad a portion.

28 And by the border of Gad at ye South ſide, toward [f] Temath, the border ſhall bee euē from [g] Tamar vnto the waters of Meribath in Kadeſh, & to the [h] riuer, that runneth into the maine ſea.

f Which is here taken for Idumea.
g Which was Iericho, the citie of Palme trees.
h Meaning Nilus, that runneth into the ſea called Miditerraneum.

29 This is the land, which yee ſhall diſtribute vnto the tribes of Iſrael for inheritance, and theſe are their portions, ſaith the Lord God.

30 And theſe are the bounds of the citie, on the North ſide fiue hundreth, and foure thouſand meaſures.

31 And the gates of the citie ſhall be after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the Eaſt ſide fiue hundreth and foure thouſand, and three gates, & one gate of Ioſeph, one gate of Beniamin, and one gate of Dan.

33 And at the South ſide, fiue hundreth and foure thouſand meaſures, & three ports, one gate of Simeon, one gate of Iſſachar, and one gate of Zebulun.

34 At the Weſt ſide fiue hundreth and foure thouſand, with their three gates, one gate of Gad, one gate of Aſher, and one gate of Naphtali.

35 It was round about eighteene thouſand meaſures, and the name of the citie from that day ſhall be, ‡ The Lord is there.

‡ Ebr. Iehouah ſhammah.

¶ Daniel.

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries & afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the fowre monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinne, and to bring euerlasting life. And as from ẏ beginning God euer exercised his people vnder ẏ crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certaine yong men of the Iewes to learne his law. 5 They haue the kings ordinarie appointed. 8 But they abstaine from it.

IN the a third yere of ẏ raigne
of Iehoiakim King of Iudah,
came Nebuchad-nezzar king
of Babel vnto Ierusalem, &
besieged it.
2 And the Lord gaue Iehoiakim king of Iudah into his hande, with
part of the vessels of the house of God, which
he caried into the land of b Shinar, to the
house of his god, and he brought the vessels
into his gods treasurie.
3 And the king spake vnto c Ashpenaz
the master of his d Eunuches, that hee
should bring certaine of the children of Israel, of the e Kings seede, and of the princes:
4 Children in whom was no blemish,
but wel f fauoured, and instructed in all wisdome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom
they might teach the g learning, and the
tongue of the Caldeans.
5 And the king appointed them prouision
euery day of a h portion of the kings meate,
and of the wine which he dranke, so nourishing them i three yere, that at the end thereof, they might stand k before the king.
6 Now among these were certaine of the
children of Iudah, Daniel, Hananiah, Mishael, and Azariah.
7 Unto whom the chiefe of the eunuches
l gaue other names: for he called Daniel,
Belteshazzar, and Hananiah, Shadrach,
and Mishael, Meshach, and Azariah, Abednego.
8 ¶ But Daniel had determined in his
heart, that hee would not m defile himselfe
with the portion of the kings meat, nor with
the wine which he dranke: therefore he required the chiefe of the Eunuches that hee
might not defile himselfe.
9 (Now God had brought Daniel into
fauour, and tender loue with the chiefe of
the Eunuches)
10 And the chiefe of the Eunuches sayd
vnto Daniel, n I feare my lorde the king,
who hath appointed your meate and your
drinke: therefore if hee see your faces worse
liking then the other children, which are of
your sort, then shall yee make mee lose mine
head vnto the king.
11 Then said Daniel to Melzar, whom
the chiefe of the Eunuches had set ouer
Daniel, Hananiah, Mishael and Azariah,
12 Prooue thy seruants, I beseech thee,
o ten dayes, and let them giue vs p pulse to
eate, and water to drinke.
13 Then let our countenances be looked
vpon before thee: and the countenances
of the children that eate of the portion of

a Reade 2.King. 24.1. and Iere. 25.1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as master of the wards.
d Hee calleth them eunuches whom the King nourished and brought vp to be rulers of other countreys afterward.
e His purpose was to keepe them as hostages, and that he might shew himselfe victorious and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noblemen.
f The King required three things, that they should bee of noble birth, that they should be witty & learned, that they should be of a strong & comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to prayse his liberalitie: yet in this he is worthy of praise, that he esteemed learning, and knewe that it was a necessarie meane to gouerne by.
g That they might forget their owne religion and country fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge, that was not godly: in all points hee refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.
h That by their good entertainement, they might learne to forget the mediocritie of their owne people.
i To the intent that in this time they might both learne the manners of the Caldeans, & also their tongue.
k As well to serue at the table, as in other offices.
l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great tentation and a signe of seruitude which they were not able to resist.
m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the king should not entice him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meate and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.
n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he representeth them which are of no religion: for neither hee would condemne theirs nor maintaine his owne.
o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it, and thus he spake, being moued by the Spirit of God.
p Not that it was a thing abominable to eat daintie meates and to drinke wine, as both before and after they did, but if they should haue thereby beene wonne to the King, and haue refused their owne religion, that meat and drinke had beene accursed.

the kings meat, and as thou seest, deale with
thy seruants.
14 So he consented to them in this matter, and prooued them ten dayes.
15 And at the end of tenne dayes, their
q countenances appeared fairer, and in better liking then all the childrens, which did
eate the portion of the kings meate.
16 Thus Melzar tooke away the portion
of their meate, and the wine that they should
drinke, and gaue them pulse.
17 As for these foure children, God gaue
them knowledge, and vnderstanding in
all learning r and wisedome: also hee gaue
Daniel vnderstanding of all s visions and
dreames.
18 Now when the time was t expired, that
the king had appointed to bring them in,
the chiefe of the Eunuches brought them before Nebuchad-nezzar.
19 And the king communed with them:
and among them all was found none like
Daniel, Hananiah, Mishael, and Azariah:
therefore stood they before the King.
20 And in all matters of wisedome, and
vnderstanding that the king enquired of
them, hee found them ten times better then
all the inchanters & astrologians, that were
in all his realme.
21 And Daniel was vnto u the first yeere
of King Cyrus.

q This bare feeding, & that also of Moses, when he fled from the court of Egypt, declareth ÿ we must liue in such sobrietie as God doth cal vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

‡ Ebr. fatter in flesh.

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 18. 11.

s So that he only was a Prophet, & none of the other: for by dreames & visions God appeared to his Prophets, Numb. 12. 6. t Of the three yeres aboue mentioned vers. 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The king commaundeth all the wise men of Babylon to bee slaine, because they could not interpret his dreame. 16 Daniel requireth time to solue the question. 24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ

AND in the second yeere of the reigne of
a Nebuchad-nezzar, Nebuchad-nezzar
dreamed b dreames wherwith his spirit was
c troubled, and his d sleepe was vpon him.
2 Then the king commanded to call the
inchanters, and the astrologians & the sorcerers, and the e Caldeans for to shewe the
King his dreames: so they came and stood
before the King.
3 And the King sayd vnto them, I haue
dreamed a dreame, and my spirit was troubled to know the dreame.
4 Then spake the Caldeans to the king
in the f Aramites language, O king liue for
euer: shew thy seruants thy dreame, and we
shall shew the interpretation.
5 And the King answered and said to the
Caldeans, The thing is gone from me. If
ye will not make me vnderstand the dreame
with the interpretation thereof, ye g shall be
drawen in pieces, & your houses shalbe made
a iakes.
6 But if yee declare the dreame and the
interpretation thereof, ye shall receiue of me
gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.
7 They answered againe, and said, Let
the King shewe h his seruants the dreame,
and we will declare the interpretation thereof.
8 Then the King answered and sayd, I
know certainely that yee ‡ would gaine the
time, because yee see the thing is gone from
me.
9 But if yee will not declare mee the
dreame, there is but one iudgement for you:
for ye haue prepared lying & corrupt words,
to speake before me till the time be changed:
therefore tell mee the dreame, that I may
know, if yee can declare me the interpretation thereof.
10 Then the Caldeans answered before
the King, and sayde, There is no man vpon
earth, that can declare the Kings matter:
yea, there is neither king nor prince nor lord
that asked such things at an inchanter or astrologian or Caldean.
11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods
whose dwelling is not with flesh.
12 For this cause the King was angrie
and in great furie, and commaunded to destroy all the wise men of Babel.
13 ¶ And when sentence was giuen, the
wise men were slaine: and they i sought Daniel and his fellowes to be put to death.
14 Then Daniel answered with counsell
and wisedome to Arioch the Kings ‖ chiefe
steward, which was gone foorth to put to
death the wise men of Babel.
15 Yea, he answered and said vnto Arioch
the kings captaine, Why is the sentence so
hastie from the king? Then Arioch declared
the thing to Daniel.
16 So Daniel went and desired the king
that he would giue him leasure, and that he
would shewe the King the interpretation
thereof.
17 ¶ Then Daniel went to his house and
shewed the matter to Hananiah, Mishael,
and Azariah his companions,
18 That they should desire the God of
heauen for grace in this secret, that Daniel
and his fellowes should not perish with the
rest of the wise men of Babel.
19 Then was the secret reuealed vnto
Daniel in a vision by night: therefore Daniel praised the God of heauen.
20 And Daniel answered and said, *The
Name of God be praised for euer and euer:
for wisedome and strength are his.
21 And he changeth the times and seasons: he taketh away kings: hee setteth vp
kings: he giueth wisedome vnto the wise,

a The [illegible] and the [illegible] were [illegible] this [illegible] that this [illegible] of the sonne, when he reigned alone: for he reigned also after a sort with his father.
b Not ÿ he had many dreames, but because many matters were contained in this dreame.
c Because it was so rare & strange a dreame ÿ he had not had the like.
d He was so heauy with sleepe, that he began to sleepe againe. Some read, & his sleepe was broken from him.
e For all these astrologers & sorcerers called themselues by this name of honour, as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreys were voide of the same.
f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therefore the learned vse to speake it, as the Iewish writers doe this day.

g This is a iust reward of their arrogancy (which vaunted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetual shame and confusion.
h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter and therefore they would pretend knowledge where was but mere ignorance, & so as deluders of the people, they were worthy to die.
‡ Ebr. redeeme the time.
i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.
‖ Or, the captaine of the guard.
* Psal. 113. 2. and 115. 18.

and vnderstanding to them that vnderstand.
22 Hee discouereth the deepe and secrete
things: he knoweth what is in the darknes,
and the [k] light dwelleth with him.
23 I thanke thee and praise thee, O thou
God of my [l] fathers, that thou hast giuen me
wisedome and [m] strength, and hast shewed
me nowe the thing that wee desired of thee:
for thou hast declared vnto vs the Kings
matter.
24 ¶ Therefore Daniel went vnto Arioch,
whome the King had ordained to destroy
the wise men of Babel: hee went and
sayd thus vnto him, Destroy not [n] the wise
men of Babel, but bring me before the king,
and I will declare vnto the king the interpretation.
25 Then Arioch brought Daniel before
the king in all hast, and saide thus vnto him,
I haue found a man of the children of Iudah
that were brought captiues, that wil declare
vnto the king the interpretation.
26 Then answered the king and said vnto
Daniel, whose name was Belteshazzar,
Art thou able to shew me the dreame which
I haue seene, and the interpretation thereof?
27 Daniel answered in the presence of
the King, and sayd, The secret which the
king hath demaunded, can neither the wise,
the astrologians, the inchanters, nor the
soothsayers declare vnto the king.
28 But there is a God in [o] heauen that
reueileth secrets, and sheweth the king Nebuchad-nezzar
what shall bee in the latter
dayes. Thy dreame, and the things which
thou hast seene in thine head vpon thy bed, is
this.
29 O king, when thou wast in thy bed,
thoughts came into thy minde, what should
come to passe hereafter, and hee that reueileth
secrets, telleth thee what shall come.
30 As for [p] me, this secret is not shewed
mee for any wisedome that I haue, more
then any other liuing, but onely to shewe
the King the interpretation, and that
thou mightest knowe the thoughts of thine
heart.
31 O king, thou sawest, and behold, there
was a great Image: this great image whose
glorie was so excellent, stood before thee, and
the forme thereof was terrible.
32 This images head was of fine [q] gold,
his brest and his armes of siluer, his belly
and his thighes of brasse,
33 His legs of yron, and his feete were part
of yron, and part of clay.
34 Thou behelde st it till a stone was cut
without handes, which smote the image vpon
his feete, that were of yron and clay, and
brake them to pieces.
35 Then was the yron, the clay, the brasse,
the siluer and the gold broken altogether,
and became like the chaffe of the Summer
flowers, and the wind carried them away,
that no place was found for them: and the
stone that smote the image, became a great
mountaine, and filled the whole earth.
36 This is the dreame, and wee will declare
before the king the interpretation
thereof.
37 ¶ O king, thou art a king of kings: for
the God of heauen hath giuen thee a kingdome,
power, strength, and glorie.
38 And in all places where the children of
men dwell, the beastes of the fielde, and the
foules of the heauen hath he giuen into thine
hand, and hath made thee ruler ouer them
all: thou art [r] this head of gold.
39 And after thee shall rise another kingdome,
[s] inferiour to thee, of siluer, and another
[t] third kingdome shall be of brasse, which shall
beare rule ouer all the earth.
40 And the fourth kingdome shall bee
strong as yron: for as yron breaketh in pieces,
and subdueth all things, and as yron
bruiseth all these things, so shall it breake in
[u] pieces, and bruise all.
41 Whereas thou sawest the feete and
toes, part of potters clay, and part of yron:
the kingdome shall be [x] deuided: but there
shall be in it of the strength of the yron, as
thou sawest the yron mixt with the clay, and
earth.
42 And as the toes of the feet were part of
yron, and part of clay, so shall the kingdome
be partly strong, and partly broken.
43 And whereas thou sawest yron mixt
with clay and earth, they shall mingle themselues
with [y] the seede of men: but they shall
not ioyne one with another, as yron cannot
be mixed with clay.
44 And in the dayes of these kings, shall
the God of heauen set vp a kingdome, which
[z] shall neuer be destroyed: and this kingdome
shall not be giuen to another people,
but it shall breake and destroy all these kingdomes,
and it shal stand for euer.
45 Whereas thou sawest that the [a] stone
was cut off the mountaine without handes,
and that it brake in pieces the yron, the
brasse, the clay, the siluer and the golde: so

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13 and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding only thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that hee might be the more apt to receiue the high mysteries that should bee reueiled.

p Because hee had said that God onely must reueile the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therfore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set foorth his glorie.

q By gold, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which here is called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the end of this fourth Monarchie.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonians, both because it was not a Monarchie and generall Empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse, touching ambition, cruelty, and all kind of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to the hardnesse thereof, but the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shall haue ciuill warres, and continuall discords among themselues.

y They shall by marriges and affinities, thinke to make themselues strong, yet shall they neuer bee ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth which he calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8.10.

the great God hath shewed the King what
shall come to passe hereafter, and the dreame
is true, and the interpretation thereof is sure.
46 ¶ Then the king Nebuchad-nezzar
fell vpon his face, and [b] bowed himselfe vn-
to Daniel, and commanded that they should
offer meat offerings, and sweet odours vnto
him.
47 Also the king answered vnto Daniel,
and sayd, I know of a trueth that your [c] God
is a God of gods, and the Lord of kings, and
the reueiler of secrets, seeing thou couldest o-
pen this secret.
48 So the king made Daniel a great
man, and gaue him many and great [d] gifts.
He made him gouernour ouer the whole pro-
uince of Babel, and chiefe of the rulers, and
aboue all the wise men of Babel.
49 Then Daniel [e] made request to the
king, and hee set Shadrach, Meshach, and
Abednego ouer the charge of the prouince of
Babel: but Daniel sate in the [f] gate of the
king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuity, and also he receiued them, lest he should offend this cruell king, which willingly gaue them. e Hee did not this for their priuat profit, but that the whole Church which was then there in affliction, might haue some release and ease by this benefit. f Meaning, that either he was a Iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

19 Sun. Trinity Morning 1 Lesson

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the king made [a] an i-
mage of golde, whose height was three-
score cubites, and the bredth thereof sixe cu-
bites: hee set it vp in the plaine of Dura, in
the prouince of Babel.
2 Then Nebuchad-nezzar the king sent
foorth to gather together the nobles, the
Princes and the Dukes, the Iudges, the re-
ceiuers, the counsellers, the officers, and all
the gouernours of the prouinces, that they
shoulde come to the [b] dedication of the i-
mage, which Nebuchad-nezzar the [c] king
had set vp.
3 So the nobles, princes and dukes, the
iudges, the receiuers, the counsellers, the of-
ficers, and all the gouernours of the prouin-
ces were assembled vnto the dedicating of
the image, that Nebuchad-nezzar the king
had set vp: and they stood before the image,
which Nebuchad-nezzar had set vp.
4 Then an herald cried aloude, Bee it
knowen to you, O people, [d] nations, and
languages,
5 That when yee heare the sound of the
cornet, trumpet, harpe, sackebut, psalterie,
dulcimer, and all instruments of musicke, ye
fall downe and worship the golden image
that Nebuchad-nezzar the king hath set vp.
6 And whosoeuer falleth not downe and
worshippeth, shall the same houre be cast in-
to the middes of an hote fierie fornace.
7 Therefore assoone as all the people
heard the sound of the cornet, trumpet, harp,
sackebut, psalterie, and all instruments of
musicke, all the people, nations, and langua-
ges fell downe, and worshipped the golden
image, that Nebuchad-nezzar the king had
set vp.
8 ¶ By reason whereof at that same
time came men of the Caldeans, and grie-
uously accused the Iewes.
9 For they spake and sayde to the king
Nebuchad-nezzar, O king, liue for euer.
10 Thou, O king, hast made a decree,
that euery man that shall heare the sound of
the cornet, trumpet, harpe, sackebut, psalte-
rie, and dulcimer, and all instruments of
musicke, shall fall downe and worship the
golden image,
11 And whosoeuer falleth not downe, and
worshippeth, that hee should be cast into the
mids of an hote fierie fornace.
12 There are certaine Iewes whom thou
hast set ouer the charge of the prouince of
Babel, [e] Shadrach Meshach and Abedne-
go: these men, O king, haue not regarded
thy commandement, neyther will they serue
thy gods, nor worship the golden image that
thou hast set vp.
13 ¶ Then Nebuchad-nezzar in his an-
ger and wrath commanded that they should
bring Shadrach, Meshach, and Abednego:
so these men were brought before the king.
14 And Nebuchad-nezzar spake, and said
vnto them, What disorder? will not you,
Shadrach, Meshach, and Abednego serue
my god, nor worship the golden image that
I haue set vp?
15 [f] Now therefore are yee ready when ye
heare the sound of the cornet, trumpet, harpe,
sackebut, psalterie, and dulcimer, and all in-
struments of musicke, to fal downe and wor-
ship the image, which I haue made? for if
ye worship it not, ye shall be cast immediatly
into the middes of an hote fierie fornace: for
who is that God that can deliuer you out of
mine hands?
16 Shadrach, Meshach, and Abednego
answered, and sayde to the king, O Nebu-
chad-nezzar, wee [g] are not carefull to an-
swere thee in this matter.
17 Beholde, our God whom wee serue, is

20 Augu 1 Lesson evening

a Vnder pretence of religion and holinesse in making an image to his idole Bel, hee sought his owne ambition & vain glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his workes. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory. b Shewing that the idole is not knowen for an idole so long as hee is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniury to God if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

[b] able

h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that ÿ more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience & constancie to abide the crueltie of their punishment: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angell, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, bee it knowen to thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen ⁱ times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the mids of the hote fierie fornace.

22 Therfore, because the kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and sayd, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the ᵏ Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe foorth and come hither: so Shadrach, Meshach, and Abednego ˡ came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchadnezzar spake and sayd, ᵐ Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angell, and deliuered his seruants, that put their trust in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any ⁿ blasphemie against the God of Shadrach, Meshach, and Abednego, shall bee drawen in pieces, and their houses shall bee made a iakes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in al the ᵒ world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

33 How great are his signes, and howe mightie are his wonders! ᵖ his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

m He was mooued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen king mooued by Gods spirit would not see blasphemie vnpunished, but made a law, and set a punishment to such transgressours, much more ought all they that professe religion, to take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment. o Meaning, so farre as his dominion extended. p Reade Chap. 2.44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 19 The Prophet declareth how of a proud king hee should become as a beast. 31 After hee confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at ᵃ rest in mine house, and flourishing in my palace,

2 Sawe a ᵇ dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but ᶜ they could not shew me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was ᵈ Belteshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, ᵉ chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I saw a ᶠ tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which hee saw of the foure empires: for Daniel both declared what the dreame was, and what it meant: and here he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to bee called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to bee numbred among the sorcerers, and men whose practises were wicked and contrarie to Gods word. f By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

g Meaning, the Angell of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew ÿ it should not be cut downe by man, but by God.

h Hereby hee meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God which hee saw ordained against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassi on vpon man and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he ment of yeeres.

foules of the heauen dwelt in the boughes
thereof, and all flesh fed of it.
10 I saw in the visions of mine head, vpon my bed, and behold, a g watchman, and
an holy one came downe from heauen,
11 And cried alowde, and said thus, Hew
downe the tree, and breake off his branches:
shake of his leaues, and scatter his fruit, that
the beastes may flee from vnder it, and the
foules from his branches.
12 Neuerthelesse leaue the stumpe of his
rootes in the earth, and with a band of iron
and brasse binde it among the grasse of the
field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grasse of the field.
13 h Let his heart be changed from mans
nature, and let a beasts heart bee giuen vnto
him, and let seuen times be passed ouer him.
14 i The sentence is according to the decree of the watchmen, and according to the
word of the holy ones: the demand was answered, to the intent that liuing men may
know, that the most High hath power ouer
the kingdom of men, and giueth it to whomsoeuer he wil, and appointeth ouer it the most
abiect among men.
15 This is the dreame, that I King Nebuchad nezzar haue seene: therefore thou, O
Belteshazzar, declare the interpretation
therof: for all the wise men of my kingdome
are not able to shew me the interpretation:
but thou art able, for the spirite of the holy
gods is in thee.
16 ¶ Then Daniel (whose name was Belteshazzar) held his k peace by the space of one
houre, and his thoughts troubled him, and
the king spake and said, Belteshazzar, let
neither the dreame, nor the interpretation
thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them
that hate thee, and the interpretation thereof to thine enemies.
17 The tree that thou sawest, which was
great and mighty, whose height reached vnto the heauen, and the sight thereof through
all the world,
18 Whose leaues were faire and the fruit
thereof much, and in it was meate for al, vnder the which the beastes of the field dwelt,
and vpon whose branches the foules of the
heauen did sit,
19 It is thou, O king, that art great and
mightie: for thy greatnesse is growen, and
reacheth vnto heauen, and thy dominion to
the ends of the earth.
20 Whereas the king saw a watchman,
and an holy one that came downe from heauen, and said, Hewe downe the tree, and
destroy it, yet leaue the stumpe of the rootes
thereof in the earth, and with a band of
yron and brasse binde it among the grasse of
the field, and let it bee wet with the dewe
of heauen, and let his portion bee with the
beastes of the field, l till seuen times passe ouer him,
21 This is the interpretation, O king,
and it is the decree of the most High, which
is come vpon my lord the King,
22 That they shall driue thee from men,
and thy dwelling shal bee with the beasts of
the field: they shall make thee to eate grasse
as the m oxen, and they shall wet thee with
the dewe of heauen: and seuen times shall
passe ouer thee, till thou know, that n the
most High beareth rule ouer the kingdome
of men, and giueth it to whomsoeuer he will.
23 Whereas they said, that one should
leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that,
thou shalt know that the heauens haue the
rule.
24 Wherefore, O King, let my counsell
be acceptable vnto thee, and o breake off thy
sinnes by righteousnes, and thine iniquities
by mercie toward the poore: loe, let there bee
an p healing of thine errour.
25 All these things shall come vpon the
king Nebuchad-nezzar.
26 ¶ At the end of twelue q moneths, he
walked in the royall palace of Babel.
27 And the king spake and said, Is not
this great Babel, that I haue built for
the house of the kingdome by the might of
my power, and for the honour of my maiestie?
28 While the worde was in the Kings
mouth, a voyce came downe from heauen,
saying, O king Nebuchad nezzar, to thee be
it spoken, Thy kingdome is departed from
thee,
29 And they shall driue thee from men,
and thy dwelling shall bee with the beastes
of the fielde: they shall make thee to eate
grasse, as the oxen, and seuen times shall
passe ouer thee, vntill thou knowest, that
the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.
30 The verie same houre was this thing
fulfilled vpon Nebuchad-nezzar, and hee
was driuen from men, and did eate grasse
as the oxen, and his bodie was wet with the
dewe of heauen, till his haires were growen
as Egles feathers, and his nayles like birds
clawes.
31 And at the end of these r dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored
vnto me, and I gaue thankes vnto the most
High, and I praised and honoured him that
liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.
32 And all the inhabitants of the earth
are reputed as nothing: and according to his
f will he worketh in the armie of heauen, and
in the inhabitants of the earth: and none can
stay his hand, nor say vnto him, What doest
thou?
33 At the same time was mine vnderstanding restored vnto mee, and I returned to
the honour of my kingdome: my glorie and
my beautie was restored vnto mee, and my
counsellers t and my princes sought vnto
mee, and I was established in my kingdome, and my glorie was augmented toward me.
34 Nowe therefore, I Nebuchad-nezzar

m Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoided mans companie, or was cast out for his tyrannie, and so wandred among ÿ beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that hee may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errours of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit mooue him, seeing that these terrible threatnings could not mooue him to repent.

r When the terme of these seuen yeeres was accomplished.

Chap. 7.14. micah 4.7. luke 1.33.

f He confesseth Gods will to be the rule of all iustice, and a most perfit law whereby he gouerneth both man and Angels, and deuils, so that none ought to murmure or aske a reason of his doings, but onely to stand content therewith, and giue him the glorie.

t By whom it seemeth that he had beene put from his kingdome before.

ᵘ praise

u He doth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

u prayse, and extoll and magnifie the king of
heauen, whose workes are all trueth, and his
wayes iudgement, and those that walke in
pride, he is able to abase.

CHAP. V.

3 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

King a Belshazzar made a great feast to a
thousand of his princes, and dranke wine
b before the thousand.
2 And Belshazzar ‖ whiles he tasted the
wine, commaunded to bring him the golden
and siluer vessels, which his c father Nebu-
chad-nezzar had brought from the Temple
in Ierusalem, that the King and his prin-
ces, his wiues, and his concubines might
drinke therein.
3 Then were brought the golden ves-
sels, that were taken out of the Temple of
the Lords house at Ierusalem, and the king
and his princes, his wiues, and his concu-
bines dranke in them.
4 They dranke wine and praysed the
d gods of golde and of siluer, of brasse, of y-
ron, of wood, and of stone.
5 At the same houre appeared fingers of
a mans hand, which wrote ouer e against the
candlesticke vpon the plaister of the wall of
the kings palace, & the king saw the palme
of the hand that wrote.
6 Then the kings countenance was
changed, and his thoughts troubled him, so
that the ioynts of his loynes were loosed, and
his f knees smote one against the other.
7 Wherefore the king cryed aloude. that
they should bring g the Astrologians, the
Caldeans and the soothsayers. And the king
spake and sayde to the wise men of Babel,
Whosoeuer can reade this writing, and de-
clare me the interpretation thereof, shall bee
clothed with purple, and shall haue a chaine
of golde about his necke, and shall be the
third ruler in the kingdome.
8 Then came al the kings wise men, but
they could neither reade the writing, nor
shew the king the interpretation.
9 Then was king Belshazzar greatly
troubled, and his countenance was changed
in him, and his princes were astonied.
10 Now the h Queene by reason of the
talke of the King and his Princes, came in-
to the banket house, and the Queene spake,
and sayd, O king, liue for euer: let not thy
thoughts trouble thee, nor let thy counte-
nance be changed.
11 There is a man in thy kingdome, in
whom is the spirit of the holy gods, and in
the dayes of thy father, light and vnderstan-
ding and wisedome like the wisedome of the
gods, was found in him: whome the king
Nebuchad-nezzar thy father the king, I say,
thy father, made chiefe of the i Inchanters,
Astrologians, Caldeans, and Soothsayers,
12 Because a more excellent spirit, and
knowledge, and vnderstanding (for he did
expound dreames, and declare hard senten-
ces, and dissolued doubts) were found in
him, euen in Daniel, whom the king named
Belteshazzar: now let Daniel be called, and
he will declare the interpretation.
13 ¶ Then was Daniel brought before
the king, and the king spake, and sayd vnto
Daniel, Art thou that Daniel, which art of
the children of the captiuity of Iudah, whom
my father the King brought out of Iew-
rie?
14 Now I haue heard of thee that k the
spirit of the holy gods is in thee, and that
light and vnderstanding and excellent wis-
dome is found in thee.
15 Now therefore, wise men, and Astro-
logians haue bene brought before me, that
they should reade this writing, and shewe
mee the interpretation thereof: but they
could not declare the interpretation of the
thing.
16 Then heard I of thee, that thou coul-
dest shewe interpretations, and dissolue
doubts: now if thou canst read the writing,
and shew me the interpretation thereof, thou
shalt be clothed with purple, and shalt haue a
chaine of golde about thy necke, and shalt be
the third ruler in the kingdome.
17 Then Daniel answered, and sayd be-
fore the king, Keepe thy rewardes to thy
selfe, and giue thy gifts to another: yet I
will reade the writing vnto the king, and
shew him the interpretation.
18 O King, heare thou, the most High
God gaue vnto l Nebuchad-nezzar thy fa-
ther a kingdome, and maiestie, and honour
and glory.
12 And for the maiestie that he gaue him,
all people, nations, and languages trembled,
and feared before him: hee put to death
whom he would: he smote whom he would:
whom he would hee set vp, and whom hee
would he put downe.
20 But when his heart was puft vp, and
his minde hardened in pride, he was depo-
sed from his kingly throne, and they tooke
his honour from him.
21 And he was driuen from the sonnes of
men, & his heart was made like the beastes,
and his dwelling was with the wilde asses:
they fedde him with grasse like oxen, and
his body was wet with the dewe of the hea-
uen, till hee knewe that the most High God
bare rule ouer the kingdome of men, and
that hee appoynteth ouer it, whomsoeuer he
pleaseth.
22 And thou his sonne, O Belshazzar,
hast not humbled thine heart, though thou
knewest all these things,

23 But

a Daniel reciteth this historу of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

b The kings of the East parts then vsed to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

‖ Or, ouercome with wine.

c Meaning his grandfather.

d In contempt of the true God they praysed their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them to do them good, which is also the opinion of al idolaters. e That it might the better be seene. f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

21 Aug 1 Lesson Evening

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

23 But hast lift thy selfe vp against the
Lorde of heauen, and they haue brought the
vessels of his house before thee, and thou and
thy princes, thy wiues and thy concubines
haue drunke wine in them, and thou hast
praised the gods of siluer and gold, of brasse,
yron, wood, and stone, which neither see, nei-
ther heare, nor vnderstand: and the God in
whose hand thy breath is and all thy wayes,
him hast thou not glorified.
24 m Then was the palme of the hande
sent from him, & hath written this writing.
25 And this is the writing that hee hath
written, n MENE, MENE, TEKEL
VPHARSIN.
26 This is the interpretation of the
thing, MENE, God hath numbred thy king-
dome, and hath finished it.
27 TEKEL, thou art weighed in the bal-
lance, and art found || too light.
28 PERES, thy kingdome is diuided,
and giuen to the Medes and Persians.
29 Then at the commandement of Bel-
shazzar, they clothed Daniel with purple,
and put a chaine of golde about his necke,
and made a proclamation concerning him,
that he should be the third ruler in the king-
dome.
30 The same night was Belshazzar the
king of the Caldeans slaine.
31 And Darius o of the Medes tooke the
kingdome, being threescore & two yeere old.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

|| Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a den of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the king-
dome a an hundreth and twentie gouer-
nours, which should bee ouer the whole
kingdome.
2 And ouer these, three rulers (of whom
Daniel was one) that the gouernours might
giue accompts vnto them, and the King
should || haue no damage.
3 Now this Daniel was preferred a-
boue the rulers and gouernours, because
the spirit was excellent in him, and the
King thought to set him ouer the whole
realme.
4 ¶ Wherefore the rulers and gouer-
nours c sought an occasion against Daniel
concerning the kingdome: but they could
finde none occasion nor fault: for he was so
faithfull that there was no blame nor fault
found in him.
5 Then sayde these men, Wee shall not
find an occasion against this Daniel, except
we finde it against him concerning the Law
of his God.
6 Therefore the rulers and these gouer-
nours went together to the King, and
sayde thus vnto him, King Darius, liue for
euer.
7 All the rulers of thy kingdome, the of-
ficers and gouernours, the counsellers, and
dukes haue consulted together to make a de-
cree for the king, and to establish a statute,
that whosoeuer shall aske a petition of any
god or man for thirtie dayes saue of thee, O
king, he shall be cast into the den of lions.
8 Now, O king, confirme the decree, and
seale the writing, that it be not changed, ac-
cording to the law of the Medes and Persi-
ans, which altereth not.
9 Wherefore king Darius d sealed the
writing and the decree.
10 ¶ Now when Daniel vnderstoode
that he had sealed the writing, hee went in-
to his house, and his e windowe being open
in his chamber toward Ierusalem, hee knee-
led vpon his knees three times a day, and
prayed, and praised his God, as he did afore-
time.
11 Then these men assembled, and found
Daniel praying, and making supplication
vnto his God.
12 So they came, and spake vnto the
king concerning the kings decree, Hast
thou not sealed the decree, that euery man
that shall make request to any God or man
within thirtie dayes, saue to thee, O King,
shall bee cast into the denne of lions? The
king answered, and sayd, The thing is true,
according to the Lawe of the Medes and
Persians, which altereth not.
13 Then answered they, and sayde vnto
the king, This Daniel which is of the chil-
dren of the captiuitie of Iudah, regardeth
not thee, O King, nor the decree, that thou
hast sealed, but maketh his petition three
times a day.
14 When the King heard these wordes,
he was sore displeased with himselfe, and set
his heart on Daniel, to deliuer him: and hee
laboured till the Sunne went downe to de-
liuer him.
15 Then these men assembled vnto the
king, and sayd vnto the king, Vnderstand,
O king, that the Lawe of the Medes and
Persians is, that no decree nor statute
which the king confirmeth, may bee f alte-
red.
16 ¶ Then the king commaunded, and
they brought Daniel, and cast him into the
denne of lions: now the king spake, and sayd
vnto Daniel, Thy God, whom thou alway
seruest, euen he will deliuer thee.
17 And a stone was brought, and layd
vpon the mouth of the denne, and the King
sealed it with his owne signet, and with
the signet of his princes, that the purpose
might not bee changed, concerning Da-
niel.
18 Then the king went vnto his palace,
and remained fasting, neither were the in-
struments of musicke brought before him,
and his sleepe went from him.
19 ¶ Then the king arose early in the
morning, and went in all haste vnto the den
of lions.
20 And when hee came to the denne, hee
cryed with a lamentable voice vnto Daniel:
and

a Reade Esther Chap. 1. 1.

|| Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god and passed not what wicked lawes he approued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whe[n] they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deed for these fewe dayes to any thing that was contrary to Gods glory.

f Thus the wicked mainteine euill lawes by constancie and authoritie, which is oft times either lightnesse, or stubbornnesse, when as the innocents thereby perish, and therefore gouernours neither ought to feare nor be ashamed to breake such.

and the king spake, and sayd to Daniel, O
Daniel, the seruant of the liuing God, is not
thy God (whom thou alway seruest) g able
to deliuer thee from the lyons?
21 Then sayde Daniel vnto the king, O
king, liue for euer.
22 My God hath sent his Angell, and
hath shut the lyons mouthes, that they haue
not hurt me: for my h iustice was found out
before him; and vnto thee, O king, I haue
done no i hurt.
23 Then was the king exceeding glad
for him, and commaunded that they should
take Daniel out of the den: so Daniel was
brought out of the denne, and no manner of
hurt was found vpon him, because hee k be-
leeued in his God.
24 And by the commaundement of the
king, these men which had accused Daniel,
were brought, and were l cast into the denne
of lyons, euen they, their children, and their
wiues: and the lyons had the masterie of
them, and brake all their bones in pieces, or
euer they came at the ground of the denne.
25 ¶ Afterward king Darius wrote,
Unto all people, nations and languages,
that dwell in all the world: Peace be multi-
plied vnto you.
26 I make a decree, that in all the domi-
nion of my kingdom, men tremble and feare
m before the God of Daniel: for he is the n li-
uing God, and remaineth for euer: and his
kingdome shall not perish, and his dominion
shalbe euerlasting.
27 He rescueth and deliuereth, and he wor-
keth signes and wonders in heauen and in
earth: who hath deliuered Daniel from the
power of the lyons.
28 So this Daniel prospered in the
reigne of Darius, and in the reigne of Cy-
rus of Persia.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power. h My iust cause and vprightnesse in this thing, wherein I was charged, is approued of God. i For he did disobey the kings wicked commandement, to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured. k Because he committed himselfe wholly vnto God whose cause he did defend, he was assured that nothing but good could come vnto him: where in we see the power of faith, as Heb. 11. 33. l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesse is come to light: though not in euerie point, or with like circumstances, yet to execute true iustice vpon them. m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed al superstition and idolatry, and not onely giuen God the chiefe place, but also haue set him vp, and caused him to bee honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The ten hornes of the foure beasts. 27 Of the euerlasting kingdome of Christ.

In the first yere of Belshazzar king of Ba-
bel, Daniel saw a dreame, and there were
visions in his head, vpon his bed: a then he
wrote the dreame, & declared the summe of
the matter.
2 Daniel spake, and sayd, I sawe in my
vision by night, and beholde, the foure
windes of the heauen stroue vpon b the great
sea:
3 And foure great beasts came vp from
the sea, one diuers from another.
4 The first was as a c lion, and had egles
wings: I beheld, till the wings thereof
were pluckt off, and it was lifted vp from
the earth, and set vpon his feete as a man,
and a mans heart was giuen him.
5 And beholde, another beast which was
the second, was like a d beare, and stood vp-
on the e one side: and he had three ribbes in
his f mouth betweene his teeth, g and they
sayd thus vnto him, Arise, and deuoure much
flesh.
6 After this, I beheld, and loe, there was
another like a h leopard, which had vpon his
backe i foure wings of a foule: the beast had
also foure heads, and k dominion was giuen
him.
7 After this, I sawe in the visions by
night, and beholde, the l fourth beast was
fearefull, and terrible, and very strong.
It had great m yron teeth: it deuoured, and
brake in pieces, and stamped n the residue
vnder his feete: and it was vnlike to the
beasts that were before it: for it had o tenne
hornes.
8 As I considered the hornes, beholde,
there came vp among them another little
p horne, before whom there were q three of

a Whereas the people of Israel looked for a continuall quietnesse after these seuentie yeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah bee vttered and reuealed, by whom they should haue a spirituall deliuerance, and al the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundrie times. c Meaning, the Assyrian & Caldean Emprie, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart. d Meaning the Persians which were barbarous and cruell. e They were small in the beginning, and were shut vp in their mountaines and had no bruit. f That is, destroyed many kingdomes, and was insatiable. g To wit, the Angels by Gods commandement, who by this meanes published the ingratitude of the world. h Meaning, Alexander the king of Macedonie. i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus, the lesse, Cassander and after him Antipater was king of Macedonie, and Ptolemeus had Egypt. k It was not of himselfe, nor of his owne power, that hee gate all these countreys: for his armie conteined but thirtie thousand men, and hee ouercame in one battell Darius, which had tenne hundred thousand, when hee was so heauie with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. l That is, the Romane Empire, which was as a monster, and could not bee compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which the Romanes could not quietly inioy in other countreys, they would giue it to other kings and rulers, that at all times when they would, they might take it againe: which liberalitie is heere called the stamping the rest vnder the feete. o That is, sundrie and diuers prouinces, which were gouerned by the Deputies and Proconsuls, whereof euerie one might be compared to a King. p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Cladius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot bee applyed vnto them. And also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole bodie of Antichrist. q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the Deputies to send into the prouinces, and tooke the gouernement of certaine countreys to himselfe.

the first hornes pluckt away: and beholde,
in this horne were r eyes like the eyes of
man, and a mouth speaking presumptuous
things.
9 I beheld, till the s thrones were set vp
and the t Ancient of dayes did sit, whose
garment was white as snow, and the haire
of his head like the pure wooll: his throne
was like the fierie flame, and his wheeles as
burning fire.
10 A fierie streame issued, and came
foorth from before him: thousande thou-
sandes ministred vnto him, and ten thou-
sand u thousandes stoode before him: the
iudgement was set, and the x bookes ope-
ned.
11 Then I beheld, y because of the voyce
of the presumptuous wordes, which the horne
spake: I behelde, euen till the beast was
slaine, and his body destroyed, and giuen to
the burning fire.
12 As z concerning the other beasts, they
had taken away their dominion: yet their
liues were prolonged for a certaine time and
season.
13 ¶ As I behelde in visions by night,
beholde, a one like the sonne of man came in
the cloudes of heauen, and b approched vnto
the Ancient of dayes, and they brought him
before him.
14 And he gaue him c dominion, and ho-
nour, and a kingdome, that all people, nati-
ons, and languages, should serue him: his
dominion is an euerlasting dominion, which
shal neuer be taken away: and his kingdome
shall neuer be destroyed.
15 ¶ I Daniel was d troubled in my
spirite in the middes of my bodie, and
the visions of mine heade made mee a-
fraid.
16 Therefore I came vnto e one of
them that stoode by, and asked him the
trueth of all this: so hee tolde mee, and
shewed mee the interpretation of these
things.
17 These great beastes which are foure,
are foure Kings, which shall arise out of the
earth,
18 And they shall take the f kingdome of
the Saints of the g most High, which shall
possesse the kingdome for euer, euen for euer
and euer.
19 ¶ After this I would know the trueth
of the fourth beast, which was so h vnlike to
all the others, verie fearefull, whose teeth
were of yron, and his nailes of brasse: which
deuoured, brake in pieces, and stamped the
i residue vnder his feete.
20 Also to know of the tenne hornes that
were in his head, and of the other which
came vp, before whom three fell, and of the
horne that had eyes, and of the mouth that
spake presumptuous things, whose k looke
was more stout then his fellowes.
21 I beheld, and the same l horne made
battell against the Saints, yea, and preuai-
led against them,
22 Untill m the Ancient of dayes came,
and iudgement was giuen to the Saints of
the most High: and the time approched, that
the Saints possessed the kingdome.
23 Then he said, The fourth beast shalbe
the fourth kingdome in the earth, which shal
be vnlike to all the kingdomes, and shall de-
uoure the whole earth, & shall tread it downe
and breake it in pieces.
24 And the ten hornes out of this king-
dome are ten Kings that shall rise: & another
shall rise after them, and he shall be vnlike to
the first, and he shall subdue n three kings,
25 And shall speake wordes against o the
most High, and shall consume the Saints
of the most High, and thinke that hee may
p change times and lawes, and they shall
be giuen into his hand, vntill a q time, and
times, and the diuiding of time.
26 But the r iudgement shall sit, and they
shall take away his dominion, to consume
and destroy it vnto the end.
27 And the s kingdome, and dominion,

r These Romane Emperours at the [illegible] certaine humanitie, and gentlenesse, and were content that others, as the Consuls & Senate should beare the name of dignity, so that they might haue the profit, and therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.
s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgment should beginne at the first comming of Christ.
t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glorie.
u That is, an infinite number of Angels, which were readie to execute his commandement. x This is meant of the first comming of Christ, when as the will of God was plainely reuealed by his Gospell. y Meaning, that he was astonied, when hee saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an ende, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods apointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie. b To wit, when hee ascended into the heauens, and his diuine Maiestie appeared, that all power was giuen vnto him in respect of that that hee was our Mediatour. c This is meant of the beginning of Christes kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.
g That is, of the most hie things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth.
h For the other three monarchies were gouerned by a king, and the Romane Empire by consuls: the Romans changed their gouernours yeerely, and the other monarchies reteined them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselues. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperors, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition hereof ver. 8. o That is, shal make wicked decrees & proclamations against Gods word, and send thorowout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles, and shorten the times for his elects sake, Matth. 24.22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe. s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which although they doe not fully inioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, *Vnder the heauen*: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and the greatnes of the kindome vnder the
whole heauen ſhall be giuen to the holy peo-
ple of the moſt High, whoſe kingdome is an
euerlaſting kingdome, and all [t] powers ſhal
ſerue and obey him.
28 Euen this is the ende of the matter, I
Daniel had many [u] cogitations which trou-
bled mee, and my countenance changed in
me: but I kept the matter in mine heart.

t That is, ſome of euery ſort that bare rule.

u Though hee had many motions in his heart which mooued him to and fro to ſeeke out this matter curiouſly: yet he was content with that which God reuealed, and kept it in memorie, and wrote it for the vſe of the Church.

CHAP. VIII.

1 A viſion of a battell betweene a ramme and a goate. 20 The vnderſtanding of the viſion.

In the third yere of the reigne of king Bel-
ſhazzar, a viſion appeared vnto me, euen
vnto me Daniel, [a] after that which appea-
red vnto me at the firſt.
2 And I ſaw in a viſion, and when I ſaw
it, I was in the palace of Shuſhan, which is
in the prouince [b] of Elam, and in a viſion me
thought I was by the riuer of Vlai.
3 Then I looked vp and ſaw, and behold,
there ſtood before the riuer a [c] ramme, which
had two hornes: and theſe two hornes were
hie: but one was [d] higher then another, and
the higheſt came vp laſt.
4 I ſaw the ramme puſhing againſt the
Weſt, and againſt the North, and againſt
the South: ſo that no [e] beaſts might ſtand
before him, nor could deliuer out of his
hand, but he did what he liſted, and became
great.
5 And as I conſidered, behold, [f] a goate
came from the Weſt ouer the whole earth,
and touched not the ground: and this goate
had an [g] horne that appeared betweene his
eyes.
6 And he came vnto the ramme that had
the two hornes, whom I had ſeene ſtanding
by the riuer, and ran vnto him in his fierce
rage.
7 And I ſaw him come vnto the ramme,
and being mooued againſt him, hee [h] ſmote
the ramme, and brake his two hornes: and
there was no power in the ramme to ſtande
againſt him, but he caſt him downe to the
ground, and ſtamped vpon him, and there
was none that could deliuer the ramme out
of his power.
8 Therefore the goate waxed exceeding
great, and when he was at the ſtrongeſt, his
great [i] horne was broken: and for it came
vp foure that [k] appeared toward the foure
winds of the heauen.
9 And out of one of them came forth a [l] li-
tle horne, which waxed very [illegible] toward
the [m] South, and toward the [n] Eaſt, and to-
ward the [o] pleaſant land.
10 Yea, it grew vp vnto the [p] hoſte of
heauen, and it caſt downe ſome of the hoſte,
and of the ſtarres to the ground, and trode
vpon them,
11 And extolled himſelfe againſt the
[q] prince of the hoſte from whom the [r] daily
ſacrifice was taken away, and the place of his
Sanctuary was caſt downe.
12 And [ſ] a time ſhall bee giuen him ouer
the daily ſacrifice for the iniquitie: and it ſhall
[t] caſt downe the trueth to the ground, & thus
ſhall it doe, and proſper.
13 Then I heard one of the [u] Saints
ſpeaking, and one of the Saints ſpake vnto
a certaine one, ſaying, How long ſhall endure
the viſion of the daily ſacrifice, and the iniqui-
tie of the [x] deſolation to tread both ÿ Sanc-
tuarie and the [y] armie vnder foote?
14 And he [z] anſwered me, Vnto the [a] eue-
ning, and the morning, two thouſand & three
hundreth: then ſhall the Sanctuarie bee
cleanſed.
15 ¶ Now when I Daniel had ſeene the
viſion, and ſought for the meaning, behold,
there ſtood before me [b] like the ſimilitude of
a man.
16 And I heard a mans voyce betweene
the bankes of Vlai, which called and ſaid,
Gabriel, [c] make this man to vnderſtand the
viſion.
17 So he came where I ſtood: and when
he came, I was afraid, & fell vpon my face:
but he ſaid vnto me, Vnderſtand, O ſonne
of man: for [d] in the laſt time ſhalbe the viſion.
18 Now as he was ſpeaking vnto me, I
being aſleepe fell on my face to the ground:
but he touched me, & ſet me vp in my place.
19 And he ſaid, Behold, I will ſhew thee
what ſhall be in the laſt [e] wrath: for in the
end of the time appointed it ſhall come.
20 The ramme which thou ſaweſt ha-
uing two hornes, are the kings of the Medes
and Perſians.
21 And the goat is the king of Grecia, and
the great horne that is betweene his eyes, is
the firſt king.
22 And that that is broken, and foure
ſtood vp for it, are foure kingdomes, which
ſhal ſtand vp [f] of that nation, but not [g] in his
ſtrength.
23 And in the ende of their kingdome,
when the rebellious ſhalbe conſumed, a king
of [h] fierce countenance, and vnderſtanding

a After the generall viſion he commeth to certaine particular viſions: as touching the deſtruction of the monarchie of the Perſians and Macedonians for ÿ ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdome of the Perſians and Medes which were ioyned together.

d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in law.

e That is, no kings or nations

f Meaning Alexander that came frō Grecia with great ſpeed and expedition.

g Though hee came in ÿ name of all Grecia, yet he bare the title and dignitie of the generall captaine, ſo that the ſtrength was attributed to him which is meant by this horne. h Alexander ouercame Darius in two ſundry battels, & ſo had the two kingdomes of the Medes & Perſians. i Alexanders great power was broken: for whē he had ouercome al the Eaſt, he thought to returne toward Grecia, to ſubdue them that there had rebelled & ſo died by the way. k That is, which were famous: for almoſt in ÿ ſpace of fifteen yere, there were fifteene diuers ſucceſſors before this Monarchy was diuided to theſe foure, wherof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, & Ptolemeus Egypt. l Which was Antiochus Epiphanes, who was of a ſeruile & flattering nature & alſo there were other between him & the kingdome, & therefore is here called ÿ little horne, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, & trode his precious ſtarres vnder feet, which are ſo called becauſe they are ſeparated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to aboliſh all religion, and therefore caſt Gods ſeruice out of his Temple, which God hath choſen as a little corner from all the reſt of the world to haue his name there truely called vpon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer vtterly to aboliſh his religion.

t This horne ſhal aboliſh for a time the true doctrine, and ſo corrupt Gods ſeruice.

u Meaning, that he heard one of ÿ Angels asking this queſtion of Chriſt, whom he calleth a certaine one, or a ſecret one, or a marueilous one. x That is, the Iewes ſinnes, which were cauſe of this deſtruction. y That is, which ſuppreſſeth Gods religion, and his people. z Chriſt anſwered me for the comfort of the Church. a That is, vntil ſo many natural dayes be paſt, which make ſixe yeeres, three moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned. b Which was Chriſt, who in this mater declared himſelfe to the old fathers how he would be God manifeſted in fleſh. c This power to command the Angel declared that hee was God. d the effect of this viſion ſhall not yet appeare, but a long time after. e Meaning that great rage, which Antiochus ſhould ſhew againſt the Church. f That is, out of Grecia. g They ſhal not haue like power as had Alexander. h Nothing that this Antiochus was impudent, and cruell, and alſo craftie, that he could not be deceiued.

darke sentences shall stand vp.
24 And his power shall bee mighty, but
not in his [i] strength: and hee shall destroy
wonderfully, and shall prosper, and practise,
and shall destroy the [k] mighty, and the holy
people.
25 And through his [l] policie also, he shall
cause craft to prosper in his hand, & he shall
extoll himselfe in his heart, and by [m] peace
shall destroy many: he shall also stand vp a-
gainst the [n] Prince of princes, but he shall be
broken downe [o] without hand.
26 And the vision of the [p] euening and
the morning, which is declared, is true:
therefore seale thou vp the vision, for it shalbe
after many dayes.
27 And I Daniel was striken and sicke
[q] certaine dayes: but when I rose vp, I did
the kings businesse, and I was astonished at
the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2.Mac.9.9.
p Reade verse 14.
q For feare and astonishment.

Thursday bef Easter 9 Less. Mor
23 Aug. 1 Lesson ever

CHAP. IX.

3 Daniel desireth to haue that perfourmed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuenty weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

1 IN the first yeere of Darius the sonne of
[a] Ahashuerosh, of the seede of the Medes,
which was made king ouer the [b] realme of
the Caldeans,
2 Euen in the first yeere of his reigne, I
Daniel vnderstood by [c] bookes the number
of the yeeres, whereof the Lord had spoken
vnto Ieremiah the Prophet, that hee would
accomplish seuenty yeeres in the desolation
of Ierusalem.
3 And I turned my face vnto the Lorde
God, and [d] sought by prayer and supplicati-
ons with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God,
and made my confession, saying, Oh Lorde
God, which art [e] great and mercifull, and kee-
pest couenant & mercie toward them which
loue ‡ thee, and toward them that keepe thy
commandements,
5 We haue sinned, and haue committed
iniquitie and haue done wickedly, yea, wee
haue rebelled, and haue departed from thy
precepts, and from thy iudgements.
6 For wee would not obey thy seruants
the Prophets, which spake in thy Name to
our Kings, to our Princes, and to our fa-
thers, and to all the people of the land.
7 O Lord, [f] righteousnes belongeth vnto
thee, and vnto vs ‡ open shame, as appeareth
this day vnto euery man of Iudah, & to the
inhabitants of Ierusalem: yea, vnto all Is-
rael, both neere and farre off, through all the
countreyes whither thou hast driuen them
because of their offences, that they haue com-
mitted against thee.
8 O Lord, vnto vs appertaineth open
shame to our [g] Kings, to our Princes, and
to our fathers, because wee haue sinned a-
gainst thee.
9 Yet compassion and forgiuenes is in the
Lord our God, albeit wee haue rebelled a-
gainst him,
10 For wee haue not obeyed the [h] voyce
of the Lord our God, to walke in his lawes,
which he had layd before vs by the ministery
of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy
Law, and are turned backe, and haue not
heard thy voice: therefore the [i] curse is pow-
red vpon vs, and the othe that is written in
the Law of Moses the seruant of God, be-
cause we haue sinned against him.
12 And hee hath confirmed his wordes,
which he spake against vs, and against our
iudges that || iudged vs, by bringing vpon
vs a great plague: for vnder the whole hea-
uen hath not been the like, as hath beene
brought vpon Ierusalem.
13 All this plague is come vpon vs, as it
is written in the Law of Moses: yet made
we not our prayer before the Lord our God,
that we might turne from our iniquities,
and vnderstand thy trueth.
14 Therefore hath the Lord ‡ made rea-
die the plague, and brought it vpon vs: for
the Lord our God is righteous in all his
workes which hee doeth: for we would not
heare his voyce.
15 * And now, O Lord our God, that
hast brought thy people out of the lande of
Egypt with a mighty hand, and hast gotten
thee renowme, as appeareth this day, we haue
sinned, we haue done wickedly.
16 O Lord, according to all thy [k] righte-
ousnesse, I beseech thee, let thine anger and
thy wrath be turned away from thy citie Ie-
rusalem thine holy mountaine: for because
of our sinnes, and for the iniquities of our fa-
thers, Ierusalem & thy people are a reproch
to all that are about vs.
17 Now therefore, O our God, heare
the prayer of thy seruant, and his supplicati-
ons, and cause thy face to [l] shine vpon thy
Sanctuary, that lieth waste for the [m] Lords
sake.
18 O my God, incline thine eare, and
heare: open thine eyes, and beholde our
desolations, and the citie whereupon thy
Name is called: for wee doe not present
our supplications before thee for our owne
[n] righteousnes, but for thy great tender mer-
cies.
19 O Lord heare, O Lord forgiue, O Lord
[o] consider, and doe it: deferre not, for thine
owne sake, O my God: for thy Name is cal-
led vpon thy citie, and vpon thy people.
20 ¶ And whiles I was speaking and
praying, and confessing my sinne, and the
sinne of my people Israel, and did present
my supplication before the Lord my God, for
the

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreyes, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.
‡ Ebr. him.
f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why hee should so intreate them.
‡ Ebr. confusion of face.
g He doeth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement & word.
i As Deut. 27. 15. or the curse confirmed by an othe.
|| Or, gouerned vs.
‡ Ebr. watched vpon the euill.
* Exod. 14.28. baruc. 2.11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not cōtent himselfe with any vehemencie of wordes: for he was so led with a feruent zeale cōsidering Gods promise, made to the citie in respect of his Church, and for the aduancement of Gods glory.

the holy Mountaine of my God.
21 Yea, while I was speaking in prayer,
euen the man *Gabriel whom I had seene
before in the vision, came flying, and tou-
ched me about the time of the euening obla-
tion.
22 And he informed me, and talked with
mee, and sayde, O Daniel, I am now come
foorth to giue thee knowledge and vnder-
standing.
23 At the beginning of thy supplications
the commandement came foorth, and I am
come to shew thee, for thou art greatly belo-
ued: therefore vnderstand the matter and
consider the vision.
24 Seuentie [p] weekes are determined
vpon [q] thy people, and vpon thine holy citie
to finish the wickednesse, and to seale vp the
[r] sinnes, and to reconcile the iniquitie, and
to bring in euerlasting righteousnesse, and
to seale vp the vision and prophesie, and to
anoynt the most Holy.
25 Know therefore and vnderstand, that
from the going [s] foorth of the commandement
to bring againe the people, and to build Jeru-
salem, vnto Messiah the prince, shall be seuen
[t] weekes, and [u] threescore and two weekes,
and the streete shall be built againe, and the
wall euen in a ‡ troublous time.
26 And after threescore and two [x] weekes,
shall Messiah be slaine, and shall [y] haue no-
thing, and ye people of [z] the prince that shall
come, shal destroy the citie and the Sanctu-
arie, & the end thereof shall be with a flood:
and vnto the end of the battell it shall be de-
stroyed by desolations.
27 And he shall [a] confirme the couenant
with many for one weeke: and in the mids
of the weeke he shall cause the sacrifice & the
oblation to [b] cease, [c] and for the ouerspreа-
ding of the abominations, he shall make it
desolate, euen vntil the consummation deter-
mined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

In the [a] third yeere of Cyrus king of Per-
sia, a thing was reuealed vnto Daniel
(whose name was called Belteshazzar) and
the word was true, but the time appointed
was [b] long, and he vnderstood the thing, and
had vnderstanding of the vision.
2 At the same time, I Daniel was in
heauinesse for three weekes of dayes.
3 I ate no pleasant bread, neither came
flesh, nor wine in my mouth, neither did I
anoynt my selfe at all, till three weekes of
dayes were fulfilled.
4 And in the foure and twentieth day of
the [c] first moneth, as I [d] was by the side of
that great riuer, euen Hiddekel,
5 And I lift vp mine eyes, and looked,
and beholde, there was a man [e] clothed in lin-
nen, whose loynes were girded with fine
gold of *Uphaz.
6 His body also was like the Chrysolite,
and his face (to looke vpon) like the light-
ning, and his eyes as lampes of fire, and his
armes and his feete were like in colour to po-
lished brasse, and the voice of his words was
like the voyce of a multitude.
7 And I Daniel alone saw the vision: for
the men that were with me, saw not the visi-
on: but a great feare fell vpon them, so that
they fled away and hid themselues.
8 Therefore I was left alone, & saw this
great vision, and there remained no strength
in me: for my [f] strength was turned in me
into corruption, and I retained no power.
9 Yet heard I the voyce of his wordes:
and when I heard the voyce of his words, I
slept on my face: and my face was toward the
ground.
10 And behold, an hand [g] touched mee
which set mee vp vpon my knees and vpon
the palmes of my hands,
11 And he said vnto me, O Daniel, a man
greatly beloued, vnderstand the words that
I speake vnto thee, and stand in thy place:
for vnto thee am I now sent. And when hee
had said this word vnto mee, I stood trem-
bling.
12 Then said he vnto me, Feare not Da-
niel: for from the first day that thou diddest
set thine heart to vnderstand, and to humble
thy selfe before thy God, thy wordes were
heard, and I am come for thy wordes.
13 But the [h] prince of the kingdome of
Persia withstood me one and twenty dayes:
but loe, [i] Michael one of the chiefe princes,
came to helpe me, and I remained there by
the kings of Persia.
14 Nowe I am come to shew thee what
shall come to thy people in the latter dayes:
for yet the [k] vision is for many dayes.
15 And when he spake these words vnto
mee, I set my face toward the ground, and
held my tongue.
16 And behold, [l] one like the similitude of
the sonnes of man touched my lips: then I
opened my mouth, and spake, and said vnto
him that stood before mee, O my Lord, [m] by
the vision my sorrowes are returned vpon
me, and I haue retained no strength.
17 For how can the seruant of this my
Lord talke with my Lord being such a one?
for as for mee, straight way there remained
no strength in mee, neither is there breath
left in me.

Chap. 8. 16.

p He alludeth to Jeremiahs prophesie, who prophesied that their captiuitie should be seuentie yeres: but nowe Gods mercy should seuenfolde exceede his iudgement which should be foure hundred & ninetie yeres, euen to the comming of Christ, and so then it should continue for euer.

q Meaning, Daniels nation, ouer whom hee was carefull.

r To shew mercie, and to put sinne out of remembrance.

s That is, from the time that Cyrus gaue them leaue to depart.

t These weeks make 49. yeeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the sixt yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeres, which comprehend the time from the building of the Temple, vnto the Baptisme of Christ. ‡ *Ebr. in streights of time.* x In this last weeke of the seuentie, shall Christ come and preach and suffer death. y He shall seeme to haue no beautie, nor to bee of any estimation, as Isa. 53. 2. z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple & the people without all hope of recouerie. a By the preaching of the Gospel hee confirmed his promise, first to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning ye Ierusalem and the sanctuarie should be vtterly destroyed for their rebellion against God, & their idolatrie: or as some read, that the plagues shall be so great, that they shall all be astonied at them.

a He noteth this third yeere because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made war in Asia minor against the Scythians, which was a discouraging to the godly, & a great feare to Daniel. b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

c Called Abib which containeth part of March, & part of April.

d Being carried by the spirit of prophesie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth.

Iere. 10. 9.

f The world also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformity.

g Which declareth that when we are stricken downe with the maiesty of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue further raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy al the world, yet to assure his children of his loue, hee sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was ouercome with feare and sorrow, when I saw the vision.

18 Then there came againe, and touched
me one like the appearance of a man, and he
strengthened me,
19 And said, O man, greatly beloued,
feare not: [n] peace be vnto thee: bee strong
and of good courage. And when he had spo-
ken vnto me, [o] I was strengthened, & said,
Let my Lord speake: for thou hast streng-
thened me.
20 Then said hee, Knowest thou where-
fore I am come vnto thee? but now will I
returne to fight with the Prince of Persia:
and when I am gone foorth, loe, the [p] prince
of Grecia shall come.
21 But I will shew thee that which is
decreed in the Scripture of trueth: [q] and
there is none that holdeth with me in these
things, but Michael your prince.

n Hee declareth hereby that God would be mercifull vnto the people of Israel.
o Which declareth that when God smiteth downe his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little & little.
p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also ẏ other kings of Persia by Alexander the king of Macedonia.
q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdoms which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALso I, in the first yeere of Darius of the
Medes, euen I [a] stood to encourage and
to strengthen him.
2 And now will I shew thee the trueth.
Beholde, there shal stand vp yet [b] three kings
in Persia, and the fourth shall bee farre ri-
cher then they al: and by his strength, and by
his riches he shall stirre vp [c] all against the
realme of Grecia.
3 But a [d] mightie King shall stand vp,
that shall rule with great dominion, and do
according to his pleasure.
4 And when he shall stand vp, [e] his king-
dome shalbe broken, [f] and shal be deuided to-
ward the [g] foure winds of heauen: & not to
his [h] posteritie, nor according to [i] his domini-
on, which he ruled: for his kingdome shal be
pluckt vp, eue to be for others besides [k] those.
5 And the [l] King of the South shall bee
mightie, and one of [m] his princes, and shall
preuaile against him, and beare rule: his
dominion shall be a great dominion.
6 And in ẏ end of yeeres they shall be ioy-
ned together: for the kings [n] daughter of
the South shall come to the King of the
North to make an agreement, but shee shal
not reteine the power of the [o] arme, neither
shall [p] he continue, nor his [q] arme: but shee
shalbe deliuered to death, & they that brought
her, and [r] hee that begate her, and hee that
comforted her in these times.
7 But out of the budde of her [s] rootes
shall one stande vp in his stead, [t] which
shall come with an armie, and shall enter
into the fortresse of the King of the North,
and doe with them as hee list, and shall pre-
uaile,
8 And shall also carry captiues into E-
gypt their gods with their molten images,
and with their precious vessels of siluer and
of golde, and he shall continue [u] moe yeeres
then the king of the North.
9 So the king of the South shall come
into his kingdome, and shall returne into his
owne land.
10 Wherefore his [x] sonnes shalbe stirred
vp, and shall assemble a mighty great army:
and one [y] shal come and ouerflow, and passe
thorow: then shall [z] he returne, and be stir-
red vp at his fortresse.
11 And the King of the South shall bee
angry, and shall come forth, and fight with
him, euen with the King of the North:
for hee shall set foorth a great [a] multitude,
and the multitude shall bee giuen into his
hand.
12 Then the multitude shall bee proude,
and their heart shall bee lifted vp: for hee
shall cast downe thousands: but he shall not
still preuaile.
13 For the King of the North [b] shall re-
turne, and shall set foorth a greater multi-
tude then afore, and shall come foorth (after
certaine yeeres) with a mightie armie, and
great riches.
14 And at the same time there shall [c] ma-
ny stand vp against the King of the South:
also the rebellious children of thy [d] people
shall exalt themselues to stablish the vision,
but they shall fall.
15 So the King of the North shall
come, and cast vp a mount, and take the
strong citie: and the armes of the South
shall [e] not resist, neither his chosen people,
neither shall there bee any strength to with-
stand.
16 But hee that shall come, shall doe vn-
to him as hee list, and none shall stand a-

a The Angel assureth Daniel ẏ God hath giuen him power to performe these things, seeing he appointed him to assist Darius when he ouercame the Caldeans.
b Whereof Cambyses that now reigned, was the first, the second Smerdes, ẏ third Darius the sonne Hystaspis, & the fourth Xerxes, which all were enemies to the people of God, and stoode against them.
c For hee raised vp all the East countreyes to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.
d That is, Alexander the great.
e For when his estate was most flourishing he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander.
f For his twelue chiefe princes first diuided his kingdome among themselues.
g After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt.
h Thus God reuenged Alexanders ambition and crueltie, in causing his posteritie to be murthered, partly of the fathers chiefe friends, & partly one of another.
i None of these foure shall be able to be compared to the power of Alexander.
k That is, his posteritie hauing no part therof.
l To wit, Ptolemeus king of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia and Syria.
n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.
o That force and strength shall not continue: for soone after, Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.
p Neither Ptolemeus, nor Antiochus.
q Some reade seede, meaning the childe begotten of Berenice.
r Some reade, shee that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.
s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeede in the kingdome, being of the same stocke that Berenice was.
t To reuenge his sisters death against Antiochus Calinicus king of Syria.
u For this Ptolemeus reigned sixe and fortie yeeres.
x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus.
y For his elder brother Seleucus died, or was slaine whiles the wars were preparing.
z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.
a For Antiochus had sixe thousande horsemen and threescore thousand footemen.
b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.
c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.
d For vnder Onias which falsly alleged that place of Isaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfil this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.
e The Egyptians were not able to resist Scopas Antiochus captaine.

gainst

against him; and he shall stand in the [f] pleasant land, which by his hand shall be consumed.

17 Againe hee shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, and he shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shal not stand on his side, neither be for him.

18 After this shall he turne his face vnto the [l] yles, and shall take many: but a prince [m] shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the forts of his [o] owne land: but he shalbe ouerthrowen and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after fewe dayes hee shall bee destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, & obteine the kingdome by flatteries.

22 And the [t] [illegible] shall be ouerthrowen with a flo[illegible] shall be broken: and also the prince of [u] the couenant.

23 And after [x] the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shal diuide among them the pray and the spoile, and the substance, yea, and he shall forecast his deuices against the strong holdes, euen for [a] a time.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and ỳ king of the South shall bee stirred vp to battell with a very great and mightie armie: but he shal not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for [f] yet the ende shall bee at the time appointed.

28 Then shall hee returne into his lande with great [g] substance: for his heart shall be against the holy couenant: so shall he do and returne to his owne land.

29 At the time appointed he shal returne, and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therfore he shalbe sory and returne, and fret against the holy couenant: so shall he doe, he shall euen returne [i] and haue intelligence with them that forsake the holy couenant.

31 And armes [k] shall stand on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall he cause to sinne by flatterie: but the people that do know their God, shall preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fall by sword, and by flame, by captiuity and by spoyle, many dayes.

34 Now when they shall fall, they shall be holpen with a [p] litle helpe: but many shal cleaue vnto them [q] fainedly.

25 And some of them [r] of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time bee out: for there is a time appointed.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.
g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.
h To wit, a beautifull woman which was Cleopatra Antiochus daughter.
i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.
k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.
l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for ỳ Iewes called all countreyes yles, which were diuided from them by sea.
m For whereas Antiochus was woont to contemne the Romanes, & put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, & caused his shame to turne on his owne head.
n By his wicked life, and obeying of foolish counsel.
o For feare of the Romanes he shall flee to his holdes.
p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodonæus, the countrey men slew him.
q That is, Seleucus shall succeed his father Antiochus.
r Not by forreine enemies, or battell, but by treason.
s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, & defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.
t Hee sheweth that great forraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.
u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is heere called the prince of the couenant, because hee was the chiefe, and all other followed his conduct.
x For after the battell, Philometor and his vncle Antiochus made a league.
y For hee came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.
z Meaning, in Egypt.
a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.
b Hee shall be ouercome with treason.
c Signifying his princes and the chiefe about him.
d Declaring that his souldiers shal burst out and venture their life to slay and to be slaine for the safegard of their prince.
e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shal imagine mischiefe one against an other.
f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselues.
g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is tolde them before, to mooue them to patience, knowing ỳ all things are done by Gods prouidence.
h That is, the Romane power shal come against him: for P. Popilius the ambassador appointed him to depart in the Romans name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time.
i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this second time by Menelaus.
k A great faction of the wicked Iewes shall holde with Antiochus.
l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple ỳ image of Iupiter Olympius, & so began to corrupt the pure seruice of God.
m Meaning, such as bare the name of Iewes, but in deed were nothing lesse: for they sold their soules, and betrayed their brethren for gaine.
n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion.
o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.
p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees, whereof he heere prophesieth.
q That is, there shall be euen of this small number, many hypocrites.
r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

36 And the f king shall do what him list:
he shall exalt himselfe, and magnifie himselfe
against all, that is God, and shal speake mar-
ueilous things against the God of gods, and
shal prosper till the wrath t be accomplished:
for the determination is made.
37 Neither shall hee regard the u God of
his fathers, nor the desires x of women, nor
care for any god: for he shall magnifie him-
selfe aboue all.
38 But in his place shall hee honour the
y god Mauzzim, and the god whom his fa-
thers knew not shall hee honour with z gold
and with siluer, and with precious stones,
and pleasant things.
39 Thus shall hee doe in the a holdes of
Mauzzim with a strange god whom he shal
acknowledge: he shall encrease his glory, and
shall cause them to rule ouer many, and shall
diuide the lande for gaine.
40 And at the ende of time shall the king
of the b South push at him, and the king
of the North shall come against him like a
whirlewinde, with charets, and with horse-
men, and with many shippes, and hee shall
enter into the countreyes, and shal ouerflow
and passe thorow.
41 Hee shall enter also into the c pleasant
land, and many countreys shalbe ouerthrow-
en: but these shall escape out of his hande,
euen Edom and Moab, and the chiefe of the
children of Ammon.
42 He shall stretch foorth his hands also
vpon the countreyes, and the land of Egypt
shall not escape.
43 But he shal haue power ouer the trea-
sures of golde and of siluer, and ouer all the
precious things of Egypt, and of the Liby-
ans, and of the blacke Mores where he shal
passe.
44 But the tidings out of the East and
the North shall d trouble him: therefore hee
shall goe forth e with great wrath to destroy
and roote out many.
45 And he shall plant the tabernacles f of
his palace betweene the seas in the glorious
and holy mountaine, yet he shall come to his
ende, and none shall helpe him.

f Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.
t So long the tyrants shall preuaile as God hath appointed to punish his people: but hee sheweth that it is but for a time.
u The Romanes shall obserue no certaine forme of religion as other nations, but shal châge their gods at their pleasures, yea, contemne them, & preferre themselues to their gods.
x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2 Sam. 1.26.
y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it. z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that herby al men should haue them in admiratiō for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, & that the wicked should escape their hands, ỳ then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned thē of it so long afore, & therfore he would still preserue them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romans after this reigned quietly through all countreyes, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that a time shal Michael stand vp,
the great prince, which standeth for the
children of thy people, and there shall bee a
time of trouble, such as neuer was since
there beganne to be a nation vnto that same
time: and at that time thy people shalbe de-
liuered, euery one that shalbe found written
in the booke.
2 And many b of them ỳ sleepe in the dust
of the earth, shall awake, some to euerlasting
life, & some to shame & perpetuall contempt.
3 And they that be c wise, shall shine, as
the brightnesse of the firmament: and they
that d turne many to righteousnes, shal shine
as the starres, for euer and euer.
4 But thou, O Daniel, e shut vp the
wordes, and seale the booke f till the ende of
the time: many shall runne to and fro, and
knowledge shalbe encreased.
5 ¶ Then I Daniel looked, and behold,
there stood other two, the one on this side of
the brinke of the g riuer, & the other on that
side of the brinke of the riuer.
6 And one said vnto the man clothed in
linnen, which was vpon the waters of the ri-
uer, When shal be the end of these wonders?
7 And I heard [illegible] clothed in linnen,
which was vp[illegible] of the riuer,
when hee held [illegible] hand & his left
hand vnto heauen [illegible] by him that li-
ueth for euer, that it shal tary for a i time, two
times and an halfe: and when he shall haue
accomplished k to scatter the power of the
holy people, all these things shalbe finished.
8 Then I heard it, but I vnderstood it
not: then sayd I, O my Lord, what shall be
the end of these things?
9 And he said, Goe thy way, Daniel: for
the words are closed vp, and sealed, till the
end of the time.
10 Many shall be purified, made white
and tried: but the wicked shall doe wicked-
ly, and none of the wicked shall haue vnder-
standing: but the wise shall vnderstand.
11 And from the time that the l dayly sa-
crifice shalbe taken away, and the abomina-
ble desolation set vp, there m shall be a thou-
sand two hundreth and ninetie dayes.
12 Blessed is hee that waiteth and com-
meth to the thousand three hundreth and
n fiue and thirtie dayes.
13 But goe o thou thy way till the end be:
for thou shalt rest and stand vp in thy lot, at
the end of the dayes.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christs comming, & next that God wil send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel. b Meaning, all shall rise at the general resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort. c Who haue kept the true feare of God and his religion. d Hee chiefly meaneth the ministers of Gods word, & next all ỳ faithfull which instruct ỳ ignorāt and bring them to the true knowledge of God. e Though the most part despise this prophesie, yet keep thou it sure and esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obteine now by the light of ỳ Gospel. g Which was Tigris. h Which was as it were a double othe, and did the more confirme the thing. i Meaning, a long time, a longer time, & at length a short time: signifying that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the Law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs cōming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, til the time appoynted come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

26 August
1 Lesson Morn

UMI

AM 3187
760 be xt

Hosea.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his word, worshipped him according to their owne fantasies & traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, & still abused Gods benefits. Therefore now when their prosperity was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away the kingdome, & giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned God iudgements. And because they should neither be discouraged with threatnings only, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, & this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

From AM 3155 to 3220

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

The word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.
2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.
3 So he went, and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a sonne.
4 And the Lord said vnto him, Call his name [e] Izreel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.
5 And at that [g] day will I also breake the bowe of Israel, in the valley of Izreel.
6 She conceiued yet againe, and bare a daughter, and God sayd vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly take them [i] away.
7 Yet I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.
8 Now when she had weined Lo-ruhamah, she conceiued, and bare a sonne.
9 Then said God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.
10 Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was sayd vnto them, Ye are not my people, it shall be said vnto them, Yee are the sonnes of the liuing God.
11 Then shall the children of Iudah, and the children of Israel bee [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper, was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue three score yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatry of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring that they were all corrupt like rotten figges.
e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, & therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was þ chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2.Kings 10.8, 11.
f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for he built vp that Idolatry, which he had destroyed.
g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.
h That is, not obteining mercy whereby he signifieth, that Gods fauor was departed from them.
i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra.1.1.
l That is, not my people.
m Because they thought that God could not haue bene true in his promise except he had perserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26.
n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatry and threatneth them except they repent.

Say vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,
2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that considering that you encourage one another to embrace the same, ye are my people on whom I will haue mercy.
b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa. 50.1.

with her: for she is not my wife, neither am I
her husband: but let her take away her for-
nications out of her sight, and her adulteries
c from betweene her breasts,
3 d Lest I strip her naked, and set her as
in the day that she was e borne, and make her
as a wildernesse, and leaue her like a drie
land, and slay her for thirst.
4 And I will haue no pitie vpon her
children: for they be the f children of fornica-
tions.
5 For their mother hath played the har-
lot: shee that conceiued them, hath done
shamefully: for she said, I will goe after my
g louers that giue me my bread and my wa-
ter, my wooll and my flaxe, mine oyle and
my drinke.
6 Therefore behold, I will stop h thy
way with thornes, and make an hedge, that
she shall not find her paths.
7 Though shee follow after her louers,
yet shall she not come at them: though shee
seeke them, yet shall she not find them: then
shall she say, i I will goe and returne to my
first husband: for at that time was I better
then now.
8 Now she did not know that I k gaue
her corne, and wine, and oyle, and multiplied
her siluer and gold, which they bestowed vp-
on Baal.
9 Therefore will I returne, & take away
l my corne in the time thereof, and my wine
in the season thereof, and will recouer my
wooll and my flaxe lent to couer her shame.
10 And now will I discouer her m lewd-
nesse in the sight of her louers, and no man
shall deliuer her out of mine hand.
11 I will also cause all her mirth to cease,
her feast dayes, her newe moones, and her
Sabbaths, and all her solemne feasts.
12 And I will destroy her vines, and her
fig trees, whereof she hath sayd, These are
my rewards that my louers haue giuen me:
and I will make them as a forest, and the
wilde beasts shall eate them.
13 And I will visit vpon her the dayes n of
Baalim, wherein she burnt incense to them:
and she decked her selfe with her o earerings
and her iewels, and she followed her louers,
and forgate me, saith the Lord.
14 Therefore, behold, I will p allure her,
and bring her into the wildernesse, & speake
friendly vnto her,
15 And I will giue her her vineyardes
from thence, & the valley q of Achor for the
doore of hope, and she shall r sing there as in
the dayes of her youth, & as in the day when
she came vp out of the land of Egypt.
16 And at that day, saith the Lord, thou
shalt call me s Ishi, and shalt call me no more
t Baali.
17 For I will take away the names of
Baalim out of her mouth, and they shall be
no more remembred by their u names.
18 And in that day will I make a coue-
nant for them, with the x wilde beastes, and
with the foules of the heauen, and with that
that creepeth vpon the earth: and I will
breake the bowe, and the sword and the bat-
tell out of the earth, and will make them to
sleepe safely.
19 And I will marrie thee vnto mee for
euer: yea, I will marry thee vnto mee in
righteousnesse, and in iudgement, and in
mercie and in compassion.
20 I will euen marry thee vnto mee in
y faithfulnes, and thou shalt know the Lord.
21 And in that day I will heare, saith the
Lord, I will euen heare z the heauens, and
they shall heare the earth,
22 And the earth shall heare the corne,
and the wine, and the oyle, and they shall
heare Izreel.
23 And I will sowe her vnto mee in the
earth, and I will haue mercy vpon her, that
was not pitied, & I will say to them which
were not my people, * Thou art my people.
And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall be cast off for their idolatrie.
5 Afterward they shall returne to the Lord.

Then said the Lord to me, a Goe yet, and
loue a woman (beloued of her husband,
and was an harlot) according to the loue of
the Lord toward the children of Israel: yet
they looked to other gods, and b loued the
wine bottels.
2 So c I bought her to mee for fifteene
pieces of siluer, & for an homer of barley and
an halfe homer of barley.
3 And I said vnto her, Thou shalt abide
with d me many dayes: thou shalt not play
the harlot, and thou shalt be to none other
man, and I will be so vnto thee.
4 For the children of Israel shal e remain
many dayes without a king, and without a
f prince, and without an offering, and with-
out an image, and without an Ephod, and
without Teraphim.
5 Afterward shall the children of Israel
conuert, and seeke the Lord their God, and
g Dauid their King, & shall feare the Lorde,
and his goodnesse in the latter dayes.

c Meaning that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 16.25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowry & certaine signes of his fauour, but if they continued still, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek. 16.4.
f That is, bastards, & begotten in adultery.
g Meaning, the idoles which they serued and by whom they thought they had wealth and abundance.
h I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such streitnesse, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull which are truely conuerted, and also sheweth the vse and profit of Gods rods.
k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles. l Signifying that God will take away his benefits when man by his ingratitude doeth abuse them. m That is, all her seruice, ceremonies, & inuentions, whereby she worshipped her idoles. n I will punish her for her idolatry. o By shewing how harlots trimme themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes. p By my benefits in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentifull valley, & wherein they had great comfort when they came out of the wildernesse, as Iosh 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r She shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applied to their idoles.
u No idolatry shall once come into their mouth but they shall serue me purely according to my worde.
x Meaning, that he will so blesse them, that all creatures shal fauour them.
y With a couenant that neuer shalbe broken.
z Then shall the heauen desire raine for ẏ earth which shal bring forth for the vse of man.
Rom. 9.25.
1. Pet. 2.10.

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.
b That is, gaue themselues wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her, and payed a small portion for her, lest she perceiuing the greatnesse of my loue, should haue abused mee and not bene vnder duety: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21.32. d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not only all ẏ time of their captiuity, but also vnto Christ. f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence, should be destroyed. g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psalme 72.17.

CHAP. IIII.

A complaint against the people, and the priests of Israel.

Heare

27 Augu
1 Lesson
evene

HEare the worde of the Lord, yee children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there is no trueth, nor mercie, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing [g] thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore will I change their glory into shame.

8 [i] They eate vp the sinnes of my people, and lift vp their minds in their iniquitie.

9 And there shall bee like people, like [k] Priest: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall [l] commit adulterie, & shall not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [p] harlots, and your spouses shall be whores.

14 I will not [q] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not yee vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God against whom they chiefly offended, Isa.7.13. Micah.6.1,2. Zech.12.10.

b In euery place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherin thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut.33.3. Mal.2.7.

g Meaning, the whole body of the people which were weary with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the Priestes seeke to eate the peoples offerings, and flatter them in their sinnes. k Signifying that as they haue sinned together, so shall they be punished together. l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope. m In giuing themselues to pleasures, they become like bruit beasts. n Thus hee speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes. o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shall dishonour their owne bodies, Rom.1.28. q I will not correct your shame to bring you to amendement, but let you run headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, hee would not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To carie them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Yee Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because yee haue bene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children: nowe shall [g] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shawme in Ramah: crie out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know [i] the trueth.

10 The princes of Iudah were like them that [k] remooue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priests and Princes catched the poore people in their snares, as the foulers did the birds, in these two hie mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed. i By the successe they shall know that I haue surely determined this. k They haue turned vpside downe all politicall order, and all maner of religion.

l To wit, after king Ieroboams commandement, and did not rather follow God.

m In stead of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

a He sheweth the people how they ought to turne to the Lord that he might call backe his plagues.

b Though hee correct vs from time to time, yet his helpe wil not be farre off, if we returne to him.

c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment: but all was in vaine: for my word was not meate to feede thē, but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f Hee sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. g That is, like light and weake persons. h Which was the place where the Priests dwelt, & which should haue bene best instructed in my word. i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

iudgement, because he willingly walked af-
ter the l commandement.
12 Therfore will I be vnto Ephraim as
a moth, and to the house of Iudah as a rot-
tennesse.
13 When Ephraim saw his sicknesse, and
Iudah his wound, then went Ephraim vnto
m Asshur, and sent vnto king n Iareb: yet
could he not heale you, nor cure you of your
wound.
14 For I will bee vnto Ephraim as a ly-
on, and as a lyons whelpe to the house of Iu-
dah: I, euen I will spoyle, and goe away: I
will take away, and none shall rescue it.
15 I will goe, and returne to my place,
till they acknowledge their fault, and seeke
me: in their affliction they will seeke me di-
ligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs a returne to the Lord:
for hee hath spoiled, and hee will heale
vs: he hath wounded vs, and he will binde
vs vp.
2 After two dayes will b hee reuiue vs,
and in the third day he will raise vs vp, and
we shall liue in his sight.
3 Then shall wee haue knowledge, and
indeuour our selues to know the Lord: his
going forth is prepared as the morning, and
he shall come vnto vs as the raine, and as the
latter raine vnto the earth.
4 O Ephraim, what shall I doe vnto
thee? O Iudah, how shall I entreate thee?
for c your goodnesse is as a morning cloude,
and as the morning dew it goeth away.
5 Therefore haue I d cut downe by the
Prophets: I haue slaine them by the words
of my mouth, and e thy iudgements were as
the light that goeth forth.
6 For I desired f mercie, and not sacri-
fice, and the knowledge of God more then
burnt offerings.
7 But they like g men haue transgressed
the couenant: there haue they trespassed a-
gainst me.
8 h Gilead is a citie of them that worke
iniquitie, and is polluted with blood.
9 And as theeues wait for a man, so the
company of Priestes murder in the way by
consent: for they worke mischiefe.
10 I haue seene villanie in the house of
Israel: there is the whoredome of Ephraim:
Israel is defiled.
11 Yea, Iudah hath set a i plant for thee,
whiles I would returne the captiuitie of my
people.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

WHen I woulde haue healed Israel,
then the iniquitie of Ephraim was
discouered, and the wickednesse of Sa-
maria: for they haue dealt falsely: and the
a thiefe commeth in, and the robber spoyleth
without.
2 And they consider not in their hearts,
that I remember all their wickednesse: now
their owne inuentions haue beset them a-
bout: they are in my sight.
3 They make the b king glad with their
wickednesse, and the princes with their lies.
4 They are all adulterers, and as a ve-
ry c ouen heated by the baker, which ceaseth
from raising vp, & from kneading the dough
vntill it be leauened.
5 This is the d day of our king: the prin-
ces haue made him sicke with flagons of
wine: he stretched out his hand to scorners.
6 For they haue made ready their heart
like an ouen whiles they lie in wait: their
baker sleepeth all the night: in the morning
it burneth as a flame of fire.
7 They are all hote as an ouen, and haue
e deuoured their Iudges: all their kings are
fallen: there is none among them that cal-
leth vnto me.
8 Ephraim hath f mixt himselfe among
the people. Ephraim is as a cake on the
hearth not turned.
9 Strangers haue deuoured his strength,
and he knoweth it not: yea, g gray haires
are here and there vpon him, yet hee know-
eth not.
10 And the pride of Israel testifieth to his
face, and they doe not returne to the Lord
their God, nor seeke him for all this.
11 Ephraim also is like a doue deceiued,
without h heart: they call to Egypt: they
go to Asshur,
12 But when they shall goe, I will spread
my net vpon them, and draw them downe as
the foules of the heauen: I will chastise
them as their i congregation hath heard.
13 Woe vnto them: for they haue fled a-
way from me: destruction shalbe vnto them,
because they haue transgressed against me:
though I haue k redeemed them, yet they
haue spoken lies against me.
14 And they haue not cryed vnto me with
their hearts, l when they howled vpon their
beds: m they assemble themselues for corne
and wine, and they rebell against me.
15 Though I haue bound, and strengthe-
ned their arme, yet doe they imagine mis-
chiefe against me.
16 They returne, but not to the most
high: they are like a deceitfull bowe: their
princes shall fall by the sword, for the rage
n of their tongues: this shall be their deri-
sion in the land of Egypt.

a Meaning, that there was not one kinde of vice among them, but that they were subiect to al wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still til his dough be leauened and raised.

d They vsed all ryot and excesse in their feasts and solēnities, whereby their king was ouercome with surfet, and brought into diseases, and delighted in flatteries.

e By their occasion God hath depriued them of all good rulers.

f That is, he couterfeiteth the religion of ẏ Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hot nor through colde, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without all iudgemēt, as they that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man. i According to my curses made to the whole congregation of Israel. k That is, diuers times redeemed them, and deliuered them from death. l When they were in affliction, and cried out for paine, they sought not vnto me for helpe. m They only seeke their owne commodity and wealth, and passe not for me their God. n Because they boast of their own strength, and passe not what they speake against me and my seruants, Psal. 73.9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set

28 August
1 September

29 Augus

SEt the trumpet to thy a mouth: he shal come
as an Egle against the house of the Lord,
because they haue transgressed my couenant,
and trespassed against my Law.
2 Israel shall b cry vnto me, My God,
we know thee.
3 Israel hath cast off the thing that is
good: the enemie shall pursue him.
4 They haue set vp a c king, but not by
me: they haue made princes, and I knew it
not: of their siluer and their golde haue they
made them idoles: therefore shall they be de-
stroyed.
5 Thy calfe, O Samaria, hath cast thee
off: mine anger is kindled against them:
how long will they be without d innocencie!
6 e For it came euen from Israel: the
workeman made it, therefore it is not God:
but the calfe of Samaria shall bee broken in
pieces.
7 For they haue f sowen the wind, & they
shal reape the whirlewind: it hath no stalke:
the bud shall bring foorth no meale: if so bee
it bring forth, the strangers shal deuoure it.
8 Israel is deuoured, now shal they be a-
mong the Gentiles as a vessell wherein is no
pleasure.
9 For they are gone vp to Asshur: they
are as a g wild asse alone by himselfe: Ephra-
im hath hired louers.
10 Yet though they haue hired among
the nations, now will I gather them, and
they shall sorow a litle, for the h burthen of
the king, and the princes.
11 Because Ephraim hath made many
altars to sinne, his altars shall be to sinne.
12 I haue written to them the great
things of my Law: but they were counted
as a i strange thing.
13 They sacrifice flesh for the sacrifices
of mine offrings, and eate it: but k the Lord
accepteth them not: now will he remember
their iniquity, and visite their sinnes: they
shall returne to Egypt.
14 For Israel hath forgotten his maker,
and buildeth temples, and Judah hath in-
creased strong cities: but I will sende a fire
vpon his cities, and it shall deuoure the pala-
ces thereof.

a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam by whom they sought their own libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease, but run to and fro to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their own inuentions. k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

29 Aug / Less

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel, for ioy, a as other
people: for thou hast gone a whoring
from thy God: thou hast loued b a reward
vpon euery corne floore.
2 c The floore, & the winepresse shall not
feed them, & the new wine shall faile in her.
3 They will not dwell in the Lords land,
but Ephraim will returne to Egypt, and
they will eate vncleane things in Asshur.
4 They shal not offer d wine to the Lord,
neither shall their sacrifices bee pleasant vn-
to him: but they shall bee vnto them as the
bread of mourners: all that eate thereof,
shall bee polluted: for their bread e for their
soules shall not come into the house of the
Lord.
5 What will ye doe f then in the solemne
day, and in the day of the feast of the Lord?
6 For loe, they are gone from g destructi-
on: but Egypt shal gather them vp, & Mem-
phis shall burie them: the nettle shal possesse
the pleasant places of their siluer, and the
thorne shall bee in their tabernacles.
7 The dayes of visitation are come: the
dayes of recompence are come: Israel shall
know it: h the prophet is a foole: the spirit-
uall man is mad, for the multitude of thine
iniquity: therefore the hatred is great.
8 The watchman of Ephraim i should be
with my God: but the prophet is the snare of
a fouler in all his wayes, and hatred in the
house of his God.
9 They k are deepely set: they are cor-
rupt as in the dayes of Gibeah: therefore hee
will remember their iniquity, he will visite
their sinnes.
10 I found Israel like l grapes in the
wildernes: I sawe your fathers as the first
ripe in the figtree at her first time: but they
went to Baal-peor, and separated them-
selues vnto that shame, and their abominati-
ons were according to m their louers.
11 Ephraim their glory shall flee away
like a bird: from the birth n and from the
wombe, and from the conception.
12 Though they bring vp their children,
yet will I depriue them from being men: yea,
woe to them, when I depart from them.
13 Ephraim, as I sawe, is as a tree o in
Tyrus planted in a cottage: but Ephraim
shall bring foorth his children to the mur-
therer.
14 O Lord, giue them: what wilt thou
giue them? giue them a p barren wombe and
drie breasts.
15 All their wickednesse is in q Gilgal: for
there doe I hate them: for the wickednes of
their inuentions, I will cast them out of
mine house: I will loue them no more: all
their princes are rebels.
16 Ephraim is smitten, their roote is
dried vp: they can bring no fruite: yea,
though they bring foorth, yet will I slay euen
the dearest of their body.
17 My God will cast them away, because
they did not obey him: and they shall wan-
der among the nations.

a For although all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, Ier. 44. 17. as an harlot that had rather liue by playing the whore, then to bee entertained of her owne husband. c These outward things that thou seekest, shall bee taken from thee. d All their doings both touching policie and religion, shall be reiected as things polluted.
e The meate offering which they offered for themselues.
f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous poynt of your captiuitie, when you shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them who chalenged to themselues to be their Prophets & spirituall men.
i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19. 22.
l Meaning, that he so esteemed them and delited in them.
m They were as abominable vnto me, as their louers the idols. n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little & little. o As they kept tender plants in their houses in Tyrus, to preserue them from the cold aire of the sea, so was Ephraim at the first vnto me, but now will I giue them to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then this great slaughter should come vpon their children. q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

30 Aug

ISrael is an [a] emptie vine, yet hath it
brought forth fruit vnto it selfe, and accor-
ding to the multitude of the fruit thereof hee
hath increased the altars: according to the
[b] goodnesse of their lande they haue made
faire images.
2 Their heart is [c] diuided: now shall they
be found faulty: he shall breake downe their
altars: he shall destroy their images.
3 For now they shall say, Wee haue no
[d] king because wee feared not the Lord: and
what should a king do to vs?
4 They haue spoken wordes, swearing
falsly in making a [e] couenant: thus [f] iudg-
ment groweth as wormewood in the fur-
rowes of the field.
5 The inhabitants of Samaria shall
[g] feare because of the calfe of Beth-auen: for
the people thereof shall mourne ouer it, and
the [h] Chemarims thereof, that reioyced on
it for the glory thereof, because it is departed
from it.
6 It shall bee also brought to Asshur, for
a present vnto king Iareb: Ephraim shal re-
ceiue shame, and Israel shalbe ashamed of his
owne counsell.
7 Of Samaria, the king thereof is de-
stroyed as the fome vpon the water.
8 The hie places also of [i] Auen shal be de-
stroyed, euen the sinne of Israel: the thorne
and the thistle shall grow vpon their altars,
and they shall say to the mountaines, *Couer
vs, and to the hils, Fall vpon vs.
9 O Israel, thou hast [k] sinned from the
dayes of Gibeah: there they [l] stood: the bat-
tell in Gibeah against the children of iniqui-
tie did not [m] touch them.
10 It is my desire [n] that I should chastise
them, and the people shall bee gathered a-
gainst them, when they shall gather them-
selues in their two [o] furrowes.
11 And Ephraim is as an heifer vsed to de-
light [p] in threshing: but I will passe by her
[q] faire necke: I wil make Ephraim to ride:
Iudah shall plowe, and Iaakob shall breake
his clods.
12 Sowe to your selues in righteousnesse:
reape after the measure of mercy: [r] breake
vp your fallow ground: for it is time to seeke
the Lord, till hee come and raine righteous-
nesse vpon you.
13 But you haue plowed wickednesse: yee
haue reaped iniquity: you haue eaten ye fruit
of lies: because thou didst trust in thine owne
wayes, & in the multitude of thy strong men,
14 Therefore shall a tumult arise among
thy people, and all thy munitions shall bee
destroyed, as [f] Shalman destroyed Beth-
arbel in the day of battell: the mother with
the children was dashed in pieces.
15 So shall Beth-el do vnto you, because
of your malicious wickednes: in a morning
shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lorde toward Israel. 5 Their ingratitude against him.

WHen Israel [a] was a childe, then I lo-
ued him, and called my sonne out of
Egypt.
2 They called them, but [b] they went thus
from them: they sacrificed vnto Baalim, and
burnt incense to images.
3 I led Ephraim also, as one should beare
them in his armes: but they knew not that
I healed them.
4 I led them with cords [c] of a man, euen
with bands of loue, and I was to them, as
he that taketh off the yoke from their iawes,
and I layd the meat vnto them.
5 He shall no more returne into the land
of Egypt: but Asshur shall be his [d] king, be-
cause they refused to conuert.
6 And the sword shall fall on his cities,
and shall consume his barres, and deuoure
them because of their owne counsels.
7 And my people are bent to rebellion a-
gainst me: though [e] they called them to the
most High, yet none at all would exalt him.
8 [f] How shall I giue thee vp, Ephraim?
how shall I deliuer thee, Israel? how shall I
make thee, as [g] Admah? how shall I set thee
as Zeboim? mine heart is turned within me:
[h] my repentings are rolled together.
9 I will not execute the fiercenesse of my
wrath: I will not returne to destroy Ephra-
im, for I am God, and not man, the Holie
one in the mids of thee, and I wil not [i] enter
into the city.
10 They shall walke after the Lord: hee
shall roare like a lyon: when hee shall roare,
then the children of the West shall feare.
11 [k] They shall feare as a sparrow out of
Egypt, and as a doue out of the land of As-
shur, and I will place them in their houses,
saith the Lord.
12 Ephraim compasseth mee about with
lies, and the house of Israel with deceit: but
Iudah yet ruleth [l] with God, and is faith-
full with the Saints.

CHAP XII.

He admonisheth by Iaakobs example to trust in God and not in men.

EPhraim is fedde [a] with the winde, and
followeth after the East winde: hee in-
creaseth dayly lies and destruction, and they
do make a couenant with Asshur, and [b] oyle
is caried into Egypt.
2 The Lorde hath also a controuersie
with [c] Iudah, and will visit Iaakob, accor-
ding to his wayes: according to his workes
will he recompense him.

a Whereof though the grapes were gathered, yet euer as it gathered newe strength, it encreased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes and how they trusted in him in vaine, 2.King. 17 6,7.
e In promising to be faithful toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests which did weare blacke apparel in their sacrifices and cryed with a loude voyce: which superstition Eliiah derided, 1.King. 18. 27. reade. 2.Kin. 23.5.
i This he speaketh in contempt of Beth-el, reade Chap. 4.15. *Isa* 2.19. *luk*.23.30. *reuel*.6.16. *and* 9. 6. k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine own deeds were as wicked as theirs. l To wit, to fight, or the Israelites remained in their stubbornnesse from that time. m The Israelites were not mooued by their example to cease from their sinnes. n Because they are so desperate, I will delite to destroy them. o That is, when they haue gathered all their strength together. p Wherein is pleasure, as in plowing is labour and paine. q I will lay my yoke vpon her fat necke. r Read Ierem 4. 4. f That is, Shalmanazzar in the destruction of that city spared neither kind nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
d Seeing they contemne al this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29.23.
h Meaning that his loue wherewith he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse. i To consume thee, but wil cause thee to yeeld and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord. k The Egyptians and Assyrians shal be afraid when the Lord maintaineth his people. l Gouerneth their estate according to Gods word, and doth not degenerate.

a That is, flattereth himselfe with vain confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.

3 Hee tooke his brother by the heele in
the wombe, and by his strength he had
d power with God,
4 And had e power ouer the Angel, and
preuailed: hee wept and prayed vnto him:
f he found him in Beth-el, and there he spake
with vs.
5 Yea, the Lord God of hostes, the Lord
is himselfe his memoriall.
6 Therefore turne thou to thy God:
keepe mercie and iudgement, and hope still
in thy God.
7 He is g Canaan: the balances of deceit
are in his hand: he loueth to oppresse.
8 And Ephraim said, Notwithstanding,
I am rich, I haue found me out riches in all
my labours: they shall finde none iniquitie
in me, h that were wickednesse.
9 Though I am the Lord thy God from
the land of Egypt, yet will I make thee to
dwell in the tabernacles, as in i the dayes of
the solemne feast.
10 I haue also spoken by the Prophets,
and I haue multiplied visions, and vsed simili-
tudes by the ministerie of the Prophets.
11 Is there k iniquitie in Gilead? surely
they are vanitie: they sacrifice bullockes in
Gilgal, and their altars are as heapes in the
furrowes of the field.
12 l And Iaakob fled into the countrey of
Aram, and Israel serued for a wife, and for a
wife he kept sheepe.
13 And by a m Prophet the Lord brought
Israel out of Egypt, and by a Prophet was
he reserued.
14 But Ephraim prouoked him with hie
places: therefore shall his blood bee powred
vpon him, and his reproch shall his Lord re-
ward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gen. 32.31.
f God found Iaakob as he lay sleeping in Beth-el, Gen. 28.12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.
g As for Ephraim, he is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwel in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, ye seeme to reproch your father who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 *The abomination of Israel,* 9 *And cause of their destruction.*

When Ephraim spake, there was a trem-
bling: he b exalted himselfe in Israel,
but he hath sinned in Baal, c and is dead.
2 And now they sinne more and more,
and haue made them molten images of their
siluer, and idoles according to their owne
vnderstanding: they were all the worke of
the craftesmen: they say one to another
whiles they sacrifice a d man, Let them kisse
the calues.
3 Therefore they shal be as the morning
cloude, and as the morning dewe that pas-
seth away, as the chaffe that is driuen with
a whirlewinde out of the floore, and as the
smoke that goeth out of the chimney.

a He sheweth the excellencie and authoritie that this tribe had aboue all the rest.
b Hee made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and hee sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

4 Yet I am the Lorde thy God e from
the land of Egypt, and thou shalt know no
God but me: for there is no Sauiour besides
mee.
5 I did know thee in the wildernesse, in
the land of drought.
6 As in their pastures, so were they fil-
led: they were filled, and their heart was ex-
alted: therefore haue they forgotten me.
7 And I will be vnto them as a very ly-
on, and as a leopard in the way of Asshur.
8 I will meete them as a Beare that is
robbed of her whelps, and I will breake the
kall of their heart, and there will I deuoure
them like a lyon: the wilde beast shall teare
them.
9 O Israel, one f hath destroyed thee, but
in me is thy helpe.
10 g I am: where is thy king, that should
helpe thee in all thy cities? and thy Iudges,
of whom thou saydest, Giue me a king, and
princes?
11 I gaue thee a king in mine anger, and
I tooke him away in my wrath.
12 The iniquitie of Ephraim is h bound
vp: his sinne is hid.
13 The sorrowes of a trauailing woman
shall come vpon him: hee is an vnwise sonne,
else would he not stand still at the time, euen
at the i breaking forth of the children.
14 I will redeeme them from the power
of the graue: I wil deliuer them from death:
O k death, I will be thy death: O graue, I
will be thy destruction: l repentance is hid
from mine eyes.
15 Though hee grew vp among his bre-
thren, an East winde shall come, euen the
winde of the Lord shall come vp from the
wildernesse, and drie vp his veine, and his
fountaine shall be dryed vp: he shall spoyle
the treasure of all pleasant vessels.

e He calleth them to repentance, and reproueth their ingratitude.
f Thy destruction is certaine, & my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needes be the cause thereof.
g I am all one, Iames 1.17.
h It is surely laid vp to be punished, as Iere. 17.1.
i But would come out of the wombe, that is, out of this danger, wherein he is, and not tarie to be stifeled.
k Meaning, that no power shall resist God when he will deliuer his, but euen in death will he giue them life.
l Because they will not turne to mee, I will not change my purpose.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to turne to God, who requireth prayse and thankes.*

Samaria shall be desolate: for she hath re-
belled against her God: they shall fall by
the sword: their infants shall bee dashed in
pieces, and their women with childe shall be
ript.
2 O Israel, a returne vnto the Lord thy
God: for thou hast fallen by thine iniquitie.
3 Take vnto you wordes, and turne to
the Lord, and say vnto him, b Take away all
iniquitie, and receiue vs graciously: so will
we render the calues of our c lips.
4 Asshur shall d not saue vs, neither will
wee ride vpon horses, neither will wee say
anymore to the worke of our hands, Yee are
our Gods: for in thee the fatherlesse findeth
mercie.
5 e I will heale their rebellion: I will
loue them freely: for mine anger is turned
away from him.
6 I will bee as the dewe vnto Israel:
hee shall growe as the lillie, and fasten his
rootes.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.
c Declaring, that this is the true sacrifice that the faithfull can offer, euen thankes and prayse, Heb. 13.15. d We will leaue off all vaine confidence and pride. e He declareth how ready God is to receiue them that doe repent.

rootes as the trees of Lebanon.
7 His branches shall spread, and his beautie shalbe as the oliue tree, and his smel as Lebanon.
8 They that dwell vnder his f shadowe shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.
9 Ephraim shall say, What haue I to doe any more with idoles? I g haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.
10 Who is h wise, & he shall vnderstand these things? and prudent, and hee shall knowe them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

f Whosoeuer ioyne themselues to this people, shall be blessed.

g God sheweth how prompt he is to heare his, whe they repent, and to offer himself as a protection and safegard vnto them, as a most sufficient fruit and profit.

h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famin remaine stil obstinate. Secondly, he threatneth greater plagues, because they grew dayly to a more hardnes of heart, and rebellion against God, notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, & proceed from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 He exhorteth the people to prayer and fasting, for the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Pethuel.
2 Heare yee this, O a Elders, and hearken all yee inhabitants of the land, whether b such a thing hath beene in your dayes, or yet in the dayes of your fathers.
3 Tell you your children of it, and let your children shewe to their children, and their children to another generation.
4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.
5 Awake yee c drunkardes, and weepe, and howle all yee drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.
6 Yea, d a nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a lyon, and hee hath the iawes of a great lyon.
7 He maketh my vine waste, and pilleth off the barke of my figge tree: hee maketh it bare, and casteth it downe: the branches thereof are made white.
8 Mourne like a virgine girded with sackcloth for the e husband of her youth.
9 The meate offring, and the drinke offering is f cut off from the house of the Lord: the Priestes the Lords ministers mourne.
10 The field is wasted: the land mourneth: for the corne is destroyed, g the newe wine is dried vp, and the oyle is decayed.
11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barley, because the haruest of the field is perished.
12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.
13 h Gird your selues and lament, yee Priestes, howle yee ministers of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.
14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and crie vnto the Lord,
15 Alas: for the day, for the i day of the Lord is at hand, & it commeth as a destruction from the Almightie.
16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?
17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.
18 Howe did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.
19 O Lord, to thee will I crie: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.
20 The beastes of the field crie also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernesse.

a Signifying, the Princes, the Priests, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgments, who had now plagued the fruits of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

c Meaning, that the occasion of their excesse and drunkennesse, was taken away.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

e Mourne grieuously as a woman which hath lost her husband, to whom she hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue al things restored, is vnfained repentance.

i We see by these great plagues that vtter destruction is at hand.

k That is, drought.

CHAP. II.

Hee prophesieth of the comming and crueltie of their enemies. 13 An exhortation to mooue them to conuert. 18 The loue of God toward his people.

BLowe a the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.
2 A b day of darkenesse, and of blackenesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a c great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

a He sheweth the great iudgements of God which are at hand, except they repent.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and be-
hinde him a flame burneth vp: the lande is
as the garden of d Eden before him, and be-
hinde him a desolate wildernesse, so that no-
thing shall escape him.
4 The beholding of him is like the sight
of horses, & like the horsmen, so shal they run.
5 Like the noise of charets in the toppes
of the mountaines shall they leape, like the
noyse of a flame of fire that deuoureth the
stubble, and as a mighty people prepared to
the battell.
6 Before his face shall the people trem-
ble: all faces e shall gather blacknesse.
7 They shal runne like strong men, and
goe vp to the wall like men of warre, and
euery man shall goe forward in his wayes,
and they shall not stay in their paths.
8 Neither shall one f thrust another, but
euery one shal walke in his path: and when
they fall vpon the sworde, they shall not bee
wounded.
9 They shal runne to and fro in the city:
they shall runne vpon the wall: they shall
clime vp vpon the houses, and enter in at the
windowes like the thiefe.
10 The earth shall tremble before him,
the heauens shall shake, the g sunne and the
moone shall be darke, and the starres shall
withdraw their shining.
11 And the Lorde shall h vtter his voyce
before his hoste: for his hoste is very great:
for he is strong that doeth his word: * for the
day of the Lorde is great and very terrible,
and who can abide it?
12 Therefore also now the Lorde sayeth,
Turne you vnto me with all your heart, and
with fasting, and with weeping, and with
mourning,
13 And i rent your heart, and not your
clothes: and turne vnto the Lord your God,
for he is gracious and mercifull, slow to an-
ger, and of great kindnesse, and repenteth
him of the euill.
14 Who knoweth, if he wil k returne and
repent and leaue a blessing behind him, euen
a meate offering, and a drinke offering vnto
the Lord your God?
15 Blow the trumpet in Zion, sanctifie a
fast, call a solemne assembly.
16 Gather the people: sanctifie the Con-
gregation, gather the Elders: assemble the
l children, and those that sucke the breasts:
let the bridegrome goe forth of his chamber,
and the bride out of her bride chamber.
17 Let the Priests, the ministers of the
Lord weepe betweene the porch and the al-
tar, and let them say, Spare thy people, O
Lorde, and giue not thine heritage into re-
proch that the heathe should rule ouer them.
* Wherefore should they say among the peo-
ple, Where is their God?
18 Then will the Lord be m iealous ouer
his land, and spare his people.
19 Yea, the Lord will answere, and say
vnto his people, Beholde, I will send you
corne and wine, and oyle, and you shall bee
satisfied therewith: and I will no more
make you a reproch among the heathen.
20 But I will remoue farre off from you
the n Northren armie, and I will driue him
into a lande, barren and desolate, with his
face toward the o East sea, and his ende to
the vtmost sea, and his stinke shall come vp,
and his corruption shall ascend, because hee
hath exalted himselfe to doe this.
21 Feare not, O land, but be glad and re-
ioyce: for the Lord will doe great things.
22 Bee not afraid, yee beasts of the field:
for the pastures of the wildernes are greene:
for the tree beareth her fruit: the figge tree
and the vine doe giue their force.
23 Be glad then, ye children of Zion, and
reioyce in the Lord your God: for hee hath
giuen you the raine of p righteousnesse, * and
he wil cause to come down for you the raine,
euen the first raine, and the latter raine in
the first moneth.
24 And the barnes shal be full of wheate,
and the presses shal abound with wine & oile.
25 And I will render you the yeeres that
the grashopper hath eaten, the canker worme
and the caterpiller, and the palmer worme,
my great hoste which I sent among you.
26 So you shal eate and be satisfied, and
praise the Name of the Lord your God, that
hath dealt marueilously with you: and my
people shall neuer be ashamed.
27 Yee shall also knowe that I am in the
mids of Israel, and that I am the Lord your
God, and none other, and my people shall
neuer be ashamed.
28 And afterward will I powre q out my
Spirit vpon all flesh: and your sonnes and
your daughters shal prophesie: your old men
shall dreame r dreames, and your young men
shall see visions.
29 And also vpon the seruants, and vpon
the maydes in those dayes will I powre my
Spirit.
30 And I wil shew s wonders in the hea-
uens and in the earth: blood and fire, and
pillars of smoke.
31 The sunne shalbe turned into darke-
nesse, * and the moone into blood, before the
great and terrible day of the Lord come.
32 But whosoeuer shal cal u on the Name
of the Lord, shalbe saued: for in mount Zion,
and in Ierusalem, shalbe deliuerance, as the
Lord hath sayd, and in the x remnant, whom
the Lord shall call.

d The enemie destroyeth our plentiful countrey, wheresoeuer he commeth.
e They shall be pale and blacke for feare, as Nahum 2. 10.
f For none shall be able to resist them.
g Reade verses 2.31. and isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.
h The Lord shal stirre vp the Assyrians to execute his iudgements. *Ier.* 30. 7. *amos* 5. 18. *zeph.* 1. 15.
i Mortifie your affections, and serue God with purenes of heart, and not with ceremonies.
k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18. 8.
l That as all haue sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free frō Gods wrath, might be the more liuely touched with the consideration of their own sinnes. *Psal.* 79. 10.
m If they repent, he sheweth that God wil preserue and defend them with a most ardent affection.
n That is, the Assyrians your enemies.
o Called the salt sea, or Persian sea: meaning, that though his armie were so great that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.
p That is, such as should come by iust measure, and as was woont to be sent when God was reconciled with them. *Leuit.* 26. 4. *deut.* 11. 14.
q That is, in greater abundance, & more generally then in time past: & this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the gospel was abundantly giuen to the Church, Isa. 44. 3. act. 2. 17. iohn 7. 38, 39.
r As they had visions & dreames in olde time, so shall they now haue clearer reuelations.
s He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them. t The order of nature shal seeme to be changed for the horrible afflictions that shall be in the world, Isa. 13. 10. ezek. 32. 7. chap. 3. 15. matth. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation.
x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

1 For behold, in a those dayes, and in that
time, when I shall bring againe the cap-
tiuitie of Iudah and Ierusalem,
2 I will also gather all nations, and
will bring them downe into the b valley of

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.
b It appeareth that hee alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20. 26. also hee hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Iehoshaphat,

c That which the enemie gate for the sale of my people, he bestowed vpō harlots and drinke.
d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.
e Haue I done you wrong, that yee will render me the like?
f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for ẏ loue he bare to his people, & thereby they were comforted as though the price had bene theirs.
g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Church sake.

Iehoshaphat, and will pleade with them
there for my people, and for mine heritage
Israel, whom they haue scattered among the
nations, and parted my land.
3 And they haue cast lots for my people,
& haue giuen the childe c for the harlot, & sold
the girle for wine, that they might drinke.
4 Yea, and d what haue you to doe with
me, O Tyrus and Sidon, and all the coastes
of Palestina? will ye render me e a recom-
pense? and if ye recompense me, swiftly and
speedily will I render your recompense vp-
on your head:
5 For yee haue taken my siluer and my
golde, and haue caried into your temples my
goodly and pleasant things.
6 The children also of Iudah and the
children of Ierusalem haue you solde vnto
the Grecians, that ye might send them farre
from their border.
7 Beholde, I will raise them out of the
place where yee haue solde them, and will
render your reward vpon your owne head,
8 And I will sell your sonnes and your
daughters into the hand of the children of
Iudah, and they f shall sel them to the Sabe-
ans, to a people farre off: for the Lord hath
spoken it.
9 Publish this among the Gentiles: pre-
pare warre, wake vp the mighty men: let all
the men of warre draw neere and come vp.
10 g Breake your plowshares into swords,
and your sithes into speares: let the weake
say, I am strong.
11 Assemble your selues, and come all yee
heathen, and gather your selues together
round about: there shal the Lord cast downe
thy mighty men.
12 Let the heathen bee wakened, and
come vp to the valley of Iehoshaphat: for
there will I sit to iudge all the heathen round
about.
13 Put in your h sithes, for the haruest is
ripe: come, get you downe, for the wine-
presse is full: yea, the wine presses runne o-
uer, for their wickednesse is great.
14 O multitude, O multitude, come into
the valley of threshing: for the day of the
Lord is neere in the valley of threshing.
15 The sunne & moone shalbe darkened,
and the starres shall withdraw their light.
16 The Lord also shall roare out of Zion,
and vtter his voice from Ierusalem, and the
heauens and the earth shall shake, but the
Lord will be the hope i of his people, and the
strength of the children of Israel.
17 So shall ye know that I am the Lord
your God dwelling in Zion, mine holy moun-
taine: then shall Ierusalem bee holy, and
there shall no strangers go k thorow her any
more.
18 And in that day shall the mountaines
l drop downe new wine, and the hilles shal
flow with milke, and all the riuers of Iudah
shall run with waters, and a fountaine shall
come forth of the house of the Lord, and shall
water the valley of Shittim.
19 m Egypt shall bee waste, and Edom
shalbe a desolate wildernesse, for the iniuries
of the children of Iudah, because they haue
shed innocent blood in their land.
20 But Iudah shall dwell for euer, and
Ierusalem from generation to generation.
21 For I will n clense their blood, that I
haue not clensed, and the Lord will dwell in
Zion.

h Thus he shall encourage the enemies, when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against all troubles, that when hee destroyeth his enemies, his children shall be deliuered.
k The strangers shal no more destroy his Church: which if they do, it is the people which by their sinnes make the breach for the enemie.
l He promiseth to his Church abundance of graces, read Ezekiel 47.1. which should water and comfort the most barren places, Amos 9.13.

m The malicious enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their filthinesse, but nowe promiseth to clense them and to make them pure vnto him.

AM 3150

3 Septim...

Amos.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish ẏ Israelites of his plagues for their wickednes & idolatry, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge & constancie to reproue all estates and degrees, & to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destructiō, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord against Damascus, 6 the Philistims, Tyrus, Idumea and Ammon.

a Which was a towne sixe miles from Ierusalem in Iudea, but he prophesied in Israel.
b In his dayes the kingdome of Israel did most florish.

THE wordes of Amos, who
was among the heardmen
a at Tekoa, which he saw vp-
on Israel, in the dayes of Uz-
ziah King of Iudah, and in
the dayes of b Ieroboam the
sonne of Ioash king of Israel, two yeere be-
fore the c earthquake.
2 And he said, The Lord shall roare from
Zion, and vtter his voyce from Ierusalem,
and the dwelling places of the shepheards
shall perish, and the top of d Carmel shall
wither.
3 Thus sayeth the Lord, For e three
transgressions of Damascus, and for foure,
I will not turne to it, because they haue
f threshed Gilead with threshing instru-
ments of yron.
4 Therefore will I send a fire into the
house of Hazael, and it shall deuoure the
g palaces of Ben-hadad.

d Whatsoeuer is fruitful and pleasant in Israel shall shortly perish.
e He sheweth first that all the people round about should be destroyed for their manifolde sinnes: which are meant by three and foure which make seuen, because the Israelites should the more deepely consider Gods iudgements toward them.
f If the Syrians shall not be spared for committing this crueltie against one city, it is not possible that Israel should escape punishmēt, which hath committed so many and grieuous sins against God and man.
g The antiquitie of their buildings shall not auoyde my iudgements, reade Ierem. 49.27.

c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

5 I will breake also the barres of Da-
mascus, and cut off the inhabitant of Bike-
ath-auen; and him that holdeth the scepter
out of Beth-eden, and the people of Aram
shall goe into captiuitie vnto h Kir, saith the
Lord.
6 ¶ Thus sayth the Lord, For three trans-
gressions of Azzah, and for foure, I will not
turne to it, because they i caried away priso-
ners the whole captiuitie to shut them vp in
Edom.
7 Therefore will I send a fire vpon the
walles of Azzah, and it shall deuoure the pa-
laces thereof.
8 And I will cut off the inhabitant from
Ashdod, and him that holdeth the scepter
from Ashkelon, and turne mine hand to Ek-
ron, and the remnant of the Philistims shall
perish, saith the Lord God.
9 ¶ Thus saith the Lord, For three trans-
gressions of Tyrus, and for foure, I will not
turne to it, because they shut the whole capti-
uitie in Edom, and haue not remembred the
k brotherly couenant.
10 Therefore will I send a fire vpon the
walles of Tyrus, and it shall deuoure the
palaces thereof.
11 ¶ Thus saith the Lord, For three trans-
gressions of Edom, and for foure, I will not
turne to it, because he did pursue his brother
with the sworde; and did ‡ cast off all pitie,
and his anger spoyled him euermore, and
his wrath watched him l alway.
12 Therefore will I send a fire vpon
Teman, and it shall deuoure the palaces of
Bozrah.
13 ¶ Thus sayeth the Lord, For three
transgressions of the children of Ammon,
and for foure, I will not turne to it, because
they m haue ript vp the women with childe
of Gilead, that they might enlarge their
border.
14 Therefore will I kindle a fire in the
wall of Rabbah, and it shall deuoure the pa-
laces thereof, with shouting in the day of
battell, and with a tempest in the day of the
whirlewind.
15 And their King shall goe into capti-
uitie, hee and his princes together, saith the
Lord.

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus saith the Lord, For three transgres-
sions of Moab, and for foure, I will not
turne to it, because it burnt the a bones of the
king of Edom into lime.
2 Therefore will I send a fire vpon Mo-
ab, and it shall deuoure the palaces of Kiri-
oth, and Moab shall die with tumult, with
showting, and with the sound of a trumpet.
3 And I will cut off the Iudge out of the
middes thereof, and will slay all the princes
thereof with him, saith the Lord.
4 ¶ Thus saith the Lord, For three trans-
gressions of Iudah, and for foure, b I will
not turne to it, because they haue cast away
the Law of the Lord, and haue not kept his
commandements, & their lies caused them
to erre after the which their fathers haue
walked.
5 Therefore will I send a fire vpon Iu-
dah, and it shall deuoure the palaces of Ie-
rusalem.
6 ¶ Thus sayeth the Lord, For three
transgressions of c Israel, and for foure, I
will not turne to it, because they solde the
righteous for siluer, & the poore for d shooes.
7 They gape ouer the head of the poore
in the e dust of the earth, and peruert the
wayes of the meeke: and a man and his fa-
ther will goe in to a maid to dishonour mine
holy Name.
8 And they lie downe vpon clothes layd
to pledge f by euery altar: and they g drinke
the wine of the condemned in the house of
their God.
9 Yet destroyed I the h Amorite before
them, whose height was like the height of
the cedars, and he was strong as the okes:
notwithstanding I destroyed his fruit from
aboue, and his root from beneath.
10 Also I brought you vp from the land
of Egypt, and led you fourtie yeeres thorow
the wildernesse, to possesse the land of the
Amorite.
11 And I raised vp of your sonnes for
Prophets, and i of your yong men for Naza-
rites. Is it not euen thus, O ye children of
Israel, saith the Lord?
12 But yee gaue the Nazarites wine to
drinke, and commanded the Prophets, say-
ing, Prophesie not.
13 Behold, I am k pressed vnder you, as
a cart is pressed that is full of sheaues.
14 Therefore the flight shall perish from
the l swift, and the strong shall not streng-
then his force, neither shall the mightie saue
his life.
15 Nor he that handleth the bowe, shall
stand, and he that is swift of foote, shall not
escape, neither shall he that rideth the horse,
saue his life.
16 And he that is of a mighty courage a-
mong the strong men, shall flee away naked
in that day, saith the Lord.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah, which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoiled him & throwen him to the ground, they gape for his life.

f Thinking by these ceremonies that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer thereof vnto God, thinking that he wil dispense with them, when he is made partaker of their iniquity.

h The destruction of their enemies, & his mercie toward them, which haue caused their hearts to melt for loue toward him.

i Yee contemned my benefits, and abused my graces, and craftily went about to stop the mouthes of my Prophets. k You haue wearied me with your sinnes, Isa. 1.14. l None shall be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude,
11 for the which God will punish them.

Heare this word that the Lord pronoun-
ceth against you, O children of Israel,
euen against the whole familie which I
brought vp from the land of Egypt, saying,
2 You a onely haue I knowen of all the
families of the earth: therefore I will visit
you for all your iniquities.
3 Can two walke together except they
be b agreed?
4 Will a c lion roare in the forest, when
he hath no pray? or will a lyons whelpe cry
out of his den if he haue taken nothing?

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets. c Will God threaten by his Prophets, except there be some great occasion?

5 d Can

5 [d] Can a bird fall in a ſnare vpon the
earth, where no fouler is? or will he take vp
the [e] ſnare from the earth, and haue taken
nothing at all?
6 Or [f] ſhall a trumpet be blowen in the
citie, and the people bee not afraid? or ſhall
there [g] bee euill in a citie, and the Lord hath
not done it?
7 Surely the Lorde God will doe no-
thing, but he [h] reuealeth his ſecret vnto his
ſeruants the Prophets.
8 The lyon hath roared: who will not
be afraid? The Lord God hath ſpoken: who
can but [i] propheſie?
9 Proclaime in the palaces at [k] Aſhdod,
and in the palaces in the land of Egypt, and
ſay, Aſſemble your ſelues vpon the moun-
taines of Samaria: ſo behold the great tu-
mults in the mids thereof, and the oppreſſed
in the mids thereof.
10 For they know not to doe right, ſayth
the Lord: they ſtore vp violence, and robbe-
rie [l] in their palaces.
11 Therefore thus ſayeth the Lord God,
An aduerſarie ſhall come euen round about
the countrey, and ſhall bring downe thy
ſtrength from thee, and thy palaces ſhall be
ſpoyled.
12 Thus ſaieth the Lorde, As the ſhep-
heard taketh [m] out of the mouth of the lyon
two legges, or a piece of an eare: ſo ſhall the
children of Iſrael bee taken out that dwell
in Samaria in the corner of a bed, and in
[n] Damaſcus, as in a couch.
13 Heare and teſtifie in the houſe of Iaa-
kob, ſayth the Lord God, the God of hoſtes.
14 Surely in the day that I ſhall viſite
the tranſgreſſions of Iſrael vpon him, I
will alſo viſite the altars of Beth-el, and the
hornes of the altar ſhalbe broken off, and fall
to the ground.
15 And I will ſmite the winter houſe with
the ſummer houſe, and the houſes of yuorie
ſhall periſh, and the great houſes ſhalbe con-
ſumed, ſaith the Lord.

d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements, and the people not be afraid?
g Doeth any aduerſitie come without Gods appointment? Iſa. 45.7.
h God dealeth not with the Iſraelites as hee doeth with other people: for hee euer warneth them before of his plagues, by his Prophets.
i Becauſe the people euer murmured againſt the Prophets, he ſheweth that Gods Spirit mooued them ſo to ſpeake as they did.
k He calleth the ſtrangers, as the Philiſtims and Egyptians to be witneſſes of Gods iudgments againſt the Iſraelites for their crueltie and oppreſſion.
l The fruit of their cruelty & theft appeareth by their great riches, which they haue in their houſes. m When the Lion hath ſatiate his hunger, the ſhepheard findeth a legge or a tip of an eare, to ſhew that the ſheepe haue bene woried. n Where they thought to haue had a ſure hold, and to haue bene in ſafetie.

4 Septr even 1 Less.

CHAP. IIII.

Againſt the gouernours of Samaria.

Heare this worde yee [a] kine of Baſhan,
that are in the mountaine of Samaria,
which oppreſſe the poore, & deſtroy the nee-
die, and they ſay to their maſters, [b] Bring,
and let vs drinke.
2 The Lord God hath ſworne by his ho-
lineſſe, that loe the dayes ſhall come vpon
you, that hee will take you away with
[c] thornes and your poſteritie with fiſhhooks.
3 And yee ſhall goe out at the breaches,
euery kowe forward: and yee ſhall caſt your
ſelues out of the palace, ſaith the Lord.
4 Come to [d] Beth-el, and tranſgreſſe:
to Gilgal, and multiplie tranſgreſſion, and
bring your ſacrifices in the morning, & your
tithes after three [e] yeeres.
5 And offer a thankeſgiuing [f] of leauen,
publiſh and proclaime the free offerings: for
this [g] liketh you, O yee children of Iſrael,
ſaith the Lord God.
6 And therfore haue I giuen you [h] clean-
neſſe of teeth in all your cities, and ſcarce-
neſſe of bread in all your places, yet haue yee
not returned vnto me, ſaith the Lord.
7 And alſo I haue withholden the raine
from you, when there were yet three [i] mo-
neths to the harueſt, and I cauſed it to raine
vpon one citie, and haue not cauſed it to
raine vpon another citie: one piece was rai-
ned vpon, and the piece whereupon it rained
not, withered.
8 So two or three cities wandered vnto
one citie, to drinke water, but they were [k] not
ſatiſfied: yet haue ye not returned vnto me,
ſaith the Lord.
9 I haue ſmitten you with blaſting, and
mildew: your great gardens and your vine-
yardes, and your figge trees, and your oliue
trees did the palmer worme deuoure: yet
haue ye not returned vnto me, ſaith the Lord
10 Peſtilence haue I ſent among you,
after the maner of [l] Egypt: your yong men
haue I ſlaine with the ſword, and haue ta-
ken away your horſes: and haue made the
ſtinke of your tentes to come vp euen into
your noſtrels: yet haue ye not returned vn-
to me, ſaith the Lord.
11 I haue ouerthrowen you, as God o-
uerthrew Sodome and Gomorah: and yee
were as a [m] firebrand pluckt out of the bur-
ning: yet haue ye not returned vnto me, ſaith
the Lord.
12 Therefore thus will I doe vnto thee,
O Iſrael: and becauſe I will doe this vnto
thee, prepare to [n] meet thy God, O Iſrael.
13 For lo, he that formeth the moun[tai]nes,
and createth the winde, and declareth vnto
man what is his thought: which maketh the
morning darkeneſſe, and walketh vpon the
high places of the earth, the Lorde God of
hoſtes is his Name.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beaſts and not of men.
b They encourage ſuch as haue authority ouer the people, to powle them ſo that they may haue profite by it. c He alludeth to fiſhers which catch fiſh by hookes and thornes.
d He ſpeaketh this in contempt of them which reſorted to theſe places, thinking that their great deuotiõ & good intention had bene ſufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leuit. 7.13.
g You onely delite in theſe outward ceremonies and haue none other reſpect.
h That is, lacke of bread and meate.
i I ſtayed ỹ raine till the fruits of the earth were deſtroyed with drouth, and yet you would not conſider it to returne to me by repentance.
k They could not finde water ynough where they had heard ſay it had rained.
l As I plagued the Egyptians, Exod. 9.10.
m You were almoſt all conſumed, & a few of you wonderfully preſerued, 2. King 14.26.
n Turne to him by repentance.

5 Septr 1 Less. Mo

CHAP. V.

A lamentation for the captiuitie of Iſrael.

Heare yee this word, which I lift vp vp-
on you, euen a lamentation of the houſe
of Iſrael.
2 The [a] virgine Iſrael is fallen, and ſhall
no more riſe: ſhee is left vpon her land, and
there is none to raiſe her vp.
3 For thus ſaith the Lord God, The ci-
tie which went out by a thouſand, ſhall leaue
an [b] hundreth: and that which went foorth
by an hundreth, ſhall leaue ten to the houſe
of Iſrael.
4 For thus ſaith the Lord vnto the houſe
of Iſrael, Seeke ye me, and ye ſhall liue.
5 But ſeeke not Beth-el, nor enter into
[c] Gilgal, and goe not to Beer-ſheba: for Gil-
gal ſhall go into captiuitie, and Beth-el ſhall
come to nought.
6 Seeke the Lord, and ye ſhal liue, leſt he

a He ſo calleth them, becauſe they ſo boaſted of themſelues, or becauſe they were giuen to wantonneſſe and daintineſſe.
b Meaning, that the tenth part ſhould ſcarcely be ſaued.
c In theſe places they worſhipped new idols, which aforetime ſerued for the true honour of God; therefore he ſaith that theſe ſhall not ſaue them.

breake out like fire in the house of Ioseph,
and deuoure it, and there be none to quench
it in Beth-el.
7 They turne [d] iudgement to worme-
wood, & leaue off righteousnesse in the earth.
8 Hee [e] maketh Pleiades, and Ezion,
and he turneth the shadow of death into the
morning, and hee maketh the day darke as
night: hee calleth the waters of the sea, and
powreth them out vpon the open earth: the
Lord is his Name.
9 He strengtheneth the destroyer against
the mightie: and the destroyer shall come a-
gainst the fortresse.
10 They haue hated him, [f] that rebuked
in the gate: and they abhorred him that
speaketh vprightly.
11 Forasmuch then as your treading is
vpon the poore, and [g] ye take from him bur-
dens of wheat, ye haue built houses of hewen
stone, but ye shall not dwell in them: ye haue
planted pleasant vineyards, but ye shall not
drinke wine of them.
12 For I knowe your manifolde trans-
gressions, and your mightie sinnes: they af-
flict the iust, they take rewards, and they op-
presse the poore in the gate.
13 Therefore [h] the prudent shall keepe si-
lence in that time, for it is an euill time.
14 Seeke good and not euil, that ye may
liue: and the Lord God of hosts shalbe with
you, as you haue spoken.
15 Hate the euill and loue the good, and
establish iudgement in the gate: it may bee
that the Lord God of hostes will be mercifull
vnto the remnant of Ioseph.
16 Therefore the Lord God of hosts, the
Lord sayeth thus: Mourning shall be in all
streetes: and they shall say in all the high
wayes, Alas, alas: and they shall call the
[i] husbandman to lamentation, and such as
can mourne, to mourning.
17 And in all the vines shall be lamenta-
tion: for I will passe thorow thee, sayeth the
Lord.
18 Woe vnto you, that [k] desire the day of
the Lord: what haue you to do with it? the
day the Lord is darkenesse and not light.
19 As if a man did flee from a lyon, and
a beare met him: or went into the house, and
leaned his hand on the wall, and a serpent
bit him.
20 Shall not the day of the Lord bee
darkenesse, and not light? euen darkenesse
and no light in it?
21 I hate & abhorre your feast dayes, and
I will not smell in your solemne assemblies.
22 Though you offer me burnt offerings
and meate offerings, [l] I will not accept
them: neither will I regard the peace offe-
rings of your fat beasts.
23 Take thou away from me the multi-
tude of thy songs (for I will not heare the
melody of thy viols.)
24 And let iudgement runne downe as
[m] waters, & righteousnes as a mighty riuer.
25 Haue ye offred vnto me sacrifices and
offerings in the wildernesse fortie yeeres, O
house of Israel?
26 But you haue borne [n] Siccuth your
king, & Chiun your images, and the starre of
your gods, which ye made to your selues.
27 Therefore will I cause you to go into
captiuitie beyond Damascus, saith the Lord,
whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to [a] them that are at ease in Zion,
and trust in the mountaine of Sa-
maria, [b] which were famous at the begin-
ning of the nations: and the house of Israel
came to them.
2 Goe you vnto Calneh, and see: and
from thence goe you to Hamath the great:
then go downe to Gath of the Philistims:
bee [c] they better then these kingdomes? or
the border of their lands greater then your
border,
3 Ye that put farre away the [d] euill day,
and approch to the seat of iniquitie?
4 They lie vpon beds of yuorie, & stretch
themselues vpon their beds, and eate the
lambes of the flocke, and the calues out of
the stall.
5 They sing to the sound of the viole:
they inuent to themselues instruments of
musicke like [e] Dauid.
6 They drinke wine in bowles, & anoint
themselues with the chiefe ointments, but
no man is [f] sory for the affliction of Ioseph.
7 Therefore now shall they goe captiue
with the first that go captiue, and [g] the sor-
row of them that stretched themselues, is at
hand.
8 [h] The Lord God hath sworne by him-
selfe, sayeth the Lord God of hostes, I ab-
horre [i] the excellencie of Iaakob, and hate
his palaces: therefore will I deliuer vp the
city with all that is therein.
9 And if there remaine ten men in one
house, they shall die.
10 And his vncle [k] shall take him vp and
burne him to carry out the bones out of the
house, and shall say vnto him that is by the
[l] sides of the house, Is there yet any with
thee? And he shall say, None. Then shall he
say, [m] Hold thy tongue: for wee may not re-
member the Name of the Lord.
11 For beholde, the Lorde commandeth,
and he will smite the great house with brea-
ches, and the little house with clefts.
12 Shall horses [n] runne vpon the rocke?
or will one plowe there with oxen? for yee
haue turned iudgement into gall, and the

d In stead of iudgement and equity, they execute cruelty and oppression.
e He describeth the power of God, Iob 9.9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money and also his foode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus hee speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. ioel. 2.2, 11. zeph. 1.15.
l Because yee haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1.11. iere. 6.10.
m Doe your duetie to God and to your neighbour, and so yee shall feele his grace plentifully, if you shew your abundant affections according to Gods word.
n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie.

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wilde borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?
d Yee that continue still in your wickednesse and thinke that Gods plagues are not at hand, but giue your selues to idlenesse, wantonnesse and ryot.
e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.
f They pitied not their brethren, whereof now many were slaine, & caried away captiue.
g Some reade, the ioy of them that stretch themselues shall depart.
h Reade Ierem. 51.14
i That is, the riches and pompe.
k The destruction shall be so great, that none almost shal be left to burie the dead: and therefore they shall burne them at home, to cary out the burnt ashes with more ease.
l That is, to some neighbour that dwelleth round about.
m They shall be so astonied at this destruction, that they shall no more boast of the name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.
n Hee compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

fruit of righteousnesse into º wormewood.
13 Ye reioyce in a thing of nought: ye
say, Haue not we gotten vs ᵖ hornes by our
owne strength?
14 But behold, I will raise vp against
you a nation, O house of Israel, sayeth the
Lord God of hostes: and they shall afflict
you, from the entring in of ᑫ Hamath vnto
the riuer of the wildernesse.

o Reade Chap. 5.7.

p That is, power and glory.

q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

Thus hath the Lord God shewed vnto
me, and behold, he formed ᵃ grashoppers
in the beginning of the shooting vp of the
latter growth: and loe, it was in the latter
growth ᵇ after the kings mowing.
2 And when they had made an end of
eating the grasse of the land, then I said, O
Lord God, spare, I beseech thee: who shall
raise vp Iaakob? for he is small.
3 So the Lord ᶜ repented for this. It shal
not be, saith the Lord.
4 ¶ Thus also hath the Lord God shew-
ed vnto me, and behold, the Lord God called
to iudgement by fire, ᵈ and it deuoured the
great deepe, and did eate vp a part.
5 Then sayd I, O Lorde God, cease, I
beseech thee: who shall raise vp Iaakob? for
he is small.
6 So the Lorde repented for this. This
also shall not be, saith the Lord God.
7 ¶ Thus againe he shewed me, and be-
holde, the Lord stood vpon a wall made by
line ᵉ with a line in his hand.
8 And the Lorde sayd vnto mee, Amos,
what seest thou? And I said, A line. Then
sayd the Lord, Beholde, I will set a line in
the mids of my people Israel, and will passe
by them no more.
9 And the hie places of Ishak shal be de-
solate, and the temples of Israel shall be de-
stroyed: and I will rise against the house of
Ieroboam with the sword.
10 ¶ ᶠ Then Amaziah ye Priest of Beth-
el sent to Ieroboam king of Israel, saying,
Amos hath conspired against thee in the
mids of the house of Israel: the land is not
able to beare all his words.
11 For thus Amos saith, Ieroboam shall
die by the sword, and Israel shalbe led away
captiue out of their owne land.
12 Also ᵍ Amaziah sayd vnto Amos, O
thou the Seer, goe, flee thou away into the
land of Iudah, and there eate thy bread and
prophesie there.
13 But prophesie no more at Beth-el: for
it is the Kings chappel, and it is the kings
court.
14 Then answered Amos, and sayd to A-
maziah, I was no ʰ Prophet, neither was
I a Prophets sonne, but I was an heard-
man, and a gatherer of wilde figs.
15 And the Lord tooke me as I followed
the flocke, and the Lord said vnto me, Goe,
prophesie vnto my people Israel.
16 Now therefore heare thou the word of
the Lord, Thou sayst, Prophesie not against
Israel, and speake nothing against the house
of Ishak.
17 Therefore thus saith the Lord, ⁱ Thy
wife shall be an harlot in the citie, and thy
sonnes and thy daughters shall fall by the
sword, and thy land shall be diuided by line:
and thou shalt die in a polluted land, and
Israel shall surely goe into captiuitie foorth
of his land.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandemēt for mowing was giuen: or as some read, when this kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignatiō was inflamed against the stubburnnesse of this people.

e Signifying, that this should be the last measuring of the people, and that hee would deferre his iudgement no longer.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked priest more for hatred hee bare to the Prophet, then for loue toward ye king, thought this accusation sufficient to condemn him, wher as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, & so hinder his profit.

h Thus hee sheweth by his extraordinarie vocation, that God hath giuen him a charge which he must needs execute.

i Thus God vseth to approue the authoritie of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 28.12. & 29.21,25. as this day he doth against them that persecute the ministers of his Gospel.

CHAP. VIII.

8 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

Thus hath the Lord God shewed vnto
me, & behold, a basket of summer fruit.
2 And he said, Amos, what seest thou?
And I said, A basket of summer ᵃ fruite.
Then said the Lord vnto me, The end is
come vpon my people of Israel, I will passe
by them no more.
3 And the songs of the Temple shall be
howlings in that day, saith the Lord God:
many dead bodies shalbe in euery place: they
shall cast them forth with ᵇ silence.
4 Heare this, O ye that ᶜ swallow vp
the poore, that ye may make the needy of the
land to faile,
5 Saying, When wil the ᵈ new moneth
be gone, that we may sell corne? and the
Sabbath, that we may set forth wheate, and
make ᵉ the Ephah small, & the shekel great,
and falsifie the weights by deceit?
6 That we may buy the poore for siluer,
and the needie for shooes: yea, and sell the
refuse of the wheate?
7 The Lord hath sworne by the excellen-
cie of Iaakob, Surely I will neuer forget a-
ny of their works.
8 Shall not the land tremble for this?
and euery one mourne, that dwelleth there-
in? and it shal rise vp wholly as a flood, and
it shall be cast out, and ᶠ drowned as by the
flood of Egypt.
9 And in that day, sayeth the Lord God,
I will euen cause the ᵍ sunne to goe downe at
noone: and I will darken the earth in the
cleare day.
10 And I will turne your feastes into
mourning, and all your songs into lamenta-
tion: and I will bring sackecloth vpon all
loynes, and baldnesse vpon euery head: and
I will make it as the mourning of an onely
sonne, and the end thereof as a bitter day.
11 Behold, the dayes come, saith the Lord
God, that I will send a famine in the lande,
not a famine of bread, nor a thirst for water,
but of hearing the word of the Lord.
12 And they shall wander from sea to sea,
and from the North euen vnto the East shal
they run to and fro to seeke the ʰ word of the
Lord, and shall not finde it.
13 In that day shal the faire virgins and

a Which signified the ripenesse of their sins, and the readinesse of Gods iudgements.

b There shall be none left to mourne for them.

c By staying the sale of food and necessarie things which you haue gotten into your own hands, & so cause the poore to spend quickly that little that they haue, and at length for necessitie to be come your slaues.

d When the dearth was once come they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, & the price great.

f That is, the inhabitants of ye land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the mids of their prosperity I will send great affliction.

h Whereby he sheweth that soule for lacke of they shall not onely perish in body, but also in Gods word which is the food thereof.

the

the yong men perish for thirst.

14 They that sweare by the [i] sinne of Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the Papists yet do by theirs. k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the [a] altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hande take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they bee hid from my sight in the bottome of the Sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] spheres in the heauen, & hath layd the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians [e] vnto mee, O children of Israel, sayeth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuerthelesse I will not vtterly [g] destroy the house of Iaakob, sayth the Lord.

9 For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

13 Beholde, the dayes come, sayeth the Lorde, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] droppe sweet wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eate the fruits of them.

15 And [n] I will plant them vpon their land, and they shall no more bee pulled vp againe out of their land, which I haue giuen them, sayth the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.
c He sheweth ỳ God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heauens, and the elements, that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefits.
f Reade Ierem. 47.4.
g Though he destroy the rebellious multitude, yet he wil euer reserue the remnant his Church to cal vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15.16.
k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie & body, whereof Christ should be the head.
l Signifying, that there shall be great plentie of all things, so that when one kind of fruit is ripe, another should follow, and euery one in course, Leuit. 26 5.
m Reade Ioel 3. 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob: and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus sayeth the Lorde God against Edom, [a] Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou thou dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, Who will bring me downe to the ground?

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by

a God hath certainly reuealed to his Prophets that hee will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.
b Thus the heathen encourage themselues to rise against Edom.
c Which despisest all others in respect of thy selfe, & yet art but an handful in comparison of others, and art shut vp among the hils as separate from the rest of the world.
d God wil so destroy them that he wil leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behind them, Ierem. 49 9.

f Read Iere. 49. 9.

night? how wast thou brought to silence?
would they not haue stollen, till they had e-
nough? if the grape gatherers came to thee,
would they not leaue some grapes?
6 Howe are the things of Esau sought
vp, and his treasures searched?
7 All the men of thy confederacie e haue
driuen thee to the borders: the men that
were at peace with thee, haue deceiued thee,
and preuailed against thee: they that eate thy
f bread, haue laid a wound vnder thee: there
is none vnderstanding in him.
8 Shal not I in that day, saith the Lord,
euen destroy the wise men out of Edom, and
vnderstanding from the mount of Esau?
9 And thy strong men, O Teman, shall
be afrayd, because euery one of the mount of
Esau shall be cut off by slaughter.
10 For thy crueltie against thy g brother
Iaakob, shame shal couer thee, and thou shalt
be cut off for euer.
11 When thou stoodest h on the other side,
in the day that the strangers caried away
his substance, and strangers entred into his
gates, and cast lots vpon Ierusalem, euen
thou wast as one of them.
12 But thou shouldest not haue behol-
den the day of thy brother, in the day that
he was made i a stranger, neither shouldest
thou haue reioyced ouer the children of Iu-
dah, in the day of their destruction: thou
shouldest not haue spoken proudly in the day
of affliction.
13 Thou shouldest not haue entred into
the gate of my people in the day of their de-
struction, neither shouldest thou haue once
looked on their affliction in the day of their
destruction, nor haue layde handes on their
substance in the day of their destruction.
14 Neither shouldest thou haue stoode in
the crosse wayes to cut off them, that should
escape, neither shouldest thou haue shutte
vp the remnant thereof in the day of af-
fliction.
15 For the day k of the Lord is neere vpon
all the heathen: as thou hast done, it shall be
done to thee: thy reward shall returne vpon
thine head.
16 For as ye haue l drunke vpon mine ho-
ly mountaine, so shall all the heathen drinke
continually: yea, they shall drinke and swal-
low vp, and they shall bee m as though they
had not bene.
17 But vpon mount Zion shall be deliue-
rance, and it shall bee holy, and the house of
Iaakob shall possesse their possessions.
18 And the house of Iaakob shall bee a
n fire, and the house of Ioseph a flame, and
the house of Esau as stubble, and they shall
kindle in them and deuoure them: and there
shall be no remnant of the house of Esau: for
the Lord hath spoken it.
19 And they shall possesse the South side
of the o mount of Esau, and the plaine of the
Philistims: and they shall possesse the fields
of Ephraim, and the fields of Samaria, and
Beniamin shall haue Gilead.
20 And the captiuitie of this hoste of the
children of Israel, which were among the
p Canaanites, shall possesse vnto Zarephath,
and the captiuitie of Ierusalem, which is
in Sepharad, shall possesse the cities of the
South.
21 And they q that shall saue, shal come vp
to mount Zion to iudge the mount of Esau,
and the kingdome shall be the Lords.

e They in whom thou didst trust, for to haue helpe and friendship of them, shall be thine enemies, and destroy thee.
f That is, thy familiar friends & ghests haue by secret practises destroyed thee.
g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.
h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and haddest part of the spoile, and so diddest reioyce, when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother. i When the Lord depriued them of their former dignitie, and gaue them to be caried into captiuitie.
i For the Israelites did vse to ...
k When he will summon all the heathen, & send them to destroy thee.
l That is, reioyced and triumphed.
m The Edomites shall be vtterly destroyed, and yet in despight of all the enemies, I will restore my Church, and restore it.
n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. hebr. 12. 29.
o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head. p By the Canaanites, the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine. q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

8 Septr
1 Less. morn
AM
3140
810
before A. C.

¶ Ionah.

THE ARGVMENT.

When Ionah had long prophesied in Israel, & had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. He prophesied vnder Ioash & Ieroboam, as 2 Kin. 14 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and hee is cast into the sea for his disobedience.

The worde of the Lorde came a also
vnto Ionah the sonne of Amittai,
saying,
2 Arise, and goe to b Nineueh,
that c great citie, and cry against it: for their
wickednesse is come before me.
3 But Ionah rose vp to d flee into Tar-
shish from the presence of the Lord, and
went downe to e Iapho: and hee found a
shippe going to Tarshish: so hee payed the

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time hee had prophesied in Iudah, hee had visions in Babylon. Ezek. 1. 1. b For seeing the great obstination of the Israelites, he sent his Prophets to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.
c For as authors write, it conteined in circuit about eight and fourtie mile, and had a thousand and fiue hundred towers and at this time there were an hundreth and twentie thousand children therein, Chap. 4. 11. d Whereby hee declared his weakenesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the hauen and port to take shipping thither, called also Ioppe.

fare

fare thereof,and went downe into it,that he
might goe with them vnto Tarſhiſh, from
the [f] preſence of the Lord.
4 But the Lord ſent out a great winde
into the Sea,and there was a mighty tem-
peſt in the ſea, ſo that the ſhip was like to
be broken.
5 Then the mariners were afraide,and
cryed euery man vnto his God, and caſt the
wares that were in the ſhip, into the ſea to
lighten it of them: but Ionah was gone
downe [g] into the ſides of the ſhip, and he lay
downe,and was faſt aſleepe.
6 So the Shipmaſter came to him,and
ſaid vnto him, What meaneſt thou, O ſlee-
per? Ariſe, call vpon thy [h] God, if ſo be that
God wil thinke vpon vs,that we periſh not.
7 And they ſaid euery one to his fellow,
Come, and let vs caſt [i] lots, that we may
knowe, for whoſe cauſe this euill is vpon
vs. So they caſt lots, and the lot fell vpon
Ionah.
8 Then ſayd they vnto him, Tell vs for
whoſe cauſe this euill is vpon vs? what is
thine occupation? & whence commeſt thou?
which is thy countrey? and of what people
art thou?
9 And hee anſwered them, I am an E-
brew, and I feare the Lord God of heauen,
which hath made the ſea,and the dry land.
10 Then were the men exceedingly a-
fraid, and ſayd vnto him, Why haſt thou
done this? (for the men knewe, that he fled
from the preſence of the Lord, becauſe hee
had told them)
11 Then ſaid they vnto him, What ſhall
we doe vnto thee, that the ſea may be calme
vnto vs? (for the Sea wrought and was
troublous)
12 And he ſaid vnto them, Take me, and
caſt me into the ſea: ſo ſhall the ſea be calme
vnto you: for I know, that for my ſake this
great tempeſt is vpon you.
13 Neuertheleſſe, the men rowed to
bring it to the land, but they could not: for
the ſea wrought and was troublous againſt
them.
14 Wherefore they cryed vnto the Lord,
and ſaid, [k] We beſeech thee, O Lord, we be-
ſeech thee, let vs not periſh for this mans
life,and lay not vpon vs innocent blood: for
thou, O Lord, haſt done,as it pleaſed thee.
15 So they tooke vp Ionah,and caſt him
into the ſea,& the ſea ceaſed from her raging.
16 Then the men [l] feared the Lorde ex-
ceedingly, and offered a ſacrifice vnto the
Lord,and made vowes.
17 Nowe the Lord had prepared a great
fiſh to ſwallow vp Ionah: and Ionah was
in the [m] belly of the fiſh three daies and three
nights.

f From that vocation whereunto God had called him,and wherein hee would haue aſſiſted him.
g As one that would haue caſt off this care and ſolicitude by ſeeking reſt and quietneſſe.
h As they had called on their idoles: which declareth that idolaters haue no ſtay nor certainty,but in their troubles ſeeke,they can not tel to whom.
i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them for the triall of the cauſe: and this may not bee done but in matters of great importance.
k This declareth that the wicked in their neceſſities flee vnto God for ſuccour, and alſo that they are touched with a certaine feare to ſhead mans blood, whereas they know no manifeſt ſigne of wickedneſſe.
l They were touched with a certaine repentance of their life paſt,and began to worſhip the true God by whom they ſaw themſelues ſo wonderfully deliuered: but this was done for feare & not of a pure heart and affection, neither according to Gods worde.
m Thus the Lord would chaſtiſe his Prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his fauour and ſupport in this his charge which was inioyned him.

CHAP. II.

1 Ionah is in the fiſhes belly. 2 His prayer. 10 He is deliuered.

Then Ionah prayed vnto the Lorde his
God [a] out of the fiſhes belly,
2 And ſaide, I cryed in mine affliction
vnto the Lord, and he heard me: out of the
belly [b] of hell cryed I, and thou heardeſt my
voyce.
3 For thou hadſt caſt me into the bottome
in the mids of the ſea, and the floods com-
paſſed me about: all thy ſurges, and all thy
waues paſſed ouer me.
4 Then I ſayd, I am [c] caſt away out of
thy ſight: yet will I looke againe towarde
thine holy Temple.
5 The waters compaſſed me about vnto
the ſoule: the depth cloſed me round about,
and the weedes were wrapt about mine
head.
6 I went downe to the bottome of the
mountaines: the earth with her barres
was about mee for euer, yet haſt thou
brought vp my [d] life from the pit, O Lorde
my God.
7 When my ſoule fainted within mee, I
remembred the Lord, and my prayer came
vnto thee,into thine holy Temple.
8 They that wait vpon lying [e] vanities
forſake their owne [f] mercie.
9 But I will ſacrifice vnto thee with the
voyce of thankſgiuing, and will pay that
that I haue vowed: ſaluation is of the Lord.
10 And the Lord ſpake vnto the fiſh, and
it caſt out Ionah vpon the dry land.

a Being nowe ſwallowed vp of death,and ſeeing no remedy to eſcape,his faith braſt out vnto the Lord, knowing that out of the very hell he was able to deliuer him.
b For he was now in the fiſhes belly, as in a graue or place of darkeneſſe.
c This declared what his prayer was,and how he laboured betweene hope and deſpaire,conſidering the neglect of his vocation, and Gods iudgements for the ſame: but yet in the end faith gate the victory.
d Thou haſt deliuered mee from the belly of the fiſh, and all theſe dangers, as it were raiſing me from death to life.
e They that depend vpon any thing ſaue one God alone. f They refuſe their owne felicitie, & that goodneſſe which they ſhould elſe receiue of God.

CHAP. III.

1 Ionah is ſent againe to Nineueh. 5 The repentance of the king of Nineueh.

And the word of the Lord came vnto [a] Io-
nah the ſecond time,ſaying,
2 Ariſe,goe vnto Nineueh that great ci-
tie,and preach vnto it the preaching, which
I bid thee.
3 So Ionah aroſe and went to Nineueh
according to the word of the Lord: now Ni-
neueh was a [b] great and excellent citie of
three dayes iourney.
4 And Ionah began to enter into the ci-
tie a [c] dayes iourney,and he cryed,and ſaid,
Yet fourtie dayes, and Nineueh ſhall be o-
uerthrowen.
5 So the people of Nineueh [d] beleeued
God,and proclaimed a faſt,and put on ſack-
cloth from the greateſt of them euen to the
leaſt of them.
6 For word came vnto the King of Ni-
neueh,and he aroſe from his throne,and hee
layed his robe from him, and couered him
with ſackcloth,and ſate in aſhes.
7 And he proclaimed and ſaid through
Nineueh,(by the counſel of the king and his
nobles) ſaying, Let neither man, nor [e] beaſt,
bullocke nor ſheepe taſte any thing, neither
feede nor drinke water.
8 But let man and beaſt put on ſacke-

a This is a great declaration of Gods mercy, that he receiueth him againe & ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmitie.
b Reade Chap. 1.2.
c He went forward one day in the citie, and preached, and ſo he continued till the citie was conuerted.
d For he declared that he was a Prophet ſent to them from God to denounce his iudgements againſt them.
e Not that the dumbe beaſtes had ſinned or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſinne the anger of God hanged ouer all creatures.

cloth, and [f] cry mightily vnto God: yea, let
euery man turne from his euill way, and
from the wickednesse that is in their hands.
9 [g] Who can tell if God will turne, and
repent & turne away from his fierce wrath,
that we perish not?
10 And God sawe their [h] workes that
they turned from their euill wayes: & [i] God
repented of the euill that he had said, that he
would doe vnto them, and he did it not.

f He willed, that the men should earnestly call vnto God for mercie. g For partly by the threatning of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercie. h That is, the fruits of their repentance, which did proceede of faith, which God had planted by the ministery of his Prophet. i Reade Iere. 18.8.

9 Septr Morn

CHAP. IIII.

The great goodnesse of God toward his creatures.

Therefore it displeased [a] Jonah excee-
dingly, and he was angry.
2 And he praied vnto the Lord, and said,
I pray thee, O Lord, was not this my say-
ing, when I was yet in my countrey?
therefore I preuented it to flee vnto [b] Tar-
shish: for I knew that thou art a gracious
God, and mercifull, slowe to anger, and of
great kindnesse, and repentest thee of the
euill.
3 Therefore now, O Lorde, take, I be-
seech thee, my life [c] from me: for it is better
for me to die then to liue.
4 Then said the Lord, Doest thou well
to be [d] angry?
5 So Jonah went out of the citie, & sate
on the East side of the city, and there made
him a boothe, and sate vnder it in the sha-
dow [e] till he might see what should be done
in the citie.
6 And the Lord God prepared a [f] gourd,
and made it to come vp ouer Jonah, that it
might be a shadowe ouer his head, and deli-
uer him from his griefe. So Jonah was ex-
ceeding glad of the gourd.
7 But God prepared a worme when the
morning rose the next day: and it smote the
gourd that it withered.
8 And when the Sunne did arise, God
prepared also a feruent East winde: and the
Sunne beat vpon the head of Jonah, that
hee fainted, and wished in his heart to die,
and said, It is better for mee to die, then to
liue.
9 And God said vnto Jonah, Doest thou
wel to be angry for the gourd? And he said,
I doe well to be [g] angry vnto the death.
10 Then said the Lord, Thou hast had
pitie on the gourd for the which thou hast
not laboured, neither madest it growe,
which came vp in a night, and perished in a
night,
11 And should [h] not I spare Nineueh
that great citie, wherein are sixe score thou-
sand persons, that [i] cannot discerne be-
tweene their right hand and their left hand,
and also much cattell?

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed. b Reade Chap. 1.3. c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though he sent his Prophets foorth to denounce his iudgements in vaine. d Wilt thou be iudge when I doe things for my glory, and when I doe not?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what issue God would send. f Which was a further meanes, to couer him from the heate of the Sunne, as he remained in his boothe. g This declareth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and doe not in al things willingly submit themselues to God. h Thus God mercifully reproueth him which would pitie himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

Micah.

ADM 3210

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome & then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednesse of the people, the cruelty of the princes and gouernours, & the permission of the false prophets, & the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicity thereof. This Prophet was not that Micah, which resisted Ahab, and all his false Prophets, as 1. King. 22. 8. but another of the same name.

9 Septr Evening

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.

The word of the Lorde, that
came vnto Micah the [a] Mo-
rashite in the dayes of Jo-
tham, Ahaz, and Hezeki-
ah Kings of Judah, which
hee sawe concerning Sama-
ria and Jerusalem.
2 Heare, [b] all yee people: hearken thou,
O earth, and all that therein is, and let the
Lord God be witnesse against you, even the
Lord God from his holy Temple.
3 For beholde, the Lorde commeth out
of his place, and will come [c] downe, and treade
vpon the hie places of the earth.
4 And the mountaines shall melt vnder
him (so shall the valleys cleaue) as waxe be-
fore the fire, and as the waters that are pow-
red downeward.
5 For the wickednesse of Jaakob is all
this, and for the sinnes of the house of Isra-
el: what is the wickednesse of Jaakob? Is
not [d] Samaria? and which are the hie [e] pla-
ces of Judah? Is not Jerusalem?
6 Therefore I will make Samaria as
an heape of the fielde, and for the planting
of a vineyard, and I will cause the stones
thereof to tumble downe into the valley,
and I will discouer the foundations there-
of.
7 And all the grauen images thereof shal
be broken, and all the [f] gifts thereof shall be

a Borne in Mareshah a citie of Iudah. b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shall be reuenged. c Meaning hereby, that God will come to iudgement against the strong cities and holds.

d Samaria which should haue bene an example to all Israel of true religion & iustice, was the puddle and stewes of all idolatry and corruption, & boasted themselues of their father Iaakob. e That is, the idolatry and infection. f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.
h Lest the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Iosh. 18 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dustie citie.
k These were cities whereby the enemie should passe as hee came to Iudah.
l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

burnt with the fire, and all the idols thereof
will I destroy: for she gathered it of the hire
of an harlot, and they shall returne ᵍ to the
wages of an harlot.
8 Therefore will I mourne and howle:
I will goe without clothes, and naked: I
wil make lamentation like the dragons, and
mourning as the ostriches.
9 For her plagues are grieuous: for it
is come into Iudah: the enemie is come vnto
the gate of my people, vnto Ierusalem.
10 Declare yee it not at ʰ Gath, neither
weepe ye: for the house of ⁱ Aphrah roule thy
selfe in the dust.
11 Thou that dwellest at ᵏ Shaphir, goe
together naked with shame: she that dwelleth at Zaanan, shall not come foorth in the
mourning of Beth-ezel: the enemie shall ˡ receiue of you for his standing.
12 For the inhabitant of Maroth waited
for good, but euill came from the Lord vnto
the ᵐ gate of Ierusalem.
13 O thou inhabitant of Lachish, binde
the charet to the beastes ⁿ of price: she ᵒ is the
beginning of the sinne to the daughter of
Zion: for the transgressions of Israel were
found in thee.
14 Therefore shalt thou giue presents to
Moresheth ᵖ Gath: the houses of Achzib
shalbe as a lie to the kings of Israel.
15 Yet will I bring an ᑫ heire vnto thee,
O inhabitant of Mareshah, hee shall come
vnto Adullam, ʳ the glory of Israel.
16 Make thee balde: and shaue thee for
thy delicate children: enlarge thy baldnesse
as the egle: for they are gone into captiuitie
from thee.

m For Rabshakeh had shut vp Ierusalem, that they could not sende to succour them. n To flee away: for Saneherib layd siege first to that citie, & remained therin when hee sent his captaines and armie against Ierusalem. o Thou first receiuedst the idolatrie of Ieroboam, & so diddest infect Ierusalem. p Thou shalt bribe the Philistims thy neighbors, but they shall deceiue thee, as well as they of Ierusalem. q He prophesieth against his own citie, and because it signified an heritage, he sayth that God would send an heire to possesse it. r For so they thought themselues for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and daintie people.* 6 *They would teach the Prophets to preach.*

a Assoone as they rise, they execute their wicked deuices of the night and according to their power hurt other.
‡ *Ebr. is in power*
b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

Woe vnto them that imagine iniquity,
and worke wickednesse vpon their
beddes: ᵃ when the morning is light they
practise it, because their hand ‡ hath power.
2 And they couet fields, and take them
by violence, & houses, and take them away:
so they oppresse a man and his house, euen
man and his heritage.
3 Therefore thus sayeth the Lord, Beholde, against this familie haue I deuised a
plague, whereout yee shall not plucke your
neckes, and ye shal not goe so proudly, for this
time is euill.
4 In that day shall they take vp a parable against you, and lament with a dolefull
lamentation, and say, ᵇ Wee be vtterly wasted: he hath changed the portion of my people: how hath hee taken it away to restore it
vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that
shall cast a cord by lot, in ᶜ the congregation
of the Lord.
6 ᵈ They that prophesied, Prophesie ye
not. ᵉ They shall not prophesie to them, neither shall they take shame.
7 O thou that art named the house of
Iaakob, is the Spirit of the Lord shortned?
ᶠ are these his workes? are not my workes
good vnto him ᵍ that walketh vprightly?
8 But hee that was ʰ yesterday my people, is risen vp on the other side, as against
an enemie: they spoyle the ⁱ beautifull garment from them that passe by peaceably, as
though they returned from the warre.
9 The women of my people haue ye cast
out from their pleasant houses, and from
their children haue ye taken away ᵏ my glorie continually.
10 Arise and depart, for this is not your
ˡ rest: because it is polluted, it shall destroy
you, euen with a sore destruction.
11 If a man ᵐ walke in the Spirit, and
would lie falsely, saying, ⁿ I will prophesie
vnto thee of wine, and of strong drinke, hee
shall euen be the Prophet of this people.
12 I will surely gather ᵒ thee wholly, O
Iaakob: I will surely gather the remnant
of Israel: I will put them together as the
sheepe of Bozrah, euen as the flocke in the
middes of their folde: the cities shall be full
of multitude of the men.
13 The ᵖ breaker vp shall come before
them: they shall breake out and passe by the
gate, and goe out by it, and their king shall
goe before them, and the Lord shall be ᑫ vpon
their heads.

c Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.
d Thus the people warne y Prophets that they speake to them no more: for they cannot abide their threatnings.
e God saith that they shall not prophesie, nor receiue no more of their rebukes nor taunts.
f Are these your works according to his law?
g Doe not the godly finde my words comfortable?
h That is, aforetime.
i The poore can haue no commoditie by them, but they spoyle them as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory. l Ierusalem shall not be your safegard, but the cause of your destruction. m That is, shew himselfe to be a Prophet. n He sheweth what prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities. o To destroy thee. p The enemy shall breake their gates & walles, and leade them into Caldea. q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Against the tyrannie of princes and false prophets.*

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicked gouernours not onely of couetousnesse, theft and murther, but compareth them to wolues, lions, & most cruel beasts.
c That is, when I shal visite their wickednesse: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry, Isa. 1. 15. ezek. 8. 18. iam. 2. 13. 1 pet 3. 11, 12.

And I sayd, Heare, I pray you, O heads
of Iaakob, and yee princes of the house
of Israel: Should not yee know ᵃ iudgement?
2 But they hate the good, and loue the euill: they plucke off their skinnes from them,
and their flesh from their bones.
3 And they eate also the ᵇ flesh of my people, and flay off their skinne from them, and
they breake their bones, and choppe them in
pieces, as for the pot, and as flesh within the
caldron.
4 Then ᶜ shall they crie vnto the Lord,
but hee will not heare them: hee will euen
hide his face fro them at that time, because
they haue done wickedly in their workes.

5 Thus sayth the Lord, Concerning the
prophets that deceiue my people, and [d] bite
them with their teeth, and crie Peace, but if
a man put not into their mouthes, they pre-
pare warre against him,
6 Therefore [e] night shalbe vnto you for
a vision, and darkenesse shall be vnto you for
a diuination, and the sunne shall goe downe
ouer the Prophets, and the day shalbe darke
ouer them.
7 Then shall the Seers be ashamed, and
the soothsayers confounded: yea, they shall
all couer [f] their lippes, for they haue none
answere of God.
8 Yet notwithstanding, I am full [g] of
power by the Spirite of the Lorde, and of
iudgement, and of strength to declare vnto
Iaakob his transgression, and to Israel his
sinne.
9 Heare this, I pray you, ye heads of the
house of Iaakob, and princes of the house of
Israel: they abhorre iudgement, and peruert
all equitie.
10 They build vp Zion with [h] blood, and
Ierusalem with iniquitie.
11 The heads thereof iudge for rewards
and the Priests thereof teach for hire, and
the Prophets thereof prophesie for money:
yet will they [i] leane vpon the Lord, and say,
Is not the Lorde among vs? no euill can
come vpon vs.
12 Therefore shall Zion for your sake be
[k] plowed as a field, and Ierusalem shalbe an
heape, and the mountaine of the House, as
the hie places of the forest.

d They deuoure all their substance, and then flatter them, promising that all shal goe wel: but if one restraine from their bellies, then they inuent all wayes to mischiefe.
e As you haue loued to walke in darkenesse and to prophesie lies, so God shall reward you with grosse blindnesse & ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.
f when God shal discouer them to the world, they shalbe afrayd to speake: for all shall know that they were but false prophets and did belie the word of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against al the wicked, shewing how God both gaue him giftes abilitie and knowledge to discerne betwene good and euill, & also constancie to reprooue the sinnes of the people, and not to flatter them.
h They build them houses by briberie, which he calleth blood and iniquitie.
i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie.
k Reade Ieremiah 26.18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

BUt in the [a] last dayes it shall come to
passe, that the mountaine of the House of
the Lord shalbe prepared in the toppe of the
mountaines, and it shalbe exalted aboue the
[b] hilles, and people shall flow vnto it.
2 Yea, many nations shall come and say,
Come, and let vs go vp to the mountaine of
the Lord, and to the house of the God of Iaa-
kob, and he will [c] teach vs his wayes, and
wee will walke in his paths: for the Law
shall goe foorth of Zion, and the word of the
Lord from Ierusalem.
3 And hee shall iudge among many peo-
ple, and [d] rebuke mighty nations afarre off,
and they shall breake their swords into mat-
tockes, and their speares into [e] sithes: nati-
on shall not lift vp a sword against nation,
neither shall they [f] learne to fight any more.
4 But they shall sit euery man vnder his
vine, and vnder his figge tree, and none shal
make them afraid: for the mouth of the Lord
of hostes hath spoken it.
5 For all people will walke [g] euery one
in the Name of his god, and we will walke
in the Name of the Lord our God, for euer
and euer.
6 At the same day, saith the Lord, will I
gather her that halteth, and I will gather
her that is cast out, and her that I haue af-
flicted.
7 And I will make her that halted, [h] a
remnant, and her that was cast farre off, a
mightie nation: and the Lord shall reigne
ouer them in mount Zion, from henceforth
euen for euer.
8 And thou, O [i] tower of the flocke, the
strong hold of the daughter Zion, vnto thee
shall it come, euen [k] the first dominion, and
kingdome, shall come to the daughter Ieru-
salem.
9 Now why doest thou crie out with la-
mentation? is [l] there no king in thee? is thy
counseller perished? for sorow hath taken
thee, as a woman in trauaile.
10 Sorow & mourne, O daughter Zion,
like a woman in trauaile: for now shalt thou
goe foorth of the citie, and dwel in the field,
and shalt goe into Babel, but there shalt thou
be deliuered: there the Lord shall redeeme
thee from the hand of thine enemies.
11 Now also many nations are gathered
against thee, saying, Zion shalbe condemned,
and our eye shall looke vpon Zion.
12 But they [m] know not the thoughts of
the Lord: they vnderstand not his counsell,
for he shall gather them as the sheaues in the
barne.
13 Arise, and thresh, [n] O daughter Zion:
for I will make thine horne yron, and I
will make thine hooues brasse, and thou
shalt breake in pieces many people: and I
will consecrate their riches vnto the Lord,
and their substance vnto the ruler of the
whole world.

a When Christ shall come, and the Temple shall bee destroyed.
b Reade Isa. 2.2.
c He sheweth that there is no true Church, but whereas the people are taught by Gods pure word.
d By his corrections & threatning, hee will bring the people into subiection, which are in the vtmost corners of the world
e They shall abstaine from all euill doing, and exercise themselues in godlinesse & in well doing to others.
f Reade Isa. 2.4
g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all ẏ world should giue themselues to their superstition and idolatrie.
h I wil cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, and grow into a great people.
i Meaning Ierusalem, where the Lords flocke was gathered.
k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.
l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.
m He sheweth that the faithful ought not to measure Gods iudgements by the brags & threatnings of the wicked, but therby are admonished to lift vp their hearts to God to call for deliuerance.
n God giueth his Church this victorie, so oft as hee ouercommeth their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

CHAP. V.

1 *The destruction of Ierusalem.* 2 *The excellencie of Beth-lehem.*

NOw assemble thy garisons, O daughter
[a] of garisons: he hath layd siege against
vs: they shal smite the Iudge of Israel with
a rod vpon the cheeke.
2 And thou Beth-lehem Ephrathah,
art [b] little to bee among the thousands of
Iudah, yet out of thee shall hee come
foorth vnto mee, that shall bee the ruler in

a He forewarneth them of the dangers that shal come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.
b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, hee calleth it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Matth. 2.6.

Israel:

e He sheweth that the comming of Christ and al his wayes were appointed of God from al eternitie.
d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, John 16.21.
e That is, Christs kingdome shalbe stable and euerlasting, and his people, aswell the Gentiles, as the Iewes shall dwel in safetie.
f This Messiah shalbe a sufficient safegard for vs, & though the enemie inuade vs for a time, yet shall God stir vp many which shalbe able to deliuer vs.
g These whom God shal raise vp for þ deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.
h By these gouernors wil God deliuer vs when the enemie commeth into our land.
i This remnant or Church which God shal deliuer, shal only depend on Gods power

Israel: whose c goings forth haue been from
the beginning and from euerlasting.
3 Therefore will he giue them vp, vntill
the time that d she which shal beare, shal tra-
uaile: then the remnant of their brethren
shall returne vnto the children of Israel.
4 And he shall e stand, and feede in the
strength of the Lord, and in the maiestie of
the Name of the Lord his God, and they
shall dwell still: for now shall he be magni-
fied vnto the ends of the world.
5 And he f shalbe our peace when Asshur
shall come into our land: when he shal treade
in our palaces, then shall we raise against
him seuen shepheards, and eight principall
men.
6 And they shall destroy g Asshur with
the sworde, and the land of Nimrod with
their swords: thus shall he h deliuer vs from
Asshur, when hee commeth into our land,
and when hee shall tread within our bor-
ders.
7 And the i remnant of Iaakob shall be
among many people, as a dewe from the
Lord, and as the showers vpon the grasse,
that waiteth not for man, nor hopeth in the
sonnes of Adam.
8 And the remnant of Iaakob shall be a-
mong the Gentiles, in the middes of many
people, as the lyon among the beastes of the
forests, and as the lyons whelpe among the
flocks of sheepe, who when he goeth thorow,
treadeth downe and teareth in pieces, and
none can deliuer.
9 Thine hand shalbe lift vp vpon thine
aduersaries, and all thine enemies shall be
cut off.
10 And it shall come to passe in that day,
saith the Lord, that I will cut off thine k hor-
ses out of the middes of thee, and I will de-
stroy thy charets.
11 And I will cut off the cities of thy land,
and ouerthrow all thy strong holds.
12 And I will cut off thine inchanters
out of thine hand: and thou shalt haue no
more soothsayers.
13 Thine idoles also will I cut off, and
thine images out of the middes of thee: and
thou shalt no more worship the worke of
thine hands.
14 And I will plucke vp thy groues out
of the middes of thee: so will I destroy thine
enemies.
15 And I will execute vengeance in my
wrath and indignation vpon the heathen,
l which they haue not heard.

and defence, as doth the grasse of the field, and not on the hope of man. k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee. l It shall be so terrible, that the like hath not been heard of.

CHAP. VI.

An exhortation to the dum creatures to heare the iudgement against Israel being vnkind. 6 What maner of sacrifices doe please God.

HEarken ye now what the Lord saith, A-
rise thou, and contend before the a moun-
taines, and let the hils heare thy voyce.

a He taketh the high mountaines and hard rockes to witnesse against the obstinacie of his people.

2 Heare yee, O mountaines, the Lordes
quarrell, and ye mightie foundations of the
earth: for the Lord hath a quarrell against
his people, and he will plead with Israel.
3 O my people, what haue I done vnto
thee? or wherein haue I grieued thee? testi-
fie against me.
4 Surely I b brought thee vp out of the
land of Egypt, and redeemed thee out of the
house of seruants, and I haue sent before thee
Moses, Aaron, and Miriam.
5 O my people, remember nowe what
Balak king of Moab had deuised, and what
Balaam the sonne of Beor answered him,
from c Shittim vnto Gilgal, that yee may
know the d righteousnes of the Lord.
6 Wherewith e shall I come before the
Lord, and bowe my selfe before the hie God?
Shall I come before him with burnt offe-
rings, and with calues of a yeere old?
7 Will the Lord bee pleased with thou-
sands of rammes, or with ten thousand ri-
uers of oyle? shall I giue my f first borne for
my transgression, euen the fruite of my body
for the sinne of my soule?
8 He hath shewed thee, O man, what is
good, and what the Lord requireth of thee:
g surely to doe iustly, and to loue mercie,
and to humble thy selfe, to walke with thy
God.
9 The Lords voyce crieth vnto the h ci-
tie, and the man of wisedome shall see thy
name: Heare the rod, and who hath appoin-
ted it.
10 Are yet the treasures of wickednesse
in the house of the wicked, and the scant
measure that is abominable?
11 Shall I iustifie the wicked balances,
and the bag of deceitfull weights?
12 For the rich men i thereof are full of
crueltie, and the inhabitants thereof haue
spoken lies, and their tongue is deceitfull in
their mouth.
13 Therefore also will I make thee sicke
in smiting thee, and in making thee desolate,
because of thy sinnes.
14 Thou shalt eate and not bee satisfied,
and k thy casting downe shall be in the mids
of thee, and thou l shalt take holde, but shalt
not deliuer: and that which thou deliuerest,
will I giue vp to the sword.
15 Thou shalt sowe, but not reape: thou
shalt tread the oliues, but thou shalt not an-
oynt thee with oyle: and make sweete wine,
but shalt not drinke wine.
16 For the m statutes of Omri are kept,

b I haue not hurt thee, but bestowed infinite benefits vpon thee.
c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into þ land promised.
d That is, the trueth of his promise, and his manifold benefits toward you.
e Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their liues.
f There is no thing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselues willingly to serue God as he commandeth.
g The Prophet in few wordes calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his Maiestie, & consider not the mortall man that bringeth the threatning, but God that sendeth it. i That is, of Ierusalem. k Thou shall be consumed with inward griefe and euils. l Meaning that the citie should goe about to saue her men, as they that lay hold on that which they would preserue. m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authority by his statutes, & also wisedome and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke. 12.47.

and all the manner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

Woe is me, for I am as [a] the Summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the Iudge iudgeth for a reward: therefore the [c] great man hee speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them is as [e] a brier, and the most righteous of them is sharper then a thorne hedge: the day of [f] the watchmen and thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his own house.

7 Therefore [g] I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioice not against me, [h] O mine enemie: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill he plead my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which sayd vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is [i] the day that thy walles shalbe built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Asshur, and from the strong cities, and from the strong holds euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruits of [m] their inuentions.

14 [n] Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the land of Egypt will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall be deafe.

17 They shall [r] licke the dust like a serpent: they shall mooue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercy pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.
b He sheweth that the Prince, the iudge, and the rich man are linked together, all to doe euill and to cloke the doings one of another.
c That is, the rich man that is able to giue money, absteineth from no wickednesse, nor iniurie.
d These men agree among themselues, and conspire with one consent to doe euill.
e They that are of most estimation, & are counted most honest among them, are but thornes and briers to pricke.
f Meaning, of the Prophets and gouernours.
g The Prophet sheweth that the onely remedy for the godly in desperate euils, is to flee vnto God for succour.
h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

i To wit, when God shall shew himselfe, a deliuerer of his Church, and a destroyer of his enemies.
k Meaning the cruell empire of the Babylonians.
l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neitherholds, riuers, seas, nor mountaines shall be able to let them.
m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past.
o God promiseth to be fauourable to his people, as he had bene aforetime.
p They shall be as dumme men, and dare brag no more.
q They shalbe astonished and afraid to heare men speake, lest they should heare of their destruction.
r They shall fall flat on the ground for feare.
s As though he would not see it, but winke at it.
t Meaning of his elect.
u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

As they of Nineueh shewed themselues prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, & so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyned the Empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh.
[b] The booke of the vision of
Nahum the [c] Elkeshite.
2 God is [d] ielous, and the
Lord reuengeth: the Lord re-
uengeth: euen the Lorde [e] of
anger, the Lord will take vengeance on his
aduersaries, and hee reserueth wrath for his
enemies.
3 The [f] Lord is slow to anger, but hee is
great in power, and will not surely cleare
the wicked: the Lorde hath his way in the
whirlewinde, and in the storme, and the
cloudes are the dust of his feete.
4 He rebuketh the sea, and drieth it, and
hee drieth vp all the riuers: Bashan is wa-
sted and Carmel, and the floure of Lebanon
is wasted.
5 The mountaines tremble for him, and
the hilles melt, and the earth is burnt at
his sight, yea, the worlde and all that dwell
therein.
6 [g] Who can stand before his wrath?
or who can abide in the fiercenesse of his
wrath? his wrath is powred out like fire,
and the rockes are broken by him.
7 The Lorde is good, [h] and as a strong
holde in the day of trouble, and he knoweth
them that trust in him.
8 But passing ouer as with a flood, hee
will vtterly destroy the [i] place thereof, and
darkenesse shall pursue his enemies.
9 What doe yee [k] imagine against the
Lord? he will make an vtter destruction: af-
fliction shall not rise vp the second time.
10 For he shall come as vnto [l] thornes fol-
den one in another, and as vnto drunkards
in their drunkennesse: they shalbe deuoured
as stubble fully dried.
11 There [m] commeth one out of thee that
imagineth euil against the Lord, euen a wic-
ked counsellour.
12 Thus sayeth the Lord, Though they
be [n] quiet, and also many, yet thus shall they
be cut off when hee shall passe by: though I
haue afflicted thee, I will afflict thee no
more.
13 For now I will breake his yoke from
thee, and will burst thy bonds in sunder.
14 And the Lord hath giuen a comman-
dement concerning thee, that no more of
thy name be [o] sowen: out of the house of thy
gods will I cut off the grauen and the mol-
ten image: I wil make it thy graue for thee,
for thou art vile.
15 * Beholde vpon the mountaines the
feete of him that declareth and publisheth
[p] peace: O Iudah, keepe thy solemne feasts,
performe thy vowes: for the wicked shall no
more passe through thee: he is vtterly cut off.

a Reade Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer aswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures bee at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Left the faithfull should be discouraged by hearing the power of God, hee sheweth them that his mercies appertaine vnto them, and that hee hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah & the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord wil set fire on them, and as drunken men are not able to stand against any force, so they shalbe nothing able to resist him.
m Which may bee vnderstoode either of Saneherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.
o Meaning, Saneherib, who should haue no moe children, but be slaine in the house of his gods, 2. King. 19.36, 37.
* Isa. 52.7. rom. 10.15.
p Which peace the Iewes should enioy by the death of Saneherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face:
keepe the munition: looke to the way:
make thy loines strog: increase thy strength
mightily.
2 For the Lord hath [b] turned away the
glory of Iaakob, as the glory of Israel: for
the emptiers haue emptied them out, and
[c] marred their vine branches.
3 The shield of his mightie men is made
red: [d] the valiant men are in scarlet: the cha-
rets shall bee as in the fire and flames in the
day of his preparation, and [e] the firre trees
shall tremble.
4 The charets shall rage in the streetes:
they shall runne to and fro in the hie wayes:
they shall seeme like lampes: they shall shoot
like the lightening.
5 [f] Hee shall remember his strong men:
they shall stumble as they goe: they shall
make haste to the walles thereof, and the de-
fence shalbe prepared.
6 The gates of the riuers shalbe opened,
and the palace shall melt.
7 And Huzzab the Queene shall be led a-
way captiue, and her maides shal lead her as
with the voice of doues smiting vpon their
breasts.
8 But Nineueh is [g] of olde like a poole
of water: yet they shall flee away. Stand,
stand, shall they crie: but none shall looke
backe.
9 [h] Spoyle ye the siluer, spoyle the golde:
for there is none ende of the store, and glory
of all the pleasant vessels.
10 [i] She is emptie and voide, and waste,
and the heart melteth, and the knees smite
together, and sorow is in all loynes, and the
faces [k] of them all gather blackenesse.
11 Where is the [l] dwelling of the lyons,
and the pasture of the lyons whelpes? where
the lyon and the lyonesse walked, and the ly-
ons whelpe, and none made them afraid.
12 The lyon did teare in pieces ynough
for his whelpes, and woried for his lyonesse,
and filled his holes with praye, and his
dennes with spoile.

a That is, Nobuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee scourged them: reade Isa. 10.12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians wil flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shalbe scattered, and shall not looke backe though men would call them.
h God commandeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh and the men thereof shall be after this sort.
k Reade Ioel 2.6.
l Meaning Nineueh, whose inhabitants were cruel like lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

13 Beholde, I come vnto thee, ſayth the
Lord of hoſts, and I will burne her charets
in the m ſmoke, and the ſworde ſhall deuoure
the yong lyons, and I will cut off thy ſpoile
from the earth, and the voice of thy n meſſen-
gers ſhall no more be heard.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heralds, which were accuſtomed to proclaime warre. Some reade, of thy gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

1 Of the fal of Nineueh. 8 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lies, and
robberie: a the pray departeth not:
2 The noiſe of a whip, b and the noiſe of
the moouing of the wheeles, and the beating
of the horſes and the leaping of the charets.
3 The horſman lifteth vp both the bright
ſword, and the glittering ſpeare, and a mul-
titude is ſlaine, and the dead bodies are ma-
ny: there is none end of their corpſes: they
ſtumble vpon their corpſes,
4 Becauſe of the multitude of the forni-
cations of the c harlot that is beautifull, and
is a miſtreſſe of witchcraft, and ſelleth the
people through her whoredome, and the na-
tions through her witchcrafts.
5 Beholde, I come vpon thee, ſayth the
Lorde of hoſtes, and will diſcouer thy ſkirts
vpon thy face, and will ſhew the nations thy
filthineſſe, and the kingdomes thy ſhame.
6 And I wil caſt filth vpon thee, & make
thee vile, and wil ſet thee as a gaſing ſtocke.
7 And it ſhall come to paſſe, that all they
that looke vpon thee, ſhall flee from thee, and
ſay, Nineueh is deſtroyed, who will haue pi-
tie vpon her? where ſhall I ſeeke comfor-
ters for the?
8 Art thou better then d No, which was
full of people, that lay in the riuers, and had
the waters round about it, whoſe ditch was
the ſea, and her wall was from the ſea?
9 Ethiopia and Egypt were her ſtrength,
and there was none ende: Put and Lubim
were ‖ her helpers.
10 Yet was ſhee caried away, and went
into captiuitie: her yong children alſo were
daſhed in pieces at the head of all ÿ ſtreetes:
and they caſt lots for her noble men, and all
her mightie men were bound in chaines.
11 Alſo thou ſhalt be drunken: thou ſhalt
hide thy ſelfe, and ſhalt ſeeke helpe, becauſe
of the enemie.
12 All thy ſtrong cities ſhall be like figge
trees with the firſt ripe figges: for if they be
ſhaken, they fall into the mouth of the eater.
13 Beholde, thy people within thee are
women: the gates of thy land ſhalbe opened
vnto thine enemies, and the fire ſhall deuoure
thy barres.
14 Drawe thee waters for the ſiege: for-
tifie thy ſtrong holdes: goe into the clay, and
temper the morter: make ſtrong bricke.
15 There ſhall the fire deuoure thee: the
ſword ſhall cut thee off: it ſhall eate thee vp
like the e locuſts, though thou be multiplied
like the locuſts, and multiplied like the graſ-
hopper.
16 Thou haſt multiplied thy merchants
aboue the ſtarres of heauen: the locuſt ſpoi-
leth and flieth away.
17 Thy princes are as the graſhoppers,
and thy captaines as the great graſhoppers
which remaine in the hedges in the colde
day: but when the ſunne ariſeth, they flee a-
way, and their place is not knowen where
they are.
18 Thy f ſhepheards doe ſleepe, O king
of Aſſhur: thy ſtrong men lie downe: thy
people is ſcattered vpon the mountains, and
no man gathereth them.
19 There is no healing of thy wound:
thy plague is grieuous: all that heare the
bruit of thee ſhall clap the hands ouer thee:
for vpon g whom hath not thy malice paſſed
continually?

a It neuer ceaſeth to ſpoile and robbe.

b He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhalbe in beating the ground, when they come againſt the Aſſyrians.

c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth yong men and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

‖ Or, thine.

e Signifying that Gods iudgments ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.

f Thy princes and counſellers.

g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicity of the wicked, & the miſerable oppreſſion of the godly, which endure all kind of affliction & cruelty, & yet can ſee none end. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubburnneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteteth them by this, that God will puniſh the Caldeans their enemies, when their pride & cruelty ſhalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 A complaint againſt the wicked that perſecute the iuſt.

THe burden which Habakkuk
the Prophet did ſee.
2 O Lord, how long ſhal I
cry, and thou wilt not heare!
euen cry out vnto thee a for vio-
lence, and thou wilt not helpe!
3 Why doeſt thou ſhew me iniquity, and
cauſe me to beholde ſorow? for ſpoiling, and
violence are before mee: and there are that
raiſe vp ſtrife and contention.
4 Therefore the Lawe is diſſolued, and
iudgement doth neuer go forth: for the wic-
ked doeth b compaſſe about the righteous:
therefore c wrong iudgement proceedeth.
5 Beholde among the heathen, and re-
gard, and wonder, and maruelle: for I will
worke a worke in your dayes: d yee will not
beleeue it, though it be told you.
6 For loe, I raiſe vp the Caldeans, that
bitter and furious nation, which ſhall goe
vpon the breadth of the land to poſſeſſe the
dwelling places, that are not theirs.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth cruelty, theft, contention & ſtriſe.

b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.

c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

d As in times paſt you would not beleeue Gods word, ſo ſhall ye not now beleeue the ſtrange plagues which are at hand.

7 They are terrible and fearefull: e their
iudgement and their dignitie shall proceede
of themselues.
8 Their horses also are swifter then the
leopards, & are more fierce then the wolues
in the f euening: and their horsemen are ma-
ny: and their horsemen shall come from far:
they shall flie as the eagle hasting to meate.
9 They come all to spoyle: before their
face shall bee an f East winde, and they shall
gather the captiuitie g as the sand.
10 And they shall mocke the kings, and
the Princes shall be a scorne vnto them: they
shall deride euery strong hold: for they shall
gather h dust, and take it.
11 Then shall they i take a courage, and
transgresse and doe wickedly, imputing this
their power vnto their god.
12 Art not thou of olde, O Lord my God,
mine holy one? we shall k not die: O Lord,
thou hast ordeined them for iudgement, & O
God, thou hast established the for correction
13 Thou art of pure eies, & canst not see euil:
thou canst not behold wickednes: wherefore
doest thou looke vpon the transgressors, and
holdest thy tongue, when the wicked deuou-
reth þ man that is more righteous then he?
14 And makest men as the l fishes of the
sea, and as the creeping things that haue no
ruler ouer them?
15 They take vp all with the angle: they
catch it in their net, and gather it in their
yarne, whereof they reioyce and are glad.
16 Therefore they sacrifice vnto their
m net, and burne incense vnto their yarne,
because by them their portiō is fat, and their
meate plenteous.
17 Shal they therfore stretch out their net
& not spare continually to slay n the nations?

CHAP. II.

2 *A vision 5 against pride, couetousnesse, drunkennesse, and idolatrie.*

1 I Will stand vpon my a watch, and set mee
vpon the towre, and will looke & see what
he would say vnto me, and what I shall an-
swere to him that rebuketh me.
2 And the Lord answered me, and sayd,
Write the vision, and make it plaine vpon
tables, that he may runne b that readeth it.
3 For the vision is yet for an appointed
time, but at the c last it shall speake, and not
lie: though it tarry, wait: for it shall surely
come, and shall not stay.
4 Beholde, d hee that lifteth vp himselfe,
his mind is not vpright in him, but the iust
shall liue by his faith,
5 Yea, in deede the proud man is as e hee
that transgresseth by wine: therefore shall he
not endure, because he hath enlarged his de-
sire as the hell, and is as death, and cannot
be satisfied, but gathereth vnto him all nati-
ons, and heapeth vnto him all people.
6 Shall not all these take vp a parable
against him, & a taunting prouerbe against
him, and say, Ho, hee that increaseth that
which is not his? howe long? and hee that
ladeth himselfe with thicke clay?
7 Shall f they not rise vp suddenly, that
shall bite thee? and awake, that shall stirre
thee? and thou shalt be their pray?
8 Because thou hast spoiled many nati-
ons, all the remnant of the people shall
spoile thee, because of mens blood, and for
the wrong done in the land, in the citie, and
vnto all that dwell therein.
9 Ho, he that coueteth an euill couetous-
nesse to his house, that he may set his nest on
hie, to escape from the power of euill.
10 Thou h hast consulted shame to thine
owne house, by destroying many people, and
hast sinned against thine owne soule.
11 For the i stone shall cry out of the wal,
and the beame out of the timber shall an-
swere it.
12 Woe vnto him that buildeth a towne
with blood, and erecteth a citie by iniquitie.
13 Beholde, is it not of the k Lord of hosts,
that the people shall labour in the very fire?
the people shall euen wearie themselues for
very vanity.
14 For the earth shall bee l filled with the
knowledge of the glory of the Lorde, as the
waters couer the sea.
15 Woe vnto him that giueth his neigh-
bour m drinke: thou ioynest thine heate, and
makest him drunken also, that thou mayest
see their priuities.
16 Thou art filled with shame n for glo-
rie: drinke thou also, and be made naked: the
cup of the Lords right hand shall be turned
vnto thee, and shamefull spuing shall bee for
thy glory.
17 For the o cruelty of Lebanon shall
couer thee: so shall the spoyle of the beastes,
which made them afraide, because of mens
blood, and for the wrong done in the land, in
the citie, and vnto all that dwell therein.
18 What profiteth the p image? for the
maker thereof hath made it an image, and a
teacher of lyes, though he that made it, trust
therein, when he maketh dumbe idoles.
19 Woe vnto him that saith to the wood,
Awake, and to the dumbe stone, Rise vp,
it shall teach thee: q beholde, it is layde

e They themselues shalbe your Iudges in this cause and none shal haue authority ouer them, to controll them. *Zeph.* 3.3.
f For the Iewes most feared this winde, because it destroyed their fruits.
g They shal be so many in number.
h They shall cast vp mounts against it.
i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shal abuse this victory & become proud and insolent, attributing the praise thereof to their idoles.
k He assureth the godly of Gods protectiō, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharpe rod
l So that the great deuoureth the small, & the Caldeans destroy all the world. m Meaning, that þ enemies flatter themselues, & glory in their own force, power, & wit. n Meaning, that they should not.

a I will renounce mine own iudgment, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.
b Write it in great letters, that he that runneth, may reade it
c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38. e Hee compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that al the world shal wish the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauy burdens: for þ more they get, the more are they troubled.
g That is, the Medes and Persians, that should destroy the Babylonians?
h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.
i The stones of the house shall cry, and say that they are built of blood, and the wood shall answere & say the same of it selfe.
k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.
l In the destruction of the Babylonians his glory shall appeare thorow all the world.
m He reprocheth thus the king of Babylon, who as he was drunken with couetousnesse and cruelty, so hee prouoked others to the same, and inflamed them by his rage, and so in the end brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shal turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, hee sheweth that the like cruelty shall be executed against them. p Hee sheweth that the Babylonians gods could nothing auaile them: for they were but blockes and stones, reade Ieremiah 10. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer.

ouer with golde and siluer, and there is no
breath in it.
20 But the Lord is in his holy Temple:
let all the earth keepe silence before him.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for
the [a] ignorances.
2 [b] O Lord, I haue heard thy voyce, and
was afrayd: O Lord, reuiue thy [c] worke in
the middes of the people, in the middes of
the yeeres make it knowen: in wrath re-
member mercie.
3 God commeth from [d] Teman, and the
holy one from mount Paran, Selah. his
glory couereth the heauens, and the earth is
full of his prayse,
4 And his brightnesse was as the light:
[e] he had hornes comming out of his handes,
and there was the hiding of his power.
5 Before him went the pestilence, and
burning coles went forth before his feete.
6 He stood and measured the earth: hee
beheld and dissolued the nations, and the e-
uerlasting mountaines were broken, and the
ancient hilles did bow: his [f] wayes are euer-
lasting.
7 [g] For his iniquitie I saw the tents of
Cushan, and the curtaines of the land of
Midian did tremble.
8 Was the Lord angry against the [h] ri-
uers? or was thine anger against the floods?
or was thy wrath against the sea, that thou
diddest ride [i] vpon thine horses? thy charets
brought saluation.
9 Thy [k] bowe was manifestly reueiled,
and the [l] othes of the tribes were a sure word,
Selah, thou [m] diddest cleaue the earth with
riuers.
10 The mountaines sawe thee, and they
trembled: the streame of the water [n] passed
by: the deepe made a noise, and lift vp his
hand on high.
11 The [o] Sunne and Moone stood stil in
their habitation: [p] at the light of thine ar-
rowes they went, and at the bright shining
of thy speares.
12 Thou trodest downe the lande in an-
ger, and diddest thresh the heathen in dis-
pleasure.
13 Thou wentest foorth for the saluation
of thy people, euen for saluation with thine
[q] Annointed: thou hast wounded the head of
the house of the wicked, and discoueredst the
foundation vnto the [r] necke, Selah.
14 Thou didest [s] strike thorow with his
owne staues the heads of his villages: they
came out as a whirlewinde to scatter mee:
their reioycing was as to deuoure the poore
secretly.
15 Thou didest walke in the sea with
thine horses vppon the heape of great wa-
ters.
16 When I [t] heard, my belly trembled:
my lippes shooke at the voice: rottennesse
entred into my bones, and I trembled in my
selfe, that I might rest in [u] the day of trou-
ble: for when he commeth vp [x] vnto the peo-
ple, he shall destroy them.
17 For the figge tree shall not flourish,
neither shall fruit be in the vines: the labour
of the Oliue shall faile, and the fields shall
yeeld no meate: the sheepe shalbe cut off from
the fold, and there shall be no bullocke in the
stalles.
18 But I will reioyce in the Lord: I will
ioy [y] in the God of my saluation.
19 The Lord God is my strength: he will
make my feete like hindes feete, and hee will
make mee to walke vpon mine high places.
[z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.
b Thus the people were affraid when they heard Gods threatnings, & prayed.
c That is, the state of thy Church which is now readie to perish, before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai where the Law was giuen: wherby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world: but was reueiled in mount Sinai to his people, Psal. 31.16.
f Signifying that God hath wonderful meanes, & euer had a marueilous power when he would deliuer his Church.
g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg 3.10. and also of the Midianites, which destroyed themselues, Iudg 7.22.
h Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies, and deliuer his Church
i And so didst vse all the elements as instruments for the destruction of thine enemies.
k That is, thy power.
l For hee had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Num. 20.11.
n He alludeth to the red sea and Iorden, which gaue passe to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.
o As appeareth, Iosh. 10.12.
p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.
q Signifying that there is no saluation but by Christ.
r From the top to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudments.
u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y Hee declareth wherein standeth the comfort & ioy of the faithfull, though they see neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musicke shall haue occasion to prayse God for this great deliuerance of his Church.

Zephaniah.

AM 3320

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was nowe no hope of amendment, he denounceth the great iudgement of God which was at hand, shewing that their countrey should be vtterly destroyed, and they carried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should bee gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatry.

The worde of the Lorde which
came unto Zephaniah the
sonne of Cushi, the sonne of
Gedaliah, the sonne of Ama-
riah, the sonne of Hizkiah, in
the dayes of * Iosiah, the 2.King.22.1.
sonne of * Amon king of Iudah. 2.King.21.19.
2 I will surely destroy all things from
off the land, saith the Lord.
3 I will destroy man and beast: I will
destroy the [a] foules of the heauen, and the
fishes of the sea, and ruines shalbe to the wic-
ked, and I wil cut off man from off the land,
saith the Lord.
4 I will also stretch out mine hand upon
Iudah, and upon all the inhabitants of Ie-
rusalem, and I will cut off the remnant of
Baal from this place, and the name of the
[b] Chemarims with the Priests,
5 And them that worship the hoste of
heauen upon the house tops, and them that
worship and sweare by the Lord, and sweare
by [c] Malcham,
6 And them that are turned backe from
the Lord, and those that haue not sought the
Lord, nor inquired for him.
7 Bee still at the presence of the Lorde
God: for the day of the Lord is at hand: for
the Lord hath prepared a sacrifice, and hath
sanctified his ghests.
8 And it shall be in the day of the Lords
sacrifice, that I will visite the Princes and
the kings children, and all such as are clo-
thed with [d] strange apparell.
9 In the same day also will I visite all
those that [e] daunce upon the thresholde so
proudly, which fill their masters houses by
crueltie and deceit.
10 And in that day, saith the Lord, there
shall be a noyse, and cry from the [f] fish gate,
and an howling from the second gate, and a
great destruction from the hilles.
11 Howle yee inhabitants of [g] the lowe
place: for the company of the merchants is
destroyed: all they that beare siluer, are cut
off.
12 And at that time will I search Ieru-
salem with [h] lights, and visite the men that
are frosen [i] in their dregs, and say in their
hearts, The Lord will neither doe good nor
doe euill.
13 Therefore their goods shalbe spoyled,
and their houses waste: * they shall also
build houses, but not inhabite them, and they
shall plant vineyards, but not drinke the
wine thereof. Deut.28.30. amos 5.11.
14 The great day of the Lord is neere: it
is neere and hasteth greatly, even the voyce
of the day of the Lord: [k] the strong man shal
cry there bitterly.
15 * That day is the day of wrath, a day Iere.30 7. ioel 2. 11. amos 5.18.
of trouble and heauinesse, a day of destructi-
on and desolation, a day of obscuritie and
darkenesse, a day of cloudes and blacknesse,
16 A day of the trumpet and alarme a-
gainst the strong cities, and against the hie
towers.
17 And I will bring distresse upon men,
that they shall walke like blind men, because
they haue sinned against the Lord, and their
blood shall be powred out as dust, and their
flesh as the dung.
18 * Neither their siluer nor their golde Ezek.7.19.
shalbe able to deliuer them in the day of the
Lords wrath, but the * whole land shall bee Chap.3.8.
deuoured by the fire of his ielousie: for hee
shal make euen a speedy riddance of all them
that dwell in the land.

a Not that God was angry with these dumbe creatures, but because man was so wicked, for whose cause they were created, God maketh them to take part of the punishment with him.
b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2.King.23.5 Hosea 10.5.
c He alludeth to their idole Molech, which was forbidden, Leuit.20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20.39. 1 King. 18.21. 2.King. 17.33.
d Meaning, the courtiers, which did imitate the strange apparel of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, Reade Ezek 23.14.
e Hee meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their masters withall.
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the merchants, which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperity they are hardened in their wickednesse.
k They that trusted in their owne strength and contemned the Prophets of God.

CHAP. II.

He mooueth to returne to God, 5 prophesying destruction against the Philistims, Moabites, and others.

Gather [a] your selues, euen gather you, O
nation not worthy to be loued,
2 Before the decree come forth, and ye be
as chaffe that passeth in a day, and before the
fierce wrath of the Lord come upon you, and
before the day of the Lords anger come up-
on you.
3 Seeke ye the Lord all the meeke of the
earth, which haue [b] wrought his iudge-
ment: seeke righteousnesse, seeke lowlinesse,
if so be that yee may be hid in the day of the
Lords wrath.
4 For [c] Azzah shalbe forsaken, and Ash-
kelon desolate: they shall driue out Ashdod
at the noone day, and Ekron shall be rooted
up.
5 Woe unto the inhabitants of the sea
[d] coast: the nation of the Cherethims, the
word of the Lord is against you: O Canaan,
the land of the Philistims, I will euen de-
stroy thee without an inhabitant.
6 And the sea coast shalbe dwellings, and
cottages for shepheards and sheepefolds.
7 And that coast shall bee for the [e] rem-
nant of the house of Iudah to feede there-
upon: in the houses of Ashkelon shall they
lodge toward night: for the Lord their God
shall visite them, and turne away their cap-
tiuitie.
8 I haue heard the reproch of Moab,
and the rebukes of the children of Ammon,
whereby they upbrayded my people, and
[f] magnified themselues against their bor-
ders.
9 Therefore as I liue, sayth the Lorde
of hostes, the God of Israel, Surely Moab

a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, lest they bee scattered like chaffe.
b That is, which haue liued uprightly and godly, according as he prescribeth by his word.
c He comforteth the faithfull in that, that God would change his punishments from them, unto the Philistims their enemies and other nations.
d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whome the Lorde appoynted to bee slaine.
e Hee sheweth why God would destroy their enemies, because their countrey might bee a resting place for his Church.
f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

shalbe

shall be as Sodom, and the children of Am-
mon as Gomorah, euen the breeding of net-
tles and salt pits, and a perpetuall desolati-
on: the residue of my folke shall spoile them,
and the remnant of my people shall possesse
them.
10 This shall they haue for their pride,
because they haue reproched, and magnified
themselues against the Lord of hosts people.
11 The Lord will bee terrible vnto them,
g for he will consume al the gods of the earth,
and euery man shall worship him from his
place, euen all the yles of the heathen.
12 Ye Morians also shall be slaine by my
sword with them.
13 And hee will stretch out his hand a-
gainst the North, and destroy Asshur, and
will make Nineueh desolate, and waste like a
wildernesse.
14 And flockes shall lie in the middes of
her, and all the beastes of the nations, and
the [h] pelicane, and the || owle shall abide in
the vpper postes of it: the voyce of birdes
shall sing in the windowes, and desolations
shall be vpon the postes: for the cedars are
vncouered.
15 This is the [i] reioycing citie that dwelt
carelesse, that sayd in her heart, I am, and
there is none besides me: how is shee made
waste, and the lodging of the beastes! euery
one that passeth by her, shal hisse and wagge
his hand.

g When he shal deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

h Reade Isai. 34.11.

|| Or, hedgehogge.

i Meaning Nineueh, which reioycing so much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WOe to her that is filthy and polluted,
to the robbing [a] city.
2 She heard not the voyce: she receiued
not correction: she trusted not in the Lord:
she drew not neere to her God.
3 Her princes within her are as roaring
* lyons: her Iudges are as * wolues in the
euening, which [b] leaue not the bones till the
morrow.
4 Her prophets are light, & wicked per-
sons: her priests haue polluted the sanctua-
rie: they haue wrested the Law.
5 The [c] iust Lord is in the mids thereof:
he will doe none iniquitie: euery morning
doeth he bring his iudgement to light, hee
faileth not: but the wicked will not learne
to be ashamed.
6 I haue [d] cut off the nations: their
towers are desolate: I haue made their
streetes waste, that none shall passe by: their
cities are destroyed without man and with-
out inhabitant.
7 I said, Surely thou wilt feare me: thou
wilt receiue instruction: so their dwelling
should not be destroyed, howsoeuer I visited
them, but [e] they rose early and corrupted all
their workes.
8 Therefore [f] wait ye vpon me, saith the
Lorde, vntill the day that I rise vp to the
praye: for I am determined to gather the
nations, and that I will assemble the king-
domes to powre vpon them mine indignati-
on, euen all my fierce wrath: for all the earth
shal be deuoured with the fire of my ielousie.
9 Surely [g] then will I turne to the peo-
ple a pure language, that they may all call
vpon the Name of the Lorde, to serue him
‡ with one consent.
10 From beyond the riuers of Ethiopia,
the [h] daughter of my dispersed, praying vnto
me, shall bring me an offering.
11 In that day shalt thou not be ashamed
for [i] all thy workes, wherein thou hast trans-
gressed against me: for then I will take a-
way out of the mids of thee them that re-
ioyce of thy pride, and thou shalt no more be
proud of mine holy mountaine.
12 Then will I leaue in the mids of thee
an humble and poore people: and they shall
trust in the Name of the Lord.
13 The remnant of Israel shall doe none
iniquitie, nor speake lies: neither shall a de-
ceitfull tongue be found in their mouth: for
they shalbe fed, and lie downe, and none shal
make them afraid.
14 Reioyce, O daughter Zion: be ye ioy-
full, O Israel: be glad and reioyce with all
thine heart, O daughter Ierusalem.
15 The Lorde hath taken away the
[k] iudgements: he hath cast out thine [l] ene-
mie: the King of Israel, euen the Lord is
in the mids of [m] thee: thou shalt see no more
euill.
16 In that day it shall be sayd to Ierusa-
lem, Feare thou not, O Zion: let not thine
hands be faint.
17 The Lord thy God in the middes of
thee is mightie: he will saue, he will reioyce
ouer thee with ioy: he will quiet himselfe in
[n] his loue: hee will reioyce ouer thee with
ioy.
18 After a certaine time will I gather
the afflicted that were of thee, and them that
bare the reproch for [o] it.
19 Behold, at that time will I bruise all
that afflict thee, and I will [p] saue her that
halteth, and gather her that was cast out,
and I will get them prayse and fame in all
the [q] lands of their shame.
20 At that time will I bring you againe,
and then will I gather you: for I will giue
you a name and prayse among all people of
the earth, when I turne backe your captiui-
tie before your eyes, sayth the Lord.

a That is, Ierusalem. Ezek. 22.25,27. micah 3.11. Habak. 1.8.

b They are so greedy that they eate vp bones and all.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that connot excuse their wickednes: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.

e They were most earnest and ready to do wickedly.

f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.

g Lest any should thinke then that Gods glory should haue perished when Iudah was destroyed, hee sheweth that he will publish his grace through all the world.

‡ Ebr. with one shoulder, as Hose. 6.9.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32.25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church, and because of their religion.

p I will deliuer the Church which now is afflicted, as Micah 4.6.

q As among the Assyrians and Caldeans which did mocke them, and put them to shame.

Haggai.

Haggai.

THE ARGVMENT.

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WHen the time of the seuentie yeres captiuitie, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their own pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they wil returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom hee hath promised, and by whom they should attaine to perfit ioy and glory.

17 Septm 1 Lesson

CHAP. I.

1 *The time of the prophesie of Haggai.* 8 *An exhortation to build the Temple againe.*

IN the seconde yeere of King [a] Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lordes house should bee builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] sieled houses, & this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 [e] Yee haue sowen much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee are not warme: and hee that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this house, and [g] I will bee fauourable in it, and I will [h] bee glorified, saith the Lord.

9 Yee looked for much, and loe, it came to little: and when yee brought it home, I did blowe [i] vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from deaw, and the earth stayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth foorth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the [k] voyce of the Lorde their God, and the wordes of the Prophet Haggai (as ye Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the [l] spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lorde of hosts their God.

CHAP. II. R. M.

He sheweth that the glory of the second Temple shall excede the first.

18 Septm 1 Lesson Morn

The 3 God Mr of 2 Temple

IN the foure and twentieth day of the sixt moneth, in the second yere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this [a] House in her first glory, and how doe you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, sayeth the Lorde, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong all ye people of the land, saith the Lord, and [b] doe it: for I am with you, saith the Lord of hostes,

6 According to the word that I couenanted with you, when yee came out of Egypt: so my spirite shall remaine among you, feare ye not.

7 For thus sayeth the Lorde of hostes, [c] Yet a litle while, and I will shake the heauens, and the earth, and the sea, and the dry land.

a Who was the sonne of Hystaspis, and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp and admonished of their dueties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause?
c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with small beginnings.
d Shewing that they fought not onely their necessities, but their very pleasures, before Gods honour.
e Consider the plagues of God vpon you for preferring your policy to his religion, and because ye seeke not him first. f Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion. g That is, I wil heare your prayers according to my promise, 1 King. 8, 21, 29. h That is, my glory shall be set forth by you. i And so bring it to nothing.
k This declared that God was the authour of the doctrine, and that he was but the minister, as Exo. 14. 31. Iud 7. 20. Acts 15. 28
l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Iohn 6. 44.
a For the people according as Isa. 32. 11 and Ezek. 41. 1 had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple the Church of Christ.
b That is, go forward in building the Temple.
c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

8 And

d Meaning, Chriſt, whom all ought to looke for and deſire: or by deſire, he may ſignifie all precious things, as riches and ſuch like.

e Therfore when his time cometh, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doeth not ſtand in materiall things, neither can be built.

f Meaning, all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4.7.

g That is, the fleſh of the ſacrifices: whereby he ſignifieth that that thing, which of it ſelf is good, cannot make an other thing ſo: and therfore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doeth corrupt thoſe things, and make them deteſtable vnto God, which elſe are good and godly.

h Conſider how God did plague you with famine afore you began to build the Temple.

8 And I will moue all nations, and [d] the
deſire of all nations ſhall come, and I will
fill this houſe with glory, ſayeth the Lord of
hoſtes.
9 The [e] ſiluer is mine, and the golde is
mine, ſayeth the Lord of hoſtes.
10 The glory of this laſt Houſe ſhall bee
greater then the firſt, ſayeth the Lorde of
hoſts: and in this place will I giue [f] peace,
ſayth the Lord of hoſtes.
11 ¶ In the foure and twentieth day of
the ninth moneth, in the ſecond yeere of Darius, came the word of the Lord vnto the
Prophet Haggai, ſaying,
12 Thus ſayeth the Lord of hoſtes, Aſke
now the Prieſts concerning the Law, and ſay,
13 If one beare [g] holy fleſh in the ſkirt of
his garment, and with his ſkirt doe touch
the bread, or the pottage, or the wine, or oyle,
or any meat, ſhall it be holy? and the Prieſts
anſwered, and ſayd, No.
14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it bee vncleane?
And the Prieſts anſwered, and ſaid, It ſhall
be vncleane.
15 Then anſwered Haggai, and ſaid, So
is this people, and ſo is this nation before
me, ſaith the Lord: and ſo are all the workes
of their hands, and that which they offer
here is vncleane.
16 And now, I pray you, conſider in
your mindes: from this [h] day, and afore, euen afore a ſtone was layed vpon a ſtone in
the Temple of the Lord:
17 [i] Before theſe things were, when one
came to an heape of twentie meaſures, there
were but tenne: when one came to the wine
preſſe for to draw out fiftie veſſels out of the
preſſe, there were but twentie.
18 I ſmote you with blaſting, and with
mildew, and with haile, in all the labours of
your hands: yet you turned not to mee, ſaith
the Lord.
19 Conſider I pray you, in your mindes,
from [k] this day, and afore from the foure
and twentieth day of the ninth moneth, euen
from the day that the foundation of the
Lords Temple was laid: conſider it in your
mindes.
20 Is the [l] ſeed yet in the barne? as yet
the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought
foorth: from this day will I bleſſe you.
21 And againe the word of the Lord came
vnto Haggai in the foure and twentieth day
of the moneth, ſaying,
22 Speake to Zerubbabel the prince of
Iudah, and ſay, I [m] will ſhake the heauens
and the earth,
23 And I will ouerthrowe the throne of
kingdomes, and I will deſtroy the ſtrength
of the [n] kingdomes of the heathen, and I
will ouerthrowe the charets, and thoſe that
ride in them, and the horſe and the riders
ſhall come downe, euery one by the ſword of
his brother.
24 In that day, ſaith the Lord of hoſtes,
will I take thee, O Zerubbabel my ſeruant
the ſonne of Shealtiel, ſaith the Lorde, and
wil make thee as a [o] ſignet: for I haue choſen thee, ſaith the Lord of hoſtes.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiſeth that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould haue plentie.

l He exhorteth them to patience and to abide till the haruest came, and then they ſhould ſee Gods bleſſings.

m I will make a change, and renew all things in Chriſt, of whom Zerubbabel here is a figure.

n Hereby hee ſheweth that there ſhalbe no let or hinderance when God will make this wonderfull reſtitution of his Church.

o Signifying, this his dignitie ſhould bee moſt excellent, which thing was accompliſhed in Chriſt.

Zechariah.

AM 3408
18 Sept
1 Leſson
Evening

THE ARGVMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they wil repent vnfainedly, and not abuſe this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful ſhould haue, from death and ſinne, by Chriſt. But becauſe they ſtill remained in their wickedneſſe and coldneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharpely: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes bee prepared to receiue Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

2 Hee exhorteth the people to returne to the Lord, and to eſchew the wickedneſſe of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

a Who was the ſonne of Hyſtaſpis.

b This was not that Zechariah, whereof is mention, 2 Chro. 24.20. but had the ſame name, and is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitors, as of Ioiada or Berechiah and Iddo.

IN the eight moneth of the ſecond
yeere of [a] Darius came the worde
of the Lorde vnto [b] Zechariah the
ſonne of Berechiah, the ſonne of
Iddo, the Prophet, ſaying,
2 The Lorde hath bene [c] ſore diſpleaſed
with your fathers.
3 Therefore ſay thou vnto them, Thus
ſayeth the Lorde of hoſtes, [d] Turne yee
vnto mee, ſayeth the Lorde of hoſtes, and
I will turne vnto you, ſayeth the Lorde of
hoſtes.
4 Be ye not as your fathers, vnto whom

c He ſpeaketh this to feare them with Gods iudgements, that they ſhould not prouoke him, as their fathers had done, whom hee ſo grieuouſly puniſhed.

d Let your fruites declare, that you are Gods people, and that hee hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem. 31.18. Lament. 5.21. Iſaiah 21.8. and 31.6. and 45.21.

the

Iere.3.12 ezek. 18.30. hose.14. 2. ioel 2.12.

the former ^d Prophets haue cryed, saying,
Thus sayeth the Lord of hostes, Turne
you now from your euill wayes, and
from your wicked workes: but they would
not heare, nor hearken vnto mee, sayeth the
Lord.
5 Your fathers, where ^e are they? and do
the Prophets liue for euer?
6 But did not my wordes and my sta-
tutes, which I commaunded by my ser-
uants the Prophets, take holde of ^f your
fathers? And ^g they returned, and said, As
the Lord of hostes hath determined to doe
vnto vs, according to our owne wayes, and
according to our workes, so hath hee dealt
with vs.
7 Upon the foure and twentieth day of
the eleuenth moneth, which is the moneth
^h Shebat, in the second yeere of Darius,
came the word of the Lord vnto Zechariah
the sonne of Berechiah, the sonne of Iddo
the Prophet, saying,
8 I ^i saw by night, and beholde ^k a man
riding vpon a red horse, and he stood among
the myrrhe trees that were in a bottome, and
behinde him were there ^l red horses speckled
and white.
9 Then said I, O my Lord, What are
these? And the Angel that talked with mee,
said vnto mee, I will shew thee what these
bee.
10 And the man that stoode among the
myrrhe trees, answered and said, These are
they whom the Lord hath sent to go thorow
the world.
11 And they answered the Angel of the
Lord, that stoode among the myrrhe trees,
and said, Wee haue gone thorow the world:
and behold, all the world sitteth still, and is
at rest.
12 Then the ^m Angel of the Lord answe-
red, and said, O Lord of hostes, how long
wilt thou be vnmercifull to Ierusalem, and
to the cities of Iudah, with whom thou hast
bene displeased now these threescore and ten
yeeres?
13 And the Lord answered the Angel that
talked with me, with good words and com-
fortable words.
14 So the Angel that communed with
mee, said vnto mee, Crie thou, and speake,
Thus sayeth the Lord of hostes, I am ^n te-
lous ouer Ierusalem and Zion with a great
zeale,
15 And am greatly angrie against the
carelesse heathen: for I was angrie but ^o a
little, and they helped forward the affliction.
16 Therefore thus saith the Lord, I will
returne vnto Ierusalem with tender mercy:
mine house shall bee builded in it, sayeth the
Lord of hostes, and a line ^p shall be stretched
vpon Ierusalem.
17 Crie yet, and speake, Thus sayeth the
Lord of hostes, My cities shall yet ^q bee bro-
ken with plentie: the Lord shall yet comfort
Zion, and shall yet chuse Ierusalem.
18 Then lift I vp mine eyes, and sawe,
and behold, ^r foure hornes.
19 And I said vnto the Angel that talked
with me, What be these? And he answered
me, These are the hornes which haue scatte-
red Iudah, Israel, and Ierusalem.
20 And the Lord shewed mee foure ^s car-
penters.
21 Then said I, What come these to doe?
And hee answered, and sayd, These are the
hornes, which haue scattered Iudah, so that
a man durst not lift vp his head: but these
are come to fray them, and to cast out the
hornes of the Gentiles, which lift vp their
horne ouer the land of Iudah to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and
behold, a ^a man with a measuring line in
his hand.
2 Then said I, Whither goest thou? And
hee said vnto mee, To measure Ierusalem,
that I may see what is the breadth thereof,
and what is the length thereof.
3 And beholde, the Angel that talked
with mee, went foorth: and another Angel
went out to meet him,
4 And said vnto him, Runne, speake to
this ^b yong man, and say, ^c Ierusalem shalbe
inhabited without walles, for the multitude
of men and cattell therein.
5 For I, saith the Lord, will be vnto her
a wall of ^d fire round about, and wil ^e be the
glory in the mids of her.
6 Ho, ho, come ^f foorth, and flee from the
land of the North, saith the Lord: for I haue
scattered you into the foure ^g windes of the
heauen, saith the Lord.
7 Saue ^h thy selfe, O Zion, that dwellest
with the daughter of Babel.
8 For thus saith the Lord of hosts, After
this ^i glory hath he sent me vnto the nations,
which spoyled you: for hee that toucheth

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2.Pet.1.15.

f Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in y same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome and by the myrrhe trees, which are blacke and giue a darke shadow: yet he compareth God to a king, who hath his postes and messengers abroad, by whom hee still woorketh his purpose, and bringeth his matters to passe. k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whom God sometime punisheth and sometime comforteth, and bringeth foorth his works in diuers sorts. m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest. n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that hee loueth them still most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate, I shewed my selfe but a little angrie toward my Church, but the enemie would haue destroyed them also, and considered not the end of my chastisements.

p To measure out the buildings.

q The abundance shall be so great, that the places of store shall not be able to containe these blessings, that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence is God, and so called.

b Meaning, himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued, and dwel in peace among all their enemies. d To defend my Church, to feare the enemies, and to destroy them if they approch neere. e In me they shall haue their full felicitie and glory. f Hee calleth to them, which partly for feare, and partly for their owne ease remained stil in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By fleeing from Babylon, and comming to the Church. i Seeing that God hath begun to shew his grace among you by deliuering you, hee continueth the same still toward you, and therefore sendeth mee his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

Shabbath Chanuccah

you, toucheth the [k] apple of his eye.
9 For behold, I will lift vp mine hand
[l] vpon them: and they [m] shall bee a spoyle to
those that serued them, and yee shall know,
that the LORD of hostes hath [n] sent me.
10 Reioyce, and bee glad, O daughter
Zion: for loe, I come, and will dwell in the
middes of thee, saith the LORD.
11 And many nations shall bee ioyned to
the LORD in that day, and shall be my people:
and I will dwell in the middes of thee, and
thou shalt know that the LORD of hostes hath
sent me vnto thee.
12 And the LORD shall inherit Iudah his
portion in the holy land, and shall chuse Ie-
rusalem againe.
13 Let all flesh be still before the LORD: for
he is raised vp out of his holy place.

k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8.
l Vpon the heathen your enemies.
m They shall be your seruants, as you haue bene theirs.
n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

Read from 10 Ver of 2 Chap to y 8 of 4 Cha

CHAP. III.

A prophecie of Christ, and of his kingdome.

AND hee shewed mee Iehoshua the high
Priest, [a] standing before the Angel of
the LORD, and [b] Satan stoode at his right
hand to resist him.
2 And the [c] LORD said vnto Satan, The
LORD reprooue thee, O Satan: euen the
LORD that hath chosen Ierusalem, reprooue
thee. Is not this a [d] brand taken out of the
fire?
3 Now Iehoshua was clothed with fil-
thie garments, and stood before the Angel.
4 And he answered and spake vnto those
that stoode before him, saying, Take away
the [e] filthie garments from him. And vnto
him hee said, Behold, I haue [f] caused thine
iniquitie to depart from thee, and I will
clothe thee with change of raiment.
5 And I said, Let them [g] set a faire dia-
deme vpon his head. So they set a faire
diademe vpon his head, and clothed him
with garments, and the Angel of the LORD
stood by.
6 And the Angel of the LORD testified
vnto Iehoshua, saying,
7 Thus saith the LORD of hostes, If thou
wilt walke in my wayes, and keepe my
watch, thou shalt also [h] iudge mine house,
and shalt also keepe my [i] courts, and I will
giue thee place among [k] these that stand by.
8 Heare now, O Iehoshua the high
Priest, thou and thy fellowes that sit before
thee: for they [l] are monstrous persons: but
behold, I will bring foorth the [m] Branch my
seruant.
9 For loe, the [n] stone that I haue layde
before Iehoshua: vpon one stone shall bee se-
uen eyes: behold, I will cut out the [o] gra-
uing thereof, saith the LORD of hostes, and I
will take [p] away the iniquity of this land in
one day.
10 In that day, saith the LORD of hostes,
shall ye call euery man his neighbour vnder
the [q] vine, and vnder the figge tree.

a He prayed to Christ the Mediator for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6. 12.
c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.
k That is, the Angels who represented the whole number of the faithful: signifying, that all the godly should willingly receiue him.
l Because they follow my word, they are contemned in the world, and esteemed as monsters, Isa. 8. 18.

d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him, when hee was doing his office. e In respect of the glorious garments, and the precious stones that the Priests did weare before the captiuitie, and by this contemptible state the Prophet signifieth that these small beginnings shalbe made excellent when Christ shal make the ful restitution of his Church. f He sheweth of what apparell he speaketh, which is, when our filthie sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the raiment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it. h That is, haue rule and gouernment in my Church, as thy predecessours haue had. i Whereby hee meaneth, to haue the whole charge and ministerie of the Church.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11. 1. iere. 23. 5. and 33. 14, 15. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is ful of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I wil make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now bee pacified, and visite their sinnes no more. q Yee shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2. 2. micah 4. 4. hag. 2. 10.

19 Sept 48 5 Chap 1 Less even

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with mee,
came againe and waked mee, as a man
that is raised out of his sleepe.
2 And said vnto mee, What seest thou?
and I said, I haue looked, and beholde, a
[a] candlesticke all of gold, with a bowle vpon
the top of it, and his seuen lampes therein,
and seuen [b] pipes to the lampes, which were
vpon the top thereof.
3 And two oliue trees ouer it, one vpon
the right side of the bowle, and the other vp-
on the left side thereof.
4 So I answered, and spake to the An-
gel that talked with mee, saying, What are
these, my Lord?
5 Then the Angel that talked with me,
answered and said vnto me, Knowest thou
not what these bee? And I sayd, No, my
Lord.
6 Then he answered and spake vnto me,
saying, This is the word of the LORD vnto
[c] Zerubbabel, saying, Neither by [d] an armie
nor strength, but by my Spirit, sayeth the
LORD of hostes.
7 Who art thou, O [e] great mountaine,
before Zerubbabel? thou shalt bee a plaine,
and [f] hee shall bring foorth the head stone

a Which was euer in the midst of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful, y God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d Hee sheweth that Gods power onely is sufficient to preserue his Church, though hee vse not mans helpe thereunto. e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

UMI

thereof, with shoutings, crying, Grace, grace
vnto it.
8 Moreouer the word of the Lord came
vnto me, saying,
9 The hands of Zerubbabel haue layd
the foundation of this house: his hands shall
also finish it: and g thou shalt know that the
Lord of hostes hath sent me vnto you.
10 For who hath despised the day of the
h small things? but they shall reioyce, and
shall see the stone of i tinne in the hand of
Zerubbabel: k these seuen are the eyes of
the Lord, which goe thorow the whole
world.
11 Then answered I, and said vnto him,
What are these two oliue trees vpon the
right and vpon the left side thereof?
12 And I spake moreouer, and said vnto
him, What bee these two oliue branches,
which thorow the two golden pipes emptie
themselues into the gold?
13 And he answered me, and said, Know-
est thou not what these be? and I said, No,
my Lord.
14 Then said hee, These are the two l o-
liue branches, that stand with the ruler of
the whole earth.

g Meaning the Prophet, that I am Christ, sent of my Father for the building and preseruation of my spirituall Temple. h Signifying, that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though ÿ world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning a continual prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3.9. l Which were euer greene and full of oyle, so that still they powred forth oyle into the lamps: signifying, that God will continually maintaine and preserue his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned mee, and lifted vp mine
eyes, and looked, and behold, a flying
booke.
2 And he said vnto me, What seest thou?
And I answered, I see a flying a booke: the
length thereof is twentie cubites, and the
breadth thereof ten cubites.
3 Then said hee vnto mee, This is the
curse that goeth foorth ouer the whole earth:
for euery one that b stealeth, shall bee cut off
aswel on this c side, as on that: and euery one
that d sweareth shall be cut off, aswell on this
side, as on that.
4 I will bring it foorth, saith the Lord of
hostes, and it shall enter into the house of the
theefe, and into the house of him that falsly
sweareth by my Name: and it shall remaine
in the middes of his house, and shall con-
sume it, with the timber thereof, and stones
thereof.
5 Then the Angel that talked with me,
went foorth and said vnto mee, Lift vp now
thine eyes, and see what is this that goeth
foorth.
6 And I said, What is it? And he said,
This is an e Ephah that goeth foorth. Hee
said moreouer, This is the f sight of them,
thorow all the earth.
7 And behold, there was lift vp a g ta-
lent of lead: and this is a h woman that sit-
teth in the midst of the Ephah.
8 And he said, This is wickednes, and
he cast it into the midst of the Ephah, and
hee cast the waight of lead vpon the mouth
thereof.
9 Then lift I vp mine eyes, and looked:
and behold, there came out two k women,
and the winde was in their wings (for they
had wings like the wings of a storke) and
they lift vp the Ephah betweene the earth
and the heauen.
10 Then said I to the Angel that talked
with mee, Whither doe these beare the E-
phah?
11 And hee said vnto mee, l To build it
an house in the land of Shinar, and it shall
bee established and set there vpon her owne
place.

a Because the Iewes had prouoked Gods plagues by contemning his word, & casting off all iudgement and equity, hee sheweth ÿ Gods curses written in this booke had iustly light both on them, & their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies. b That is, vseth any iniury toward his neighbour. c Meaning, wheresoeuer he be in the world. d Hee that transgresseth the first table, & serueth not God aright, but abuseth Gods name. e Which was a measure in dry things, conteining about ten pottels.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure. g To couer the measure. h Which representeth iniquitie, as in the next verse. i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquity and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets be described the foure monarchies.

Againe, I turned and lift vp mine eyes,
and looked: & behold, there came foure
a charets out from betweene b two moun-
taines, and the mountains were mountains
of brasse.
2 In the first charet were c red horses, and
in the second charet d blacke horses,
3 And in the third charet e white horses,
and in the fourth charet, horses of f diuers
colours, and reddish.
4 Then I answered, and said vnto the
Angel that talked with me, What are these
my Lord?
5 And the Angel answered, and said vn-
to mee, These are the g foure spirits of the
heauen, which go foorth from standing with
the Lord of all the earth.
6 That with the blacke horse went forth
into the land of the North, and the white
went out after them, and they of diuers co-
lours went forth toward the h South coun-
trey.
7 And the i reddish went out, and requi-
red to goe, and passe thorow the world. And
he said, Go, passe thorow the world. So they
went thorowout the world.
8 Then cried he vpon me, and spake vnto
me, saying, Behold, these that goe toward

20 Sept
1 Lesson
Morn

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will. b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signifieth the great cruelty and persecutions that ÿ Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Niueueh & Babylon, and other their enemies. g Meaning, all the actions and motiōs of Gods spirit, which according to his vnchangeable counsell he causeth to appeare thorow all the world. h That is, toward Egypt, and other countreyes thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob. 1.12.

k By punishing the Caldeans, mine anger ceased,& you were deliuered.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes & doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

the North countrey, haue pacified my k spirit
in the North countrey.
9 And the word of the Lord came vnto
me, saying,
10 Take of them of the captiuitie, euen of
Heldai, and of Tobijah, and Iedaiah, which
are come from Babel, and come thou the
same day, and go vnto the house l of Iosiah
the sonne of Zephaniah.
11 Take euen siluer and gold, and make
crownes, and set them vpon the m head of
Iehoshua, the sonne of Iehozadak the high
Priest,
12 And speake vnto him, saying, Thus
speaketh the Lord of hostes, and sayth, Beholde
the man whose name is the n Branch,
and he shall growe o vp out of his place, and
he shall p build the Temple of the Lord.
13 Euen he shall build the Temple of the
Lord, and he shall beare the q glory, and shall
sit and rule vpon his throne, and hee shall be
a Priest vpon his throne, and the counsell
of peace shalbe betweene r them both.
14 And the crowne shall bee to s Helem,
and to Tobijah, and to Iedaiah, & to t Hen
the sonne of Zephaniah, for a u memoriall in
the temple of the Lord.
15 And they that are x farre off, shall
come and build in the Temple of the Lord,
and yee shall know that the Lorde of hostes
hath sent me vnto you. And this shall come
to passe, if yee will y obey the voyce of the
Lord your God.

n Meaning, Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh but onely Christ: and therefore it was spiritual, & not materiall, Haggai 2,10 q Whereof Iehoshua had but a shadow. r The two offices of the kingdome and priesthood shalbe so ioyned together, that they shall bee no more disseuered. s Who was also called Heldai. t He was also called Iosiah u That they may acknowledge their infirmitie, which looked y^t all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Actes 1.6. x That is, the Gentiles by the preaching of the Gospel shal helpe toward y^e building of this spirituall temple. y if ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yeere of King Darius,
the worde of the Lord came vnto Zechariah
in the fourth day of the ninth moneth,
euen in a Chisleu,
2 For b they had sent vnto the house of
God Sharezer, and Regem-melech, and
their men to pray before the Lord,
3 And to speake vnto the Priests, which
were in the house of the Lord of hostes, and
to the Prophets, saying, Should I c weepe
in the fift moneth, and d separate my selfe as
I haue done these so many e yeeres?
4 Then came the worde of the Lorde of
hostes vnto me, saying,
5 Speake vnto all the people of the land,
and to the f Priests, & say, When ye fasted,
and mourned in the fift and seuenth moneth,
euen the seuenty yeeres, did yee fast vnto
me? g do I approue it?
6 And when ye did eate, and when ye did
drinke, did ye not eate h for your selues, and
drinke for your selues?
7 Should ye not heare the wordes, which
the Lord i hath cryed by the ministerie of the
former Prophets when Ierusalem was inhabited,
and in prosperitie, and the cities
thereof round about her, when the South
and the plaine was inhabited?
8 And the word of the Lord came vnto
Zechariah, saying,
9 Thus speaketh the Lord of hostes, saying,
k Execute true iudgement, and shewe
mercie and compassion, euery man to his
brother,
10 And oppresse not the widow, nor the
fatherlesse, the stranger, nor the poore, and
let none of you imagine euill against his brother
in your heart.
11 But they refused to hearken, and l pulled
away the shoulder, and stopped their
eares, that they should not heare.
12 Yea, they made their hearts as an adamant
stone, lest they should heare the law
and the wordes which the Lord of hostes sent
in his m Spirite by the ministery of the former
Prophets: therefore came a great wrath
from the Lord of hostes.
13 Therefore it is come to passe, that as
he cryed, and they would not heare, so they
cried, and I would not heare, saith the Lord
of hostes.
14 But I scattered them among all the
nations, whome they knewe not: thus the
land was desolate n after them, that no man
passed through nor returned: for they layed
the pleasant land o waste.

a Which contained part of Nouember and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroied, and the other when Gedaliah was slaine, Ier. 41.2. c By weeping & mourning appeare what exercises they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroied.

f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought thy had deserued toward God, because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God and trusted therein, it is here reproued.

h Did you not eate and drinke for your owne commoditie & necessitie? and so likewise ye did absteine according to your own fantasies, and not after the prescript of my law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded. k He sheweth y^t they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23.23. l And would not cary the Lords burden, which was sweet and easie: but would beare their owne, which was heauy & grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem 9.29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caried captiue. o By their sinnes whereby they prouoked Gods anger.

[illegible] AP. VIII.

3 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

Againe the worde of the Lord of hostes
came to me, saying,
2 Thus sayth the Lord of hostes, I was
a ielous for Zion with great ielousie, and I
was ielous for her with great wrath.
3 Thus sayth the Lord, I will returne
vnto Zion, and will dwell in the middes of
Ierusalem: and Ierusalem shall be called a
b citie of trueth, and the Mountaine of the
Lord

a I loued my citie with a singular loue, so that I could not abide that any should doe her any iniury.

b Because she shall be faithfull & loyall toward me her husband.

Lord of hostes, the holy mountaine.
4 Thus saith the Lord of hostes, There
shall yet [c] old men and old women dwell in
the streetes of Ierusalem, and euery man
with his staffe in his hand for very age.
5 And the streets of the citie shall be full
of boyes and girles, playing in the streetes
thereof.
6 Thus saith the Lord of hostes, Though
it be [d] vnpossible in the eyes of the remnant
of this people in these dayes, should it there-
fore be impossible in my sight, saith the Lord
of hosts?
7 Thus sayth the Lord of hostes, Be-
holde, I will deliuer my people from the
East countrey, and from the West coun-
trey.
8 And I will bring them, and they shall
[e] dwell in the midst of Ierusalem, and they
shall be my people, and I will be their God
in trueth and in righteousnesse.
9 Thus sayeth the Lord of hostes, Let
your [f] hands be strong, ye that heare in these
dayes these words by the mouth of the Pro-
phets, which were in the day that the foun-
dation of the house of the Lord of hostes
was laide, that the Temple might bee buil-
ded.
10 For before these dayes there was no
hire for [g] man, nor any hire for beast, nei-
ther was there any peace to him that went
out, or came in because of the affliction: for
I set all men, euery one against his neigh-
bour.
11 But now I will not intreate the residue
of this people as aforetime, saith the Lord of
hostes.
12 For the seede shall bee prosperous: the
vine shall giue her fruite, and the ground
shall giue her increase, and the heauens
shall giue their dewe, and I will cause the
remnant of this people to possesse all these
things.
13 And it shall come to passe, that as yee
were a curse among the heathen, O house of
Iudah, and house of Israel, so will I deliuer
you, and ye shall be a blessing: feare not, but
let your hands be strong.
14 For thus saith the Lord of hostes, As
I thought to punish [h] you, when your fathers
prouoked mee vnto wrath, saith the Lord of
hosts, and repented not,
15 So againe haue I determined in these
dayes [i] to doe well vnto Ierusalem, and to
the house of Iudah: feare ye not.
16 These are the things that ye shall do.
Speake yee euery man the trueth vnto his
neighbour: execute iudgement truely and
vprightly in your gates,
17 And let none of you imagine euill in
your hearts against his neighbour, and loue
no false oath: for all these are the things that
I hate, saith the Lord.
18 And the word of the Lord of hostes
came vnto me, saying,
19 Thus sayeth the Lord of hostes, The
fast of the fourth moneth, and the fast of the
fift, and the fast of the seuenth, and the fast
of the [k] tenth shall bee to the house of Iu-
dah ioy and gladnesse, and prosperous high
feasts: therefore loue the trueth and peace.
20 Thus sayth the Lord of hostes, That
there shall yet come [l] people, and the inhabi-
tants of great cities.
21 And they that dwell in one citie, shall
goe to another, saying, * Up, let vs goe and
pray before the Lord, and seeke the Lord of
hostes: I will go also.
22 Yea, great people and mighty nations
shall come to seeke the Lord of hostes in Ie-
rusalem, and to pray before the Lord.
23 Thus saith the Lord of hosts, In those
dayes shall ten men take hold out of all lan-
guages of the nations, euen take hold of the
skirt of him that is a Iew, and say, We will
goe with you: for wee haue heard that God
is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gene.18.14. Rom.4.20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall bee sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek.18.20.

i Which declareth that man cannot turne to God till hee change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauinesse: for God wil send them ioy and gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. *Isa.2.2. micah 4.1.*

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

The burden of the word of the Lord in
the land of [a] Hadrach: and Damascus
shall bee his [b] rest: when the [c] eyes of man,
euen of all the tribes of Israel shalbe toward
the Lord.
2 And Hamath also shall border [d] there-
by: Tyrus also and Zidon, though they bee
[e] very wise.
3 For Tyrus did build her selfe a strong
hold, and heaped vp siluer as the dust, and
gold as the mire of the streetes.
4 Behold, the Lord will spoyle her, and
he will smite her [f] power in the Sea, and she
shalbe deuoured with fire.
5 Ashkelon shal see it, and feare, and Az-
zah also shall be very sorowfull, and Ekron:
for her countenance shalbe ashamed, and the
king shall perish from Azzah, and Ashkelon
shall not be inhabited.
6 And the [g] stranger shall dwell in Ash-
dod, and I will cut off the pride of the Phi-
listims.
7 And I will take away his blood out of
his mouth, and his abominations from be-
tweene his [h] teeth: but hee that remaineth,
euen he shall be for our God, and he shall bee
as a prince in Iudah, but [i] Ekron shall bee
as a Iebusite.
8 And I will campe about [k] mine house
against the armie, against him that pas-
seth by, and against him that returneth,
and no oppressour shall come vpon them

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed saue a very few, that should remaine as strangers. h He promiseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had beene destroyed, so should Ekron and all the Philistims. k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, bee they neuer so cruell, or assemble their power neuer so often.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue beene afflicted by their enemies.
m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matt. 21.5.
o No power of man or creature shalbe able to let this kingdom of Christ, and he shall peaceably gouerne them by his word.
p That is, from the red sea to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.

any more: for now [l] haue I seene with mine eyes.
9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: [m] hee is iust, and saued himselfe, poore, and riding vpon an [n] asse, and vpon a colt the foale of an asse.
10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from [p] sea vnto sea, and from the [q] riuer to the end of the land.
11 [r] Thou also shalt bee saued through the blood of thy Couenant. I haue loosed thy [s] prisoners out of the pit wherein is no water.
12 Turne you to the [t] strong holde, yee [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.
13 For Iudah haue I [y] bent as a bowe for mee: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.
14 And the Lord shal be seene ouer them, and his arrow shall goe foorth as the lightning: and the Lord God shal blow the trumpet, & shall come forth with the whirlewinds of the South.
15 The Lord of hosts shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shal drinke, and make a noyse as through wine, and they shall be filled like bowles, and as the hornes of the altar.
16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall be as the [a] stones of the crowne lifted vp vpon his land.
17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and new wine the maides.

q That is, from Euphrates. r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is heere called the couenant of the Church, because God made it with his Church, & left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefits & prosperitie, in respect of that, which your fathers enioyed from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z Hee promiseth that the Iewes shall destroy their enemies, and haue abundance & excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobrietie, and a thankfull remembrance of Gods great liberalitie. a The faithful shalbe preserued, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiseth to visit and comfort the house of Israel.

Aske you of the [a] Lord raine in the time of the latter raine: so shall the Lorde make white cloudes, and giue you showres of raine, and to euery one grasse in the field.
2 Surely the [b] idoles haue spoken vanitie, and the southsayers haue seene a lie, and the dreamers haue told a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.
3 My wrath was kindled against the shepheards, and I did visit the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.
4 Out [f] of him shall the corner come foorth: out of him the naile, out of him the bow of battel, and out of him euery [g] appointer of tribute also.
5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shall be confounded.
6 And I will strengthen the house of Iudah, and I will preserue the house [h] of Ioseph, and I will bring them againe, for I pitie them, and they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.
7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and bee glad; and their heart shall reioyce in the Lord.
8 I will [i] hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.
9 And I will [k] sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children, and [l] turne againe.
10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I wil bring them into the land of Gilead and Lebanon, and place shall not be found for them.
11 And he [m] shall goe into the Sea with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall drie vp: and the pride of Asshur shall bee cast downe, and the scepter of Egypt shall depart away.
12 And I will strengthen them in the Lorde, and they shall walke in his Name, saith the Lord.

a The Prophet reprooueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and so he wil giue them abundance.
b He calleth to remembrance Gods punishments in times past, because they trusted not in him but in their idols and sorcerers, who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34.16,17.
e He will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne vse in the warre.
f Out of Iudah shall the chiefe gouernour proceed, who shall be as a corner to vphold the building, and as a naile to fasten it together.
g Ouer their enemies.

h That is, the ten tribes, which should bee gathered vnder Christ to the rest of the Church. i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly. k Though they shall yet bee scattered, and seeme to bee lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached. l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel. m He alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP.

23 Septbr
1 Lesson Morn

CHAP. XI.

1 The deſtruction of the Temple. 4 The care of the faithfull is committed to Chriſt. 7 A grieuous viſion againſt Ieruſalem and Iudah.

Open the doores, O [a] Lebanon, and the
fire ſhall deuoure the cedars.
2 Howle, [b] firre trees: for the cedar is
fallen, becauſe all the mightie are deſtroyed:
howle ye, O okes of Baſhan, for the [c] defen-
ced foreſt is cut downe.
3 There is the voice of the howling of the
ſhepheards: for their [d] glory is deſtroyed: the
voice of the roaring of lions whelpes: for the
pride of Iorden is deſtroyed.
3 Thus ſayth the Lord my God, Feede
the ſheepe of the [e] ſlaughter.
5 They that poſſeſſe them, ſlay them,
[f] and ſinne not: and they that ſell them, ſay,
[g] Bleſſed bee the Lord: for I am rich, and
their owne ſhepheards ſpare them not.
6 Surely I will no more ſpare thoſe that
dwell in the land, ſaith the Lorde: but loe,
[h] I will deliuer the men euery one into his
neighbours hand, and into the hand of his
[i] king: and they ſhal ſmite the land, and out
of their hands I will not deliuer them.
7 For I fed the ſheepe of ſlaughter, euen
the [k] poore of the flocke, and I tooke vnto
mee [l] two ſtaues: the one I called Beauty,
and the other I called Bands, and I fed the
ſheepe.
8 [m] Three ſhepheardes alſo I cut off in
one moneth, and my ſoule loathed [n] them,
and their ſoule abhorred me.
9 Then ſaid I, I will not feede you: that
that dieth, let it die: and that that periſheth,
let it periſh: and let the remnant eate, euery
one the fleſh of his neighbour.
10 And I tooke my ſtaffe, euen Beautie,
and brake it, that I might diſanull my co-
uenant, which I had made with all people.
11 And it was broken in that day: and ſo
the [o] poore of the ſheepe that waited vpon
me, knew that it was the word of the Lord.
12 And I ſaid vnto them, If ye thinke it
good, giue mee [p] my wages: and if no, leaue
off: ſo they weighed for my wages thirtie
pieces of ſiluer.
13 And the Lord ſaid vnto mee, Caſt it
vnto the [q] potter: a goodly price, that I was
valued at of them. And I tooke the thirtie
pieces of ſiluer, and caſt them to the potter in
the houſe of the Lord.
14 Then brake I mine other ſtaffe, euen
the Bandes, that I might diſſolue the bro-
therhood betweene Iudah and Iſrael.
15 And the Lord ſaid vnto mee, Take to
thee yet [r] the inſtruments of a fooliſh ſhep-
heard.
16 For loe, I will raiſe vp a ſhepheard in
the land, which ſhall not looke for the thing
that is loſt, nor ſeeke the tender lambes, nor
heale that that is hurt, nor feede that that
[ſ] ſtandeth vp: but he ſhall eat the fleſh of the
fat, and teare their clawes in pieces.
17 O idole ſhepheard that leaueth the
flocke: the ſworde ſhall bee vpon his [t] arme,
and vpon his right eye. His arme ſhall bee
cleane dried vp, and his right eye ſhal be vt-
terly darkened.

a Becauſe the Iewes thought themſelues ſo ſtrong by reaſon of this mountaine that no enemie could come to hurt them, the Prophet ſheweth that when God ſendeth the enemies, it ſhal ſhew it ſelfe ready to receiue them.
b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.
c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Iſrael ſhould periſh.
e Which being now deſtinate to bee ſlaine, were deliuered as out of the Lions mouth.
f Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euill.
g He noteth þ hypocrites, which euer haue the name of God in their mouthes, though in their life & doings they deny God, attributing their gaine to Gods bleſſing, which commeth of the ſpoile of their brethren. h I will cauſe one to deſtroy another. i Their gouernours ſhal execute cruelty ouer them. k That is, þ ſmal remnant, whom he thought worthy to ſhew mercy vnto. l God ſheweth his great benefites towarde his people to conuince them of great ingratitude, which would neither bee ruled by his moſt beautifull order of gouernment, neither continue in the bands of brotherly vnity, & therfore he breaketh both the one and the other. Some reade, for Bands deſtroyers, but in the 14. verſe the firſt reading is confirmed. m Whereby hee ſheweth his care and diligence that he would ſuffer them to haue no euil rulers, becauſe they ſhould conſider his great loue. n Meaning the people, becauſe they would not acknowledge theſe great benefits of God. o He ſheweth that the leaſt part euer profite by Gods iudgements. p Beſides their ingratitude God accuſeth them of malice & wickednes, which did not onely forget his benefits, but eſteemed them as things of nought. q Shewing that it was too little to pay his wagee, which could ſcarce ſuffice to make a few tiles for to couer the Templ.

r Signifying that they ſhould haue a certaine kinde of regiment, and outward ſhew of gouernement: but in effect it ſhould be nothing: for they ſhould be wolues and deuouring beaſts in ſtead of ſhepheards.
ſ And is in health and ſound. t By the arme hee ſignifieth ſtrength, as he doeth wiſedome and iudgement by the eye, that is, the plague of God ſhal take away both thy ſtrength and iudgement.

CHAP XII.

Of the deſtruction and building againe of Ieruſalem.

The burden of the word of the Lord vpon
[a] Iſrael, ſayth the Lord, which ſpread
the heauens, and layd the foundation of the
earth, and formed the ſpirit of man within
him,
2 Behold, I will make Ieruſalem a [b] cup
of poyſon vnto all the people round about:
and alſo with Iudah will he bee, in the ſiege
againſt Ieruſalem.
3 And in that day will I make Ieruſa-
lem an heauy ſtone for all people: all that
lift it vp, ſhall be torne, though all the people
of the earth be gathered together againſt it.
4 In that day, ſayth the Lorde, I will
ſmite euery horſe with ſtoniſhment, and his
rider with madneſſe, and I will open mine
eyes vpon the houſe of Iudah, and wil ſmite
euery horſe of the people with blindneſſe.
5 And the princes of Iudah ſhall ſay in
their hearts, The [c] inhabitants of Ieruſa-
lem ſhall be my ſtrength in the Lord of hoſts
their God.
6 In that day will I make the princes
of Iudah like coles of fire among the wood,
and like a firebrand in the ſheafe, and they
ſhall deuoure all the people round about on
the right hand and on the left: and Ieruſa-
lem ſhall bee inhabited againe in her owne
place, euen in Ieruſalem.
7 The Lord alſo ſhal preſerue the [d] tents
of Iudah, as aforetime: therefore the glory
of the houſe of Dauid ſhall not boaſt, nor the
glory of the inhabitants of Ieruſalem a-
gainſt Iudah.
8 In that day ſhall the Lorde defend the
inhabitants of Ieruſalem, and he that is fee-
ble among them, in that day ſhall be as Da-
uid: and the houſe of Dauid ſhalbe as Gods
houſe, and as the Angel of the Lorde before
them.
9 And in that day will I ſeeke to deſtroy
all the nations that come againſt Ieruſa-
lem.
10 And I will powre vpon the houſe of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remaine in captiuity, then to returne home, when God called them.
b Ieruſalem ſhal be defended againſt al her enemies: ſo ſhal God defend all Iudah alſo, and ſhal deſtroy the enemies.
c Euery captaine that had many vnder him afore, ſhall now thinke that the ſmall power of Ieruſalem ſhalbe ſufficient to defend them againſt all enemies becauſe the Lord is among them.
d The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerued by my power, then if they were vnder their kings, (which is meant by the houſe of Dauid) or in their defenced cities.

e They shal haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue cōtinually vexed with their obstinacie, and grieued my spirit, Iohn 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.

David, and vpon the inhabitants of Ieru-
salem the Spirit of [e] grace and of compassi-
on, and they shall looke vpon me, whom they
haue [f] pierced, and they shall lament for
[g] him, as one mourneth for his onely sonne,
and be sorry for him as one is sorry for his first
borne.
11 In that day shall there bee a great
mourning in Ierusalem, as the [h] mourning
of [i] Hadadrimmon in the valley of Megid-
don.
12 And the [k] land shall bewaile euery fa-
mily [l] apart, the family of the [m] house of Da-
uid apart, and their wiues apart: the fami-
ly of the house of Nathan apart, and their
wiues apart:
13 The family of the house of Leui apart
and their wiues apart: the family of [n] She-
mei apart, and their wiues apart.
14 All the families that [o] remaine, euery
family apart, and their wiues apart.

h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35. 22. k That is, in al places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but euery one touched with his owne griefe shall lament. m Vnder these certaine families he conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

24 Sept. 1 Lesson even.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatry. 3 The zeale of the godly against false prophets.

a He sheweth what shalbe the fruite of their repentance, to wit remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleannesse.

b He promiseth that God wil also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

1 In that day there [a] shall bee a fountaine o-
pened to the house of Dauid, and to the in-
habitants of Ierusalem, for sinne and for vn-
cleannesse.
2 And in that day, sayeth the Lorde of
hosts, I will cut off the [b] names of the idoles
out of the land: and they shal no more be re-
membred: and I will cause the [c] prophets,
and the vncleane spirit to depart out of the
land.
3 And when any shall yet [d] prophesie, his
father and his mother that begate him, shall
say vnto him, Thou shalt not liue: for thou
speakest lies in the Name of the Lord: and
his father and his mother that begate him,
[e] shall thrust him through, when he prophe-
sieth.
4 And in that day shall the prophets [f] be
ashamed euery one of his vision, when hee
hath prophesied: neither shall they weare a
rough garment to deceiue.
5 But he shall say, I am no [g] Prophet:
I am an husbandman: for man taught me to
be an heardman from my youth vp.
6 And one shall say vnto him, What are
these [h] wounds in thine hands? Then hee
shall answere, Thus was I wounded in the
house of my friends.
7 Arise, O sword, vpon my [i] shepheard,
and vpon the man that is my fellow, saith the
Lord of hosts: smite the shepheard, and the
sheepe shall bee scattered, and I will turne
mine hand vpon the little ones.
8 And in all the lande, sayth the Lord,
[k] two parts therein shall bee cut off, and die,
but the third shalbe left therein.
9 And I will bring that third part tho-
row the fire, and will fine them as the siluer
is fined, and will try them as gold is tryed:
they shall call on my Name, and I wil heare
them: I will say, It is my people, and they
shall say, The Lord is my God.

d That is, when they shall prophesie lies, and make God, who is the authour of trueth, a cloke thereunto. e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 6, 9. f God shall make them ashamed of their errours and lies, and bring them to repentance, & they shall no more weare Prophets apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their liuing.

h Hereby hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours & pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ because hee was the head of al pastours, Matth. 26. 31. k The greatest part shal haue no portion of these blessings, & yet they that shall enioy them, shal be tried with great afflictions, so that it shall be knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

25 Sept. 1 Lesson Morn.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

a He armeth the godly against the great tentations that should come before they enioyed this prosperous state promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red sea and at all other times.

c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it.

1 Behold, the day of the Lord commeth, and
thy spoile shall bee [a] diuided in the middes
of thee.
2 For I will gather all nations against
Ierusalem to battell, and the citie shalbe ta-
ken, and the houses spoiled, and the women
defiled, and halfe of the citie shall goe into
captiuitie, and the residue of the people shall
not be cut off from the citie.
3 Then shall the Lord go forth, and fight
against those nations, as when [b] he fought
in the day of battell.
4 And his feete shall stande in that day
vpon the [c] mount of oliues, which is before
Ierusalem on the East side, and the mount
of oliues shall cleaue in the middes thereof:
toward the East and toward ÿ West there
shall bee a very great [d] valley, and halfe of
the mountaine shall remooue towarde the
North, and halfe of the mountaine toward
the South.
5 And yee shall flee vnto the [e] valley of
the mountaines: for the valley of the moun-
taines shal reach vnto Azal: yea, ye shall flee
like as yee fled from the [f] earthquake in the
dayes of Uzziah King of Iudah: and the
Lord [g] my God shall come, and all the saints
with thee.
6 And in that day shall there be no cleere
light, but darke.
7 And there shalbe a day (it is knowen to

d So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church. e Hee speaketh of the hypocrites, which could not abide Gods presence, but should flee into al places, where they might hide them among the mountaines. f Reade Amos 1. 1. g Because they did not credite the Prophets wordes, he turneth to God, and comforteth himselfe in that that he knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

UMI

the Lord) [h] neither day nor night, but about
the euening time it shall be light.
8 And in that day shall there [i] waters of
life goe out from Ierusalem, halfe of them
toward the East sea, and halfe of them to-
ward the vttermost sea, and shal be both in
summer and winter.
9 And the Lord shall be king ouer all the
earth: in that day shall there be one [k] Lorde,
and his Name shall be one.
10 All the land shalbe turned [l] as a plaine
from Geba to Rimmon, toward the South
of Ierusalem, and it shalbe lifted vp, and in-
habited in her place: from Beniamins gate
vnto the place of the first gate, vnto the cor-
ner gate, and from the tower of Hananiel,
vnto the kings winepresses.
11 And men shall dwell in it, and there
shall be no more destruction, but Ierusalem
shalbe safely inhabited.
12 And this shall be the plague, where-
with the Lord shall smite all people, that
haue fought against Ierusalem: their flesh
shall consume away, though they stand vpon
their feete, and their eyes shall consume in
their holes, and their tongue shal consume in
their mouth.
13 But in that day [m] a great tumult of
the Lord shalbe among them, and euery one
shall take the [n] hand of his neighbour, and
his hand shal rise vp against the hand of his
neighbour,
14 And Iudah shal fight also against Ie-
rusalem, and the armie of all the heathen shal
bee gathered round about, with [o] golde and
siluer, and great abundance of apparell.
15 Yet this shalbe the plague of the horse,
of the mule, of the camel, and of the asse, and
of all the beasts that be in these tents as this
[p] plague.
16 But it shal come to passe that euery one
that is left of all the nations, which came a-
gainst Ierusalem, shall goe vp from yeere to
yeere to worship the King the Lord of hosts,
and to keepe the feast of Tabernacles.
17 And who so will not come vp of all the
families of the earth vnto Ierusalem to wor-
ship the King the Lord of hostes, euen vpon
them shall come no raine.
18 And if the familie of [q] Egypt goe not
vp, and come not, it shal not raine vpon them.
This shall be the plague wherewith the Lord
will smite all the heathen, that come not vp
to keepe the feast of Tabernacles.
19 This shall bee the punishment of E-
gypt, and the punishment of all the nations,
that come not vp to keepe the feast of Ta-
bernacles.
20 In that day shall there be written vp-
on the [r] bridles of the horses, The holinesse
vnto the Lord, and the [s] pots in the Lordes
house shalbe like the boules before the altar.
21 Yea, euery pot in Ierusalem and Iu-
dah shalbe holy vnto the Lord of hostes, and
all they that sacrifice, shall come and take of
them, and seethe therein: and in that day
there shall be no more the [t] Canaanite in the
house of the Lord of hostes.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.
i That is, the spirituall graces of God, which should euer continue in most abundance.
k All idolatry & superstition shall be abolished, and there shalbe one God, one faith, and one religion.
l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.
m God will not onely rayse vp war without, but sedition at home to trie them.
n To hurt and oppresse him.
o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.
p As the men should be destroyed, vers. 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.
r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.
s As precious the one as the other, because they shal be sanctified.
t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shal corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntil Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproueth the Priests for their couetousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sins, which were then among them, as marrying of idolatrous & many wiues, murmurings against God, impatience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the Couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel & chiefly the Priests.

THe [a] burden of the worde of
the Lord to Israel by the mi-
nisterie of Malachi.
2 I haue loued you, sayth
the Lord: yet ye say, [b] Where-
in hast thou loued vs? Was
not Esau Iaakobs brother, sayth the Lord?
yet I loued Iaakob,
3 And I [c] hated Esau, and made his
mountaines waste, and his heritage a wil-
dernesse for dragons.
4 Though Edom say, We are impoue-
rished, but wee will returne, and build the
desolate places, yet sayth the Lord of hostes,
They shall build, but I will destroy it, and
they shall call them, The border of wicked-
nesse, and the people with whom the Lorde
is angry for euer.
5 And your eyes shall see it, and ye shall
say, The Lord will bee magnified vpon the
border of Israel.
6 A sonne honoureth his father, & a ser-
uant his master. If then I be a father, where
is mine honour? And if I be a master, where
is my feare, saith the Lord of hosts vnto you,
[d] O Priests that despise my Name: and yee
say, [e] Wherein haue we despised thy Name?

a Reade Isai. 13.1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident in that he chose Abraham from out of all the world, and next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste and he shall neuer returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9.13.
d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.
e Hee noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, & so were blinde guides.

7 Yee offer [f] vncleane bread vpon mine
altar, and you say, Wherein haue we pollu-
ted thee? In that yee say, The table of the
Lord is not [g] to be regarded.
8 And if yee offer the blinde for sacri-
fice, it is [h] not euill: and if yee offer the
lame and sicke, it is not euill: offer it now
vnto thy Prince: will hee bee content with
thee, or accept thy person, sayth the Lord of
hostes?
9 And now, I pray you, [i] pray before
God, that hee may haue mercy vpon vs:
this hath bene by your meanes: will hee
regard [k] your persons, sayeth the Lorde of
hostes?
10 Who is there euen among you, [l] that
would shut the doores, and kindle not fire
on mine altar in vaine? I haue no plea-
sure in you, sayeth the Lorde of hostes,
neither will I accept an offering at your
hand.
11 For from the rising of the Sunne vn-
to the going downe of the same, my Name
is [m] great among the Gentiles, and in eue-
ry place incense shall bee offered vnto my
Name, and a pure offering: for my Name
is great among the heathen, sayeth the Lord
of hostes.
12 But ye haue polluted it, in that ye say,
The table of the Lord is [n] polluted, and the
fruit thereof, euen his meate is not to be re-
garded.
13 Yee sayd also, Behold, it is a [o] weari-
nes, and ye haue snuffed at it, sayth the Lord
of hostes, and yee offered that which was
torne, and the lame, and the sicke: thus ye of-
fered an offering: should I accept this of
your hand, sayth the Lord?
14 But cursed bee the deceiuer, which
hath in his flocke [p] a male, and voweth,
and sacrificeth vnto the Lorde a corrupt
thing: for I am a great king, saith the Lord
of hostes, and my Name is terrible among
the heathen.

f Ye receiue all maner offrings for your owne greedinesse, and doe not examine whether they be according to my Law or no.
g Not that they sayd thus, but by their doings they declare no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie, and so come not to the purenesse of religiō, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.
i He derideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous and wicked? l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores, then to receiue such as were not perfect. m God sheweth that their ingratitude, & neglect of his true seruice, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacitie of the people, and by the altar and sacrifice he meaneth the spiritual seruice of God, which should bee vnder the Gospel, when an ende shall bee made to all these legall ceremonies by Christes onely sacrifice. n Both the Priestes, and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnesse. o The Priestes and people were both weary with seruing God, and passed not what maner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests being seducers of the people.

AND now, O ye [a] Priests, this comman-
dement is for you.
2 If ye wil not heare it, nor consider it in
your heart, to giue [b] glory vnto my Name,
sayth the Lord of hostes, I will euen send a
curse vpon you, & will curse your [c] blessings:
yea, I haue cursed them already, because yee
doe not consider it in your heart.
3 Behold, I will corrupt [d] your seede, and
cast dung vpon your faces, euen the [e] dung
of your solemne feasts, and you shall bee like
vnto it.
4 And ye shall know, that I haue [f] sent
this commaundement vnto you, that my co-
uenant which I made with Leui, might
stand, saith the Lord of hostes.
5 My [g] couenant was with him of life
and peace, and I [h] gaue him feare, and hee
feared mee, and was afrayde before [i] my
Name.
6 The law of [k] trueth was in his mouth,
and there was no iniquitie found in his
lippes: he walked with me in peace and
equitie, and did turne many away from ini-
quitie.
7 For the Priestes [l] lips should preserue
knowledge, and they should seeke the Law
at his mouth: for hee is the [m] messenger of
the Lord of hostes.
8 But yee are gone out of the way: yee
haue caused many to fall by the Lawe: yee
haue broken the couenant of Leui, sayth the
Lord of hostes.
9 Therefore haue I also made you to be
despised, and vile before all the people, be-
cause yee kept not my wayes, but haue bene
partiall in the Law.
10 Haue we not all one [n] father? hath not
one God made vs? why doe we transgresse
euery one against his brother, and breake the
couenant of [o] our fathers.
11 Judah hath transgressed, and an abo-
mination is committed in Israel and in
Jerusalem: for Judah hath defiled the holi-
nesse of the Lord, which hee loued, and hath
married the [p] daughter of a strange god.
12 The Lorde will cut off the man that
doeth this: both the master and the seruant
out of the Tabernacle of Jaakob, and him
that [q] offereth an offering vnto the Lord of
hostes.
13 And this haue yee done againe, and
[r] couered the altar of the Lorde with teares,
with weeping and with mourning: because

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my word.
c That is, the abundance of Gods benefits.
d Your seede sowen shall come to no profite.
e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and be as vile as doung.
f The Priests obiected against the Prophet that he could not reproue them, but hee must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and doung are called by their owne names.
g He sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word. h I prescribed Leui a certaine Law to serue me. i He serued mee and set forth my glory with all humilitie and submission k Hee sheweth that the Priest ought to haue knowledge to instruct others in the word of the Lord. l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe. m Shewing, that whosoeuer doeth not declare Gods will is not his messenger and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to bee his holy people, they ought neither to offende God, nor their brethren. o Whereby they had bound themselues to God to be an holy people. p They haue ioyned themselues in marriage with them that are of another religion. q That is, the Priestes. r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

the

the offering is no more regarded, neither re-
ceiued acceptably at your hands.
14 Yet yee ſay, [s] Wherein? Becauſe the
Lord hath bene witneſſe betweene thee and
the wife of thy youth, againſt whome thou
haſt tranſgreſſed: yet ſhe is thy [t] companion,
and the wife of thy [u] couenant.
15 And did not [x] he make one? yet had he
[y] abundance of ſpirite: and wherefore one?
becauſe hee ſought a godly [z] ſeede: therefore
keepe your ſelues in your [a] ſpirit, and let none
treſpaſſe againſt the wife of his youth.
16 If thou hateſt her, [b] put her away, ſaith
the Lord God of Iſrael, yet he couereth [c] the
iniurie vnder his garment, ſaith the Lord of
hoſtes: therefore keepe your ſelues in your
ſpirit, and tranſgreſſe not.
17 Ye haue [d] wearied the Lord with your
words: yet ye ſay, Wherein haue we wearied
him? When ye ſay, Euery one that [e] doth
euill, is good in the ſight of the Lord, and he
delighteth in them. Or where is the God of
[f] iudgement?

s This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy ſelfe.
u She that was ioined to thee by a ſolemne couenant, and by the inuocation of Gods Name.
x Did not God make man and woman as one fleſh and not many?
y By his power & vertue he could haue made many women for one man.
z Such as ſhould be borne in lawful and moderate mariage, wherein is no exceſſe of luſts.
a Conteine your ſelues within your bounds, and be ſober in mind, & bridle your affections.
b Not that he doth allow diuorcement, but of the two faults, he ſheweth which is the leſſe.
c He thinketh it ſufficient to keepe his wife ſtil, albeit he take others, and ſo as it were couereth his fault.
d Ye murmured againſt God, becauſe he heard you not aſſoone as ye called.
e In thinking that God fauoured the wicked, & hath no reſpect to them that ſerue him.
f Thus they blaſphemed God in condemning his power & iuſtice, becauſe he iudged not according to their fantaſies.

CHAP. III.

1 *Of the meſſenger of the Lord Iohn Baptiſt, and of Chriſts office.*

BEhold, I will ſend my [a] meſſenger, and
he ſhall prepare the way before mee: and
the [b] Lord whom ye ſeeke, ſhall ſpeedily come
to his Temple: euen the [c] meſſenger of the
couenant whom yee deſire: behold, hee ſhall
come, ſaith the Lord of hoſts.
2 But who may [d] abide the day of his
comming? and who ſhall endure, when hee
appeareth? for he is like a purging fire, and
like fullers ſope.
3 And he ſhall ſit downe to try and fine
the ſiluer: hee ſhall euen fine the ſonnes of
[e] Leui, and purifie them as gold and ſiluer,
that they may bring offerings vnto the Lord
in righteouſneſſe.
4 Then ſhall the offrings of Iudah and
Ieruſalem bee acceptable vnto the Lord, as
in old time, and in the yeeres afore.
5 And I will come neere to you to iudge-
ment, & I wil be a ſwift witneſſe againſt the
ſoothſayers, and againſt the adulterers, and
againſt falſe ſwearers, & againſt thoſe that
wrongfully keepe back the hirelings wages,
and vexe the widow and the fatherleſſe, and
oppreſſe the ſtranger, and feare not me, ſaith
the Lord of hoſtes.
6 For I am the Lord: I change not, and
ye ſonnes of Iaakob [f] are not conſumed.
7 From the dayes of your fathers, yee
are gone away from mine ordinances, and
haue not kept them: [g] returne vnto mee, and
I will returne vnto you, ſaith the Lorde of
hoſtes: but yee ſaid, Wherein ſhall wee re-
turne?
8 Will a [h] man ſpoyle his gods? yet haue
ye ſpoyled me: but ye ſay, Wherein haue we
ſpoyled thee? In [i] tithes and offerings.
9 Ye are curſed with a curſe: for ye haue
ſpoyled me, euen this whole nation.
10 Bring ye all the tithes into the ſtore-
houſe, that there may be meat in mine houſe,
and prooue me now herewith, ſaith the Lord
of hoſtes, if I will not open the windowes of
heauen vnto you, and powre you out a bleſ-
ſing [k] without meaſure.
11 And I will rebuke the [l] deuourer for
your ſakes, and he ſhall not deſtroy the fruit
of your ground, neither ſhall your vine bee
barren in the field, ſaith the Lord of hoſtes.
12 And all nations ſhall call you bleſſed:
for ye ſhall be a pleaſant land, ſaith the Lord
of hoſtes.
13 Your words haue bene ſtout [m] againſt
me, ſaith the Lord: yet yee ſay, What haue
we ſpoken againſt thee?
14 Yee haue ſayd, It is in vaine to ſerue
God: and what profit is it that we haue kept
his commaundement, and that we walked
humbly before the Lord of hoſts?
15 Therefore we count the proud bleſſed:
euen they that worke wickednes, are ſet vp,
and they that tempt God, yea, they are [n] de-
liuered.
16 [o] Then ſpake they that feared the
Lord, euery one to his neighbour, and the
Lord hearkened and heard it, and a [p] booke
of remembrance was written before him for
them that feared the Lord, and that thought
vpon his Name.
17 And they ſhall be to me, ſaith the Lord
of hoſts, in that day [q] that I ſhal doe this, for
a flocke, and I will [r] ſpare them, as a man
ſpareth his owne ſonne that ſerueth him.
18 Then ſhall you returne, and diſcerne
betweene the righteous and wicked: be-
tweene him that ſerueth God, and him that
ſerueth him not.

a This is meant of Iohn Baptiſt, as Chriſt expoundeth it, Luk. 7.27
b Meaning, Meſſias, as Pſal. 40.1, 7 dan. 9.17,25.
c That is, Chriſt by whō the couenant was made & ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconcileth vs to his Father: and is Lord or King, becauſe he hath the gouernment of his Church.
d He ſheweth that ẏ hypocrites which wiſh ſo much for ẏ Lords comming, will not abide whē he draweth neere: for he will conſume them, and purge his, and make them cleane.
e He beginneth at the Prieſts, that they might be lights & ſhine vnto others.
f They murmured againſt God, becauſe they ſaw not his help euer preſēt to defend them: and therefore he accuſeth them of ingratitude, & ſheweth that in that they are not daily cōſumed, it is a token that he doth ſtill defend them, and ſo his mercy toward them neuer changeth.
g Reade Zech. 1.3.
h There are none of the heathen ſo barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.
i Whereby the ſeruice of God ſhould haue bene maintained, and the Prieſts, and the poore relieued.
k Not hauing reſpect how much ye neede, but I will giue you in all abundance, ſo that yee ſhall lacke place to put my bleſſings in.
l Meaning, the caterpiller, and whatſoeuer deſtroyeth corne and fruits.
m The Prophet condemneth them of double blaſphemie againſt God: firſt in that they ſaid that God had no reſpect to them that ſerued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but alſo deliuered from dangers.
o After theſe admonitions of the Prophet ſome were liuely touched, and encouraged others to feare God.
p Both becauſe the thing was ſtrange that ſome turned to God in that great and vniuerſal corruption, and alſo that this might be an example of Gods mercies, to all penitent ſinners.
q When I ſhall reſtore my Church according to my promiſe, they ſhalbe as mine owne proper goods.
r That is, forgiue their ſinnes, and gouerne them with my ſpirit.

CHAP. IIII.

The day of the Lord, before the which Eliiah ſhould come.

FOr behold, the day commeth, that ſhall
[a] burne as an ouen, and all the proud, yea,
and all that doe wickedly, ſhalbe ſtubble, and
the day that commeth, ſhall burne them vp,
ſaith the Lord of hoſtes, and ſhall leaue them
neither roote nor branch.
2 But vnto you that feare my Name, ſhal

a He propheſieth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

the

the [b] sunne of righteousnesse arise, and health
shall be vnder his wings, and yee shall [c] goe
forth, and grow vp as fat calues.
3 And ye shall tread downe the wicked:
for they shall bee dust vnder the soles of your
feete in the day that I shall doe this, saith the
Lord of hosts.
4 [d] Remember the Lawe of Moses my
seruant, which I commaunded vnto him in
Horeb for all Israel with the statutes and
iudgements.
5 Beholde, I will send you [e] Elijah the
Prophet before the comming of the great
and [f] fearefull day of the Lord.
6 And hee shall [g] turne the heart of the
fathers to the children, and the heart of the
children to their fathers, lest I come [h] and
smite the earth with cursing.

b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5.14. and he is called the Sun of righteousnesse, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shalbe set at libertie and increase in the ioy of the Spirit, 2 Cor. 3. 17. d Because the time was come, that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they may continue in the true religion, and also bee armed against all tentations.

e This Christ expoundeth of Iohn baptist, Mat. 11. 13, 14. who both for his zeale, and restoring of religion is aptly compared to Elijah. f Which as it is true for the wicked so doth it waken the godly, and call them to repentance. g Hee sheweth wherein Iohns office should stand: in the turning of men to God, and ioyning the fathers and children in one vnitie of faith: so that the father shall turne to the religion of his son which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iaakob. h The second point of his office, was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the new Testament, are called APOCRYPHA, that is, bookes which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the history, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priestes, and keepeth the Passeouer. 7 Offrings for the Priests & the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

The order of Levites

2.King.23.21. 2.chron.35.1. AND Iosias kept the *Passouer to his Lord in Ierusalem, and offred the Passouer in the fourteenth day of the first moneth,

Priests appointed

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lorde in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiesty of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make ready the sacrifices for your brethren, and keepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus *‖Or, Jehiel.* the gouernours of the Temple, to the priests for the Passeouer, two thousand sixe hundreth sheepe, and three hundreth calues.

9 Furthermore Iechonias, & Samaias *‖Or, Hasabias.* and Nathanael his brethren and ‖ Sabias, *‖Or, Jehiel.* and ‖ Ochielus, and ‖ Ioram captaines gaue *‖Or, Choraba.* to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as *appertained, and they sod their offe- *Exod. 12. 8.*
rings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priestes offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which *‖Or, Jeduthun.* was of the kings appointment.

16 And the porters were at euery gate so that it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

The upright Life of Josias

23 The workes of Iosias were vpright before

before his Lord with a heart full of godlines.
24 And concerning the things which
came to passe in his time, they are written
before, to wit, of those that sinned and did
wickedly against the Lord, aboue euery na-
tion and kingdome, and grieued him with
‖ sensible things, so that the wordes of the
Lord stood vp against Israel.

‖Or, by worship-ping sensible creatures.

2 Chron.35.20.

25 ¶ * Now after all these acts of Josias,
it came to passe that when Pharaoh king of
Egypt came to moue war at Carchamis vp-
on Euphrates, Josias went out against him.
26 But the King of Egypt sent to him,
saying, What haue I to doe with thee, O
king of Judea?
27 I am not sent of the Lord God against
thee: but my warre is vpon Euphrates, and
now the Lord is with me, and the Lord ha-
steneth me forward: depart from me, and be
not against the Lord.
28 But Josias would not turne backe his
chariot from him, but prepared himselfe to
fight with him, not regarding the words of
Jeremias the Prophet, by the mouth of the
Lord.
29 But hee set himselfe in battell aray a-
gainst him in the field of Megiddo, and the
Princes came downe to king Josias.
30 And the King sayd to his seruants,
Conuey me out of the battell, for I am very
weake. And by and by his seruants brought
him out of the battell.
31 So he gate vp on his second chariot, &
being come againe to Jerusalem he changed
his life, and was buried in his fathers graue.
32 And in all Judea was Josias bewayl-
led, yea, Jeremias the Prophet did lament
for Josias, and the gouernours, and their
wiues did lament him vnto this day: and
this was ordeined in all the kinred of Isra-
el, to be done continually.
33 But these things are written in the
booke of the stories of the kings of Judea, &
euery one of the acts that Josias did, and his
glory, and his knowledge in the law of the
Lord, and the things which hee did before,
and the things now rehearsed are registred
in the booke of the kings of Israel & Judea.

2.King.23.30. 2.chron.36.1.

34 Then they of the nation tooke * Joa-
chaz the sonne of Josias, and made him king
in stead of his father Josias, when hee was
three and twentie yeere old.
35 And he reigned in Judea and in Jeru-
salem three moneths: for the king of Egypt
deposed him from reigning in Jerusalem.
36 Hee taxed also the people of an hun-
dreth talents of siluer, and one talent of gold.
37 And the king of Egypt made Joacim
his brother king of Judea and Jerusalem.
38 And hee bound Joachaz and his go-
uernours: but when hee had taken Zarates
his brother, he led him away into Egypt.
39 Twenty and fiue yeere old was Joa-
cim, when he reigned in Judea and Jerusa-
lem, and he did euill in the sight of the Lord.
40 Wherefore against him came vp Na-
buchodonosor king of Babylon, who when
he had bound him with a chaine of brasse, led
him away into Babylon.
41 Then Nabuchodonosor tooke of the
holy vessels of the Lorde, and caried them
away, & set them in his temple at Babylon.
42 But all his actes, and his prophanati-
on, and his reproch, are written in the booke
of the Chronicles of the kings.
43 And Joacim his sonne reigned for
him: and when he was made king, hee was
eighteene yeere old.
44 And hee reigned three moneths and
ten dayes in Jerusalem, and he did euill in
the sight of the Lord.
45 ¶ So a yeere after Nabuchodonosor
sent and brought him to Babylon with the
holy vessels of the Lord.
46 And he made Sedecias king of Judea
and Jerusalem, when he was one and twen-
ty yeere old, and he reigned eleuen yeeres.
47 And hee did euill in the sight of the
Lord, neither did he feare the words spoken
* by Jeremias the Prophet from the mouth Iere.38.21.
of the Lord.
48 For after that he was sworne to king
Nabuchodonosor, hee forsware himselfe by
the name of the Lord, and fel away, and har-
dened his neck and his heart, and transgres-
sed the lawes of the Lord God of Israel.
49 Also the gouernours of the people, and
the Priests committed many things against
the Lawes, and passed all the pollutions of
all nations, and polluted the Temple of the
Lord, which was sanctified in Jerusalem.
50 Neuerthelesse the God of their fathers
sent his messenger to call them back, because
he spared them, and his owne Tabernacle.
51 But they derided his messengers, and
in the day, that the Lord spake vnto them,
they mocked his Prophets,
52 So that he, being moued to anger a-
gainst his people for their great wickednes,
commanded the kings of the Caldeans to
inuade them.
53 These killed their yong men with the
sword round about their holy Temple, nei-
ther did they spare yong man, nor mayden,
neither old man nor childe among them.
54 But he deliuered them all into their
handes, and all the holy vessels of the Lord,
both great and small, with the vessels of the
Arke of God: and they tooke, and caried a-
way the kings treasures into Babylon.
55 And they set fire in the house of the
Lord, and brake downe the walles of Jeru-
salem, and burnt their towers with fire.
56 They consumed also all the precious
things thereof, and brought them to nought,
and those that were left by the sword, he ca-
ried away into Babylon.
57 And they were seruants to him, and
to his children till the Persians reigned, to
fulfill the word of the Lord by the mouth of
* Jeremias, Iere.25.11.
58 And that the lande might enioy her and 29.10.
Sabbaths all the time, that it was desolate,
till seuenty yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returne. 16 Their aduersaries did let their building, and the Kings letters for the same.

IN * the first yeere of the reigne of Cyrus 2.Chron.36.22.
king of the Persians, to fulfill the word of ezra.1.1.
the Lord by the mouth of Jeremias,

2 The

Cyrus give leave to ye Jews to returne

2 The Lord raised vp the spirit of Cy-
rus King of the Persians, and hee made
proclamation throughout all his kingdome,
euen by expresse letters,
3 Saying, Thus sayeth Cyrus King of
the Persians, The Lord of Israel, euen the
most hie Lord, hath made me King ouer the
whole world,
4 And he hath commanded me to build him
an house in Ierusalem which is in Iudea.
5 If there bee any therefore of you of his
people, let the Lord, euen his Lord bee with
him, and let him goe vp to Ierusalem, which
is in Iudea, and build the house of the Lord
of Israel: hee is the Lord which dwelleth in
Ierusalem.
6 All they then that dwell in the places
round about, those, I say, that are in his place,
let them helpe him with gold and siluer,
7 With giftes, with horses and cattell,
and other things, which shall be brought, ac-
cording to the vowes, into the Temple of the
Lord, which is in Ierusalem.
8 ¶ Then arose the chiefe of the families
of Iudea, and of the tribe of Beniamin, and
the Priests and Leuites, and all whose mind
the Lord hath mooued to go vp, and build an
house to the Lord in Ierusalem.
9 And those that were about them, hel-
ped them in all things with siluer and gold,
horses, and cattell, and with diuers vowes
of many whose minds were stirred vp.
10 Also king Cyrus brought out the holy
vessels of the Lord, which Nabuchodonosor
had caried out of Ierusalem, and had conse-
crated them in the Temple of his idoles.
11 Now when Cyrus king of the Persi-
ans had brought them out, he deliuered them
to Mithridathes his treasurer,
12 By whom they were giuen to ‖ Abas- ‖Or, Shash-basar, or Sanabassar.
sar the gouernour of Iudea.
13 Whereof this was the number: a
thousand golden cups, and a thousand siluer
cups, basins of siluer for the sacrifices, nine
and twentie, viols of gold thirtie, and of sil-
uer two thousand foure hundreth and tenne,
and a thousand other vessels.
14 So all the vessels of golde and siluer,
which they caried away, were fiue thousand
foure hundreth, threescore and nine.
15 They were brought by Sanabassar
with them of the captiuitie of Babylon to
Ierusalem.
16 ¶ But * in the time of Artaxerxes king *Ezra 4.6.
of the Persians, ‖ Belemus, & Mithridates, ‖Or, Bischlemus.
and Tabellius, and Rathumus, and Beel-
tethmus, and ‖ Semellius the secretarie, and ‖Or, Shimshi.
others which were ioyned to these, dwel-
ling in Samaria and in other places, wrote
vnto him this Epistle here folowing against
them that dwelt in Iudea and Ierusalem,
TO THE KING ARTAXERXES
OVR LORD.
17 Thy seruants, Rathumus the writer
of things that come to passe, and Semellius
the secretarie, and the rest of their councell,
and the Iudges which are in Coelosyria and
Phenice.
18 Bee it now therefore knowen to our
lord the King, that the Iewes which came
vp from you, are come to vs into Ierusa-
lem, that rebellious and wicked citie, and
build the market places, and make vp the
wals thereof, and lay the foundations of the
Temple.
19 Therefore if this city bee built, and
the walles bee finished, they will not onely
not endure to pay tribute, but also will resist
Kings.
20 And because the things pertaining to
the Temple goe forward, we thought it not
meete to passe ouer such a thing,
21 But to declare it to our lord the King,
that if it bee thy pleasure, it may bee sought
out in the bookes of thy fathers,
22 And thou shalt find in the Chronicles
the writings concerning these things, and
shalt know that this citie did alwayes rebel,
and did trouble both kings and cities,
23 And that the Iewes are rebellious, rai-
sing alwayes warres therein: for the which
cause also this city was made desolate.
24 Now therefore, O lord the King, wee
declare it, that if this city bee built, and the
walles thereof repayred, you shall haue no
more passage into Coelosyria, nor Phenice.
25 ¶ Then the king wrote againe to Ra-
thumus, that wrote the things that came to
passe, and to Beeltethmus, and to Semelli-
us the secretary, and to the rest of those that
were ioyned with them, and to the dwellers
of Samaria, Syria & Phenice, these things
that follow.
26 I haue read the Epistle, which ye sent
to me: therfore I commanded, that it should
be sought out, and it was found, that this ci-
tie hath alwayes practised against kings,
27 And that the men thereof were giuen
to rebellion and wars, and how that migh-
tie kings and fierce haue reigned in Ierusa-
lem, which tooke tribute of Coelosyria, and
Phenice.
28 Now therefore I haue commanded to
forbid these men to build vp the city, & that
it be taken heede that no more be done,
29 And that those wicked things which
should molest the king, goe not forward.
30 Then when Rathumus, and Semel-
lius the Secretary, and the rest, which were
ioyned with them, had read the things,
which King Artaxerxes had written, they
moued their tents with speed to Ierusalem
with horses and men in aray,
31 And began to let them which built, so
that the building of the Temple in Ierusa-
lem ceased vnto the second yere of the reigne
of Darius king of the Persians.

CHAP. III.

1 The feast of Darius 16 The three wise sentences.

NOw when Darius reigned, hee made a
great feast to all his subiects, and to all
those of his owne house, and to all the Prin-
ces of Media and Persia,
2 And to all the gouernours and cap-
taines, and lieutenants that were with him,
from India vnto Ethiopia of an hundreth
and seuen and twenty prouinces.
3 And when they had eaten and drunke,
and were satisfied, they departed, and King
Darius went into his chamber, and slept til
he wakened againe.
4 ¶ In the meane time three yong men of
the

the guard, keepers of the kings body, sayde
one to another,
5 Let every one of vs speake a sentence,
and hee that shall overcome, and whose sen-
tence shall appeare wiser then the others,
Darius the king shall giue him great gifts,
and great things in token of victorie,
6 As to weare purple, and to drinke in
golde, and to sleepe in golde, and a chariot
with bridles of gold, an head tire of fine lin-
nen, and a chaine about his necke.
7 And he shall sit next to Darius for his
wisedome, and shalbe called Darius cousin.
8 Then every man wrote his sentence,
and sealed it, and put it vnder the pillow of
king Darius,
9 And said, when the King rose, they
would giue him the writing, and whose sen-
tence the king and the three princes of Per-
sia should iudge to bee wisest, to him should
the victorie be giuen, as it was appointed.
10 One wrote, The wine is strongest.
11 The other wrote, The king is strongest.
12 The other wrote, Women are stron-
gest, but Trueth overcommeth all things.
13 ¶ And when the king rose, they tooke
the writings and gaue them to him, and hee
read them,
14 And sent and called all the noble men
of Persia and of Media, and the governours
and the captaines, and lieutenants, and the
Consuls,
15 And sate him downe in the Councell,
and the writing was read before them.
16 Then he said, Call the yong men, that
they may declare their owne sentences. So
they called them, and they came in.
17 Then he said vnto them, Declare vn-
to vs the writings. So the first began, which
had spoken of the strength of wine,
18 And said on this maner, O yee men,
how strong is wine! it deceiueth all men
that drinke it.
19 It maketh the minde of the king and
of the fatherlesse both one, of the bond man
and of the free man, of the poore man and of
the rich man.
20 It turneth also every thought into ioy
and gladnesse, so that one remembreth no
maner of sorrow nor debt.
21 It maketh every heart rich, so that
one remembreth neither king nor governour,
and causeth to speake all things by ‖talents.
22 When men haue drunke, they haue no
minde to loue either friends or brethren, and
a little after they draw out swords.
23 But when they are from the wine, they
do not remember what they haue done.
24 O yee men, is not wine strongest, which
compelleth to doe such things? and hee held
his peace when he had thus spoken.

The three wise Sentences

‖Or, pounds.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 and his petition granted.

Of the Strenght of a King

23 May 1 Less morn

Then the second which had spoken of the
strength of the king, began to say,
2 O ye men, are not men strongest, which
beare rule by land and by sea, and over all
things which are in them?
3 But the king is yet greater: for he ruleth
all things, and is Lord of them, so that they
doe all things which he commandeth them.
4 If he bid them make war one against
another, they doe it: if hee send them out a-
gainst the enemies, they goe & breake downe
mountaines, and walles, and towers.
5 They kill and are killed, and doe not
passe the commandement of the king: if they
overcome, they bring all to the king, aswell
the spoyles as all other things,
6 And those also which goe not to warre
and battell, but till the earth: for when they
haue sowen it againe, they reape it, & bring
it to the king, and compel one another to pay
tribute to the king.
7 Yet he is but one man: if he bid, Kill,
they kill: if he say, Spare, they spare.
8 If he bid, Smite, they smite: if he bid
them, Make desolate, they make desolate; if
he bid, Build, they build.
9 If he bid, Cut off, they cut off: if he bid,
Plant, they plant.
10 So all his people, and all his armies
obey one man: in the meane while he sitteth
downe, he eateth, and drinketh, and sleepeth.
11 For these keepe him round about: nei-
ther can any one goe and doe his owne busi-
nesse, neither are they disobedient vnto him.
12 O ye men, how should not the king be
strongest, seeing he is thus obeyed? So hee
held his tongue.
13 ¶ Then the third which had spoken of
women & of the trueth (this was Zorobabel)
began to speake,
14 O yee men, neither the mighty King,
nor many men, nor wine is strongest: who
then ruleth them or hath dominion over
them? are they not women?
15 Women haue borne the king, & all the
people which beare rule by sea and by land.
16 Even of them were they borne, and
they nourished them which planted ŷ vines
of which the wine is made.
17 They also make mens garments and
make men honourable, neither can men bee
without women.
18 And if they haue gathered together
gold and silver, or any goodly thing, doe they
not loue a faire and beautifull woman?
19 Doe they not leaue all those things and
giue themselues wholly vnto her, and gape,
and gaze vpon her, & all men desire her more
then gold or silver, or any precious thing?
20 A man leaueth his owne father which
hath nourished him, and his owne countrey,
and is ioyned with his wife.
21 And for the woman he ieopardeth his
life, and neither remembreth father nor mo-
ther nor countrey.
22 Therefore by this yee may know that
the women beare rule over you: doe yee not
labour and travell, and giue and bring all to
the women?
23 Yea, a man taketh his sword and go-
eth forth to kill and to steale, and to saile vp-
on the sea, and vpon rivers,
24 And he seeth a Lion & goeth in darke-
nesse, and when he hath stollen, ravished and
spoyled, he bringeth it to his loue.
25 Wherefore a man loueth his own wife
more then father or mother.

Of the Strength of woman

26 Yea, many haue run mad for women, and
haue bene seruants for them.
27 Many also haue perished, and haue erred,
and sinned for women.
28 Nowe therefore doe you not beleeue mee?
is not the King great in his power? doe not all
regions feare to touch him?
29 Yet I saw him and Apame, the kings con-
cubine, the daughter of the famous Bartacus,
sitting on the right hand of the King,
30 And shee tooke the crowne off the Kings
head, and put it vpon her owne, and strooke the
King with her left hand.
31 Yet in the meane season the King gaped
and gazed on her: and if she laughed at him, hee
laughed: and if shee were angrie with him, hee
did flatter her, that hee might be reconciled with
her.
32 How then, O ye men, are not women more
strong, seeing they doe thus?
33 ¶ Then the King and the Princes looked
one vpon another, and he began to speake of the
truth.
34 O ye men, are not women stronger? great
is the earth, and the heauen is high, and the Sun
is swift in his course: for he turneth round about
heauen in one day, and runneth againe into his
owne place.
35 Is not he great that maketh these things?
therefore the truth is greater and stronger then
all.
36 All the earth calleth for truth, and the
heauen blesseth it: and all things are shaken and
tremble, neither is there any vniust thing with
it.
37 The wine is wicked, the King is wicked,
women are wicked, and all the children of men
are wicked, and all their wicked workes are such,
and there is no truth in them, and they perish in
their iniquitie.
38 But truth doeth abide, and is strong for
euer, and liueth and reigneth for euer and euer.
39 With her there is no accepting of persons
nor differences: but she doeth the things which are
iust, & absteineth from vniust and wicked things,
and all men fauour her works,
40 Neither is there any vniust thing in her
iudgement, and she is the strength and the king-
dome and the power, and maiestie of all ages.
Blessed be the God of trueth.
41 So hee ceased to speake, and then all the
people cried and said, Trueth is great and stron-
gest.
42 Then the King said vnto him, Aske what
thou wilt besides that which is appointed, and
wee will giue it thee, because thou art found the
wisest, and thou shalt haue libertie to sit by mee,
and shalt be called my cousin.
43 ¶ Then he sayd to the King, Remember
the vowe that thou hast vowed to builde Ierusa-
lem, in the day that thou tookest the kingdome,
44 And to send againe all the vessels that were
taken out of Ierusalem, which Cyrus set apart
when hee made a vowe to cut off Babylon, and
vowed to send them thither.
45 Thou also hast vowed to builde the Tem-
ple, which the Idumeans burnt when Iudea
was destroyed by the Chaldeans.
46 And now, O lorde the king, this is that
which I desire and require of thee, and this is
the magnificence, which I require of thee: I re-
quire therefore that thou wouldest accomplish the
vowe, which thou hast vowed with thine owne
mouth to do to the King of heauen.
47 Then king Darius rising vp, kissed him,
and wrote him letters to all the stewards, and
lieutenants, and captains, and gouernours, that
they should bring on the way both him, and all
that were with him, which went vp to build Ie-
rusalem.
48 And hee wrote letters to all the Lieute-
nants in Coelosyria, and Phenice, and to them
that were in Libanus, that they should bring ce-
dar wood from Libanus to Ierusalem, and build
the citie with him.
49 And hee wrote for all the Iewes, which
went vp out of his kingdome vnto Iudea, con-
cerning their libertie, that no prince nor Lieute-
nant, nor gouernour, nor steward should enter into
their doores,
50 And that all the region which they kept,
should pay no tribute, and that the Idumeans
should let goe the villages of the Iewes which
they held,
51 And that euery yeere there should be giuen
for the building of the Temple twentie talents,
vntill it were built,
52 And to maintaine the burnt offerings vp-
on the altar euery day (as they had a commande-
ment to offer seuenteene) other ten talents euery
yeere:
53 And that all they which went from Baby-
lon to build the citie, should haue libertie, as well
they as their posteritie, and all the Priests that
went away.
54 Hee wrote also touching the charges, and
the Priestes garment, wherein they should mi-
nister.
55 And hee wrote that they should giue the
Leuites their charges, vntill the house were fini-
shed, and Ierusalem built.
56 Also hee wrote that they should giue pensi-
ons and wages to them that kept the citie.
57 And he sent away all the vessels which Cy-
rus had set apart out of Babylon, and whatsoe-
uer Cyrus had commanded to doe, hee also com-
manded to doe it, and to send to Ierusalem.
58 And when the ‖ young man was gone
foorth, hee lift vp his face to heauen towardes
Ierusalem, and gaue thankes to the King of hea-
uen,

‖ *Or, Zorobabel.*

59 Saying, Of thee is the victory, and of thee
is wisedome, and of thee is glory, and I am thy
seruant.
60 Blessed be thou which hast giuen me wis-
dome: for vnto thee I acknowledge it, O Lorde
of our fathers.
61 ¶ So hee tooke the letters, and went out
and came to Babylon, and told all his brethren.
62 And they blessed the God of their fathers,
because hee had giuen them freedome and li-
bertie
63 To goe vp and to builde Ierusalem, and
the Temple, where his Name is renowmed, and
they reioyced with instruments of musicke and
ioy seuen dayes.

CHAP. V.

*1 The number of them that returne from the capti-
uitie. 41 Their vowes and sacrifices. 54 The Temple
is begunne to be built. 66 Their enemies would crafti-
ly ioyne with them.*

Ezra. 2. 1.

AFter * these things, the chiefe of the houses of their fathers, were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Jerusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to go vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

|| Or, Zorobabel.

6 || Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

|| Or, Saraia.

8 And returned vnto Jerusalem, and to the rest of Judea, euery one into his owne city: which came with Zorobabel, and Jesus, Nehemias, || Zacharias, Reesaias, Enenius, Mardocheus, Beellarus, Aspharasus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: The sonnes of Phares two thousand an hundreth, seuentie and two: the sonnes of Saphat, foure hundreth, seuentie and two.

|| Or, Areh.

10 The sonnes of || Ares, seuen hundreth, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui, nine hundreth fourtie and fiue: the sonnes of Corbe, seuen hundreth and fiue: the sonnes of Bani, sixe hundreth fourtie and eight.

|| Or, Bibai.
|| Or, Azgad.
|| Or, Aterbezecia.
|| Or, the sonnes of Anania an hūdreth, the sonnes of Arom one, the sons of Basa three hundreth twentie and three.
|| Or, Bethlehem.
|| Or, Netophah.
|| Or, Anathoth.
|| Or, Kiriathiarim.
|| Or, Pirah.

13 The sonnes of || Bibe, sixe hundreth, twentie and three: the sonnes of || Sadas, three thousand, two hundreth twenty and two.

14 The sonnes of Adonikam, sixe hundreth, sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie and sixe: the sonnes of Adinu, foure hundreth fiftie and foure.

15 The sonnes of || Aterisias, ninetie and two: the sonnes of Ceilan and Azotus, sixtie and seuen: the sonnes of Azuran, foure hundreth, thirtie and two.

16 || The sonnes of Ananias, an hundreth and one: the sonnes of Arom, & the sonnes of Bassa, three hundreth twentie and three: the sonnes of Arsiphurith, an hundreth and two.

17 The sonnes of Meterus, three thousand and fiue: the sonnes of || Bethlomon, an hundreth twenty and three.

18 They of || Netophas, fiftie and fiue: they of || Anaboth, an hundreth fiftie and eight: they of Bethsamos fourtie and two.

19 They of || Cartathiarius, twenty and fiue: they of Caphiras and Beroth, seuen hundreth, fourty and three: they of || Piras, seuen hundreth.

20 They of Chadias and Ammidoi, fiue hundreth, twentie and two: they of || Cirama and Gabdes, sixe hundreth, twentie and one.

|| Or, Aramah.
|| Or, Macamos.
|| Or, Bethel.
|| Or, Nebus.

21 They of || Macalon, an hundreth twentie and two: they of || Betolius, fiftie and two: the sonnes of || Nephis, an hundreth, fiftie and sixe.

22 The sonnes of Calamolalus and Onus, seuen hundreth, twentie and fiue: the sonnes of Jerechus, three hundreth, fourtie and fiue.

|| Or, Sayaah.

23 The sonnes of || Annaas, three thousand, three hundreth and thirtie.

24 The Priestes, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanasib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand, fiftie and two.

|| Or, Phashur
|| Or, Charim.

25 The sonnes of || Phassaron, a thousand, fourty and seuen: the sonnes of || Carme, a thousand and seuenteene.

26 ¶ The Leuites. The sonnes of Jessue, Cadmiel, Bannu, and Sudiu, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

|| Or, Talmo

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of || Tolmon, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirty and nine.

|| Or, Ceros.
|| Or, Sua.
|| Or, Hagaba.
|| Or, Acub.
|| Or, Vta.
|| Or, Agab.
|| Or, Sibe.
|| Or, Cedur.
|| Or, Raia.
|| Or, Neroda.
|| Or, Gazem.
|| Or, Baste.
|| Or, Meunim
|| Or, Naphiso
|| Or, Bacubub.
|| Or, Acupha
|| Or, Assur.
|| Or, Baroloth
|| Or, Mehida
|| Or, Charescha.
|| Or, Barcus.
|| Or, Thomoth
|| Or, Nasib.
|| Or, Hazophoreth.
|| Or, Pharuda
|| Or, Ieelah.
|| Or, Staphelua.
|| Or, Phacareth.
|| Or, Sabin.
|| Or, Spartia.
|| Or, Adgu.
|| Or, Subah.
|| Or, Thelmelah & Thelharsa, Carathalar, and Alar.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of || Ceras, the sonnes of || Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of || Agraba,

30 The sonnes of || Acua, the sonnes of || Vta, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur,

31 The sonnes of || Airus, the sonnes of Daisan, the sonnes of || Noeba, the sonnes of Chaseba, the sonnes of || Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Azara, the sonnes of || Basthai, the sonnes of Asana, the sonnes of || Meani, the sonnes of || Naphisi, the sonnes of || Acub, the sonnes of || Acipha, the sonnes of || Asur, the sonnes of Pharacim, the sonnes of Basaloth.

32 The sonnes of || Meeda, the sonnes of Coutha, the sonnes of || Charea, the sonnes of || Charcus, the sonnes of Aserar, the sonnes of || Thomoi, the sonnes of || Nasith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of || Asaphion, the sonnes of || Pharira, the sonnes of || Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of || Sapheth,

34 The sonnes of Agia, the sonnes of || Phacareth, the sonnes of || Sabie, the sonnes of || Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundreth seuentie and two.

36 These came vp from || Thermeleth, and Thelersas: Carathalar and Alar leading them.

37 Neither

37 Neither could they shew their families
nor their stocks, how they were of Israel: the
sonnes of || Ladan the sonne of || Ban, the
sonnes of || Necodan, sixe hundreth fiftie and
two.

||Or, Dalaias. ||Or, Tubi. ||Or, Necoda.

38 And of the Priestes those which exercised
the office of the Priests, and were not found the
sonnes of || Obdia, the sonnes of || Accos, the sons
of || Addus, *which had taken for wife Augia, one
of the daughters of || Berzelaus,

||Or, Hobia. ||Or, Hacoz. Ezra 2.61. ||Or, Barzelew.

39 And was called after his name: and when
the description of the kinred of these men had
bene sought in the register, and could not bee
found, they were set apart from the office of
Priests,
40 For || Neemias and Attharias saide to
them, that they should not be partakers of the
holy things, till there arose an hie Priest clo-
thed with doctrine and trueth.

||Or, Nehemias and Atharias.

41 So all they of Israel, from them of
twelue yeere olde, and little children, were || for-
tie thousand, besides mens seruants and women
seruants, two thousande three hundreth and
sixtie.

||Or, fourtie and two thousand, three hundreth and sixtie.

42 Their seruants and handmaides were se-
uen thousand, three hundreth fourtie and seuen:
the singing men and women, two hundreth, for-
tie and fiue:
43 Camels, foure hundreth thirtie and fiue:
and horses, seuen hundreth, thirtie & sixe: mules,
two hundreth fortie and fiue: || beastes that bare
the yoke, fiue thousand, fiue hundreth, twentie
and fiue,

||Or, asses.

44 And there were of the gouernours after
their families, which when they were come to
the Temple in Ierusalem, vowed to build the
house in his owne place according to their
power,
45 And to giue to the treasure of the works,
a || thousand pound in golde, and fiue thousand
pound in siluer, and an hundreth priestly gar-
ments.

||Or, of gold 12. thousand pound, and of siluer, fiue &c.

46 And the Priests and the Leuites and the
people dwelt in Ierusalem, and in the countrey,
and the holy singers and the porters, and all Is-
rael in their || villages.

||Or, quarters. Ezra 3.1.

47 ¶ But *when the seuenth moneth was
neere, and when the children of Israel were eue-
ry one at home, they were all gathered together
with one accord into the open place of the first
gate, which is toward the East.
48 Then Iesus the sonne of Iosedec and his
brethren the Priests, with Zorobabel the sonne
of Salathiel and his brethren, rising vp, made
ready the altar of the God of Israel,
49 To offer burnt offrings vpon it accor-
ding as it is written in the booke of Moses the
man of God.
50 Whither also there were gathered against
them of all nations of the land: but they dressed
the altar in his owne place, although all the na-
tions of the land were their enemies and vexed
them, and they offred sacrifices according to the
season, and burnt offerings to the Lord, morning
and euening.
51 They kept also the feast of tabernacles, as
it is *ordeined in the Law, and offred sacrifices
euery day, as was requisite,

Leui. 23.34.

52 And afterward, the continuall oblations
and offrings of the Sabbaths, and of the newe
moneths and of all holy feasts.
53 ¶ And all *they which had made any vow
to God, began to offer sacrifice vnto God in the
first day of the seuenth moneth, although the
temple of God was not yet built.

Ezra. 3.6.

54 They gaue also money to the masons and
to the workemen, and meate and drinke with
gladnesse,
55 And charets to the Sidonians, & to those
of Tyrus to bring Cedar wood out of Libanus,
which should be brought by flotes to the hauen
of Ioppe, according to the commandement gi-
uen vnto them by Cyrus king of Persia.
56 And in the second yeere and second mo-
neth came into the Temple of God in Ierusa-
lem, Zorobabel the sonne of Salathiel, and Ie-
sus the sonne of Iosedec, and their brethren, and
the Priests and Leuites, and all they that came
out of captiuitie into Ierusalem,
57 And *laide the foundation of the house of
God in the first day of the second moneth of the
second yeere, after their returne into Iudea and
Ierusalem.

Ecclus. 49. 12.

58 And they appoynted the Leuites from
twentie yeere olde ouer the workes of the Lorde,
and Iesus and his sonne and his brethren, and
his brother Cadmiel, and the sonnes of Madia-
bon with the sonnes of Ioda, the sonne of Helia-
dun, with their sonnes and brethren, euen all the
Leuites with one accorde did followe after the
worke, calling vpon the workes in the house of
God: thus the workemen built the Temple of
the Lord.
59 And the Priests stood clothed with their
long garments with musicall instruments, and
trumpets, and the Leuites the sonnes of Asaph
with cymbales,
60 Singing and blessing the Lord, according
to the ordinance of Dauid king of Israel.
61 And they sung with lowd voyce songs to
the prayse of the Lorde, because his mercie and
glory is for euer in all Israel.
62 Then all the people blew trumpets, and
cryed with lowd voyce, praysing the Lord for the
raising vp of the house of the Lord.
63 Also some of the Priests and Leuites, and
chiefe men, to wit, the Ancients which had seene
the former house,
64 Came to see the building of this with wee-
ping and great crying, and many with trumpets
and ioy cried with lowd voyce,
65 So that the people could not heare the
trumpets, because of the weeping of the people:
yet there was a great multitude that blew trum-
pets, so that they were heard farre off.
66 ¶ Wherefore when the enemies of the
tribes of Iuda and Beniamin heard it, they
came to know what noise of trumpets it was,
67 And they knew that they of the captiuitie
built the Temple to the Lord God of Israel.
68 Wherefore they comming to Zorobabel,
and Iesus, and the chiefe of the families, sayde
vnto them, Let vs build also with you.
69 For wee obey your Lord as you doe, and
sacrifice vnto him since the dayes of || Asbasa-
reth king of the Assyrians, which brought vs hi-
ther.

||Or, Ascazareth, or Asarhadon.

70 Then Zorobabel, and Iesus, and the chiefe
of the families of Israel sayd to them, It doeth
not appertaine to vs, and to you to build an house
to the Lord our God.
71 For we alone wil build it to the Lord God

Ezra.4.3. of Israel, as it becommeth us, & as * Cyrus the
king of the Persians bad us.
72 Howbeit the people of the lande made
them sluggish that were in Judea, and letted
them to build the worke, and by their ambush-
ments and seditions and conspiracies hindred
the finishing of the building,
73 All the time of king Cyrus life: so that
they were let from the building two yeere, untill
the reigne of Darius.

24 May
1 Less. mor

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The Kings answere to the contrary.

Ezra.5.1. nehe.1.1. BUt * in the second yeere of the reigne of Da-
rius, Aggeus and Zacharias the sonne of Ad-
do the Prophets prophesied to the Jewes, euen
unto them that were in Judea and Jerusalem,
in the Name of the Lord God of Israel, which
‡ Greeke upon them, they called ‡ upon.
2 Then Zorobabel sonne of Salathiel, and
Jesus the sonne of Josedec stood up, and began
The Temple began to be built to build the house of the Lord, which is in Jeru-
salem, the Prophets of the Lorde being with
them, and helping them.
3 ¶ In that time Sisinnes the gouernour of
Syria and Phenice, and Sathrabouzanes with
his companions came unto them,
4 And sayd unto them, By whose commaun-
dement builde you this house and this building,
and enterprise all these other things? and who
are the builders that enterprise such things?
5 But the ancients of the Jewes had grace
of the Lord, after that hee had visited the capti-
uitie,
6 That they were not letted to build, untill
it was signified unto Darius of these matters,
and an answere was receiued.
The Epistle to Darius 7 ¶ The copie of the Epistle, which hee did
write and sent to Darius: SISINNES gouer-
nour of Syria and of Phenice, and Sathrabou-
zanes, and their companions, presidents in Sy-
ria and Phenice, salute king Darius.
8 It may please the king our master plaine-
ly to understande, that when wee came to the
countrey of Judea, and entred into the citie of
Jerusalem, wee found in the citie of Jerusalem
the ancients of the Jewes that were of the cap-
tiuitie,
9 Building an house to the Lord great and
new, of hewen stones, and of great price, and the
timber already layd upon the walles.
10 And these workes are done with great
speede, yea, and the worke hath good successe in
their handes, so that it will be finished with all
glory and diligence.
11 Then we asked their ancients, saying, By
whose commandement build you this house, and
lay the foundation of these workes?
12 We asked them these things to the intent
to notifie them to thee, and to write to thee the
men that gouerned it: therefore wee demaunded
the names of the gouernours in writing.
13 But they answered saying, Wee are the
seruaunts of the Lorde, which hath created the
heauen and the earth.
[illegible]King.6.2. 14 And * this house was built up many yeres
agoe by a king of Israel great and strong, and
was finished.
15 But when our fathers, prouoking GOD
to wrath, sinned against the Lorde of Israel,
which is in heauen, * he deliuered them into the 2.King.24.1
hands of Nabuchodonosor king of Babylon of
the Chaldeans,
16 Who brake downe the house, and burnt it,
and caried the people captiue to Babylon.
17 But in the first yeere of the reigne of Cy-
rus ouer the countrey of Babylon, king Cyrus
wrote that this house should be built up.
18 And the holy vessels of golde and of sil-
uer, which Nabuchodonosor had caried out of
the house of Jerusalem, and had dedicated them
in his owne Temple, Cyrus the king tooke
out of the Temple at Babylon, and they were
giuen to Zorobabel, and to ‖ Sanabassarus ru- ‖ Or, Shashbazar.
ler.
19 And a commaundement was giuen unto
him, that he should cary away those vessels, and
put them in the Temple at Jerusalem, and that
this Temple of the Lord should bee built in this
place.
20 Then the same Sanabassarus, being
come hither, layde the foundations of the
house of the Lorde at Jerusalem, and since that
time till nowe, it is in building and is not fini-
shed.
21 Nowe therefore if it please the king, let
it be sought up in the kings libraries concerning
Cyrus.
22 And if it be found that the building of the
house of the Lord at Jerusalem hath bin don by
the consent of king Cyrus, and if it seeme good
to the lord our king, let him make us answere
concerning these things.
23 Then King Darius commaunded to
search in the kings libraries that were in Ba-
bylon, and there was founde in Ecbatane,
which is a tower in the region of Media, a
place where such things were layde up for me-
morie.
24 In the first yeere of the reigne of Cyrus,
king Cyrus commanded the house of the Lord
at Jerusalem to be builded, where they did sacri-
fice with the continuall fire.
25 Of the which the height should be of three-
score cubites, the breadth of threescore cubites,
with three rowes of hewen stones, and one
row of new wood of that countrey, and that the
costes should bee payed out of the house of king
Cyrus,
26 And that the holy vessels of the house of
the Lord, as well those of gold as of siluer, which
Nabuchodonosor had caried out of the house
in Jerusalem, and brought into Babylon,
should bee restored to the house which is in Je-
rusalem, and set in the place where they were
afore.
27 Also hee commanded that Sisinnes gouer-
nour of Syria and Phenice, and Sathrabou-
zanes, and their companions, and those which
were constitute captaines in Syria & Phenice,
should take heede to refraine from that place,
and to suffer Zorobabel the seruant of the Lorde,
and gouernour of Judea, and the Elders of the
Jewes to build that house of the Lorde in that
place.
28 And I also haue commaunded to build it
cleane up againe, and that they bee diligent to
helpe them of the captiuitie of the Jewes, till the
house of the Lord be finished,
29 And that some part of the tribute of Coe-
losyria

losyria and Phenice should be diligently given to these men for sacrifice unto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oile continually euery yeere without faile, as the Priests which are in Ierusalem shall testifie to bee spent euery day,

31 That offerings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee bee hanged thereon, and that his goods should bee the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or doe euill in the house of the Lord which is in Ierusalem.

Ezra.6.12. 34 *I Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Ezra.6.13. THen Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions obeying King Darius commaundements,

2 Assisted diligently the holy workes, working with the ancients & gouernors of the Sanctuary.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophecied.

The Temple finished

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar in the firt yeere of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kinreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

12 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of ‖ Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum, ‖Or, Azarias

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of ‖ Ezias, the sonne of ‖ Merimoth, the sonne of ‖ Zaraias, the sonne of ‖ Sauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest. ‖Or, Azarias ‖Or, Meraioth. ‖Or, Sama. ‖Or, Azq.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and hee found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the Porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of king Artaxerxes, and in the fift moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commaundements, and hee taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artaxerxes was giuen Ezdras the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pitie, I haue commaunded that they that will and desire of the nation of the Iewes, & of the Priests and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to mee and my seuen friends the counsellers,

13 That they may visite the things that are

 in

in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And carie the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also al the gold and siluer, which shalbe found in the countrey of Babylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles and rammes, and lambes, and things thereunto perteining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wil doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerxes haue commaunded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Law of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy singers, or Porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe bee taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instruced in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured mee before the King, and the counsellers, and all his friends and gouernours.

28 ¶ *Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me. — Ezra.8.3.

29 These are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖ Lettus. — ‖ Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of ‖ Salomon, Abelliacnias the sonne of Zacharias, and with him two hundreth men. — ‖ Or, Pahath Moab, Eliœnai.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Iezolus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Ionathas, and with him two hundreth and fiftie men. — ‖ Or, Ieziel. ‖ Or, Obed.

34 Of the sonnes of Elam ‖ Iesias sonne of Gotholias, and with him seuentie men. — ‖ Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Machael, and with him seuentie men. — ‖ Or, Michael

36 Of the sonnes of Ioab, ‖ Badias sonne of Iezelus, and with him two hundreth and twelue men. — ‖ Or, Obadiah sonne of Jechiel.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Iosaphias, and with him an hundreth and threescore men. — ‖ Or, Baniah, Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebi, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Iohannes sonne of Acatan, and with him an hundreth and tenne. — ‖ Or, Asgad, Johanan. sonne of Eccethan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Ieouel and ‖ Maias, and with them seuentie men: of the sonnes of ‖ Bagouthi sonne of Istacourus, and with him seuentie men. — ‖ Or, Iebel. ‖ Or, Semaias ‖ Or, Bagoi. Uti, sonne of Istacuri,

41 And I gathered them together to the flood called *Theras, and pitched our tents there three dayes, and numbred them. — Ezra.8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Maasman, and Alnathan, and Samaias, and ‖ Ioribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe, and best learned. — ‖ Or, Masma, Aluathan. ‖ Or, Iorib, Elnathan, Zacharie, & Mosollam.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Sisebebran and his sonnes, and his brethren being eighteene. — ‖ Or, Seredia.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖ Canaineus, with their sonnes, twentie persons. — ‖ Or, Anom, Iesaas. ‖ Or, Cananien.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And *there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. — Ezra.8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safegard

gard against our enemies,
51 Because we had said to the king, that the
power of our Lord should bee with them that
sought him, to direct them in all things.
52 Wherefore we prayed our Lord againe ac-
cording to these things, whom we found fauou-
rable.
53 Then I chose from among the chiefe of
the tribes, and of the Priests, twelue men, to wit,
‖Esebrias and Assanias, and with them tenne of ‖Or, Serebias.
their brethren.
54 And I weighed them the siluer and the
golde, and the holy vessels of the house of our
Lorde, which the King and his counsellers, and
his princes, and all Israel had giuen.
55 And I weighed them, fiue hundreth and
fiftie talents of siluer, and siluer vessels of an
hundreth talents, and an hundreth talents of
golde,
56 And twentie golden basins, and twelue
vessels of brasse, of fine brasse shining like gold.
57 And I sayd to them, You are also holy to
the Lord, and the vessels are holy, and the golde,
and the siluer is a vowe to the Lorde of our fa-
thers.
58 Watch and keepe them, till that you giue
them to the heads of the families of the Priests,
and Leuites, and captaines of the families of Is-
rael in Ierusalem in the chambers of the house of
our God.
59 So the Priests and Leuites tooke the sil-
uer and the golde, and the vessels, and caried
them to Ierusalem to the Temple of the Lord.
60 And wee departed from the flood Thera,
in the twelfth day of the first moneth, and
came to Ierusalem, according to the mighty
power of our Lorde with vs: and the Lorde
deliuered vs from the beginning of our iour-
ney from all enemies. So wee came to Ieru-
salem.
61 And three dayes being past there, in the
fourth day the siluer that was weighed, and
the golde was deliuered in the house of our
Lorde to ‖Marmoth the Priest, the sonne of ‖Or, Marimoth the sonne of Iorie of Vrie.
Iouri,
62 And with him to Eleazar the sonne of
Phinees: and there were with them, Iosabad
the sonne of Iesus, and ‖ Moeth sonne of Sabba- ‖Or, Noedia, sonnes sonne of Bannus,
nus, Leuites: all was deliuered them by number
and weight.
63 And all the weight of them was written
the same houre.
64 Afterwards those that were come out of
the captiuitie, offered sacrifices to the Lord God
of Israel, euen twelue bulles for all Israel, rams
fourescore and sixteene,
65 Lambes threescore and twelue, twelue
goates for saluation, all in sacrifice to the Lord.
66 And they presented the commandements
of the King to the Kings stewards, and to the
gouernours of Coelosyria and Phenice, who ho-
noured the people, and the Temple of God.
Ezra 9.1. 67 *When these things were done, the go-
uernours came to me, saying, The people of Is-
rael, the Princes and the Priestes, and the Le-
uites haue not separated from them the strange
people of the land,
68 Nor the pollutions of the Gentiles, to wit,
of the Canaanites, and Chetites, and Pere-
sites, and Iebusites and Moabites, and Egyp-
tians, and Idumeans.
69 For they haue dwelt with their daugh-
ters, both they and their sonnes, and the holy seed
is mixed with the strange people of the land, and
the gouernours and rulers haue been partakers
of this wickednesse from the beginning of the
thing.
70 And as soone as I had heard these
things, I rent my clothes, and the holy gar-
ment, and I pulled the haire off mine head, and
off my beard, and sate me downe sorowfull, and
very sad.
71 Then also all they that were mooued with
the word of the Lord God of Israel came to mee
whiles I wept for the iniquitie, but I sate very
sad till the euening sacrifice.
72 Then I rose from the fast with my clothes
torne, and the holy garment, and bowed my
knees, and stretched foorth mine hands to the
Lord,
73 And sayd, *O Lord, I am ashamed, and Ezra 9.6.
confounded before thy face.
74 For our sinnes are increased aboue our
heads, and our ignorances are lifted vp to hea-
uen.
75 Yea, euen from the time of our fathers we
are in great sinne vnto this day.
76 For our sinnes therefore, and our fathers,
we with our brethren, with our Kings & Priests
haue been giuen vp to the Kings of the earth, to
the sword and to captiuitie, and for a pray with
all shame vnto this day.
77 And now how great hath thy mercy been,
O Lord, that there should be left vs a roote and
name in the place of thine holinesse!
78 And that thou shouldest reueale to vs a
light in the house of the Lord our God, and giue
vs meate in the time of our seruitude!
79 For when we were in bondage, wee were
not left of our God, but he gaue vs fauour before
the Kings of the Persians, that they should giue
vs meate,
80 And that they should honour the Tem-
ple of our Lorde, and raise vp Sion that is deso-
late, and giue vs assurance in Iudea and Ieru-
salem.
81 And nowe, O Lorde, what shall wee say,
hauing these things? for wee haue transgressed
thy Commandements, which thou hast giuen
by the handes of thy seruants the Prophets,
saying,
82 *Because the land which yee goe to inhe- Deut. 7.1.
rite, is a lande polluted by the pollutions of the
strangers of the land, which haue filled it with
their filthinesse,
83 Therefore nowe yee shall not ioyne their
daughters with your sonnes, neither giue your
daughters to their sonnes,
84 Neither shall you desire to haue peace with
them for euer, that yee may be made strong, and
eate the good things of the land, and leaue it for
an inheritance to your children for euer.
85 Therefore all that is come to passe, was
done for our wicked workes, and for our great
sinnes: yet, Lorde, thou hast forborne our
sinnes,
86 And hast giuen vs such a roote: but we a-
gaine haue turned backe to transgresse thy Law,
and to mixe vs with the vncleannesse of the peo-
ple of the land.
87 Mightest thou not bee angrie with vs
to destroy vs, so that thou shouldest neither

leaue vs roote, nor seede, nor name?
88 But, O Lorde of Israel, thou art true: for
there is a roote left, euen vnto this day.
89 Beholde, we are now before thee with our
iniquities, neither can we endure before thee for
these things.
Ezra.10.1. 90 ¶ And * as Esdras prayed and confessed
and wept, and lay vpon the ground before the
Temple, a very great multitude was gathered
vnto him out of Ierusalem, of men and women,
and yong children: for there was great lamen-
tation among the multitude.
||Or, Ieiel. 91 Then Iechonias the sonne of || Ieel of the
sonnes of Israel, crying out, said, O Esdras, we
haue sinned against the Lord God: we haue ta-
ken in mariage strange women of the nations of
the land.
92 And now all Israel is doubtful: therefore
let vs make an oath concerning this to the Lord
to put away all our wiues, which are strangers,
with their children.
93 If it seeme good to thee, and to all them
that obey the Law of the Lord, rise vp and put it
in execution.
94 For to thee doeth it appertaine, and we are
with thee to make thee strong.
95 Then Esdras arose, and made all the chiefe
of the families of the Priests and Leuites of all
Israel to sweare, that they would doe thus: and
they sware.

CHAP. IX.

25 May Lessons morn

*7 After Esdras had read the lawe for the strange
wiues, 10 they promise to put them away.*

Ezr.10,6. THen * Esdras rose from the court of the Tem-
ple, and went to the chamber of Ioannan the
sonne of Eliasib,
2 And being lodged there, hee did eate no
bread, nor dranke water, but mourned for the
great iniquities of the multitude.
3 And there was a proclamation in all Iu-
dea and Ierusalem, to all them that were of the
captiuitie, that they should be gathered to Ieru-
salem,
4 And that all they which should not meete
there within two or three dayes, according to
the ordinance of the Elders, which bare rule,
should haue their cattell confiscate to the Tem-
ple, and be cast out from among them of the cap-
tiuitie.
5 Then all they which were of the tribe of
Iuda & Beniamin, came together within three
dayes into Ierusalem: this was the ninth mo-
neth, and twentieth day of the moneth.
6 And all the multitude sate in the broade
place of the Temple shaking, because of the ex-
treme winter.
7 Then Esdras arose and saide to them, Yee
haue sinned: for ye haue married strange wiues,
so that ye haue augmented the sinnes of Israel.
8 Nowe therefore confesse and glorifie the
Lord God of our fathers,
9 And doe his will, and separate your selues
from the people of the land, & from the strange
wiues.
10 Then all the multitude cried out and sayd
with a loude voice, We will doe so as thou hast
sayd.
11 But because the multitude is great, and
the time is winter, so that wee cannot stande
without, and the worke is not of one day nor
of two, seeing that many of vs haue sinned in this
matter,
12 Let the chiefe men of the multitude, and al
they which haue strange wiues of our families,
tarrie:
13 And let the Priests and Iudges come out
of all places at the day appointed, till they haue
appeased the wrath of the Lord against vs for
this matter.
14 Then Ionathas Azaels sonne, and || Eze- ||Or, Iahazi-
cias sonne of || Thecan were appointed concer- as.
ning these things, and Mosollam and Sabbate- ||Or, Thecua.
us did helpe them.
15 And they which were of the captiuitie, did
after all these things.
16 Esdras the Priest also chose him certaine
men, chiefe of their families, all by name: and
they sate together in the first day of the tenth mo-
neth to examine this matter.
17 And they made an ende of the things per-
taining to them that had married strange wiues
in the first day of the first moneth. ||Or, Maasias.
18 And there were found of the Priests which ||Or, Iedaliah
had married strange wiues, ||Or, Anani,
19 Of the sonnes of Iesus, the sonne of Iose- and Zabiah.
dec, and of his brethren, || Matthelas, and Eleazar, ||or, Phashur,
and Ioribus, and || Ionadan. Elionas, Ma-
20 Who also gaue their handes to cast out assias, Iesma-
their wiues, and offered a ramme for their recon- el.
ciliation in their purgation. ||Or, Olridel,
21 And of the sonnes of Emmer, || Ananias, and Alasa.
and Zabdeus, and Eanes, and Sameius, and Hi- ||Or, Iosabad,
reel, and Azarias. Semei.
22 And of the sonnes of || Phaisur, Elionas, ||Or, Galias,
Massias, Ismaelus, and Nathanael, and || Oci- Pethias, Io-
delus, and Talsas. budas.
23 And of the Leuites, || Iozabadus, and Se- ||Or, Eliasib,
mis, and Colius, who was called || Calitas, and and Bacur.
Patheus, and Ooudas, and Ionas. ||Or, Sallum.
24 Of the holy Singers, || Eliazurus, Bac- ||Or, Remias.
churus. ||or, Banadias
25 Of the porters, || Sallumus, & Tolbanes. ||Or, Elam.
26 Of them of Israel, of the sonnes of Pho- ||Or, Iebiel.
rus, || Hiermas, & Eddias, and Melchias, and ||or, Ieremoth
Maelus, and Eleazar, & Asibias, and || Banaias. and Helias.
27 Of the sonnes of || Ela, Matthanias, Za- ||Or, Zatho-
charias, and || Hierielas, and || Hieremoth, and ne, Eliadas,
Aedias. Elisib.
28 And of the sonnes of || Zamoth, Eliadas, ||Or, Sabad,
Elisimus, Othonias, Iarimoth, and || Sabatus, and Sardai.
and Sardeus. ||Or, Bebe.
29 Of the sonnes of || Bebai, Ioannes, and A- ||Or, Iosabat,
nanias, and || Iosabad, and Ematheas. and Emah.
30 Of the sonnes of || Mani, Olamus, Ma- ||Or, Bani,
muchus, Iedaias, Iasubus, Iasael, and Iere- Olam, Mal-
moth. luch, Iedaia,
Iasub.
31 And of the sonnes of || Addi, Naathus,
Moosias, Laccunus, and Naidus, & Mathanias, ||Or, Addin,
and || Sesthel, and Balnuus, and Manasseas. Naatus, Lac-
32 And of the sonnes of Annas, Elionas, and cum, Bana-
Aseas, and Melchias, & Sabbeus, and Simon a ias.
Chosameus.
33 And of the sonnes of || Asom, Altaneus, ||Or, Bezelel,
and || Matthias, and Bannaias, Eliphalat, and Balnus, Ma-
Manasses, and Semei. nasses.
34 And of the sonnes of || Maani, Ieremias, ||Or, Hasam.
Momdis, Omaerus, Iuel, Mamai, and Pe- ||Or, Matta-
lias, and Anos, Carabasion, and Enasibus, mas, Matta-
and Mamnitamenaius, Eliasis, Bannus, thias.
Eliali, Samis, Selemias, Nathanias, and ||Or, Ban, Ie-
of the sonnes of Ozoras, Sesis, Esril, Azailus, remias, Mo-
Samatus, adi, Enaram.

Samaras, Gendis, Iosephus.
35 And of the sonnes of Ethma, Mazitias,
Zabadias, Edes, Iuel, Banaias.
36 All these married strange wiues, and put
them away with their children.
37 And the Priests and the Leuites dwelt in
Ierusalem, and in the countrey, the first day of
the seuenth moneth, and the children of Israel in
their owne houses.
Nehe 8.1. 38 ¶ *Then all the multitude assembled to-
gether with one consent into the broad place be-
fore the gate of the Temple toward the East,
39 And spake to Esdras the Priest, and rea-
der, that he should bring the Lawe of Moyses,
which had bin giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest
the Law to all the multitude, both man and wo-
man, & to all the Priests, that they might heare
the Law the first day of the seuenth moneth.
41 And he read in the first broad place of the
gate of the Temple, from morning to midday,
before the men and the women, and all the mul-
titude hearkened to the Lawe.
42 So Esdras the Priest, and reader of the
Law, stood vpon a pulpit of wood that was pre-
pared.
||Or, Matithias. 43 And there stood by him ||Matgathias,
Sammus, Ananias, Azarias, Durias, Ezecias,
Balasamus at his right hand,
||Or, Pedaias 44 And at his left hand ||Phaldaius, and
Sail, Melchias, Lothasaphus, Nabarias.
45 Then Esdras tooke the booke of the Law
before the multitude (for hee sate honourably be-
fore them all)
46 And they all stood vpright when hee ex-
pounded the Law, and Esdras blessed the Lord
the most high God, the most mightie God of
hostes.
47 And the whole multitude cried, Amen.
48 Then Iesus, and ||Anus, and Sarabias, ||Or, Bani.
and Adinus, and Iacobus, Sabateias, Autani-
as, Maianias, and Calitas, Azarias, and Ioa-
zabdus and Ananias, & Biatas the Leuites lift
vp their hands, and fell downe on the ground,
and worshipped the Lord,
49 And taught the Lawe of the Lorde, and
stoode also earnestly vpon the reading.
50 Then sayd ||Aththarates to Esdras the ||Or, Nehemias.
chiefe Priest and Reader, and to the Leuites,
that taught the multitude in all things, This
day is holy vnto the Lord, and all haue wept in
hearing of the Law.
51 Goe therefore and eate the fatte meates,
and drinke the sweete drinkes, and send presents
to them that haue not.
52 For this day is holy to the Lord, and be not
sory: for the Lord God will glorifie you.
53 So the Leuites commaunded all these
things to the people, saying, This day is holy to
the Lord: be not sad.
54 Then they departed all to eat and drinke,
and to reioyce, and to giue presents to them that
had not, and to make good cheere.
55 For they were yet filled with the wordes
wherewith they were instruced, when they were
assembled together.

II. Esdras.

CHAP. I.

8 The people is reprooued for their vnfaithfulnesse. 30 God will haue another people, if these will not bee reformed.

Ezra 7.1. The second booke of the Prophet
*Esdras, the son of Saraias, the
sonne of Azarias, the son of Hel-
cias, the sonne of Sadanias, the
son of Sadoc, the son of Achitob,
2 The sonne of Achias, the
of Phinees the sonne of Heli, the sonne of Ama-
rias, the sonne of Asie, the sonne of Marimoth,
the sonne of Arna, the sonne of Ozias, the sonne
of Borith, the sonne of Abisei, the sonne of Phi-
nees, the sonne of Eleazar,
3 The sonne of Aaron (of the tribe of Leui)
which Esdras was prisoner in the land of Medes,
in the reigne of Artaxerxes king of Persia.
Isa.58.1. 4 *And the word of the Lord came vnto me,
saying,
5 Goe, and shew my people their sinnes, and
their children their wickednes, which they haue
committed against mee, that they may tell their
childrens children.
6 For the sinnes of their fathers are increased
in them, because they haue forgotten mee, and
haue offered vnto strange gods.
7 Haue not I brought them out of the land
of Egypt from the house of bondage? but they
haue prouoked me vnto wrath, and despised my
counsels.
8 Pull then off then the haire of thine head,
and cast all euill vpon them: for they haue not
been obedient vnto my Lawe, but they are a
rebellious people.
9 How long shal I forbeare them, vnto whom
I haue done so much good?
10 *Many kings haue I destroyed for their Exod. 14.28
sakes: Pharao with his seruants and all his ar-
mie haue I smitten downe.
11 All the nations haue I destroyed before
them: *I haue destroyed the East, the people Num. 21.24.
of the two countreys Tyrus and Sidon, and iosh 8.12.
haue slaine all their enemies.
12 Speake thou therefore vnto them, saying,
Thus sayth the Lord,
13 *I haue led you thorow the Sea, and haue Exod 14.29.
giuen you a sure ||way, since the beginning: *I ||Or, streets.
gaue you Moyses for a guide, and Aaron for a Exod 3.10.
Priest. and 4.14.
14 *I gaue you light in a pillar of fire, and Exod. 13.21.
great wonders haue I done among you: yet
haue ye forgotten me, sayth the Lord.
15 Thus sayth the Almighty Lorde, The
quailes *were a token vnto you: I gaue you Exod. 16.13
tents for safegard, wherein ye murmured: psal. 104.40
16 And ye triumphed not in my name for the
destruction of your enemies, but ye yet murmure
still.
17 Where are the benefits that I haue done
for you? when ye were hungrie in the wildernes,
*did ye not crie vnto me, Num. 14.3.
18 Saying, Why hast thou brought vs into
this wildernesse, to kill vs? It had been better
for vs to haue serued the Egyptians, then to die
in this wildernesse.
19 I had pitie vpon your mournings, and
gaue you Manna to eate: *so yee did eate Wisd. 16.20
Angels

UMI

Angels foode.
Num.20.11. wisd.11.4. 20 *When ye were thirstie, did not I cleaue
the stone, and waters did flowe out to satisfie
you? from the heate I couered you with the
leaues of the trees,
21 And I gaue you fat countreys: I cast out
the Canaanites, the Pherezites, and Philistims
Isa.5.4. before you: *What shall I doe more for you, saith
the Lord?
Exod.15,23. 22 Thus sayth the Almighty Lord, *When
yee were in the wildernesse at the bitter waters,
being athirst, and blaspheming my Name,
23 I gaue you not fire for the blasphemies,
but cast a tree into the water, and made the riuer
sweete.
24 What shall I doe vnto thee, O Jacob?
Exod.32.8. thou *Juda wouldest not obey: I will turne me
to other nations, and vnto those will I giue my
Name, that they may keepe my lawes.
25 Seeing ye haue forsaken mee, I will also
forsake you: when yee aske mercie of mee, I will
not haue pitie vpon you.
Isa.1.15. 26 *When yee call vpon mee, I will not
heare you: for yee haue defiled your handes with
blood, and your feete are swift to commit mur-
ther,
27 Although yee haue not forsaken mee, but
your owne selues, sayth the Lord.
28 Thus sayth the Almighty Lord, haue I
not prayed you, as a father his sonnes, and as a
mother her daughters, and as a nurse her young
babes,
29 That yee would bee my people, as I am
your God, and that ye would be my children, as
I am your father?
Matt 23.37. 30 *I gathered you together as an henne ga-
thereth her chickens vnder her wings: but now
what shall I doe vnto you? I will cast you out
from my sight.
Isa.1.13. 31 *When you bring gifts vnto mee, I will
turne my face from you: for your solemne feast
dayes, your new moones, and your circumcisi-
ons haue I forsaken.
32 I sent vnto you my seruants the Prophets
whom ye haue taken and slaine, and torne their
bodies in pieces, whose blood I will reuenge,
sayth the Lord.
33 Thus sayth the Almighty Lorde, Your
house shall be desolate: I will cast you out as the
winde doeth the stubble.
34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.
35 Your houses will I giue vnto a people to
come, who shall beleeue me though they heare
mee not, and they, vnto whom I neuer shewed
miracle, shall doe the things that I commaund
them.
36 Though they see no Prophets, yet shall
they hate their iniquities.
37 ¶ I will declare the grace that I will doe
for the people to come, whose children reioyce in
gladnesse, and though they haue not seene mee
with bodily eyes, yet in heart they beleeue the
things that I say.
38 Now therefore brother, behold what great
glory, I see the people that come from the East.
39 Unto whom I will giue for leaders, Abra-
ham, Isaac, Jacob, Oseas, Amos, Micheas, Joel,
Abdias, Jonas,
40 Naum, Abacuc, Sophonias, Aggeus,
Zacharias, and Malachias (which is called also
the *messenger of the Lord.) Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her own children. 18 The Gentiles called.

Thus saith the Lord, I brought this people
out of bondage: I gaue them also my com-
maundements by my seruants the Prophets,
whome they would not heare, but despised my
counsels.
2 The mother that bare them, sayth vnto
them, Goe you away, O children: for I am a
widow and forsaken.
3 I brought you vp with gladnesse, but with
sorow and heauinesse haue I lost you: for ye haue
sinned against the Lord your God, and done the
thing that displeaseth him.
4 But what shall I nowe doe vnto you? I
am a widow and forsaken: goe yee, O my chil-
dren, and aske mercie of the Lord.
5 And thee, O Father I call for a witnesse
for the mother of these children, which would
not keepe my couenant,
6 That thou bring them to confusion, and
their mother to a spoile, that their kinred be not
continued.
7 Let their names bee scattered among the
heathen: let them be put out of the earth, for they
haue despised my couenant.
8 Woe vnto thee, Assur: for thou hiddest the
vnrighteous in thee: O wicked people, remem- Gen.19.24.
ber *what I did vnto Sodom and Gomorah,
9 Whose land is mixed with clouds of pitch
and heapes of ashes: so will I doe vnto them,
that heare me not, saith the Almighty Lord.
10 ¶ Thus sayth the Lord vnto Esdras, Tel
my people, that I will giue them the kingdome
of Jerusalem, which I would haue giuen vnto
Israel.
11 And I will get me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.
12 They shal haue at will the tree of life smel-
ling of oyntment: they shal neither labour nor be
wearie.
13 Goe ye, and ye shal receiue it: pray that the
time, which is long may bee shortned: the king-
dome is already prepared for you: watch.
14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.
15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feete as fast
as a pillar: For I haue chosen thee, sayth the
Lord.
16 And those that be dead will I raise vp from
their places, and bring them out of the graues:
for I haue knowen my name in Israel.
17 Feare not thou mother of the children: for
I haue chosen thee, sayth the Lord.
18 I will send thee my seruants Esai and Je-
remie to helpe thee, by whose counsel I haue sanc-
tified and prepared for thee twelue trees laden
with diuers fruits,
19 And as many fountaines, flowing with
milke and honie, and seuen mighty mountaines,
whereupon there grow roses and lilies, whereby
I will fill thy children with ioy.
20 Execute iustice for the widow: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and sicke: laugh not a
lame man to scorne: defend the creeple, and let the
blind come into the light of my cleerenesse.
22 Keepe the old and the yong that are within
thy wals.
Tobit 1.17. 23 *Wheresoeuer thou findest the dead, take
them and burie them, and I wil giue thee the first
place in my resurrection.
24 Abide still, O my people, and rest: for thy
quietnesse shall come.
25 Nourish thy children, O thou good nurse:
stablish their feete.
26 None of the seruants that I haue giuen
thee, shall perish: for I will seeke them from a-
mong thy number.
27 Be not wearie: for when the day of trouble
and heauinesse commeth, other shall weepe and
be sorrowfull, but thou shalt be merrie, and haue
abundance.
28 The heathen shall enuie thee, and shall doe
nothing against thee, saith the Lord.
29 Mine hands shall couer thee, so that thy
children shall not see hell.
30 Bee ioyfull, O thou mother, with thy chil-
dren: for I will deliuer thee, saith the Lord.
31 Remember thy children that sleepe: for I
will bring them out of the sides of the earth, and
will shew mercie vnto them: for I am mercifull,
saith the Lord Almightie.
32 Embrace thy children, vntill I come and
shew mercie vnto them: for my fountaines runne
ouer, and my grace shall not faile.
33 I Esdras receiued a charge of the Lord
vpon the mount Horeb, that I should goe vnto
them of Israel, but when I came to them, they
cast me off, and despised the commandement of
the Lord.
34 And therefore I say vnto you, O yee hea-
then, that heare and vnderstand, Waite for your
shepheard, who shall giue you euerlasting rest: for
he is neere at hand, that shall come in the ende of
the world.
35 Bee ready at the reward of the kingdome:
for the euerlasting light shall shine vpon you for
euermore.
36 Flee the shadowe of this world: receiue
the ioy of your glorie: I testifie my Sauiour o-
penly.
37 Receiue the gift that is giuen you, and bee
glad, giuing thankes vnto him that hath called
you to the heauenly kingdome.
38 Arise and stand vp, and behold the number
of those that are sealed for the feast of the Lord,
39 Which are departed from the shadowe of
the world, and haue receiued glorious garments
of the Lord.
40 Take thy number, O Sion, and shut vp
them that are clothed in white, which haue ful-
filled the Law of the Lord.
41 The number of thy children whome thou
longest for, is fulfilled: beseech the power of the
Lord, that the people which haue beene called
from the beginning may be sanctified.
Reue.7.9. 42 *I Esdras saw vpon mount Sion a great
people whom I could not number, and they all
praised the Lord with songs.
43 And in the mids of them there was a yong
man higher in stature then them all, and vpon
euery one of their heads hee set crownes, and
was higher then the others, which I much mar-
uailed at.
44 So I asked the Angel, and said, Who are
these my Lord?
45 Who answered and said vnto mee, These
be they that haue put off the mortal clothing, and
haue put on the immortall, and haue confessed the
Name of God: now are they crowned, and re-
ceiue the palmes.
46 Then said I vnto the Angel, What young
man is it that setteth crownes on them, and gi-
ueth them the palmes in their hands?
47 And he answered, and said vnto me, It is
the Sonne of God, whom they haue confessed in
the world. Then began I greatly to commend
them, that had stood so strongly for the Name of
the Lord.
48 Then the Angel said vnto me, Goe thy
way, and tell my people, what, and how great
wonders of the Lord God thou hast seene.

CHAP. III.

*4 The wonderous workes, which God did for the peo-
ple, are recited. 31 Esdras marueileth that God suffe-
reth the Babylonians to haue rule ouer his people, which
yet are sinners also.*

In the thirtieth yeere after the fall of the citie,
as I was at Babylon, I lay troubled vpon my
bed, and my thoughts came vp to mine heart,
2 Because I saw the desolation of Sion, and
the wealth of them that dwelt at Babylon.
3 So my spirit was sore mooued, so that I
began to speake fearefull words to the most High,
and said,
4 O Lord, Lorde, thou spakest at the begin-
ning when thou alone plantedst the earth, and
gauest commandement vnto the people,
5 *And a body vnto Adam without a soule, Gene.2.7.
who was also the workmanship of thine hands,
and hast breathed in him the breath of life, so that
he liued before thee,
6 And ledst him into Paradise, which thy
right hand had planted, or euer the earth
‖brought forth, ‖Or, went forward.
7 Euen then thou gauest him commaunde-
ment to loue thy way: but he transgressed it, and
immediatly thou appointedst death to him and
his generation, of whom came nations, tribes,
people, and kinreds out of number.
8 *And euery people walked after their owne Gene.6.12.
will, and did wonderfull things before thee, and
despised thy commandements.
9 *But at the time appointed thou brough- Gene.7.10.
test the flood vpon those that dwelt in the world,
and destroyedst them,
10 So that by the flood, that came to euery
one of them, which came by death vnto Adam.
11 Yet thou leftest one, euen *Noe, with his 1.Pet.3.20.
houshold, of whom came all righteous men.
12 And when they that dwelt vpon the earth,
began to multiplie, and the number of the chil-
dren, people, and many nations were increased,
they began to be more vngodly then the first.
13 Now when they liued wickedly before thee,
*thou didst chuse thee a man from among them, Gene.12.1.
whose name was *Abraham. Gene.17.5.
14 Whom thou louedst, and vnto whom onely
thou shewedst thy will,
15 And madest an euerlasting couenant with Gene.21.1,3
him, promising him that thou wouldest neuer for- Gene.25.25,26.
sake his seede.
16 *And vnto him thou gauest Isaac, *vnto Mal.1.2,3.
Isaac also thou gauest Iacob and Esau, and rom.9.13.
didst

didst chuse Iacob, and cast off Esau, and so Ia-
cob became a great multitude.
17 And when thou leddest his seed out of Egypt,
Exod.19.1. deut.4.10. * thou broughtest them vp to mount Sina,
18 And inclinedst the heauens, and bowedst
downe the earth, and didst mooue the ground,
and cause the depths to shake, and didst astonish
the world.
19 And thy glorie went thorow foure gates of
fire, with earthquakes, wind and cold, that thou
mightest giue the Law vnto the seed of Iacob,
and that which the generation of Israel should
diligently obserue.
20 Yet tookest thou not away from them the
wicked heart, that thy Lawe might bring foorth
fruit in them.
Gene.3.6. 21 For * Adam first hauing a wicked heart,
was ouercome and vanquished, and all they that
are borne of him.
22 Thus remained weaknesse ioyned with
the Law in the hearts of the people, with the
wickednesse of the roote: so that the good depar-
ted away, and the euill abode still.
23 So the times passed away, and the yeeres
1.Sam.16.13. were brought to an ende, * til thou didst raise thee
vp a seruant called Dauid,
2.Sam.5.1. and 7.5.13. 24 * Whom thou commandedst to build a ci-
tie vnto thy Name, to call vpon thee therein with
incense and sacrifice.
25 When this was done many yeeres, the in-
habitants forsooke thee,
26 Following the wayes of Adam and all his
generation: for they had also a wicked heart.
27 Therefore thou gauest the citie ouer into
the hands of thine enemies.
28 But doe they that dwell at Babylon, any
better, that they should haue the dominion of
Sion?
29 For when I came thither, and sawe their
wicked deedes without number (for this is the
thirtieth yere that I see many trespassing) I was
discouraged.
30 For I saw, how thou sufferedst them that
sinne, and sparedst the wicked doers, where-
as thou hast destroyed thine owne people, and
preserued thine enemies, and thou hast not shew-
ed it.
31 I cannot perceiue howe this commeth to
passe. Are the deeds of Babylon better then they
of Sion?
32 Or is there any other people that knoweth
thee besides Israel? or what generation hath so
beleeued thy testimonies as Iacob?
33 And yet their reward appeareth not, and
their labour hath no fruit: for I haue gone here
& there thorowout the heathen: & I see them flou-
rish, and thinke not vpon thy commandements.
34 Weigh thou therefore our wickednes now
in the ballance, and theirs also that dwell in the
world, and no mention of thee shall bee found but
in Israel.
35 Or when is it that they that dwell on the
earth haue not sinned in thy sight? or what peo-
ple hath so kept thy commandements?
36 Thou shalt surely find that Israel by name
hath kept thy precepts, but not the heathen.

CHAP. IIII.

*1 The Angel reproueth Esdras, because hee seemed
to enter into the profound iudgements of God.*

And the Angel that was sent vnto mee, whose
name was Uriel, answered,
2 And said, Thine heart hath taken too much
vpon it in this world, and thou thinkest to com-
prehend the wayes of the highest.
3 Then said I, Yea, my Lord. And he answe-
red me, and said, I am sent to shewe thee three
wayes, and to set foorth three similitudes before
thee,
4 Whereof if thou canst declare mee one, I
will shew thee also the way that thou desirest to
see, and I will shew thee from whence the wicked
heart commeth.
5 And I said, Tell on, my Lord. Then said
he vnto me, Goe thy way, weigh me the weight
of the fire, or measure me the blast of the wind, or
call me againe the day that is past.
6 Then answered I, and said, What man is
borne, that can doe that which thou requirest me,
concerning these things?
7 And he said vnto me, If I should aske thee
how deepe dwellings are in the midst of the sea,
or how great springs are in the beginning of the
depth, or how great springs are in the stretching
out of the heauen, or which are the borders of
Paradise,
8 Parauenture thou wouldest say vnto me,
I neuer went downe to the deepe, nor yet to the
hell, neither did I euer clime vp to heauen.
9 But now haue I asked thee but of fire and
winde, and of the day, whereby thou hast passed,
and from the which things thou canst not bee se-
parated, and yet canst thou giue mee none an-
swere of them.
10 Hee said moreouer vnto mee, Thine owne
things, and such as are growen vp with thee,
canst thou not know:
11 How should thy vessell then bee able to
comprehend the wayes of the Highest, and
now outwardly in the corrupt world, to vn-
derstand the corruption, that is euident in my
sight?
12 Then said I vnto him, It were better
that wee were not at all, then that we should liue
in wickednesse, and to suffer, and not to knowe
wherefore.
13 And hee answered mee, and said, * I came Iudg.9.8.
to a forrest in the plaine where the trees held a 2.chro.25.18
councell,
14 And said, Come, let vs goe fight against
the sea, that it may giue place to vs, and that wee
may make vs more woods.
15 Likewise the floods of the sea tooke coun-
sell, and said, Come, let vs goe vp and fight a-
gainst the trees of the wood, that we may get an-
other countrey for vs.
16 But the purpose of the wood was vaine:
for the fire came and consumed it.
17 Likewise also the purpose of the floods of
the sea: for the sand stood vp and stopped them.
18 If thou wert iudge betweene these two,
whom wouldest thou iustifie? or whom wouldest
thou condemne?
19 I answered, and said, Verily it is a foo-
lish purpose, that they both haue deuised: for the
ground is appointed for the wood, and the Sea
hath his place to beare his floods.
20 Then answered hee me, and said, Thou
hast giuen right iudgement: but why iudgest
thou not thy selfe also?
21 For like as the ground is appointed for
the

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Isa.55.8,9. Iohn 3.31. 1.cor.2.13, 14. the wood, and the sea for the floods, so * they that
dwell upon earth, can understand nothing, but
that which is upon earth: and they that are in
the heauens, the things that are aboue the height
of the heauens.
22 Then answered I, and sayde, I beseech
thee, O Lord, let understanding be giuen me.
23 For I did not purpose to enquire of thine
high things, but of such as wee dayly meddle
withall, namely, wherefore Israel is made a re-
proch to the heathen, and for what cause the
people whom thou hast loued, is giuen ouer to
wicked nations, and why the law of our fathers
is abolished, and the written ceremonies are
come to none effect,
24 Why we are tossed to and fro through the
world as the grashoppers, and our life is a very
feare, and we are not thought worthy to obtaine
mercy.
25 But what will he doe to his Name, which
is called upon ouer us? Of these things haue I
asked the question.
26 Then answered he me, & said, The more
thou searchest, the more thou shalt maruaile: for
the world hasteth fast to passe away,
27 And cannot comprehend the things that
are promised to the righteous in time to come:
for this worlde is full of unrighteousnesse and
weakenesse.
28 But to declare thee the things whereof
thou askest, the euill is sowen, but the destruction
thereof is not yet come.
29 If the euill now that is sowen, be not tur-
ned upside downe, and if the place where the euill
is sowen, passe not away, then cannot the thing
come, that is sowen with good.
30 For the corne of euill seed hath bene sowen
in the heart of Adam from the beginning, and
how much ungodlinesse hath he brought up unto
this time? And how much shall he bring foorth
untill the haruest come?
31 Ponder with thy selfe, how much fruite
of wickednesse the corne of euill seede bringeth
foorth,
32 And when the stalkes shall be cut downe
which are without number, how great an har-
uest must be prepared.
33 Then I answered, and sayd, How, and
when shall these things come to passe? wherefore
are our yeeres few and euill?
34 And he answered me, saying, Haste not to
bee aboue the most High: for thou labourest in
vaine to bee aboue him, though thou endeuour
neuer so much.
35 Did not the soules also of the righteous
aske question of these things in their chambers,
saying, How long shall I thus hope? and
when commeth the fruite of my barne and our
wages?
36 And upon this Ieremiel the Archangel
answered, and sayd, When the number of the
seedes is filled in you: for he hath weighed the
world in the ballance.
37 The measure of the times is measured:
the ages are counted by number, and they shall
not be mooued or shaken, till the measure thereof
be fulfilled.
38 Then answered I and said, O Lord, Lord,
we are all euen full of sinne,
39 And for our sake peraduenture the haruest
of the righteous is not fulfilled, because of the
sinne of them that dwell upon earth.
40 So he answered mee and sayd, Goe and
aske a woman with childe, when she hath fulfil-
led her nine moneths, if her wombe may keepe
the birth any longer within her.
41 Then sayd I, No, Lord, she cannot. And
he said unto me, In the graue the places of soules
are like the wombe.
42 For as shee that is with childe, hasteth to
escape the necessitie of the trauell, so doe these
places haste to deliuer those things that are
committed unto them.
43 That which thou desirest to see, shall bee
shewed thee from the beginning.
44 Then answered I, and sayd, If I haue
found grace in thy sight, and if it be possible, and
if I be meete therefore,
45 Shew mee whether there be more to come
then is past, or more things past, then are to
come.
46 What is past, I knowe, but what is to
come, I know not.
47 And he sayd unto me, Stand on the right
side, and I will expound thee this by example.
48 So I stoode, and behold, a hote burning
ouen passed before me: and when the flame was
gone by, I looked, and behold, the smoke had the
upper hand.
49 After this there passed before me a watry
cloud, and sent downe much raine with a storme:
and when the stormie raine was past, the drops
came after.
50 Then said he unto me, Consider with thy
selfe, as the raine is more then the drops, and as
fire exceedeth the smoke, so the portion that is
past, hath the upper hand, and the drops and the
smoke were much.
51 Then I prayed, and sayd, May I liue,
thinkest thou, untill that time? Or what shall
come to passe in those dayes?
52 He answered me and sayd, Of the tokens
whereof thou askest me, I can tell thee a part:
but I am not sent to shew thee of thy life: for I
doe not know it.

CHAP. V.

*1 In the latter times trueth shalbe hid. 10 Unrigh-
teousnes and all wickednesse shall reigne in the world.
23 Israel is reiected, and God deliuereth them. 35
God doeth all things in season.*

NEuerthelesse concerning the tokens, behold,
1 the times shall come, that they which dwell
upon earth, shall bee taken in a great number,
and the way of the trueth shall bee hid, and the
land shall be barren from faith,
2 And * iniquitie shall be increased more then *Mat.24 12.*
thou hast seene now, or hast heard in time past.
3 And it shall come to passe that one shall see
in foote, and thou shalt see the land desolate,
which now reigneth.
4 Yea, if God graunt thee to liue, thou shalt
see after the third trumpet, that the sunne shall
suddenly shine againe in the night, & the moone
three times a day.
5 Blood shall drop out of the wood, and the
stone shall giue his voyce, and the people shall be
mooued.
6 And he shall rule, of whom they hope not
that dwel upon earth, and the soules shal change
place.

7 And

7 And the sea of Sodom shall cast out fish,
and make a noyse in the night, which many shall
not knowe, but they shall all heare the voyce
thereof.
8 There shal be a confusion in many places,
and the fire shal oft breake foorth, and the wilde
beastes shall change their places, and menstru-
ous women shall beare monsters.
9 And salt waters shalbe found in the sweet,
and all friends shall fight one against another:
then shall wit hide it selfe, and vnderstanding
depart into his secret chamber.
10 It shall be sought of many, and yet not be
found: then shall vnrighteousnes and volupte-
ousnesse haue the vpper hand vpon earth.
11 One land also shall aske another, and say,
Is righteous iustice gone thorow thee? And it
shall say, No.
12 At the same time shall men hope, but not
obtaine: they shall labour, but their enterpri-
ses shall not prosper.
13 To shew thee such tokens I haue leaue,
and if thou wilt pray againe, and weepe as now,
and fast seuen dayes, thou shalt heare yet greater
things then these.
14 ¶ Then I awaked, and a fearefulnesse
went thorow all my body, and my minde was
feeble and fainted.
15 But the Angel that was come to talke
with me, held me, comforted me, and set me vp
vpon my feete.
16 And in the second night, Salathiel the
captaine of the people came vnto mee, saying,
Where hast thou bene? and why is thy counte-
nance so heauy?
17 Knowest thou not that Israel is com-
mitted vnto thee in the lande of their captiui-
tie?
18 Up then and eate, and forsake vs not, as
the shepherd that leaueth his flocke in the hands
of the cruell wolues.
19 Then sayde I vnto him, Goe thy wayes
from me, and come not neere me: and when hee
heard it, he went from me.
20 And I fasted seuen dayes, mourning, and
weeping, as Uriel the Angel had commaunded
me.
21 And after seuen dayes the thoughts of
mine heart were very grieuous vnto mee a-
gaine,
22 And I had a desire to reason againe,
and I began to talke with the most High a-
gaine,
23 And said, O Lord, Lord: of euery forest of
the earth, and of all the trees thereof thou hast
chosen thee one onely vineyard.
24 And of all landes of the world thou hast
chosen thee one pit, and of all the flowers of the
ground thou hast chosen thee one lilie,
25 And of all the depths of the sea thou hast
filled thee one riuer, and of al builded cities thou
hast sanctified Sion vnto thy selfe.
26 And of all the foules that are created, thou
hast named thee one doue, and of all the cattell
that are made, thou hast appoynted thee one
sheepe.
27 And among all the multitude of people,
thou hast gotten thee one people, and vnto this
people whom thou louedst, thou gauest a law,
that is allowed of all.
28 And now, O Lord, why hast thou giuen
this one people ouer vnto many? and vpon one
roote thou hast set others, & hast scattered thine
onely people among many.
29 They treade them downe, which haue
withstoode thy promises, and beleeue not thy te-
stimonies.
30 And if thou diddest so much hate thy peo-
ple, they should haue bene punished with thine
owne hands.
31 ¶ Now when I had spoken these wordes,
the Angel that came to me the night afore, was
sent vnto me,
32 And sayd vnto me, Heare me, and I will
teach thee, and hearken that I may instruct thee
further.
33 And I sayd, Speake on, my Lord. Then
sayd he vnto me, Thou art sore vexed and trou-
bled for Israels sake. Louest thou them better
then he doeth that made them?
34 And I sayd, No, Lord: but of very sorrow
haue I spoken: for my reines paine mee euery
houre, while I labour to comprehend the way of
the most High, & to seeke out part of his iudge-
ment.
35 And he sayd vnto mee, Thou canst not.
And I sayd, Wherefore, Lord, wherefore was I
borne? or why was not my mothers wombe
then my graue? so had I not seene the trouble
of Iaakob, and the griefe of the stocke of Is-
rael.
36 And he sayd vnto me, Number vnto mee
the things that are not yet come, or gather me
the drops that are scattered, or make me the wi-
thered flowers greene againe.
37 Open me the places that are closed, and
bring mee foorth the windes that are shut vp
therein: shew me the image of a voyce, and then
will I declare thee the thing, that thou askest
and labourest to know.
38 And I said, O Lord, Lord, who can know
these things, but he that hath not his dwelling
with men?
39 But I that am ignorant, how can I
speake of these things, whereof thou askest
mee?
40 Then said he vnto me, Like as thou canst
doe none of these things, that I haue spoken
of, so canst thou not finde out my iudgement, nor
the least benefite, that I haue promised vnto my
people.
41 Then I sayde, Beholde, O Lord, the last
things are present vnto thee, and what shal they
doe that haue bene before me, or we that be now,
or they that shall come after vs?
42 And hee sayd vnto me, I will compare
my iudgement vnto a ring: as there is no
slacknesse of the last, so there is no swiftnesse of
the first.
43 Then I answered, and sayde, Couldest
thou not make at once those that haue bene,
those that are now, and those that shall come;
that thou mightest shew thy iudgement the soo-
ner?
44 Then answered hee me, The creature,
said he, cannot preuent the Creator, neither can
the world hold them at once, that shall be created
therein.
45 And I sayde, As thou hast taught thy
seruant, that thou which geuest strength to all,
hast giuen life at once to all the worke crea-
ted by thee, and hast sustained it, so might it
now

now also conteine all men at once.
46 And he said vnto me, Aske the wombe of
a woman, and say vnto her, Why must they haue
time before thou bringest foorth? require her to
bring forth ten at once.
47 And I said, Surely she cannot, but by di-
stance of time.
48 Then said he vnto me, So haue I diuided
the number of the earth by times when seed is
sowen vpon it.
49 For as a yong child begetteth not that that
belongeth to the aged, so haue I ordeined the
time which I haue created.
50 ¶ I asked againe, and said, Seeing thou
hast now shewed mee the way, I will proceede to
speake before thee: for our mother, whome thou
hast tolde mee is young, draweth shee neere vn-
to age?
51 He answered me, and said, Aske a woman
that trauelleth, and she will tell thee.
52 Say vnto her, Wherefore are not they
whom thou hast now brought foorth, like those
that were before thee, but lesse of stature?
53 And shee shall answere thee, Some were
borne in the floure of youth, others were borne in
the time of age, when the wombe failed.
54 Consider nowe thy selfe, how that yee are
lesse of stature then those that were before you.
55 And so are they that come after you, lesse
then yee, as the creatures which now begin to
bee olde, and haue passed ouer the strength of
youth.
56 Then said I, Lord, I beseech thee, if I
haue found fauour in thy sight, shew thy ser-
uaunt, by whom doest thou gouerne thy worke-
manship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

Gods preci-ence
AND hee said vnto mee, In the beginning
when the round worlde was made, and
before the borders of the worlde were set,
and before the windes blewe one against ano-
ther:
2 Before the noyse of thunders sounded, be-
fore the bright lightning did shine foorth, before
the foundations of Paradise were layd;
3 Before the faire floures did appeare, be-
fore the mooueable powers were established, be-
fore the innumerable armies of Angels were ga-
thered:
4 Before the heights of the ayre were lif-
ted vp, before the measures of the heauens
were named, before the chimneis in Sion were
hote:
5 Before the present yeeres were sought
out, and before the affections of them that
nowe sinne, were turned away, and they that
haue layed vp the treasure of faith, were sea-
led,
6 Then did I purpose these things, and they
were made by mee alone, and by none other:
by mee also they shall be ended, and by none o-
ther.
7 Then answered I, and said, What shall
be the diuision of times? or when shall bee the
ende of the first, and the beginning of it that fo-
loweth?
8 And hee sayde vnto mee, From Abraham
vnto Isaac, when Iacob and Esau were borne
of him, *Iacobs hand held first the heele of E- Gen.25.26
sau.
9 For Esau is the end of this world, and Ia-
cob is the beginning of it that followeth.
10 The hande of man is betwixt the heele
and the hand: Other things, Esdras, aske thou
not.
11 ¶ I answered then, and said, O Lord, Lord,
if I haue found fauour in thy sight,
12 I beseech thee, make an end to shewe thy
seruants thy tokens, whereof thou shewedst me
part the last night.
13 So hee answered mee, and said, Stand vp
vpon thy feete, and heare a mightie sounding
voyce.
14 There shall come as an earthquake, but
the place where thou standest shall not bee moo-
ued.
15 And therefore when hee speaketh, be not
afraid: for of the end shall be the worde, and
of the foundation of the earth shall it bee vnder-
stood.
16 Therefore while one speaketh of them, it
trembleth and is mooued: for it knoweth that it
must be changed at the end.
17 And when I had heard it, I stood vp vp-
on my feete, and hearkened, and beholde, there was
a voyce that spake, and the sound of it was like
the sound of many waters:
18 And it sayd, Behold, the dayes come, that
I will come and inquire of them that dwell vp-
on the earth,
19 And when I beginne to enquire of them,
who by their vnrighteousnesse haue hurt others,
and when the affliction of Sion shall bee ful-
filled,
20 And the world that shal vanish away, shal
be sealed, then wil I shew these signes: the books
shalbe opened before the heauen, and they shal see
all it together.
21 And the children of a yeere old shal speake
with their voyces: the women with childe shall
bring foorth vntimely children of three or foure
moneths olde, and they shall liue that are raysed
vp.
22 Then suddenly shall the sowen places ap-
peare as the vnsowen, and the full storehouses
shall suddenly be found empty.
23 And the trumpet shall sound, and all they
that heare it, shall be suddenly afrayd.
24 At that time shall friendes fight with
friendes, as with enemies: and the earth shall
feare with them: the springs of the welles shall
stand still, and in three houres they shall not
runne.
25 Whosoeuer remayneth from all these
things that I haue tolde thee, shall be saued and
see my saluation, and the end of your world.
26 And the men that are receiued, shall
see it: they that haue not tasted death from
their birth, and the heart of the inhabitants
shall bee changed, and turned to another mea-
ning.
27 For euill shalbe put out, and deceit shall be
quenched.
28 But faith shall florish: corruption shall be
ouercome, and the trueth which hath bin so long
without fruit, shall come forth.

29 ¶ And

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29 ¶ And when hee talked with mee, behold,
I looked a little vpon him before whome I
stood.
30 And these words sayd he vnto mee, I am
come to shew thee the time of the night to come.
31 If thou wilt pray againe, and fast seuen
dayes more, I will tell thee more things, & grea-
ter then these, which I haue heard in the day.
32 For thy voyce is heard before the Highest:
surely the Mighty hath seene thy righteous dea-
ling: he hath seene also thy chastitie, which thou
hast kept since thy youth.
33 Therefore hath he sent me to shew thee all
these things, and to say vnto thee, Bee of good
comfort, and feare not,
34 And haste not in the vaine consideration
of the first times, nor make haste to the latter
times.
35 And after this I wept againe, and fasted
seuen dayes in like maner, that I might fulfil the
three weekes which he had appointed me.
36 And in the eight night was mine heart
vexed within me againe, and I began to speake
before the most High.
37 For my spirit was greatly set on fire, and
my soule was in distresse.
38 And I sayd, O Lord, thou spakest expresly
in the first creation (euen the first day) and com-
maundedst * that the heauen and the earth should *Gen. 1. 1.*
be made, and the worke followed thy word.
39 And then was there the spirit, and the
darkenesse was on euery side with silence: there
was no mans voice as yet created of thee.
40 Then commandedst thou a bright light to
come foorth out of thy treasures, that it might
giue light to thy worke.
41 Upon the second day thou createdst the
heauenly aire, and commandedst it, that going
betweene, it should make a diuision betweene the
waters, that the one part might remaine aboue,
and the other beneath.
42 Upon the third day thou commaundedst,
that the waters should bee gathered together in
the seuenth part of the earth: sixe parts diddest
thou drie, & kept them to the intent that of these
there should be that should serue thee, being sow-
en of God and tilled.
43 Assoone as thy word went forth, the worke
was incontinently made.
44 For immediatly great and innumerable
fruit did spring vp, and many diuers pleasures
for the taste, & floures of vnchangeable colour,
and odours of a most wonderfull smell, and these
things were created the third day.
45 * Upon the fourth day thou createdst the *Gen. 1. 14.*
light of the sunne, and of the moone, and the or-
der of the starres,
46 And gauest them a charge, to doe * seruice *Gen. 1. 14, 15. deut. 4. 19.*
euen vnto man that was for to be made.
47 And vpon the fift day thou saidst vnto the
seuenth part * where the waters were gathered, *Gen. 1. 20.*
that it should bring forth beasts, as foules and fi-
shes: and it was so.
48 For the dumbe waters, and without life,
brought forth liuing things at the commaunde-
ment of God, that the nations might prayse thy
wonderous workes.
49 Then diddest thou prepare two liuing
things: the one thou calledst || Behemoth, and *||Or, Enoch.*
the other thou calledst Leuiathan,
50 And didst separate the one from the other:
for the seuenth part (where the water was gathe-
red) could not hold them.
51 Unto Behemoth thou gauest one part,
which was dried vp the third day, that he should
dwell in the same part, wherein are a thousand
hilles.
52 But vnto Leuiathan thou gauest the se-
uenth part, that is wet, and hast prepared him
to deuoure what thou wilt, and when thou wilt.
53 Upon the sixt day thou gauest commande-
ment vnto the earth, that before thee it should
bring forth beasts, cattell and creeping things.
54 And besides this Adam, whom thou ma-
dest lord ouer all the workes which thou hast cre-
ated, of him come wee all, and the people also,
whom thou hast chosen.
55 All this haue I spoken before thee, O
Lord, because thou hast created the world for our
sakes.
56 As for the other people, which also come
of Adam, thou hast declared them that they are
nothing before thee, but be like vnto spettle, and
hast compared their riches vnto a drop that fal-
leth from a vessel.
57 And now, O Lord, behold, these heathen
which haue bene reputed as nothing, haue begun
to be lords ouer vs, and to deuoure vs.
58 And we thy people (whom thou hast called
the first borne, the only begotten, and thy feruent
louer) are giuen into their hands.
59 If the worlde then bee created for our
sakes, why haue we not the inheritance thereof
in possession? or how long shall we suffer these
things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement, 43 after the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these
wordes, there was sent vnto me an Angel,
which had bene sent downe to me the nights
afore.
2 And he sayd vnto mee, Up, Esdras, and
heare the words that I am come to tell thee.
3 And I sayd, Speake on, my God. Then
sayd he vnto me, The sea is set in a wide place,
that it might be deepe and great,
4 But presuppose that the entrance thereof
were narrow, and like the riuers,
5 Who could goe into the Sea to looke vpon
it, and to rule it? If he went not thorow the nar-
row, how could he come into the broad?
6 There is also another thing: a city is buil-
ded, and set vpon a broad field, and is full of all
good things:
7 The entrance thereof is narrow, and is a
dangerous place to fall, that there is fire at the
right hand, and a deepe water at the left,
8 And there is but one path betwixt them,
euen betwixt the fire & the water, so that there
could but one man goe there.
9 If this city were giuen vnto a man for an
inheritance, if hee neuer went thorow the pe-
rill before it, how could hee receiue his inheri-
tance?

10 And I sayd, It is so, Lord. Then said hee, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorrow and trauaile: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the forewold were wide and sure, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut. 8. 1.

17 Then sayd I, O Lord, Lord, * seeing thou hast ordained in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he sayd vnto mee, There is no Iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuerthelesse, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, hee shall see my wonders.

The coming & death of Christ

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the old silence for seuen dayes, as in the foreiudgements, so that no man shall remaine.

31 But after seuen dayes, the worlde that is yet asleepe, shall be raysed vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, and the rewarde shalbe shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then sayd I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse: Gene. 18. 23. Exod. 32. 31 11.

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 2 Sam. 24. 17. 2 Chro. 6. 14.

39 * And Elias for those that receiued raine, and for the dead that he might liue, 1 King 17 21. and 18 42, 45.

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. 2 King 19 15.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered mee, and sayd, This present life is not the end, oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and sayd, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. Rom. 5. 12.

49 For what profit is it vnto vs, if there be promised an immortall life, when wee doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee beside our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should bee kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places.)

55 And that the faces of them, which haue

abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that wee should suffer after death.

57 Then answered he me, and sayd, This is the maner of the battell, which man, that is borne in the earth shall fight,

58 That if he be ouercome, he should suffer as thou hast sayd, but if he get the victory, he should receiue the thing that I sayd.

59 For this is the life whereof Moyses spake vnto the people, while he liued, saying, *Chuse

Deu.30.19. thee life that thou mayst liue.

60 Neuerthelesse, they beleeued him not, neither the Prophets after him, nor me also which haue sayd vnto them,

61 That heauinesse should not so bee to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered then and sayd, I know, Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law;

64 And that *hee is patient: for he long suf-

Rom.2.4. fereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also; for if he gaue not of his goodnesse, that they which haue done euill might be relieued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if he, being iudge, forgaue not those that be healed with his worde, and tooke away the multitude of sinnes,

70 There should peraduenture bee very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniust.

AND he answered me, saying, The most high made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee that it giueth much earthy matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

Mat.20.16. 3 *There be many created, but few shall bee saued.

4 Then answered I, and sayd, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

The work of God is excellent 6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one workmanship of thy handes as thou hast sayd.

8 For when the body is fashioned now in the wombe, as thou hast giuen it members, thy creature is preserued by fire & water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that conteineth, and that which is conteined, shall both be preserued, and when time is come, the wombe, being preserued, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That the thing, which is created, may bee nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnesse, nurturest it in thy lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am sory.

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieued:

17 For them will I pray before thee, as well for my selfe as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voice, and vnderstand my words, which I will speake before thee. The beginning of the words of Esdras, before he was taken vp:

20 O Lorde, thou liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast, whose commandement is strong, and gouernement terrible,

23 Whose looke drieth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 But let it not bee thy will to destroy them,
which haue liued like beastes, but looke vpon
them that haue clearely taught thy Lawe.
30 Take not displeasure with them, which
appeare worse then beastes, but loue them, that
alway put their trust in thy righteousnesse and
glory.
31 For wee and our fathers haue all the same
sickenesse, but because of vs that are sinners, thou
shalt be called mercifull.
32 If therefore thou wilt haue mercy vpon
vs, thou shalt bee called mercifull towards vs
which haue no workes of righteousnesse.
33 For the righteous, which haue laid vp ma-
ny good workes, let them receiue the reward of
their owne deedes.
34 But what is man, that thou shouldest take
displeasure at him? or what is this mortall ge-
neration, that thou shouldest bee so grieued to-
wards it?
1.King.8.46.2.chro.6.36. 35 *For verely there is no man among them
that bee borne, but hee hath done wickedly, nor
any that doth confesse thee, which hath not done
amisse.
36 For in this, O Lorde, thy righteousnesse
and thy goodnesse shall be praised, if thou be mer-
cifull vnto them, which haue not the substance of
good workes.
37 ¶ Then answered he me, and said, Some
things hast thou spoken aright, and according to
thy words it shall be.
38 For I will not verely consider the workes
of them, before the death, before the iudgement,
before destruction:
The promise of Salvation to the just
Gen.4.4. 39 But *I will reioyce in the wayes of the
righteous, and I will remember the pilgrimage,
the saluation, & the reward that they shall haue.
40 Like as I haue spoken nowe, so shall it
come to passe.
41 For as the husbandman soweth much seed
vpon the ground, and planteth many trees, and
yet alway the thing that is sowen, commeth not
vp in time, neither yet doeth all that is planted,
take roote: so neither shall they all that are
brought into the world, be saued.
42 I answered then and said, If I haue found
grace, let me speake.
43 Like as the husbandmans seede perish-
eth, if it come not vp, and receiue not raine in
due season, or if it bee destroyed with too much
raine:
44 So perisheth man which is created with
thine hands, and thou art called his paterne, be-
cause he is created to thine image, for whose sake
thou hast made all things, and likened him vnto
the husbandmans seed.
45 Bee not wroth with vs, O Lorde, but
spare thy people, and haue mercy vpon thine in-
heritance: for thou wilt bee mercifull vnto thy
creature.
46 Then answered he me, & said, The things
present are for the present, & the things to come
for such as be to come.
47 For thou art farre off, that thou shouldest
loue my creature aboue mee: but I haue oft times
drawen neere vnto thee and vnto it, but neuer
to the vnrighteous.
48 In this also art thou marueilous before the
Highest,
49 In that thou hast humbled thy selfe, as it
becommeth thee, and hast not iudged thy selfe
worthy to boast thy selfe greatly among the
righteous.
50 For many miseries & calamities remaine
for them, that shal liue in the latter time, because
they shall walke in great pride.
51 But learne thou for thy selfe, and seeke out
the glory for such as be like vnto thee.
52 For vnto you is paradise opened: the tree
of life is planted: the time to come is prepared,
plenteousnes made ready: the citie is builded:
and rest is prepared, perfect goodnes and abso-
lute wisedome.
53 The root of euil is sealed vp from you: the
weakenesse and moth is destroyed from you, and
into hell fleeth corruption to be forgotten.
54 Sorrowes are vanished away, and in the
end is shewed the treasure of immortalitie.
55 Therefore aske thou no more questions con-
cerning the multitude of them that perish:
56 For when they had libertie, they despised
the most High: they contemned his Lawe, and
forsooke his wayes.
57 Moreouer, they haue troden downe his
righteous,
58 *Saying in their heart, that there was no Psal.14.1. and 53.1.
God, though they knew that they should die.
59 For as the thing that I haue spoken of, is
made ready for you: so is thirst and paine prepa-
red for them: for God would not that man should
perish.
60 But they, after that they were created,
haue defiled the name of him that made them,
and are vnthankfull vnto him, which prepared
life for them.
61 Therefore my iudgement is now at hand.
62 These things haue I not shewed vnto all
men, but vnto thee, and to a few like thee: then
I answered, and sayd,
63 Behold nowe, O Lord: thou hast shewed
me the many wonders, which thou art determi-
ned to do in the last time, but in what time, thou
hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude, 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the
time with it selfe, and when thou seest that
one part of the tokens come to passe, which I
haue told thee before,
2 Then shalt thou vnderstand, that it is the
time wherein the most High will begin to visite
the world which he made.
3 Therefore when there shall bee seene an
*earthquake in the worlde, and an vprore of the Mat.24.7.
people,
4 Then shalt thou vnderstand that the most
High spake of those things, from the dayes that
were before thee, euen from the beginning.
5 For as all that is made in the world, hath All things have a beginning & an end
a beginning and an end, & the end is manifest:
6 So the times also of the most High haue
plaine beginnings in wonders and signes, and
end in effect and miracles.
7 And euery one that shall escape safe, & shall
bee deliuered by his workes, and by the faith
wherein ye haue beleeued,

8 Shalbe preserued from the sayd perils and
shall see my saluation in my lande, and within
my borders: for I haue kept them holy from the
world.
9 Then shall they haue pitie of themselues,
which nowe haue abused my wayes: and they
that haue cast them out despitefully, shall dwell
in paines.
10 For such as in their life haue receiued be-
nefits, and haue not knowen me,
11 But haue abhorred my Lawe, while they
were yet in libertie, and when they had yet lea-
sure of amendment, and would not vnderstand
but despised it,
12 They must bee taught it after death by
paine.
13 And therefore be thou no more carefull, to
know how the vngodly shall be punished, but in-
quire how the righteous shall be saued, & whose
the world is, and for whom it is, and when.
14 Then answered I, and sayd,
15 I haue afore sayde that which I say now
and will speake it hereafter, that there be many
moe of them which perish, then of them that shall
be * saued,
16 As the flood is greater then a drop.
17 And he answered me, saying, As the fielde
is, so is also the seede: as the flowers bee, so are
the colours also: such as the workeman is,
such is the worke: and as the husbandman is,
so is his husbandry: for it was the time of the
world.
18 Surely when I prepared the world, which
was not yet made for them to dwell in that now
liue, no man spake against me.
19 For then euery one obeyed, but nowe the
maners of them that are created in this world,
that is made, are corrupted by a perpetuall seed,
and by a law, wherout they cannot rid them-
selues.
20 So I considered the world, and beholde,
there was perill, because of the deuises, that
were sprung vp into it.
21 Yet when I saw it, I spared it greatly,
and haue kept me one grape of the cluster, and a
plant out of a great people.
22 Let therefore the multitude perish, which
are borne in vaine: and let my grape be kept,
and my plant, which I haue dressed with great
labour.
23 ¶ Neuerthelesse, if thou wilt cease seuen
dayes moe (but thou shalt not fast in them,
24 But shalt goe into a faire fielde, where no
house is builded, and shall eate onely of the flow-
ers of the field, and eat no flesh, nor drinke wine,
but the flowers onely,
25 And pray vnto the most High continually)
then will I come, and talke with thee.
26 So I went my way, as he had commaun-
ded me, into the field, which is called Ardath,
and there I sate among the floures, and did eate
of the hearbes of the field, and the meate of the
same satisfied me.
27 And after seuen dayes, as I sate vpon the
grasse, and my heart was vexed within mee, as
afore,
28 I opened my mouth, and began to talke
before the most High, and to say,
29 O Lorde, when thou wouldest shewe thy
selfe vnto vs, * thou declaredst thy selfe vnto
our fathers in the wildernesse, in a place where
no man dwelleth, in a barren place, when they
came out of Egypt.
30 And expressly spakest vnto them, saying,
Heare me, O Israel, and marke my words, thou
seed of Iacob.
31 For beholde, I sowe my lawe in you, that
it may bring foorth fruit in you, and that ye may
be honoured by it for euer.
32 But our fathers which receiued the Lawe,
kept it not, neither obserued thine ordinances,
neither did the fruit of the Lawe appeare, neither
could it, for it was thine.
33 * For they that receiued it, perished be-
cause they kept not the thing that was sowen in
them.
34 And loe, it is a custome when the ground
receiueth seede, or the sea a ship, or a vessell meate
and drinke, that that perish wherein a thing is sow-
en, or wherein any thing is put,
35 Likewise the thing that is sowen, or is put
therein, and the things that are receiued, must
perish: so the things that are receiued, doe not
remaine with vs: but in vs it commeth not so
to passe.
36 For wee that haue receiued the Lawe, pe-
rish in sinne, & our heart also which receiued it:
37 But the Lawe perisheth not, but remai-
neth in his force.
38 ¶ And when I spake these things in mine
heart, I looked about mee, and vpon the right
side * I saw a woman, which mourned sore, and
lamented with a loud voyce, and was grieued
in heart, and rent her clothes, and she had ashes
vpon her head.
39 Then I left my thoughts, wherein I was
occupied, and turned me vnto her,
40 And sayde vnto her, Wherefore weepest
thou? why art thou so sory in mind?
41 And she saide vnto me, Sir, let me alone,
that I may bewaile my selfe, and increase sorow:
for I am sore vexed in my minde, and brought
very low.
42 Then I sayd vnto her, What aileth thee?
tell me.
43 And she saide to me, I thy seruant haue
bene barren, and haue had no childe, hauing an
husband thirtie yeeres.
44 And euery houre, and euery day these thir-
ty yeeres I pray to the most High day and night.
45 And after thirtie yeeres God heard mee
thine handmayde, and looked vpon my misery,
considered my trouble, and gaue me a sonne, and
I was glad of him: so was mine husband also,
and all they of my countrey, and wee gaue great
honour vnto the Almighty.
46 And I nourished him with great trauell.
47 So when he grew vp, and came to take a
wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BUt when my sonne went into his chamber, he
fell downe, and died.
2 Then we all ouerthrew the lights, and all
my neighbours rose vp to comfort me: so I re-
sted vntill the second day at night.
3 And when they had all left off to com-
fort me, that I should bee quiet, then I rose vp
by night, and fledde, and am come into this
field

Torments for wicked ones after this life

Chap. 8.3. matth. 20. 16.

Exod. 19. 9. and 24. 3. deut. 4. 12.

Exod. 32. 28.

Chap. 10. 44.

field as thou seest,
4 And am not purposed to returne into the
citie, but to remaine here, and neither to eate nor
drinke, but continually to mourne and fast, vntill
I die.
5 Then left I my purpose wherein I was,
and spake to her angerly, and sayd,
6 Thou foolish woman aboue all other, seest
thou not our heauinesse, and what commeth vn-
to vs?
7 For Sion our mother is all wofull, and is
sore afflicted, and mourneth extremely.
8 Seeing wee be all now in heauinesse, and
make our mone (for we be all sorowfull) art thou
sory for one sonne?
9 Demaund the earth, and shee shall tell thee
that it is she which ought to mourne for the fall
of so many that grow vpon her.
10 For from the beginning, all men are borne
of her, and other shall come, and behold, they
walke almost all into destruction, and the multi-
tude of them shalbe destroyed.
11 Who should then rather mourne, she that
hath lost so great a multitude, or thou which art
sory but for one?
12 But if thou wouldest say vnto mee, My
mourning is not like the mourning of the earth
(for I haue lost the fruite of my wombe, which I
brought forth with heauinesse, and bare with sor-
rowes.
13 But the earth is according to the maner of
the earth, and the present multitude returneth
into her as it came)
14 Then say I vnto thee, As thou hast borne
with trauell, so the earth also from the beginning
giueth her fruite vnto man, euen to him that la-
boured her.
15 Nowe therefore withholde thy sorrow in
thy selfe, and beare constantly that which com-
meth vnto thee.
16 For if thou allowest Gods purpose, and
receiuest his counsell in time, thou shalt be com-
mended therein.
17 Goe thy way then into the citie to thine
husband.
18 ¶ Then she said vnto me, I will not, I will
not go into the citie, but here will I die.
19 So I continued to speake more with her,
and sayd,
20 Doe not so, but be counselled: for how ma-
ny falles hath Sion? Bee of good comfort, be-
cause of the sorrow of Ierusalem.
21 For thou seest that our Sanctuary is layd
waste: our altar is broken downe: our Temple
is destroyed.
22 Our Psalterion fainteth, and the song
ceaseth, and our mirth is vanished away, and
the light of our candlesticke is quenched, and the
Arke of our Couenant is taken away, and our
holy things are defiled, and the Name that is
called vpon ouer vs, is almost dishonoured, and
our children are put to shame, and our Priestes
are burnt, and our Leuites are caried into capti-
uitie, and our virgins are defiled, and our wiues
rauished, and our righteous men spoyled, and
our children destroyed, and our young men are
brought in bondage, and our strong men are be-
come weake,
23 And, which is the greatest of all, Sion the
seale hath lost her worship: for shee is deliuered
into the hands of them that hate vs.
24 And therefore shake off thy great heaui-
nesse, and put away the multitude of sorrowes,
that the Almightie may bee mercifull vnto thee,
and that the most High may giue thee rest and
ease from thy labour.
25 And when I was talking with her, her face
and beautie shined suddenly, and her countenance
was bright, so that I was afraid of her, and mu-
sed what it might be.
26 And behold, immediatly she cast out a great
voyce, very fearefull, so that the earth shooke at the
noyse of the woman.
27 And I looked, and behold, the woman ap-
peared vnto mee no more: but there was a citie
builded, and a place was shewed from the ground
and foundation. Then was I afrayd, and cryed
with a loud voyce, and sayd,
28 Where is Uriel the Angel *which came Chap.4.1.
to me at the first? for hee hath caused me to come
into many and deepe considerations, and mine
end is turned into corruption, and my prayer to
rebuke.
29 And as I was speaking these words, be-
hold, he came vnto me, and looked vpon me.
30 And loe, I lay as one dead, and mine vn-
derstanding was altered, and he tooke me by the
right hand and comforted mee, and set mee vpon
my feet, and sayd vnto me,
31 What aileth thee? and why is thine vn-
derstanding vexed? and the vnderstanding of
thine heart? and wherefore art thou sory?
32 And I sayd, Because thou hast forsaken
mee, and I haue done *according vnto thy Chap.5.20.
wordes: I went into the fielde, and there haue
I seene things, and see that I am not able to ex-
presse.
33 Then sayd he vnto me, Stand vp manly,
and I will giue thee exhortation.
34 Then sayd I, Speake vnto me, my Lord,
and forsake me not, lest I die through rashnesse.
35 For I haue seene that I knewe not, and
heare that I do not know.
36 Or is mine vnderstanding deceiued, or
doeth my minde being hautie, erre?
37 Now therefore, I beseech thee, that thou
wilt shew thy seruant of this wonder.
38 Then he answered me, and said, Heare me,
and I will enforme thee, and tell thee wherefore
thou art afraid: for the most High hath reuealed
many secret things vnto thee.
39 He hath seene thy good purpose, that thou
art sory continually for thy people, and makest
great lamentation for Sion.
40 This therefore is the vnderstanding of
the vision, which appeared vnto thee a litle while
agoe.
41 Thou sawest a woman mourning, & thou
beganst to comfort her:
42 But now seest thou the likenesse of the wo-
man no more, but there appeared vnto thee a ci-
tie builded.
43 And whereas she tolde thee of the death of
her sonne, this is the solution,
44 This woman, which thou sawest, shee is
Sion: and whereas she told thee (euen she which
thou seest now as a citie builded)
45 And as touching that shee sayd vnto thee,
that she was barren thirtie yeeres, this was con-
cerning that there was euen thirtie yeres where-
in there was no offering offered in her.
46 But after thirtie yeeres, Salomon built

the citie, and offered offerings: then bare the bar-
ren a sonne.
47 And whereas she tolde thee, that she nouri-
shed him with labour, that was the inhabiting of
Jerusalem.
48 But whereas she told thee that her sonne,
as his chance was, died when he came into her
chamber, that is the fall that is come to Jerusa-
lem.
49 And when thou sawest her like one that
mourned for her sonne, thou beganneſt to com-
fort her: of these things which haue chanced,
these are to be opened vnto thee.
50 For nowe the most High seeth, that thou
art sory in thy minde, and because thou sufferest
with all thine heart for her, hee shewed thee the
clearenesse of her glory, and the fairenesse of her
beautie.
51 And therefore I bade thee remaine in the
field where no house was built.
52 For I knew that the most High would shew
these things vnto thee.
53 Therefore I commanded thee to goe into
the field, where no foundation nor building is.
54 For the worke of mans building cannot
stand in that place where the Citie of the most
High should be shewed.
55 And therefore feare not, neither let thine
heart be afraid, but go in, and see the beautie and
greatnesse of the building as much as thou art a-
ble to see with thine eyes.
56 And after this shalt thou heare as much as
thine eares may comprehend.
57 For thou art blessed aboue many, and art
called with the most High among the few.
58 But to morow at night thou shalt remaine
here,
59 And the most High shall shew thee visions
of high things, which the most High will doe vn-
to them that dwell vpon earth, in the last dayes.
So I slept the same night and another, as he had
commanded me.

CHAP. XI.

1 The vision of an eagle comming foorth of the sea, and of her feathers. 37 Of a Lion comming out of the forrest.

Then saw I a dreame, and behold, there came
vp from the sea an eagle, which had twelue
feathered wings, and three heads.
2 And I saw, and behold, she spread her wings
ouer all the earth, and all the windes of the ayre
blew on her, and gathered themselues.
3 And I beheld, and out of her feathers grew
out other contrary feathers, and they became li-
tle feathers and small.
4 But her heads remained still, and the head
in the mids was greater then the other heads,
yet rested it with them.
5 Moreouer, I saw that the eagle flew with
his feathers, and reigned vpon earth, and ouer
them that dwell therein.
6 And I saw that all things vnder heauen
were subiect vnto her, and no man spake against
her, no not one creature vpon earth.
7 I saw also that the eagle stood vp vpon her
clawes, and spake to her feathers, saying,
8 Watch not all together: sleepe euery one
in his owne place, and watch by course.
9 But let the heads be preserued for the last.
10 Neuerthelesse, I saw that the voyce went
not out of her heads, but from the mids of her
body.
11 Then I numbred her contrary feathers,
and behold, there were eight of them.
12 And I looked, and behold, vpon the right
side there arose one feather, and reigned ouer all
the earth.
13 And when it had reigned, the ende of it
came, and the place thereof appeared no more.
So the next stood vp, and reigned: it continued
a long time.
14 And when it had reigned, the ende of it
came also, and as the first, so it appeared no
more.
15 Then there came a voyce vnto it, and sayd,
16 Heare thou that hast kept the earth so long:
this I say vnto thee, before thou beginnest to ap-
peare no more,
17 There shall none after thee attaine vnto
thy time, neither to the halfe thereof.
18 Then arose the third, and reigned as the
other afore, and it appeared no more also.
19 So came it to all the others one after an-
other, so that euery one reigned, and then appea-
red no more.
20 Then I looked, and behold, in processe of
time the feathers that followed, stood vp on the
right side, that they might rule also, and some of
them ruled, but within a while they appeared
no more.
21 For some of them were set vp, but ruled
not.
22 After this I looked, and behold, the twelue
feathers appeared no more, nor the two wings.
23 And there was no more vpon the eagles bo-
die, but two heads that rested, and sixe wings.
24 Then saw I also, that two wings diuided
themselues from the sixe, and remained vnder the
head that was vpon the right side: for the foure
continued in their place.
25 So I looked, and behold, the vnderwings
thought to set vp themselues, and to haue the
rule.
26 Then was there one set vp, but shortly it
appeared no more.
27 And the second were sooner gone then the
first.
28 Then I beheld, and lo, the two that remai-
ned, thought also in themselues to reigne.
29 And when they so thought, beholde, there
awaked one of the heads that were at rest, which
was in the mids: for that was greater then the
two.
30 And then I sawe that the two heads were
ioyned therewith.
31 And beholde, the head was turned with
them, that were with it, and did eate vp the two
vnderwings that would haue reigned.
32 But this head put the whole earth in feare,
and bare rule in it, ouer all those that dwelt vp-
on earth with much labour, and it had the gouer-
nance of the world, more then all the wings that
had bene.
33 After this I looked, and behold, the head
that was in the middes, suddenly appeared no
more, as did the wings.
34 But the two heads remained, which also
ruled likewise vpon earth, and ouer those that
dwelt therein.
35 And I beheld, and loe, the head vpon the
right

right side deuoured it that was vpon the left
side.
36 ¶ Then I heard a voyce which sayd vnto
mee, Looke before the, and consider the thing
that thou seest.
37 So I sawe, and beholde, as it were a lyon
that roareth, running hastily out of the wood:
and I sawe that hee sent out a mans voyce vnto
the Eagle, and spake, and said,
38 Heare thou, I will talke with thee, and the
most High shall say vnto thee,
39 Art not thou that, that of the foure beasts
remainest, whom I made to reigne in my world,
that by them the endes of times might come,
40 And the fourth is come, and hath ouer-
come all the beastes that were past, which hath
power ouer the world with great fearefulnesse,
and ouer the whole compasse of the earth with
most wicked oppression, and that dwelleth so
long time in all the world with deceit?
41 For thou hast not iudged the world with
trueth.
42 Seeing thou hast troubled the meeke, thou
hast hurt the peaceable, and thou hast loued ly-
ers, and destroyed the dwellings of them that
brought foorth fruite, and hast cast downe the
walles of such as did thee no harme,
43 Therefore is thy wrongfull dealing come
vp vnto the most High, and thy pride vnto the
Mightie.
44 The most High also hath looked vpon the
proud times, and beholde, they are ended, and
their abominations are fulfilled.
45 Therefore appeare no more, thou Eagle,
nor thine horrible wings, nor thy wicked fea-
thers, nor thy malicious heads, and thy wicked
clawes, nor all thy vaine body,
46 That all the earth may be refreshed, and
come againe, as one deliuered from thy violence,
and that shee may hope for the iudgement and
mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

And when the Lion spake these words to the
Eagle, I sawe,
2 And beholde, the head that had the vpper
hand appeared no more, neither did the foure
wings appeare any more, that came to it, and
set vp themselues to reigne, whose kingdome
was small and full of vprores.
3 And I sawe, and beholde, they appeared
no more, and the whole body of the Eagle was
burnt, so that the earth was in great feare. Then
I awaked out of the trouble and traunce of my
minde, and from the great feare, and sayde vnto
my spirit,
4 Loe, this hast thou done vnto mee in that
thou searchest out the wayes of the most High.
5 Lo, yet am I weary in my minde, and very
weake in my spirit, and little strength is there in
me, for ẏ great feare that I receiued this night.
6 Therefore nowe, will I beseech the most
High, that he will comfort me vnto the end.
7 And I said, O Lord, Lord, if I haue found
grace before thy sight, and if I am iustified with
thee before many other, and if my prayer in deede
be come vp before thy face,
8 Comfort me, and shewe me thy seruant the
interpretation and difference of this horrible
sight, that thou mayest perfectly comfort my
soule.
9 Seeing thou hast iudged mee worthy to
shew me the last times.
10 ¶ Then he said vnto mee, This is the in-
terpretation of this vision,
11 The Eagle whom thou sawest come vp
from the sea, is the * kingdome which was seene
in the vision of thy brother Daniel. *Dan. 7. 7.*
12 But it was not expounded vnto him: there-
fore now I declare it vnto thee.
13 Beholde, the dayes come, that there shall
rise vp a kingdome vpon the earth, and it shall
bee feared aboue all kingdomes that were be-
fore it.
14 In it shall twelue Kings reigne one after
another.
15 Whereof the second shall begin to reigne,
and shall haue more time then the twelue.
16 And this doe the twelue wings signifie,
which thou sawest.
17 As for the voyce that thou heardest speake,
and that thou sawest not go out from the heads,
but from the midst of the body thereof, this is the
interpretation,
18 That after the time of that kingdome,
there shall arise great strife, and it shall be in dan-
ger to fall, but it shall not then fall, but shall bee
restored againe to his beginning.
19 Concerning the eight vnderwings, which
thou sawest hang vnto her wings, this is the in-
terpretation,
20 In him shall arise eight kings, whose time
shall bee but small, and their yeeres swift, and
two of them shall perish.
21 But when the mid time commeth, there
shall be foure kept a time, whiles his time begin-
neth to come, that it may be ended, but two shall
be kept vnto the ende.
22 And whereas thou sawest three heads re-
sting, this is the interpretation.
23 In his last dayes shall the most High raise
vp three kingdomes and shall call againe many
things into them, and they shal haue the dominion
of the earth,
24 And of those that dwell therein, with
much griefe aboue all those that were before
them: therefore are they called the heads of the
Eagle:
25 For they shall accomplish his wickednesse
and shall finish his last end,
26 And whereas thou sawest that the great
head appeared no more, it signifieth that one
of them shall die vpon his bedde, and yet with
paine.
27 For the two that remaine, the sword shall
deuoure them.
28 For the sword of the one shall deuoure the
other: but at the last shall hee fall by the sworde
himselfe.
29 And whereas thou sawest two vnderwings
that went off toward the head, which was on the
right side, this is the interpretation,
30 These are they whom the most High hath
preserued for their ende, whose kingdome is lit-
tle, and full of trouble as thou sawest.
31 And the Lion whom thou sawest rising vp
out of the wood and roaring, and speaking vnto
the Eagle, and rebuking her for her vnrighte-
ousnesse with all the wordes that thou hast
heard,
32 This is the winde which the most High

hath kept for them, and for their wickednesse vn-
to the ende, and he shall reprooue them, and cast
before them their spoyles.
33 For hee shall set them aliue in the iudge-
ment, and shall rebuke them and correct them.
34 For hee will deliuer the residue of my peo-
ple by affliction, which are preserued vpon my
borders, and he shall make them ioyfull, vntill the
comming of the day of iudgement, whereof I
haue spoken vnto thee from the beginning.
35 This is the dreame that thou sawest, and
these are the interpretations.
36 Thou onely hast bene meete to know this
secret of the most High.
37 Therefore write all these things that thou
hast seene in a booke, and hide them.
38 And teache them the wise of the people,
whose hearts thou knowest may comprehende
and keepe these secrets.
39 But wait thou here yet seuen dayes moe,
that it may bee shewed thee whatsoeuer it plea-
seth the most High to declare vnto thee: and
with that he went his way.
40 And when all the people perceiued, that
the seuen dayes were past, and I not come a-
gaine into the citie, they gathered them altoge-
ther, from the least vnto the most, and came vn-
to me, and spake vnto me, saying.
41 What haue we offended thee? or what euil
haue we done against thee, that thou forsakest vs,
and sittest in this place?
42 For of all the people thou onely art left vs
as a grape of the vine, and as a candle in a darke
place, and as a hauen or ship preserued from the
tempest.
43 Are not the euils which are come vnto vs,
sufficient?
44 If thou then forsake vs, how much better
had it bene for vs, that we had bene burnt also as
Sion was burnt?
45 For wee are no better then they that dyed
there: and they wept with a lowde voyce. Then
answered I them, and sayd,
46 Be of good comfort, O Israel, and be not
heauy thou house of Iacob.
47 For the most High hath you in remem-
brance, and the Almightie hath not forgotten you
in temptation.
48 As for me I haue not forsaken you, neither
am I departed from you, but am come into this
place to pray for the desolation of Sion, that I
might seeke mercie for the lowe estate of your
sanctuary.
49 And now goe your way home euery man,
and after these dayes will I come vnto you.
50 So the people went their way into the ci-
tie, as I commanded them:
51 But I remained still in the fielde seuen
dayes, as he had commanded mee, and did eate
onely of the flowres of the fielde, and had my
meate of the hearbes in those dayes.

CHAP. XIII.

2 The vision of a winde comming forth of the sea, 3 Which became a man. 5 His property and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a
dreame by night.
2 And beholde, there arose a winde from the
sea, and it moued all the waues thereof.
3 And I looked, and beholde, there was a
mightie man with the thousands of heauen: and
when he turned his countenance to looke, all the
things trembled that were seene vnder him.
4 And when the voyce went out of his mouth,
all they burned that heard his voice, as the earth
faileth when it feeleth the fire.
5 After these things I saw, and behold, there
was gathered together a multitude of men out
of number, fro the foure windes of the heauen, to
fight against the man that came out from the sea.
6 And I looked, and behold, he graued him-
selfe a great mountaine, and flew vp vpon it.
7 But I woulde haue seene the countrey or
place whereout the hill was grauen, and I could
not.
8 I sawe after these things, and beholde, all
they which came to fight against him were sore a-
fraide, and yet they durst not fight.
9 Neuerthelesse, when hee saw the fiercenesse
of the multitude that came, he lifted not vp his
hand: for he held no sworde nor any instrument
of warre.
10 But onely, as I sawe, he sent out of his
mouth, as it had bene a blast of fire, and out of
his lips the winde of the flame, and out of his
tongue he cast out sparkes and stormes.
11 And they were all mixt together, euen this
blast of fire, the winde of the flame, and the great
storme, & fell with violence vpon the multitude
which was prepared to fight, and burnt them vp
all, so that of the innumerable multitude there
was nothing seene, but onely dust and smell of
smoke. When I saw this, I was afraid.
12 ¶ Afterward sawe I the same man come
downe from the mountaine, and calling vnto
him another peaceable multitude.
13 And there came many vpon him, some with
ioyfull countenance, and some with sad: some of
them were bound, and some brought of them
that were offred: and I was sicke through great
feare, and awaked, and said.
14 Thou hast shewed thy seruant these won-
ders from the beginning, and hast counted mee
worthy to receiue my prayer.
15 Shew me now therefore the interpretation
of this dreame.
16 For thus I consider in mine vnderstan-
ding, Woe vnto them that shall be left in those
dayes, and much more woe vnto them that are
not left behind.
17 For they that were not left, were in hea-
uinesse.
18 Nowe vnderstand I the things that are
layd vp in the latter dayes, which shall come both
vnto them and to those that are left behind.
19 Therefore are they come into great perils,
and many necessities, as these dreames declare.
20 Yet is it easier, that he that is in danger,
should fall into these, and before the things to
come hereafter, then to passe away as a cloude
out of the world.
21 ¶ Then answered he mee, and saide, The
interpretation of the vision will I shewe thee,
and I will open to thee the thing that thou hast
required.
22 Whereas thou hast spoken of them that
are left behinde, this is the interpretation.
23 Hee that shall beare the danger in that time,
hee shall keepe himselfe. They that bee fallen
into danger, are such as haue workes and
faith

faith toward the most mighty.
24 Know therefore, that they which bee left
behinde, are more blessed then they that be dead.
25 These are the meanings of the vision,
Whereas thou sawest a man comming vp from
the mids of the sea,
26 The same is he whom the most High hath
kept a great season, who by his owne selfe shall
deliuer his creature, and he shall order them that
are left behind.
27 ¶ And whereas thou sawest, that out of
his mouth there came as a blast with fire and
storme,
28 And that hee neither held sword nor wea-
pon, but that by his fiercenesse he destroyed the
whole multitude that came to fight against him,
this is the interpretation,
29 Beholde, the dayes come that the most
High will begin to deliuer them that are vpon
the earth:
30 And he shall astonish the hearts of them
that dwell vpon the earth:
31 And one shall prepare to fight against an-
other, citie against citie, and place against place,
Mat.24.7. * and nation against nation, and realme against
realme.
32 When this commeth to passe, then shall
the tokens come, that I shewed thee before, and
then shal my sonne be reueiled, whom thou sawest
goe vp as a man.
33 And when all the people heare his voyce,
euery man shall in their owne land leaue the bat-
tell that they haue one against another.
34 And an innumerable multitude shalbe ga-
thered as one, as they that be willing to come, to
fight against him.
35 But he shall stand vpon the top of mount
Sion.
36 And Sion shall come, and shallbe shewed
to all, being prepared and builded, as thou sawest
the hill grauen foorth without any hands.
37 And this my sonne shall rebuke the wicked
inuentions of those nations, which for their wic-
ked life are fallen into the tempest,
38 And into torments like to flame, whereby
they shall be tormented: and without any labour
will he destroy them euen by the Law, which is
compared vnto the fire.
39 And whereas thou sawest that hee gathe-
red another peaceable people vnto him,
40 Those are the ten tribes which were ca-
2.King.17.3 ried away captiues out of their owne lande * in
the time of Oseas the King, whom Salmanasar
the king of the Assyrians tooke captiue, and ca-
ried them beyond the riuer: so were they brought
into another land.
41 But they tooke this counsell to themselues,
that they would leaue the multitude of the hea-
then, and goe foorth into a further countrey,
where neuer mankind dwelt,
42 That they might there keepe their sta-
tutes, which they neuer kept in their owne
land.
43 And they entred in at the narrow passages
of the riuer Euphrates.
44 For the most High then shewed them
Exod 14.21. signes, * and stayed the springs of the flood till
iosh.3.15,16 they were passed ouer.
45 For through the countrey there was a great
iourney, euen of a yeere and a halfe, and the same
||Or, Ararath. region is called || Arsareth.
46 Then dwelt they there vntill the latter
time: and when they come forth againe,
47 The most High shall hold still the springs
of the riuer againe, that they may goe through:
therefore sawest thou the multitude peaceable.
48 But they that be left behinde of thy peo-
ple, are those that be found within my borders.
49 Now when hee destroyeth the multitude
of the nations that are gathered together, he shall
defend the people that remaine.
50 And then shall he shew great wonders vn-
to them.
51 Then sayd I, O Lord, Lord, shew me this,
wherefore haue I seene the man comming vp
from the mids of the sea?
52 And hee sayd vnto me, As thou canst nei-
ther seeke out, nor know these things, that are in
the deepe of the sea, so can no man vpon earth see
my sonne, or those that be with him, but in the
time of that day.
53 This is the interpretation of the dreame
which thou sawest, and whereby thou onely art
lightened.
54 For thou hast forsaken thine owne law,
and applyed thy diligence vnto mine, and sought
it.
55 Thy life hast thou ordered in wisedome,
and hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the re-
wards with the most High: and after three other
dayes I will speake other things vnto thee, and
will declare vnto thee great and wonderous
things.
57 Then went I forth vnto the field, glorify-
ing and praysing the most High for the wonders
which he did in time,
58 Which he gouerneth, & such things as come
in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the thirde day I sate vnder an oke,
and beholde, there came foorth a voyce vn-
to mee out of the bush, and sayde, Esdras, Es-
dras.
2 And I sayde, Here am I, Lord, and stood
vp vpon my feete.
3 Then sayd he vnto me, * In the bush I re- Exod.3.2.8.
ueiled my selfe, and spake vnto Moyses, when
my people serued in Egypt,
4 And I sent him, and led my people out of
Egypt, and brought him vpon the mount Sinai,
and I held him with me a long season,
5 And I tolde him many wonders, & shewed
him the secrets of the times and the ende, and
commanded him, saying,
6 These words shalt thou declare, and these
shalt thou hide.
7 And now I say vnto thee, that thou lay vp
in thine heart the signes that I haue shewed, and
the dreames that thou hast seene, and the inter-
pretations which thou hast heard.
8 For thou shalt be taken away from all, and
thou shalt remaine henceforth with my counsell,
and with such as be like thee, vntill the times be
ended.
9 For the world hath lost his youth, and the
times

times begin to waxe old.
10 For the worlde is diuided into twelue
parts, and ten parts of it are gone already, and
halfe of the tenth part.
11 And there remayneth that which is after
the halfe of the tenth part.
12 Therefore set thine house in order, and re-
forme thy people, and comfort such of them as be
in trouble, and now renounce the corruption.
13 Let goe from thee mortall thoughts: cast
away from thee the burdens of men, and put off
now the weake natures,
14 And set aside the most grieuous thoughts,
and haste thee to depart from these times.
15 For greater euils then those, which thou
hast seene now, shall they commit.
16 For the weaker that the world is by rea-
son of age, the more shall the euils bee increased
vpon them that dwell therein.
17 For the trueth is fled farre away, and lies
are at hand: for now hasteth the vision to come,
that thou hast seene.
18 ¶ Then answered I, and sayd before thee,
19 Beholde, O Lord, I will goe as thou hast
commanded mee, and reforme the people, which
are present: but they that shall be borne after-
ward, who shall admonish them?
20 Thus the world is set in darkenesse, and
they that dwell therein, are without light.
21 For thy Law is burnt, therefore no man
knoweth the things that are done of thee, or the
works that shalbe done.
22 But if I haue found grace before thee,
send the holy Ghost into mee, and I will write
all that hath bene done in the world since the be-
ginning, which was written in thy Law, that
men may find the path, and that they which will
liue in the latter dayes, may liue.
23 And he answered me, saying, Goe and ga-
ther the people, and say vnto them, that they
seeke thee not for fortie dayes,
24 But prepare thee many boxe tables, and
take with thee these fiue, Sarea, Dabria, Sele-
mia, Ecanus, and Asiel, which are ready to write
swiftly,
25 And come hither, and I will light a can-
dle of vnderstanding in thine heart, which shall
not be put out, till the things be performed which
thou shalt begin to write.
26 And then shalt thou declare some things
openly vnto the perfect men, and some things
shalt thou shew secretly vnto the wise: to morrow
this houre shalt thou begin to write.
27 Then went I foorth, as hee commanded
me, and gathered all the people together, & said,
28 Heare these words, O Israel,
Gene. 47. 4. 29 *Our fathers at the beginning were stran-
gers in Egypt, from whence they were deliue-
red,
Acts 7. 53. 30 And receiued the Law of life, * which they
kept not, which yee also haue transgressed after
them.
31 Then was the land, euen the land of Sion
parted among you by lot: but your fathers and
yee also haue done vnrighteously, and haue not
kept the wayes, which the most High comman-
ded you.
32 And for so much as he is a righteous iudge,
he tooke from you in time the thing that he had
giuen you.
33 And now are yee here, and your brethren
among you.
34 Therefore if so be that ye will subdue your
owne vnderstanding, and reforme your heart, ye
shalbe kept aliue, and after death ye shall obtaine
mercy.
35 For after death shall the iudgement come,
when we shall liue againe: and then shall the
names of the righteous bee manifest, and the
works of the vngodly shall be declared.
36 Let no man therefore come now vnto me,
nor seeke me these fortie dayes.
37 So I tooke the fiue men, as he comman-
ded me, and we went into the field, and remay-
ned there.
38 The next day, beholde, a voyce called me,
saying, Esdras, *open thy mouth, and drinke that Ezek. 3. 2.
I giue thee to drinke.
39 Then opened I my mouth, and beholde,
he reached mee a full cup, which was full as it
were with water: but the colour of it was like
fire.
40 And I tooke it, and dranke, and when I
had drunke it, mine heart had vnderstanding,
and wisedome grew in my breast: for my spirit
was strengthened in memory.
41 And my mouth was opened, and shut no
more.
42 The most High gaue vnderstanding vnto
the fiue men, that they wrote the high things of
the night, which they vnderstood not.
43 But in the night they did eate bread, but
I spake by day, and helde not my tongue by
night.
44 In fortie dayes, they wrote two hundred
and foure bookes.
45 And when the fortie dayes were fulfil-
led, the most High spake, saying, The first that
thou hast written, publish openly, that the wor-
thy and vnworthy may reade it.
46 But keep the seuenty last, that thou mayest
giue them to the wise among thy people.
47 For in them is the veine of vnderstan-
ding, and the fountaine of wisedome, and the ri-
uer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certain. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

Beholde, speake thou in the eares of my peo-
ple the wordes of prophecie, which I will put
in thy mouth, sayth the Lord:
2 And cause them to be written in a letter:
for they are faithfull and true.
3 Feare not the imaginations against thee:
let not the vnfaithfulnesse of the speakers trouble
thee, that speake against thee.
4 For euery vnfaithfull shall die in his vn-
faithfulnesse.
5 Beholde, saith the Lord, I will bring plagues
vpon all the world, the sword, famine, death and
destruction.
6 Because that iniquity hath fully polluted
all the earth, & their wicked works are fulfilled.
7 Therefore, sayth the Lord, I will hold my
tongue no more for their wickednesse, (they doe
vngodly) neither will I suffer them in the things
that they doe wickedly.

8 Beholde,

Revel. 6. 10. and 19. 2.

8 Behold, *the innocent and righteous blood crieth unto me, and the soules of the iust crie continually.

The Lord will aveng innocent Blood

9 I will surely auenge them, sayth the Lord, and receiue unto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the lande thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring upon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shall stand up to fight against another with swordes in their hands.

16 For there shall be sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afrayd, men shall feare.

19 A man shall haue no pitie upon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoyled for lacke of bread, and because of great trouble.

20 Behold, sayth God, I call together all the Kings of the earth to reuerence mee, which are from the ||East, and from the South, from the East, and from Libanus, to turne upon them and to repay the things that they haue done to them.

||Or, West.

21 As they doe yet this day unto my chosen, so will I doe also, and recompense them in their bosome: thus sayth the Lord God.

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood upon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

Cursed are they that Sin—

24 Woe to them that sinne, and keepe not my commandements, sayth the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them unto death and destruction.

27 For nowe are the plagues come upon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Beholde, an horrible vision commeth from the East.

Horrible Warr upon all the earth.

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be caried as the winde upon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe foorth as the boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the upper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their kings.

34 Behold cloudes from the East, and from the North unto the South, and they are very horrible to looke upon, full of wrath and storme.

35 They shall smite one upon another: and they shall smite downe a great multitude of starres upon the earth, euen their owne starre, and the blood shall be from the sworde unto the belly,

36 And the dung of man unto the Camels litter.

37 And there shalbe great fearefulnes & trembling upon earth, and they that see the wrath, shalbe afrayd, and a trembling shall come upon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise, and shall open it with the cloude, which he raised up in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty cloudes shall be lift up full of wrath, and the starre that they may make all the earth afrayd, and them that dwell therein, and that they may powre out ouer euery high place, and lifted up, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fieldes may bee full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course unto Babylon, and make it afrayd.

44 They shall come to her & besiege her, and shal powre forth the constellation, & all the wrath against her: then shall the dust and smoke goe up unto the heauen, and all they that be about her, shall bewaile her.

45 And they that remayne under her, shall doe seruice unto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe unto thee, O wretch, because thou hast made thy selfe like unto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to committe whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore sayth God,

49 I will

49 I will ſend plagues vpon thee, widow-
hood, pouertie, and famine, and the ſworde, and
peſtilence, to waſte thine houſes with deſtructi-
on and death.
50 And the glory of thy power ſhall be dried
vp, as a flowre when the heate riſeth, that is ſent
vpon thee.
51 Thou ſhalt be ſicke as a poore wife that is
plagued and beaten of women, ſo that the migh-
tie and the louers ſhall not be able to receiue thee.
52 Would I thus hate thee, ſaith the Lord,
53 If thou hadſt not alway ſlaine my choſen,
exalting the ſtroke of thine hands, and ſayd ouer
their death, when thou waſt drunken,
54 Set forth the beautie of thy countenance?
55 The reward of thy whoredome ſhall be in
thy boſome: therefore ſhalt thou receiue a re-
ward.
56 As thou haſt done vnto my choſen, ſayeth
the Lord, ſo will God doe vnto thee, and will de-
liuer thee vnto the plague.
57 And thy children ſhall die of hunger, and
thou ſhalt fall by the ſword, and thy cities ſhall be
broken downe, and all thy men ſhall fall by the
ſword in the field.
58 And they that bee in the mountaines, ſhall
die of hunger, and eat their owne fleſh, and drinke
their owne blood for want of bread and thirſt of
water.
59 And thou, as vnhappie, ſhalt come thorow
the Sea, and receiue plagues againe.
60 In the paſſage they ſhall caſt downe the
ſlaine citie, and ſhall roote out one part of thy
land, and conſume the portion of thy glory, and
ſhall returne to her that was deſtroyed.
61 When thou ſhalt be caſt downe, thou ſhalt
be to them as ſtubble, and they ſhall be to thee as
fire.
62 And they ſhall deſtroy thee, and thy ci-
ties, thy land, and thy mountaines: all thy woods
and all thy fruitfull trees ſhall they burne with
fire.
63 Thy children ſhall they cary away captiue,
and ſhall ſpoyle thy ſubſtance, and marre the
beautie of thy face.

God is avenger of his Elect

CHAP. XVI.

1 Againſt Babylon, Aſia, Egypt and Syria. 18. 38 Of the euils that ſhall come vpon the world, with admonition how to gouerne themſelues in afflictions. 54 To acknowledge their ſinnes, and to commit themſelues to the Lord, 55 whoſe mightie prouidence and iuſtice is to be reuerenced.

WOe to thee, Babylon, and Aſia: woe to
thee, Egypt and Syria.
2 Gird your ſelues with ſacke and haire-
cloth, and mourne your children, and be ſory: for
your deſtruction is at hand.
3 A ſword is ſent vnto you, & who will turne
it backe? a fire is ſent among you, and who will
quench it?
4 Plagues are ſent among you, and who can
driue them away?
5 May any man driue away an hungrie Lion
in the wood? or quench the fire in ſtubble when
it hath once begunne to burne? may one turne a-
gaine the arrow, that is ſhot of a ſtrong archer?
6 The mightie Lorde ſendeth the plagues,
and who can driue them away? the fire is gone
forth in his wrath, and who can quench it?
7 He ſhall caſt lightnings, and who ſhall not
feare? hee ſhall thunder, and who ſhall not be a-
frayd?
8 The Lord ſhall threaten, and who ſhall not
vtterly be broken in pieces at his preſence? the
earth quaketh, and the foundation thereof: the
ſea ariſeth vp with waues from the deepe, and
the waues thereof are troubled, and the fiſhes
thereof, before the Lorde and the glory of his
power.
9 For ſtrong is his right hand, that bendeth
the bowe: his arrowes that hee ſhooteth, are
ſharpe, and ſhall not miſſe, when they begin to
be ſhot into the ends of the world.
10 Behold, the plagues are ſent, and ſhall not
turne againe till they come vpon earth.
11 The fire is kindled, and ſhall not be put out
till it conſume the foundations of the earth.
12 As an arrow which is ſhotte of a mightie
archer, returneth not backeward, ſo the plagues
that ſhall be ſent vpon earth, ſhall not turne a-
gaine.
13 Woe is mee, woe is me: who will deliuer
me in thoſe dayes?
14 The beginning of ſorrowes and great
mourning: the beginning of famine, and great
death: the beginning of warres, and the powers
ſhall feare: the beginning of euils, and all ſhall
tremble. What ſhall I doe in theſe things, when
the plagues come?
15 Beholde, famine, and plague, and trouble,
and anguiſh are ſent as ſcourges for amende-
ment.
16 But for all theſe things they will not turne
from their wickedneſſe, nor be alway mindfull of
the ſcourges.
17 Behold, victualles ſhalbe ſo good cheape vp-
on earth, that they ſhall thinke themſelues to be
in good caſe: but then ſhall the euils bud forth
vpon earth, euen the ſword, the famine, and great
confuſion.
18 For many of them that dwell vpon earth,
ſhall periſh with famine, and the other that eſcape
the famine, ſhall the ſword deſtroy.
19 And the dead ſhall be caſt out as dung,
and there ſhall be no man to comfort them: for
the earth ſhall be waſted, and the cities ſhall be
caſt downe.
20 There ſhall be no man left to till the earth,
and to ſowe it: the trees ſhall giue fruit, but who
ſhall gather them?
21 The grapes ſhalbe ripe, but who ſhal tread
them? for all places ſhall be deſolate, ſo that one
man ſhall deſire to ſee another, or to heare his
voyce.
22 For of one citie there ſhall be ten left, and
two of the fielde which ſhall hide themſelues in
the thicke woods, and in the clefts of rocks.
23 As when there remayne three or foure o-
liues in the place where oliues growe, or among
other trees.
24 Or as when a vineyard is gathered, there
are left ſome grapes of them that diligently
ſought thorow the vineyard:
25 So in thoſe dayes there ſhall be three or
foure left by them that ſearch the houſes with
the ſword.
26 And the earth ſhall be left waſte, and the
fields thereof ſhall waxe olde, and her wayes and
all her paths ſhall grow full of thornes, becauſe
no man ſhall trauaile therethrough.

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation hauing no husbands: their daughters shall mourne hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lorde, receiue it: beleeue not the gods of whom the Lorde speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth foorth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shal come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him bee as he that fleeth his way, and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as he that winneth not: and hee that buildeth, as hee that shall not dwell therein:

36 He that soweth, as one that shal not reape: he that cutteth the vine, as hee that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I be angry against them, for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shal righteousnes hate iniquitie, when she decketh her selfe, and shall accuse her openly, when he shall come that shall birdle the authour of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lorde God and his glory.

Luke 16.15. 46 Behold, the Lord * knoweth al the works of men, their imaginations, their thoughts and their hearts.

Gen.1.1. 47 * For assoone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them. *Psal.147.4.*

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought foorth before men, yee shall bee confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will yee doe, or how will you hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Judge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from hencefoorth with them: so shall God leade you foorth, and deliuer you from all trouble.

60 For beholde, the heat of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall bee had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shall be like madde men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tried by the fire.

66 Heare, O my beloued, saith the Lorde, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afraide, doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a fielde is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to bee deuoured with fire.

Tobits parentage

27 Sept
1 Lesson
Evening

Tobit.

He calleth ye faithful

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equity. 8 His charity and prosperity. 19 Hee fleeth, and his goods are confiscate, 22 And after restored.

Tobias being captiue among the Assyrians, did not leaue the way of trueth.

THe booke of the wordes of Tobit the sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephthalim,

‖ Or, Salmanasar.

2. King. 17. 3.

2 Who in the time of ‖ Enemessar king of the Assyrians was * ledde away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aser.

Tobias was mercifull,

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yoong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

1. King. 12. 30.

5 * Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

He fled from idoles.

Exod. 22. 29. deut. 12 6.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feastes, * bringing the first fruits, and the tenths of beasts, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, and came and bestowed it euery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commaunded me, for my father left me as a pupill.

He marieth to wife, Anna, which beareth to him Tobias.

Numb. 36. 7.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

Gen. 43. 32.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eat of the * bread of the Gentiles,

11 But I kept my selfe from eating.

12 Because I remembred God with all mine heart.

Hee found grace in the sight of Salmanasar.

13 Therefore the most high gaue mee grace and fauour before Enemessar, so that I was his purueyor.

‖ Or, sonne.

‖ Or, in Rages a city of Media.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖ Or, Salmanasar.

The charitie of Tobias.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

2. King. 19. 35, 36. isa. 37. 36, 37. ecclus 48. 18, 21. 1. mac. 7. 41. 2 mac. 8. 19.

18 And if the King Sennacherib had slaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found when they were sought for of the king.

Tobit fleeth from the face of Sennacherib.

19 Therefore when a certaine Nineuite had accused mee to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left me besides my wife Anna, and my sonne Tobias.

2. King. 19. 37. 2. chro. 32. 21.

21 Neuerthelesse * within fiue & fifty dayes two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersawe the accompts: So Sarchedonus appointed him next vnto him and he was my brothers sonne.

CHAP. II.

28 Sept
1 Lesson
Morn

1 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead. 10 How hee became blind. 13 His wife laboureth for her liuing. 14 She reprocheth him bitterly.

NOwe when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared mee, in the which I sate downe to eate.

Tobit doth bid to dinner those which feare God,

2 And when I saw abundance of meate, I sayde to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren, which doth remember God, and loe, I will tary for thee.

3 But he came againe, and sayd, Father, one of our nation is strangled, and is cast out in the market place.

Tobit leauing his ghests, taketh vp the dead body into his house to bury it.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne,

5 Then I returned and washed, and ate my meate in heauinesse,

Amos 8 10. 1 mac. 1. 41.

6 Remembring that prophesie of * Amos which had sayd, Your solemne feastes shall bee turned into mourning, and your ioyes into wayling.

7 Therefore I wept, and after the going downe of the Sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbours.

Chap. 1. 19.

8 But my neighbours mocked me, and sayd, Doeth hee not feare to die for this cause, who * fled away, and yet loe, hee burieth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And

He is made blinde for an example of patience to his posteritie.

10 And I knew not that sparrowes were in
the wall, and as mine eyes were open, the spar-
rowes cast downe warme dung into mine eyes
and a whitenesse came in mine eyes, and I went
to the Physicians, but they helped me not. More-
ouer Achiacharus did nourish mee, vntill I went
into Elimais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens
works to doe.
12 And when shee had sent them home to the
owners, they payed the wages, and gaue a
kidde.

The innocencie of Tobit.
Deut. 22. 1.

13 Which when it was at mine house, and
began to bleat, I sayde vnto her, From whence
is this kidde? is it not stolen? render it to the
owners: * for it is not lawfull to eate any thing
that is stolen.

Iob. 2. 9.

14 But she said, it was giuen for a gift more
then the wages: but I did not beleeue, and bade
her to render it to the owners, and I did blush
because of her. Furthermore shee sayd, * Where
are thine almes, and thy righteousnesse? beholde,
they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

21 Sept 1 Lesson Evening

Then I being sorrowfull, did weepe, and in
my sorrow prayed, saying,
2 O Lorde, thou art iust, and all thy works,
and all thy wayes are mercie and trueth, and
thou iudgest truely and iustly for euer.
3 Remember mee, and looke on mee, neither
punish me according to my sinnes or mine igno-
rances, or my fathers, which haue sinned before
thee.

Deut. 28. 15, 37.
‖ Or, thy iudgements are many and true.

4 For they haue not obeyed thy commande-
ments: wherefore thou hast deliuered vs * for a
spoile, and vnto captiuitie, & to death, and for a
Prouerbe of reproch to all them among whome
we are dispersed, and now ‖ thou hast many and
iust causes.
5 To doe with mee according to my sinnes,
and my fathers, because wee haue not kept thy
commaundements, neyther haue walked in
trueth before thee.
6 Nowe therefore deale with mee as seemeth
best vnto thee, and commaund my spirit to bee
taken from mee, that I may be dissolued, and be-
come earth: for it is better for mee to die then to
liue, because I haue heard false reproches, and
am very sorowfull: command therefore that I
may be dissolued out of this distresse, and go into
the euerlasting place: turne not thy face away
from me.

Sarra is checked of her fathers maide.

7 ¶ It came to passe the same day that
in Ecbatane a citie of Media, Sarra the daugh-
ter of Raguel was also reproched by her fathers
maides,
8 Because shee had beene married to seuen
husbands, whome Asmodeus the euill spirit had
killed, before that they had lien with her. Doest
thou not know, sayd they, that thou hast stran-
gled thine husbands? thou hast had now seuen
husbands, neither wast thou named after any of
them.

‖ Or, when she beat them for their faults, they sayd.

9 Wherefore doest thou ‖ beat vs for them?
if they bee dead, goe thy wayes hence to them,
that wee may neuer see of thee either sonne or
daughter.
10 When shee heard these things, shee was
very sorowful, so that she thought to haue stran-
gled her selfe. And she said, I am the onely daugh-
ter of my father, and if I do this, I shall slander
him, and shal bring his age to the graue with sor-
row.

Sarra prayeth and fasteth, that she may be deliuered from shame.

11 Then she prayed toward the window, and
said, Blessed art thou, O Lord my God, and
thine holy and glorious Name is blessed, and ho-
nourable for euer: let all thy workes praise thee
for euer.
12 And now, O Lord, I set mine eyes, and
my face toward thee,
13 And say, Take me out of the earth, that I
may heare no more any reproch.

The innocencie of Sarra. Her chastity.

14 Thou knowest, O Lord, that I am pure
from all sinne with man,
15 And that I haue neuer polluted my name,
nor the name of my father in the land of my cap-
tiuity: I am the onely daughter of my father, nei-
ther hath he any man childe to be his heire, ney-
ther any ‡ neere kinsman or childe borne of him,
to whom I may keepe my selfe for a wife: my se-
uen husbands are now dead, & why should I liue?
But if it please not thee that I should die, com-
mand to looke on me, and to pity me, that I do no
more heare reproch.

‡ Greek, nere brother.

The prayers of Tobit and Sarra are heard both at a time.

16 So the prayers of them both were heard
before the maiesty of the great God.
17 And Raphael was sent to heale them both,
that is, to take away the whitenes of Tobits eies,
and to giue Sarra the daughter of Raguel for a
wife to Tobias the sonne of Tobit, and to binde
Asmodeus euill spirit, because she belonged to
Tobias by right. The selfesame time came To-
bit home, and entred into his house, and Sarra
the daughter of Raguel came downe from her
chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

Chap. 1. 14.
30 Sept 1 Lesson Morn

In that day Tobit remembred * the siluer,
which he had deliuered to Gabael in Rages a
citie of Media.
2 And saide with himselfe, I haue wished
for death: wherefore doe I not call for my sonne
Tobias that I may admonish him before I
die?

Tobits exhortation to his sonne, when he thought he should die.
The mother is to be reuerenced.
Exod. 20. 12. ecclus. 7. 27.

3 And when hee had called him, he said, My
sonne, after that I am dead, bury me, and despise
not thy mother, but * honour her all the dayes of
thy life, and do that which shall please her, and
anger her not.
4 Remember my sonne, how many dangers
she susteined, when thou wast in her wombe,
5 And when she dieth, bury her by mee in the
same graue.

God must be in our hearts

6 My sonne, let our Lord God alwayes be-
fore thine eyes, and let not thy will bee set to
sinne, or to transgresse the commandements of
God. Doe vprightly all thy life long, and fol-
low not the wayes of vnrighteousnesse: for if
thou deale truely, thy doings shall prosperous-
ly succeede to thee, and to all men which liue
iustly.

Almes.
Prouer. 3. 9. ecclus 4. 4. & 14. 13. luke 14. 13. Ecclus. 35. 10.

7 Giue * almes of thy substance: and when
thou giuest almes, let not thine eye bee enuious,
neither turne thy face from any poore, lest that
God turne his face from thee.
8 * Giue almes according to thy substance: if
thou haue but a little, be not afraide to giue a lit-
tle almes.

9 For

9 For thou layest vp a good store for thy selfe,
against the day of necessitie.
Ecclu. 29.13
10 * Because that almes doeth deliuer from
death, and suffereth not to come into darkenesse.
11 For almes is a good gift before the most
High to all them which vse it.
Adulterie. *1 Thes. 4.3.*
12 Beware of all * whoredome, my sonne,
and chiefely take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for wee are
K T
the children of the Prophets: Noe, Abraham,
Isaac and Iacob are our fathers from the be-
ginning. Remember, my sonne, that they mar-
ried wiues of their owne kinred, and were bles-
sed in their children, and their seede shall inherit
the land.
Pride.
13 Now therefore my sonne, loue thy bre-
thren, and despise not in thine heart thy bre-
thren, the sonnes and daughters of thy people,
in not taking a wife of them: for in pride is de-
struction, and much trouble, and in fiercenesse is
scarcitie and great pouertie: for || fiercenesse is
the mother of famine.
||*Or, vnprofitablenesse.* Wages of an hired seruant. *Leuit. 19.13 deut. 24.14, 15.*
14 Let not the * wages of any man, which
hath wrought for thee, tarie with thee, but giue
him it out of hand: for if thou serue God, hee will
also pay thee: bee circumspect, my sonne, in all
things that thou doest, and be well instructed in
all thy conuersation.
Mat. 7.12. luke 6.31.
15 * Doe that to no man which thou hatest:
drinke not wine to make thee drunken, neither
let drunkenesse goe with thee in thy iourney.
Luke 14.13. The hungry. *Mat. 6.1.*
16 * Giue of thy bread to the hungrie, and of
thy garments to them that are naked, and * of
all thine abundance giue almes, and let not thine
eye be enuious, when thou giuest almes.
|| *Or, be liberall to the iust, euen to their death.*
17 || Powre out thy bread on the buriall of the
iust, but giue nothing to the wicked.
18 Aske counsell alway of the wise, and despise
not any counsell that is profitable.
Counsell. God is to be blessed.
19 Blesse thy Lord God alway, and desire of
him that thy wayes may be made streight, and
that all thy purposes and counsels may prosper:
for euery nation hath not counsell: but the Lord
giueth all good things, and he humbleth whome
hee will, as he will: now therefore, my sonne, re-
member my commandements, neyther let them
at any time be put out of thy minde.
Chap. 1.14.
20 * Furthermore, I signifie this to thee, that
I deliuered tenne talents to Gabael the sonne of
Gabrias at Rages in Media.
Pouerty with the feare of God.
21 And feare not, my sonne, forasmuch as wee
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom hee bringeth to his father.

Tobias then answered, and sayd, Father, I
will doe all things which thou hast comman-
ded me.
2 But how can I receiue the siluer, seeing I
know him not?
3 Then he gaue him the hand writing, and
sayd vnto him, Seeke thee a man, which may
goe with thee, whiles I yet liue, and I will giue
him wages, and go and receiue the money.
4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.
5 But he knew not, and sayd vnto him, May
I goe with thee into the land of Media? and
knowest thou those places well?
6 To whom the Angel sayd, I will go with
thee: for I haue remained with our brother Ga-
bael.
7 Then Tobias sayd to him, Tary for me,
till I tell my father.
8 Then he said vnto him, Go, and tary not:
so he went in, and said to his father, Beholde, I
haue found one, which will go with me. Then
he said, Call him vnto me, that I may know of
what tribe he is, and whether he be faithfull to
go with thee.
9 So he called him, and he came in, and they
saluted one another.
10 Then Tobit said vnto him, Brother, shew
me of what tribe and familie thou art.
11 To whom he said, Doest thou seeke a stock
or family, or an hired man to go with thy sonne?
Then Tobit said vnto him, I would know, bro-
ther, thy kinred and thy name.
12 Then he said, I am of the kinred of A-
zarias and Ananias the great, and of thy bre-
thren.
13 Then Tobit saide, || Thou art welcome, ||*Or, thou commest happily.*
brother: bee not now angry with me, because
I haue enquired to know thy kinred and thy
family: for thou art my brother of an honest
and good stocke: for I know Ananias and Io-
nathas, sonnes of that great Samaias: for we
went together to Ierusalem to worship, and of-
fered the first borne, and the tenthes of the fruits,
and they were not deceiued with the errour
of our brethren: my brother, thou art of a great
stocke.
14 But tell me, what wages shall I giue thee?
wilt thou a groat a day, & things necessary, as to
mine owne sonne?
15 Yea, moreouer, if ye returne safe, I will adde
some thing to the wages.
16 So they agreed. Then said he to Tobi-
as, Prepare thy selfe for the iourney, and go you
on Gods name. And when his sonne had prepa-
red all things for the iourney, his father sayd, Tobias goeth foorth, the Angel keepeth him company.
Go thou with this man, and God which dwelleth
in heauen, prosper your iourney, and the Angel of
God keepe you company. So they went foorth
both, and departed, and the dog of the yong man
with them.
17 But * Anna his mother wept, and sayd to *Chap. 10.4.*
Tobit, Why hast thou sent away our sonne? is His mother weepeth.
he not the staffe of our hand to minister vnto vs?
18 Would to God wee had not layde money
vpon money, but that it had beene cast away in
respect of our sonne.
19 For that which God hath giuen vs to liue
with, doth suffice vs.
20 Then said Tobit, Be not carefull, my
sister: he shall returne in safety, and thine eyes
shall see him.
21 For the good Angel doth keepe him com-
pany, and his iourney shall be prosperous, and
he shall returne safe.
22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

AND as they went on their iourney, they came
at night to the flood Tigris, and there a-
bode.

Tobias inuaded of a fish, is deliuered by the Angel.

2 And when the young man went to wash
himselfe, a fish leaped out of the riuer, and would
haue deuoured him.
3 Then the Angel sayde vnto him, Take the
fish. And the young man tooke the fish, and drew
it to land.
4 To whome the Angel sayd, Cut the fish,
and take the heart, and the liuer, and the gall,
and put them vp surely.
5 So the young man did as the Angel com-
manded him: and when they had rosted the fish,
they ate it: then they both went on their way, till
they came to Ecbatane.
6 ¶ Then the young man sayd to the Angel,
Brother Azarias, what auaileth the heart, and
the liuer, and the gall of the fish?
7 And he sayd vnto him, Touching the heart
and the liuer, if a deuill or an euill spirit trouble
any man, we must make a perfume of this before
the man or the woman, and he shall be no more
vexed.
8 As for the gall, annoint a man that hath
whitenesse in his eyes, and he shalbe healed.
9 ¶ And when they were come neere to Ra-
ges,
10 The Angel sayd to the young man, Bro-
ther, to day we shall lodge with Raguel, who is
thy cousin: he also hath one onely daughter na-
med Sarra: I will speake for her that shee may
be giuen thee for a wife.

Num. 27.8. and 36.8.

11 For to thee doth the * right of her pertaine,
seeing thou alone art the remnant of her kinred.
12 And the maide is faire and wise: nowe
therefore heare me, and I will speake to her fa-
ther, that we may make the marriage when we
are returned from Rages: for I know that Ra-
guel cannot marrie her to another, according to
the Law of Moses: els he should deserue death,
because the right doth rather appertaine to thee
then to any other man.
13 Then the yong man answered the Angel,
I haue heard, brother Azarias, that this mayde
hath bene giuen to seuen men, who all died in the
marriage chamber.
14 And I am the onely begotten sonne of my
father, and I am afraid least I go in to her, and
die as the other before: for a wicked spirit loueth
her, which hurteth no body, but those which
come in to her: wherefore I also feare lest I die,
and bring my fathers and my mothers life be-
cause of me to the graue with sorow: for they haue
no other sonne to bury them.
15 Then the Angel sayd vnto him, Doest thou
not remember the precepts which thy father gaue
thee, that thou shouldest marry a wife of thine
owne kinred? wherefore, heare me, O my bro-
ther: for she shall be thy wife, neither be thou care-
full of the euill spirit: for this same night shall
she be giuen thee in mariage.
16 And when thou shalt goe into the marriage
chamber, thou shalt take of the hote coales for
perfumes, and make a perfume of the heart, and
of the liuer of the fish,
17 Which if the spirit do smell, he will flee a-
way, and neuer come againe any more: but when
thou shalt come to her, rise vp both of you, & pray
to God which is mercifull, who will haue pitie
on you, and saue you: feare not, for she is appoin-
ted vnto thee from the beginning, and thou shalt
keepe her, and shee shall goe with thee: moreouer
I suppose that she shall beare thee children: now
when Tobias had heard these things, hee loued
her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

AND when they were come to Ecbatane, they
came to the house of Raguel, and Sarra met
them, and after they had saluted one another, she
brought them into the house.
2 Then said Raguel to Edna his wife, How
like is this young man to Tobit my cousin?
3 And Raguel asked, Whence are you, my
brethren? To whom they sayd, that they were of
the tribe of Nephthalim, and of the captiues
that dwelt at Nineue.
4 Then he said to them, Doe ye know Tobit
our kinseman? And they sayd, We know him:
Then sayd he, Is he in good health?
5 And they said, He is both aliue, and in good
health: and Tobias sayd, He is my father.
6 Then Raguel leaped, & kissed him, & wept,
7 And blessed him, and sayd vnto him, Thou
art the sonne of an honest & good man: but when
he had heard that Tobit was blinde, he was sor-
rowfull, and wept.
8 And likewise Edna his wife, and Sarra his
daughter wept. Moreouer, they receiued them
with a ready minde, and after that they had kil-
led a ramme of the flocke, they set much meat on
the table. Then sayd Tobias to Raphael, Bro-
ther Azarias, put foorth those things whereof
thou spakest in the way, that this businesse may
be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Ra-
guel, and Raguel sayde to Tobias, Eate, and
drinke, and make merry.
10 For it is meete that thou shouldest marry
my daughter: neuerthelesse, I will declare vnto
thee the trueth.
11 I haue giuen my daughter in marriage to
seuen men, who died that night which they came
in vnto her: neuerthelesse, be thou of a good cou-
rage and mery. But Tobias sayd, I will eate no-
thing here, vntil ye bring her hither, and betroth
her to me.
12 Raguel sayd then, Marry her then accor-
ding to the custome: for thou art her cousin, and
she is thine. God which is mercifull, make this
prosperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias.

13 Then he called his daughter Sarra, and
shee came to her father, and he tooke her by the
hand, and gaue her for wife to Tobias, saying,
Beholde, take her after the * Law of Moyses,
and leade her away to thy father: and he blessed
them,

Num. 36.6.

14 And called his wife Edna, and he tooke
a booke, and wrote a contract, and sealed it.
15 Then they began to eate.
16 After, Raguel called his wife Edna, and
sayd vnto her, Sister, prepare another chamber,
and bring her in thither.
17 Which when shee had done, as he had bid-
den her, she brought her thither: then Sarra wept,
and her mother wiped away her daughters
teares,
18 And sayde vnto her, Bee of good comfort,
my daughter: the Lorde of heauen and earth

giue thee ioy for this thy sorrow: be of good com-
fort, my daughter.

1 Octob 1 Lesso even

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6.7.

AND when they had supped, they brought
Tobias in vnto her.
2 And as he went, he remembred the words
of Raphael, and tooke coales for perfumes, and
put the heart and liuer of the fish thereupon, and
made a perfume.
3 The which smell when the euill spirit had
smelled, he fled into the ‖ vtmost parts of Egypt,
whom the Angel bound.

‖Or, vpmost.

4 And after that they were both shut in, To-
bias rose out of the bed, & sayd, Sister, arise and
let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then beganne Tobias to say, Blessed art
thou, O God of our fathers, and blessed is thine
holy and glorious Name for euer: let the heauens
blesse thee, and all thy creatures.
6 Thou madest Adam, & gauest him *Eua
his wife for an helpe, and stay: of them came
mankind: thou hast sayd, It is not good, that a
man should be alone: let vs make vnto him an
ayde like vnto himselfe.

Gen. 2.7, 18, 22.

7 And now, O Lord, I take not this my si-
ster for fornication, but vprightly: therfore grant
me mercy, that we may become aged together.
8 And she sayd with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Ragu-
el arose, and went and made a graue,
10 Saying, Is not he dead also?
11 But when Raguel was come into his
house,
12 He sayd to his wife Edna, Send one of
the maides, and let them see whether he be a-
liue: if not, that I may burie him, and none
know it.
13 So the maide opened the doore, and went
in, and found them both asleepe,
14 And came forth, and tolde them that hee
was aliue.

Raguel prayseth God for Tobias.

15 Then Raguel praised God, & said, O God,
thou art worthy to be praised with all pure and
holy praise: therefore let thy Saints praise thee
with all thy creatures, and let all thine Angels
and thine elect praise thee for euer.
16 Thou art to be praised, O Lord: for thou
hast made me ioyfull, and that is not come to me
which I suspected: but thou hast dealt with vs
according to great mercy.
17 Thou art to be praised, because thou hast
had mercy of two that were the onely begotten
children of their fathers: grant them mercy, O
Lord, and finish their life in health with ioy and
mercy.
18 Then Raguel bade his seruants to fill the
graue.
19 And he kept the wedding feast fourteene
dayes.

Raguel giueth halfe of his goods towarde the mariage of his daughter to Tobias.

20 For Raguel had sayd vnto him by an oth,
that he should not depart before that the foure-
teene dayes of the mariage were expired,
21 And then hee should take the halfe of his
goods, and returne in safetie to his father, and
should haue the rest, when hee and his wife were
dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

2 Octob 1 Lesso Morn

THen Tobias called Raphael, and sayd vnto
him,
2 Brother Azarias, take with thee a seruant
and two camels, and go to Rages of the Medes
to Gabael, and bring mee the money, and bring
him to the wedding.
3 For Raguel hath sworne that I shall not
depart.

Tobits care for his sonne. The Angell goeth on Tobies message.

4 But my father counteth the dayes: and if
I tary long, he will be sory.
5 So Raphael went out, and came to Gaba-
el, and gaue him the hand writing, who brought
forth bags which were sealed vp, and gaue them
to him.
6 And in the morning they went foorth both
together, and came to the wedding. And Tobi-
as begate his wife with childe.

2 Octob 1 Lesso even

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, &
when the dayes of the iourney were expired,
and they came not,

The father and mother are in heauinesse for Tobias tarrying.

2 Tobit said, Are they not mocked? or is not
Gabael dead, and there is no man to giue him
the money?
3 Therefore he was very sory.
4 Then his wife sayd to him, My sonne is
dead, seeing he tarieth: and she beganne to *be-
waile him, and sayd,

Chap. 5.17.

5 Now I care for nothing, my sonne, since I
haue lost thee the light of mine eyes.
6 To whome Tobit sayd, Holde thy peace:
be not carefull, for he is safe.
7 But shee said, Hold thy peace, and deceiue
me not, my sonne is dead: and she went out eue-
ry day, by the way which they went, neither did
she eate meate on the day time, and did consume
whole nights in bewayling her sonne Tobias,
vntill the foureteene dayes of the wedding were
expired, which Raguel had sworn, that he should
tary there. Then Tobias sayde to Raguel, Let
mee goe: for my father and my mother looke no
more to see mee.
8 But his father in law said vnto him, Tary
with mee, and I will send to thy father, and they
shall declare him thine affaires.
9 But Tobias said, No, but let me go to my
father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra
his wife, and halfe his goods, as seruants, and
cattell, and money.
11 And he blessed them, and sent them away,
saying, The God of heauen make you, my chil-
dren, to prosper before I die.

Sarra is instructed by her parents.

12 And he sayd to his daughter, Honour thy
father and thy mother in law, which are now
thy parents, that I may heare good report of
thee: and he kissed them. Edna also sayd to To-
bias, The Lord of heauen restore thee, my deare
brother, and graunt that I may see thy children
of my daughter Sarra, that I may reioyce be-
fore the Lord. Beholde now, I commit to thee
my daughter, as a pledge: doe not entreate her
euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his sight restored, and prayseth the Lord.

3d Con 1 Lesson morni

After

After these thinges Tobias went his way,
praysing God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna
his wife, and went on his way till he drew neere
to Nineue.
2 Then Raphael sayde to Tobias, Thou
knowest brother, howe thou didst leaue thy father.
3 Let vs haste before thy wife, and prepare
the house,
4 And take in thine hand the gall of the fish.
So they went their way, and the dog followed
them.

The Angels counsell to Tobias.

5 Now Anna sate in the way looking for her
sonne,
6 Whom when she saw comming, shee sayde
to his father, Beholde, thy sonne commeth, and
the man that went with him.
7 Then sayd Raphael, I know, Tobias, that
thy father shall receiue his sight.
8 Therefore anoynt his eyes with the gall,
and being pricked therewith, he shall rubbe and
make the whitenesse to fall away, and shall see
thee.
9 ¶ Then Anna ranne forth, and fell on the
necke of her sonne, and sayde vnto him, Seeing
I haue seene thee, my sonne, from henceforth I
am content to die, and they wept both.
10 Tobit also went foorth toward the doore,
and stumbled, but his sonne ranne vnto him,
11 And tooke holde of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of
good hope, my father.
12 And when his eyes beganne to pricke, hee
rubbed them.
13 And the whitenesse pilled away from the
corners of his eyes, and when he saw his sonne,
he fell vpon his necke,
14 And he wept, and sayde, Blessed art thou
O Lord, and blessed be thy Name for euer, and
blessed be all thine holy Angels.
15 For thou hast scourged mee, and hast had
pitie on mee: for beholde, I see my sonne Tobias:
and his sonne, being glad, went in, and tolde his
father the great things that had come to passe in
Media.
16 Then Tobit went out to meet his daughter in lawe, reioycing and praysing God to the
gate of Nineue: and they which sawe him goe,
marueiled, because he had receiued his sight.
17 But Tobit testified before them all, that
God had had pitie on him. And when hee came
neere to Sarra his daughter in lawe, he blessed
her, saying, Thou art welcome, daughter: God
be blessed, which hath brought thee vnto vs, and
blessed be thy father: and there was great ioy among all his brethren, which were at Nineue.
18 And Achiacharus and Nasbas his brothers
sonne came.
19 And Tobias marriage was kept seuen
dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasure that Raphael had done him. 5 The which he would recompense. 11. 15 Raphael declareth that he is an Angel sent of God.

Then Tobit called his sonne Tobias, and
sayde vnto him, Prouide, my sonne, wages
for the man, which went with thee, and thou
must giue him more.
2 And he sayd vnto him, O father, it shall not
grieue mee to giue him halfe of those things
which I haue brought.
3 For he hath brought mee againe to thee in
safetie, and hath made whole my wife, and hath
brought me the money, and hath likewise healed
thee.
4 Then the olde man sayde, It is due vnto
him.
5 So he called the Angel, and said vnto him,
Take halfe of all that ye haue brought, and goe
away in safetie.
6 But he tooke them both apart, and sayde
vnto them, Praise God, and confesse him, and
giue him the glory, and prayse him for the things
which he hath done vnto you before all them that
liue. It is good to prayse God, and to exalt his
Name, and to shew foorth his euident workes
with honour: therefore be not weary to confesse
him.
7 It is good to keepe close the secrets of a
King, but it is honourable to reueale the workes
of God: doe that which is good, and no euill shall
touch you.
8 Prayer is good with fasting, and almes
and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp
golde.
9 For almes doeth deliuer from death, and
doth purge all sinne. Those which exercise almes
and righteousnesse, shall be filled with life.
10 But they that sinne, are enemies to their
owne life.
11 Surely I will keepe close nothing from
you: neuerthelesse, I sayd it was good to keepe
close the secret of a King, but that it was honourable to reueile the workes of God.
12 Now therefore when thou didst pray, and
Sarra thy daughter in lawe, I did bring to memorie your prayer before the holy One: And
when thou diddest bury the dead, I was with
thee likewise.
13 And when thou wast not grieued to rise
vp, and leaue thy dinner to bury the dead, thy
good deede was not hid from mee: but I was
with thee.

He that will be acceptable to God, must be proued with tentation.

14 And now God hath sent mee to heale thee,
and Sarra thy daughter in lawe.
15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saintes,
and which goe foorth before his holy Maiestie.
16 Then they were both troubled, and fell vpon their face: for they feared.
17 But hee sayde vnto them, Feare not, for it
shall goe well with you: prayse God therefore.
18 For I came not of mine owne pleasure,
but by the good will of your God: wherefore
praise him in all ages.
19 *All these dayes I did appeare vnto you,
but I did neyther eate nor drinke, but you saw it
in vision.

Gen. 18.8. and 19.3. Iudges 13.16

20 Nowe therefore giue God thankes: for I
goe vp, to him that sent me: but write all things
which are done, in a booke.
21 And when they rose, they sawe him no
more.
22 Then they confessed the great and wonderfull workes of God, and howe the Angel of
the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and sayde, Blessed bee God that liueth for euer, and blessed be his kingdome.

2 *For hee doeth scourge and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

Deut. 32.39. 1.Sam. 2.6. wisd. 16.13.

3 Confesse him before the Gentiles, yee children of Israel: for hee hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and prayse the Lord of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if hee will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shall prayse the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holie citie, he will scourge thee for thy childrens workes, but hee will haue pittie againe on the sonnes of righteous men.

10 Giue prayse to the Lorde duely, and prayse the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with gifts in their handes, euen giftes to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shall bee built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure gold.

17 And the streetes of Ierusalem shall be paued with Berall, and Carbuncle, and stones of || Ophir.

||Or, Souphir.

18 And all her streetes shall say, || Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled || it for euer.

||Or, praise yee the Lord.

||That is, Ierusalem.

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of praysing God.

2 And hee was eight and fiftie yeere olde, when hee lost his sight, which was restored to him after eight yeere, and he gaue almes, and hee continued to feare the Lorde God, and to prayse him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and sayd to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall bee destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good lande, and Ierusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

5 Yet againe God *will haue pitie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, vntill the times of that age bee fulfilled, which beeing finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

Ezra. 3.8. and 6.14.

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lorde, and his people shall confesse God, and the Lorde shall exalt his people, and all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now my sonne, depart out of Nineue, because that those thinges which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And burie mee honestly, and thy mother with mee: but tary no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, howe out of light hee brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had sayd these things, ||hee gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

||Or, his soule failed him in the bed.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel:

guel his father in law.

13 Where he became olde with honour, and he buried his father and mother in law honourably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere old.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death hee reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 He threateneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewen stone, three cubits broad, and fiue cubits long, and made the height of the wall seuentie cubits, and the breadth thereof fiftie cubits,

3 And made the towres thereof in the gates of it an hundreth cubits, and the breadth thereof in the foundation thereof threescore cubits,

4 And made the gates thereof euen gates that were lifted vp on high, seuentie cubits, & the breadth of them fourtie cubites, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arpharad in the great fielde, which is the fielde in the coasts of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrie of Arioch the King of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, & the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Untill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that he would surely be auenged vpon all those coasts of Cilicia, and Damascus, and Syria, & that he would slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then he marched in battell aray with his power against King Arpharad in the seuentieth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arpharad, and all his horsemen, and all his charets.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streetes thereof, and turned the beauty thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both hee, and all his company with a very great multitude of men of warre, and there he passed the time, and banquetted, both he and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should bee brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two & twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his Officers and all his Nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captaine, and which was next to him, and sayd vnto him,

5 Thus sayeth the great King, the lorde of the whole earth, Beholde, thou shalt goe foorth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand.

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they
prepare for me the land and the water: for I will
goe foorth in my wrath against them, and will co-
uer the whole face of the earth with the feete of
mine armie, and I will giue them as a spoyle vn-
to them,
8 So that their wounded shall fill their val-
leyes, and their riuers, and the flood shall ouer-
flow, being filled with their dead.
9 And I will bring their captiuitie to the vt-
most parts of all the earth.
10 Thou therefore shalt depart hence, and
take vp for me all their countrie: and if they yeeld
vnto thee, thou shalt reserue them for me vntill
the day that I rebuke them.
11 But concerning them that rebell, let not
thine eye spare them, but put them to death, and
spoile them wheresoeuer thou goest.
12 For as I liue, and the power of my king-
dome, whatsoeuer I haue spoken, that will I
doe by mine hand.
13 And take thou heede that thou transgresse
not any of the commaundements of thy lord, but
accomplish them fully, as I haue commaunded
thee, and deferre not to doe them.
14 ¶ Then Olofernes went foorth from the
presence of his lord, and called all the gouernours,
and captaines, and officers of the army of Assur,
15 And hee mustered the chosen men for the
battell, as his lord had commanded him, vnto an
hundred and twenty thousand, and twelue thou-
sand archers on horsebacke.
16 And hee set them in aray according to the
maner of setting a great army in aray.
17 And hee tooke camels and asses for their
burdens, a very great number, and sheepe, and
oxen, and goates without number for their pro-
uision,
18 And vitaile for euery man of the army, and
very much golde and siluer out of the Kings
house.
19 Then hee went forth and all his power, to
goe before in the voyage of king Nabuchodono-
sor, and to couer all the face of the earth West-
ward, with their charets and horsemen, and cho-
sen footmen.
20 A great multitude also of sundrie sortes
came with them like grashoppers, and like the
grauel of the earth: for the multitude was with-
out number.
21 And they went foorth of Nineue three
dayes iourney toward the countrey of Bectileth,
and pitched from Bectileth neere the mountaine
which is on the left hand of the vpper Cilicia.
22 Then hee tooke all his army, his footmen
and horsmen, and charets, and went from thence
into the mountaines,
23 And he destroyed Phud & Lud, and spoy-
led all the children of Rasses, and the children of
Ismael, which were toward the wildernesse at
the South of the Chellians.
24 Then he went ouer Euphrates, and went
thorow Mesopotamia, and destroyed all the high
cities that were vpon the riuer of Arbonai, vntill
one come to the sea.
25 And hee tooke the borders of Cilicia, and
destroyed all that resisted him, and came to the
borders of Iapheth, which were toward the
South, and ouer against Arabia.
26 He compassed also all the children of Ma-
dian, and burnt vp their tabernacles, and spoy-
led their lodges.
27 Then he went downe into the countrey of
Damascus, in the time of wheate haruest, and
burnt vp all their fields, & destroyed their flockes
and the heards: he robbed their cities, and spoi-
led their countrey, and smote all their young men
with the edge of the sword.
28 Therefore feare and trembling fell vpon
the inhabitants of the Sea coast, which were in
Sidon and Tyrus, and them that dwelt in Sur
and Ocina, and all that dwelt at Iemnaan: and
they that dwelt in Azotus and Ascalon feared
him greatly.

CHAP. III.

The people subiect to Olofernes. 8 Hee destroyed their gods, that Nabuchodonosor might onely bee worshipped.

SO they sent ambassadours to him with mes-
sages of peace, saying,
2 Behold, wee are the seruants of Nabucho-
donosor the great King: wee lie downe before
thee: vse vs as shall be good in thy sight.
3 Behold, our houses and all our places, and
all our fields of wheate, and our flockes and our
heards, and all our lodges and tabernacles lie
before thy face: vse them as it pleaseth thee.
4 Behold, euen our cities and the inhabitants
thereof are thy seruants: come, and take them, as
seemeth good to thee.
5 ¶ So the men came to Olofernes, and de-
clared vnto them after this maner.
6 Then came he downe toward the sea coast,
both he and his army, and set garisons in the hie
cities, and tooke out of them chosen men for the
warre.
7 So they and all the countrey round about
receiued them with crownes, and dances, and
with timbrels.
8 Yet he brake downe all their borders, and
cut downe their woods: for it was inioyned him
to destroy all the gods of the lande, that all nati-
ons should worship Nabuchodonosor onely, and
that all tongues and tribes should call vpon him
as God.
9 Also he came against Esdraelon, neere vnto
Iudea, ouer against the great strait of Iudea.
10 And hee pitched betweene Geba, and a ci-
tie of the Scythians, and there hee taried a mo-
neth, that hee might assemble all the baggage of
his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOw the children of Israel that dwelt in
Iudea, heard all that Olofernes the chiefe
captaine of Nabuchodonosor King of the Assyri-
ans had done to the nations, and how hee had
spoyled all their temples, and brought them to
nought.
2 Therefore they feared greatly his presence,
and were troubled for Ierusalem, and for the
Temple of the Lord their God.
3 For they were newly returned from
the captiuitie, and of late all the people was
assembled

assembled in Iudea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoron, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in victuals for the prouision of warre: for their fields were of late reaped.

6 Also Ioacim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomesthem, which is ouer against Esdraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Ioacim the high Priest had commanded them with the ancients of all the people of Israel which dwelt at Ierusalem.

9 Then cryed euery man of Israel to God with great feruency, and their soules with great affection.

10 Both they and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fel before the Temple, and sprinkled ashes vpon their heads, and spread out their sackecloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed vnto the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision vnto the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioacim the high Priest, and all the Priestes that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, & offered the continuall burnt offring, with prayers, and the free gifts of the people,

15 And had ashes on their mitres, and cryed vnto the Lorde with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hils, and had layde impediments in the champion countrey.

2 Wherewith he was very angry, and called all the Princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And hee sayd vnto them, Tell me now, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is rayed among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then[*] said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remaynest: and there shall no lie come out of the mouth of thy seruant. Chap.11.7,8

6 This people come out of the stocke of the Caldeans.

7 And[*] they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea. Gen.11.31

8 But they went out of the way of their ancesters, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and soiourned there many dayes.

9 Then[*] their God commanded them to depart from the place where they soiourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. Gen.12.1

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 [*]Therefore the King of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. Exod.1.8

12 Then they cryed vnto their God, and hee smote all the lande of Egypt with incurable plagues: so the[*] Egyptians cast them out of their sight. Exod.12.31, 33.

13 And[*] God dryed the redde sea in their presence, Exod.14.21

14 And[*] brought them into mount Sina and Cades Barnea, and cast forth all that dwelt in the wildernes. Exod.19.1

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they[*] cast foorth before them the Chanaanites, and the Pherezites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. Iosh.12.8

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity was with them.

18 But[*] when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, [*]and were ledde captiues into a lande that was not theirs: and the Temple of their Iudg.2.11. and 3.8. 2.King.25.1,11.

their God was cast to the ground, and their cities
were taken by the enemies.
Ezra.1.1,3. 19 But *now they are turned to their God,
and are come vp from the scattering wherein
they were scattered, and haue possessed Hierusa-
lem, where their Temple is, and dwell in the
mountaines which were desolate.
20 Now therefore, my Lord and gouernour,
if there be any fault in this people, so that they
haue sinned against their God, let vs consider
that this shall be their ruine, and let vs goe vp,
and we shall ouercome them.
21 But if there be none iniquitie in this peo-
ple, let my lord passe by, least their Lord defend
them, and their God be for them, and we become
a reproch before all the world.
22 ¶ And when Achior had finished these say-
ings, all the people, standing round about the
tent, murmured: and the chiefe men of Olofer-
nes, & all that dwelt by the sea side, and in Moab,
spake that he should kill him.
23 For, say they, wee feare not to meete the
children of Israel: for loe, it is a people that
haue no strength nor power against a mightie
armie.
24 Let vs therefore go vp, O lord Olofernes,
and they shalbe meat for thy whole armie.

7 October 1 Lesson Evening

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians cry vnto the Lord.

AND when the tumult of the men that were a-
bout the counsell was ceassed, Olofernes the
chiefe captaine of the armie of Assur, sayd vnto
Achior before all the people of the strangers, and
before all the children of Moab, and of them that
were hired of Ephraim,
2 Because thou hast prophesied among vs to
day, and hast sayd that the people of Ierusalem
Chap.5.21. is able to fight, *because their God will defend
them: and who is god but Nabuchodonosor?
3 He will send his power, and will destroy
them from the face of the earth, and their God
shall not deliuer them: but we his seruants will
destroy them as one man: for they are not able
to susteine the power of our horses.
4 For we will treade them vnder feet with
them, and their mountaines shall bee drunken
with their blood, and their fieldes shall be filled
with their dead bodies, and their footsteps shall
not be able to stand before vs: but they shall vt-
terly perish.
5 The king Nabuchodonosor lord of all the
earth hath said, euen he hath said, None of my
words shalbe in vaine.
6 And thou Achior an hireling of Ammon,
because thou hast spoken these words, in the day
of thine iniquitie, thou shalt see my face no more
from this day, vntill I take vngeance of that peo-
ple that is come out of Egypt.
7 And then shall the yron of mine armie, and
the multitude of thẽ that serue me passe through
thy sides, and thou shalt fall among their slaine,
when I shall put them to flight.
8 And my seruants shall cary thee into the
mountaines, and they shall leaue thee at one of
the hie cities: but thou shalt not perish, till thou
be destroyed with them.
9 And if thou perswade thy selfe in thy minde,
that they shall not be taken, let not thy counte-
nance fall: I haue spoken it, and none of my
words shall be in vaine.
10 Then commaunded Olofernes them con-
cerning Achior, that they should bring him to Be-
thulia, and deliuer him into the hands of the chil-
dren of Israel.
11 So his seruants tooke him, and brought
him out of the campe into the plaine: and they
went out from the midst of the plaine into the
mountaines, and came vnto the fountaines that
were vnder Bethulia.
12 And when the men of the citie sawe them
from the top of the mountaine, they tooke their
armour, and went forth of the citie vnto the top
of the mountaine, euen all the throwers with
slings, and kept them from comming vp, by ca-
sting stones against them.
13 But they went priuily vnder the hill, and
bound Achior, and left him lying at the foote of
the hill, and returned to their lord.
14 Then the Israelites came downe from their
citie, and stood about him, and loosed him and
brought him into Bethulia, and presented him to
the gouernours of their city,
15 Which were in those dayes Ozias the sonne
of Micha, of the tribe of Simeon, and Chabris
the sonne of Gothoniel, and Charmis the sonne
of Melchiel.
16 And they called together all the ancients of
the city, and all their youth ran together, & their
women to the assembly: and they set Achior in the
middes of all their people. Then Ozias asked
him of that which was done.
17 And he answered and declared vnto them
the wordes of the counsell of Olofernes, and all
the wordes that he had spoken in the middes of
the princes of Assur, and whatsoeuer Olofer-
nes had spoken proudly against the house of Is-
rael.
18 Then the people fell downe, and worship-
ped God, and cryed vnto God, saying,
19 O Lord God of heauen, behold their pride,
and haue mercie on the basenesse of our people,
and behold this day the face of those that are
sanctified vnto thee.
20 Then they comforted Achior, and praysed
him greatly.
21 And Ozias tooke him out of the assembly
into his house, and made a feast to the Elders,
& they called on the God of Israel all that night
for helpe.

CHAP. VII.

1 Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and other against the Israelites. 25 The Bethulians murmure against their gouernours for lacke of water. 8 October 1 Lesson morn

THe next day Olofernes commaunded all his
armie and all his people, which were come
to take his part, that they should remooue their
camps against Bethulia, and that they should
take all the streits of the hill, and to make warre
against the children of Israel.
2 Then their strong men remooued their
camps in that day, and the armie of the men
of warre was an hundreth thousande and
seuenty footemen, and twelue thousand horse-
men, beside the baggage and other men that
were

were about among them, a very great multitude.

3 And they camped in the plaine neere unto Bethulia, by the fountaine, and they spread in breadth toward Dothaim unto Belbaim, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and sayd every one to his neighbour, Now will they licke up all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then every one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia.

7 And viewed their passages up to the citie, and came to the fountaines of their waters, and tooke them and set garisons of men of warre over them, and remooved toward his people.

8 Then came unto him all the chiefe of the children of Esau, and all the governours of the people of Moab, and all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a worde, lest an inconvenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come up to the tops of their mountaines.

11 Now therefore, my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia have their water thereof: so shall thirst kill them, and they shall give up their citie, and we and our people will goe up to the toppes of the mountaines that are neere, and will campe upon them, and watch that none goe out of the citie.

14 So they and their wives, and their children shall bee consumed with famine, and before the sworde come against them, they shall bee overthrowen in the streetes where they dwell.

15 Thus shalt thou render them an evill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the mountaines over against Dothaim, and they sent some of themselves towarde the South, and towarde the East, over against Ekrebel, which is neere unto Chusi, that is upon the river Mochmur: and the rest of the armie of the Assyrians camped in the fielde, and covered the whole lande: & their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried unto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, charets and horsemen, foure and thirtie dayes: so that even all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gave them to drinke by measure.

22 Therefore their children swooned, and their wives and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and sayd before all the Elders,

24 The *Lorde bee judge betweene us and you: for you have done us great injurie, in that yee have not required peace of the children of Assur. *Exod.5.21.*

25 For now wee have no helper: but God hath solde us into their hands, that we should be throwen downe before them with thirst & great destruction.

26 Now therefore call them together, and deliver the whole city for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for us to be made a spoyle unto them, then to die for thirst: for we will be his servants, that wee may live, and not see the death of our infants before our eyes, nor our wives, nor our children to die.

28 We take to witnesse against you, the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assembly, and they cryed unto the Lorde God with a loude voyce.

30 Then sayd Ozias to them, Brethren, be of good courage: let us waite yet five dayes, in the which space the Lorde our God may turne his mercie towarde us: for he will not forsake us in the end.

31 And if these dayes passe, and there come not helpe unto us, I will doe according to your word.

32 So he separated the people, every one unto their charge, and they went unto the walles and towres of their citie, and sent their wives and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life and conversation of Iudeth. 11 She rebuketh the faintnesse of the governours. 17 She sheweth that they should not tempt God, but wait upon him for succour. 33 Her enterprise against the enemies.

Now

Now at that time, Iudeth heard thereof,
which was the daughter of Merari, the
sonne of Ox, the sonne of Ioseph, the sonne of
Oziel, the sonne of Elcia, the sonne of Ananias,
the sonne of Gedeon, the sonne of Raphaim, the
sonne of Acito, the sonne of Eliu, the sonne of
Eliab, the sonne of Nathanael, the sonne of
Samuel, the sonne of Salasadai, the sonne of
Israel.
2 And Manasses was her husband, of her
stocke and kinred, who dyed in the barley har-
uest.
3 For as hee was diligent ouer them that
bound sheaues in the field, the heate came vpon
his head, and he fell vpon his bed, and died in
the citie of Bethulia, and they buried him with
his fathers in the field betweene Dothaim and
Balamo.
4 So Iudeth was in her house a widow three
yeeres and foure monethes.
5 And shee made her a tent vpon her house,
and put on sackcloth on her loynes, and ware her
widowes apparell.
6 And she fasted all the dayes of her widow-
hood, saue the day before the Sabbath, and the
Sabbaths, and the day before the new moones,
and in the feasts and solemne dayes of the house
of Israel.
7 Shee was also of a goodly countenance,
and very beautifull to behold: and her husband
Manasses had left her golde and siluer, and men
seruants, and mayde seruants, and cattell, and
possessions where she remained.
8 And there was none that could bring an
euill report of her; for she feared God greatly.
9 Now when shee heard the euill wordes of
the people against the gouernour, because they
fainted for lacke of waters (for Iudeth had
heard all the wordes that Ozias had spoken vn-
to them, and that he had *sworne vnto them to *Chap.7.26, 31.
deliuer the city vnto the Assyrians within fiue
dayes.)
10 Then she sent her mayde that had the go-
uernment of all things that she had, to call O-
zias and Chabris and Charmis the ancients of
the city.
11 And they came vnto her, and she sayd vn-
to them, Heare mee, O yee gouernours of the
inhabitants of Bethulia; for your wordes that
yee haue spoken before the people this day, are
not right, touching this othe which yee made
and pronounced betweene God and you, and
haue promised to deliuer the city to the enemies,
vnlesse within these dayes the Lord turne to
helpe you.
12 And now who are you that haue tempted
God this day, and set your selues in the place of
God among the children of men?
13 So now yee seeke the Lord Almighty, but
you shall neuer know any thing.
14 For you cannot find out the depth of the
heart of man, neither can ye perceiue the things
that hee thinketh: how then can you search out
God, that hath made all these things, and know
his minde, or comprehend his purpose? Nay my
brethren, prouoke not the Lorde our God to
anger.
15 For if hee will not helpe vs within these
fiue dayes, he hath power to defend vs when he
will, euen euery day, or to destroy vs before our
enemies.
16 Doe not you therfore binde the counsels of
the Lord our God: for God is not as man that
he may be threatened, neither is hee as the sonne of man
to be wauering.
17 Therefore let vs waite for saluation of him,
and call vpon him to helpe vs, and he will heare
our voyce if it please him.
18 For there appeareth none in our age, nei-
ther is there any now in these dayes, neither
tribe nor family, nor people, nor citie among vs,
which worship the gods made with handes, as
hath bene aforetime.
19 For * the which cause our fathers were gi- *Iudg.2.11. and 4.1. and 6.1.
uen to the sword, and for a spoyle, & had a great
fall before our enemies.
20 But we know none other God: therefore
we trust that hee will not despise vs, nor any of
our kinred.
21 Neither when we shall be taken, shall Iu-
dea be so famous: for our Sanctuary shall be
spoyled, and hee will require the prophanation
thereof at our mouth.
22 And the slaughter of our brethren, and the cap-
tiuitie of the countrey, and the desolation of our
inheritance will he turne vpon our heads among
the Gentiles, wheresoeuer we shall be in bondage,
and wee shall be an offence and a reproch to all
them that possesse vs.
23 For our seruitude shall not bee directed by
fauour; but the Lord our God shall turne it to
dishonour.
24 Now therefore, O brethren, let vs shew
an example to our brethren, because their hearts
depend vpon vs, and the Sanctuary, and the
House, and the Altar rest vpon vs.
25 Moreouer, let vs giue thankes to the Lord
our God, which tryeth vs euen as he did our fa-
thers.
26 Remember what things he did to * Abra- *Gene.22.1.
ham, and how hee tryed Isaac, and all that
hee did to * Iacob in Mesopotamia of Syria *Gene.28.7.
when hee kept the sheepe of Laban his mothers
brother.
27 For hee hath not tryed vs as he did them
to the examination of their heartes, neither doth
hee take vengeance on vs, but the Lorde pu-
nisheth for instruction them that come neere to
him.
28 ¶ Then sayd Ozias to her, All that thou
hast spoken, hast thou spoken with a good
heart, and there is none that is able to resist thy
wordes.
29 For it is not to day that thy wisedome is
knowen, but from the beginning of thy life all
the people haue knowen thy wisedome; for the
deuice of thine heart is good.
30 But the people were very thirstie, & com-
pelled vs to doe vnto them as we haue spoken,
and haue brought vs to an othe, which wee may
not transgresse.
31 Therefore now pray for vs, because thou
art an holy woman, that the Lord may send vs
raine to fill our cisternes, and that we may faint
no more.
32 Then sayde Iudeth vnto them, Heare
me, and I will doe a thing which shall be decla-
red in all generations, to the children of our na-
tion.
33 You shall stand this night in the gate,
and I will goe forth with mine handmayden:
and within the dayes that yee haue promised
to

to deliuer the citie to our enemies, the Lord will visite Israel by mine hand.

34 But enquire not you of mine act: for I will not declare it vnto you, till the things be finished that I doe.

35 Then sayd Ozias & the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

9 Octob 1 Less morn

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

Then Iudeth fell vpon her face, and put ashes vpon her head, & put off the sackcloth wherewith shee was clothed, and about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

Gene.34.2, 25. 2 O Lord God of my father * Simeon, to whom thou gauest a sword to take vengeance of the strangers, which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commaunded that it should not to be,)

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoyles for a bootie to the children that thou louedst: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and those, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are readie, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glorie in the strength of their footmen, they trust in shield, speare, and bowe, and sling, and doe not know that thou art the Lord that breakest the battels: the Lorde is thy Name.

8 Breake thou their strength by thy power, & breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, & to cast downe with weapons the hornes of the Altar.

9 Behold their pride, & send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Iudg 4.21, & 5.26. 10 * Smite by the deceite of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

Iudg.7.2. 2.chron. 14. 11. & 16.8. and 20.6. 11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer.

13 And graunt mee wordes and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy House, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

9 Octobr 1 Lesson Evenin

CHAP. X.

1 Iudeth decketh her selfe, and goeth foorth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

Now after shee had ceased to crie vnto the God of Israel, and had made an ende of all these words,

2 She rose where she had fallen downe, and called her maide, and went downe into the house (in the which shee abode in the Sabbath dayes, and in the feast dayes,)

3 And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad, during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, & sleeues, and rings and earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her mayd a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with drie figges, and with fine bread, so shee lapped vp all these things together, & layd them vpon her.

6 Thus they went foorth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, & that her garment was changed, they marueiled greatly at her wonderfull beautie, and sayd vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she sayd vnto them, Commaund the gates of the citie to be opened vnto mee, that I may goe foorth to accomplish the things which you haue spoken to mee. So they commaunded the yong men to open vnto her, as she had spoken,

[illegible]
[illegible] the way [illegible]
the citie [illegible] after her, [illegible]
downe the mountaine, and till she had passed the
valley, and could see her no more.
11 Thus they went straight foorth in the val-
ley, and the first watch of the Assyrians met her,
12 And tooke her, and asked her, Of what
people art thou? and whence commest thou?
and whither goest thou? And shee sayd, I am
a woman of the Hebrewes, and am fled from
them: for they shall bee given you to bee con-
sumed.
13 And I come before Olofernes the chiefe
captaine of your armie, to declare him true
things, and I will shew before him the way
whereby hee shall goe and winne all the moun-
taines without losing the body or life of any of
his men.
14 Now when the men heard her words, and
beheld her countenance, they wondred greatly at
her beauty, and said unto her,
15 Thou hast saued thy life, in that thou hast
hasted to come downe to the presence of our lord:
now therefore come to his tent, and some of us
shall conduct thee untill they haue deliuered thee
into his hands.
16 And when thou standest before him, bee
not afraid in thine heart; but shew unto him
according as thou hast to say, and he will entreat
thee well.
17 Then they chose out of them an hundreth
men, and prepared a charet for her and her
mayde, and brought her to the tent of Olo-
fernes.
18 Then there was a running to and fro tho-
rowout the campe: for her comming was noi-
sed among the tents: and they came and stoode
round about her: for shee stood without the tent
of Olofernes, untill they had declared unto him
concerning her.
19 And they maruelled at her beautie, & won-
dred at the children of Israel because of her, and
euery one sayd unto his neighbour, Who would
despise this people, that haue among them such
women? surely it is not good that one man of
them bee left: for if they should remaine, they
might deceiue the whole earth.
20 Then Olofernes gard went out, and all
his seruants, and they brought her into the tent.
21 Nowe Olofernes rested upon his bed un-
der a canopie, which was wouen with pur-
ple and golde and emeraudes, and precious
stones.
22 So they shewed him of her, and he came
foorth into the entry of his tent, and they caried
lamps of siluer before him.
23 And when Judeth was come before him
and his seruants, they all marueiled at the beau-
tie of her countenance, and shee fell downe upon
her face, and did reuerence unto him, and his
seruants tooke her up.

CHAP. XI.

1 *Olofernes comforteth Iudeth,* 3 *and asketh the cause of her comming.* 5 *She deceiueth him by her faire words.*

Then sayd Olofernes unto her, Woman, bee
of good comfort: feare not in thine heart: for
[illegible]
nosor the king of all the earth.
2 Now therefore if thy people that dwelleth
in the mountaines, had not despised mee, I
would not haue lifted up my speare against
them: but they haue procured these things to
themselues.
3 But now tell mee wherefore thou art fled
from them, & art come unto us: for thou art come
for safegard: be of good comfort, thou shalt liue
from this night and hereafter.
4 For none shall hurt thee, but intreate thee
well, as they doe the seruants of King Nabucho-
donosor my lord.
5 Then Judeth sayd unto him, Receiue the
words of thy seruant, and suffer thine handmaid
to speake in thy presence, and I will declare no
lie to my lord this night.
6 And if thou wilt follow the words of thine
handmaid, God will bring the thing perfectly
to passe by thee, and my lord shall not faile of his
purpose.
7 As Nabuchodonosor King of all the earth
liueth, and as his power is of force, who
hath sent thee for to gouerne all persons, not one-
ly men shall bee made subject to him by thee,
but also the beasts of the fieldes, and the cat-
tell, and the fowles of the heauen shall liue by
thy power under Nabuchodonosor and all his
house.
8 For wee haue heard of thy wisdome and
of thy prudent spirit, and it is declared through
the whole earth, that thou onely art excel-
lent in all the kingdome, and of a wonderfull
knowledge, and in feates of warre marvei-
lous.
9 * Now as concerning the matter which Chap. 5.5.
Achior did speake in thy counsell, we haue heard
his words: for the men of Bethulia did take him,
and hee declared unto them all that he had spo-
ken unto thee.
10 Therefore, O lorde and gouernour, re-
iect not his word, but let it in thine heart, for
it is true: for there is no punishment against
our people, neither can the sworde preuaile
against them, except they sinne against their
God.
11 Now therefore lest my lorde should be fru-
strate, and voide of his purpose, and that death
may fall upon them, and that they may be taken
in their sinne whiles they prouoke their God to
anger, which is so oft times as they do that which
is not beseeming,
12 (For because their vitailes faile, and all
their water is wasted, they haue determined to
take their cattell, and haue purposed to consume
all things that God had forbidden them to eate
by his Lawes:
13 Yea, they haue purposed to consume the
first fruites of the wheate, and the tithes of the
wine, and of the oyle which they had reserued
and sanctified for the Priests that serue in Je-
rusalem before the face of our God: the which
things it is not lawfull for any of the people to
touch with their hands.
14 Moreouer, they haue sent to Jerusalem,
because they also that dwell there, haue done the
like, such as should bring them licence from the
Senate)
15 Now when they shall bring them worde,
they will doe it, and they shall bee giuen thee to
be

10 Octob
1 Lesson
Morn

be destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe foorth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the middes of Judea, vntill thou come before Jerusalem, and I will set thy throne in the mids thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisedome, and sayd,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of words.

22 Likewise Olofernes sayde vnto her, God ‖hath done this, to sende thee before the people, that strength might bee in our hands, & destruction vpon them that despise my lord.

‖ Or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowned throughout the whole earth.

10 October 1 Lesson Even

CHAP. XII.

1 Iudeth would not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that shee might goe out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then hee commaunded to bring her in where his treasures were layde, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayde, *I may not eate of them, least there should bee an offence, but I can suffice my selfe with the things that I haue brought.

Gen.43.32. dan.1.8. tobit.1.11.

3 Then Olofernes sayde vnto her, If the things that thou hast, should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lorde worke by mine hande the things that hee hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch,

6 And sent to Olofernes, saying, Let my lord command that thy handmayd may go foorth vnto prayer.

7 Then Olofernes commaunded his garde that they should not stay her: thus she abode in the campe three dayes, and went out into the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lorde God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meat at euening.

10 ¶ And in the fourth day Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that hee had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and said, Let not this faire maid make difficulty to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then sayd Iudeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will do speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread forth her skinnes on the ground ouer against Olofernes, which she had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was mooued, and hee desired greatly her company: for hee had waited for the time to deceiue her from the day that he had seene her.

17 Then saide Olofernes vnto her, Drinke now and be mery with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate, and dranke before him the things, that her maid had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

11 October 1 Lesson Morn

Nowe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary because the feast had bene long.

2 And Iudeth was left alone in the tent, and
Olofernes was stretched along vpon his bed:
Ecclus.31. for he was filled with * wine.
20,25. 3 ¶ Nowe Iudeth had commaunded her
mayd to stand without her chamber, and to
wait for her comming foorth as shee did dayly:
for she said, she would go forth to her prayers, and
she spake to Bagoas according to the same pur-
pose.
4 So all went forth in her presence, and none
was left in the chamber neither little nor great:
then Iudeth standing by his bed, sayde in her
heart, O Lord God of all power, behold at this
present the works of mine hands for the exaltati-
on of Ierusalem.
5 For now is the time to helpe thine inhe-
ritance, and to execute mine enterprises, to the
destruction of the enemies which are risen a-
gainst vs.
6 Then she came to the post of the bed, which
was at Olofernes head, and tooke downe his
fauchin from thence,
7 And approched to the bed, and tooke hold
of the haire of his head, and sayd, Strengthen
me, O Lord God of Israel this day.
8 And shee smote twise vpon his necke with
all her might, and shee tooke away his head from
him,
9 And rolled his body downe from the bed,
and pulled downe the canopie from the pillars,
and anon after she went foorth, and gaue Olofer-
nes head to her mayd,
10 And shee put it in her scrippe of meate: so
they twaine went together according to their
custome vnto prayer, and passing through the
tents, went about by that valley, and went vp
the mountaine of Bethulia, and came to the
gates thereof.
11 ¶ Then sayde Iudeth a farre off to the
watchmen at the gates, Open now the gate:
God, euen our God is with vs to shew his power
yet in Ierusalem, and his force against his ene-
mies, as he hath euen done this day.
12 Nowe when the men of her citie heard
her voyce, they made haste to goe downe to the
gate of their citie, and they called the Elders of
the city.
13 And they ranne all together both small and
great: for it was aboue their expectation, that
she should come. So they opened the gate and re-
ceiued her, and made a fire for a light, and stood
round about them twaine.
14 Then she said to them with a loud voyce,
Prayse God, prayse God: for hee hath not taken
away his mercy from the house of Israel, but
hath destroyed our enemies by mine hands this
night.
15 So shee tooke the head out of the scrippe,
and shewed it, and sayd vnto them, Beholde
the head of Olofernes, the chiefe captaine of
the army of Assur, and beholde the canopie,
wherein he did lie in his drunkennesse, and the
Lord hath smitten him by the hande of a wo-
man.
16 As the Lord liueth, who hath kept me in
my way that I went, my countenance hath de-
ceiued him to his destruction, and hee hath not
committed sinne with mee by any pollution of
villenie.
17 Then all the people were wonderfully asto-
nished, and bowed themselues, and worship-
ped God, and sayd with one accord, Blessed bee
thou, O our God, which hast this day brought to
nought the enemies of thy people.
18 Then sayd Ozias vnto her, O daughter,
blessed art thou of the most high God aboue all
the women of the earth, and blessed be the Lord
God, which hath created the heauens and the
earth, which hath directed thee to the cutting off
of the head of the chiefe of our enemies.
19 Surely this thine hope shall neuer depart
out of the hearts of men: for they shall remem-
ber the power of God for euer:
20 And God turne these things to thee for
a perpetuall prayse, and visite thee with good
things, because thou hast not spared thy life, be-
cause of the affliction of our nation, but thou
hast holpen our ruine, walking a straight way
before our God. And all the people sayd, So be
it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

Then sayd Iudeth vnto them, Heare me also
my brethren, and * take this head, and hang 2.Mac.15.
it vpon the highest place of your walles. 35.
2 And so soone as the morning shall ap-
peare, and the Sunne shall come foorth vpon the
earth, take you euery one his weapons, and
goe foorth euery valiant man out of the citie,
and set you a captaine ouer them, as though
you would goe downe into the fielde, toward
the watch of the Assyrians, but goe not
downe.
3 Then they shall take their armour, and shal
goe into their campe, and raise vp the captaines
of the armie of Assur, and they shall runne to the
tent of Olofernes, but shall not finde him: then
feare shall fall vpon them, and they shall flee be-
fore your face.
4 So you and all that inhabite the coasts of
Israel shall pursue them, and ouerthrow them
as they goe.
5 But before you doe these things, call me A-
chior the Ammonite, that he may see, and know
him that despised the house of Israel, and that
sent him to vs as to death.
6 Then they called Achior out of the house of
Ozias, and when he was come and saw the head
of Olofernes in a certaine mans hand in the as-
sembly of the people, hee fell downe on his face,
and his spirit failed.
7 But when they had taken him vp, he fell
at Iudeths feete, and reuerenced her, and sayd,
Blessed art thou in all the Tabernacle of Iuda,
and in all nations, which hearing thy name,
shalbe astonished.
8 Now therefore tell mee all the things,
that thou hast done in these dayes. Then Iu-
deth declared vnto him in the mids of the peo-
ple, all that she had done from the day that shee
went foorth, vntill that houre shee spake vnto
them.
9 And when she had left off speaking, the
people reioyced with a great voyce, and made a
noyse of gladnesse through their citie.
10 And Achior, seeing all things that God
had done for Israel, beleeued in God vnfai-
nedly,

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nedy, and circumcised the foreskin of his flesh, and was ioyned unto the house of Israel unto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Olofernes out at the wall, and every man tooke his weapons, and they went forth by bands unto the straits of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the governours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent, and sayd to him that had the charge of all his things, Waken our Lord: for the slaves have bene bolde to come downe against us to battell, that they may be destroyed for ever.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast upon the floore, & his head was taken from him.

16 Therefore he cried with a loud voyce, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, he went into the tent of Iudeth where she used to remaine, and found her not: then he leaped out to the people, and cried,

18 These slaves have committed wickednes: one woman of the Hebrewes hath brought shame upon the house of King Nabuchodonosor: for beholde, Olofernes lieth upon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie and a very great noise thorowout the campe.

Morni[ng]

CHAP. XV.

12 Octob
1 Lesson

1 The Assyrians are afraid and flee. The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to prayse God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare & trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by every way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, every one that was a warriour among them, rushed out upon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare unto them the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell upon them together unto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad, and in the Galilee, chased them with a great slaughter, untill they came to Damascus, and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell upon the campe of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Ioacim the hie Priest, and the ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for evermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gave unto Iudeth Olofernes tent, and all his silver, and beds, and basins, and all his stuffe, and shee tooke it, and laid it on her mules, and made ready her charets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and she tooke branches in her hand, and gave also to the women that were with her.

13 They also crowned her with olives, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

12 Octob
1 Lesson
Evening

Iudeth prayseth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in al Israel, and al the people sang this song with aloud voyce.

2 And Iudeth said, Beginne unto my God with tymbrels: sing to my Lord with cymbals: tune unto him a Psalme: exalt his praise, and call upon his Name.

3 For God breaketh the battels, and pitched his campe in the midst of his people, and delivered me out of the hand of the persecuters.

4 Assur came from the mountaines foorth of the North: hee came with thousands in his armie, * whose multitude hath shut up the rivers, and their horsemen have covered the valleys. Chap. 2. 21, 25.

5 He said that he would burne up my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoile.

6 But the almightie Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the high Giants invade him, but

Iudeth

The Lord will take vengeance

Judeth the daughter of Merari did discomfit
him by the beautie of her countenance.
8 For she put off the garment of her widow-
hood, for the exaltation of those that were op-
pressed in Israel, and anointed her face with
ointment, and bound up her haire in a coife, and
tooke a linnen garment to deceive him.
9 Her slippers ravished his eyes: her beautie
tooke his mind prisoner, and the fauchin passed
thorow his necke.
10 The Persians were astonished at her bold-
nes, and the Medes were troubled with her har-
dinesse.
11 But mine afflicted reioyced, and my feeble
ones shouted: then they feared, they lifted up
their voice, and turned backe.
12 The children of mayds pearced them, and
wounded them as they fled away like children:
they perished by the battell of the Lord.
13 I wil sing unto the Lord a song and prayse,
O Lord, thou art great and glorious, marvei-
lous and invincible in power.
Gen.1.24. Psal.33.9. 14 Let all thy creatures serve thee: *for thou
hast spoken, and they were made: thou hast sent
thy spirit, and he made them up: and there is
none that can resist thy voice.
15 For the mountaines leape up from their
foundations with the waters: the rocks melt at
thy presence like waxe: yet thou art mercifull to
them that feare thee.
16 For all sacrifice is too little for a sweet sa-
vour, and all the fat is too little for thy burnt of-
fering: but he that feareth the Lord, is great at
all times.
17 Wo to the nations that rise up against my
kinred: the Lord Almightie will take vengeance
of them in the day of iudgement, in sending fire
and wormes upon their flesh, and they shall feele
them and weepe for ever.
18 ¶ After when they went unto Jerusalem,
they worshipped the Lord, and assoone as the
people were purified, they offered their burnt of-
ferings, and their free offerings, and their gifts.
19 Judeth also offered all the stuffe of Olofer-
nes, which the people had given her, and gave
the canopie which hee had taken off his bed, for
an oblation to the Lord.
20 So the people reioyced in Jerusalem by
the Sanctuarie for the space of three moneths,
and Judeth remained with them.
21 After this time, every one returned to his
owne inheritance, and Judeth went to Bethulia,
and remained in her owne possession, and was
for her time honourable in all the countrey.
22 And many desired her, but none had her
company all the dayes of her life, after that Ma-
nasses her husband was dead, and was gathered
to ‖ his people. ‖O, her peo-ple.
23 But shee increased more and more in ho-
nour, and waxed olde in her husbands house, be-
ing an hundreth and five yeere olde, and made
her mayd free: so she died in Bethulia, and they
buried her in the grave of her husband Manas-
ses.
24 And *the house of Israel lamented her se- Gen. 50,10.
ven dayes, and before she died, she did distribute
her goods to all them that were neerest of kinred
to Manasses her husband, & to them that were
the neerest of her kinred.
25 And there was none that made the chil-
dren of Israel any more afrayd in the dayes of
Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations: which follow the tenth Chapter.

Then Mardocheus said, God
hath done these things.
5 For I remember a dreame,
which I saw concerning these
matters, and there was no-
thing thereof omitted.
6 A little fountaine which
became a flood, & was a light,
and as the sunne, and as much water, this flood
was Esther whom the King married, and made
Queene.
7 And the two Dragons are I and Aman.
8 And the people are they that are assembled
to destroy the name of the Jewes.
9 And my people is Israel, which cried to
God, and are saved: for the Lord hath saved his
people, and the Lord hath delivered us from all
these evils, and God hath wrought signes and
great wonders, which have not bene done a-
mong the Gentiles.
10 Therefore hath he made two lots, one for
the people of God, & another for all the Gentiles.
11 And these two lots came before God for all
nations, at the houre and time appointed, and in
the day of iudgement.
12 So God remembred his owne people, and
iustified his inheritance.
13 Therefore those dayes shalbe unto them in
the moneth Adar the foureteenth and fifteenth
day of the same moneth, with an assembly and
ioy, and with gladnesse before God, according to
the generations for ever among his people.

CHAP. XI.

In the fourth yeere of the reigne of Ptolemeus
and Cleopatra Dositheus, who said he was a
Priest & Levite, and Ptolomeus his sonne that ‖Or, lots.
brought the former letters of ‖ Phurai, which
the saide Lysimachus the sonne of Ptolomeus,
which was at Jerusalem, interpreted,
2 In the second yeere of the reigne of great
Artaxerxes, in the first day of the moneth Ni-
san, Mardocheus the sonne of Jarus, the sonne of
Semei, the sonne of Cis of the tribe of Benia-
min had a dreame:
3 A Jew dwelling in the citie of Susis, a
noble man, that bare office in the kings court.
4 He was also one of the captivitie which
Nabuchodonosor the king of Babylon brought
from

from Ierusalem with Iechonias.

5 And this was his dreame, Beholde, a noyse of a tempest with thunders & earthquakes, and vprore in the land.

6 Beholde two great Dragons came foorth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the little wel grew into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Esther 2.21. and 6.3.

2 * But when he heard their purpose, & their imaginations, hee perceiued that they went about to lay their hands vpon ye king Artaxerxes, and so he certified the king thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus should remaine in the Court, and for the aduertisement he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Ioseph antiq. lib.11.cap.6

THe copie of the Letters was this, The great king Artaxerxes writeth these thinges to the princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway, and gentlenesse, to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs of excellent wisedome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commaundements of Kings, and so that this general Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doinges, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commaunded that all they that are appoynted in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the sworde of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer beene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue beene content with good will for the saluation of Israel to haue kissed the sole of his feete.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lorde God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath beene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrowe into ioy, that wee may liue, O Lorde, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

Queen Esther also, being in danger of death,
resorted vnto the Lord,
2 And layd away her glorious apparell, and
put on the garments of sighing, and mourning.
In the stead of precious oyntment, shee scattered
ashes and dung vpon her head: and she humbled
her body greatly with fasting, and all the places
of her ioy filled shee with the haire that she plucked off.
3 And shee prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our king:
helpe me desolate woman, which haue no helper
but thee.
4 For my danger is at hand.
5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers
from their predecessours for a perpetuall inheritance, and thou hast performed that which thou
didst promise them.
6 Nowe Lorde, wee haue sinned before thee:
therefore hast thou giuen vs into the handes of
our enemies,
7 Because wee worshipped their gods: O
Lord, thou art righteous.
8 Neuerthelesse, it satisfied them not, that
wee are in bitter captiuitie: but they haue stroken hands with their idoles,
9 That they will abolish the thing that thou
with thy mouth hast ordeined, and destroy thine
inheritance, to shut vp the mouth of them that
praise thee, and to quench the glory of thy Temple, and of thine altar,
10 And to open the mouthes of the heathen,
that they may praise the power of the idoles, and
to magnifie a fleshly king for euer.
11 O Lorde, giue not thy scepter vnto them
that be nothing, least they laugh vs to scorne in
our miserie: but turne their deuise vpon themselues, and make him an example, that hath begun the same against vs.
12 Thinke vpon vs, O Lorde, and shew thy
selfe vnto vs in the time of our distresse, and
strengthen me, O king of gods, and Lorde of all
power.
13 Giue mee an eloquent speech in my mouth
before the Lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto
him.
14 But deliuer vs with thine hand, and helpe
me that am solitary, which haue no defence but
onely thee.
15 Thou knowest all things, O Lorde: thou
knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.
16 Thou knowest my necessitie: for I hate
this token of my preeminence, which I beare
vpon my head, what time as I must shewe my
selfe, and that I abhorre it as a menstruous cloth,
and that I weare it not when I am alone by my
selfe.
17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no
pleasure in the kings feast, nor drunke the wine
of the drinke offerings,
18 And that I thine handmaide haue no ioy
since the day that I was brought hither vntill
this day, but in thee, O Lord God of Abraham.
19 O thou mightie God aboue all, heare the
voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus mooueth Esther to goe in to the king, and make intercession for her people, 9 And she performeth his request.

Mardocheus also bade Esther to goe in vnto
the King, and pray for her people, and for
her countrey.
2 Remember, sayth hee, the dayes of thy low
estate, howe thou wast nourished vnder mine
hand: for Aman which is next vnto the King,
hath giuen sentence of death against vs.
3 Call thou therefore vpon the Lord, I speake
for vs vnto the king, and deliuer vs from death.
4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell.
5 And decked her selfe goodly, after that shee
had called vpon God, which is the beholder and
Sauiour of all things, & tooke two handmaids
with her.
6 Upon the one shee leaned her selfe, as one
that was tender.
7 And the other followed her, and bare the
traine of her vesture.
8 The shine of her beautie made her face rose
coloured: and her face was cheerefull & amiable,
but her heart was sorowfull for great feare.
9 Then shee went in thorow all the doores,
and stood before the king, and the king sate vpon his royall throne, & was clothed in his goodly
aray, all glittering with gold & precious stones,
and he was very terrible.
10 Then hee lift vp his face that shone with
maiestie, and looked fiercely vpon her: therefore
the Queene fell downe, and was pale and faint,
and leaned herselfe vpon the head of the maide
that went with her.
11 Neuerthelesse, God turned the kings mind
that he was gentle, who being carefull, leaped
out of his throne, and tooke her in his armes, till
she came to herselfe againe: and comforted her
with louing wordes, and said,
12 Esther, what is the matter? I am thy brother, be of good cheere,
13 Thou shalt not die: for our commaundement toucheth the Commons, and not thee.
Come neere,
14 And so he held vp his golden scepter, and
layd it vpon her necke,
15 And kissed her, and said, Talke with me.
16 Then said she, I saw thee, O Lord, as an
angell of God, and mine heart was troubled for
feare of thy maiestie.
17 For wonderfull art thou, O lord, and thy
face is full of grace.
18 And as shee was thus speaking vnto him,
she fell downe againe for faintnesse.
19 Then the king was troubled, and all his
seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

UMI

Ioseph. Ant. 11. cap. 6.

The great King Artaxerxes, which reigneth
from India vnto Ethiopia, ouer an hun-
dreth and seuen and twentie prouinces, sendeth
vnto the princes and rulers that haue the charge
of our affaires, Salutation.
2 There be many that through the goodnes
of Princes and honour giuen vnto them, become
very proud,
3 And endeuour not onely to hurt our sub-
iects, but not content to liue in wealth, doe also
imagine destruction against those that doe them
good,
4 And take not only all thankefulnes away
from men, but in pride and presumption, as they
that bee vnmindfull of benefits, they thinke to
escape ÿ vengeance of God, that seeth all things,
and is contrary to euill.
5 And oft times many, which bee set in of-
fice, and vnto whom their friendes causes are
committed, by vaine intisements doe wrappe
them in calamities, that cannot be remedied:
for they make them partakers of innocent
blood,
6 And deceitfully abuse the simplicitie and
gentlenesse of Princes with lying tales.
7 This may bee prooued not onely by olde
histories, but also by those things that are be-
fore our eyes, and are wickedly committed of
such pestilences as are not worthy to beare
rule.
8 Therefore wee must take heede hereafter
that we may make the kingdome peaceable for
all men, what change soeuer shall come,
9 And discerne the things that are before our
eyes, to withstand them with gentlenesse.
10 For Aman, a Macedonian, the sonne of
Amadathus, being indeede a stranger from the
Persians blood, and farre from our goodnesse,
was receiued of vs,
11 And hath prooued the friendship that wee
beare toward all nations, so that he was called
our father, and was honoured of euery man, as
the next person vnto the king.
12 But hee could not vse himselfe soberly in
this great dignitie, but went about to depriue
vs of the kingdome, and of our life.
13 With manifolde deceite also hath he desi-
red to destroy Mardocheus our preseruer, which
hath done vs good in all things, and innocent
Esther the partaker of our kingdome, with all
her nation.
14 For his minde was (when hee had taken
them out of the way) to lay waite for vs, and by
this meanes to translate the kingdome of the
Persians vnto them of Macedonia.
15 But we find that the Iewes (which were
accused of this most wicked mā that they might
bee destroyed) are no euill doers, but vse most
iust lawes,
16 And that they be the children of the most
High and Almightie and euerliuing God, by
whom the kingdome hath bene preserued vnto
vs, and our progenitours in very good order.
17 Wherefore yee shall doe well, if ye doe not
put in execution those letters that Aman the son
of Amadathus did write vnto you.
18 For hee that inuented them, hangeth at
Susis before the gates with all his familie,
and God (which hath all things in his pow-
er) hath speedily rewarded him after his deser-
uing.
19 Therefore ye shall publish the copie of this
letter in all places, that the Iewes may freely
liue after their owne lawes.
20 And yee shall ayde them, that vpon the
thirteenth day of the twelfth moneth Adar,
they may bee auenged of them, which in the
time of their trouble would haue oppressed
them.
21 For Almighty God hath turned to ioy the
day, wherein the chosen people should haue pe-
rished.
22 Moreouer, among other solemne dayes,
ye shall keepe this day with all gladnesse,
23 That both now and in time to come, this
day may be a remembrance of deliuerance for vs
and all such as loue the prosperitie of the Persi-
ans, but a remembrance of destruction to those
that be seditious vnto vs.
24 Therefore all cities and countreys that
doe not this, shall horribly be destroyed with
sword and fire, and shall not onely not bee inha-
bited of men, but hee abhorred also of the wilde
beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 How we ought to search and enquire after God. 2 Who be those that find him. 5 The holy Ghost. 8 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrighteousnesse.

Twin'day 1 Less Even

1. King. 3. 3. Isa. 56. 1.

Loue * righteousnesse, yee that be
Iudges of the earth: thinke reue-
rently of the Lord, and seeke him
in simplicitie of heart.
2 * For he will be found of them
that tempt him not, & appeareth
vnto such as be not vnfaithfull vnto him.
3 For wicked thoughts separate from God:
and his power when it is tried, reproueth the vn-
wise.
4 Because wisedome cannot enter into a
wicked heart, nor dwell in the bodie that is sub-
iect vnto sinne.

Deut. 4. 2. Hebr. 13. 4.

5 For the holy * Spirit of discipline fleeth
from deceite, and withdraweth himselfe from
the thoughts that are without vnderstanding,
and is rebuked when wickednesse commeth.
6 For the spirit of wisedome * is louing, and
will not absolue him, that blasphemeth with his
lips: for God is a witnesse of his reines, and a
true beholder of his heart, and an hearer of the
tongue.
7 For the spirit of the Lord filleth all the
world: and the same that mainteineth al things,
hath knowledge of the voyce.
8 Therefore hee that speaketh vnrighteous
things, cannot be hid: neither shall the iudge-
ment of reproch let him escape.
9 For inquisition shall bee made for the
thoughts of the vngodly, and the sounde of his
words shall come vnto God for the correction of
his iniquities.

Iere. 4. 22. The Holy Ghost Gala. 5. 22.

13 Octob 1 Less Morn

10 For the eare of ielousie heareth all things, and the noyse of the grudgings shall not be hid.
11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies, slayeth the soule.
12 Seeke not death in the errour of your life: Deut.4.23.
* destroy not your selues through the workes of your owne hands.
Ezek.18.23. and 33.11. 13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.
14 For he created all things, that they might haue their being: and the generations of the world are preserued, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.
15 For righteousnes is immortal, but vnrighteousnesse bringeth death.
16 And the vngodly call [a] it vnto them both with hands and words: and while they thinke to haue a friende of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

a To wit, death.

CHAP. II.

The imagination and desires of the wicked, and their counsell against the faithfull.

Iob 7.1. and 14.1. mat.22.23. 1.cor.15.32. FOr the vngodly say, as they falsely imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.
2 For wee are borne at all aduenture, and we shall be hereafter, as though we had neuer beene: for the breath is a smoke in our nostrils, and the wordes as a sparke raysed out of our heart.
3 Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft aire.
4 Our life shall passe away as the trace of a cloud, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time: and no man shall haue our workes in remembrance.
1 Chr.29.15 chap.5.9. 5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.
Isa.22.13. and 56.12. 1.cor.15.32 6 * Come therefore, and let vs inioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth.
7 Let vs fill our selues with costly wine, and oyntments, and let not the floure of life passe by vs.
8 Let vs crowne our selues with rose buds afore they be withered.
9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.
10 Let vs oppresse the poore that is righteous: let vs not spare the widowe, nor reuerence the white haires of the aged, that haue liued many yeres.
11 Let our strength be the lawe of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.
12 Therefore let vs defraud the righteous, for he is not for our profite, and he is contrary to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.
13 Hee maketh his boast to haue the knowledge of God: and hee calleth himselfe the sonne of the Lord.
14 He is made * to reproue our thoughts. Iohn 7.7. ephes.5.13.
15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion. Isa.53.3.
16 He counteth vs as bastards, and he withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter end of the iust, and boasteth that God is his father.
17 Let vs see then if his words be true: let vs proue what end he shall haue.
18 For if the righteous man be the * sonne of God, he will helpe him, and deliuer him from the hands of his enemies. Psal.22.8,9 matt.27.43.
19 Let vs * examine him with rebukes and torments, that we may know his meekenes, and proue his patience. Iere.11.19.
20 Let vs condemne him vnto a shamefull death: for he shalbe preserued as he himselfe saith.
21 Such things doe they imagine, and goe astray: for their owne wickednesse hath blinded them.
22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.
23 For God created man without corruption, and made him after the * image of his owne likenesse. Gen.1.27. and 2.7. and 5.1. eccl.17.2,3.
24 * Neuerthelesse, through enuie of the deuill came death into the world: and they that hold of his side, proue it. Gen.3.1,2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BUt the * soules of the righteous are in the hande of God, and no torment shall touch them. Deut.33.3.
2 * In the sight of the vnwise they appeared to die, and their ende was thought grieuous, Chap.5.4.
3 And their departing from vs, destruction, but they are in peace.
4 And though they suffer paine before men, yet is * their hope full of immortalitie. Rom.8.24. 2 cor.5.1. 1.pet.1.13.
5 They are punished but in few things, yet in many things shall they be wel rewarded: * For God prooueth them, and findeth them meete for himselfe. Exod.16.4. deut.8.2.
6 Hee trieth them as the gold in the furnace, and receiueth them as a perfect fruit offering.
7 * And in the time of their visitation they shall shine, and runne thorowe as the sparkes among the stubble. Mat.13.43.
8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. Mat.19.28. 1.cor.6.2.
9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.
10 * But the vngodly shall bee punished according to their imaginations: for they haue Mat.25.41.

despised

despised the righteous, and forsaken the Lord.
11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their works vnprofitable.
12 Their wiues are vndiscreet, and their children wicked: their offspring is cursed.
13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she shall haue fruit in the visitation of the soules. Isa.56.5.
14 And the Eunuch, which with his handes hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
15 For glorious is the fruite of good labours, and the root of wisdome shall neuer fade away.
16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.
17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.
18 If they die hastily, they haue no hope, neither comfort in the day of triall.
19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous and the condemnation of the vnfaithfull.

Better is barrennesse with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.
2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.
3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe roote, or lay any fast foundation.
4 For though they bud foorth in the branches for a time, * yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the wind they shalbe rooted out. Matt.7.19.
5 For the vnperfect branches shalbe broken, and their fruit shall be vnprofitable and sowre to eate, and meet for nothing.
6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.
7 But though the righteous bee preuented with death, yet shall he be in rest.
8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.
9 But wisedome is the gray haire, and an vndefiled life is the old age.
10 * He pleased God and was beloued of him, so that whereas he liued among sinners, he translated him. Gene 5.24. heb.11.5.
11 Hee was taken away, lest wickednesse should alter his vnderstanding, or deceit beguile his minde.
12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnesse of concupiscence peruerteth the simple mind.
13 Though he was soone dead, yet fulfilled he much time.
14 For his soule pleased God: therefore hasted he to take him away from wickednesse.
15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.
16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an ende, the long life of the vnrighteous.
17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safety.
18 They see him and despise him, but the Lord will laugh them to scorne,
19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shall he burst them, and cast them downe, and shake them from the foundations, so that they shall be vtterly wasted, and they shalbe in sorow, and their memoriall shall perish.
20 So they being afraid, shal remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecutours. 14 The hope of the vnfaithfull is vaine. 15 The blessednesse of the Saints and godly.

Then shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.
2 When they see him, they shal be vexed with horrible feare, and shall be amased for his wonderfull deliuerance,
3 And shall change their minds, and sigh for griefe of mind, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.
4 * We fooles thought his life madnesse, and his end without honour. Chap.3.2.
5 How is hee counted among the children of God, and his portion among the Saints!
6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but we haue not knowen the way of the Lord.
8 What hath pride profited vs: or what profit hath the pompe of riches brought vs?
9 All those things are * passed away like a shadow, and as a poste that passeth by: 1.Chron.29.15. chap.2.5
10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:
11 Or * as a bird that flyeth thorow in the ayre, & no man can see any token of her passage, but onely heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found: Pro.30.19.
12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot know

know where it went thorow.
13 Euen so we, assoone as we were borne, we
began to drawe to our end, and haue shewed no
token of vertue, but are consumed in our owne
wickednesse.
Iob 8.9 psal. 1.4 & 143. 4.pro 10.25. & 11 7.iam. 1.10,11. 14 For * the hope of the vngodly is like the
dust that is blowen away with the winde, and
like a thinne fome that is scattered abroad with
the storme, and as the smoake which is dispersed
with the winde, and as the remembrance of him
passeth, that tarrieth but for a day.
The blessednes of all Saints & Godly
15 But the righteous shall liue for euer: their
reward also is with the Lord, and the most High
hath care of them.
16 Therefore shall they receiue a glorious
kingdome, and a beautifull crowne of the Lords
hand: for with his right hand shall hee couer
them, and with his arme shall he defend them.
17 He shall take his ielousie for armour, and
shall arme the creatures to be reuenged of the
enemies.
18 He shall put on righteousnesse for a breast-
plate, and take true iudgement in stead of an
helmet.
19 He wil take holines for an inuincible shield.
20 Hee will sharpen his fierce wrath for a
sword, and the world shal fight with him against
the vnwise.
21 Then shall the thunderbolts goe straight
out of the lightnings, and shall flie to the marke
as out of the bent bow of the cloudes, and out of
his anger that throweth stones, shall thicke haile
be cast, and the water of the sea shall be wroth
against them, and the floods shall mightily ouer-
flow.
22 And a mighty wind shall stand vp against
them, and like a storme shal scatter them abroad.
Thus iniquitie shall bring all the earth to a wil-
dernesse, and wickednesse shall ouerthrow the
thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Judges, which are also exhorted to search wisedome.

Convers Paul 1 L Even

HEare therefore, O yee Kings, and vnder-
stand: learne ye that be Iudges of the ends
of the earth.
2 Giue eare, ye that rule the multitudes, and
glorie in the multitude of people.
Rom. 13.2. 3 For the rule * is giuen you of the Lord, and
power by the most High, which will try your
works, and search out your imaginations.
15 Octob 1 Lesson Evening
4 Because that ye being officers of his king-
dome, haue not iudged aright, nor kept the Law,
nor walked after the will of God,
5 Horribly and suddenly will he appeare vn-
to you: for an hard iudgement shall they haue
that beare rule.
6 For hee that is most low, is worthy mercy,
but the mighty shall be mightily tormented.
Deut.10.17. 2.chro.19.7. iob.34.19. eccl 35.12, 16.actes 10. 34.rom.2.11 gal.2.6. eph. 6 9. coloss.3. 25.1 pet.1. 17. 7 For he that is Lord ouer all, will spare no
* person, neither shall he feare any greatnesse: for
he hath made the small and great, and careth for
all alike,
8 But for the mighty abideth the sorer triall.
9 Unto you therefore, O tyrants, do I speake,
that ye may learne wisedome, and not go amisse.
10 For they that keepe holinesse holily, shall
be holy, and they that are learned there, shall
find a defence.
11 Wherefore set your delight vpon my words
and desire them, and ye shalbe instructed.
12 Wisedom shineth, and neuer fadeth away,
and is easily seene of them that loue her, & found
of such as seeke her.
13 She preuenteth them that desire her, that
she may first shew her selfe vnto them.
14 Who so awaketh vnto her betimes, shall
haue no great trauaile: for he shall finde her sit-
ting at his doores.
15 To thinke vpon her then is perfite vnder-
standing: and who so watcheth for her, shall be
soone without care.
16 For she goeth about, seeking such as are
meete for her, and sheweth herselfe cheerefully
vnto them in the wayes, and meeteth them in
euery thought.
17 For the most true desire of discipline is her
beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes: and
the keeping of the lawes is the assurance of im-
mortalitie:
19 And immortalitie maketh vs neere vnto
God.
20 Therefore the desire of wisedome leadeth
to the kingdome.
21 If your delight be then in thrones & scep-
ters, O kings of the people, honour wisedome,
that ye may reigne for euer.
22 Now I wil tel you what wisedome is, and
whence it commeth, and will not hide the myste-
ries from you, but will seeke her out from the be-
ginning of her natiuitie, and bring the know-
ledge of her into light, and will not keepe backe
the trueth.
23 Neither will I haue to doe with consu-
ming enuie: for such a man shall not be partaker
of wisedome.
24 But the multitude of the wise is the pre-
seruation of the world, and a wise King is the
stay of the people.
25 Be therefore instructed by my words, and
ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

16 Octob 1 Lesso Morn

I My selfe am also mortall and a man like all o-
ther, and am come of him that was first made
of the earth.
2 And in my mothers wombe was I fashio-
ned to be flesh in ten moneths: I was * brought Iob 10.10, 11.
together into blood of the seed of man, and by the
pleasure that commeth with sleepe.
3 And when I was borne, I receiued the
common ayre, and fell vpon the earth, which is
of like nature, crying and weeping at the first as
all other doe.
4 I was nourished in swadling clothes, and
with cares.
5 For there is no king that had any other be-
ginning of birth.
6 All * men then haue one entrance vnto life, Iob 1.21. 1 tim.6.7.
and alike going out.
7 Wherefore I prayed, and vnderstanding
was giuen me: I called, and the spirit of wise-
dome came vnto me.
8 I preferred her to scepters & thrones, and
counted riches nothing in comparison of her.
9 * Neither did I compare precious stones Iob 28.15.
vnto her: for all golde is but a little grauell
in respect of her, and siluer shall be counted
but

but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1.King.3.13 matth.6.33.
11 All * good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wisedome was the authour thereof, and I knew not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our wordes, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yere, the situation of the starres,

20 The nature of liuing things, and the furiousnes of beasts, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I know: for wisedome the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtill spirits.

24 For wisedome is nimbler then all nimble things: shee goeth thorow and atteineth to all things, because of her purenesse.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come vnto her.

Hebr.1.3.
26 For * shee is the brightnesse of the euerlasting light, the vndefiled mirrour of the Maiesty of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, renueth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For she is more beautifull then the Sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisdome.

CHAP. VIII.

The effects of Wisedome.

Shee also reacheth from one end to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that shee is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth sobernesse and prudencie, righteousnes, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes & the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I holde my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her, I shall obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shalbe afraide when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuerthelesse, when I perceiued that I could

could not enioy her, except God gaue her (and
that was a point of wisedome also, to know
whose gift it was) I went vnto the Lorde, and
besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisedome.

O God of Fathers, and Lord of mercie, which
hast made all things with thy word,
2 And ordained man through thy wisedome, Ge.1.1,28.
that he should haue *dominion ouer the creatures
which thou hast made,
3 And gouerne the world according to equi-
tie and righteousnesse, and execute iudgement
with an vpright heart:
4 Giue me * that wisedome, which sitteth by 1.King.3.9.
thy throne, and put me not out from among thy
children.
5 For I * thy seruant, and sonne of thine Psal.116,16
handmayde, am a feeble person, and of a short
time, and yet lesse in the vnderstanding of iudge-
ment and the lawes.
6 And though a man be neuer so perfite a-
mong the children of men, yet if thy wisedome be
not with him, he shalbe nothing regarded.
7 * Thou hast chosen me to be a King of thy 1.Chr.28.5. 2.chro.1.9.
people, and the iudge of thy sonnes and daugh-
ters.
8 Thou hast commaunded mee to builde a
Temple vpon thine holy mount, and an altar in
the citie, wherein thou dwellest, a likenesse of
thine holy Tabernacle, which thou hast prepared
from the beginning,
9 And thy *wisedome with thee, which know- Pro.8.22. iohn 1.1,2, 3,10.
eth thy workes, which also was when thou ma-
dest the world, and which knew what was ac-
ceptable in thy sight, and right in thy comman-
dements.
10 Send her out of thine holy heauens, and
send her from the throne of thy Maiestie, that
she may bee with me, and labour, that I may
know what is acceptable in thy sight.
11 For shee knoweth and vnderstandeth all
things, & she shall leade me soberly in my workes,
and preserue me by her glory.
12 So shall my workes bee acceptable, and
then shall I gouerne thy people righteously, and
be meet for my fathers throne.
13 For * what man is he that can knowe the Isa.40.13. rom.11.34. 1.cor.2.16.
counsell of God, or who can thinke what the will
of God is?
14 For the thoughts of mortall men are feare-
full, and our forecasts are vncertaine,
15 Because a corruptible body is heauie vnto
the soule, & the earthly mansion keepeth downe
the minde that is full of cares:
16 And hardly can wee discerne the things
that are vpon the earth, & with great labour finde
we out the things which are before vs: who can
then seeke out the things that are in heauen?
17 Who can knowe thy counsell, except thou
giue him wisedome, and sende thy holy Spirit
from aboue?
18 For so the wayes of them which are vpon
earth are reformed, and men are taught the
things that are pleasant vnto thee, and are pre-
serued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisedome.

She preserued the first father of the worlde,
that was formed, and kept him when he was
created alone, and brought him out of his of-
fence,
2 And * gaue him power to rule all things. Gen.2.20.
3 * But the vnrighteous in his wrath depar- Gen.4.8.
ted from her, and perished by killing his brother
in his furie.
4 For whose cause the * earth was ouerflo- Gen.7.21.
wen, but wisedom preserued it againe, gouerning
the iust man by a litle wood.
5 Moreouer, *when the nations were ioyned Gen.11.1, 31.and.12.1
in their malicious confederacies, she knew the
righteous, and preserued him faultlesse vnto God,
and ||kept him sure, because she loued him tender- ||Or, kept him strong in his tender loue toward his sonne
ly as a sonne.
6 She preserued the righteous, * when the Gen.19.16.
vngodly perished, when he fled from the fire that
fell downe vpon the fiue cities.
7 Of whose wickednesse the waste land that
smoketh, yet giueth testimonie, and the trees that
beare fruite that neuer commeth to ripenesse: and
for a remembrance of the vnfaithfull soule, there
standeth a pillar of salt.
8 For all such as regarded not wisedome, had
not onely this hurt, that they knew not ẏ things
which were good, but also left behinde them vn-
to men a memoriall of their foolishnesse, so that in
the things wherein they sinned, they cannot lie
hid.
9 But wisedome deliuered them ẏ serued her.
10 * When the righteous fled because of his Gen.28.5.
brothers wrath, she led him ẏ right way, shewed
him the kingdome of God, gaue him knowledge
of holy things, made him rich in his labours, and
made his paines profitable.
11 Against the couetousnes of such as defrau-
ded him, she stood by him and made him rich.
12 She saued him from the enemies, and de-
fended him from them that laie in waite, and she
gaue him the price in a mightie battell, that he
might knowe that the feare of God is stronger
then all things.
13 *When the righteous was solde, shee for- Gen.37.28. and 39.7. acts.7.10.
sooke him not, but deliuered him from sinne: she
went downe with him into the dungeon,
14 And failed him not in the bands, till shee
had brought him the scepter of the Realme, and
power against those that oppressed him, and them
that had accused him shee declared to be lyars,
and gaue him perpetuall glory.
15 * She deliuered the righteous people and Exod.1.10. and 12.42.
faultlesse seede from the nations that oppressed
them.
16 Shee entred into the soule of the seruant of
the Lord, and stoode * by him in wonders and Exod.5.1.
signes against the terrible kings.
17 Shee gaue [illegible]e Saints the reward of their
labours, and led them foorth a marueilous way:
on the day time shee was a shadowe vnto them,
and a light of starres in the night.
18 * Shee brought them through the red sea, Exod 14.21, 22.psal.78. 13.
and caried them through the great water,
19 But shee drowned their enemies, and
brought them out of the bottome of the deepe.
20 So the righteous tooke the spoyles of the
vngodly, * and praysed thy holy Name, O Exod.15.1.
Lord, and magnified thy victorious hande, with
one accord.
21 For wisedome openeth the mouth of the
dumbe, & maketh the tongues of babes eloquent.

CHAP.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 18 The great power and mercy of God.

SHee prospered their workes in the handes of the holy Prophet.

Exod.16.1. 2 *They went through the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10,11. 3 *They stood against their enemies, and were auenged of their aduersaries.

Num.20.11. 4 *When they were thirsty they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

Exod.17.20. 7 Declaring by the thirst that was at that time, *how thou hadst punished thine aduersaries.

8 For when they were tryed and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord,

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denied and derided: for they had another thirst then the iust.

Chap.12.24. rom.1,23. 13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped *serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he bee punished.

Gene.1.1. hebr.11.3. Leuit.26.22 ier.8.16,17. chap.16.1. 14 For vnto thine almighty hand, that made the world of *nought, it was not vnpossible to send among them a multitude of *Beares, or fierce Lions,

15 Or furious beastes newly created and vnknowen, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes,

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dewe that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

1 The mercy of God toward sinners. 14 The works of God are vnreproueable. 19 God giueth leasure to repent.

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those old inhabitants of the holy land, thou didst hate them. Deut.9.3. and 12.31. and 18.9,12.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercy, and eating of the bowels of mans flesh in banketting, where the raging priest shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a meete dwelling for the children of God.

8 *Neuerthelesse, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little, Exod.33.2. deut.2,22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men? Rom.9.20.

13 For there is none other God but thou, *that carest for all things, that thou mayest declare how that thy iudgement is not vnright. 1.Pet.5.7.

14 There

14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously,
Iob 10.2,3. *thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfit power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

God giveth leisure to repent

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.13. rom.1.23. 24 *For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shal feele the worthy punishment of God.

27 For in those things when they suffred, they disdained; but in these whom they counted gods, when they saw themselues punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

20 Octob 1 Lesson Morn

CHAP. XIII.

1 All things be vaine except the knowledge of God. 10 Idolaters and idoles are mocked.

Rom.1.19. Surely all men are vaine by nature, and are ignorant of God, *and could not know him that is, by the good things that are seen, neither consider by the workes the workemaster.

Deut.4.19. and 17.3. 2 *But they thought the fire or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to bee gouernours of the world and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they maruelled at the power, and operation of them, yet should they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnesse of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they *goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. Rom.1.21.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquity.

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. Isa.44.13. iere.10.3.

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) he carueth it diligently at his leasure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead, for life: he requireth him of helpe, that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requireth furtherance of him that hath no maner of power.

20 Octob 1 Lesso Eveni

CHAP. XIIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What euils come of idolatry.

Againe, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for ||it, couetousnesse of money hath found it out, and the craftesman made it ||Or, the ship.

by

by cunning.
Exod.14.22 3 But thy prouidence, O Father, gouerneth
it: *for thou hast made a way, euen in the sea,
and a sure path among the waues,
4 Declaring thereby that thou hast power to
helpe in all things, yea, though a man went to
the sea without meanes.
5 Neuerthelesse, thou wouldest not that the
workes of thy wisedome should be vaine, & there-
fore doe men commit their liues to a small piece
of wood, and passe ouer the stormie sea in a ship
and are saued.
Gene.6.4.& 7.10. 6 *For in the olde time also when the proud
giants perished, the hope of the world went into
a ship which was gouerned by thine hand, and
so left seed of generation unto the world.
7 For blessed is the tree whereby righteous-
nesse commeth.
8 But that is cursed that is made with hands,
Psal.115.8 baruch 6.3 *both it, and he that made it: he, because he made
it, and it being a corruptible thing, because it
was called god.
Psal.5.5. 9 *For the vngodly and his vngodlinesse are
both alike hated of God: so truely the worke and
he that made it, shalbe punished together.
10 Therefore shal there be a visitation for the
idoles of the nations: for of the creatures of God
Ierem.10.8 habac.2.18 they are become abomination, *and stumbling
blocks vnto the soules of men, and a snare for the
feet of the vnwise.
11 For the inuenting of idoles was the be-
ginning of whoredome, and the finding of them
is the corruption of life.
12 For they were not from the beginning, nei-
ther shall they continue for euer.
13 The vaine glory of men brought them in-
to the world: therefore shall they come shortly to
an end.
14 When a father mourneth grieuously for his
sonne that was taken away suddenly, hee made
an image for him that was once dead, whom
now he worshippeth as a god, and ordeined to
his seruants ceremonies and sacrifices.
15 Thus by processe of time this wicked cu-
stome preuailed, and was kept as a law, and
idoles were worshipped by the commaundement
of tyrants.
16 As for those that were so farre off, that men
might not worship them presently, they did coun-
terfeit the visage that was farre off, and made a
gorgeous image of a king, whom they would ho-
nour, that they might by all meanes flatter him
that was absent, as though he had bene present.
17 Againe, the ambition of the craftesmen
thrust forward the ignorant to increase the su-
perstition.
18 For hee peraduenture willing to please a
noble man, laboured with all his cunning to
make the image of the best fashion.
19 And so through the beautie of the worke,
the multitude was allured, and so tooke him
nowe for a god, which a little afore was but ho-
noured as a man.
20 And this was the deceiuing of mans life,
when men, being in seruitude through calamitie
and tyranny, ascribed vnto stones and stocks the
name, which ought not to be communicate vnto
any.
21 Moreouer, this was not enough for them
that they erred in the knowledge of God: but
whereas they liued in great warres of ignorance,
those so great plagues called they peace.
22 For either *they slew their owne children Deut.18.10 iere.7.9.and 19.4.
in sacrifice, or vsed secret ceremonies, or raging
dissolutenesse by strange rites,
23 And so kept neither life nor marriage
cleane: but either one slew another by treason,
or els vexed him by adulterie.
24 So were all mixt together, blood and
slaughter, theft and deceit, corruption, vnfaith-
fulnesse, tumults, periurie,
25 Disquieting of good men, vnthankfulnes,
defiling of soules, changing of birth, disorder in
marriage, adulterie and vncleannesse.
26 For the worshipping of idoles, that ought
not to be named, is the beginning and the cause,
and the end of all euill.
27 For either they be mad when they be mer-
rie, or prophesie lies, or liue vngodly, or els light-
ly forsweare themselues.
28 For in so much as their trust is in the
idoles, which haue no life, though they sweare
falsly, yet they thinke to haue no hurt.
29 Therefore for two causes shall they iustly
be punished, because they haue an euill opinion
of God, addicting themselues vnto idoles, and
because they sweare vniustly to deceiue, and de-
spise holinesse.
30 For it is not the power of them by whom
they sweare, but the vengeance of them that
sinne, which punisheth alwayes the offence of the
vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercie of God, by whose grace they serue not idoles.

But thou, O our God, art gracious and true,
long suffering, and gouernest all things by
mercy.
2 Though we sinne, yet are we thine: for we
know thy power: but we sinne not, knowing that
we are counted thine.
3 For to know thee, is perfect righteous-
nesse, and to know thy power, is the roote of im-
mortalitie.
4 For neither hath the wicked inuention of
men deceiued vs, nor the vnprofitable labour of
the painters, nor an image spotted with diuers
colours.
5 Whose sight stirreth vp the desire of the ig-
norant: so that hee coueteth the forme that hath
no life, of a dead image.
6 They that loue such wicked things, are
worthy to haue such things to trust to, and they
that make them, and they that desire them, and
they that worship them.
7 The *potter also tempereth soft earth, and Rom.9.21.
fashioneth euery vessell with labour to our vse:
but of the same clay hee maketh both the vessels
that serue to cleane vses, and the contrary like-
wise: but whereto euery vessel serueth, the potter
is the iudge.
8 So by his wicked labour he maketh a vaine
god of the same clay: euen he, which a little afore
was made of earth himselfe, and within a little
while after goeth thither againe whence he was
taken, *when he shall make accompt for the loue Luke 12.20.
of his life.
9 Notwithstanding he careth not for the la-
bour.

bour hee taketh, nor that his life is short, but
hee striueth with the goldsmithes, and siluer-
smithes, and counterfeiteth the coppersmithes,
and taketh it for an honour to make deceiueable
things.
10 His heart is ashes, and his hope is more
vile then earth, and his life is lesse worthy of ho-
nour then clay.
11 For he knoweth not his owne maker, that
gaue him his soule, that had power and breathed
in him the breath of life.
12 But they count our life to be but a pastime,
and our conuersation as a market, where there
is gaine: for they say wee ought to be getting on
euery side, though it be by euill meanes.
13 Now hee that of earth maketh fraile ves-
sels and images, knoweth himselfe to offend a-
boue all other.
14 All the enemies of thy people, that holde
them in subiection, are most vnwise, and more
miserable then the very fooles.
15 For they iudge all the idoles of the nati-
ons to be gods, which neither haue eye sight to
see, nor noses to smell, nor eares to heare, nor fin-
gers of hands to grope, and their feete are slow
to goe.
16 For man made them, and he that hath but
a borowed spirite, fashioned them: but no man
can make a god like to himselfe.
17 For seeing he is but mortall himselfe, it is
but mortall that hee maketh with vnrighteous
hands: he himselfe is better then they whom he
worshippeth: for he liued, but they neuer liued.
18 Yea, they worshipped beastes also, which
are their most enemies, & which are the worst, if
they be compared vnto others, because they haue
none vnderstanding.
19 Neither haue they any beautie to be desired
in respect of other beasts, for they are destitute of
Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters, 20 The benefits done vnto the faithfull.

Chap.11.15. Therefore by such thinges they are worthily
14. numb. 21.6. punished and * tormented by the multitude of
beasts.
2 In steade of the which punishment thou
hast beene fauourable to thy people, and to satisfie
their appetite, hast prepared a meate of a strange
Num.11.31 taste, euen * quailes,
3 To the intent that they that desired meate,
by the things which were shewed & sent among
them, might turne away their necessarie desire,
and that they, which had suffered penurie for a
space, should also feele a new taste.
4 For it was requisite, that they which vsed
tyrannie, should fall into extreame pouertie, and
that to these onely it should be shewed, how their
enemies were tormented.
Numb.21.6. 5 * For when the cruell fiercenesse of the
1.cor.10.9. beasts came vpon them, and they were hurt with
the stings of cruell serpents,
6 Thy wrath endured not perpetually, but
they were troubled for a little season, that they
‖The signe of might bee reformed, hauing a ‖ * signe of salua-
the brasen tion to remember the commaundement of thy
serpent. Law.
Num.21.9. 7 For he that turned toward it, was not hea-
led by the thing that he saw, but by thee, O Sa-
uiour of all.
8 So in this thou shewedst our enemies, that
it is thou, which deliuerest from all euill.
9 * For the biting of grashoppers and flies *Exod.8.24.*
killed them, and there was no remedy found for *and 10.4.*
their life: for they were worthy to be punished *reuel.9.7.*
by such.
10 But the teeth of the venemous dragons
could not ouercome thy children: for thy mercy
came to helpe them, and healed them.
11 For they were pricked, because they should
remember thy wordes, and were speedily hea-
led, lest they should fall into so deepe forgetful-
nesse, that they could not bee called backe by thy
benefite.
12 For neither herbe nor plaister healed
them, but thy word, O Lord, which healeth all
things.
13 For thou hast the power of life and death,
* and leadest downe into the gates of hell, and *Deut.32.39.*
bringest vp againe. *1 sam.2.6.*
14 A man indeede by his wickednes may slay
another: but when the spirit is gone forth, it tur- *tob.13.2.*
neth not againe, neither can hee call againe the
soule that is taken away.
15 But it is not possible to escape thine
hand.
16 * For the vngodly that would not knowe *Exod.9.23.*
thee, were punished by the strength of thine arme,
with strange raine & with haile, and were pur-
sued with tempest, that they could not auoid, and
were consumed with fire.
17 For it was a wonderous thing that fire
might doe more then water, which quencheth all
things: but the worlde is the auenger of the
righteous.
18 For sometime was the fire so tame, that the
beastes, which were sent against the vngodly,
burnt not: and that, because they should see, and
knowe, that they were persecuted with the pu-
nishment of God.
19 And sometime burnt the fire in the mids of
the water, aboue the power of fire, that it might
destroy the generation of the vniust land.
20 * In the stead whereof thou hast fed thine *Exod.16.14*
owne people with Angels foode, and sent them *numb 11.7.*
bread ready from heauen without their labour, *psal.78.25.*
which had abundance of all pleasures in it, and *iohn 6 31.*
was meete for all tastes.
21 For thy sustenance declared thy sweetnesse
vnto thy children, which serued to the appetite of
him that tooke it, and was meete to that that e-
uery man would.
22 Moreouer, the * snow and yce abode the fire *Exod.9.23.*
and melted not, that they might know, that the
fire burning in the haile, and sparckling in the
raine, destroyed the fruit of the enemies.
23 Againe it forgate his owne strength, that
the righteous might be nourished:
24 For the creature that serueth thee which
art the maker, is fierce in punishing the vnrigh-
teous: but it is easie to doe good vnto such as put
their trust in thee.
25 Therefore was it changed at the same time
vnto all fashions to serue thy grace, which nou-
risheth all things, according to the desire of them
that haue neede thereof,
26 That thy children whom thou louest, O
Lord, might knowe, * that it is not the increase *Deut 8.3.*
of fruites that feedeth men, but that it is thy *math 4.4.*
word,

word, which preserueth them that trust in thee.
27 For that which could not bee destroyed with the fire, being onely warmed a little with the sunne beames, melted,
28 That it might be knowen that we ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.
29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgement of God against the wicked.

22 Octob 1 Lesson Morn

FOr thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.
2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.
3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnes, fearing horribly and troubled with visions.
4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.
5 No power of the fire might giue light, neither might the cleere flames of the starres lighten the horrible night.
6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afrayd of this vision, ‖ which they could not see, they thought the things which they sawe to bee worse.
7 * And the illusions of the Magicall artes were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.
8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.
9 And though no fearefull thing did feare them, yet were they afrayd at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and said they sawe not the ayre, which by no meanes can be auoyded.
10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell things.
11 For feare is nothing else, but a betraying of the succours, which reason offereth.
12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.
13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,
14 And sometimes were troubled with monstrous visions, and sometime they swowned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.
15 And thus whosoeuer fell downe, hee was kept, and shut in prison but without chaines.
16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie,

‖ *That is, the mighty vision.*
Exod. 7.12. and 8.7, 19.

that he could not auoide:
17 (For with one chaine of darkenesse were they all bound) whether it were an hissing winde or a sweete song of the birds among the thicke branches of the trees, or the vehementie of hasty running water,
18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them swoone.
19 For all the world shined with cleare light, and no man was hindered in his labour.
20 Onely vpon them there fell an heauy night, an image of that darknes that was to come vpon them: yea, they were vnto themselues more grieuous then darknesse.

‖ *Or, Echo.*

CHAP. XVIII.

3 The fiery pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The slaine of the people in the wildernesse. 21 Aaron stood betweene the liuing and the dead with his censer.

22 Octob 1 Lesson Evening

BUt thy Saints had a very great * light, ‖ whose voyce because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.
2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.
3 * Wherefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.
4 But they were worthy to bee depriued of the light, and to be kept in darkenesse, which had kept thy children shut vp, by whom the vncorrupt light of the law should bee giuen to the world.
5 * And when they thought to slay the babes of the Saints, by one child that was cast out and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them altogether in the mightie water.
6 Of that night were our fathers certified afore, that they knowing to what othes they had giuen credite, might be of good cheere.
7 Thus thy people receiued the health of the righteous, but the enemies were destroyed.
8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.
9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good and euill in like maner, and that the fathers should first sing praises.
10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.
11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the king.
12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in the twinckling of an eye the noblest offspring of them was destroyed.
31 So they that could beleeue nothing, be-
cause

Exod. 10.23.
‖ *Or, the Egyptians.*
The fiery Pillar
Exod. 13.21. and 14.24. psal. 78.14. and 105.39.
Exod. 1.16.
Exo. 14.24, 25.
The Lord smote the Egyptians
Exod. 11.5. and 12.29.

UMI

cause of the enchantments, confessed this people
to be the children of God, in the destruction of
the first borne:
14 For while all things were in quiet silence,
and the night was in the middes of her swift
course,
15 Thine almighty word leapt downe from
heauen out of thy royall throne, as a fierce man of
warre into the middes of the lande that was de-
stroyed,
16 And brought thine vnfained commande-
ment, as a sharpe sword, and stood vp, and filled
all things with death, and being come downe
to the earth, it reached vnto the heauens.
17 Then the sight of the fearefull dreames
vexed them suddenly, and fearefulnesse came vp-
on them vnawares.
18 Then lay there one here, another there
halfe dead, and shewed the cause of his death.
19 For the visions that vexed them, shewed
them these things afore: so that they were not
ignorant, wherefore they perished.
20 Now tentation of death touched the righ-
teous also, and *among the multitude in the wil-
dernesse there was a plague, but the wrath en-
dured not long.
21 For the blamelesse man made haste, and
defended them, and tooke the weapons of his
ministration, euen prayer, and the reconciliation
by the perfume, and set himselfe against the
wrath, and so brought the miserie to an end, de-
claring that he was thy seruant.
22 For he ouercame not the multitude with
bodily power, nor with force of weapons, but
with the word hee subdued him that punished,
alledging the othes and couenants made vnto the
fathers.
23 For when the dead were fallen downe by
heapes one vpon another, hee stood in the midst,
and cut off the wrath, and parted it from com-
ming to the liuing.
24 *For in the long garment was all the or-
nament, & in the foure rowes of the stones was
the glory of the fathers grauen, with thy maiestie
in the diademe of his head.
25 Unto these the destroyer gaue place, and
was afraid of them, for it was sufficient, that
they had tasted the wrath.

Num. 16.46.

Exod. 28.6, 11.

Saint Matthias 1 Less. Morn

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the will of God.

The death of the Egyptians

As for the vngodly, the wrath came vpon
them without mercy vnto the ende: for he
knew what should come vnto them,
2 That they (when they had consented to let
them goe, and had sent them out with diligence)
would repent and pursue them.
3 For whilest yet sorow was before them, and
they lamented by the graues of the dead, they de-
uised another foolishnesse, so that they persecuted
them in their fleeing, whom they had a cast out
afore with prayer.
4 For the destinie whereof they were wor-
thy, brought them to this end, and caused them
to forget the things that had come to passe, that
they might accomplish the punishment, which

a That is, the children of Israel whom they before had desired and prayed to goe their way.

23 Octo 1 Lesson Morn

All Saints Da 1 Less ... 2 Less Even

remained by torments,
5 Both that thy people might trie a maruei-
lous passage, and that these might finde a strange
death.
6 For euery creature in his kinde was fa-
shioned of new, and serued in their owne offices
enioyned them, that thy children might be kept
without hurt.
7 For the cloud ouershadowed their tents,
and the drie earth appeared, where afore was
water: so that in the red Sea there was a way
without impediment, and the great deepe be-
came a greene field.
8 Through the which all the people went
that were defended with thine hand, seeing thy
wonderous marueiles.
9 For they ||neyed like horses, and leaped like
lambes, praysing thee, O Lord, which hadst deli-
uered them.
10 For they were yet mindefull of those
things which were done in the land where they
dwelt, how the ground brought foorth flies in
stead of cattell, and how the riuer scrauled with
the multitude of frogs in stead of fishes.
11 *But at the last they saw a new genera-
tion of birds, when they were intised with lust,
and asked delicate meates.
12 *For the quailes came forth of the Sea vn-
to them for comfort, but punishments came vpon
the ||sinners not without signes that were giuen
by great thundrings: for they suffered iustly
according to their wickednesse, because they
shewed a cruell hatred toward strangers.
13 For the one sort would not receiue them
when they were present, because they knew
them not: the other sort brought the strangers
into bondage that had done them good.
14 Beside all these things som would not suf-
fer, that any regard should be had of them: for
they handled the strangers despitefully.
15 Others that had receiued them with great
banquettings, & admitted them to be partakers
of the same lawes, did afflict them with great
labours.
16 Therefore they were striken with blind-
nesse, as in olde time certaine were at the doores
of the *righteous, so that euery one being com-
passed with darknesse, sought the entrance of
his doore.
17 Thus the elements agreed among them-
selues in this change, as when one tune is chan-
ged vpon an instrument of musicke, and the me-
lodie still remaineth, which may easily bee per-
ceiued by the sight of the things that are come to
passe.
18 For the things of the earth were changed
into things of the water, and the thing that did
swimme went vpon the ground.
19 The fire had power in the water contrary
vnto his owne vertue, and the water forgate his
owne kind to quench.
20 Againe, the flames did not hurt the flesh
of the corruptible beasts that walked therin, nei-
ther melted they that which seemed to be b yce,
and was of a nature that would melt, and yet
was an immortall meat.
21 For in all things, O Lord, thou hast mag-
nified and glorified thy people, and hast not
despised to assist them in euery time and place.

||Or, were fed.

Exod. 16.13. num. 11.31.

Chap. 16.2.

||Or, Egyptians.

Gen. 19. 11.

b He meaneth Man, looke Exod. 16.14,15. and numb. 11.7.

The

The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, & he liued in the latter times after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which he had gathered; and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a book, & called it *Wisedome*, intitling it both by his own name, his fathers name, & his grandfathers: thinking by this title of *Wisedome*, to allure the Reader to read this book with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, & similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers and songs of the author himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not only to become learned themselues, but also may be able by the diligent study thereof to bee profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for y things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, and continued there, I found a copy full of great learning, and I thought it necessary to bestow my diligence and trauel to interpret this booke. So for a certaine time with great watching & studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

Saint John 2 Less[on] Morn[ing]

CHAP. I.

1 Wisedome commeth of God. 11. A praise of the feare of God. 19. The meanes to come by wisedome.

ALl wisdom *commeth of the Lord, [and hath beene euer with him] & is with him for euer.

1.King.3.9. and 4.19.

That which is marked with these two markes [ ] is read in the Latine copies, and not in the Greeke.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath beene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting commandements are the entrance vnto her.]

6 *Unto whom hath the roote of wisedome bene declared? or who hath knowen her wise counsels? Rom.11.34.

7 [Unto whom hath the doctrine of wisedome bene discouered & shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high Creatour of all things,] the Almightie, the king of power, [and] very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [thorow the holy Ghost:] he hath seene her, numbred her, [and measured her.]

23 October 1 Lesson Evening

10 Hee hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merry heart, & giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall find fauour in the day of his death.

14 [The loue of God is honourable wisedom, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 *The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull.] Psal.111.10. Prou.9.10. Iob 28.28.

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

Saint Matthias / 1 Even

18 Who so feareth the Lord, shall prosper, and
in the day of his end he shall be blessed.]
19 Shee hath built her euerlasting foundati-
ons with men, & is giuen to be with their seed.
20 To feare God is the fulnesse of wisedome,
and filleth men with her fruits.
21 She filleth their whole house with [all]
things desirable, & the garners with the things
that shee bringeth foorth, and both twaine are
gifts of God.
22 The feare of the Lorde is the crowne of
wisedome, and giueth peace and perfect health:
he hath seene her and numbred her.
23 ‖Shee raineth downe knowledge, and vn- ‖Or, wise-doms.
derstanding of wisedome, and hath brought vn-
to honour them that possessed her.
24 The feare of the Lorde is root of wis-
dom, and her branches are long life.
25 [In the treasures of wisdome is vnder-
standing, and holy knowlege, but wisedome is
abhorred of sinners.]
26 The feare of the Lorde driueth out sinne,
and when she is present, she driueth away anger:
27 ¶ For wicked anger cannot be iustified:
for his rashnesse in his anger shall be his destruc-
tion.
28 A patient man will suffer for a time, and
then shall he haue the reward of ioy.
29 Hee will hide his wordes for a time, and
many mens lippes shall speake of his wisedome.
30 In the treasures of wisedome are the se-
crets of knowledge, but the sinner abhorreth the
worship of God.
31 If thou desire wisedome, keepe the com-
mandements, and the Lord shall giue her vnto
thee, [and will fill her treasures.]
32 For the feare of the Lord is wisdom & di-
scipline: he hath pleasure in faith and meekenes.
33 Be not disobedient to the feare of the Lord,
and come not vnto him with a double heart.
34 ¶ Bee not an hypocrite that men should
speake of thee, but take heed what thou speakest.
35 Exalt not thy selfe, lest thou fall and bring
thy soule to dishonour, and so God discouer thy
secrets, and cast thee downe in the mids of the
congregation, because thou wouldest not receiue
the true feare of God, and thine heart is full of
deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnes, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

My sonne, if thou wilt come into the seruice of
God [stande fast in righteousnesse and feare,
and] prepare thy soule to tentation.
2 Settle thine heart, and be patient: [bow
downe thine eare, & receiue the wordes of vnder-
standing] and shrinke not away when thou art
assailed, [but wait vpon God patiently.]
3 Ioyne thy selfe vnto him, and depart not a-
way, that thou mayst be increased at thy last end.
4 Whatsoeuer commeth vnto thee, receiue it
patiently, and be patient in the change of thine
affliction.
5 *For as golde [and siluer are] tried in the Wisd. 3.6 prou. 17.3.
fire, euen so are men acceptable in the fornace of
aduersitie.
6 Beleeue in God, and hee will helpe thee:
order thy way aright, and trust in him: [holde
fast his feare, and grow old therein.]
7 Yee that feare the Lord, wait for his mer-
cie: shrinke not away from him that ye fall not.
8 Yee that feare the Lord, beleeue him, and
your reward shall not faile.
9 O yee that feare the Lorde, trust in good
things, and in the euerlasting ioy and mercie.
10 [Ye that feare the Lord, loue him, & your
hearts shalbe lightened.]
11 Consider the old generations [of men, yee
children,] marke them well: *was there euer Psal. 37.25
any confounded that put his trust in the Lord?
or who hath continued in his feare, and was for-
saken? or whom did hee euer despise, that called
vpon him?
12 For God is gracious and mercifull, & for-
giueth sinnes, and saueth in the time of trouble,
[and is a defender for all them that seeke him in
the trueth.]
13 Woe vnto them that haue a ‖fearefull ‖Or, double.
heart, [and to the wicked lips] and to the faint
hands, and to the sinner that goeth two *manel 1. King. 18. 21.
of wayes.
14 Woe vnto him that is faint hearted: for
he beleeueth not: therefore shall he not be defen-
ded.
15 Woe vnto you that haue lost patience,
[and haue forsaken the right wayes, and are tur-
ned backe into the froward wayes:] for what will
ye doe when the Lord shall visite you?
16 They that feare the Lord, will not disobey
his word: and they that *loue him, will keepe his John 14.23 24.
wayes.
17 They that feare the Lord, will seeke out
the things that are pleasant vnto him: and they
that loue him, shall be fulfilled with his law.
18 They that feare the Lord, will prepare their
hearts, and humble their soules in his sight.
19 [They that feare the Lord, keepe his com-
mandements, and will be patient till he see them,
20 Saying, if we do not repent] we shall fall
into the hands of the Lord, & not into the hands
of men:
21 Yet as his greatnesse is, so is his mercie.

CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[The children of wisedome are the Church
of the righteous, and their offspring is obedi-
ence and loue.]
2 Heare your fathers iudgement, O children,
and do thereafter, that ye may be safe.
3 For the Lord will haue the father honored
of the children, and hath confirmed the authority
of the mother ouer the children.
4 Who so honoureth his father, his sinnes
shall be forgiuen him, [and] he shal absteine from
them, and shall haue his daily desires.]
5 And he that honoureth his mother, is like
one that gathereth treasure.
6 Who so honoureth his father, shall haue
ioy of his owne children, and when he maketh
his prayer, he shall be heard.
7 He that honoureth his father, shall haue a
long

long life, and hee that is obedient unto the Lord, shall comfort his mother.
8 Hee that feareth the Lord, honoureth his parents, and doth seruice unto his parents, as unto lords.
9 * Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue || Gods blessing, [and that his blessing may abide with thee in the end.]
10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.
11 Reioyce not at the dishonour of thy father: for it is not honour unto thee, but shame,
12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.
13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.
14 And if his understanding faile, haue patience with him, and despise him not when thou art in thy full strength.
15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]
16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.
17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.
18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.
19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.
20 Many are excellent and of renowne: but the secrets are reueiled unto the meeke.
21 For the power of the Lord is great, and he is honoured of the lowly.
22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.
23 [But] what [God] hath commaunded thee, thinke upon that with reuerence, [and be not curious in many of his works,] for it is not needful for thee to see with thine eyes the things that are secret.
24 Be not curious in superfluous things: for many things are shewed unto thee aboue the capacitie of men.
25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.
26 Thou canst not see without eyes; professe not the knowledge therefore that thou hast not.
27 A stubburne heart shal fare euil at the last: and he that loueth danger, shall perish therein.
28 An hart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.
29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne upon sinne.
30 The perswasion of the proude is without remedy, and his steps shal be plucked up: for the plant of sinne hath taken roote in him, [and hee shall not be esteemed.]
31 The heart of him that hath understanding, shall perceiue secret things, and an attentiue eare is the desire of a wiseman.
32 [An heart that is wise and understanding, will absteine from sinne, and shall prosper in the workes of righteousnesse.]
33 Water quencheth burning fire, * and almes taketh away sinnes.
34 And hee that rewardeth good deeds, will remember it afterward, and in the time of the fall, hee shall find a stay.

Exod. 20.12. deut. 5.16. matth. 15.4. ephe. 6.2.3. || Or, the blessing of men.

Phil. 2.3.

Not to search after ye Secrets of God

Psal. 131.1. pro. 25.27. rom. 12.3.

Dan. 4.24. Psal. 41.1.

CHAP. IIII.

1 Almes must bee done with gentlenesse. 12 The studie of wisedome and her fruits. 20 An exhortation to eschew euill, and doe good.

My sonne, defraud not the * poore of his liuing, and make not the needie eyes to waite long.
2 Make not an hungrie soule sorowfull, neither vexe a man in his necessitie.
3 Trouble not the heart that is grieued, and deferre not the gift of the needy.
4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.
5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
6 For if hee curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.
7 Be courteous unto the company [of poore, and humble thy soule unto the Elder,] and bow downe thy head to a man of worship.
8 Let it not grieue thee to bow downe thine eare unto the poore, [but pay thy debt] and giue him a friendly answere.
9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, and be not faint hearted || when thou iudgest.
10 Be as a father unto the fatherlesse, and as an husband unto their mother: so shalt thou bee as the sonne of the most High: and he shall loue thee more then thy mother doeth.
11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]
12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.
13 He that keepeth her, shall inherite glory: for unto whom shee entreth, him the Lorde will blesse.
14 They that honour her, shalbe the seruants of the holy One, and them that loue her, the Lord doth loue.
15 Who so giueth eare unto her, shall iudge the nations, and hee that goeth unto her, shall dwell safely.
16 Hee that is faithfull unto her, shall haue her in possession, and his generation shall possesse her.
17 For first she will walke with him by crooked wayes, and bring him into feare and dread, and torment him with her discipline untill shee haue tryed his soule, and haue prooued him by her iudgements.
18 Then will shee returne the straight way unto him, and comfort him, and shewe him her secrets, [and heape upon him the treasures of

Deut. 15.7.

Tobit. 4.7.

|| Or, to defend him.

St Wiam 1 Less Morn / Give alms / 25 Octob / 1 Lesson Morn

of knowledge, and vnderstanding of righteous-
nesse.]
19 But if he goe wrong, she will forsake him,
and giue him ouer into the hands of his destruc-
tion.
20 [¶ My sonne,] make much of time, and
* eschew the thing that is euill,
21 And be not ashamed [to say the trueth] for
thy life: for there is a ᵃ shame that bringeth sinne,
and a shame that bringeth worship and fauour.
22 Accept no person against thine owne con-
science, that thou bee not confounded to thine
owne decay, [and forbeare not thy neighbour
in his fault.]
32 And keepe not backe counsell when it may
do good, neither hide thy wisedome when it may
be famous.
24 For by the talke is wisedome knowen, and
learning by the words of the tongue, [and coun-
sell, wisedome and learning by the talking of the
wise, and stedfastnesse in the workes of righte-
ousnesse.]
25 In no wise speake against the worde of
trueth, but be ashamed of the lies of thine owne
ignorance.
26 Be not ashamed to confesse thy sinnes, and
resist not the course of the riuer.
27 Submit not thy selfe vnto a foolish man,
neither accept the person of the mightie.
28 Striue for the trueth vnto death, [and de-
fend iustice for thy life,] and the Lord God shall
fight for thee [against thine enemies.]
29 Be not hastie in thy tongue, neither slacke
and negligent in thy workes.
30 Be not as a lyon in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]
31 * Let not thine hand be stretched out to re-
ceiue, and shut when thou shouldest giue.

Rom.12.9. 1 thes.5.22.

a To bee ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.

Acts.20.35

Saint Stephen Even

St Mark CHAP. V. *Even*

1 In riches may we not put any confidence. 7 The vengeance of God ought to bee feared, and repentance may not be deferred.

Trust not vnto thy * riches, and say not, I
haue enough for my life: [for it shall not helpe
in the time of vengeance and indignation.]
2 Followe not thine owne minde and thy
strength, to walke in the wayes of thine heart:
3 Neyther sayth thou, [Howe haue I had
strength?] or who will bring mee vnder for my
works? For God the auenger will reuenge the
wrong done by thee.
4 And say not, I haue sinned, and what euill
hath come vnto mee? for the Almightie is a pa-
tient rewarder, but he will not leaue thee vnpu-
nished.
5 Because thy sinne is forgiuen, be not with-
out feare, to heape sinne vpon sinne.
6 And say not, The mercie of God is great:
hee will forgiue my manifold sinnes: for mercie
and wrath come from him, and his indignation
commeth downe vpon sinners.
7 Make no tarying to turne vnto the Lord,
and put not off from day to day: for suddenly
shall the wrath of the Lord breake foorth, and in
thy securitie thou shalt bee destroyed, and thou
shalt perish in the time of vengeance.
8 Trust not in wicked riches: for they shall
not helpe thee in the day of punishment [and
vengeance.]

Luke 12.15, 19,20. chap. 11.18,19. prou.10.2. ezek.7.19. zeph.1.18.

25 Octob 1 Lesson Even

9 Be not caried about with euery wind, and
goe not into euery way: for so doeth the sinner
that hath a double tongue.
10 Stand fast in thy sure vnderstanding [and
in the way and knowledge of the Lord] and haue
but one maner of word, [and follow the word of
peace and righteousnesse.]
11 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true an-
swere with wisedome.]
12 * Bee swift to heare good things, and let
thy life bee pure, and giue a patient answere.
13 If thou hast vnderstanding, answere thy
neighbour: if not, lay thine hande vpon thy
mouth, [lest thou bee trapped in an vndiscreet
word, and so be blamed.]
14 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.
15 Be not counted a * talebearer, and lie not
in wait with thy tongue: for shame [and repen-
tance] follow the thiefe, and an euill condemna-
tion is ouer him that is double tongued: [but he
that is a backbiter shalbe hated, enuied and con-
founded.]
16 Do not rashly, neither in small things nor
in great.

Iames 1.19

Leuit.19.16

26 Octo 1 Lesson Morn

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

Be not of a friend [thy neighbours] ᵃ enemy:
for such shall haue an euill name, shame and
reproch, and he shall be in infamie as the wicked
that hath a double tongue.
2 Bee not proud in the deuice of thine owne
minde, lest thy soule rent thee as ᵇ a bull,
3 And eate vp thy leaues, and destroy thy
fruit, and so thou be left as a drie tree [in the
wildernesse.]
4 For a wicked soule destroyeth him that
hath it, and maketh him to bee laughed to scorne
of his enemies, [and bringeth him to the portion
of the vngodly.]
5 A sweete talke multiplieth the friends [and
pacifieth them that be at variance,] and a sweet
tongue increaseth much good talke.
6 Hold friendship with many, neuerthelesse
haue but one counseller of a thousand.
7 If thou gettest a friend, prooue him first,
and bee not hastie to credit him.
8 For some man is a friend for his owne oc-
casion, & will not abide in the day of thy trouble.
9 And there is some friend that turneth to
enmitie, and taketh part against thee, and in
contention hee will declare thy shame.
10 Againe, some * friend is but a companion
at the table, and in the day of thine affliction he
continueth not.
11 But in thy prosperity he will be as thou thy
selfe, and will vse libertie ouer thy seruants.
12 If thou be brought lowe, he will be against
thee, and will hyde himselfe from thy face.
13 Depart from thine enemies, and beware
of thy friendes.
14 A faithfull friend is a strong defence, and
he that findeth such a one, findeth a treasure.
15 A faithfull friend ought not to be changed
for any thing, and the weight [of golde and sil-
uer] is not to bee compared to the goodnesse [of
his faith.]

a For that is against the rule of charitie, which loueth all, & hateth nothing but onely sinne.

b As a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine own wisdome, & standing in thine owne conceit, because of thy wit, thy power or riches, shouldest destroy thy selfe.

Chap.37.5.

16 A faithfull friende is the medicine of life [and immortalitie,] & they that feare the Lord, shall find him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and wait for her good fruits: for thou shalt haue but litle labour in her worke, but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Unto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee. *Chap.8.9.*

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy mind bee vpon the ordinances of the Lord, and be || continually *occupied in his commaundements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire.

||Or, earnestly. *Psal.1.2,3.*

CHAP. VII.

1 Wee must forsake euill, and yet not iustifie our selues. 23 The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

Doe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neither of the King the seat of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king. *Iob.2.9. Psal.143.2. eccles.7.17. luke 18.11.*

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Bind not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee *that can bring downe, and set vp againe. *1.Sam.2.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Use not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither *repeate a thing in thy prayer. *Mat.6.5,7.*

15 Hate not laborious *worke, neither the husbandry which the most High hath created. *Rom.12.11.*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13 chap.33.29. and 34.23.*

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee. *Deut.25.4.*

23 *If thou haue sonnes, instruct them, and hold their necke from their youth. *Chap.30.11.*

24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorrowes of thy mother. *Chap.3.9. tobit 4.3.*

28 Remember that thou wast borne of them,
and how canst thou recompence them the things
that they haue done for thee?
29 ¶ Feare the Lord with all thy soule, and
honour his ministers.
30 Loue him that made thee, with all thy
strength, * and forsake not his seruants.
Deut.12. 18.19. 31 Feare the Lord with all thy soule, and ho-
nour the Priests, * and giue them their portion,
Leuit.2.3. numb.18.15. as it is commanded thee, the first fruites, [and
purifications] and sacrifices for sinne, and the of-
frings of the shoulders, and the sacrifices of sanc-
tification, and the first fruits of the holy things.
32 Stretch thine hand vnto the poore, that thy
‖Or, liberalitie. ‖blessing, [and reconciliation] may be accom-
plished.
33 Liberalitie pleaseth all men liuing, and
Tobit 2.4,7. and 4.17. * from the dead restraine it not.
Rom.12.15. 34 * Let not them that weepe, bee without
[comfort:] but mourne with such as mourne.
Mat.25.36. 35 * Be not slowe to visite the sicke: for that
shall make thee to be beloued.
36 Whatsoeuer thou takest in hand, remem-
ber the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

Striue not with a mighty man, least thou fall
into his hands.
Matth.5.25. 2 * Make not variance with a rich man, lest
he on the other side weigh downe thy weight:
Chap.31.6. * for gold [and siluer] hath destroyed many, and
hath subuerted the hearts of kings.
3 Striue not with a man that is ful of words,
and lay no sticks vpon his fire.
4 Play not with a man that is vntaught,
least thy kindred be dishonoured.
Gal.6.1. 5 * Despise not a man that turneth himselfe
away from sinne, nor cast him not in the teeth
with all, but remember that we are all worthy
blame.
Leuit.19.32. 6 * Dishonour not a man in his olde age: for
they were as we which are not old.
7 Be not glad of the death of thine enemie,
but remember that we must die all, [and so en-
ter into ioy.]
Chap.6.35. 8 * Despise not the exhortation of the [El-
ders] that be wise, but acquaint thy selfe with
their wise sentences: for of them thou shalt learn
wisedome [and the doctrine of vnderstanding,]
and howe to serue great men [without com-
plaint.]
9 Goe not from the doctrine of the Elders:
for they haue learned it of their fathers, and of
them thou shalt learne vnderstanding, and to
make answere in the time of need.
10 Kindle not the coales of sinners, [when
thou rebukest them,] least thou be burnt in the
fierie flames [of their sinnes.]
11 Rise not vp against him that doth wrong,
that he lay not waite as a spie for thy mouth.
Chap.24.9. 12 * Lend not vnto him that is mightier then
thy selfe: for if thou lendest him, count it but
lost.
13 Be not surety aboue thy power: for if thou
be surety, thinke to pay it.
14 Goe not to law with the iudge: for they
will giue sentence according to his owne ho-
nour.
15 * Trauaile not by the way with him that Gen.4.8.
is rash, least he doe thee iniurie: for he followeth
his owne wilfulnesse, and so shalt thou perish
through his folly.
16 * Striue not with him that is angry, and Pro.22.24.
goe not with him into the wildernesse: for blood
is as nothing in his sight, and where there is no
helpe, he will ouerthrow thee.
17 Take no counsell at a foole: for he cannot
keepe a thing close.
18 Doe no secret thing before a stanger: for
thou canst not tell what he goeth about.
19 Open not thine heart vnto euery man, lest
he be vnthankefull vnto thee, [and put thee to
reproofe.]

CHAP. IX.

Of ielousie. 12 An old friend is to be preferred before a new. 18 Righteous men should bee bidden to thy table.

Be not ielous ouer thy wife of thy bosome, nei-
ther a teach her by thy meanes an euill lesson. a Let her not haue rule ouer thee, for then will she be contrary vnto thee, take away thy heart & strength, & bring thee to confusion among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon.
2 Giue not thy life vnto a woman, least shee
ouercome thy strength, [and so thou bee con-
founded.]
3 Meete not an harlot, least thou fall into
her snares.
4 Use not the company of a woman that is
a singer, [and a dancer, neither heare her,] least
thou be taken by her craftinesse.
5 Gaze not on a * maid, that thou fall not by
that that is precious in her.
6 * Cast not thy mind vpon harlots [in any
maner of thing,] least thou destroy [both thy
selfe and] thine heritage.
7 Goe not about gazing in the streetes of the
citie, neither wander thou in the secret places
thereof.
8 * Turne away thine eye from a beautifull
woman, and looke not vpon others beauty: for
many * haue perished by the beauty of women: Gen.6.1,2, and 34.2. Prou.5.2.
for through it loue is kindled as a fire. Math 5.28.
9 [Euery woman that is an harlot, shall be Gen.34.1,2.
troden vnder foote as doung, of euery one that 2.Sam.11.2.
goeth by the way. Iudet.10.17,
10 Many wondering at the beauty of a 19.and 12.16,20.
strange woman, haue bene cast out: for her words
burne as a fire.]
11 Sit not at all with another mans wife,
[neither lie with her vpon the bed,] nor banket
with her: least thine heart incline vnto her, and
so through thy desire fall into destruction.
12 ¶ Forsake not an olde friend: for the new
shall not bee like him: a newe friend is as newe
wine: when it is olde, thou shalt drinke it with
pleasure.
13 * Desire not the honour [and riches] of a Iudg.9.3. 2.Sam.15.12.
sinner: for thou knowest not what shall bee his
ende.
14 Delight not in the thing that the vngodly
haue pleasure in, but remember that they shall
not be found iust vnto their graue.
15 Keepe thee from the man that hath power
to slay: so shalt thou not doubt the feare of death:
and if thou come vnto him, make no fault, least
he take away thy life: remember that thou goest
in the middes of snares, and that thou walkest Chap 6.36,
vpon the towers of the citie. 38 and 8.8.
16 Try thy neighbour as neere as thou canst, and 37.22.
* and aske counsell of the wise. Deut.6.7.
17 * Let thy talke be with the wise, and all thy and 11.19.

communication in the Law of the most High.
18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.
19 In ‖the hands of the craftsmen shall the workes be commended, and the wise prince of the people by his word, [and the word by the wisedome of the Elders.]
20 A man full of words is dangerous in his citie, and he that is rash in his talking, shall be hated.

‖Or, the workeman is praysed according to the worke.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praysed.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.
2 As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.
3 *An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.
4 The gouernment of the earth is in the hand of the Lord, [and all iniquity of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.
5 In the hand of God is the prosperitie of man, and vpon the Scribes will he lay his honour.
6 *Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practises.
7 Pride is hatefull before God and man, and by both doth one commit iniquitie.
8 *Because of vnrighteous dealings, and wrongs, and riches gotten by deceit, the kingdome is translated from one people to another.
9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to pull out his owne bowels.
10 [All tyrannie is of small indurance, and the disease that is hard to heale, is grieuous to the Physician.]
11 The Physician cutteth off the sore disease, and he that is to day a King, to morow is dead.
12 Why is earth and ashes proud, seeing that when a man dyeth, hee is the heire of serpents, beasts, and wormes?
13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.
14 For pride is the originall of sinne, and he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.
15 The Lord hath *cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.
16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.
17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.
18 [God destroyeth the memoriall of the proud, and leaueth the remembrance of the humble.]
19 Pride was not created in men, neither wrath in the generation of women.
20 There is a seede of man, which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man, which is without honour: the seed without honour, are they that transgresse the commandements of the Lord: it is a seed that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a seed without honour, that despise the law, and a deceiuable seed that breake the commandements.
21 Hee that is the chiefe among brethren, is honourable: so are they that feare the Lorde in his sight.
22 The feare of the Lorde causeth that the kingdome faileth not, but the kingdome is lost by cruelty and pride.
23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.
24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.
25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.
26 *Unto the seruant that is wise, shall they that are free, doe seruice: *he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.]
27 Make not thy selfe wise when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.
28 *Better is hee that laboureth, and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread.
29 My sonne, get thy selfe prayse by meekenesse, and esteeme thy selfe as thou deseruest.
30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?
31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.
32 He that is honourable in pouertie, how much more shall he be when he is rich? and he that is vnhonest being rich, how much more will he be so when he is in pouertie?

1 King.12.8,13,14. — Leui.19.17. — Iere.27.6. dani.4.14. — Luke 1.52. & 14.11. & 18.14. 1. sam.2.7,8. — Prou.17.2. — 2.Samu.12.13. — Pro.12.9,11

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

WIsedome *lifteth vp the head of him that is lowe, and maketh him to sit among great men.
2 Commend not a man for his beautie, neither despise a man in his vtter appearance.
3 The Bee is but small among the foules: yet doth her fruit passe in sweetnesse.
4 Bee not proud of clothing and raiment, *and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious] secret, [and vnknowen] are his

Gen.41.40. dani.6.3. — Acts 12.21, 23.

workes among men.

5 Many tyrants haue sitte downe vpon the earth, * and the vnlikely hath worne the crowne.

1.Sam.15.28. ester 6.10.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens handes.

7 ¶ * Blame no [man] before thou hast enquired the matter: vnderstand first, and then reforme [righteously.]

Deut.13.14 and 17.4,6 iosh.7.26. Prou.18.13

8 * Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe withall, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Mat.19.22. 1.tim.6.9.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

Prou.10.3.

12 Againe there is some that is slouthfull, and * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

Iob 42.10.

13 And he lifteth vp his head: so that many men maruelle at him, [and giue honour vnto God.]

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

Iob 1.21. ezek.28.4.

15 Wisedome and knowledge, and vnderstanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darkenesse are appointed for sinners, and they that exalt themselues in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and now will I eate continually of my goods, yet he considereth not that the time draweth neere, that hee must leaue all these things vnto other men, and die himselfe.

Luke 12.19.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shal I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euil can come to me hereafter?

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

Chap.18.24.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomacks that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the bawd is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite, and turneth good vnto euil, and in things worthy prayse he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whom we ought to doe good. 10 Enemies ought not to be trusted.

When thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefites.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

Galat.6.10. 1.tim.5.8.

3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene wel wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest he seeke thy roome, and thou at the last remember my wordes, and bee pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

Chap 7.8. and 21.1.

15 Who

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he carieth not.

Iere. 41. 6. 17 *An enemie is sweete in his lips: he can make many good wordes, and speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he vndermine thee: he will shake his head, and clap his handes, and will make many wordes, and disguise his countenance.

Evening 30 Octob 1 Less.

CHAP. XIII.

1 The companies of the proud & of the rich are to be eschewed. 15 The loue of God. 17 Like doe company with their like.

Deut. 7. 2. HE* that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, hee shall straightwayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If hee haue neede of thee, hee will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill he hath supt thee vp cleane twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine own conceit, and brought downe by thy simplenesse: [be not too humble in thy wisdome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Preasse not thou vnto him, that thou be not shut out, but go not thou farre off, lest he forget thee.

12 Withdrawe not thy selfe from his speach, but beleeue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.

13 Hee is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation. Love God

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 Howe can the wolfe agree with the lambe? so none can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dogge? and what peace is betweene the rich and the poore?

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth them out of their houses and deuoureth them.

20 As the wilde asse is the Lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proude hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: he speaketh proud wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though hee speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

31 Octob 1 Less. Aftern

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. Chap. 19. 16. iam. 3. 2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A *wicked eye enuieth the bread, and there is scarcenesse vpon his table. Prou. 17. 20.

11 My sonne, doe good to thy selfe of that thou
hast, and giue the Lord his due offrings.
12 Remember that death tarieth not, and that
the a couenant of the graue is not shewed vnto
thee.
13 *Doe good vnto thy friend before thou die,
and according to thine abilitie stretch out thine
hand, and giue him.
14 Defraude not thy selfe of the good day, and
let not the portion of the good desires ouerpasse
thee.
15 Shalt thou not leaue thy trauailes vnto
another, and thy labours for the diuiding of the
heritage?
16 Giue and take, and sanctifie thy soule:
[worke thou righteousnesse before thy death:]
for in the hell there is no meate to finde.
17 ¶ *All flesh waxeth olde, as a garment,
and this is the condition of all times, Thou shalt
die the death.
18 As the greene leaues on a thicke tree, some
fall, and some grow, so is the generation of flesh
and blood: one commeth to an end, and another
is borne.
19 All corruptible things shall faile, and the
worker thereof shall goe withall.
20 [Euery excellent worke shall be iustified,
and he that worketh it, shall haue honour there-
by.]
21 *Blessed is the man that doth meditate
honest things by wisdome, [and exerciseth him-
selfe in iustice,] and hee that reasoneth of holy
things by his vnderstanding,
22 Which considereth in his heart her wayes,
and vnderstandeth her secrets.
23 Goe thou after her as one that seeketh her
out, and lie in waite in her wayes,
24 He shall looke in at her windowes, and
hearken at her doores.
25 He shall abide beside her house, and fasten
a stake in her walles: hee shall pitch his tent be-
sides her.
26 And hee shall remaine in the lodging of
good men, and shall set his children vnder his co-
uering, and shall dwell vnder her branches.
27 By her hee shall be couered from the heate,
and in her glory shall he dwell.

a That is the day of death.
Chap 4.1. tob 4.7. luke 14.13.
Man is vain
Isa.40.6. 1.pet 1.24. iames 1.10.
Psal.1.2.

Saint Peter 1 Less Morn

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the authour of euill.

HEe that feareth the Lord, will doe good: and
he that hath the knowledge of the Law, will
keepe it sure.
2 As an [honourable] mother shall shee
meete him, and shee, a as his wife married of a
virgin, will receiue him.
3 With the bread [of life] and vnderstanding
shall shee feede him, and giue him the* water of
[wholesome] wisedome to drinke.
4 Hee shall assure himselfe in her, and shall
not be mooued, and shall holde himselfe fast by
her, and shall not be confounded.
5 She shall exalt him aboue his neighbours,
and in the middes of the congregation shall shee
open his mouth: [with the spirit of wisedome,
and vnderstanding shall she fill him, and clothe
him with the garment of glory.]
6 She shall cause him to inherite ioy, and the
crowne of gladnesse, and an euerlasting name.

31 Octob 1 Lesson Evening

a As a pure virgine newly maried, doth friendly intreate her husband: so shall iustice pure and vndefiled gently entertaine her louers.
John 4.10.

7 But foolish men will not take holde vpon
her: [but such as haue vnderstanding will meete
her:] the sinners shall not see her.
8 For shee is farre from pride [and deceite,]
and men that lie, cannot remember her: [but
men of trueth shall haunt her, and shall prosper
euen vnto the beholding of God.]
9 Praise is not seemely in the mouth of the
sinner: for that is not sent of the Lord.
10 But if praise come of wisedome, [and bee
plenteous in a faithfull mouth] then the Lorde
will prosper it.
11 Say not thou, It is through the Lord that
I turne backe: for thou oughtest not to doe the
things that he hateth.
12 Say not thou, He hath caused mee to erre:
for he hath no need of the sinfull man.
13 The Lord hateth all abomination [of er-
rour] and they that feare God, loue it not.
14 *He made man from the beginning, and Gen.1.27.
left him in the hand of his counsell, [& gaue him
his commaundements and precepts.]
15 If thou wilt, thou shalt obserue the com-
maundements, and testifie thy good will.
16 He hath set water and fire before thee:
stretch out thy hand vnto which thou wilt.
17 *Before man is life and death, [good and Iere.21.8.
euill:] what him liketh shalbe giuen him.
18 For the wisedome of the Lord is great, and
he is mighty in power, and beholdeth all things
[continually.]
19 *And the eyes [of the Lord] are vpon them Psal.34.15, 16. hebr.4.13.
that feare him, and he knoweth all the workes of
man.
20 He hath commaunded no man to doe vn-
godly, neyther hath he giuen any man licence to
sinne: [for he desireth not a multitude of infidels,
and vnprofitable children.]

2 Nov 1 Less Morn

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable chil-
dren, neither delight in vngodly children:
though they be many, reioyce not in them, except
the feare of the Lord be with them.
2 Trust not thou to their life, neyther rest vp-
on their multitude.
3 For one that is iust, is better then a thou-
sand such, and better it is to die without chil-
dren, then to leaue behinde him vngodly chil-
dren.
4 For by one that hath vnderstanding, shall
the city be inhabited: but the stocke of the wic-
ked shalbe wasted incontinently.
5 Many such things haue I seene with mine
eyes, and mine eare hath heard greater things
then these.
6 *In the congregation of the vngodly shall Chap.21.9, 10.
a fire be kindled, and among vnfaithfull people
shall the wrath be set on fire.
7 *He spared not the olde giants which were Gen.6.4.
rebellious, trusting to their owne strength.
8 *Neither spared hee whereas Lot dwelt, Gen.19.21, 25.
those whom he abhorred for their pride.
9 Hee had no pitie vpon the people that were
destroyed, and puffed vp in their sinnes.
10 *And so hee preserued the sixe hundreth Num.14.15, 16, 20. and 26.51.
thousand footemen, that were gathered in the
hardnesse of their heart, in afflicting them
and

and gathering them, [illegible] them, with mercy and with chastisement.

11 Therefore if there be one stifnecked among the people, it is marueile if hee escape vnpunished: for mercy and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

12 * As his mercy is great, so is his punishment also: hee iudgeth a man according to his workes. Chap.5.6.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not knowe him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separate his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the * heauen of heauens, which are for God, the deepe, and the earth, and all that therein is, shall bee moued when he shall visite. 2.Pet.3.10. 1.King.8.27. 2.chro.6.18.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see: for the most part of his workes are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 Hee that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 Hee hath garnished his workes for euer, and their beginning so long as they shal endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his worde.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man [illegible] repentance.

The * Lord hath created man of the earth, and turned him vnto it againe. Gen.1.27. and 5.2. wisd.2.23. and 7.1,6. 1.cor.11.7. col.3.10.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beasts, and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and lastly hee gaue them a spirit, and seuenthly hee gaue them speach to declare his workes. Gen.2.22. 1.cor.11.9.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, & that the elect should prayse his holy Name together.

9 Beside this, hee gaue them knowledge, and gaue them the Law of life for an heritage, that they might now knowe that they were a mortall.

a Through their owne transgression.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commandement concerning his neighbour. Exod.20.16, 17. and 22. 23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts cannot become b flesh.

b That is, soft & gentle, for the holy Ghost to write his lawes in.

15 Hee appoynted a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him. Deut.4.20. and 10.15.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters. Chap.29.13.

21 * At the last shall hee arise, and reward them, and shall repay their reward vpon their heads. Mat.25.35.

22 * But vnto them that will repent, hee giueth them grace to returne, and exhorteth such Acts 3.19.

such as faile, with patience, [and sendeth them
the portion of the veritie.]
Jer.3.12. 23 * Returne then unto the Lord, and forsake
thy sinnes: make thy prayer before his face, and
take away the offence.
24 Turne againe unto the most High: for he
will bring thee from darknesse unto wholesome
light: hate thine unrighteousnesse, and hate
greatly all abomination.
25 [Know the righteousnes and iudgements
of God: stand in the portion that is set forth for
thee, and in the prayer of the most hie God, and
goe in the parts of the holy world with such as
be living and confesse God.]
Psal.6.5. Isai.38.18, 19. 26 * Who can praise the most High in the hel,
as doe all that live and confesse him?
27 [Abide not thou in the errour of the ungodly,
but prayse the Lord before death.]
28 Thankefulnesse perisheth from the dead,
as though he were not: but the living, and he
that is sound of heart prayseth the Lord, [and
reioyceth in his mercy.]
29 How great is the loving kindnesse of the
Lord our God, and his compassion unto such as
turne unto him in holinesse!
30 For all things cannot bee in men, be-
cause the sonne of man is not immortall, [and
they take pleasure in the vanitie of wicked-
nesse.]
31 What is more cleare then the Sunne? yet
shall it faile.
32 So flesh and blood that thinketh evill, [shall
be reproved.]
33 He seeth the power of the high heaven, and
all men are but earth and ashes.

CHAP. XVIII.

3 Novbr 1 Less. Morn

1 The marveilous workes of God. 6, 7 The miserie and wretchednesse of man. 9 Against God we might not to complaine. 20 The performing of vowes.

Gen.1.1. HE that liveth for ever, * made all things to-
gether: the Lord who onely is iust, and there
is none other but he, [and he remaineth a victo-
rious king for ever.]
2 He ordereth the world with the power of
his hand, and all things obey his will: for he go-
verneth all things by his power, and divideth
the holy things from the prophane.
3 To whom hath he given power to expresse
his workes? who will seeke out the ground of
his noble actes?
4 Who shall declare the power of his great-
nesse? or who will take upon him to tell out his
mercy?
5 As for the wondrous workes of the
Lord, there may nothing be taken from them,
neither can any thing bee put unto them,
neither may the ground of them bee found
out.
6 But when a man hath done his best, hee
must begin againe, and when hee thinketh to
come to an ende, he must goe againe to his la-
bour.
7 What is man? whereto serveth hee?
what good or evill can he doe?
Psal.90.10. 8 * If the number of a mans dayes be an
hundreth yeeres, it is much: and no man hath
certaine knowledge of his death.
9 Like drops of raine are unto the Sea, and

Misery of Man

as a gravell stone is in comparison of the sand,
so are a thousand yeeres to the dayes everla- 2.Pet.3.8.
sting.
10 Therefore is [God] patient with them,
and powreth out his mercy upon them.
11 Hee saw and perceived, that [the arro-
gancie of their heart, and their ruine was e-
vill: therefore heaped he up his mercy upon
them, and shewed them the way of righteous-
nesse.]
12 The mercy that a man hath, reacheth to
his neighbour: but the mercy of the Lord is
upon all flesh: he chasteneth, and nurtureth, and
teacheth, and bringeth backe, as a shepheard his
flocke.
13 He hath mercy on them that receive disci-
pline, and that diligently seeke after his iudge-
ments.
14 My sonne, when thou doest good, re-
prove not: and whatsoever thou givest, use no
discomfortable words.
15 Shall not the dew asswage the heate? so
is a word better then a gift.
16 Lo, is not a word better then a good gift?
but a gracious man giveth them both.
17 A foole will reproch churlishly, and a gift
of the envious putteth out the eyes.
18 [Get thee righteousnesse before thou come
to iudgement:] learne before thou speake, and use
physicke or ever thou be sicke.
19 * Examine thy selfe before thou be iudged, 1.Cor.11.31
and in the day of the visitation thou shalt finde
mercy.
20 Humble thy selfe before thou be sicke, and
whiles thou mayest yet sinne, shew thy conver-
sion.
21 Let nothing let thee to pay thy vowe in
time, and deferre not unto death to bee refor-
med: [for the rewarde of God endureth for
ever.]
Perform thy vow
22 Before thou prayest, prepare thy selfe, and
be not as one that tempteth the Lord.
23 Thinke upon the * wrath that shall be at Chap.7.17, 36.
the ende, and the houre of vengeance, when he
shall turne away his face.
24 * When thou hast enough, remember the Chap.11.25.
time of hunger: and when thou art rich, thinke
upon povertie and neede.
25 From the morning untill the evening, the
time is changed: and all such things are soone
done before the Lord.
26 A wise man feareth in all things, and in
the dayes of transgression hee keepeth himselfe
from sinne: but the foole doeth not observe the
time.
27 Every wise man knoweth wisedome,
and knowledge, and prayseth him that findeth
her.
28 They that have understanding, deale
wisely in wordes: [they understand the trueth
and righteousnesse,] and powre out with mode-
stie grave sentences for mans life.
29 The chiefe authoritie of speaking is of the
Lord alone: for a mortall man hath but a dead
heart.
30 * Follow not thy lustes, but turne thee Rom.6.6. and 13.14.
from thine owne appetites.
31 For if thou givest thy soule her desires, it
shall make thine enemies that envie thee, to
laugh thee to scorne.
32 Take not thy pleasure in great voluptu-
ousnesse,

[illegible] with such
company.
33 Become not a begger by making bankets
of that that thou hast borowed, and so leaue no-
thing in thy purse: els thou shouldest slanderous-
ly lie in wait for thine owne life.

3 Noob 1 Lesso Eveni

Saint Peter

CHAP. XIX.

1 Lesso Even

1 Wine and whoredome bring men to pouertie. 6 In thy words vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunken-
nesse, shall not be rich: and he that contem-
neth small things, shall fall by litle and litle.
Gene.19.33 1.kin.11.1,2,3,4. 2 *Wine and women leade wise men out of
the way, [and put men of vnderstanding to re-
proofe.]
3 And he that companieth with harlots, shall
become impudent: rottennesse and wormes shall
haue him to heritage, and hee that is too bold,
shall bee taken away, and bee made a publike ex-
ample.
Iosh.22.11,12. 4 *He that is hastie to giue credite, is light
minded, and he that erreth, sinneth against his
owne soule.
5 Who so reioyceth in wickednesse, shall be
punished: [he that hateth to be reformed, his life
shalbe shortened, and he that abhorreth babbling
of words, quencheth wickednesse.] but he that
resisteth pleasures, crowneth his owne soule.
6 He that refraineth his tongue, may liue
with a troublesome man, and he that hateth bab-
bling, shall haue lesse euill.
7 Rehearse not to another that which is told
vnto thee: so shalt thou not be hindred.
8 Declare not other mens maners, neither
to friend nor foe: and if the sinne appertaine not
vnto thee, reueale it not.
6 For he will hearken vnto thee, and marke
thee, and when he findeth opportunitie, hee will
hate thee.
Chap.22.22. and 27.17. 10 *If thou hast heard a word [against thy
neighbour,] let it die with thee, and be sure, it
will not burst thee.
11 A foole trauaileth when hee hath heard a
thing, as a woman that is about to bring foorth a
childe.
12 As an arrow that sticketh in ones thigh,
so is a word in a fooles heart.
Leuit.19.17 matt.18.15. 13 *Reprooue a friend, lest hee doe euill, and if
he haue done it, that he doe it no more.
14 Reprooue a friend, that hee may keepe his
tongue: and if he haue spoken, that he say it no
more.
14 Tell thy friend his fault: for oft times a
slander is raised, and giue no credence to euery
word.
16 A man falleth with his tongue, but not
Iames 3.2 with his will: *and who is he, that hath not of-
fended in his tongue?
17 Reprooue thy neighbour before thou threa-
ten him, and being without anger, giue place
vnto the Law of the most High.
18 The feare of the Lord is the first degree
to bee receiued of him, and wisedome obtaineth
his loue.
19 The knowledge of the commandements
of the Lord is the doctrine of life, and they that
[illegible] receiue the fruite of immortalitie.
20 The feare of the Lord is all wisedome, and
the performing of the Law is perfect wisedome,
and the knowledge of his almightie power.
21 If a seruant say vnto his master, I will
not doe as it pleaseth thee, though afterward hee
doe it, he shall displease him that nourisheth him.
22 The knowledge of wicked things is not wis-
dome, neither is there prudence where as the
counsell of sinners is: but it is euen execrable
malice: and the foole is voyd of wisedome.
23 Hee that hath small vnderstanding, and
feareth God, is better then one that hath much
wisedome, and transgresseth the Law of the most
High.
24 There is a certaine subtiltie that is fine,
but it is vnrighteous, and there is that wresteth
the open and manifest law: yet there is that is
wise, and iudgeth righteously.
25 There is some, that being about wicked
purposes, doe bow downe themselues, and are
sad, whose inward parts burne altogether with
deceit: he kneeleth downe with his face, and fai-
neth himselfe deafe: yet before thou perceiue, hee
will be vpon thee to hurt thee.
26 And though he be so weake, that he can do
thee no harme, yet when he may find opportuni-
tie, he will doe euill.
27 A man may be knowen by his looke,
and one that hath vnderstanding, may be per-
ceiued by the marking of his countenance.
28 *A mans garment, & his excessiue laugh- Chap.21.20,23.
ter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 34 The theefe and the murtherer. 28 Gifts blinde the eyes of the wise.

14 Noob 1 Lesso Morn

There is some rebuke that is not comely: a-
gaine, some man holdeth his tongue, and he
is wise.
2 It is much better to reproue, then to beare
euill will, and he that acknowledgeth his fault,
shalbe preserued from hurt.
3 *As when a gelded man through lust would Chap.30.20.
defile a mayde, so is he that vseth violence in
iudgement.
4 How good a thing is it, when thou art re-
prooued, to shew repentance? for so shalt thou e-
scape wilfull sinne.
5 Some man keepeth silence, and is found
wise, and some by much babbling becommeth
hatefull.
6 Some man holdeth his tongue, because he
hath not to answere, *and some keepeth silence, Eccles.3.7.
waiting a conuenient time.
7 *A wise man will holde his tongue till he Chap.32.4.
see opportunitie: but a trifler and a foole will re-
gard no time.
8 He that vseth many words, shall be abhor-
red, and he that taketh authoritie to himselfe,
shalbe hated.
9 Some man hath oft times prosperitie in
wicked things, and sometime a thing that is
found, bringeth losse.
10 There is some gift that is not profitable
for thee, and there is some gift, whose reward is
double.

To speake & keepe silence

UMI

11 Some man humbleth himselfe for glories
sake, and some by humblenesse lifteth up the
head.
12 Some man buyeth much for a little price:
for the which he payeth seven times more.
Chap. 6.5 13 * A wise man with his words maketh him-
selfe to be loved: but the pleasant talkes of fooles shal
be powred out.
14 The gift received of a foole, shall doe thee
no good, neither yet of the envious for his necessi-
tie: for hee looketh to receive many things
for one: he giveth little, and he upbraideth much:
he openeth his mouth like a towne cryer: to day
he lendeth, to morrow asketh he againe, and such
one is to be hated of God and man.
15 The foole saith, I have no friend, I have
no thanke for all my good deedes; and they that
eat my bread, speake euill of me.
16 How oft, and of how many shall hee bee
laughed to scorne? for he comprehendeth not by
right iudgement that which he hath: and it is
all one as though he had it not.
17 The fall on a pavement is very sodaine: so
shall the fall of the wicked come hastily.
18 A man without grace is as a foolish tale
which is oft told by the mouth of the ignorant.
19 A wise sentence loseth grace when it com-
meth out of a fooles mouth: for he speaketh not
in due season.
20 Some man sinneth not because of pover-
tie, and yet is not grieved when he is alone.
21 Some man there is that destroyeth his
owne soule, because he is ashamed, and for the
regard of persons loseth it.
22 Some man promiseth unto his friend
for shame, and getteth an enemie of him for
nought.
Chap. 25.2 23 * A lie is a wicked shame in a man: yet is
it oft in the mouth of the unwise.
24 A thiefe is better then a man that is accu-
stomed to lie: but they both shall have destructi-
on to heritage.
25 The conditions of lyars are unhonest, and
their shame is ever with them.
26 A wise man shall bring himselfe to honour
with his words, and hee that hath understand-
ing, shall please great men.
Pro. 12.11 and 28.19 27 * He that tilleth his land, shall increase his
heape: [he that worketh righteousnesse, shall be
exalted,] and hee that pleaseth great men, shall
have pardon of his iniquitie.
Exod. 23.8 deut. 16.19 28 * Rewards and gifts blinde the eyes of the
wise, and make them dumbe, that they cannot
reprove faults.
29 Wisedome that is hid, and treasure that
is hoarded up, what profit is in them both?
30 Better is hee that keepeth his ignorance
secret, then a man that hideth his wisedome.
31 The necessary patience of him that follow-
eth the Lord, is better then he that governeth his
life without the Lord.

CHAP. XXI.

*1 Not to continue in sinne. 5 The prayer of the af-
flicted. 6 To hate to be reproued. 13 The mouth of the
wise man. 26 The thoughts of the foole.*

Chap 5.5 psal. 51.4 luke 15.21 My sonne, hast thou sinned? doe so no more,
but pray for the former sinnes, that they may
be forgiven thee.]
2 Flee from sinne as from a serpent: for if
thou commest too neere it, it will bite thee: the
teeth thereof are as the teeth of a lyon, to slay the
soules of men.
3 All iniquitie is as a two edged sword, the
wounds whereof cannot be healed.
4 Strife and iniuries waste riches: so the
house of the proud shall be desolate.
5 * The prayer of the poore going out of the Exod. 3.9. and 22.23.
mouth, commeth unto the eares of the Lord, and
iustice is done him incontinently.
6 Who so hateth to bee reformed, is in the
way of sinners: but he that feareth the Lord con-
verteth in heart.
7 An eloquent talker is knowen afarre off:
but he that is wise, perceiveth when he falleth.
8 Who so buildeth his house with other mens
money, is like one that gathereth stones to make
his grave.
9 * The congregation of the wicked is like Chap. 16.6.
towe wrapped together: their end is a flame of
fire to destroy them.
10 The way of sinners is made plaine with
stones, but at the end thereof is hell, [darkenesse
and paines.]
11 He that keepeth the Law of the Lord, ‖ ru- ‖ Or, keepeth the under-standing thereof.
leth his own affections thereby: and the increase
of wisedome is the end of the feare of God.
12 He that is not wise, will not suffer himselfe
to be taught: but there is some wit that increas-
eth bitternesse.
13 The knowledge of the wise shall abound
like water that runneth over, and his counsell is
like a pure fountaine of life.
14 * The inner parts of a foole are like a bro- Chap. 33.5.
ken vessel: he can keepe no knowledge whiles he
liveth.
15 When a man of understanding heareth a
wise word, he will commend it, and increase it:
but if an ignorant man heare it, he will disallow
it, and cast it behind his backe.
16 The talking of a foole is like a burden in
the way, but there is comelinesse in the talke of a
wise man.
17 They inquire at the mouth of the wise man
in the Congregation, and they shall ponder his
words in their heart.
18 As is a house that is destroyed, so is wise-
dome unto a foole, and the knowledge of the un-
wise is as words without order.
19 Doctrine unto fooles is as fetters on the
feete, and like manicles upon the right hand.
20 * A foole lifteth up his voyce with laugh- Chap. 19. 27. 28.
ter, but a wise man doth scarce smile secretly.
21 Learning is unto a wise man a iewell of
gold, and like a bracelet upon his right arme.
22 A foolish mans foot is soone in his [neigh-
bours] house: but a man of experience is asha-
med to looke in.
23 A foole will peepe in at the doore into the
house: but he that is well nurtured, will stand
without.
24 It is the point of a foolish man to hearken
at the doore: for hee that is wise, will be grieved
with such dishonour.
25 The lippes of talkers will be telling such
things as pertaine not unto them, but the words
of such as have understanding, are weighed in
the ballance.
26 The heart of fooles is in their mouth: but
the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he cur-
seth his owne soule.
28 * A backbiter defileth his owne soule, and
is hated wheresoeuer he is: [but he that keepeth
his tongue, & is discreete, shall come to honour.]

Chap. 28. 13.

Saint John 2 Lesson Even

Saint CHAP. XXII. James

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not. Even

A Slouthfull man is like a [a] filthy stone, which
euery man mocketh at for his shame.
2 A slouthfull man is to be compared to the
[b] dung of oxen, and euery one that taketh it vp,
will shake it out of his hand.
3 An euill nurtured sonne is the dishonor of
the father: and the daughter is least to be estee-
med.
4 A wise daughter is an heritage vnto her
husband: but shee that liueth dishonestly, is her
fathers heauinesse.
5 Shee that is bold, dishonoureth both her
father and her husband, [and is not inferiour to
the vngodly,] but they both shall despise her.
6 A tale out of time is as musicke in mour-
ning: but wisedome knoweth the seasons of cor-
rection and doctrine.
7 Who so teacheth a foole, is as one that
gleweth a potsheard together, and as hee that
waketh one that sleepeth, from a sound sleepe.
8 If children liue honestly, and haue where-
with, they shall put away the shame of their pa-
rents.
9 But if children be proude, with hautinesse
and foolishnesse they defile the nobilitie of their
kinred.
10 Who so telleth a foole of wisedome, is as
a man which speaketh to one that is asleepe:
when he hath told his tale, he saith, What is the
matter?
11 * Weepe for the dead, for hee hath lost the
light: so weepe for the foole, for he wanteth vn-
derstanding: make small weeping for the dead,
for hee is at rest: but the life of a foole is worse
then the death.
12 Seuen dayes do men mourne for him that
is dead: but the lamentation for the foole and
vngodly [should endure] all the dayes of their
life.
13 Talke not much with a foole, and goe not
to him that hath no vnderstanding, * beware of
him least it turne thee to paine, and lest thou be
defiled when he shaketh himselfe. Depart from
him, and thou shalt finde rest, and shalt not re-
ceiue sorrow for his foolishnesse.
14 What is heauier then leade? and what o-
ther name should a foole haue?
15 * Sand and salt, and a lumpe of yron is ea-
sier to beare, then an vnwise, [foolish & vngod-
ly man.]
16 As a frame of wood ioyned together in a
building cannot bee loosed with shaking, so the
heart that is stablished by aduised counsell, shall
feare at no time.
17 The heart that is confirmed by discreete
wisedome, is as a faire plaistering on a plaine
wall.
18 As reedes that are set vp on high, cannot
abide the wind, so the fearefull heart with foo-
lish imagination can endure no feare.

[a] [b] That is, like as the idle stone gathereth mosse and filth, so doth the slothfull both sicknes of body and corruption of mind. And as euery man doth auoyd the filthines of dung, and shaketh it off: so doth he auoyd the company of idle loiterers, lest he be accounted like vnto them.

5 Novb 1 Lesso Morn

Chap. 38. 16.

Chap. 12. 12.

Prou. 27. 3.

A good conscience

19 Hee that hurteth the eye bringeth foorth
teares, and he that hurteth the heart, bringeth
forth the affection.
20 Who so casteth a stone at the birds, fray-
eth them away: and hee that vpbraideth his
friend, breaketh friendship.
21 Though thou drewest a sworde at thy
friend, yet despaire not: for there may be a retur-
ning to fauour.
22 If thou haue opened thy mouth against
thy friend, feare not: for there may bee a reconci-
liation, so that vpbraiding, or pride, or disclosing
of secrets, or a traiterous wound doe not let: for
by these things euery friend will depart.
23 Be faithfull vnto thy friend in his pouer-
tie, that thou mayest reioyce in his prosperitie.
Abide stedfast vnto him in the time of his trou-
ble, that thou mayest bee heire with him in his
heritage: for pouertie is not alwayes to be con-
temned, nor the rich that is foolish, to bee had in
admiration.
24 As the vapour and smoke of the chimney
goeth before the fire, so euill words [rebukes and
threatnings] goe before blood shedding.
25 I will not be ashamed to defend a friend:
neither will I hide my selfe from him, though he
should do me harme whosoeuer heareth it, shall
beware of him.
26 Who shall set * a watch before my mouth, *Psal. 141. 3.*
and a seale of wisedome vpon my lips, that I fall
not suddenly by them, and that my tongue de-
stroy me not.

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blasphemie and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceede of adultery. 27 Of the feare of God.

5 Novbr 1 Lesson Evening

O Lord, father and gouernour of all my whole
life, leaue me not to their counsell, and let
mee not fall by ‖ them.
2 Who will correct my thought, and put the
doctrine of wisedome in mine heart, that they
may not spare me in mine ignorance, neither let
‖ their faults passe?
3 Least mine ignorances increase, and my
sinnes abound to my destruction, and least I
fall before mine aduersarie, and mine enemies
reioyce ouer mee, whose hope is farre from thy
mercy.
4 O Lord, father and God of my life, [leaue
me not in their imagination] neither giue mee a
proud looke, but turne away from thy seruants a
stout mind.
5 Take from me vaine hope, and concupis-
cence, and retaine him in obedience, that desireth
continually to serue thee.
6 Let not the greedinesse of the belly, nor lust
of the flesh hold me, and giue not me thy seruant
ouer into an impudent mind.
7 ¶ Heare, O yee children, the instruction of
a mouth that shall speake truth: who so keepeth
it, shall not perish through his lips, [nor be hurt
by wicked workes.]
8 The sinner shall be taken by his owne lips:
for the euill speaker and the proud doe offend by
them.
9 * Accustome not thy mouth to swearing:
[for in it there are many falles,] neither take
vp for a custome the naming of the Holy
one.

‖ *Or, my lips.*

‖ That is, of the tongue and lips.

Exod 20. 7. chap 27. 15. matth. 5. 33, 34.

Saint James 1 Less Even

one: [for thou shalt not be vnpunished for such
things.]
10 For as a seruant which is oft punished,
cannot be without some skarre, so he that swea-
reth, and nameth God continually, shall not bee
faultlesse.
11 A man that vseth much swearing, shall bee
filled with wickednes, and the plague shal neuer
goe from his house: when he shall offend, his
fault shall be vpon him, and if he knowledge not
his sinne, he maketh a double offence: and if hee
sweare in vaine, he shall not be innocent, but his
house shall be full of plagues.
12 There is a worde which is clothed with
death: God grant that it be not found in the he-
ritage of Iacob: but they that feare God, eschew
all such, and are not wrapped in sinne.
13 Use not thy mouth to ‖ ignorant rashnesse: ‖Or, inordinate swearing.
for therein is the occasion of sinne.
14 ¶ Remember thy father and thy mother
when thou art set among great men, least thou
bee forgotten in their sight, and so through thy
custome become a foole, and wish that thou
hadst not beene borne, and curse the day of thy
natiuitie.
2.Sam.16.7. 15 *The man that is accustomed to opprobri-
ous words, will neuer be reformed all the dayes
of his life.
16 There be two sortes [of men] that abound
in sinne, and the third bringeth wrath [and de-
struction:] a minde hote as fire that cannot be
quenched, til it be consumed: an adulterous man
that giueth his bodie no rest, till he haue kindled
a fire.

Three kinds of Sin

17 (All bread is sweete to a whoremonger:
he will not leaue off till he perish)
18 A man that breaketh wedlocke, and thin-
Isa.29.15. keth thus in his heart, *Who seeth mee? I
am compassed about with darknesse: the walles
couer me: no bodie seeth mee: whom neede I to
feare? the most High will not remember my
sinnes.
19 Such a man only feareth the eyes of men,
and knoweth not that the eyes of the Lorde
are ten thousand times brighter then the sunne,
beholding all the waies of men, [and the ground
of the deepe,] and considereth the most secrete
parts.
20 Hee knewe all things or euer they were
made, and after they be brought to passe also, he
looketh vpon them all.
Leuit.20.10. 21 *The same man shall bee punished in the
deut.22,22. streetes of the citie, [and shall bee chased like a
yong horse foale,] and when he thinketh not vp-
on it, he shall be taken: [thus shall hee be put to
shame of euery man, because hee would not vn-
derstand the feare of the Lord.]
22 And thus shall it goe also with euery wife
that leaueth her husband, and getteth inheri-
tance by another.
Exod.20,14 23 *For first shee hath disobeyed the Law of
the most High, and secondly shee hath trepassed
against her owne husband, and thirdly she hath
played the whore in adultery, and gotten her
children by another man.
24 She shal be brought out into the Congre-
gation, and examination shall bee made of her
children.
25 Her children shall not take roote, and her
branches shall bring forth no fruit.
26 A shamefull report shall shee leaue, and
her reproch shall not be put out.
27 And they that remaine, shall knowe that
there is nothing better then ẏ feare of the Lord,
and that there is nothing sweeter then to take
heede vnto the commandements of the Lord.
28 It is great glory to follow the Lord, and
to be receiued of him is long life.

CHAP. XXIIII.

6 Nov 1 Less. Morn

1 A prayse of wisedome proceeding foorth of the mouth of God. 6 Of her works and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall prayse her selfe, [and be ho-
noured of God,] and reioyce in the mids
of her people.
2 In the congregation of the most High shal
shee open her mouth, and triumph before his
power.
3 [In the midst of her people shall she be ex-
alted, and wondred at in the holy assembly.
4 In the multitude of the chosen she shall be
commended, and among such as be blessed, she
shall be praysed, and shall say,]
5 I am come out of the mouth of the most
High, [first borne before all creatures.
6 I caused the light that faileth not, to arise
in the heauen,] and couered the earth as a
cloude.
7 My dwelling is aboue in the height, and
my throne is in the pillar of the cloude.
8 I alone haue gone round about the com-
passe of heauen, and haue walked in the bottome
of the depth. Prou.8.23.
9 I possessed the waues of the sea, and all Exod 31.3.
the earth, and all people, and nations, [and with Psal.132.8.
my power haue I troden downe the hearts of ‖Or, in Cades
all, both high and low.]
10 In all these things I sought rest, and a
dwelling in some inheritance.
11 So the creatour of all things gaue mee a
commandement, and he that made me appointed
me a tabernacle, and sayd, Let thy dwelling bee
in Iacob, and take thine inheritance in Israel,
and roote thy selfe among my chosen.
12 *He created me from the beginning, and
before the world, and I shall neuer faile: *In the
holy habitation I haue serued before him, and so
was I stablished in Sion.
13 *In the welbeloued citie gaue he mee rest,
and in Ierusalem was my power.
14 I tooke roote in an honourable people,
euen in the portion of the Lords inheritance.
15 I am set vp on hie like a cedar in Libanus,
and as a Cypres tree vpon the mountaines of
Hermon.
16 I am exalted like a palme tree ‖ about the
banks, and as a rose plant in Iericho, as a faire
oliue tree in a pleasant field, and am exalted as
a plane tree by the water.
17 I smelled as the cinamon, and as a bagge
of spices: I gaue a sweete odour as the best
myrrhe, as Galbanum, and onix, and sweete sto-
rax, and perfume of incense in an house.
18 As the *Terebinth, haue I stretched out
my branches, and my branches are the branches
of honour and grace.
19 *As the vine haue I brought forth [fruit]
of sweete sauour, and my flowers are the fruite
of honour and riches.
20 I am the mother of beautifull loue, and

a Terebinth is a hard tree spread abroad with long boughs whereout runneth the gumme called a pure turpentine, which clenseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

Iohn 15.1.

of

of feare, and of knowledge, and of holy hope, I
giue eternall things to all my children to whom
God hath commanded.
21 [In mee is all grace of life and trueth: in
me is all hope of life and vertue.]
22 Come vnto me all yee that be desirous of
me, and fill your selues with my fruits.
Psal. 19.10 11. 23 * For the remembrance of mee is sweeter
then hony, and mine inheritance [sweeter] then
the hony combe: [the remembrance of me indu-
reth for euermore.]
24 They that eate mee, shall haue the more
hunger, and they that drinke me, shall thirst the
more.
25 Who so hearkeneth vnto me, shal not come
to confusion, and they that worke by me, shal not
offend: [they that make me to be knowen, shall
haue euerlasting life.]
26 All these things are the booke [of life] and
the Couenant of the most High God, [and the
Exod 20.1, and 24.3. deut. 4.1. and 29.9. knowledge of the trueth,] * and the Lawe that
Moses [in the precepts of righteousnesse] com-
manded for an heritage vnto the house of Iacob,
[and the promises perteining to Israel.]
27 Be not weary to behaue your selues vali-
antly with the Lord, that hee may also confirme
you: cleaue vnto him: for the Lorde Almightie
is but one God, and beside him there is none o-
ther Sauiour.
28 [Out of Dauid his seruant hee ordayned
to raise vp a most mightie King that should sitte
in the throne of honour for euermore.]
29 Hee filleth all things with his wisedome,
Gen. 2.11. as * Physon, and as Tygris in the time of the
new fruits.
30 He maketh the vnderstanding to abound
Iosh. 3.15. like Euphrates, and as * Iorden in the time of
the haruest.
31 He maketh the doctrine of knowledge to
appeare as the light, and ouerfloweth as Geon
in the time of vintage.
32 The first man hath not knowen her per-
fitly: no more shall the last seeke her out.
33 For her considerations are more abundant
then the sea, and her counsell is profounder then
the great deepe.
34 I wisedome [haue cast out floods:] I am
as an arme of the riuer: I runne into Paradise
as a water conduit.
35 I said, I will water my faire garden, and
will water my pleasant ground: and loe, my
ditch became a flood, and my flood became
a sea.
36 For I make doctrine to shine as the light
of the morning, and I lighten it for euer.
37 [I will pearce thorowe all the lower
partes of the earth: I will looke vpon all such
as be asleepe, and lighten all them that trust in
the Lord.]
38 I will yet powre out doctrine, as prophe-
sie, and leaue it vnto all ages for euer.
Chap. 33.16 39 * Beholde that I haue not laboured for
my selfe onely, but for all them that seeke wise-
dome.

CHAP. XXV.

Of three things which please God, and of three which he hateth. 7 Of nine things that bee not to bee suspected. 14 Of the malice of a woman.

Three things reioyce mee, and by them am I
beautified before God and men: * the vnity Gen 13.2.5. rom. 12.10.
of brethren, the loue of neighbours, a man and
wife that agree together.
2 Three sorts of men my soule hateth, and
I vtterly abhorre the life of them: a poore man
that is proud, a rich man that is a lyar, and an
olde adulterer that doteth.
3 If thou hast gathered no thing in the
youth, what canst thou finde in thine age?
4 O how peasant a thing is it when gray
headed men minister iudgement, and when the
Elders can giue good counsell!
5 Oh, how comely a thing is wisedome vnto
aged men, and vnderstanding and prudence to
men of honour!
6 The crowne of olde men, is to haue much
experience, and the feare of God is their glory.
7 There be nine things, which I haue iud-
ged in mine heart to be happy, and the tenth will
I pronounce with my tongue: a man that while
he liueth, hath ioy of his children, and seeth the
fall of his enemies.
8 Well is him that dwelleth with a wife of
vnderstanding, * and that hath not fallen with Chap. 14.1. and 19.16.
his tongue, and that hath not serued such as are iames 3.2.
vnworthy of him.
9 Well is him that findeth prudencie, and he
that speaketh in ÿ eares of them that will heare.
10 Oh, how great is he that findeth wise-
dome! yet is there none aboue him that feareth
the Lord.
11 The feare of the Lord passeth all things in
clearenesse.
12 [Blessed is the man vnto whom it is gran-
ted to haue the feare of God.] Unto whom shall
he be likened that hath attained it?
13 The feare of the Lord is the beginning of
his loue, and faith is the beginning to be ioyned
vnto him.
14 [The greatest heauinesse is the heaui-
nesse of the heart, and the greatest malice is the
malice of a woman.]
15 Giue me any plague, saue onely the plague
of the heart, and any malice, saue the malice of a
woman:
16 Or any assault, saue the assault of them that
hate, or any vengeance, saue the vengeance of the
enemie.
17 There is not a more wicked head then the
head of the serpent, and there is no wrath aboue
the wrath of an ‖ enemy. ‖Or, woman.
18 * I had rather dwell with a lion and dra- Prov. 21.19
gon then to keepe house with a wicked wife.
19 The wickednesse of a woman changeth
her face, and maketh her countenance blacke as
‖ a sacke. ‖Or, a beare.
20 Her husband is sitting among his neigh-
bours: because of her hee sigheth sore or hee be-
ware.
21 All wickednesse is but little to the wicked-
nesse of a woman: let the portion of the sinner
fall vpon her.
22 As the climing vp of a sandy way is to the
feete of the aged, so is a wife full of wordes to a
quiet man.
23 * Stumble not at the beauty of a woman, Chap. 24.12.
and desire her not for thy pleasure. 2 Sam. 11.2.
24 If a woman nourish her husband, shee is and 13.2.
angry and impudent, and full of reproch.
25 A wicked wife maketh a sory heart, an hea-
uie

uie countenance, and a wounded minde, weake
hands and feeble knees, and cannot comfort her
husband in heauinesse.

Genes.3.6. 1.tim.2.14.

26 Of the * woman came the beginning of
sinne, and through her we all die.
27 Giue the water no passage, [no not a lit-
tle,] neither giue a wicked woman libertie to
goe out.
28 If shee walke not in thine obedience, [shee
shall cōfound thee in the sight of thine enemies.]
Cut her off then from thy flesh: a Giue her, and
forsake her.

a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and dranken woman. 29 Of two things that cause sorrow, and of the third which mooueth wrath.

BLessed is the man that hath a vertuous wife:
for the number of his yeeres shall be double.
2 An honest woman reioyceth her husband,
and she shall fill the yeeres of his life with peace.
3 A vertuous woman is a good portion,
which shall be giuen for a gift vnto such as feare
the Lord.
4 Whether a man be rich or poore, he hath a
good heart toward the Lord, and they shall at all
times haue a cheerefull countenance.

Fear of three things

5 ¶ There bee three things that mine heart
feareth, and my face is afraid of the fourth: trea-
son in a city, the assembly of the people, and false
accusation: all these are heauier then death.
6 ¶ But the sorow and griefe of the heart is
a woman that is iealous ouer an other: and shee
that communeth with all, is a scourge of the
tongue.
7 An euill wife is as a yoke of oxen that
draw diuers wayes: hee that hath her, is as
though he held a scorpion.
8 A drunken woman, and such as cannot be
tamed, is a great plague: for shee cannot couer
her owne shame.
9 The whoredome of a woman may be kno-
wen in the pride of her eyes, and eye lids.

Chap.42.11

10 ¶ * If thy daughter be not shamefast, hold
her straitly, least she abuse her selfe through ouer-
much liberty.
11 Take heede of her that hath an vnshame-
fast eye: and maruelle not if she trespasse against
thee.
12 As one that goeth by the way, and is thir-
sty, so shall she open her mouth, & drinke of euery
next water: by euery hedge shall shee sit downe,
and open her quiuer against euery arrow.
13 The grace of a wife reioyceth her husband,
and feedeth his bones with her vnderstanding.
14 A peaceable woman, and of a good heart,
is a gift of the Lord, & there is nothing so much
worth as a woman well instructed.
15 A shamefast and faithfull woman is a dou-
ble grace, and there is no waight to bee compa-
red vnto her continent minde.
16 As the sunne when it ariseth in the high
places of the Lorde, so is the beauty of a good
wife the ornament of her house.
17 As the cleere light is vpon the holy can-
dlesticke, so is the beautie of the face in a ripe
age.
18 As the golden pillars are vpon the sockets
of siluer: so are faire feete, with a constant
minde.
19 [Perpetuall are the foundations that bee
layde vpon a strong rocke: so are the command-
dements of GOD in the heart of an holy wo-
man.]
20 My sonne, keepe the strength of thine age
stable, and giue not thy strength to strangers.
21 When thou hast gotten a fruitfull possessi-
on thorow all the fields, sowe it with thine owne
seed, trusting in thy nobility.
22 So thy stocke that shal liue after thee, shal
growe, trusting in the great liberality of their
nobilitie.
23 An harlot is compared to a sowe: but the
wife that is married, is counted as a tower a-
gainst death to her husband.
24 A wicked woman is giuen as a reward to
a wicked man: but a godly woman is giuen to
him that feareth the Lord.
25 A shamelesse woman contemneth shame:
but a shamefast woman will reuerence her hus-
band.
26 A shamelesse woman is compared to a
dogge: but she that is shamefast, reuerenceth the
Lord.
27 A woman that honoureth her husband,
shall be iudged wise of all: but she that despiseth
him, shalbe blazed for her pride.
28 A loud crying woman & a babbler, let her
bee sought out to driue away the enemies: the
mind of euery man that liueth with such, shall be
conuersant among the troubles of warre.
29 There bee two things that grieue mine
heart, and the third maketh me angry: a man
of warre that suffereth pouerty: and men of vn-
derstanding that are not set by: and when one
departeth from righteousnesse vnto sinne: the
Lord appointeth such to the sword.
30 [There be two things which me thinkes
to bee hard and perillous,] a marchant cannot
lightly keepe him from wrong, and a vittailer is
not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the Man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to bee vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouerty haue many sinned: and
* hee that seeketh to be rich, turneth his eyes
aside.

Prou.23.4. 1.tim.6.9.

2 As a naile in the wall sticketh fast be-
tweene the ioynts of the stones, so doeth sinne
sticke betweene the selling and the buying.
3 If he holde him not diligently in the feare
of the Lorde, his house shall soone bee ouer-
throwen.
4 As when one sifteth, the filthinesse remai-
neth in the siue, so the filth of man remaineth in
his thought.
5 The fornace prooueth the potters vessell:
* so doth [temptation] trie mens thoughts.
6 * The fruit declareth if the tree haue bene
trimmed: so the worde [declareth] what man
hath in his heart.

Prou.27.21 Mat.7.17.

7 Praise no man except thou haue heard his
talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou
shalt get her, and put her on as a faire garment,
[and shalt dwell with her, and she shall defend
thee for euer: and in the day of knowledge thou
shalt finde stedfastnesse.]
9 The birds resort unto their like: so doeth
the trueth turne vnto them that are practised in
her.
10 As the lion waiteth for the beast, so doeth
sinne vpon them that doe euill.
11 The talking of him that feareth God, is
all wisedome: as for a foole, hee changeth as the
Moone.
12 If thou bee among the vndiscreet, obserue
the time, but haunt still the assembly of them that
are wise.
13 The talking of fooles is grieuous, and
their sport is in the pleasure of sinne.
Chap. 23. 9, 10. 14 * The talke of him that sweareth much
maketh the haire to stand vp: and to striue with
such, stoppeth the eares.
15 The strife of the proud is bloodshedding,
and their scoldings are grieuous to heare.
Chap. 19. 10. and 22. 22. 16 * Who so discouereth secrets, loseth his
credit, and findeth no friend after his will.
17 Loue thy friend, and be faithfull vnto him:
but if thou bewrayest his secrets, thou shalt not
get him againe.
18 For as a man destroieth his enemy, so doest
thou destroy the friendship of thy neighbour.
19 As one that letteth a bird goe out of his
hand, so if thou giuest ouer thy friend, thou canst
not get him againe.
20 Follow after him no more, for hee is too
farre off: he is as a roe escaped out of the snare:
[for his soule is wounded.]
21 As for wounds, they may bee bound vp a-
gaine: and an euill word may be reconciled: but
who so bewrayeth the secrets of a friend, hath
lost all his credit.
Pro. 10. 10. 22 * Hee that winketh with the eyes, imagi-
neth euill: and he that knoweth him, will let him
alone.
23 When thou art present, he wil speake sweet-
ly, and praise thy words: but at the last hee will
turne his tale, and slander thy saying.
24 Many things haue I hated, but nothing
so euill as such one: for the Lord also hateth him.
25 Who so casteth a stone on high, casteth it
vpon his owne head: and hee that smiteth with
guile, maketh a great wound.
Psal. 7. 15. 26 Who so * diggeth a pit, shall fall therein,
pro. 26. 27. [and hee that layeth a stone in his neighbours
eccles. 10. 8. way, shall stumble thereon,] and hee that layeth
a snare for another, shalbe taken in it himselfe.
27 He that worketh euill, shall be wrapped in
euill, and shall not know from whence they come
vnto him.
28 Mockerie and reproch follow the proud,
and vengeance lurketh for them as a lion.
29 They that reioyce at the fall of the righte-
ous, shall be taken in the snare, and anguish shall
consume them before they die.
30 Despite & anger are abominable things,
and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HEe * that seeketh vengeance, shall finde ven- Deut. 32. 35.
geance of the Lord, and he will surely keepe rom. 12. 19.
his sinnes.
2 † Forgiue thy neighbour the hurt that hee †Man ought
hath done to thee, so shall thy sinnes be forgiuen not to seeke
thee also when thou prayest. vengeance.
3 Should a man beare hatred against man,
and * desire forgiuenesse of the Lord? Mat. 6. 14.
4 He will shew no mercie to a man, which is
like himselfe: and will he aske forgiuenesse of his
owne sinnes?
5 If he that is but flesh, nourish hatred, [and
aske pardon of God,] who will intreat for his
sinnes?
6 Remember the end, and let enimitie passe:
imagine not death and destruction to another
through anger, but perseuere in the commande-
ments.
7 Remember the commandements: so shalt
thou not bee rigorous against thy neighbour:
[consider diligently] the Couenant of the most
High, and forgiue his ignorance.
8 * Beware of strife, and thou shalt make Chap. 8. 1.
thy sinnes fewer: for an angrie man kindleth
strife.
9 And the sinfull man disquieteth friends,
and bringeth in false accusations among them
that be at peace.
10 * As the matter of the fire is, so it burneth, Pro. 26. 21.
and mans anger is according to his power: and
according to his riches his anger increaseth, and
the more vehement the anger is, the more is hee
inflamed.
11 An hastie brawling kindleth a fire, and an
hastie fighting sheddeth blood: [a tongue that
beareth false witnesse, bringeth death.]
12 If thou blowe the sparke, it shall burne: if
thou spit vpon it, it shall bee quenched, and both
these come out of the mouth.
13 †* Abhorre the slanderer and double ton- †The tongue
gued: for such haue destroyed many that were at Chap. 21. 28.
peace. a That is,
14 The a double tongue hath disquieted ma- the tongue
ny, & driuen them from nation to nation: strong which saith,
cities hath it broken downe, and ouerthrowen and vnsaith,
the houses of great men: [the strength of the or speaketh
people hath it brought downe, and bene the de- one thing,
cay of mighty nations.] & thinketh
15 The double tongue hath cast out many an other.
vertuous women, and robbed them of their la- Or, the
bours. tongue
16 Who so hearkeneth vnto it, shal neuer find which spea-
rest, and neuer dwell quietly. keth neither
17 The stroke of the rod maketh markes in out of the
the flesh, but the stroke of the tongue breaketh new or olde
the bones. Testament,
18 There b[illegible]ny that haue perished by the but of their
edge of the [illegible] [illegible]t not so many as haue fallen own braine.
by the tongue.
19 Well is him that is kept from an euill
tongue, and commeth not in the anger thereof,
which hath not drawen in that yoke, neither
hath bene bound in the bands thereof.
20 For the yoke thereof is a yoke of yron, and
the bands of it are bands of brasse.
21 The death thereof is an euill death: hell
were better then such one.
22 It shall not haue rule ouer them that feare
God, neither shall they be burnt with the flame
thereof.
23 Such as forsake the Lord, shal fall therein:

and it shall burne them, and no man shalbe able to quench it: it shall fall vpon them as a lion,and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it and so fall before him that lieth in wait, [and thy fall be incurable,euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

† Of weldoing.

HEe that will shewe mercie, † lendeth to his neighbor: and he that hath power ouer himselfe,keepeth the commandements.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season. *Deu 15.7,8 mat 5.42. luke 6.35.*

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to bee found, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answere, and make excuses by reason of the time.

6 And though he be able,yet giueth he scarce the halfe againe,& reckoneth the other as a thing found: else hee deceiueth him of his money, and maketh him an enemy without a cause:he payeth him with cursing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe,and deferre not mercie from him.

9 Helpe the poore for the Commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for the brothers and neighbours sake, & let it not rust vnder a stone to thy destruction.

11 * Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold. *Dan.4.24. mat.6.20. Luke 11.41. and 12.33. acts 10.4. 1.tim 6.18, 19.*

12 || Lay vp thine * almes in thy secret chambers and it shall keepe thee from all affliction. *|| Or, giue thine almes secretly. Tob 4.8 9, 10.11.*

13 [A mans almes is as a purse with him,and shal keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shielde of a strong man, or speare of the mightie.

† Of suretiship

15 An honest man is † suretie for his neighbour: but he that is impudent,forsaketh him.

16 Forget not the friendship of the suretie: for he hath layd his life for thee.

17 The a wicked despiseth the good deed of his suretie.

a As he is a foole that is suretie for euery man: so is he vngodly that in no wise will be suretie for any man.

18 The wicked will not become suretie: and he that is of an vnthankful minde,forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he will forsake him]

20 Suretiship hath destroyed many a rich man,and remoued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord,shal fal into suretiship:and he that medleth much with other mens busines, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power,and beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.36.26*

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans. † Sober liuing.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feed vnthankefull men, and after shalt haue bitter words for the same,saying,

28 Come, thou stranger, and prepare the table,and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house,and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the ioy and sorow of the heart.

HEe that loueth his sonne, * causeth him oft to feele the rod, that he may haue ioy of him in the end. *Prou.13.24. and 23.13.*

2 Hee that chastiseth his sonne, shall haue ioy in him,and shal reioyce of him among his acquaintance.

3 Hee that * teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deu 6.7.*

4 Though his father die,yet is he as though he were not dead:for he hath left one behind him that is like him.

5 In his life he saw him,and had ioy in him, and was not sory in his death, [neither was hee shamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne,bindeth vp his wounds,and his heart is grieued at euery cry.

8 An vntamed horse will be stubburne,and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraide: and if thou play with him,he shall bring thee to heauinesse.

10 Laugh not with him, least thou bee sory with him, and least thou gnash thy teeth in the end.

11 * Giue him no libertie in his youth, and winke not at his follie. *Chap.7.23.*

12 Bow

12 Bowe downe his necke while he is yong
and beate him on the sides whiles hee is a childe,
lest he waxe stubborne, and be disobedient vnto
thee, and so bring sorrow to thine heart.
13 Chastise thy childe, and be diligent there-
in, least his shame grieue thee.
14 ¶ †Better is the poore being whole and
strong, then a rich man that is afflicted in his
body.

†The praise of health.

15 Health and strength is aboue all gold, and
a whole body aboue infinite treasure.
16 There is no riches aboue a sound body,
and no ioy aboue the ioy of the heart.
17 Death is better then a bitter life, [or long
rest] then continuall sickenesse.
18 ᵃThe good things that are powred on a
mouth shut vp, are as messes of meate set vpon
a graue.

a Like as meate that is set vpon the graues of dead men is vnprofitable for that they eat it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable,

19 What good doeth the offering vnto an
idole? for he can neither eate, nor smell: so is hee
that is persecuted of the Lord, [and beareth the
reward of iniquity.]
20 Hee seeth with his eyes, and groneth like
*a gelded man, that lieth with a virgine and
sigheth.

Chap.41.14.

21 *Giue not ouer thy minde to heauinesse,
and vexe not thy selfe in thine owne counsell.

Chap.20.3. *Prou.*12.25. *and* 15.13. *and* 17.22.

22 The ioy of the heart is the life of man, and
a mans gladnesse is the prolonging of his dayes.
23 Loue thine owne soule, and comfort thine
heart: driue sorrowe farre from thee: for sor-
rowe hath slaine many, and there is no profite
therein.
24 Enuy and wrath shorten the life, and care-
fulnesse bringeth age before the time.
25 A noble and good heart will haue conside-
ration of his meate and diet.

CHAP. XXXI.

1 Of couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow sobernesse.

WAking †after *riches, pineth away the
body, and the care thereof driueth away
sleepe.

†Couetousnesse, *1.Tim.*6.9, 10.

2 This waking care breaketh the sleepe, as
a great sickenesse breaketh the sleepe.
3 The rich hath great labour in gathering
riches together, and in his rest hee is filled with
pleasures.
4 The poore laboureth in liuing poorely, and
when he leaueth off, he is still poore.
5 He that loueth golde, shall not be iustified,
and hee that followeth corruption, shall haue
enough thereof.
6 *Many are destroyed by the reason of gold,
and haue found their destruction before them.

*Chap.*8.2.

7 It is as a stumbling blocke vnto them that
sacrifice vnto it, and euery foole is taken there-
with.
8 Blessed is the *rich which is found without
blemish, and hath not gone after gold, [nor ho-
ped in money and treasures.]

Luke 6.24.

9 Who is hee, and wee will commend him?
for wonderfull things hath hee done among his
people.
10 Who hath bene tried thereby, and found
perfit? let him bee an example of glory, who
might offend, and hath not offended, or doe euill,
and hath not done it.
11 Therefore shall his goods bee stablished,
and the congregation shall declare his almes.
12 If thou sit at a costly table, †open not thy
mouth wide vpon it, and say not, Beholde much
meat.

†Temperancie.

13 Remember that an euill eie is a shrew: and
what thing created is worse then a wicked eye?
for it weepeth for euery cause.
14 Stretch not thine hande wheresoeuer it
looketh, and thrust it not with it into the dish.
15 Consider by thy selfe him that is by thee,
and marke euery thing.
16 Eate modestly that which is set before
thee, and deuoure not lest thou be hated.
17 Leaue thou off first for nurtures sake, and
be not vnsatiable, least thou offend.
18 When thou sittest among many, reach not
thine hand out first of all.
19 *How little is sufficient for a man well
taught? and thereby he belcheth not in his cham-
ber [nor feeleth any paine.]

*Chap.*37.29

20 A wholesome sleepe commeth of a tempe-
rate belly: hee riseth vp in the morning, and is
well at ease in himselfe: but paine in watching
and cholericke diseases, and pangs of the belly
are with an vnsatiable man.
21 If thou hast bene forced to eate, arise, goe
foorth, ᵃvomite and then take thy rest: [so thou
shalt bring no sickenesse vnto thy body.]

a This counsel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidden vs, Luke 21.34.

22 My sonne, heare mee, and despise me not,
and at the last thou shalt finde as I haue tolde
thee: in all thy workes bee quicke, so shall there
no sickenesse come vnto thee.
23 *Whoso is †liberall in his meat, men shall
blesse him: and the testimony of his honesty
shall be beleeued.

*Prou.*22.9. †Liberality.

24 But against him that is a niggard of his
meate, the whole city shall murmure: the testi-
monies of his niggardnesse shall be sure.
25 Shewe not thy valiantnesse in wine: for
*wine hath destroyed many.

*Judeth.*13.2,8.

26 The fornace prooueth the edge in the tem-
pering: so doeth wine the hearts of the proud by
drunkennesse.
27 *Wine soberly drunken, is profitable for
the life of man: what is his life that is ouercome
with wine?

*Psal.*104.15 *pro.*31.4,5,6,7.

28 Wine was made [from the beginning] to
make men glad, [& not to drunkennesse.] Wine
measurably drunken and in time, bringeth glad-
nesse and cheerefulnesse of the minde.
29 But wine drunken with excesse, maketh
bitternesse of mind with brawlings & scoldings.
30 Drunkennesse increaseth the courage of a
foole, till he offend: it diminisheth his strength
and maketh wounds.
31 *Rebuke not thy neighbour at the wine,
and despise him not in his mirth: giue him no
despitefull words, and presse not vpon him with
contrary words.

*Chap.*20.1.

CHAP. XXXII.

1 An exhortation to modesty. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, faith and confidence in God.

IF thou be made the master of the feast, lift not
thy selfe vp, but bee among them, as one of
the rest: take diligent care for them, and so sit
downe.

†Humblenesse.

2 And when thou hast done all thy duty, sit

downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

Ecclesi. 3 7. chap 20.7.

4 Powre not out wordes, where there is no audience,* and shew not foorth wisedome out of time.

5 The consent of musicians at a banket, is as a signet of a carbuncle set in gold.

6 And as the signet of an Emmerald well trimmed with gold, so is the melody of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be beloued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art twise asked.

9 Comprehend much in few wordes: [in many things bee as one that is ignorant:] bee as one that vnderstandeth, and yet holde thy tongue.

Iob. 32. 6.

10 If thou be among * great men, compare not thy selfe vnto them: and when the elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and do what thou wilt, so that thou doe none euil, or vse proud words.

Give thanks after a repast

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise earely, shall finde fauour.

16 Hee that seeketh the Law, shall bee filled therewith: but the hypocrite shall be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a leud and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shall it not repent thee after the deede.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among y^e stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne householde.]

23 In euery good worke, be of a faithfull heart: for this is the keeping of the commaundements.

‖Or, the law.

24 Who so beleeueth in ‖ the Lorde, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

10 Nov. 1 Lesso Morn

CHAP XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

†The feare of God.

There shall no euill come vnto him that † feareth the Lord: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a roling axeltree. *Chap. 21. 16*

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers. *Gen. 1. 27. and 2. 7.*

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best. *Isai. 45 9. rom. 9. 20, 21*

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the works of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge. *Chap 24 39.*

17 Heare me, O yee great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand.

20 For better it is that thy children shoulde pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruaunt to labour, thou shalt

shall finde rest: but if thou let him go idle, he shall seeke libertie.

25 The yoke and the whippe bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

† How slaues were ordered in olde time.

28 But bee not excessiue toward any, & without discretion doe nothing.

29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him?

Chap. 7. 20.

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doeth not allow the workes of an vnfaithfull man.

The hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

† Dreames.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it w the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a liar?

5 Soothsayings, witchcraft, and dreaming, is but vanity, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shalbe fulfilled without lies, and wisedom is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandered to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so † feareth the Lord, feareth no man, neither is afraid: for he is his hope.

† The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

Psal. 33. 18.
Psal. 91. 1, 2.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life, and blessing.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the giftes of the vnrighteous please not him.

Prou. 21. 27.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]

20 The most High doeth not allow the † offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

† The offerings of the wicked and their prayer.
Prou. 15. 8.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth ye sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

Deut. 24. 14, 15. chap. 7. 20.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

Numb. 19. 11, 12.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

2. Pet. 2. 20, 21, 22.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

Who so keepeth the Lawe, * bringeth offerings enow: he that holdeth fast the commandements, † offereth an offering of saluation.

1. Sam. 15. 22. iere. 7. 3, 5, 6, 7.
† True sacrifices.

2 Hee that is thankefull to them that haue well deserued, offereth fine flowre: * and he that giueth almes, sacrificeth prayse.

Phil. 4. 18.

3 To depart from euill is a thankefull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

Exod. 23. 15. and 34. 20. deut. 16. 16.

5 For all these things are done because of the commandement.

6 * The offring of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

Gen. 4. 4, 5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 * In all thy giftes shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

2. Cor. 9. 7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cherefull eye.

Tob. 4. 8.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 * Diminish nothing of thine offering: for he will not receiue it, and absteine from wrongfull sacrifices: for the Lord is the Iudge and regardeth no * mans person.

Leuit. 22. 21, 22. deut. 15. 21.
Deut. 10. 17. 2. chro. 19. 7. iob 34. 19. wis. 6. 7. act. 10. 34. rom. 2. 11. gal. 2. 6. ephe. 6. 9. col. 3. 25. 1. pet. 1. 17.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when shee powreth out her prayer.

15 Doth not the teares runne downe the wi-
dowes cheekes? and her cry is against him that
caused them? [for from her cheekes doe they goe
vp vnto heauen, and the Lorde which heareth
them, doth accept them.]
16 Hee that serueth the Lord shall be accepted
with fauour, and his prayer shall reach vnto the
cloudes.
17 The prayer of him that humbleth himselfe,
goeth thorow the cloudes, and ceaseth not till it
come neere, & will not depart till the most High
haue respect thereunto to iudge righteously, and
to execute iudgement.
18 And the Lord will not be slacke, nor the Al-
mightie will tarrie long from them, till he hath
smitten in sunder the loynes of the vnmercifull,
and auenged himselfe of the heathen, till he haue
taken away the multitude of the cruell, & broken
the scepter of the vnrighteous, till he giue euery
man after his workes, and reward them after
their deuices, till he haue iudged the cause of his
people, and comforted them with his mercy.
19 Oh, how faire a thing is mercy in the time
of anguish & trouble! It is like a cloud of raine,
that commeth in the time of a drought.

11 Noobr 1 Lesson Evenin

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The praise of a good woman.*

HAue mercie vpon vs, O Lorde God of all
things, and beholde vs, and [shew vs the
light of thy mercies,]
2 And send thy feare † among the nations, (†Against the wicked.)
which seeke not after thee, [that they may know
that there is no God but thou, and that they may
shew thy wonderous works.]
3 Lift vp thine * hand vpon the strange na- (*Iere.10.25.*)
tions, that they may see thy power.
4 As thou art sanctified in vs before them;
so be thou magnified among them before vs,
5 That they may know thee, as wee know
thee: for there is none other God but onely thou,
O Lord.
6 Renew the signes, and change the woon-
ders: shewe the glory of thine hand, and thy
right arme, that they may shew foorth thy won-
derous acts.
7 Raise vp thine indignation, and powre out
wrath: take away the aduersarie, and smite the
enemie.
8 Make the time short: remember thine othe,
that thy wonderous works may be praised.
9 Let the wrath of the fire consume them
that escape, and let them perish that oppresse the
people.
10 Smite in sunder the heads of the Princes
that bee our enemies, and say, There is none o-
ther but we.
11 † Gather all the tribes of Iacob together, (†A prayer for the godly.)
[that they may know that there is none other
God but onely thou, and that they may shew thy
wonderous workes,] and inherit thou them as
from the beginning.
12 O Lord, haue mercy vpon the people, that
is called by thy Name, and vpon Israel, * whom (*Exod.4.22.*)
thou hast likened to a first borne sonne.
13 Oh, be mercifull vnto Ierusalem the citie
of thy Sanctuary, the citie of thy rest.
14 Fill Sion, that it may magnifie thine ora-
cles, and fill thy people with thy glory.
15 Giue witnes vnto those that thou hast pos-
sessed from the beginning, and raise vp the pro-
phecies that haue bene shewed in thy Name.
16 Reward them that waite for thee, that thy
Prophets may be found faithfull.
17 O Lord, heare the prayer of thy seruants,
according to the * blessing of Aaron ouer thy peo- (*Num.6.23.*)
ple, [and guide thou vs in the way of righteous-
nesse:] that all they which dwell vpon the earth,
may knowe that thou art the Lord the eternall
God.
18 ¶ The belly deuoureth all meates, yet is
one meate better then another.
19 As the throat tasteth venison, so doeth a
wise minde discerne false words.
20 A froward heart bringeth griefe, but a
man of experience will resist it.
21 A woman is apt to receiue euery man: yet
is one daughter better then another.
22 The beauty of a woman cheareth the face,
and a man loueth nothing better.
23 If there be in her tongue gentlenes, meek-
nesse, and wholesome talke, then is not her hus-
band like other men.
24 He that hath † gotten a [vertuous] wo- (†The praise of a good woman.)
man, hath begunne to get a possession: she is an
helpe like vnto himselfe, & a pillar to rest vpon.
25 Where no hedge is, there the possession is
spoyled: and he that hath no wife, wandereth to
and fro, mourning.
26 Who will trust a thiefe that is alway rea-
die, and wandereth from towne to towne? and
likewise him, that hath no rest, and lodgeth
wheresoeuer the night taketh him?

2 Noobr 1 Lesso Morn

CHAP. XXXVII.

1 *How a man should know friends and counsellers.* 12 *To keepe his company that feareth God.*

EUery friend saith, † I am a friend vnto him (†Of friendship.)
also: but there is some friend, which is onely
a friend in name.
2 Remaineth there not heauines vnto death,
when a companion and friend is turned to an
enemie?
3 O wicked presumption, from whence art
thou sprung vp to couer the earth with deceit?
4 * There is some companion which in pro- (*Chap.6.10.*)
speritie reioyceth with his friend: but in the time
of trouble he is against him.
5 There is some companion that helpeth his
friend for the bellies sake, & taketh vp the buck-
ler against the enemie.
6 Forget not thy friend in thy minde, and
thinke vpon him in thy riches.
7 Seeke † no counsell at him of whom thou (†Of whō we should take counsell.)
art suspected, and disclose not thy counsell vnto
such as hate thee.
8 * Euery counseller praiseth his owne coun- (*Chap.8.19. and 9.16.*)
sell: but there is some that counselleth for him-
selfe.
9 Beware of the counseller, and be aduised
afore ‖ whereto thou wilt vse him: for he will coun- (‖ *Or, what need be hath.*)
sell for himselfe, lest he cast the lot vpon thee,
10 And say vnto thee, Thy way is good, and
afterward he stand against thee, and looke what
shall become of thee.
11 [Aske no counsell for religion of him that
is without religion, nor of iustice, of him that
that hath no iustice,] nor of a woman tou-
ching

thing her of whom she is iealous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of a enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honesty] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whome thou knowest to keepe the commandements of the Lorde, whose minde is according to thy minde, and is sorry for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometimes more accustomed to shew more then seuen watchmen that sit aboue in an hie tower.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, & yet it is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all ‖food, ‖Or, wisdome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shalbe plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credit among his people, and his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

†Of temperance. 28 Be not † greedy in all delights, and be not too hasty vpon all meates:

Chap. 31.19, 20. 29 * For excesse of meates bringeth sickenesse, and gluttony commeth into cholericke diseases.

‖Or, taketh heed. 30 By surfeit haue many perished: but he that ‖dieteth himselfe, prolongeth his life.

12 Nov 2 Saint CHAP. XXXVIII. *Matt*

1 Lesson Even

1 A Physician is commendable 16 To bury the dead. 24 The wisdome of him that is learned.

†Of Physicians and Physicke. HOnour the † Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most hie commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might know the vertue thereof? Exod. 15.25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confection, & yet he cannot finish his owne workes: for of the Lord commeth prosperity and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lord, and hee will make thee whole. Isa. 38.2,5.

10 Leaue off from sinne, & order thine handes aright, and clense thine heart from all wickednesse.

11 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the † first giuer. † God bestoweth first his benefits, and we must render a portion thereof, to such vses as he appointeth.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the physician. *To Bury the*

16 My sonne, * powre foorth teares ouer the dead, † and begin to mourne, as if thou haddest suffred great harme thy selfe, and then couer his body according to his ‖appointment, and neglect not his buriall. Chap. 22.11. †Of mourning. ‖Or, the custome.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse. *Dead*

18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength. Pro. 15.13. and 17.22.

19 Of the affection of the heart commeth sorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto mee yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2 Sam. 12.20.

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullocks?

Saint Matt ... 1 Less Even

26 Hee giueth his minde to make furrowes,
and is diligent to giue the kyne fodder.
27 So is it of euery carpenter, and worke-
master that laboureth night and day; and they
that cut and graue seales, and make sundry di-
uersities, and giue themselues to counterfeite
imagerie, and watch to performe the worke.
28 The Smith in like maner abideth by his
anuill, and doeth his diligence to labour the
yron: the vapour of the fire drieth his flesh, and
he must fight with the heate of the furnace: the
noyse of the hammer is euer in his eares, and his
eyes looke still vpon the thing that he maketh;
hee setteth his minde to make vp his workes:
therefore he watcheth to polish it perfectly.
29 So doeth the potter sit by his worke: hee
turneth the wheele about with his feete: hee is
carefull alway at his worke, and maketh his
worke by number.
30 He fashioneth the clay with his arme, and
with his feete hee tempereth the hardnesse there-
of: his heart imagineth howe to couer it with
leade, and his diligence is to clense the ouen.
31 All these hope in their handes, and euery
one bestoweth his wisedome in his worke.
32 Without these cannot the cities bee main-
teined, nor inhabited, nor occupied.
33 And yet they are not asked their iudge-
ment in the counsell of the people, neither are
they hie in the congregation, neyther sit they vp-
on the iudgement seates, nor vnderstand the or-
der of iustice: they cannot declare matters, ac-
cording to the forme of the Lawe, and they are
not meete for hard matters.
34 But they mainteine the state of the world,
and their desire is concerning their worke and
occupation.

CHAP. XXXIX.

1 A wiseman. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law
of the most High, and is occupied in the me-
ditation thereof, seeketh out the ‖ wisedome of ‖ Of true wisdome.
all the ancient, and exerciseth himselfe in the pro-
phesies.
2 Hee keepeth the sayings of famous men,
and entreth in also to the secrets of darke sen-
tences.
3 He seeketh out the mystery of graue senten-
ces, and exerciseth himselfe in darke parables.
4 He shall serue among great men, and ap-
peare before the prince: he shall trauaile through
strange countries: for he hath tried the good and
the euill among men.
5 He will giue his heart to resort early vnto
the Lord that made him, and to pray before the
most High, and will open his mouth in prayer,
and pray for his sinnes.
6 When the great Lord will, he shall be fil-
led with the Spirit of vnderstanding, that hee
may powre out wise sentences, and giue thankes
vnto the Lord in his prayer.
7 ‖ Hee shall direct his counsell and know- ‖ Or, the Lord.
ledge: so shall he meditate in his secrets.
8 Hee shall shewe foorth his science and lear-
ning, and reioyce in the Lawe and couenant of
the Lord.
9 Many shall commend his vnderstanding,
and his memory shall neuer be put out, nor de-
part away: but his name shall continue from ge-
neration to generation.
10 *The congregation shall declare his wise- Chap. 44. 15.
dome, and shew it.
11 Though he be dead, he shall leaue a grea-
ter fame then a thousand; and if he liue still, he
shall get the same.
12 Yet will I speake of moe things: for I am
full as the moone.
13 Hearken vnto mee, yee holy children, and
bring foorth fruite as the rose that is planted by
the brookes of the field,
14 And giue ye a sweet smell as ‖ incense, and ‖ Or, Libanus
bring foorth floures as the lillie: giue a smell,
and sing a song of praise: blesse the Lord in al his
workes.
15 Giue honour vnto his Name, and shewe
foorth his prayse with the songs of your lips,
and with harpes, and yee shall say after this
maner,
16 *All the workes of the Lord are exceeding Gene. 1. 31. mar. 7. 37.
good, and all his commandements are done in
due season.
17 And none may say, What is this, where-
fore is that? for at time conuenient they shal all
be sought out: at his commandement the water
stood as an heape, and at the word of his mouth
the waters gathered themselues.
18 His whole fauour appeared by his comman-
dement, and none can diminish that which hee
will saue.
19 The workes of al flesh are before him, and
nothing can be hid from his eyes.
20 He seeth from euerlasting to euerlasting,
and there is nothing wonderfull vnto him.
21 A man neede not to say, What is this?
wherefore is that? for hee hath made all things
for their owne vse.
22 His blessing shall run ouer as the streame,
and moysten the earth like a flood.
23 As hee hath turned the waters into salt-
nesse, so shall the heathen feele his wrath.
24 As his wayes are plaine and right vnto
the iust, so are they stumbling blockes to the
wicked.
25 ¶ For the good are good things created
from the beginning, and euill things for the
sinners.
26 *The principall things for the whole vse Chap. 29. 23.
of mans life is water, fire, and yron, and salt, and
meale, wheate and hony, and milke, the blood of
the grape, and oyle, and clothing.
27 All these things are for good to the God-
ly: but to the sinners they are turned vnto
euill.
28 There be spirits that are created for ven-
geance, which in their rigor lay on sure strokes:
in the time of destruction they shewe foorth their
power, and accomplish the wrath of him that
made them.
29 *Fire, and haile, and famine, and death: all Chap. 40. 9, 10.
these are created for vengeance.
30 The teeth of wilde beasts, & the scorpions,
and the serpents, and the sworde execute venge-
ance for the destruction of the wicked.
31 They shall be glad to doe his commande-
ments: and when neede is, they shalbe ready vp-
on earth: and when their houre is come, they shal
not ouerpasse the commandement.

32 Therefore haue I taken a good courage
vnto me from the beginning, and haue thought
on these things, and haue put them in writing.

Gen.1.31.

33 *All the works of the Lord are good, and
hee giueth euery one in due season, and when
neede is:

34 So that a man neede not to say, This is
worse then that: for in due season they are all
worthy prayse.

35 And therefore praise the Lord with whole
heart & mouth, and blesse the Name of the Lord.

Evening 26 Octo 1 Lesson

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of
the righteous, and prerogatiue of the feare of God.*

† The miseries of mans life.

GReat † trauaile is created for all men, and
an heauie yoke vpon the sonnes of Adam
from the day that they goe out of their mothers
wombe, till the day that they returne to the mo-
ther of all things,

2 Namely their thoughts, and feare of the
heart, and their imagination of the things they
wait for, and the day of death,

3 From him that sitteth vpon the glorious
throne, vnto him that is beneath in the earth and
ashes;

4 From him that is clothed in blewe silke,
and weareth a crowne, euen vnto him that is
clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes,
and feare of death, and rigour, and strife, and in
the time of rest, the sleepe in the night vpon his
bed, change his knowledge.

6 A litle or nothing is his rest, and afterward
in sleeping he is as in a watch towre in the day:
hee is troubled with the visions of his heart, as
one that runneth out of a battell.

7 And when all is safe, he awaketh, and mar-
uelleth that the feare was nothing.

8 Such things come vnto all flesh, both man
and beast, but seuen fold to the vngodly:

Chap.39.29, 30.

9 Moreouer, *death and blood, and strife,
and sword, oppression, famine, destruction, and
punishment.

10 These things are all created for the wic-
ked, and for their sakes came the *flood also.

Gen.7.11.
Gen.3.19.
chap.41.10.
Eccles.1.7.

11 *All things that are of the earth, shal turne
to earth againe: and they that are of the *wa-
ters, shall returne into the sea.

† Faithfulnesse.

12 ¶ All bribes and vnrighteousnesse shall be
put away: but † faithfulnesse shall endure for
euer.

13 The substance of the vngodly shalbe dried
vp like a riuer, and they shall make a sound like
a great thunder in the raine.

The Blessing of the Righteous —

14 When hee openeth his hand, he reioyceth:
but all the transgressours shall come to nought.

15 The children of the vngodly shall not ob-
taine many branches: for the vncleane rootes are
as vpon the hie rocks.

16 Their tender stalke by what water soeuer
it be or water banke, it shall be pulled vp before
all other herbes.

17 ¶ Friendlines is as a most plentiful gar-
den of pleasure, and mercy endureth for euer.

Phil.4.12.
1.tim.6.6.

18 *To labour and to be content with that a
man hath, is a sweete life: but he that findeth a
treasure, is aboue them both.

19 Children, and the building of the city ma-
keth a perpetuall name: but an honest woman is
counted aboue them both.

20 Wine and musicke reioyce the heart: but
the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a
sweete noyse: but a pleasant tongue is aboue
them both.

22 Thine eye desireth fauour and beautie:
but a greene seede time, rather then them both.

23 A friend and companion come together at
opportunity: but aboue them both is a wife with
her husband.

24 Friends and helpe are good in the time of
trouble: but almes shall deliuer more then them
both.

25 Gold and siluer fasten the feete: but coun-
sell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but
the feare of the Lord is aboue them both: there
is no want in the feare of the Lord, and it nee-
deth no helpe.

27 The feare of the Lord is a pleasant gar-
den of blessing, and there is nothing so beautifull
as it is.

28 ¶ My sonne, leade not a beggers life: for
better it were to die then to beg.

29 The life of him that dependeth on another
mans table, is not to be counted for a life: for he
tormenteth himselfe after other mens meate:
but a wise man and well nourtured will beware
thereof.

30 Begging is sweet in the mouth of the vn-
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be
feared.* 8 *A curse vpon them that forsake the Law of
God,* 12 *Good name and fame.* 14 *An exhortation to
giue heede vnto wisedome.* 17 *Of what things a man
ought to be ashamed.*

O † Death, how bitter is the remembrance of † Of death.
thee to a man that liueth at rest in his pos- 14 Novbr
sessions, vnto the man that hath nothing to vexe 1 Lesson
him, and that hath prosperity in all things: yea, Morning
vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement
vnto the needefull, and vnto him whose strength
faileth, and that is now in the last age, and is
vexed with all things, and to him that despay-
reth, and hath lost patience!

3 Feare not the iudgement of death, remem- (1) Death is
ber them that haue bene before thee, and that not to be
come after, this is the ordinance of the Lord ouer Feared
all flesh.

4 And why wouldest thou bee against the
pleasure of the most High? whether it be tenne,
or an hundreth, or a thousand yeeres, there is no
defence for life against the graue.

5 ¶ The children of the vngodly are abomi-
nable children, and so are they that keepe compa-
ny with the vngodly.

6 The inheritance of vngodly children shall
perish, and their posterity shall haue a perpetuall
shame.

7 The children complaine of an vngodly fa-
ther, because they are reproched for his sake.

8 Wo be vnto you, O ye vngodly, which haue
forsaken the Law of the most High God: for
though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: &
if ye die, the curse shall be your portion.

10 *All that is of the earth, shal turne to earth *Chap.40.11.*
againe:

againe: so the vngodly go from the curse to de-
struction.
11 Though men mourne for their body, yet the
wicked name of the vngodly shall be put out.
12 Haue regard to thy name: for that shall
continue with thee aboue a thousand treasures
of gold.
13 A good life hath the dayes numbred: but
a † good name endureth for euer. († A good name.)
14 My children, keepe wisedom in peace: *for (*Chap.20.29.)
wisedome that is hid, and a treasure that is not
seene, what profit is in them both?
15 A man that hideth his foolishnes, is better
then a man that hideth his wisedome.
16 Therfore beare reuerence vnto my words:
for it is not good in all things to bee † ashamed: († Of shamefastnesse.)
neither are all things allowed as faithfull in all
men.
17 Bee ashamed of whoredome before father
and mother: be ashamed of lies before the prince
and men of authority:
18 Of sinne before the iudge and ruler: of of-
fence before the congregation and people: of vn-
righteousnes before a companion and friend,
19 And of theft before the place where thou
dwellest, and before the trueth of God and his
Couenant, and to leane with thine elbowes vp-
on the || bread, or to bee reproued for giuing or (|| Or, table.)
taking,
20 And of silence vnto them that salute thee,
and to looke vpon an harlot,
21 And to turne away thy face from thy kins-
man: or to take away a portion or a gift, or to be
euill minded toward another mans wife,
22 Or to solicite any mans mayd, or to stand
by her bed, or to reproche thy friendes with
words,
23 Or to vpbraid when thou giuest any thing,
or to report a matter that thou hast heard, or to
reueile secret words.
24 Thus mayest thou well be shamefast, and
shalt find fauour with all men.

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter. 12 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

OF these things bee not thou † ashamed, nei- († In what things we ought not to be ashamed.)
ther haue regard to offend for any person:
2 Of the Law of the most High and his Co-
uenant, and of iudgement to iustifie the godly:
3 Of the cause of thy companion, & of stran-
gers, or of distributing the heritage among
friends:
4 To be diligent to keepe true balance, and
weight, whether thou haue much or little:
5 To sel merchandise at an indifferent price,
and to correct thy children diligently, & to beate
an euill seruant to the blood:
6 To set a good locke where an euil wife is,
and to locke where many hands are:
7 If thou giue any thing by number, and
weight, to put all in writing, both that that is
giuen out, and that that is receiued againe:
8 To teach the vnlearned, and the vnwise,
and the aged, that contend against the young:
thus shalt thou be well instructed, and approoued
of all men liuing.
9 ¶ The daughter || maketh the father to (|| Or, is a secret watch to the father.)
watch secretly, and the carefulnesse that hee
hath for her, taketh away his sleepe in the youth,
lest shee should passe the flower of her age: and
when she hath an husband, lest she should be ha-
ted:
10 In her virginitie, lest she should be defi-
led, or gotten with childe in her fathers house,
and, when she is with her husband, lest she mis-
behaue herselfe: and when shee is married, lest
she continue vnfruitfull.
11 *If thy daughter bee vnshamefast, keepe (*Chap.26.10)
her straitly, lest she cause thine enemies to laugh
thee to scorne, and make thee a common talke in
the city, and defame thee among the people, and
bring thee to publique shame.
12 *Beholde not euery bodies beauty, and (*Chap.25.23.)
company not among women.
13 For as the moth commeth out of gar-
ments: *so doeth wickednes of the woman. (*Gene.3.6.)
14 The wickednesse of a man is better then
the good intreatie of a woman, to wit, of a wo-
man that is in shame and reproch.
15 ¶ I wil remember the works of the Lord,
and declare the thing that I haue seene: by the
word of the Lord are his works.
16 The Sunne that shineth, looketh vpon all
things, and all the worke thereof is full of the
glory of the Lord.
17 Hath not the Lorde appoynted that his
Saintes should declare all his woonderous
works, which the Almighty Lord hath stablished
to confirme all things by in his Maiesty?
18 Hee seeketh out the depth, and the heart,
and hee knoweth their practises: for the Lord
knoweth all science, and he beholdeth the signes
of the world.
19 He declareth the things that are past, and
for to come, and discloseth the pathes of things
that are secret.
20 *No thought may escape him, neither (*Iob 42.4. Isa.29.15.)
may any word be hid from him.
21 He hath garnished the excellent workes of
his wisedom, and he is from euerlasting to euer-
lasting, and for euer: vnto him may nothing be
added, neither can he be minished: he hath no
neede of any counseller.
22 Oh, how delectable are all his works, and
to be considered euen vnto the sparkes of fire!
23 They liue all and endure for euer: and
whensoeuer neede is, they are all obedient.
24 They are all double one against another:
he hath made nothing that hath any fault.
25 The one || commendeth the goodnes of the (|| Or, stablisheth.)
other, and who can bee satisfied with beholding
Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

THis high ornament † the cleare firmament, († The wonderful works of God.)
the beautie of the heauen so glorious to be-
hold,
2 The Sunne also, a maruellous instrument
when it appeareth, declareth at his going out,
the worke of the most High.
3 At noone it burneth the countrey, and who
may abide for the heate thereof?
4 The Sunne burneth the mountaines three
times more then he that keepeth a furnace with
continual heate: it casteth out the fiery vapours,
and with the shining beames blindeth the eyes.
5 Great is the Lord that made it, and by his
commandement he causeth it to runne hastily.

6 *The

Gene.1.16. 6 *The moone also hath he made to appeare
according to her season, that it should be a decla-
ration of the time, and a signe for the world.
Exod.12.2. 7 *The feasts are appointed by the moone:
the light thereof diminisheth vnto the end.
8 The moneth is called after the name there-
of, and groweth wonderously in her changing.
9 It is a campe pitched on high, shining in
the firmament of heauen: the beautie of heauen
are the glorious starres, and the ornament that
shineth in the high places of the Lord.
10 By the commaundement of the holy one
they continue in their order, and faile not in their
watch.
Gen.9.13,14. 11 ¶ *Looke vpon the rainebow, and prayse
him that made it: very beautifull is it in the
brightnesse thereof.
Isa.40.12. 12 *It compasseth the heauen about with a
glorious circle, and the hands of the most High
haue bended it.
13 ¶ Through his commandement hee ma-
keth the snowe to haste, and sendeth swiftly the
lightning of his iudgement.
14 Therefore he openeth his treasures, and
the clouds flie forth as the foules.
15 In his power hath hee strengthened the
cloudes, and broken the hailestones.
16 The mountaines leape at the sight of him:
the South wind bloweth according to his will.
17 The sound of his thunder beateth ẏ earth:
so doth the storme of the North: the whirlewind
also, as birds that flie, scattereth the snowe, and
the falling downe thereof is as the grashoppers
that light downe.
18 The eye marueileth at the beautie of the
whitenesse thereof, and the heart is astonished at
the raine of it.
19 Hee also powreth out the frost vpon the
earth like salt, and when it is frosen, it sticketh
on the tops of pales.
20 When the colde Northwinde bloweth, an
yce is frosen of the water, it abideth vpon all the
gatherings together of water, and clotheth the
waters as with a brestplate.
21 It deuoureth the mountaines, and bur-
neth the wildernesse, and destroyeth that that is
greene, like fire.
22 The remedie of all these is when a cloude
commeth hastily, and when a dew commeth vp-
on the heat, it refresheth it.
23 [By his word he stilleth the wind:] by his
counsell hee appeaseth the deepe, and planteth
Ilands therein.
24 They that saile ouer the Sea, tell of the
perils thereof, and when we heare it with our
eares, we maruelle thereat.
25 For there bee strange, and wonderous
works, diuers maner of beastes, and the creati-
on of Whales.
26 Through him are all things directed to a
good end, and are stablished by his word.
27 And when we haue spoken much, we can
not attaine vnto them: but this is the summe of
all, That he is all.
28 What power haue we to prayse him? for
he is aboue all his works.
Psal.96.4. 29 The Lord is terrible, and very *great, and
maruellous in his power.
30 Prayse the Lorde, and magnifie him as
much as ye can, yet doeth he farre exceed: exalt
him with all your power, and be not weary, yet
can ye not attaine vnto it.
31 *Who hath seene him, that hee might tell *John 1.18.*
vs? and who can magnifie him as he is? *Psal.106.2.*
32 For there are hid yet greater things then
these be, for we haue seene but a few of his works.
33 For the Lord hath made all things, and gi-
uen wisedome to such as feare God.

CHAP. XLIIII.

*The prayse of certaine holy men, Enoch, Noe, Abra-
ham, Isaac and Iacob.*

Let vs now commend the famous men, and
our fathers, of whom we are begotten.
2 The Lord hath gotten great glory by them,
and that through his great power from the be-
ginning.
3 They haue borne rule in their kingdomes,
and were renowmed for their power, and were
wise in counsell, and declared prophesies.
4 *They gouerned the people by counsel, and *Exod.18.25.*
by the knowledge of learning meete for the peo-
ple, in whose doctrine were wise sentences.
5 They inuented the melody of musicke, and
expounded the verses that were written.
6 They were rich and mighty in power, and
liued quietly at home.
7 All these were honourable men in their
generations, and were well reported of in their
times.
8 There are of them that haue left a name
behinde them, so that their prayse shall be spo-
ken of.
9 There are some also which haue no me-
moriall, *and are perished as though they had *Gene.7.21.*
neuer beene, and are become as though they
had neuer beene borne, and their children after
them.
10 But the former were mercifull men, whose
righteousnes hath not bene forgotten.
11 For whose posterity a good inheritance is
reserued, and their seed is conteined in the coue-
nant.
12 Their stocke is conteined in the couenant,
and their posterity after them.
13 Their seed shal remaine for euer, and their
prayse shall neuer be taken away.
14 Their bodies are buried in peace, but their
name liueth for euermore.
15 *The people speake of their wisdom, and *Chap 39.10.*
the congregation talke of their prayse.
16 † *Enoch pleased the Lord God: therefore † Enoch.
was he translated for an ensample of repentance *Gen.5.24.*
to the generations. *heb.11.5.*
17 † *Noe was found perfit, and in the time † Noe.
of wrath hee had a reward: therefore was hee *Gen.6.9 &*
left as a remnant vnto the earth, when the flood *7.1 heb.11.*
came. *7.*
18 An euerlasting couenant was made with
him, that all flesh should *perish no more by the *Gen.9.11.*
flood.
19 † Abraham was a *great father of many † Abraham.
people: in glory was there none like vnto him. *Gen.12.3 &*
20 Hee kept the Law of the most High, and *15.5. & 17.*
was in couenant with him, and he set the coue- *4.*
nant *in his flesh, and in tentation he was found *Gene.21.4.*
faithfull.
21 Therefore hee assured him by an *othe, *Gene.22.16.*
that hee would blesse the nations in his seede, *17.18. galat.*
and that hee would multiply him as the dust *3.8.*
of.

of the earth, and exalt his seed as the starres, and
cause them to inherit from sea to sea, and from
the riuer vnto the end of the world.
Gen. 26.2,3. † Isaac.
22 * With † Isaac did hee confirme likewise
for Abraham his fathers sake, the blessing of all
men, and the couenant,
† Iacob. ‖ Or, knew him. Gene. 27. 28 and 28.1
23 And caused it to rest vpon the head of † Ia-
cob, and ‖ made himselfe knowen by * his bles-
sings, and gaue him an heritage and diuided his
portions, * and parted them among the twelue
tribes.
Gene. 28.14. † Ioseph.
24 And hee brought out of him a † mercifull
man, which found fauour in the sight of all flesh.

16 Nov 1 Lesson

CHAP. XLV.

The prayse of Moses, Aaron and Phinees.

† Moses. Exod. 11 3. acts 7.22.
AND † Moyses the * beloued of God and
men, brought he forth, whose remembrance is
blessed.
2 He made him like to the glorious Saints,
and magnified him by the feare of his enemies.
3 By his wordes hee caused the wonders to
Exod. 6 7.8. 9. chapters.
cease, and hee made him * glorious in the sight of
Kings, and gaue him commandements for his
people, and shewed him his glory.
Num. 12.3.
4 * He sanctified him with faithfulnesse, and
meekenesse, and chose him out of all men.
5 Hee caused him to heare his voyce, and
Exod. 19.7.
brought him into the darke cloud, * and there he
gaue him the commaundements before his face,
euen the Law of life and knowledge, that hee
might teach Iacob the couenant, and Israel his
iudgements.
† Aaron. Exod. 4.28.
6 He exalted † Aaron an holy man like vnto
him, euen his * brother of the tribe of Leui.
7 An euerlasting couenant made hee with
him, and gaue him the Priesthood among the
people, and made him blessed through his come-
ly ornament, and clothed him with the garment
of honour.
8 Hee put perfect ioy vpon him, and girded
him with ornaments of strength, as with bree-
ches, and a tunicle, and an ephod.
9 Hee compassed him about with belles of
Exod. 28.35.
golde, and with many bels round about, * that
when he went in, the sound might be heard, and
might make a noise in the Sanctuarie, for a re-
membrance to the children of Israel his people,
10 And with an holy garment, with gold al-
so, and blue silke, and purple, and diuers kindes
of workes, and with a brest lap of iudgement, and
† Vrim and Thummim.
with the † signes of trueth,
11 And with worke of scarlet cunningly
wrought, and with precious stones grauen like
seales, and set in golde by goldsmiths worke for
a memoriall, with a writing grauen after the
number of the tribes of Israel,
12 And with a crowne of golde vpon the mi-
ter, bearing the forme and marke of holinesse, an
ornament of honour, a noble worke garnished,
and pleasant to looke vpon.
13 Before him were there no such faire orna-
ments: there might no stranger put them on,
but only his children: and his childrens children
perpetually.
14 Their sacrifices were wholly consumed e-
uery day twise continually.
15 Moses filled a his hands, * and anoynted
him with holy oyle: this was appointed vnto
him by an euerlasting couenant, and to his seed,

a That was, either put into his hand the booke of ẏ Law written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences.
Leuit. 8.12

so long as the heauens should remaine, that hee
should minister before him, and also to execute
the office of the Priesthood, and blesse his people
in his name.
16 Before all men liuing the Lord chose him
that hee should present offerings before him, and
a sweete sauour for a remembrance to make re-
conciliation for his people.
17 * He gaue him also his commandements Deut. 17.10,
and authoritie according to the Lawes appoin- and 21.5.
ted, that he should teach Iacob the testimonies,
and giue light vnto Israel by his Law.
18 * Strangers stood vp against him, and en- Num. 16.1,2
uied him in the wildernesse, euen the men that
tooke Dathans and Abirams part, and the com-
pany of Core in fury and rage.
19 This the Lord saw, and it displeased him,
and in his wrathfull indignation were they con-
sumed: hee did wonders vpon them, and consu-
med them with the fiery flame.
20 * But hee made Aaron more honourable, Num. 17.8.
and gaue him an heritage, and parted the first
fruits of the first borne vnto him: vnto him spe-
cially he appointed bread in abundance.
21 For the Priests did eat of the sacrifices of the
Lord, which he gaue vnto him and to his seede.
22 * This had he none heritage in the land of Deut. 12.12
his people, neither had he any portion among the and 18.1.
people; for the Lorde is the portion of his inheri-
tance.
23 The third in glory is † * Phinees the sonne † Phinees.
of Eleazar, because hee had zeale in the feare of Num. 25 11,
the Lord, & stood vp with good courage of heart, 13. 1 mac. 2.
when the people were turned backe, and made 54.
reconciliation for Israel.
24 Therefore was there a couenant of peace
made with him, that he should be the chiefe of
the Sanctuary and of his people, and that hee
and his posterity should haue the dignity of the
priesthood for euer,
25 And according to the couenant made with
Dauid, that the inheritance of the kingdome
should remaine to his sonne of the tribe of Iuda;
so the heritage of Aaron should be to the onely
sonne of his sonne, and to his seed. God giue vs
wisedome in our heart to iudge his people in
righteousnesse, that the good things that they
haue, be not abolished, and that their glory may
endure for their posterity.

Evenin 16 Nov 1 Lesson

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

IEsus † * the sonne of Naue was valiant in the † Iosue.
warres, and was the successour of Moyses in pro- Num. 27.18
phesies, who according vnto his name was a deut. 34 9.
great sauiour of the elect of God, to take venge- iosh. 1.2, and
ance of the enemies that rose vp against them, 12.7.
and to set Israel in their inheritance.
2 * What glory gate he, when he lift vp his Iosh 8.1,2.
hand, and drew out his sword against the cities!
3 Who was there before him, like to him?
for he fought the battels of the Lord.
4 * Stood not the Sunne still by his meanes, Iosh. 10.12,
and one day was as long as two? 13,14.
5 Hee called vnto the most high Gouernour,
when the enemies pressed vpon him on euery
side, and the mighty Lord heard him with the
haile stones, and with mighty power.
6 Hee rushed in vpon the nation in battell,
and in the * going downe of Bethoron he de- Iosh. 10.11.
stroyed

UMI

stroyed the aduersaries, that they might knowe
||Or, that the Lord fauoured his batt. l. his weapons, and that he fought || in the sight of
||Or, pursued the mighty men. the Lord: for he ||followed the Almightie.
7 * In the time of Moyses also he did a good
worke: hee and †Caleb the sonne of Jephune
stood against the enemie and withheld the peo-
ple from sinne, and appeased the wicked mur-
Num 14.6. muring.
1.mac.2.55, 56. 8 * And of sixe hundred thousand people of
foote, they two were preserued to bring them in-
†Caleb. Num.26.65 to the heritage, euen into the land that floweth
with milke and honie.
deu 1.35,36 9 * The Lord gaue strength also vnto Caleb,
Josh.14.11. which remained with him vnto his olde age, so
that hee went vp into the hie places of the land,
and his seed obteined it for an heritage,
10 That all the children of Israel might see,
that it is good to follow the Lord.
†Judges. 11 Concerning the † Judges, euery one by
name, whose heart went not a whoring, nor
departed from the Lorde, their memorie bee
blessed.
Chap.49.10 12 Let * their bones florish out of their place,
and their names by succession remaine to them
that are most famous of their children.
†Samuel. 13 ¶ †Samuel the Prophet of the Lord, belo-
1 Sam.10 1. ued of his Lord, * ordained kings, and anointed
and 16.13. the princes ouer his people
14 By the Law of the Lord hee iudged the
congregation, and the Lord had respect vnto
Jacob.
15 This Prophet was approued for his faith-
fulnes, & he was knowen faithfull in his words
and visions.
1.Sam.7.9, 16 *He called vpon the Lord Almighty, when
10,11. his enemies pressed vpo him on euery side, when
he offered the sucking lambe.
17 And the Lord thundred from heauen, and
made his voyce to be heard with a great noyse.
18 So hee discomfited the princes of the Ty-
rians: and all the rulers of the Philistims.
1.Sam.12.3. 19 * And before his long sleepe he made pro-
testation in the sight of the Lord, and his an-
oynted, that hee tooke no substance of any man,
no not so much as a shooe, and no man could ac-
cuse him.
1.Sam.28. 20 * After his sleepe also he tolde of the kings
18,19. death, and from the earth lift hee vp his voyce,
and prophesied that the wickednesse of the peo-
ple should perish.

CHAP. XLVII.

The prayse of Nathan, Dauid, and Salomon.

†Nathan. AFter him rose vp † *Nathan to prophesie in
2.Sam 12.1 the time of Dauid.
2 For as the fat is taken away from the peace
†Dauid. offring, so was †Dauid chosen out of the chil-
dren of Israel.
1.Sam 17. 3 * He played with the Lyons, as with kids,
34. and with beares, as with lambes.
1.Sam.17. 4 * Slew he not a giant when he was yet but
49.50,51. yong, and tooke away the rebuke from the peo-
ple, when he lift vp his hand with the stone in
the sling, to beate downe the pride of Goliah?
1.Sam.18.7 5 For hee called vpon the most High Lord,
||Or, the people. which gaue him strength in his right hand, to
slay that mighty warriour, and that hee might
||Or, with blessings of set vp the horne of his people againe.
the Lord. 6 * So || hee gaue him the praise of ten thou-
sand, and honoured him with || great prayses,
and gaue him a crowne of glory.
7 * For hee destroyed the enemies on euery 2.Sam.5.7.
side, and rooted out the Philistims his aduer-
saries, and brake their horne in sunder vnto this
day.
8 In all his workes he praysed the holy one,
and the most High with honourable words, and
with his whole heart he sung songs, and loued
him that made him.
9 * Hee set singers also before the altar, and 1.Chro.16.4
according to their tune he made sweete songs,
that they might prayse God dayly with their
songs.
10 He ordeined to keepe the feast dayes come-
ly, and appointed the times perfectly, that they
might praise the holy Name of God, and make
the Temple to sound in the morning.
11 * The Lord tooke away his sinnes, and 2.Sam 12.
exalted his horne for euer: hee gaue him the co- 13.
uenant of the kingdome, and the throne of glory
in Israel.
12 After him rose vp a wise sonne, who by him
dwelt in a large possession.
13 † * Salomon reigned in a peaceable time, †Salomon.
and was glorious: for God made all quiet round 1.King.4.
about, that he might build an house in his name, 21,24.
and prepare the Sanctuary for euer.
14 * How wise wast thou in thy youth, and 1.King.4.
wast filled with vnderstanding as with a flood! 29,30.
15 Thy minde couered the whole earth, and
hath filled it with graue and darke sentences.
16 Thy name went abroad in the yles, and
for thy peace thou wast beloued.
17 * The countreys marueiled at thee for thy 1.King.4.
songs, and prouerbes, and similitudes, and inter- 31,32.
pretations.
18 By the Name of the Lorde God, which
is called the God of Israel, thou hast * gathered 1 King.10.
golde as tinne, and hast as much siluer as 27.
lead.
19 * Thou diddest bowe thy loynes to wo- 1.King 11.1.
men, and wast ouercome by thy body.
20 Thou diddest staine thine honour, and
hast defiled thy posteritie, & hast brought wrath
vpon thy children, and hast felt sorow for thy
follie.
21 * So the kingdome was diuided, and E- 1.King 12.
phraim began to be a rebellious kingdome. 15,16,17.
22 * Neuerthelesse the Lord left not off his 2.Sam.7.15.
mercy, neither was he destroyed for his workes:
neither did hee abolish the posterity of his elect,
nor tooke away the seede of him that loued him,
but he left a remnant vnto Jacob, and a roote of
him vnto Dauid.
23 Thus rested Salomon with his fathers,
and of his seede hee left behinde him † Roboam, †Roboam.
euen || the foolishnesse of the people, and one that ||Or, a most euident foole.
had no vnderstanding, * who turned away the
people through his counsell, and † Jeroboam 1.King 12.
the sonne of Nebat, * which caused Israel to 10,11,13,
sinne, and shewed Ephraim the way of sinne, 14.
24 So that their sinnes were so much increa- †Ieroboam.
sed, that they were driuen out of the land. 1.King.12.
25 For they sought out all wickednesse, til the 28,30.
vengeance came vpon them.

CHAP. XLVIII.

The prayse of Elias, Elizeus, Ezekias and Isaias.

THen stoode vp † * Elias the Prophet as a †Elias.
fire, and his word burnt like a lampe. 1.King.17.1.

2 He

2 Hee brought a famine vpon them, and by
his zeale hee diminished them: [for they might
not away with the commaundements of the
Lord.]
3 By the worde of the Lord hee shut the hea-
1.King.18. uen, *and three times brought he the fire from
38.& 2.kin. heauen.
1,10,12. 4 O Elias, how honourable art thou by thy
wonderous deedes! who may make his boast to
be like thee!
1.King.17. 5 *Which hast raised vp the dead from death,
21,22. and by the worde of the most High out of the
graue:
6 Which hast brought Kings vnto destructi-
on, and the honourable from their seat:
7 Which heardest the rebuke of the Lord in
1.King.19. Sina,* and in Horeb the iudgement of the ven-
15. geance:
1.King.19. 8 *Which diddest anoynt Kings that they
16,17. might † recompense, and Prophets to bee thy
† The wic- successors:
kednes of 9 *Which wast taken vp in a whirlewind of
Achab and fire, and in a charet of fierie horses:
Iezabel. 10 Which wast appoynted *to repzoone in
2.King.2.11 due season, and to pacifie the wrath of the Lords
Malac.4.5. iudgement before it kindled, and to turne the
hearts of the fathers vnto the children, and to set
vp the tribes of Iacob.
11 Blessed were they that saw thee, and slept
a That is, in loue: for a we shall liue.
they that are 12 *When Elias was couered with the
such. storme, † Eliseus was filled with his spirite:
2.King.2. while he liued, he was not moued for any prince,
11,15 neither could any bring him into subiection.
† Eliseus. 13 Nothing could ouercome him, *and after
2.King.13. his death his body prophesied.
21. 14 He did wonders in his life, and in death
were his works marueilous.
15 For all this the people repented not, nei-
2.King.18. ther departed they from their sinnes: * till they
11,12. were caried away prisoners out of their lande,
and were scattered through all the earth, so that
there remained but a very few people with the
prince vnto the house of Dauid.
16 Howbeit some of them did right, and some
heaped vp sinnes.
† Ezekias. 17 †* Ezekias made his city strong, and con-
2.King.18 2 ueyed water into the mids thereof: hee digged
thorow the rocke with yron, and made foun-
taines for waters.
2.King.18. 18 * In his time came Sennacherib vp, and
13. sent Rabsaces, and lift vp his hand against Si-
on, and boasted proudly.
19 Then trembled their hearts and hands, so
that they sorowed like a woman in trauaile.
20 But they called vpon the Lord, which is
mercifull, and lift vp their hands vnto him, and
immediatly the Holy one heard them out of hea-
uen.
21 [Hee thought no more vpon their sinnes,
nor gaue them ouer to their enemies,] but deli-
uered them by the hand of Esai.
2.Kin.19.35 22 * He smote the hoste of the Assyrians, and
isa.37.36. his Angel destroyed them.
tob.1.18. 23 For Ezekias had done the thing that plea-
1.mac.7.41. sed the Lorde, and remayned stedfastly in the
2.mac.8.19. wayes of Dauid his father, as † Esai the great
† Isaias. Prophet and faithful in his vision had comman-
2.King.20. ded him.
10,11. 24 * In his time the sunne went backward,
isa.38.8. and he lengthened the Kings life.
25 He saw by an excellent spirit what should
come to passe at the last, and he comforted them
that were sorowfull in Sion.
26 Hee shewed what should come to passe for
euer, & secret things, or euer they came to passe.

CHAP. XLIX.

*Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zoro-
babel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.*

The remembrance of †* Iosias is like the † Iosias.
composition of the perfume that is made by 2.King.22.1
the arte of the Apothecarie: it is sweete as hony and 23.2.
in all mouthes, and as musicke at a banquet of 2.chro.34.3.
wine.
2 Hee behaued himselfe vprightly in the re-
formation of the people, and tooke away all abo-
minations of iniquitie.
3 He * directed his heart vnto the Lord, & in 2.King.23.4
the time of the vngodly he established religion.
4 All, except Dauid and Ezekias, and Iosi-
as, committed wickednesse: for euen the Kings
of Iuda forsooke the Law of the most High, and
failed.
5 Therefore he gaue their ‖ horne vnto other, ‖ Or, power.
and their honour to a strange nation.
6 Hee burnt the elect city of the Sanctuary,
* and destroyed the streetes thereof according to 2.King.25.9
the ‖ prophesie of † Ieremias. ‖ Or, hand.
7 For they * intreated him euil, which neuer- † Ieremias.
thelesse was a Prophet, * sanctified from his Iere.38.6.
mothers wombe, that hee might roote out and Iere.1.5.
afflict, and destroy, and that he might also build
vp, and plant.
8 †* Ezechiel saw the glorious vision, which † Ezechiel.
was shewed him vpon the charet of the Cheru- Eze.1.3,15.
bims.
9 * For he made mention of the enemies vn- Ezek.13.9.
der the figure of the raine, and directed them that & 38.11,16
went right.
10 ¶ * And let the bones of the twelue Pro- Chap.46.12.
phets flourish out of their place, and let their me- Hag 2.24.
morie be blessed: for they comforted Iacob, and ezra 3.2
deliuered them by assured hope. † Zorobabel.
11 ¶ * How shall we praise † Zorobabel, which † Iesus.
was as a ring on the right hand! Zech.3.1.
12 So was †* Iesus also the sonne of Iose- ezra 3.2.
dec: these men in their time builded the house, hag.1.12.
and set vp the Sanctuarie of the Lord againe, and 2.3.
which was prepared for an euerlasting worship. Nehe.7.1.
13 ¶ * And among the elect was † Neemias † Nehemias.
whose renowme is great, which set vp for vs the † Enoch.
walles that were fallen, and set vp the gates and Gen.5.24.
the bars, and laid the foundations of our houses. chap.44.16.
14 ¶ But vpon the earth was no man crea- hebr.11.5.
ted like †* Enoch: for he was taken vp from the † Ioseph.
earth. Gen 41.44.
15 Neither was there a like man vnto †* Io- and 42.6.
seph the gouernour of his brethren, and the vp- and 45.8.
holder of his people, whose bones were kept. † Sem.
16 †* Sem and † Seth were in great honour Gen.5.3.
among men: and so was † Adam aboue euery and 11.10.
liuing thing in the creation. † Seth.
† Adam.

CHAP. L.

*1 Of Simon the sonne of Onias. 22 An exhortati-
on to prayse the Lord. 27 The authour of this booke.*

†Simon * the sonne of Onias the hie Priest, † Simon.
which in his life set vp the house againe, and 2.Mac 3.4.
in his dayes established the † Temple, ‖ Or, people.

2 Under him was the foundation of the dou-
ble height layed, and the high walles that com-
passeth the Temple.
3 In his dayes the places to receiue water,
that were decayed, were restored, and the brasse
was about in measure as the a sea. a Which Salomon made, 1.Kin. 7.23.
4 Hee tooke care for his people, that they
should not fall, and fortified the citie against the
siege.
5 How honourable was his conuersation a-
mong the people, and when hee came out of the
house couered with the vaile!
6 He was as the morning starre in the midst
of a cloud, and as the moone when it is full,
7 And as the sunne shining vpon the temple
of the most High, and as the rainebowe that is
bright in the faire clouds,
8 And as the flower of the roses in the
Spring of the yeere, and as lillies by the springs
of waters, and as the branches of the frankin-
cense tree in the time of Summer,
9 As a fire and incense in the censer, and as
a vessell of massie gold, set with all maner of pre-
cious stones,
10 And as a faire oliue tree that is fruitfull,
and as a cypresse tree, which groweth vp to the
clouds.
11 When hee put on the garment of honour,
and was clothed with all beautie, he went vp to
the holy altar, and made the garment of holinesse
honourable.
12 When hee tooke the portions out of the
Priests hands, he himselfe stood by the hearth of
the altar, compassed with his brethren round a-
bout, as the branches doe the cedar tree in Liba-
nus, and they compassed him as the branches of
the palme trees.
13 So were all the sonnes of Aaron in their
glory, and the oblations of the Lorde in their
hands, before all the congregation of Israel.
14 And that hee might accomplish his mini-
sterie vpon the altar, and garnish the offering of
the most High and Almightie,
15 He stretched out his hand to the drinke of-
fering, and powred of the blood of the grape, and
hee powred at the foot of the altar the perfume of
good sauour vnto the most high King of all.
16 Then shouted the sonnes of Aaron, and
blowed with brasen trumpets, and made a great
noyse to bee heard, for a remembrance before the
most High.
17 Then all the people together hasted, and
fell downe to the earth vpon their faces to wor-
ship their Lord God Almightie, and most High.
18 The singers also sang with their voyces, so
that the sound was great, and the melody sweet.
19 And the people prayed vnto the Lord most
high, with prayer before him that is mercifull,
till the honour of the Lord were performed, and
they had accomplished his seruice.
20 Then went he downe, and stretched out
his hands ouer the whole Congregation of the
children of Israel, that they should giue prayse
with their lips vnto the Lord, and reioyce in his
Name.
21 He began againe to worship, that he might
receiue the blessing of the most High.
22 Now therefore giue praise all ye vnto God,
that worketh great things euery where, which
hath increased our dayes from the wombe, and
dealt with vs according to his mercy,
23 That he would giue vs ioyfulnes of heart,
and peace in our dayes in Israel, as in old time,
24 That he would confirme his mercy with
vs, and deliuer vs at his time.
25 ¶ There be two maner of people, that my
heart abhorreth, and the third is no people:
26 They that sit vpon the mountaine of Sa-
maria, the Philistims, & the foolish people that
dwell in ‖ Sicimus. ‖Or, Sichem.
27 ¶ Iesus the sonne of Sirach, the sonne of
Eleazarus of Ierusalem, hath written the doc-
trine of vnderstanding and knowledge in this
booke, and hath powred out the wisedome of his
heart.
28 Blessed is he that exerciseth himselfe there-
in: and he that layeth vp these in his heart shall
be wise.
29 For if he do these things, he shalbe strong
in all things: for he setteth his steps in the light
of the Lord, which giueth wisedome to the god-
ly. The Lord be praysed for euermore. So be it,
so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord & King, and praise
thee, O God my Sauiour: I will giue thanks
vnto thy Name.
2 For thou art my defender and helper, and
hast preserued my body from destruction, & from
the snare of the slanderous tongue, and from the
lips that are occupied with lies: thou hast hol-
pen me against mine aduersaries,
3 And hast deliuered mee according to the
multitude of thy mercy, and for thy Names sake,
from the roaring of them that were ready to de-
uoure me, and out of the hands of such as sought
after my life, and from the manifold afflictions
which I had,
4 And from the fire that choaked mee round
about, and from the midst of the fire that I bur-
ned not,
5 And from the bottome of the belly of hell,
from an vncleane tongue, from lying wordes;
from false accusation to the King, and from the
slander of an vnrighteous tongue.
6 [My soule shal praise y Lord vnto death:]
for my soule drew neere vnto death: my life was
neere to the hell beneath.
7 They compassed mee on euery side, & there
was no man to helpe mee: I looked for the suc-
cour of men, but there was none.
8 Then thought I vpon thy mercy, O Lord,
and vpon thine acts of olde, how thou deliuerest
such as wait for thee, and sauest them out of the
hands of the ‖ enemies. ‖Or, nations.
9 Then lifted I vp my prayer frō the earth,
and prayed for deliuerance from death.
10 I called vpon the Lorde the father of my
Lord, that he would not leaue mee in the day of
my trouble, and in the time of the proud, without
helpe.
11 I will prayse thy Name continually, and
wil sing praise with thanksgiuing: and my pray-
er was heard.
12 Thou sauedst me from destruction, and de-
liueredst me from the euil time: therefore wil I
giue thanks, and praise thee, and blesse the name
of the Lord.
13 When I was yet young, or euer I went
abroad,

abroad, I desired wisedome openly in my prayer.
14 I prayed for her before the Temple, and
sought after her unto farre countreys, & she was
as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foot wal-
ked in the right way, and from my youth up
sought I after her.
16 I bowed somewhat downe mine eare, and
receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I
ascribe the glory unto him, that giueth me wise-
dome.
18 For I am aduised to doe thereafter: I wil
be iealous of that that is good: so shall I not be
confounded.
19 My soule hath wrastled with her, and I
haue examined my workes: I lifted up mine
hands on high, and considered the ignorances
thereof.
20 I directed my soule unto her, and I found
her in purenesse: I haue had mine heart ioyned
with her from the beginning: therefore shall I
not be forsaken.
21 My bowels are troubled in seeking her:
therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my
reward, wherewith I will praise him.
23 Draw neere unto me, yee unlearned, and
dwell in the house of learning.
24 Wherefore are yee slowe? and what say
you of these things, seeing your soules are very
thirstie?
25 I opened my mouth, and sayde, *Buy her — Isa 55.1.
for you without money.
26 Bowe downe your necke under the yoke,
and your soule shall receiue instruction: shee is
ready that ye may finde her.
27 Beholde with your eyes, *howe that I — Chap.6,18.
haue had but little labour, and haue gotten unto
me much rest.
28 Get learning with a great summe of mo-
ney: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the
Lord, and be not ashamed of his praise.
30 Doe your duetie betimes, and he will giue
you a reward at his time.

Baruch.

19 Novbr / 1 Lesson / Evene

CHAP. I.

1 Baruch wrote a booke during the captiuity of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money unto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the words of the
booke, which Baruch the son
of Nerias, the sonne of Ma-
asias, the sonne of Sedecias, — ‖Or, Sedeias
the sonne of ‖ Asadias, the son
of Helcias wrote in at Baby-
lon,
2 In the fift yeere, and in
the seuenth day of the moneth, what time as the
Chaldeans tooke Ierusalem, and burnt it with
fire.
3 And Baruch did reade the wordes of this
booke, that Iechonias the sonne of Ioacim king
of Iuda might heare, & all the people that were
come to heare the booke,
4 And in the audience of the gouernour, and
of the Kings sonnes, and before the Elders, and
before the whole people, from the lowest unto
the highest, before all them that dwelt at Baby-
lon by the riuer ‖ Sud. — ‖Or, Sodi.
5 Which when they heard it, wept, fasted, and
made prayers before the Lord.
6 They made a collection also of money, ac-
cording to euery mans power,
7 And sent it to Ierusalem unto Ioacim the
sonne of Helcias the sonne of Salom Priest, and
unto the other priests, & to all the people, which
were with him at Ierusalem,
8 When hee had receiued the vessels of the
Temple of the Lord, that were taken away out
of the Temple, to bring them againe into y land
of Iuda, the tenth day of the moneth ‖ Siuan, to — ‖Or, Siban.
wit, siluer vessels, which Sedecias the sonne of
Iosias king of Iuda had made,
9 After that Nabuchodonosor King of Ba-
bylon had ledde away Iechonias from Ierusa-
lem, and his Princes and his Nobles, priso-
ners, and the people, and caried them to Baby-
lon.
10 And they sayd, Behold, we haue sent you
money, wherewith yee shall buy burnt offerings
for sinne, and incense, and prepare a ‖ meate of- — ‖Or, Mannie, for Minhah, which was the euening and morning sacrifice.
fering, and offer upon the altar of the Lord our
God,
11 And pray for the life of Nabuchodonosor
King of Babylon, and for the life of Baltasar his
sonne, that their dayes may be upon earth, as the
dayes of heauen,
12 And that God would giue us strength
and lighten our eyes, that we may liue under the
shadow of Nabuchodonosor King of Babylon,
and under the shadow of Baltasar his sonne,
that we may long doe them seruice, and finde fa-
uour in their sight.
13 Pray for us also unto the Lord our God,
(for wee haue sinned against the Lord our God,
and unto this day the furie of the Lord, and his
wrath is not turned from us.)
14 And reade this Booke (which we haue
sent to you to bee rehearsed in the Temple of the
Lord) upon the feast dayes, and at time conue-
nient.
15 Thus shall ye say, *To the Lord our God — Chap.2.6.
belongeth righteousnesse, but unto us the confu-
sion of our faces, as it is come to passe this day
unto them of Iuda, and to the inhabitants of
Ierusalem,
16 And to our Kings and to our princes, and
to our priests, and to our prophets, and to our fa-
thers,
17 Because we haue *sinned before the Lord — Dan 9.5.
our God,
18 And haue not obeyed him, neither hearke-
ned unto the voyce of the Lorde our God, to
walke in the commandements that hee gaue us
openly.
19 From the day that the Lord brought our
fathers out of the land of Egypt, euen unto this
day, we haue bene disobedient unto the Lord our
God, and wee haue bene negligent to heare his
voyce.

20 *Where-

Deut.28.15. 20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our Fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.
21 Neuerthelesse, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the prophets, whom he sent vnto vs.
22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

Therefore the Lord our God hath performed his word, which he pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,
2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses,
Deut.28.53. 3 That some among vs should *eat the flesh of his owne sonne, and some the flesh of his owne daughter.
4 Moreouer, he hath deliuered them to be in subiection to all the kingdoms that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.
5 Thus they are brought beneath, and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.
Chap.1.15. 6 *To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.
7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.
8 Yet haue wee not prayed before the Lord that we might turne euery one from the imaginations of his owne wicked heart.
9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.
10 Yet we haue not hearkened vnto his voice, to walke in the commaundements of the Lorde that he hath giuen vnto vs.
Dan.9.15. 11 *And now, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,
12 O Lord our God, we haue sinned, we haue done wickedly: we haue offended in all thine ordinances.
13 Let thy wrath turne from vs: for wee are but a few left among the heathen, where thou hast scattered vs.
14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away.
15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon their posteritie.
16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.
17 *Open thine eyes, and behold, for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lorde, neither ‖praise nor righteousnesse. Deut.26.15. isa.63.15. Psal.6.5,6. and 115.17, 18. isa.38. 18,19. ‖Or, glory, nor praise of righteousnesse.
18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord.
19 For we doe not require mercie in thy sight, O Lord our God, for the righteousnes of our fathers, or of our Kings,
20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy ‖seruants the Prophets, saying, ‖Or, by the hand of thy seruants.
21 *Thus sayth the Lord, Bow downe your shoulders, and serue the king of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers. Ier.27.7.
22 But if yee will not heare the voyce of the Lord, to serue the king of Babylon,
23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.
24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their place.
25 And loe, they are cast out to the heat of the day, and to the cold of the night, and are dead in great misery with famine, and with the sword, and in banishment.
26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.
27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,
28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,
29 *If yee will not abide my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them. Leuit.26.14. deut.18.15.
30 For I know that they will not heare mee, for it is a stifnecked people: but in the lande of their captiuitie they shall remember themselues,
31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.
32 And they shall heare, and prayse mee in the land of their captiuitie, and thinke vpon

my Name.
33 Then shall they turne them from their hard
backes, and from their euill works: for they shall
remember the way of their fathers, which sinned
before the Lord.
34 And I will bring them againe into the
land, which I promised with an othe vnto their
fathers, Abraham, Isaac, and Iacob, and they
shall be lords of it: and I will increase them, and
they shall not be diminished.
35 And I will make an euerlasting couenant
with them, that I will bee their God, and they
shall be my people: and I will no more driue my
people of Israel out of the land that I haue giuen
them.

CHAP. III.

20 Nov 1 Lesso Even

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wisedom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule
that is in trouble, and the spirit that is vex-
ed, crieth vnto thee.
2 Heare, O Lord, and haue mercie: for thou
art mercifull, and haue pity vpon vs, because we
haue sinned before thee.
3 For thou endurest for euer, and we vtterly
perish.
4 O Lord Almightie, the God of Israel,
heare now the prayer of the dead Israelites, and
of their children, which haue sinned before thee,
and not hearkened vnto the voyce of thee their
God, wherefore these plagues hang vpon vs.
5 Remember not the wickednesse of our fa-
thers, but thinke vpon thy power and thy Name
at this time.
6 For thou art the Lord our God, and thee
O Lord, will wee praise.
7 And for this cause hast thou put thy feare in
our hearts, that we should call vpon thy Name,
and praise thee in our captiuity: for we haue con-
sidered in our mindes all the wickednesse of our
fathers, that sinned before thee.
8 Behold, we are yet this day in our captiui-
tie, where thou hast scattered vs, to bee a reproch
and a curse, and subiect to payments, according
to all the iniquities of our fathers, which are de-
parted from the Lord their God.
9 O Israel, heare the commandements of
life: hearken vnto them, that thou mayst learne
wisedome.
10 What is the cause, O Israel, that thou art
in thine enemies land, and art waxen old in a
strange countrey,
11 And art defiled with the dead, and art
counted with them, that goe downe to the
graues?
12 Thou hast forsaken the fountaine of wise-
dome:
13 For if thou haddest walked in the way of
God, thou shouldest haue remained safe for e-
uer.
14 Learne where is wisedome, where is
strength, where is vnderstanding, that thou
mayest knowe also from whence commeth long
continuance, and life, and where the light of
the eyes and peace is.
15 Who hath found out her place? or who hath
come into her treasures?
16 Where are the princes of the heathen, and
such as ruled the beasts vpon the earth?
17 They that had their pastime with the
foules of the heauen, that hoarded vp siluer and
golde, wherein men trust and made none end of
their gathering?
18 For they that coined siluer, and were so
carefull of their worke, and whose inuention had
none end,
19 Are come to nought, and gone downe
to hell, and other men are come vp in their
steads.
20 When they were yoong, they sawe the
light, and dwelt vpon the earth: but they vn-
derstood not the way of knowledge,
21 Neither perceiued the paths therof, nei-
ther haue their children receiued it: but they
were farre off from that way.
22 It hath not beene heard of in the land of
Chanaan, neither hath it beene seene in The-
man,
23 Nor the Agarines that sought after
wisedome vpon the earth, nor the merchants
of Merran, and of Theman, nor the expoun-
ders of fables, nor the searchers out of wise-
dome haue knowen the way of wisedome,
neither doe they thinke vpon the pathes there-
of.
24 O Israel, howe great is the house of
God! and how large is the place of his posses-
sion!
25 It is great, and hath none end, it is high,
and vnmeasurable.
26 There were the gyants, famous from the
beginning: that were of so great stature, and so
expert in warre.
27 Those did not the Lord chuse, neither
gaue he the way of knowledge vnto them.
28 But they were destroyed, because they
had no wisedome, and perished through their
owne foolishnesse.
29 Who hath gone vp into heauen to
take her, and brought her downe from the
cloudes?
30 Who hath gone ouer the sea to finde her,
and hath brought her rather then fine golde?
31 No man knoweth her wayes, neither con-
sidereth her paths.
32 But he that knoweth all things, knoweth
her, and hee hath found her out with his vnder-
standing: this same is hee which hath prepared
the earth for euermore, and hath filled it with
foure footed beasts.
33 When hee sendeth out the light, it goeth:
and when hee calleth it gaine, it obeyeth him
with feare.
34 And the starres shine in their watch, and
reioyce. When he calleth them, they say, Heere
we be: and so with cheerefulnesse they shew light
vnto him that made them.
35 This is our God, and there shall none o-
ther be compared vnto him.
36 Hee hath found out all the way of know-
ledge, and hath giuen it vnto Iacob his seruant,
and to Israel his beloued.
37 Afterward he was seene vpon earth, and
dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie, 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

This is the booke of the commaundements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it; walke by this brightnes before the light therof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioye did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the pathes of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the euerlasting.

21 Bee of good comfort, O children: cry vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thorow the euerlasting, and ioy is come vpon mee from the holy One, because of the mercy which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnes will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glorie, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and we are led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Hierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is shee that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of diuels for a great season.

36 O Ierusalem looke toward the East, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

Put off thy mourning clothes, O Hierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and set a crowne vpon thine head of the glory of the euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

the glory of the worship of God.
5 Arise, O Ierusalem, and stand vp on hie,
and looke about thee toward the East, and be-
holde thy children gathered from the East vnto
the West by the word of the holy One, reioycing
in the remembrance of God.
6 For they departed from thee on foot, and
were led away of their enemies: but God will
bring them againe vnto thee, exalted in glory, as
children of the kingdome.
7 For God hath determined to bring downe
euery high mountaine, and the long enduring
rocks, and to fil the valleies, to make the ground
plaine, that Israel may walke safely vnto the ho-
nour of God.
8 The woods and all sweete smelling trees
shall ouershadow Israel at the commaundement
of God.
9 For God shall bring Israel with ioy in the
light of his maiestie, with the mercy and righte-
ousnesse that commeth of him.

22 Nov 1 Lesson Morni

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

BEcause of the sinnes, that ye haue committed
against God, ye shal be led away captiues vn-
to Babylon, by Nabuchodonosor, King of the
Babylonians.
2 So when ye be come into Babylon, ye shall
remaine there many yeeres, and a long season,
euen [a] seuen generations, and after that will I
bring you away peaceably from thence.
3 * Now shall yee see in Babylon gods of sil-
uer, and of gold, and of wood, borne vpon mens
shoulders, to cause the people to feare:
4 Beware therefore that ye in no wise be like
the strangers, neither be ye afraid of them, when
ye see the multitude before them and behinde
them worshipping them.
5 But say ye in your hearts, O Lorde, wee
must worship thee.
6 For mine Angel shalbe with you and shall
care for your soules.
7 As for their tongue, it is polished by the
carpenter, and they themselues are gilted, and
layde ouer with siluer: yet are they but lies, and
cannot speake.
8 And as they take golde for a mayd that lo-
ueth to be deckt,
9 So make they crownes for the heads of
their gods: sometimes also the Priestes them-
selues conuey away the golde and siluer from
their gods, and bestow it vpon themselues.
10 Yea, they giue of the same vnto the har-
lots, that are in their houses: againe, they decke
these gods of siluer, and gods of golde, and of
wood, with garments like men,
11 Yet cannot they be preserued from rust and
wormes,
12 Though they haue couered them with clo-
thing of purple, and wipe their faces because of
the dust of the Temple, whereof there is much
vpon them.
13 One holdeth a scepter, as though he were
a certaine Iudge of the countrey: yet can he not
slay such as offend him.
14 An other hath a dagger or an axe in his
right hande: yet is he not able to defende him-
selfe from battell, nor from theeues: so then it is
euident that they be no gods.
15 Therefore feare them not: for as a vessell
that a man vseth, is nothing worth when it is
broken,
16 Such are their gods: when they be set vp
in their temples, their eyes be full of dust by rea-
son of the feete of those that come in.
17 And as the ‖ gates are shut in round about
vpon him that hath offended the king: or as one
that should be led to be put to death, so ẏ priestes
keepe their temples with doores, & with lockes,
and with barres, least their gods should be spoy-
led by robbers.
18 They light vp candles before them: yea,
more then for themselues, whereof they cannot
see one: for they are but as one of the posts of the
temple.
19 They confesse, that euen their hearts are
gnawen vpon: but when the things that creepe
out of the earth, eate them and their clothes, they
feele it not.
20 Their faces are blacke through the smoke
that is in the Temple.
21 The owles, swallowes & birdes flie vpon
their bodies, and vpon their heads, yea, and the
cats also.
22 By this ye may be sure, that they are not
gods: therefore feare them not.
23 Notwithstanding the golde, that is a-
bout them to make them beautifull, except one
wipe off the rust, they cannot shine: neither when
they were molten, did they feele it.
24 The things wherein is no breath, are
bought for a most high price.
25 * They are borne vpon mens shoulders, be-
cause they haue no feete, whereby they declare
vnto men, that they be nothing worth, yea, and
they that worship them, are ashamed.
26 For if they fall to the ground at any time,
they cannot rise vp againe of themselues, nei-
ther if one set them vpright, can they moue of
themselues, neither if they be bowed downe can
they make themselues straight: but they set gifts
before them, as vnto dead men.
27 As for the things that are offered vnto
them, their Priestes sell them, and abuse them:
likewise also the women lay vp of the same: but
vnto the poore and sicke they giue nothing.
28 The menstruous women, and they that
are in childbed, touch their sacrifices: by these
things yee may knowe that they are no gods:
feare them not.
29 From whence commeth it then, that they
are called gods? because the women bring gifts
to the gods of siluer, and golde, and wood.
30 And their Priests sit in their temples, ha-
uing their clothes rent, whose heads and beards
are shauen, and being bare headed,
31 They roare and cry before their gods, as
men do at the feast of one that is dead.
32 The Priests also take away of their gar-
ments, and cloth their wiues and children.
33 Whether it bee euill that one doeth vnto
them, or good, they are not able to recompense
it: they can neither set vp a King, nor put him
downe.
34 In like maner they can neither giue riches
nor money: though a man make a vowe vnto
them, and keepe it not, they will not require it.

35 They

a That is, seuentie yeeres.
Isa.44.8,9,10. & 46.5,7. psal.115.4. wis.13.10.
‖ Or, courts.
Isa.46.7.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man in his need.

37 They can shew no mercy to the widow, nor do good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they that worshippe them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer, the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sence.

42 Furthermore, the women, girded with coards, sit in the streetes, and burne ‖ strawe.

‖Or, branne.

43 And if one of them bee drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or sayd, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

Psal.115.4 wisd.13.10

50 For seeing they be but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shalbe manifest to all nations and Kings, that they bee no gods, but the workes of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said that they be gods?

56 Moreouer, these gods of wood, or gold, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessel in an house, whereby he that oweth it might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightening, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commaundeth the cloudes to go about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doeth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 Forsomuch now as yee are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and doe themselues good.

68 So yee may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall be a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

¶ The song of the three holy children, which followeth in the third Chapter of Daniel, after this place.

They fell downe bound into the middes of the hote fierie fornace.

23 The prayer of Azarias. 46 The crueltie of the king. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children prayse the Lorde, and prouoke all creatures to the same.

24 And they walked in the mids
of the flame, praising God, and
magnified the Lord.
25 Then Azarias stood vp, and
prayed on this maner, and
opening his mouth in the
middes of the fire, sayd,
26 Blessed bee thou, O Lord God of our fa-
thers: thy Name is worthy to bee praysed and
honoured for euermore.
27 For thou art righteous in all the things,
that thou hast done vnto vs, and all thy workes
are true, and thy wayes are right, and all thy
iudgements certaine.
28 In all the things that thou hast brought
vpon vs, and vpon Ierusalem, the holy citie of
our fathers, thou hast executed true iudgements:
for by right & equitie hast thou brought all these
things vpon vs because of our sinnes.
29 For wee haue sinned and done wickedly,
departing from thee: in all things haue we tres-
passed,
30 And not obeyed thy commandements, nor
kept them, neither done as thou hadst comman-
ded vs, that we might prosper.
31 Wherefore in all that thou hast brought vp-
on vs, and in euery thing that thou hast done to
vs, thou hast done them in true iudgement:
32 As in deliuering vs into the hands of our
wicked enemies, and most hatefull traitors, and
to an vnrighteous king, and the most wicked in
all the world.
33 And now wee may not open our mouthes:
wee are become a shame and reproofe vnto thy
seruants, and to them that worship thee.
34 Yet for thy Names sake wee beseech thee,
giue vs not vp for euer, neither breake thy Co-
uenant,
35 Neither take away thy mercy from vs, for
thy beloued Abrahams sake, and for thy seruant
Isaacs sake, and for thy holy Israels sake,
36 To whom thou hast spoken and promised,
that thou wouldest multiply their seede as the
starres of heauen, and as the sand, that is vpon
the sea shore.
37 For we, O Lord, are become lesse then any
nation, and be kept vnder this day in all the
world, because of our sinnes:
38 So that now we haue neither Prince, nor
Prophet, nor gouernour, nor burnt offering, nor
sacrifice, nor oblation, nor incense, nor place to
offer the first fruits before thee, that wee might
finde mercy.
39 Neuerthelesse, in a contrite heart, and an
humble spirit, let vs be receiued.
40 As in the burnt offering of rammes and
bullocks, and as in ten thousand of fat lambes,
so let our offering be in thy sight this day, that
it may please thee: for there is no confusion vnto
them, that put their trust in thee.
41 And now we folow thee with all our heart,
and feare thee, and seeke thy face.
42 Put vs not to shame, but deale with vs af-
ter thy louing kindnesse, and according to the
multitude of thy mercies.
43 Deliuer vs also by thy miracles, and giue
thy Name the glory, O Lord,
44 That all they that doe thy seruants euill,
may be confounded: euen let them be confoun-
ded by thy great force and power, and let their
strength be broken,
45 That they may know, that thou onely art
the Lord God, & glorious ouer the whole world.
46 ¶ Now the Kings seruants that had cast
them in, ceased not to make the ouen hote with
a naphtha, and with pitch, and with towe, and
with fagots,

a Which is a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke chap. 105.

47 So that the flame went out of the fornace
fourtie and nine cubits.
48 And it brake forth, and burnt those Chal-
deans, that it found by the fornace.
49 But the Angel of the Lord went downe
into the fornace with them that were with Aza-
rias, and smote the flame of the fire out of the
fornace,
50 And made in the middes of the fornace
like a moyst hissing winde, so that the fire tou-
ched them not at all, neither grieued nor trou-
bled them.
51 Then these three (as out of one mouth)
praysed, and glorified, and blessed God in the for-
nace, saying,
52 Blessed be thou, O Lord God of our fa-
thers, and praised, and exalted aboue all things
for euer, and blessed bee thy glorious and holy
Name, and praised aboue all things, and magni-
fied for euer.
53 Blessed be thou in the Temple of thine ho-
ly glory, and praised aboue all things, and exal-
ted for euer.
54 Blessed be thou that beholdest the depths,
and sittest vpon the Cherubims, and praised a-
boue all things, and exalted for euer.
55 Blessed bee thou in the glorious throne of
thy kingdome, and praysed aboue all things, and
exalted for euer.
56 Blessed bee thou in the firmament of hea-
uen, and praysed aboue all things, and glorified
for euer.
57 All yee workes of the Lord, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
58 O *heauens, blesse ye the Lord: praise him,
and exalt him aboue all things for euer.

*Psal. 148. 4.

59 O Angels of the Lord, blesse ye the Lord:
praise him, & exalt him aboue all things for euer.
60 All yee waters that be aboue the heauen,
blesse ye the Lord, prayse him, and exalt him a-
boue all things for euer.
61 All yee powers of the Lord, blesse yee the
Lorde: prayse him, and exalt him aboue all

things

three Children in ye furnace

things for euer.
62 O Sunne and Moone, blesse ye the Lord:
praise him and exalt him aboue all things for
euer.
63 O Starres of heauen, blesse yee the Lord:
prayse him, and exalt him aboue all things for
euer.
64 Euery showre and dewe, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
65 All yee windes, blesse yee the Lord: praise
him, and exalt him aboue all things for euer.
66 O fire and heat, blesse yee the Lord: praise
him, and exalt him aboue all things for euer.
67 O ‖ winter and Summer, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
68 O dewes and ‖ stormes of snow, blesse yee
the Lord: praise him, and exalt him aboue all
things for euer.
69 O frost and cold, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
70 O yce and snowe, blesse yee the Lorde:
praise him and exalt him aboue all things for
euer.
71 O nights and dayes, blesse yee the Lorde:
praise him and exalt him aboue all things for
euer.
72 O light and darkenesse, blesse yee the Lord:
praise him, and exalt him aboue all things for
euer.
73 O lightnings and cloudes, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
74 Let the earth blesse the Lord: let it praise
him, and exalt him aboue all things for euer.
75 O mountaines and hilles, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
76 All things that growe on the earth, blesse
ye the Lord: praise him, and exalt him aboue all
things for euer.
77 O fountaines, blesse yee the Lord: praise
him, and exalt him aboue all things for euer.
78 O seas, and flouds, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
79 O whales, and all that mooue in the wa-
ters, blesse ye the Lord: praise him, and exalt him
aboue all things for euer.
80 All yee foules of heauen, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
81 All yee beastes and cattell, blesse yee the
Lord: praise him, and exalt him aboue all things
for euer.
82 O children of men, blesse yee the Lorde:
prayse him, and exalt him aboue all things for
euer.
83 Let Israel blesse the Lord, praise him, and
exalt him aboue all things for euer.
84 O Priests of the Lord, blesse ye the Lorde:
prayse him, and exalt him aboue all things for
euer.
85 O seruants of the Lord, blesse ye the Lorde:
prayse him, and exalt him aboue all things for
euer.
86 O spirites and soules of the righteous,
blesse yee the Lord: praise him, and exalt him a-
boue all things for euer.
87 O Saints and humble of heart, blesse yee
the Lorde: prayse him and exalt him aboue all
things for euer.
88 O Ananias, Azarias, and Misael, blesse
yee the Lorde: prayse him, and exalt him aboue
all things for euer: for hee hath deliuered
vs from the hell, and saued vs from the
hand of death, and deliuered vs out of the
middes of the furnace, and burning flame: euen
out of the middes of the fire hath hee deliuered
vs.
89 Confesse vnto the Lord, that he is graci-
ous: for his mercie endureth for euer.
90 All yee that worship the Lorde, blesse the
God of gods: praise him, and acknowledge
him: for his mercie endureth worlde without
ende.

‖Or, coldes. ‖Or, frosts.

¶ The historie of ‖ Susanna, which some ioyne to the end of Daniel, and make it the thirteenth Chapter.

‖Or, Sosanna.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednesse. 23 She chuseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

1 There dwelt a man in Babylon cal-
led Ioacim.
2 And he tooke a wife, whose
name was Susanna, the daughter
of Helcias, a very faire woman, and
one that feared God.
3 Her father and her mother also were godly
people, and taught their daughter according to
the Law of Moses.
4 Now Ioacim was a great rich man, and
had a faire garden ioyning vnto his house, and
to him resorted the Iewes, because he was most
honourable then all others.
5 The same yeere were appointed two of the
ancients of the people to be Iudges, such as the
Lord speaketh of, that the iniquitie came from
Babylon, and from the ancient Iudges, which
seemed to rule the people.
6 These haunted Ioacims house, and all such
as had any thing to doe in the Law, came thither
vnto them.
7 Nowe when the people departed away at
noone, Susanna went into her husbands garden
to walke.
8 And the two elders saw her that she went
in dayly and walked, so that their lust was infla-
med toward her.
9 Therefore they turned away their [a] mind,
and cast downe their eyes, that they should
not see heauen, nor remember iust iudge-
ments.
10 And albeit they were both wounded with

a To wit, from God.

her loue, yet durst not one shewe another his
griefe.
11 For they were ashamed to declare their lust,
that they desired to haue to do with her.
12 Yet they watched diligently from day to
day to see to her.
13 And the one said to the the other, Let vs goe
now home, for it is dinner time.
14 So they went their way, and departed
one from another: yet they returned againe,
and came into the same place, and after that
they had asked one another the cause, they ac-
knowledged their lust: then appointed they a
time both together when they might finde her
alone.
15 Nowe when they had spied out a conue-
nient time, that she went in, as her maner
was, with two maydes onely, and thought to
wash her selfe in the garden, (for it was an hotte
season)
16 And there was no body there, saue the two
Elders that had hid themselues, and watched
for her:
17 She saide to her maydes, Bring me oyle
and sope, and shut the garden doores, that I
may wash me.
18 And they did as she bade them, and shut the
garden doores, & went out themselues at a backe
doore, to fet the thing that she had commanded
them: but they saw not the Elders, because they
were hid.
19 Now when the maides were gone foorth,
the two Elders rose vp and ranne vnto her, say-
ing,
20 Beholde, the garden doores are shut, that
no man can see vs, and wee burne in loue with
thee: therefore consent vnto vs, and lie with vs.
21 If thou wilt not, we will beare witnesse
against thee, that a yong man was with thee,
and therefore thou didst sende away thy maydes
from thee.
22 Then Susanna sighed, and said, I am in
trouble on euery side: for if I doe this thing, it is
death vnto mee: and if I doe it not, I cannot es-
cape your hands.
23 It is better for me to fall into your hands,
and not doe it, then to sinne in the sight of the
Lord.
24 With that Susanna cryed with a loude
voyce, and the two elders cried out against her.
25 Then ranne the one, and opened the gar-
den doore.
26 ¶ So when the seruants of the house heard
the cry in the garden, they rushed in at the backe
doore, to see what was done vnto her.
27 But when the Elders had declared their
matter, the seruants were greatly ashamed:
for there was neuer such a report made of Su-
sanna.
28 On the morrowe after, came the people to
Ioacim her husband, and the two Elders came
also, full of mischieuous imagination against
Susanna, to put her to death,
29 And said before the people, Send for Su-
sanna the daughter of Helcias Ioacims wife.
And immediatly they sent.
30 So she came with her father and mother,
her children and all her kinred.
31 Now Susanna was very tender, and faire
of face.
32 And these wicked men commaunded to
vncouer her face, (for she was couered) that they
might so be satisfied with her beauty.
33 Therefore they that were about her, and
all that knew her, wept.
34 Then the two Elders stoode vp in the
middes of the people, and layd their hands vpon
her head,
35 Which wept, and looked vp toward hea-
uen: for her heart trusted in the Lord.
36 And the Elders saide, As we walked in
the garden alone, she came in with two maydes,
whom she sent away from her, and shut the gar-
den doores.
37 Then a yong man, which there was hid,
came vnto her, and lay with her.
38 Then wee which stood in a corner of the
garden, seeing this wickednesse, ran vnto them,
and we saw them as they were together.
39 But we could not hold him: for he was
stronger then we, and opened the doore and lea-
ped out.
40 Now when we had taken this woman,
we asked her what yong man this was, but she
would not tell vs: of these things are we wit-
nesses.
41 Then the assembly beleeued them, as those
that were the Elders and iudges of the people:
so they condemned her to death.
42 Then Susanna cried out with aloude
voyce, and saide, O euerlasting God, that know-
est the secrets, and knowest all things afore they
come to passe,
43 Thou knowest, that they haue borne false
witnesse against me, and beholde, I must die,
whereas I neuer did such things as these men
haue maliciously inuented against me.
44 And the Lord heard her voyce.
45 ¶ Therefore when she was led to be put
to death, the Lord raised vp the holy spirit of a
yong childe, whose name was Daniel,
46 Who cryed with a loude voyce, I am
cleane from the blood of this woman.
47 Then all the people turned them toward
him, and said, What meane these wordes, that
thou hast spoken?
48 Then Daniel stoode in the middes of
them, and said, Are yee such fooles, O Israe-
lites, that without examination, or knowledge
of the trueth, yee haue condemned a daughter of
Israel?
49 Returne againe to iudgement: for they
haue borne false witnesse against her.
50 Wherefore the people turned againe in all
haste, and the Elders said vnto him, Come, sit
downe among vs, and shew it vs, seeing God
hath giuen thee the office of an Elder.
51 Then said Daniel vnto them, Put these
two aside, one farre from another, and I will ex-
amine them.
52 So when they were put asunder one from
another, he called one of them and saide vnto
him, O thou that art olde in a wicked life, now
thy sinnes which thou hast committed aforetime
are come to light.
53 For thou hast pronounced false iudge-
ments, and hast condemned the innocent, and
hast let the guiltie goe free, albeit the Lorde
saith, *The innocent and righteous shalt thou Exod. 23.7.
not slay.
54 Now then, if thou hast seene her, tell me,
Vnder what tree sawest thou them com-
panying

panying together? Who answered, Vnder a
lentiske tree.
55 Then sayd Daniel, Verily thou hast lyed
against thine owne || head: for loe, the Angel of
God hath receiued the sentence of God, to cut
thee in two.

|| Or, life.

56 So hee put him aside, and commanded
to bring the other, and sayd vnto him, O thou
seede of Chanaan, and not of Iuda, beautie
hath deceiued thee, and lust hath subuerted thine
heart.
57 Thus haue ye dealt with the daughters of
Israel, and they for feare companied with you:
but the daughter of Iuda would not abide your
wickednesse.
58 Now therefore tell me, Vnder what tree
didest thou take them companying together?
Who answered, Vnder a || prime tree.

|| Or, mirtle tree.

59 Then sayd Daniel vnto him, Verily thou
hast also lyed against thine head: for the Angel of
God waiteth with the sword to cut thee in two,
and so to destroy you both.
60 ¶ With that all the whole assembly cryed
with a loud voyce, and prayed God, which sa-
ueth them that trust in him.
61 And they arose against the two Elders,
(for Daniel had conuicted them of false witnesse
by their owne mouth.)
62 *And according to the Law of Moyses
they dealt with them, as they dealt wickedly
against their neighbour, and put them to death.
Thus the innocent blood was saued the same
day.
63 Therefore Helcias and his wife prayed
God for their daughter Susanna, with Ioacim
her husband, and all the kinred, that there was
no dishonestie found in her.
64 From that day foorth was Daniel had in
great reputation in the sight of the people.
65 And King Astyages was layed with his
fathers, and Cyrus of Persia reigned in his
stead.

*Deut. 19.19. prou. 19.5.

The historie of Bel and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

23 Novb
1 Lesson
Morn

NOw when King Astyages was
layed with his fathers, Cyrus the
Persian receiued his kingdome.
2 And Daniel did eate at the
kings table, and was honoured a-
boue all his friends.
3 Now the Babylonians had an idole, called
Bel, and there were spent vpon him euery day
twelue [a] great measures of fine floure, and four-
tie sheepe, and sixe great [b] pots of wine.
4 And the King worshipped it, and went
dayly to honour it: but Daniel worshipped his
owne God. And the King sayd vnto him, Why
doest not thou worship Bel?
5 Who answered, and sayd, Because I may
not worship idoles made with handes, but the li-
uing God, which hath created the heauen and
the earth, and hath power vpon all flesh.
6 Then sayde the king vnto him, Thinkest
thou not that Bel is a liuing God? Seest thou
not how much hee eateth and drinketh euery
day?
7 Then Daniel smiled and sayd, O king, be
not deceiued: for this is but clay within, & brasse
without, and did neuer eate any thing.
8 So the king was wroth, and called for his
priests, and sayd vnto them, If yee tell mee not
who this is that eateth vp these expenses, ye shall
die:
9 But if yee can certifie me that Bel eateth
them, then Daniel shall die: for hee hath spo-
ken blasphemie against Bel. And Daniel
sayd vnto the king, Let it bee according to thy
word.
10 (Now the priests of Bel were threescore
and ten, beside their wiues and children:) and
the King went with Daniel into the temple of
Bel.
11 So Bels priests sayd, Beholde, wee will
goe out, and set thou the meate there, O King,
and let the wine bee filled: then shut the doore
fast, and seale it with thine owne signet.
12 And to morrow when thou commest in, if
thou findest not that Bel hath eaten vp all, wee
will suffer death, or els Daniel that hath lyed vp-
on vs.
13 Now they thought themselues sure enough:
for vnder the table they had made a priuie en-
trance, and there went they in euer, and tooke a-
way the things.
14 So when they were gone forth, the King
set meates before Bel. Now Daniel had com-
maunded his seruants to bring ashes, and these
they strewed throughout all the Temple, in the
presence of the King alone: then went they out,
and shut the doore, and sealed it with the kings
signet, and so departed.
15 Now in the night came the Priests with
their wiues and children, (as they were wont to
doe) and did eate and drinke vp all.
16 In the morning betimes, the King arose
and Daniel with him.
17 And the king sayd, Daniel, are the seales
whole? Who answered, Yea, O king, they be
whole.
18 And assoone as hee had opened the doore,
the king looked vpon the table, and cryed with
a loud voyce, Great art thou, O Bel, and with
thee is no deceit.
19 Then laughed Daniel, and held the king
that he should not goe in, and sayd, Beholde now
the pauement, and marke well whose footesteps
are these.
20 And the king sayd, I see the footesteps of
men, women, and children: therefore the king
was angry,
21 And tooke the Priests, with their wiues,
and children, and they shewed him the priuie
doores, where they came in, and consumed such
things as were vpon the table.

a Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in al an hundreth and eight gallons at the least.
b Called Metreta, and euery one of these measures conteined about two gallons, which in all make threescore.

22 There-

22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.
23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.
24 And the King sayd vnto Daniel, Wilt thou also say that this is of brasse? loe, hee liueth, and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.
25 Then sayd Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.
26 But giue mee leaue, O King, and I will slay this dragon without sworde or staffe. And the King sayd, I giue thee leaue.
27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold, whom ye worship.
28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.
29 So they came to the King, and sayd, Deliuer vs Daniel, or else we will destroy thee and thine house.
30 Nowe when the King sawe, that they preassed sore vpon him, and that necessitie constrayned him, hee deliuered Daniel vnto them:
31 Who cast him into the Lions den, where he was sixe dayes.
32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.
33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.
34 But the Angel of the Lord sayd vnto Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lions denne.
35 And Abbacuc sayd, Lord, I neuer sawe Babylon, neither doe I know where the denne is.
36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.
37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
38 Then sayde Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.
39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.
40 Vpon the seuenth day the King went to bewaile Daniel: and when he came to the den, he looked in, and behold, Daniel sate in the mids of the Lions.
41 Then cryed the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.
42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

After that Alexander the Macedonian, the sonne of Philip, went foorth of the land of Chettiim, and [a] slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

a The first battell with the Carthaginenses was fought at this time.

2 He tooke great warres in hand, and wanne strong holdes, and slew the Kings of the earth.
3 So went hee thorow to the endes of the worlde, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hautie.
4 [b] Now when hee had gathered a mightie strong hoste,

b The beginning of the kingdome of Egypt.

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.
6 After these things hee fell sicke, and knewe that he should die.
7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.
8 So Alexander had reigned twelue yeeres when he died.
9 [c] And his seruants reigned euery one in his roome.
10 And they all caused themselues to be crowned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.
11 For out of these came the wicked root, euen Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.
12 [d] In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a couenant with the

c The beginning of the kingdome of Syria.

‖ Or, noble.

d The beginning of the kingdome of the Parthians. Ioseph. Ant. 12. cap. 6.

the heathen that are round about vs: for since we departed from them, wee haue had much sorowe.

13 So this deuice pleased them well.

14 And certaine of the people were readie, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 e Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselues f vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were sold to doe mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with Charets, and Elephants, and with horsemen, and with a great nauie,

19 g And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth fourtie and three yeere,

22 And went vp against Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the Table of the shewbread, and the powring vessels, and the bowles, and the golden basins, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found; and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the young men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and she that sate in the marriage chamber was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 h After two yeeres the king sent his chiefe collector of tribute into the cities of Iuda, which came to Ierusalem with a great multitude,

31 And spake peaceable words to them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when hee had taken the spoiles of the citie, hee set it on fire, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great and strong wall, and with mighty towers, and made it a strong hold for them.

36 And they placed there wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Ierusalem, and layd it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 Insomuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them that were borne in her, and her owne children did leaue her.

41 Her Sanctuary was left waste as a wildernesse, her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdom, that all the people should be as one, and that euery man should leaue his lawes. Ioseph. Antiq. 12 cap. 6. & 7.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the | offrings in the Sanctuary,

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary and the holy men,

50 And to set vp altars and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Law, and change all the ordinances.

52 And that whosoeuer would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee thorowout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land,

56 And

e The wicked fal headlong into mischiefe.

f By drawing the skin ouer ẏ part that was circumcised, as Cels. 7. cap. 25. Epiph. lib. de ponderibus & mensuris.

g The secōd battell with the Carthaginenses.

h The battell of [illegible]

| Or, drinke offerings.

56 And they droue the Israelites into secret
places, euen wheresoeuer they could flee for suc-
cour.
57 The fifteenth day of Casleu, in the hun-
dreth and fiue and fortieth yeere, they set vp the
abomination of desolation vpon the altar, and
they builded altars throughout the cities of Iuda
on euery side.
58 And before the doores of the houses, and in
the streetes they burnt incense.
59 And the bookes of the Law, which they
found, they i burnt in the fire, and cut in pieces.

i It is a manifest note of the enemies of God, to burne the books of the Law, Hist. eccles. lib. 8. cap. 2.

60 Whosoeuer had a booke of the Testament
found by him, or whosoeuer consented vnto the
Law, the kings commandement was, that they
should put him to death by their authoritie.
61 And they executed these things euery mo-
neth vpon the people of Israel that were found
in the cities.
62 And in the fiue and twentieth day of the
moneth, they did sacrifice vpon the altar, which
was in the stead of the altar of sacrifices.
63 And according to the commandement,
they put certaine women to death, which had
caused their children to be circumcised.
64 And they hanged vp the children at their
neckes, and they spoyled their houses, and slew
the circumcisers of them.
65 Yet were there many in Israel, which
were of courage, and determined in themselues,
that they would not eat vncleane things,
66 But chose rather to suffer death, then to
bee defiled with those meates: so because they
would not breake the holy couenant, they were
put to death.
67 And this || tyrannie was very sore vpon
the people of Israel.

|| Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the law of God. 33 They are slaine, and will not fight againe because of the Sabbath day. 49 Mattathias dying, commaundeth his sonnes to sticke by the word of God, after the example of the fathers.

Ioseph. Ant. 12. cap. 7.

1 IN those dayes stood vp Mattathias the priest,
the sonne of Ioannes, the sonne of Simeon, of
the sonnes of Ioarib of Ierusalem, and dwelt
in Modin.
2 And hee had fiue sonnes, Ioanan called
Gaddis,
3 Simon called Thassi,
4 Iudas which was called Maccabeus,
5 Eleazar called || Abaron, and Ionathan,
whose name was Apphus.

|| *Or, Anaran.*

6 Now he saw the blasphemies, which were
committed in Iuda and Ierusalem:
7 And he sayd, Woe is me: wherefore was
I borne, to see this destruction of my people, and
the destruction of the holy citie, and thus to sit
still? it is deliuered into the handes of the ene-
mies.
8 And the Sanctuarie is in the handes of
strangers: her Temple is as a man that hath
no renowme.
9 Her glorious vessels are caried away into
captiuitie: her infants are slaine in the streetes,
and her young men are fallen by the sworde of
the enemie.
10 What people is it, that hath not some pos-
session in her kingdome, or hath not gotten of her
spoyles?
11 All her glory is taken away, of a free wo-
man, she is become an handmayd.
12 Beholde, our sanctuary, and our beautie,
and honour is desolate, and the Gentiles haue
defiled it.
13 What helpeth it vs then to liue any lon-
ger?
14 And Mattathias rent his clothes, he, and
his sonnes, and put sackecloth vpon them, and
mourned very sore.
15 ¶ Then came men from the King to the
citie of Modin, to compell them to forsake God,
and to sacrifice.
16 So many of the Israelites consented vnto
them: but Mattathias and his sonnes assembled
together.
17 Then spake the commissioners of the king,
and sayd vnto Mattathias, Thou art the chiefe
and an honourable man, and great in this citie,
and hast many children and brethren.
18 Come thou therefore first, and fulfill the
kings commandement, as all the heathen haue
done, and also the men of Iuda, and such as re-
maine at Ierusalem, so shalt thou and thy fami-
lie bee in the Kings fauour: and thou and thy
children shall be enriched with siluer and golde,
and with many rewards.
19 Then Mattathias answered, & sayd with
a loud voyce, Though all nations that are vnder
the kings dominion obey him, and fall away e-
uery man from the religion of their fathers, and
consent to his commandements:
20 a Yet will I and my sonnes, and my bre-
thren, walke in the couenant of our fathers.

a The father promiseth for his children, that they shall serue God: so doeth Iosua for his houshold, Iosh. 24.15.

21 God be mercifull vnto vs, that we forsake
not the law and the ordinances.
22 After will not hearken vnto the Kings
words to transgresse our religion, neither on the
right side nor on the left.
23 And when hee had left off speaking these
words, there came one of the Iewes in the sight
of all, to sacrifice vpon the altar which was at
Modin, according to the kings commandement.
24 Now when Mattathias saw it, he was so
b inflamed with zeale, that his reines shooke, and
his wrath was kindled according to the ordi-
nance of the law: therefore hee ranne vnto him,
and killed him by the altar.

b It is a griefe to the godly to see the people offend.

25 And at the same time hee slew the Kings
commissioner, that compelled him to doe sacri-
fice, and destroyed the altar.
26 Thus bare he a zeale to the Law of God,
* doing as Phinees did vnto Zambri the sonne of
Salom.

Numb. 25.7.

27 ¶ Then cryed Mattathias with a loude
voyce in the citie, saying, Whosoeuer is zealous
of the Law, and will stand by the couenant, let
him come forth after me.
28 So he, and his sonnes fled into the moun-
taines, and left all that they had in the citie.
29 Then many that || sought after iustice and
iudgement,

|| *Or, that liued iustly & vprightly.*

30 Went downe into the wildernes to dwell
there, both they, and their children, and their
wiues and their cattell, for the afflictions in-
creased sore vpon them.
31 ¶ Now when it was tolde vnto the kings
seruants,

seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then they pursued after them: and hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now bee sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, We will not goe foorth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places,

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues & their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel.

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Nowe when the time drewe neere, that Mattathias should die, he sayd vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 *Was not Abraham found faithful in tentation, and it was imputed vnto him for righteousnesse? Gen. 22. 9. 10. rom. 4. 3.

53 *Ioseph in the time of his trouble kept Gen. 41. 40.
the commandement, and was made the Lord of Egypt.

54 *Phinehes our father, because he was zea- Num. 25. 13.
lous and feruent, obteined the couenant of the ecclus. 45.
euerlasting Priesthood. 23, 24.

55 *Iesus for fulfilling the word, was made Iosh. 1. 2.
the gouernour of Israel.

56 *Caleb, because he bare witnes before the Num. 14. 6,
congregation, receiued the heritage of the land. 7. iosh. 14.

57 *Dauid, because of his mercie, obtained 13.
the throne of the kingdome for euermore. 2. Sam. 2. 4.

58 *Elias, because he was zealous and fer- 2. King. 2. 11.
uent in the Lawe, was taken vp euen vnto heauen.

59 *Ananias, Azarias, and Misael by their Dan. 3. 16,
faith were deliuered out of the flame. 17, 18, 26.

60 *Daniel, because of his innocencie, was Dan. 6. 22.
deliuered from the mouth of the Lions.

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 *Feare not ye then the words of a sinfull Mat. 10. 26,
man: for his glory is but doung and wormes. 28, 31. isa.

63 To day is he set vp, and to morow he shall 40. 6, 7. &
*not be found: for he is turned into his dust, and 51. 7, 8.
his purpose perisheth. Iam. 1. 10.

64 Wherefore my sonnes, take good hearts, 1. pet. 1. 24.
and shewe your selues men for the Lawe: for by ecclus. 14. 18.
it shall you obtaine glory.

65 And beholde, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Lawe.

69 So he blessed them, and was laid with his fathers.

70 And died in the hundreth, fortie and sixt yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

Then Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with his sword.

4 In his actes he was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble; and saluation prospered in his hand.

7 And hee grieued diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, & turned away the wrath from Israel.

9 So was hee renowned vnto the endes of the earth, and he assembled together those that were ready to perish.

a Who was gouernour of Syria, Ioseph. Antiq. 12. chap. 9.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Iudas perceiued, hee went foorth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warres,

14 He said, I will get me a name, and will be glorious in the Realme: for I will go fight with Iudas, and them that are with him, which haue despised the Kings commaundement.

15 So he made him ready to go vp, and there went with him a mightie hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Beth-horon, Iudas went forth to meete him with a small company.

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to bee shut vp in the handes of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angrie in his minde: wherefore he sent forth, and gathered all the power of his Realme, a verie strong armie.

28 And opened his treasure, and gaue his hoste a yeres wages in hand, commanding them to be ready for a yere for all occasions.

29 Neuerthelesse, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreyes, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to ouersee the kings businesse, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall citie, in the yere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then chose Lysias Ptolomeus the sonne of Dorimenes, and Nicanor, & Gorgias mighty men and the kings friends,

39 And sent with them fourty thousand footmen, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went foorth with all their power, and came & pitched by † Emmaus in the plaine countrey. †Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren sawe that trouble encreased, and that the hoste drew neere vnto their borders, considering the kings words, whereby hee had commanded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuary

Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.
46 So they gathered themselues together, and came to Maspha before Ierusalem: for at Maspha was the place where they prayed aforetime in Israel.
47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,
48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles,
49 And brought the Priests garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.
50 And they cryed with a loud voyce toward heauen, saying, What shall we do with these? and whither shall we cary them away?
51 For thy Sanctuarie is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.
52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.
53 How can we stand before them, except thou helpe vs?
54 Then they blew the trumpets, and cryed with a loud voice.
55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.
56 And they commanded to them that builded houses, or maried wiues, or planted vineyardes, or were fearefull, that they should returne euerie
Dent.20 5 Iudg.7.3. one to his owne house, *according to the lawe.
57 So the hoste remoued, and pitched vpon the South side of Emmaus.
58 And Iudas said, Arme your selues and be valiant men, and be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our sanctuarie.
59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.
60 Neuerthelesse, as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lieth in waite. 14 He putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Then tooke Gorgias fiue thousand foot men, and a thousand of the best horsemen, and departed out of the campe by night,
Ioseph. lib. 12. chap. 10.
2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.
3 Now when Iudas heard it, he remooued, and they that were valiant men, to smite the Kings armie which was at Emmaus,
4 Whiles yet the armie was dispersed from the campe.
5 In the meane season came Gorgias by night into Iudas campe: and when he found no man there, he sought them in the mountaines: for sayd he, they flee from vs.
6 But as soone as it was day, Iudas shewed himselfe in the fielde with three thousand men, which had neither harnesse nor swordes to their mindes.
7 And they saw that the armies of the heathen were strong and well armed, and their horse men about them, and that they were expert men of warre.
8 Then saide Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.
9 Remember how our fathers were deliuered *in the red Sea, when Pharaoh pursued them with an armie. *Exod.14 9. 29.*
10 Therefore now let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:
21 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.
12 Then the strangers lift vp their eyes, and saw them comming against them.
13 And they went out of their tents into the battel, and they that were with Iudas blewe the trumpets.
14 So they ioyned together, and the heathen were discomfited, and fled by the plaine.
15 But the hindmost of them fel by the sworde, and they pursued them vnto ‖ Gazeron, and into *‖Or, Assaremoth.*
the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.
16 So Iudas turned againe with his hoste, from pursuing them,
17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.
18 And Gorgias and the armie is here by vs in the mountaine: but stand yee now fast against your enemies, and ouercome them: then may yee safely take the spoiles.
19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines.
20 But when Gorgias saw that his were fled, and that Iudas souldiers burnt the tents: (for the smoake that was seene, declared what was done.)
21 When they sawe these things, they were sore afraid, and when they saw also that Iudas and his hoste were in the field ready to set themselues in aray,
22 They fled euery one into the land of strangers.
23 So Iudas turned againe to spoile the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.
24 Thus they went home, and sung Psalmes and praised toward the heauen: for hee is gracious, and his mercie endureth for euer.
25 And so Israel had a great victory in that day.
26 ¶ Now all the strangers that escaped, came, and tolde Lysias all the things that were done.
27 Who when he heard these things was sore afraid & discouraged, because such things came not vpon Israel as he would, neither such things as the king had commanded him, came to passe.
28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote men,

men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into || Idumea, and pitched their tents at || Beth-sura, where Iudas came against them with ten thousand men.

|| Or, Judea. || Or, Beth-horon.

30 And when he saw that mightie army, he prayed, and sayd, Blessed be thou, O Sauiour of Israel, *which didst destroy the assault of the mighty man by the hand of thy seruant Dauid, *and gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:

1. Sam. 17. 50, 51. 1. Sam. 14. 13, 14.

31 Shut vp this army in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias host, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Iudea.

36 Then sayd Iudas & his brethren, Behold, our enemies are discomfited: let vs now goe vp, to cleanse and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layde waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Iudas commaunded certaine of the men to fight against those which were in the castle, till he had clensed the Sanctuary.

42 So he chose Priests that were vndefiled, such as delighted in the law,

43 And they clensed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shew bread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fortieth yere they arose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made new with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise.

57 And decked the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

NOw when the nations round about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued. *Ioseph. lib. 13. cap. 12.*

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at || Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straits, and tooke their spoiles. || *Or, Arabathane.*

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they lay in wait for them in the high way.

5 Wherefore he shut them vp in towres, and besieged

besieged them, and destroyed them vtterly, and
burnt their towers with fire, with all that were
in them.
6 Afterward, went he against the children
of Ammon, where hee found a mightie power,
and a great multitude with Timotheus their
captaine.
7 So hee had many battels with them, but
they were destroied before him, and so he discom-
fited them,
8 And tooke Gazer, with the townes thereof,
and so turned againe into Judea.
9 ¶ Then the heathen that were in Galaad,
gathered them together against the Israelites
that were in their quarters, to slay them: but
they fled to the castle of Datheman,
10 And sent letters to Judas, and to his bre-
thren, saying, The heathen that are about vs,
are gathered against vs, to destroy vs.
11 And they make them ready for to come, and
to take the fortresse, whereunto wee are fled, and
Timotheus is captaine of their hoste.
12 Come now therefore, and deliuer vs out
of their hands: for many of vs are slaine:
13 And all our brethren that were at Tubin,
are slaine, and they haue taken away their wiues
and their children, and their goods, and destroy-
ed there almost a thousand men.
14 While these letters were yet a reading,
beholde, there came other messengers from Ga-
lile, with their clothes rent, which tolde the same
tidings,
15 And sayd that they of Ptolemais, and of
Tyrus, and of Sidon, and of all Galile of the
Gentiles were gathered against them to destroy
them.
16 When Judas and the people heard these
wordes, a great congregation came together,
to consult what they might doe for their bre-
thren that were in trouble, and whome they be-
sieged.
17 Then saide Judas to Simon his brother,
Chuse thee out men, and go and deliuer thy bre-
thren in Galile, and I and my brother Jonathan
will go into the countrey of Galaad.
18 ¶ So hee left Josephus the sonne of Za-
charias, and Azarias to bee captaines of the
people, and to keepe the remnant of the host in
Judea,
19 And commanded them, saying, Take the
ouersight of this people, and make no warre a-
gainst the heathen, vntill we come againe.
20 And vnto Simon were giuen three thou-
sand men, to goe into Galile, and to Judas eight
thousand men for the countrey of Galaad.
21 Then went Simon into Galilee, and gaue
diuers battels to the heathen, and the heathen
were discomfited by him.
22 And hee pursued them vnto the gates of
Ptolemais: and there were slaine of the heathen
almost three thousand men: so hee tooke their
spoiles.
23 Thus they rescued them that were in Ga-
lile and in Arbattis with their wiues, and their
children, and all that they had, and brought them
into Judea with great ioy.
24 ¶ Judas Maccabeus also, and his brother
Jonathan went ouer Jorden, & trauailed three
daies iourney in the wildernesse,
25 Where they met with the Nabathites,
who receiued them louingly, & tolde them euery
thing that was done vnto their brethren in the
countrey of Galaad,
26 And howe that many of them were besie-
ged in Bosorra, and Bosor, in Alemis, ‖ Chas-
bon, Maged and Carnaim (all these cities are
strong and great)
27 And that they were kept in other cities of
Galaad, and to morrowe they are appointed to
bring their hoste vnto these fortes, and to take
them, and to destroy them all in one day.
28 So Judas and his hoste turned in all haste
by the way of the wildernesse towarde Bosorra,
and wanne the citie, and slew all the males with
the edge of the sword, and tooke all their spoile,
and set fire vpon the citie.
29 And in the night he remoued from thence,
and went toward the fortresse.
30 And betimes in the morning when they
looked vp, beholde, there was an innumera-
ble people bearing ladders, and instruments
of warre, to take the forte, and had assaulted
them.
31 When Judas sawe that the battell was be-
gun, and that the cry of the citie went vp to hea-
uen with trumpets, and a great sound,
32 Then he sayd vnto the armie, Fight this
day for your brethren.
33 So he went forth behinde them with three
companies, and they blew the trumpets, and cri-
ed with prayer.
34 Then the hoste of Timotheus knewe, that
it was Maccabeus, and they fled from him, and
hee smote them with a great slaughter, so that
there was killed of them the same day, almost
eight thousand men.
35 ¶ Then departed Judas vnto Maspha,
and layde siege vnto it, and wan it, and slew all
the males thereof, and spoiled it, and set fire vp-
on it.
36 From thence went hee and tooke Chas-
bon, Maged, and Bosor, and the other cities in
Galaad.
37 After these things gathered Timotheus
another hoste, and he camped before Raphon be-
yond the flood.
38 Now Judas had sent to espie the hoste, and
they brought him word againe, saying, All the
heathen that bee round about vs, are gathered
vnto him, and the host is very great,
39 And hee hath hired the Arabians to helpe
them, and they haue pitched their tents beyond
the flood, and are ready to come & fight against
thee. So Judas went to meet them.
40 Then Timotheus said vnto the captains
of his hoste, When Judas and his hoste come
nere to the flood, if he passe ouer first vnto vs, we
shall not be able to withstand him: for he will be
too strong for vs.
41 But if he be afraid, and campe beyond the
flood, we will goe ouer vnto him, and shall pre-
uaile against him.
42 Now when Judas came neere to the flood,
he caused the gouernors of the people to remaine
by the flood, and commanded them, saying, Suf-
fer none to pitch a tent, but let euery man come
to the battell.
43 So hee went first ouer toward them, and
all the people after him: and al the heathen were
discomfited before him, and cast away their wea-
pons, and fled into the temple that was at Car-
naim.

‖Or, Chasphor.

44 Which citie Iudas wanne, and burnt
the Temple with all that were in it: so was
Carnaim subdued, and might not withstand
Iudas.
45 ¶ Then Iudas gathered all the Israelites
that were in the countrey of Galaad, from the
least vnto the most, with their wiues and their
children, and their baggage, a very great hoste,
to come into the land of Iuda.
46 So they came vnto Ephron, which was
a great citie by the way, and strongly defenced:
they could not passe, neither at the right hand
nor at the left, but must go thorow it.
47 But they that were in the citie, shut them-
selues in, and stopped vp the gates with stones:
& Iudas sent vnto them with peaceable wordes,
saying,
48 Let vs passe thorow your land, that wee
may goe into our owne countrey, and none shall
hurt you: we will but onely goe thorow on foot:
but they would not open vnto him.
49 Wherefore Iudas commanded a procla-
mation to be made thorowout the hoste, that e-
uery man should assault it according to his stan-
ding.
50 So the valiant men set vpon it, and assaul-
ted the citie, all that day, and all that night, and
the citie was giuen ouer into his hands:
51 Who slew all the males with the edge of
the sword, and destroied it, and tooke the spoils
thereof, and went thorow the city ouer them that
were slaine.
52 Then went they ouer Iorden into the
great plaine before Bethsan.
53 And Iudas gathered together those that
were behinde, and gaue the people good exhorta-
tion, all the way thorow, till they were come into
the land of Iuda.
54 Thus they went vp with ioy and gladnes
vnto mount Sion, where they offered burnt offe-
rings, because there were none of them slaine,
but came home againe in safety.
55 ¶ Nowe whiles Iudas & Ionathan were
in the land of Galaad, and Simon their brother
in Galile before Ptolemais,
56 Ioseph the sonne of Zacharias and Azari-
as the captaines, hearing of the valiant acts, and
battels which they had atchieued, sayd,
57 Let vs get vs a name also, and goe fight
against the heathen that are round about vs.
58 So they gaue their host a commandement,
and went toward Iamnia.
59 But Gorgias and his men came out of the
citie to fight against them.
60 And Ioseph & Azarias were put to flight,
& pursued vnto the borders of Iudea: and there
were slaine that day of the people of Israel a-
bout two thousand men: so that there was a
great ouerthrow among the people of Israel.
61 Because they were not obedient vnto Iu-
das and his brethren, but thought to do some va-
liant thing.
62 Also they came not of the flocke of these
men, by whose hands deliuerance was giuen to
Israel.
63 But the man Iudas, and his brethren
were greatly commended in the sight of all Is-
rael, and of all the heathen, wheresoeuer their
name was heard of.
64 And the people came vnto them, bidding
them welcome.
65 Afterward went Iudas foorth with his
brethren, & fought against the children of Esau
in the land toward the South, where he wanne
Hebron, and the townes thereof, and he destroyed
the cattell thereof, and burnt the towers thereof
round about.
66 Then remooued he to goe into the land of
the ‖ strangers, and went thorow Samaria.
67 At the same time were the Priestes of the
citie slaine in the battell, which would shewe
their valiantnes, and went foorth to battell with-
out counsell: and when Iudas came to Azotus
in the strangers land, he brake downe their al-
tars, and burnt with fire the images of their
gods, and tooke away the spoiles of the cities,
and came againe into the land of Iuda.

Ioseph. Ant. 12. cap. 11. & 12.

‖ Or, Philistims.

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is drouen away of the citizens. 8 He falleth into sicknes, and dieth. 17 His sonne Antiochus is made king. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

NOwe when king Antiochus trauailed tho-
row the high countries, hee heard that Eli-
mais in the countrey of Persia, was a city great-
ly renowned for riches, siluer, and gold.
2 And that there was in it a very rich Tem-
ple, whereas were couerings of golde, coat ar-
mours, and harnesse, which Alexander King of
Macedonia the sonne of Philip (that reigned
first in Grecia) had left there.
3 Wherefore he went about to take the citie,
and spoile it, but hee was not able: for the citi-
zens were infourmed of the matter,
4 And rose vp against him in battell, and hee
fled and departed thence with great heauinesse,
and came againe into Babylon.
5 Moreouer, there came one which brought
him tidings in the countrey of Persia, that the
armies that went against the land of Iuda, were
driuen away,
6 And that Lysias, which went foorth first
with a great power, was driuen away of the
Iewes, and that they were made strong by the
armour, and power, and diuers spoiles which
they had gotten of the armies whome they had
destroyed,
7 And that they had pulled down the abomi-
nation, which he had set vp vpon the altar at Ie-
rusalem, and fensed the Sanctuarie with high
walles, as it was afore, and Beth-sura his citie.
8 So when the King had heard these words,
he was astonished, and sore mooued: therefore hee
layd him down vpon his bed, and fell sicke for
very sorrow, because it was not come to passe as
he had thought.
9 And there continued he many dayes: for his
griefe was euer more and more, so that hee saw
he must needes die.
10 Therefore he sent for all his friends, and
sayd vnto them, The sleepe is gone from mine
eyes, and mine heart faileth for very care.
11 And I thinke with my selfe, Into what
aduersitie am I come? and into what floods of
miserie am I fallen nowe, where as aforetime I
was in prosperitie, and greatly set by, by reason
of my power?
12 And nowe doe I remember the euils that

Ioseph. Ant. 12. cap. 13.

UMI

I haue done at Ierusalem: for I tooke all the vessels of golde and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and beholde, I must die with great sorowe in a strange land.

14 Then called hee for Philip, one of his friends, whom he made ruler of all his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth fourty and ninth yeere.

Ioseph. Ant. 12. chap. 14.

17 ¶ When Lysias knew that the king was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftie yere, and made instruments to shoote, and other engines of warre.

21 But certaine of them that were besieged, gate foorth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bene ready to serue thy father, and to goe forward in those things, that he appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wheresoeuer they found any of vs, they slewe them, and spoyled our enheritance.

25 And they haue not onely layde hands vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent them quickly, they will do greater things then these, & thou shalt not be able to ouercome them.

28 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the Iles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twenty thousande horsemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drewe neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the armie with his power toward the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies.

35 And they set the beastes according to the ranges: so that by euery Elephant there stood a thousande men armed with coates of maile and helmets of brasse vpo their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best.

36 Which were ready at all times wheresoeuer the beast was: and whithersoeuer the beast went, they went also, & departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastned thereon with instruments, and vpon euery one was two & thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings armie was spread vpon the hie mountaines, and part beneath: & so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, & the marching of the company and the ratling of the harnesse, were astonied: for the armie was very great and mighty.

42 Then Iudas and his hoste entred into the battel, and they slewe sixe hundreth men of the kings armie.

43 ¶ Now when Eleazar, the sonne of ‖ Abaron, saw one of the Elephants armed with royal harnesse, and was more excellent then all the other beastes, he thought that the king should be vpon him. ‖Or, Saura.

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the Elephants feete, and gate him vnder him, and slewe him: then fel the Elephant downe vpon him, and there he dyed.

a This example is not to be followed, because it is contrary to the cōmandement.

47 But the other, seing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer the king tooke peace with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the lande had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuary many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ‖ They also made engins against their engins, and fought a long season. ‖Or, the Iewes.

53 But in the garners there were no vitailes, for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the

Gentiles, had eaten vp the residue of the store.
54 So that in the Sanctuarie were few men
left: for the famine came so vpon them, that they
were scattered euery man to his owne place.
55 ¶ Nowe when Lysias heard that Philip,
(whom Antiochus the King, whiles hee liued,
had ordeined to bring vp Antiochus his sonne,
that he might be king)
56 Was come againe out of Persia, and Me-
dia, and the Kings hoste with him, and thought
to take vnto him the rule of things.
57 He and his hasted, & were stirred forward
by them in the castle to goe and tell the King,
and the captaines of the hoste, and to others,
saying, Wee decrease dayly, and our vitailes are
but small: and the place that we lay siege vnto,
is strong, and the affaires of the Realme depend
vpon vs.
58 Nowe therefore let vs ‖ agree with these
men, and take truce with them, and with all
their nation,
59 And graunt them to liue after their Law,
as they did afore: for they be grieued, and doe
all these things, because we haue broken their
Lawes.
60 So the King and the Princes were con-
tent, and sent vnto them to make peace, and they
receiued it.
61 When the king and the princes had made
an othe vnto them, they came vpon this out of
the fortresse.
62 And the king went vp to mount Sion:
but when hee sawe that the place was well de-
fenced, he brake his othe that he had made, and
commanded to breake downe the wall round a-
bout.
63 Then departed hee in all haste, and retur-
ned vnto Antiochia, where he found Philip ha-
uing dominion of the citie: so he fought against
him, and tooke the citie by force.

‖Or, giue hands.

CHAP. VII.

1 Demetrius reigneth, after hee had killed [illegible] 5 [illegible] 27 [illegible] the counsel [illegible] 33 The [illegible] of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

In the hundreth, and one and fiftieth yeere de-
parted Demetrius the sonne of Seleucus from
Rome, and came vp with a few men vnto a citie
of the sea coast, and reigned there.
2 And when he came into the possession of his
fathers kingdome, his souldiers tooke Antio-
chus and Lysias and brought them vnto him.
3 But when it was told him, he said, Shewe
me not their faces.
4 So they put them to death. Nowe when
Demetrius was set vpon the throne of his king-
dome,
5 There came vnto him all the wicked and
vngodly men of Israel whose captaine was Al-
cimus, that would haue bene the high Priest.
6 These men accused the people vnto the
king, saying, Judas and his brethren haue slaine
all thy friendes, and driuen vs out of our owne
land.
7 Wherefore send nowe some man, whom
thou trustest, that he may goe and see all the de-
struction which he hath done among vs and to the
kings land, and let him punish them with all
their partakers.

Joseph. Ant. 12. chap. 5.

8 And the king chose Bacchides a friend of
his, which was a great man in the Realme, and
ruled beyond the flood, and was faithfull vnto
the king, and sent him,
9 And that wicked Alcimus, whom he made
hie Priest, and commanded him to be auenger
of the children of Israel.
10 So they departed, and came with a great
host vnto the land of Juda, and sent messengers
to Judas and his brethren deceitfully with
peaceable wordes.
11 But they beleeued not their sayings: for they
saw that they were come with a great hoste.
12 Then a company of the gouernours assem-
bled vnto Alcimus and Bacchides to intreate of
reasonable points.
13 And the ‖ Asideans were the first that re-
quired peace among the children of Israel.
14 For sayde they, He that is a Priest of the
seede of Aaron, is come with this armie: there-
fore he will not hurt vs.
15 Then he spake vnto them peaceably, and
swore vnto them, and sayd, We will doe you no
harme, neither your friends.
16 And they beleeued him: but hee tooke of
them threescore men, and slew them in one day,
according to the wordes that were written,
17 * They haue cast the bodies of thy Saints,
and their blood round about Jerusalem, & there
was no man that would burie them.
18 So there came a feare and a trembling a-
mong all the people: for they said, There is nei-
ther trueth nor righteousnesse in them: for they
haue broken the appointment and othe that they
made.
19 Then Bacchides remoued from Jerusa-
lem, and pitched his tent at ‖ Beth-zetho, where
hee sent and tooke many of the men that had
forsaken him, and certaine of the people whome
he slew and cast into the great pit.
20 Then committed hee the countrey vnto
Alcimus, and left men of warre with him to helpe
him, so that [illegible] went to the King.
21 Thus Alcimus [illegible]
22 And all such as troubled the people re-
sorted vnto him, insomuch that they obtei-
ned the land of Juda, and did much hurt in Is-
rael.
23 Nowe when Judas sawe all the mischiefe
that Alcimus and his company had done among
the Israelites more then the heathen,
24 Hee went round about all the bor-
ders of Judea, and punished those that were fal-
len away, so that they came no more abroad in
the countrey.
25 But when Alcimus sawe that Judas and
his people had gotten the vpper hand, and knew
that he was not able to abide them, he went a-
gaine to the King and accused them of wicked
things.
26 Then the King sent Nicanor one of his
chiefe Princes, which hated Israel deadly, and
commanded him that hee should destroy the
people.
27 ¶ So Nicanor came to Jerusalem with
a great hoste, and sent vnto Judas, and his
brethren deceitfully with friendly wordes, say-
ing,
28 Let there be no warre betweene me, and
you, I will come with few men, to see you in
peace.

‖Or, Hasideans.

Psal. 79. 2.

‖Or, Beth-seth, or Bezeth.

Joseph. Ant. 12. chap. 16.

he made his praye[r] — he make peace with the Romans

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuerthelesse, it was told Iudas, that he came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsel was betrayed, he went out to fight against Iudas, beside ‖ Carphasalama, (‖Or, Caphar-sarama.)

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the King.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And sware in his wrath, saying, If Iudas and his host be not deliuered now into mine handes, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the priests came in, and stood before the altar in the Temple, weeping, and saying,

37 Forsomuch as thou, O Lorde, hast chosen this * house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people, (Isa.56.5,7.)

38 Bee auenged of this man and his hoste, and let them bee slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in ‖ Adasa, with three thousand men, where Iudas prayed, saying, (‖Or, Adarsa.)

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went foorth, and slew an hundreth, fourescore and fiue thousand of them. (2.Kin.19.35 tob.1.18. ecclus.48.12 isa.37.36. 2.mac.8.19)

42 So destroy thou this hoste before vs to day, that all other may know that hee hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Nowe when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

Iudas heard also the fame of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them, (Ioseph. Ant. 12. cap. 18.)

2 And that they were men of great power, and they told them of their battels, and their worthy acts, which they did among the ‖ Galatians whom they had conquered, and made to pay tribute, (‖Or, French-men.)

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖ Macedonians, and others that rose against them, and how they ouercame them, (‖Or, Citims.)

6 And how great Antiochus king of Asia, that came against them in battell, hauing an hundreth and twenty Elephants, with horsemen and charets, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreyes, which they tooke of him, and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their lande, and destroyed their strong holdes, and subdued them to bee their bondmen vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes and Iles, whosoeuer had withstood them:

12 But that they kept amitie with their owne friends, and those that staied vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themselues a councell, wherein three hundred and twentie men

men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the || Senate where they spake and sayd, ||Or, councel.

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and yee to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe bee to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shall bee appointed, with all their heart,

26 Also || they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but || they shall keepe their couenants without taking any thing of them. ||Or, the Romanes. ||Or, the Jewes.

27 Likewise also, if warre come first against the nation of the Jewes, the Romanes shal helpe them with a good wil, according as the time shall be appointed them.

28 Neither shall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Judas. 18 Judas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battel betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 Hee commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

In the meane season, when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his || chiefe strength with them. *Ioseph. Ant. 12. cap. 18.* ||Or, the right horne.

2 So they went foorth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layd their siege against Jerusalem.

4 But they raised their campe, and came to Berea with twenty thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at || Eleaza, and three thousand chosen men with him. ||Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afrayd, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas saw that his host failed him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuerthelesse, he sayd vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas sayd, a God forbid, that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour. a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, & omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the army drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the city of Modin.
20 And all the Israelites wept for him, and
mourned greatly for him, and lamented many
dayes, saying,
21 How is the valiant man fallen which deli-
uered Israel!
22 Concerning the other things of Iudas,
both the battels and the valiant acts that he did,
and of his worthinesse, they are not written: for
they were very many.
Ioseph. Ant. 13. chap. 1, and 3.
23 ¶ Now after the death of Iudas, wic-
ked men came vp in all the coasts of Israel, and
there arose all such as gaue themselues to ini-
quity.
24 In those dayes was there a very great fa-
mine in the land, and all the countrey gaue ouer
themselues with them.
25 And Bacchides did chuse wicked men, and
made them lords in the land.
26 These sought out, and made search for Iu-
das friends, and brought them vnto Bacchides,
which auenged himselfe vpon them, and mocked
them.
27 And there came so great trouble in Israel,
as was not since the time that no Prophet was
seene among them.
28 Then came all Iudas friends together, and
said vnto Ionathan,
29 Seeing thy brother Iudas is dead, and
there is none like him to goe foorth against our
enemies, euen against Bacchides, and || against
them of our nation that are enemies vnto vs,
|| Or, against the enemies of our nation.
30 Therefore, this day we chuse thee that thou
mayest be our Prince and captaine in his place to
order our battell.
31 So Ionathan tooke the gouernance vpon
him at the same time, and ruled in steade of his
brother Iudas.
32 But when Bacchides knew it, he sought
for to slay him.
33 Then Ionathan and Simon his brother
perceiuing that, fled into the wildernesse of The-
cua with all their company, and pitched their
tents by the water poole of Asphar.
34 Which when Bacchides vnderstood, hee
came ouer Iorden with all his hoste vpon the
Sabbath day.
35 (Now had Ionathan sent his brother Iohn
a captaine of the people, to pray his friends, the
Nabathites, that they would keepe their bag-
gage which was much.
36 But the children of || Ambri came out of
Medaba and tooke Iohn and all that he had, and
when they had taken it, went their way.
|| Or, Iambri.
37 After this came word vnto Ionathan, and
to Simon his brother, that the children of Am-
bri made a great marriage, and brought the bride
from || Medaba with great pompe: for she was
daughter to one of the noblest Princes of Ca-
naan.
|| Or, Nadabath.
38 Therefore they remembred Iohn their bro-
ther, and went vp and hid themselues vnder the
couert of the mountaine.
39 So they lift vp their eyes, and looked, and
behold there was a great noyse, and much prepa-
ration: then the bridegroome came forth, and his
friends and his brethren met them with tabrets
and instruments of musicke, and many wea-
pons.
40 Then Ionathans men that lay in ambush,
rose vp against them, and slew many of them, and
the remnant fled into the mountaines, so that they
tooke all their spoiles.
41 Thus the marriage was turned to mour-
ning, and the noyse of their melodie into lamen-
tation.
42 And so when they had auenged the blood
of their brother, they turned againe vnto Ior-
den.
43 When Bacchides heard this, he came vn-
to the border of Iorden with a great power vpon
the Sabbath day.)
44 Then Ionathan said vnto his company,
Let vs rise now, and fight against our enemies:
for it is not to day as in time past.
45 Behold, the battell is before vs, and behind
vs, and the water of Iorden on this side and that
side, and the marish and forest, so that there is no
place for vs to turne aside.
46 Wherefore cry now vnto heauen, that ye may
be deliuered from the power of our enemies: so
they ioyned battell.
47 Then Ionathan stretched out his hand to
smite Bacchides: but he turned aside from him
and recuiled.
48 Then Ionathan, and they that were with
him lept into Iorden, and swimmed ouer vnto
the further banke: but the other would not passe
through Iorden after them.
49 So in that day were slaine of Bacchides
side about a thousand men.
50 Then he turned againe to Ierusalem, and
built vp the strong cities in Iuda, as the castle of
Iericho, and Emmaus, and Bethhoron, and Be-
thel, and Thamnatha, || Pharathoni, and || Te- *|| Or, Phara.*
pho, with hie walles, with gates, and with *|| Or, Thepo.*
barres,
51 And set garisons in them, that they might
vse their malice vpon Israel.
52 He fortified also the citie Beth-sura, and
Gazara, and the castle, and set a Garison in them
with prouision of victailes.
53 Hee tooke also the chiefest mens sonnes in
the countrey for hostages, and put them in the ca-
stle at Ierusalem to be kept.
54 ¶ Afterward in the hundreth, fifty and
three yeere, in the second moneth, Alcimus com-
manded that the walles of the inner court of the
Sanctuary should bee destroyed, and hee pulled
downe the monuments of the Prophets, and be-
gan to destroy them.
55 But at the same time Alcimus was pla-
gued, and his enterprises were hindered, and his
mouth was stopped: for he was smitten with a
palsie, and could no more speake, nor giue order
concerning his house.
56 Thus died Alcimus with great torment at
the same time.
57 And when Bacchides sawe that Alci-
mus was dead, hee turned againe to the King,
and so the lande of Iuda was in rest two
yeeres.
58 Then all the vngodly men held a counsell,
saying, Behold, Ionathan and his company
dwell at ease, and without care: wherefore let
vs bring Bacchides hither, and he wil take them
all in one night.
59 So they went and consulted with him.
60 Who arose and came with a great hoste,
and sent letters priuily to his adherents, which
were in Iudea, to take Ionathan, and those
that were with him: but they could not, for

their counsell was knowen unto them,
‖Or, Ionathan. 61 And ‖ they tooke fifty men of the countrey,
which were the chiefe workers of the wickednes,
and slew them.
‖Or, Beth-bessen. 62 ¶ Then Ionathan and Simon with their
company departed unto‖ Beth-basin which is in
the wildernes, and repaired the decay thereof,
and made it strong.
63 When Bacchides knew this, he gathered
all his hoste, and sent word to them that were of
Iudea.
64 Then came he and laid siege to Beth-basin,
and fought against it a long season, & made
instruments of warre.
65 But Ionathan had left his brother Simon
in the city, and went foorth into the countrey, and
came with a certaine number,
‖Or, Odares. 66 And slew ‖ Odomeras and his brethren,
and the children of Phaliron in their tents: so he
began to slay, and increased in power.
67 Simon also and his company went out of
the city, and burnt up the instruments of warre,
68 And fought against Bacchides, and discomfited
him, and vexed him sore, so that his
counsell and iourney was in vaine.
69 Wherefore he was very wroth at the wicked
men,[b] that gaue him counsell to come into
the countrey, and slew many of them, and purposed
to returne into his owne countrey.
70 Whereof when Ionathan had knowledge,
he sent ambassadours unto him, to intreate of
peace with him, and that the prisoners should be
deliuered.
71 Which thing he accepted, & did according
to his desire, and made an othe, that he would
neuer do him harme all the dayes of his life.
72 So he restored unto him the prisoners that
he had taken afore time out of the land of Iuda,
and so returned and went into his owne land,
neither did he come any more into their borders.
73 Thus the sword ceased from Israel, and
Ionathan dwelt at Machmas, and began there
to gouerne the people, and destroyed the ungodly
men out of Israel.

b Wicked counsel falleth on the counsellers.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolomeus and Alexander.

Ioseph. Ant. 13 chap. 2,3

In the hundreth and threescore yeere came Alexander
the sonne of Antiochus Epiphanes
and tooke Ptolemais, and they receiued him,
and there he reigned.
2 Now when Demetrius the king heard it,
he gathered an exceeding great hoste, and went
forth against him to fight.
3 Also Demetrius sent letters unto Ionathan
with louing words, as though he would preferre
him.
4 For hee sayd, Wee will first make peace
with him, before hee ioyne with Alexander against
vs.
5 Els he will remember all the euill that we
haue done against him, and against his brethren
and his nation.
6 And so he gaue Ionathan leaue to gather
an hoste, and to prepare weapons, and to bee
confederate with him, and commaunded the hostages
that were in the castle, to be deliuered
unto him.
7 ¶ Then came Ionathan to Ierusalem, and
read the letters in the audience of all the people,
and of them that were in the castle.
8 Therefore they were sore afraide, because
they heard that the king had giuen him licence to
gather an armie.
9 So they that were of the castle, deliuered
the hostages unto Ionathan, who restored them
to their parents.
10 Ionathan also dwelt at Ierusalem, and
began to build, and repaire the city.
11 And hee commaunded the workemen to
build the walles, and the mount Sion rounde
about with hewen stone, to fortifie it: and so they
did.
12 Then the strangers that were in the castles
which Bacchides had made, fled,
13 So that euery man left his place, & went
into his owne countrey.
14 Onely at Beth-sura remained certaine
which had forsaken the Law and the commandements:
for it was their refuge.
15 ¶ Now when King Alexander had heard
of the promises that Demetrius had made unto
Ionathan: and when it was tolde him of the
battels and noble actes, which hee and his brethren
had done, and of the paines that they had
endured,
16 He saide, Might wee finde such a man?
now therefore we will make him our friend and
confederate.
17 Upon this he wrote a letter, and sent it unto
him, with these wordes, saying,
18 KING ALEXANDER to his brother
Ionathan sendeth salutation.
19 We haue heard of thee, that thou art a very
valiant man, and worthy to be our friend.
20 Wherefore this day we ordeine thee to be
the hie Priest of thy nation, and to be called the
Kings friend: (and he sent him a purple robe,
and a ‖ crowne of golde,) that thou mayest ‖ consider what is for our profit, and keep friendship to- ‖Or, mitre. ‖Or, take our part.
ward vs.
21 So in the seuenth moneth of the hundreth
and threescore yeere, upon the feast day of the
tabernacles, Ionathan put on the holy garment,
and gathered an hoste, and prepared many weapons.
22 ¶ Which when Demetrius heard, he was Ioseph. Ant. 13. chap 3.
marueilous sory, and said.
23 What haue we done, that Alexander hath
preuented vs in getting the friendship of the
Iewes for his strength?
24 Yet will I write and exhort them, and promise
them dignities and rewards, that they may
helpe me.
25 Whereupon hee wrote unto them these
wordes, KING DEMETRIVS unto the nation
of the Iewes sendeth greeting.
26 We haue heard that ye haue kept your couenant
toward vs, and continued in our friendship,
and haue not ioyned with our enemies,
whereof we are glad.
27 Nowe therefore remaine still, and keepe
fidelity towards vs, and we will recompense you
for the good things that ye haue done for vs,
28 And wil release you of many charges, and
giue you rewards.
29 And now I discharge for your sake all the
Iewes from tributes, and free you from the
customes

customes of salt, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I so release them, that from this day foorth, none shall take any thing of the land of Iuda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, a from this day forth for euermore.

a And of the country beyond Iorden, as Iosephus writeth.

31 Ierusalem also with all things belonging thereto, shall bee holy and free from the tenthes and tributes.

32 Also I release the power of the castle which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my Realme, and euery one of them shalbe free from tributes, yea, euen their cattell.

34 And all the feastes, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Iewes in my Realme,

35 So that in them no man shal haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the Kings hoste, and haue their wages payed them as apperteineth to all them that are of the Kings armie: and of them shall bee ordeined certaine to keepe the Kings strong holds.

37 And some of them shall bee set ouer the kings most secret affaires, and their gouernours and their princes shall be of themselues, and they shall liue after their own lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shall bee as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expenses of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues, out of the places apperteining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the accompt appoynted for the intertainement of the Sanctuarie, these yeeres passed, euen these things shall be released, because they apperteine to the Priests that minister.

43 Item, whosoeuer they bee that flee vnto the Temple at Ierusalem, or within ý liberties thereof and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holdes in Iudea may bee built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that hee had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battel continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the king of Egypt, with these words, saying, *Ioseph. Ant. 13 cap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroied Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemeus the king gaue answere, saying, Happy bee the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king comanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honor, and

wrote

wrote him among his chiefe friends, and made
him a duke and partaker of his dominion.
66 Thus Jonathan returned to Jerusalem
with peace and gladnesse.
67 ¶ In the hundreth, threescore and fiue yere
came Demetrius the sonne of Demetrius, from
Creta into his fathers land.
68 Whereof when king Alexander heard, he
was very sory, and returned vnto Antiochia.
69 Then Demetrius appointed Apollonius
the gouernour of Coelosyria, who gathered a
great hoste, and camped in Jamnia, and sent vn-
to Jonathan the high Priest, saying,
70 Darest thou, being but alone, lift vp thy
selfe against vs? and I am laughed at, and re-
proched, because of thee: now therefore why doest
thou vaunt thy selfe against vs in the moun-
taines?
71 Now then if thou trust in thine owne
strength, come downe to vs into the plaine field,
and there let vs try the matter together: for I
haue the strength of cities.
72 Aske and learne who I am, and they shall
take my part: and they shall tell thee that your
foote is not able to stand before our face: for thy
fathers haue bene twise chased in their owne
land.
73 And now how wilt thou bee able to abide
so great an hoste of horsemen and footmen in the
plaine, where is neither stone, nor rocke, nor
place to flee vnto?
74 When Jonathan heard the wordes of A-
pollonius, he was moued in his mind: wherefore
hee chose tenne thousand men, and went out of
Jerusalem, and Simon his brother met him for
to helpe him.
75 And hee pitched his tents at Joppe: but
they shut him out of the city: for Apollonius ga-
rison was in Joppe.
76 Then they fought against it, and they that
were in the city, for very feare let him in: so Jo-
nathan wan Joppe.
77 Apollonius hearing of this, tooke three
thousand horsemen with a great hoste of foote
men, and went toward Azotus, as though hee
would goe forward, and came immediatly into
the plain field, because he had so many horsemen,
and put his trust in them.
78 So Jonathan followed vpon him to Azo-
tus, and the armie skirmished with his artere
band.
79 For Apollonius had left a thousand horse-
men behind them in ambush.
80 And Jonathan knewe that there was an
ambushment behind him, and though they had
compassed in his hoste, and shot dartes at the
people from the morning to the euening,
81 Yet the people stood still, as Jonathan had
commanded them, till their horses were weary.
82 Then brought Simon forth his hoste, and
set them against the bande: but the horses were
weary, and he discomfited them, and they fled: so
the horsemen were scattered in the field,
83 And they fled to Azotus, and came into the
temple of Dagon their idole, that they might
there saue themselues.
84 But Jonathan set fire vpon Azotus and
all the cities round about it, and tooke their
spoiles, and burnt with fire the temple of Dagon
with all them that were fled into it.
85 Thus were slaine and burnt about eight
thousand men.
86 So Jonathan remooued the hoste from
thence, and camped by Ascalon, where the men
of the city came foorth, and met him with great
honour.
87 After this went Jonathan and his hoste
againe to Jerusalem with great spoyles.
88 And when King Alexander heard these
things, he began to doe Jonathan more honour,
89 And sent him a collar of gold, as the vse
is to bee giuen vnto such as are of the Kings
blood: he gaue him also Accaron, with the bor-
ders thereof in possession.

CHAP. XI.

*1 The dissention betweene Ptolemeus and Alexan-
der his sonne in law. 17 The death of Alexander. 19
Demetrius reigneth after the death of Ptolemeus. 22
Sion is besieged of Ionathan. 42 Demetrius seeing that
no man resisted him, sendeth his army againe. 54 Try-
phon moueth Antiochus against Demetrius.*

AND the king of Egypt gathered a great *Ioseph. Ant.*
hoste, like the sand that lyeth vpon the sea *13.cap.7.*
shore, and many ships, and went about through
deceit to obtaine the kingdome of Alexander,
and to ioyne it vnto his owne Realme.
2 Upon this he went into Syria with friend-
ly wordes, and was let into the cities, and men
came forth to meet him: for king Alexander had
commanded them to meete him, because he was
his father in law.
3 Nowe when hee entred into the citie of
Ptolemais, he left bands and garisons in euery
citie.
4 And when he came neere to Azotus, they
shewed them the temple of Dagon that was
burnt, and Azotus, and the suburbes thereof that
were destroyed, and the bodies cast abroad, and
them that he had burnt in the battel: for they had
made heapes of them by the way where hee
should passe.
5 And they tolde the King what Jonathan
had done, to the intent they might get him euill
will: but the King held his peace.
6 And Jonathan met the King with great
honour at Joppe, where they saluted one ano-
ther, and lay there.
7 So when Jonathan had gone with the
King vnto the water that was called Eleuthe-
rus, he turned againe to Jerusalem.
8 So King Ptolemeus gate the dominion
of the cities by the sea vnto Seleucia vpon the
sea coast, imagining wicked counsels against A-
lexander,
9 ¶ And sent ambassadours vnto king De-
metrius, saying, Come, let vs make a league be-
tweene vs, and I will giue thee my daughter,
which Alexander hath, and thou shalt reigne in
thy fathers kingdome.
10 For I repent that I gaue Alexander my
daughter: for he goeth about to slay me.
11 Thus he slandered Alexander, as one that
should desire his Realme.
12 And he tooke his daughter from him, and
gaue her vnto Demetrius, and forsooke Alexan-
der, so that their hatred was openly knowen.
13 Then Ptolemeus came to Antiochia,
where he set two crownes vpon his owne head,
of Asia, and of Egypt.
14 In the meane season was King Alexan-
der in Cilicia: for they that dwelt in those pla-
ces, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his host, and met him with a mighty power, and put him to flight.
16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.
17 And Zabdiel the Arabian smote off Alexanders head, and sent it unto Ptolemeus.
18 But the third day after, King Ptolemeus died, & they that were in the holdes, were slaine one of another.
19 And Demetrius reigned in the hundreth, threescore and seventh yeere.
20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege unto the castle which was at Jerusalem, and they made many instruments of warre against it.
21 Then went there certaine ungodly persons (which hated their owne people) unto king Demetrius, and told him that Jonathan besieged the castle.
22 So when he heard it, he was angrie, and immediatly came unto Ptolemais, and wrote unto Jonathan, that he should lay no more siege unto it, but that he should meete him, and speake with him at Ptolemais in all haste.
23 Neverthelesse, when Jonathan heard this, hee commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,
24 And tooke with him silver and gold, and apparell, and divers presents, and went to Ptolemais unto the King, and found favour in his sight.
25 And though certaine ungodly men of his owne nation had made complaints upon him,
26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,
27 And confirmed him in the hie Priesthood with all the honourable things, that hee had afore, and made him his chiefe friend.
28 Jonathan also desired the King, that hee would make Judea free with the three governments, and the countrey of Samaria, and Jonathan promised him three hundred talents.
29 Whereunto the king consented, and gave Jonathan writing of the same, conteining these words.
30 KING DEMETRIVS unto his brother Jonathan, and to the nation of the Jewes sendeth greeting.
31 Wee send you heere a copie of the letter, which wee did write unto our cousin Lasthenes concerning you, that ye should see it.
32 King Demetrius unto Lasthenes his father, sendeth greeting.
33 For the faithfulnesse that our friends the nation of the Jewes keepe unto us, and for their good will towards us, we are determined to doe them good.
34 Wherefore wee assigne to them the coasts of Judea, with the three governments, Apherema, and Lydda, and Ramathe (which are added unto Judea, from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the King tooke yeerely aforetime, both for the fruites of the earth, and for the fruites of the trees.
35 As for the other things appertaining unto us of the tenthes and tributes, which were due unto us, and the customes of salt, and crowne taxes, which were payed unto us, we discharge them of all from henceforth.
36 And nothing hereof shal be reckoned from this time forth and for ever.
37 Therefore see that ye make a copy of these things, and deliver it unto Jonathan, that it may bee set up upon the holy mount in an open place.
38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, every man to his owne place, except certaine bands of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.
39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought up Antiochus the sonne of Alexander, ‖Or, Emalcuel.
40 And lay sore upon him, to deliver him this young Antiochus, that he might reigne in his fathers stead: he tolde him also what great evill Demetrius had done, and how his men of warre hated him, and he remained there a long season.
41 Also Jonathan sent unto King Demetrius to drive them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.
42 So Demetrius sent unto Jonathan, saying, I will not onely doe these things for thee and thy nation; but if opportunitie serve, I will honour thee and thy nation.
43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all mine army is gone from me.
44 So Jonathan sent him three thousand strong men unto Antiochia, and they came unto the King: wherefore the King was very glad at their comming.
45 ¶ But they that were of the city, even an hundreth and twenty thousand men, gathered them together in the mids of the city, and would have slaine the King.
46 But the King fled into the palace, and the citizens kept the streetes of the city, and began to fight.
47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad thorow the citie,
48 And slew the same day an hundreth thousand, and set fire upon the city, and tooke many spoyles in that day, and delivered the King.
49 So when the citizens saw that the Jewes had gotten the upper hand of the city, and that they themselves were disappointed of their purpose, they made their supplication unto the king, saying,
50 ‖ Grant us peace, and let the Jewes cease from vexing us and the city. ‖Or, give us the right hand.
51 So they cast away their weapons, & made peace, and the Jewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Jerusalem with great pray.
52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.
53 Neverthelesse, he dissembled in all that ever

he spake, and withdrew himselfe from Iona-
than, neither did he reward him according to
the benefits which he had done for him, but trou-
bled him very sore.
54 ¶ After this returned Tryphon with the
yong childe Antiochus, which reigned, and was
crowned.
55 Then there gathered vnto him all the men
of warre, whom Demetrius had scattered, and
they fought against him, who fled, and turned
his backe.
56 So Tryphon tooke the ‖ beasts, and wan ‖Or, Elephants.
Antiochia.
57 And young Antiochus wrote vnto Iona-
than, saying, I appoint thee to bee the chiefe
Priest, & make thee ruler ouer the foure gouern-
ments, that thou mayest be a friend of the kings.
58 Upon this he sent him golden vessels to be
serued in, and gaue him leaue to drinke in golde,
and to weare purple, & to haue a collar of gold.
59 He made his brother Simon also captaine
from the coasts of Tyrus vnto the borders of E-
gypt.
60 Then Ionathan went foorth, and passed
thorow the cities beyond the flood, and all the
men of warre of Syria gathered vnto him for to
helpe him: so he came vnto Ascalon, and they of
the citie receiued him honourably.
61 And from thence went he vnto Gaza: but
they of Gaza shut him out: wherfore he laid siege
vnto it, and burned the suburbs therof with fire,
and spoiled them.
62 Then they of Gaza made supplication vn-
to Ionathan, and he made peace with them, and
tooke of the sonnes of the chiefe men for hosta-
ges, and sent them to Ierusalem, and went tho-
row the countrey vnto Damascus.
63 And when Ionathan heard that Deme-
trius Princes were come into Cades, which is
in Galile, with a great hoste, purposing to driue
him out of the countrey,
64 He came against them, and left Simon
his brother in the countrey.
65 And Simon besieged Beth-sura, & fought
against it a long season, and shut it vp.
66 So they desired to haue peace with him,
which he granted them, and afterward put them
out from thence, and tooke the city, and set a ga-
rison in it.
67 Then Ionathan with his hoste, came to
the water of Genesar, and betimes in the mor-
ning came to the plaine of Asor.
68 And behold, the hostes of the ‖ strangers ‖Or, heathen.
met him in the plaine, & had layd ambushments
for him in the mountaines.
69 So that when they came against them, the
ambushments rose out of their places and skir-
mished.
70 So that all that were on Ionathans side,
fled: and there was not one of them left, except
Mattathias the sonne of ‖ Absalomus, and Iu- ‖Or, Abessalomus.
das the sonne of Calphi the Captaines of the
hoste.
71 Then Ionathan rent his clothes, and cast
earth vpon his head and prayed,
72 And turned againe to them to fight, and
put them to flight, so that they fled away.
73 Now when his owne men that were fled,
sawe this, they turned againe vnto him, and hel-
ped him to follow after all vnto their tents at
Cades, and there they camped.
74 So there were slaine of the strangers the
same day about three thousand men, and Iona-
than turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadors to Rome, 2 and to the people of Sparta, to renew their couenant of friendship. 24 Ionathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan now seeing that the time was meete Ioseph. Ant. 13. cap. 8.
for him, chose certaine men, and sent them vn-
to Rome, to stablish and renew the friendship
with them.
2 He sent letters also vnto the ‖ Spartians ‖Or, Lacedemonians.
and to other places, for the same purpose.
3 So they went vnto Rome, and entred in-
to the Senate, and sayd, Ionathan the hie priest
and the nation of the Iewes sent vs vnto you, for
to renew friendship with you, and the bond of
loue, as in times past.
4 So the Romanes gaue them free pasports,
that men should leade them home into the land
of Iuda peaceably.
5 ¶ AND THIS is the copy of the letters
that Ionathan wrote vnto the Spartians.
6 Ionathan the hie Priest with the Elders
of the nation, and the priests, and the rest of the
people of the Iewes, send greeting vnto the
Spartians their brethren.
7 Heretofore were letters sent vnto Onias Ioseph. Ant. 12. cap. 5.
the hie Priest, from ‖ Arius, which then reigned ‖Or, Darius.
among you, that you would be our brethren, as
the copie hereunder written specifieth.
8 And Onias entreated the Ambassadour
honourably, and receiued the letters: wherein
there was mention made of the bond of loue and
friendship.
9 But as for vs, we neede no such writings:
for wee haue the holy bookes in our handes for
comfort.
10 Neuerthelesse, we thought it good to send
vnto you, for the renewing of the brotherhood
and friendship, lest wee should bee strange vnto
you: for it is long since the time that ye sent vn-
to vs.
11 Wherefore we remember you at all seasons
continually, and in the feasts and other dayes
appointed, when we offer sacrifices and prayers,
as it is meet and conuenient to thinke vpon our
brethren.
12 And wee reioyce at your prosperous e-
state.
13 And though we haue bene enuironed with
great troubles and warres, so that the Kings
round about vs haue fought against vs,
14 Yet would wee not be grieuous vnto you,
nor to other our confederates and friends in
these warres.
15 For we haue had helpe from heauen, that
hath succoured vs, and wee are deliuered from
our enemies, and our enemies are subdued.
16 Yet haue wee chosen Numenius the sonne
of Antiochus, and Antipater the sonne of Iason,
and sent them vnto the Romanes, for to renew
the former friendship with them, and league.
17 Wee commaunded them also to goe vnto
you, and to salute you, and to deliuer you our
letters concerning the renewing of our brother-
hood.

18 And

18 And now ye shall doe vs a pleasure to giue
vs an answere of these things.
19 ¶ And this was the copy of the letters,
which Areus the King of Sparta sent vnto O-
nias.
20 THE KING of the Spartians vnto O-
nias the high Priest sendeth greeting.
21 It is found in writing that the Spartians
and Iewes are brethren, and come out of the ge-
neration of Abraham.
22 And now for so much as this is come to
our knowledge, yee shall doe well to write vnto
vs of your prosperitie.
23 As for vs we haue written vnto you, that
your cattell and goods are ours, and ours are
yours: these things haue we commanded to bee
shewed vnto you.
24 ¶ Now when Ionathan heard that De-
metrius Princes were come to fight against
him with a greater hoste then afore,
25 He went from Ierusalem, and met them
in the land of Amathis: for hee gaue them no
space to come into his owne countrey.
26 And he sent spies vnto their tents, which
came againe and told him, that they were ap-
pointed to come vpon him in the night.
27 Wherefore, when the Sunne was gone
downe, Ionathan commanded his men to
watch, and to bee in armes ready to fight all
the night, and sent watchmen round about the
hoste.
28 But when the aduersaries heard that Io-
nathan was ready with his men to the battell,
they feared, and trembled in their hearts, and
kindled fires in their tents, and fled away.
29 Neuerthelesse Ionathan and his compa-
nie knew it not till the morning: for they saw the
fires burning.
30 Then Ionathan followed vpon them, but
he could not ouertake them: for they were gone
ouer the flood Eleutherus.
31 So Ionathan turned to the Arabians,
which were called Zabadeans, and slew them, and
tooke their spoiles.
32 Hee proceeded further also, and came vn-
to Damascus, and went thorow all the coun-
trey.
33 But Simon his brother went foorth, and
came to Ascalon, and to the next holdes, depar-
ting vnto Ioppe, and wanne it.
34 For he heard that they would deliuer the
hold to them that tooke Demetrius part: where-
fore he set a garison there to keepe it.
35 ¶ After this came Ionathan home, and
called the Elders of the people together, and de-
uised with them for to build vp the strong holdes
in Iudea,
36 And to make the walles of Ierusalem higher,
and to make a great mount betweene the castle
and the citie, for to separate it from the city, that
it might be alone, and that men should neither
buy, nor sell in it.
37 So they came together to build vp the ci-
tie: for part of the wall vpon the brooke of the
East side was fallen downe, and they repaired
it, and called it Caphenatha.
38 Simon also set vp Adida in Sephela, and
made it strong with gates and barres.
Ioseph. Ant. 13.chap.9. 39 ¶ In the meane time Tryphon purposed to
reigne in Asia, and to bee crowned, when he
had slaine the king Antiochus.
40 But he was afraid that Ionathan would
not suffer him, but fight against him: wherefore
he went about to take Ionathan, and to kill him.
So he departed and came vnto Bethsan.
41 Then went Ionathan foorth against him
to the battell with fourtie thousand chosen men,
and came vnto Bethsan.
42 But when Tryphon sawe that Ionathan
came with so great an hoste, hee durst not lay
hand vpon him,
43 But receiued him honourably, and com-
mended him vnto all his friendes, and gaue him
rewards, and commanded his men of warre to
be as obedient vnto him, as to himselfe.
44 And said vnto Ionathan, Why hast thou
caused this people to take such trauaile, seeing
there is no warre betweene vs?
45 Therefore now send them home againe,
and chuse certaine men to waite vpon thee, and
come thou with mee to Ptolemais: For I will
giue it thee, with the other strong holds, and the
other garisons, and al them that haue the charge
of the common affaires: so will I returne, and
depart: for this is the cause of my comming.
46 Ionathan beleeued him, and did as hee
bade, and sent away his hoste, which went into
the land of Iuda,
47 And retained but three thousand with
him, whereof he sent two thousand into Galile,
and one thousand went with himselfe.
48 Now assoone as Ionathan entred into
Ptolemais, they of Ptolemais shut the gates,
and tooke him, and slew all them with the
sword, that came in with him.
49 Then sent Tryphon an hoste of footmen
and horsemen into Galilee, and into the great
plaine, to destroy all Ionathans company.
50 But when they knew that Ionathan was
taken, and slaine, and those that were with him,
they encouraged one another, and came foorth a-
gainst them ready to the battell.
51 But when they which followed vpon them,
sawe that it was a matter of life, they turned
backe againe.
52 By this meanes all they came into the land
of Iuda peaceably, and bewailed Ionathan, and
them that were with him, and feared greatly,
and all Israel made great lamentation.
53 For all the heathen that were round about
them, sought to destroy them.
54 For they sayd, Now haue they no captaine,
nor any man to helpe them: therefore let vs now
fight against them, and roote out their memory
from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne Iohn captaine.

NOw when Simon heard that Tryphon ga- Ioseph. Ant.
thered a great hoste to come into the land 13.chap.9.
of Iuda, and to destroy it,
2 And sawe that the people was in great
trembling and feare, hee came vp to Ierusalem,
and gathered the people together,
3 And gaue them exhortation, saying, Yee
know

know what great things I, & my brethren, and my fathers house haue done for the Law, and the Sanctuarie, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commaundest vs, we will do it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which draue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at ‖Addidis vpon the open plaine.

‖Or, Addus.

14 But when Tryphon knew that Simon stood vp in steade of his brother Ionathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that he is owing in the kings accompt concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when hee is letten foorth he will not turne from vs, and we will send him againe.

17 Neuerthelesse Simon knew that hee dissembled in his words, yet commaunded he the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterwarde came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wildernes, and to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but hee remoued and went into the countrey of Galaad.

23 And when he came neere to Bascama, he slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might be seene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus, he slewe him traiterously, Ioseph. Ant. 13. chap. 10.

32 And reigned in his steade, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layde vp vitailes in the strong holds.

34 Moreouer Simon chose certaine men and sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and to the nation of the Iewes, sendeth greeting.

37 The golden crowne, and ‖precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

‖Or, collar, or baudricke: in Greeke Bainen, or babeu.

38 So the things that we haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day: and the crowne taxe that ye ought vs, and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yeere.

42 And the people of Israel began to write in their letters and publique instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, lept into the citie, and there was great trouble in the citie,

45 In so much that the people of the city rent their clothes and climed vp vpon the walles with

with their wiues, and children, and cryed with a
loud voice, beseeching Simon to graunt them
peace, saying,
46 Deale not with vs according to our wic-
kednesse, but according to thy mercie.
47 Then Simon pittied them, & would fight
no more against them, but put them out of the
citie, and cleansed the houses, wherein the idoles
were, and so entred thereunto with Psalmes and
thanksgiuing.
48 So when he had cast all the filthines out,
he set such men in it as kept the Law, and fortifi-
ed it, and builded there a dwelling place for him-
selfe.
49 Now, when they in the castle at Jerusa-
lem were kept, that they could not come foorth
nor goe into the countrey, neither buy nor sell,
they were very hungry, and many of them were
famished to death,
50 In so much that they besought Simon to
make peace with them: which he granted them,
and put them out from thence, and cleansed the
castle from filthinesse.
51 And vpon the three and twentie day of the
second moneth, in the hundreth seuentie and one
yeere they entred into it with thanksgiuing, and
branches of palme trees, and with harpes, and
with cymbals, and with violes, & with psalmes,
and songs, because the great enemie of Israel
was ouer come.
52 And he ordeined that the same day should
be kept euery yeere with gladnesse.
53 And he fortified the mount of the Temple
that was beside the castle where he dwelt him-
selfe with his company.
54 Simon also seeing that John his sonne
was now a man, he made him captaine of all the
hostes, and caused him to dwell in ‖ Gazaris. ‖Or, Gaza.

CHAP. XIIII.

*1 Demetrius is ouercome of Arsaces. 11 Simon be-
ing captaine, there is a great quietnes in Israel. 18 The
couenant of friendship with the Romanes, and with the
people of Sparta is renued.*

IN the hundreth, seuentie and two yeere, gathe-
red King Demetrius his hoste, and departed
vnto Media, to get him helpe to fight against
Tryphon.
2 But when Arsaces the king of Persia and
Media heard, that Demetrius was entred with-
in his borders, he sent one of his princes to take
him aliue.
3 So he went and ouercame the army of De-
metrius, and tooke him, and brought him to Ar-
saces which kept him in ward.
4 Thus all the land of Iuda was in rest, so long
as Simon liued: for he sought the wealth of his
nation: therefore were they glad to haue him for
their ruler, and to doe him worship alway.
5 Simon also wanne the city of Joppe to his
great honour to be an hauen towne, and made it
an entrance vnto the yles of the sea.
6 He enlarged also the borders of his people,
and conquered the countreyes.
7 He gathered vp many of their people that
were prisoners, and he had the dominion of Ga-
zaris, and Beth-sura, and the castle, which hee
clensed from filthinesse, and there was no man
that resisted him.
8 So that euery man tilled his ground in
peace, and the land gaue her fruits, and the trees
gaue their fruit.
9 The Elders sate in the open places, and
consulted all together for the Common wealth,
and the yong men were honourably clothed and
armed.
10 He prouided vitailes for the cities, and all
kind of munition, so that his glorious fame was
renowned vnto the end of the world.
11 Hee made peace thorowout the land, and
Israel had perfit mirth and ioy.
12 For euery man sate vnder his vine, and the
figtrees, and there was no man to fray them.
13 There was none in the land to fight against
them: for then the Kings were ouercome.
14 He helped all those that were in aduersitie
among his people: hee was diligent to see the
Law kept, and hee tooke away the vngodly, and
wicked.
15 He beautified the Sanctuary, and increa-
sed the vessels of the Temple.
16 When the Romans heard, and the Spar-
tians had knowledge that Jonathan was dead,
they were very sory.
17 But when they heard that Simon his
brother was made high Priest in his stead, and
how hee had won the land againe with the cities
in it,
18 They wrote vnto him in tables of brasse,
to renew the friendship and bond of loue, which
they had made with Judas and Jonathan his
brethren.
19 Which writings were read before the con-
gregation at Jerusalem, and this is the copy of
the letters that the Spartians sent.
20 THE SENATORS and citie of Spar-
ta vnto Simon the great Priest, and to the El-
ders, and to the Priestes, and to the residue of
the people of the Jewes their brethren send
greeting.
21 When your ambassadours that were sent
vnto our people, certified vs of your glory and
honour, we were glad of their comming,
22 And haue registred their ambassage in the
publike records in this maner, NVMENIVS
the sonne of Antiochus, and Antipater the sonne
of Jason the Jewes ambassadours came vnto
vs, to renew amitie with vs.
23 And it pleased the people, that the men
should bee honourably intreated, and that the
copie of their ambassage should bee registred in
the publike records, that it might be for a me-
moriall vnto the people of Sparta: and a co-
pie of the same was sent to Simon the chiefe
Priest.
24 After this, Simon sent Numenius to
Rome, with a great shield of gold of a thousand
pound weight to confirme the friendship with
them.
25 Which when the people vnderstood, they
sayd, What thanks shall we recompense againe
vnto Simon and his children?
26 For he and his brethren, and the house of
his father haue stablished Israel, and ouercome
their enimies, and haue confirmed the libertie
thereof: therefore they wrote this in tables of
brasse, and set it vpon pillars in mount Sion.
27 The copie of the writing is this, In the
eight and twentie day of the moneth † Elul, in † August.
the hundreth seuentie and two yeere, in the third
yeere of Simon the high Priest.

28 In

‖Or, Ierusalem.

28 At ‖Saramel in the great congregation
of the Priests, and of the people, and of the go-
uernours of the nation, and of the elders of the
countrey, we would signifie vnto you, that ma-
ny battels haue bene fought in our countrey.
29 Wherein Simon the sonne of Mattathias
(come of the children of Iarib) and his brethren
put themselues in danger, and resisted the ene-
mies of their nation, that their Sanctuarie, and
Law might be maintained, and did their nation
great honour.
30 For Ionathan gathered his nation toge-
ther, and became their hie Priest, and is layde
with his people.
31 After that would their enemies haue inua-
ded their countrey, and destroied their lande, and
layd their hands on their Sanctuary.
32 Then Simon resisted them, and fought for
his nation, & spent much of his owne substance,
and armed the valiant men of his nation, and
gaue them wages.
33 Hee fortified also the cities of Iudea, and
Bethsura that lieth vpon the borders of Iudea;
(where the ordinance of their enemies lay some-
time) and set there a garrison of the Iewes.
34 And he fortified Ioppe, which lieth vpon
the sea, and ‖Gazara that bordereth vpon Azo-
tus (where the enemies dwelt afore) and there he
placed Iewes, and furnished them with things
necessary for the reparation thereof.

‖Or, Gaza, or Gazaris.

35 Nowe when the people sawe the faithful-
nesse of Simon, and to what glory hee thought
to bring his nation vnto, they made him their
gouernour, and the chiefe Priest, because he had
done all these things, and for the vprightnesse,
and fidelitie that hee had kept to his nation,
and that sought by all meanes to exalt his
people.
36 For in his time they prospered wel by him,
so that the heathen were taken out of their coun-
trey, and they also which were in the citie of Da-
uid at Ierusalem, where they had made them a
castle, out of the which they went, and defiled all
things that were about the Sanctuarie, and did
great hurt vnto Religion.
37 And he set Iewes in it, and fortified it, for
the assurance of the land and citie, and raised vp
the walles of Ierusalem.
38 And King Demetrius confirmed him in
his hie Priesthood for these causes,
39 And made him one of his friends, and gaue
him great honour.
40 For it was reported that the Romanes
called the Iewes their friends and confederates,
and that they honourably receiued Simons am-
bassadours,
41 And that the Iewes and Priests consen-
ted that Simon should be their prince, and high
Priest perpetually, till God raised vp the true
Prophet,
42 And that he should be their captaine and
haue the charge of the Sanctuarie, and so set
men ouer the workes, and ouer the Countrey,
and ouer the weapons, and ouer the fortresses,
and that shoulde make prouision for the holy
things,
43 And that he should be obeied of euery man,
and that all the writings in the countrey should
be made in his name, and that he should be clo-
thed in purple, and weare gold,
44 And that it should not be lawfull for any
of the people, or Priests to breake any of these
things, or to withstand his words, or to call any
congregation in the countrey without him, or be
clothed in purple, or weare a collar of golde:
45 And if any did contrary to these things, or
brake any of them, hee should be punished.
46 So it pleased all the people to agree that
it should be done to Simon according vnto these
words.
47 Simon also accepted it, and was content
to be the hie Priest, and the captaine, and the
Prince of the Iewes and of the Priestes, and to
be the chiefe of all.
48 And they commaunded to set vp this wri-
ting in tables of brasse, and to fasten it to the
wall that compassed the Sanctuary in an open
place,
49 And that a copy of the same should be layd
vp in the treasurie, that Simon and his sonnes
might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

Moreouer, King Antiochus the sonne of De-
metrius sent letters from the yles of the sea,
vnto Simon the priest, and prince of the Iewes,
and to all the nation,
2 Conteining these words, ANTIOCHVS
the King vnto Simon the great Priest, and to
the nation of the Iewes, sendeth greeting.
3 For so much as certaine pestilent men
haue vsurped the kingdome of our fathers, I
and purposed to challenge the realme againe,
and to restore it to the olde estate: wherefore I
haue gathered a great hoste, and prepared ships
of warre,
4 That I may go thorow the countrey, and
be auenged of them, which haue destroyed our
countrey, and wasted many cities in the realme.
5 Now therefore I do confirme vnto thee all
the liberties, whereof all the Kings my progeni-
tors haue discharged thee, and all the payments,
whereof they haue released thee.
6 And I giue thee leaue to coine money of
thine owne stampe within thy countrey,
7 And that Ierusalem and the Sanctuary
be free, and that all the weapons that thou hast
prepared, and the fortresses, which thou hast
builded, and keepest in thine handes, shall be
thine.
8 And all that is due vnto the King, and all
that shall be due vnto the King, I forgiue it thee,
from this time forth for euermore.
9 And when we haue obteined our kingdom,
we will giue thee and thy nation, and the temple
great honour, so that your honour shalbe knowen
thorowout the world.
10 ¶ In the hundreth, seuenty & foure yeere, Ioseph. Ant. 13.chap. 1.
went Antiochus into his fathers land, and all
the bandes came together vnto him, so that few
were left with Tryphon.
11 So the King Antiochus pursued him, but
he fled and came to Dora, which lieth by the sea
side.
12 For hee saw that troubles were toward
him,

him, and that the army had forsaken him.
13 Then camped Antiochus against Dora
with an hundreth and twenty thousand fighting
men, and eight thousand horsemen.
14 So hee compassed the citie about, and the
ships came by the sea. Thus they pressed the city
by lande, and by sea, insomuch that they suffered
no man to go in nor out.
15 In the meane season came Numenius, and
his company from Rome, hauing letters written
vnto the kings and countries, wherein were con-
teined these words,
16 LVCIVS the Consul of Rome vnto king
Ptolemeus sendeth greeting.
17 The ambassadours of the Iewes are come
vnto vs as our friendes and confederates from
Simon the high Priest, and from the people of
the Iewes, to renew friendship, and the bond of
loue.
18 Who haue brought a shield of golde weigh-
ing a thousand pound.
19 Wherefore we thought it good to write vn-
to the Kings and countreys, that they should not
go about to hurt them, nor to fight against them,
nor their cities, nor their countrey, neither to
maintaine their enemies against them.
20 And wee were content to receiue of them
the shield.
21 If therefore there be any pestilent felowes
fled from their countrey vnto you, deliuer them
vnto Simon the hie Priest, that hee may punish
them according to their owne law.
22 The same things were written to Deme-
trius the King, and to Attalus, and to Arathes,
and to Arsaces,
23 And to all the countreys, as ‖ Samsamas,
and to them of Sparta, and to ‖ Delus, and to
‖ Mindus, & to Sycion, and to Caria, and to Sa-
mos, and to Pamphylia, and to Lycia, and to
Halicarnassus, and to Rhodus, and to Phaselis,
and Cos, and to Sidon, and to Cortina, and to
Guidon, and to Cyprus, and to Cyrene.
24 And they sent a copy of them to Simon the
high Priest.
25 ¶ So Antiochus the king camped against
Dora the second time euer ready to take it, and
made diuers engines of warre, and kept Try-
phon in, that he could neither go in nor out.
26 Then Simon sent him two thousand cho-
sen men to helpe him with siluer and golde, and
much furniture.
27 Neuerthelesse, he would not receiue them,
but brake all the Couenant, which he had made
with him afore, and withdrewe himselfe from
him.
28 And sent vnto him Athenobius one of his
friends, to commune with him, saying, Ye with-
hold Ioppe, and Gazara, with the castle that is
at Ierusalem, the city of my Realme,
29 Whose borders yee haue destroyed & done
great hurt in the land, and haue the gouernment
of many places of my kingdome.
30 Wherefore now deliuer the cities, which ye
haue taken, with the tributes of the places, that
yee haue rule ouer without the borders of Iudea,
31 Or else giue mee for them fiue hundreth ta-
lents of siluer, and for the harme that yee haue
done, and for the tributes of the places other fiue
hundreth talents: if not, we will come, and fight
against you.
32 So Athenobius the kings friende came to
Ierusalem, and when he sawe the honour of Si-
mon, and the cupboord of golde and siluer plate,
and so great preparation, he was astonished, and
tolde him the kings message.
33 Then answered Simon, and sayde vnto
him, We haue neither taken other mens landes,
nor withholden that which appertaineth to o-
thers: but our fathers heritage, which our ene-
mies had vnrighteously in possession a certaine
time.
34 But when we had occasion, we recouered
the inheritance of our fathers.
35 And whereas thou ‖ requirest Ioppe and
Gazara, they did great harme to our people, and
thorow our countrey, yet will wee giue an hun-
dreth talents for them. But Athenobius answe-
red him not one word.
36 But turned againe angry vnto the King,
and told him all these wordes, and the dignitie of
Simon, with all that he had seene: and the king
was very angry.
37 ¶ In the meane time fled Tryphon by ship
vnto Orthosias.
38 Then the king made Cendebeus captaine
of the sea coast, and gaue him bandes of footemen
and horsemen,
39 And commanded him to remooue the hoste
toward Iudea, and to builde vp Cedron, and to
fortifie the gates, and to warre against the peo-
ple: but the King pursued Tryphon.
40 So Cendebeus came vnto Iamnia, and
began to vexe the people, and to inuade Iudea,
and to take the people prisoners, & to slay them.
41 And he built vp Cedron, where he set hors-
men and garisons, that they might make out-
rodes by the wayes of Iudea, as the King had
commanded him.

‖ Or, Sampsace.
‖ Or, Delo.
‖ Or Mido, or, Mydus.
‖ Or, complainest concerning.

CHAP. XVI.

1 Condebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon & his two sonnes at a banket. 25 Iohn killeth them that lie in wait for his life.

Then came Iohn vp from Gazara, & tolde Si-
mon his father, what Cendebeus had done.
2 So Simeon called two of his eldest sonnes,
Iudas and Iohn, and saide vnto them, I and my
brethren, and my fathers house, haue euer from
our youth vnto this day fought against the ene-
mies of Israel, and the matters haue had good
successe vnder our hands, and we haue deliuered
Israel oftentimes.
3 But I am now olde, and yee by Gods mercy
are of a sufficient age: bee ye therefore in stead of
me, and my brother, & goe forth and fight for our
nation, and the helpe of heauen be with you.
4 So he chose twenty thousand fighting men
of the countrey with the horsemen, which went
forth against Cendebeus, and rested at Modin.
5 In the morning they arose, and went into
the plaine field: and behold, a mighty great hoste
came against them both of footemen, and horse-
men: but there was a riuer betwixt them.
6 And Iohn ranged his armie ouer against
him, and when hee sawe that the people was a-
frayde to goe ouer the riuer, hee went ouer first
himselfe, and the men seeing him, passed thorowe
after him.
7 Then he deuided his men, and set the horse-
men

Ioseph, Ant. 13. chap. 12.

men in the midst of the footmen.
8 For their enemies horsemen were very ma-
ny: but when they blew the trumpets, Cendebe-
us fled with his hoste, whereof many were slaine,
and the remnant gate them to the fortresse.
9 Then was Iudas Iohns brother woun-
ded: but Iohn followed after them, till hee came
to Cedron, which Cendebeus had built.
10 Also they fled vnto the towers, that were
in the fields of Azotus, and those did Iohn burne
with fire: thus were there slaine two thousande
men of them: so he returned peaceably into the
land of Iuda.
11 ¶ Now in the fielde of Iericho was Ptole-
meus the sonne of Abubus made captaine, and he
had abundance of siluer and gold.
12 (For hee had married the daughter of the
hie Priest)
13 Therefore hee waxed proude in his minde,
and thought to rule the lande, & thought to slay
Simon and his sonnes by deceit.
14 Now as Simon went about thorowe the
cities of the countrey, and studied carefully for
them, hee came downe to Iericho with Matta-
thias, and Iudas his sonnes in the hundreth, se-
uentie and seuen yeere, in the eleuenth moneth,
which is the moneth Sabat.
15 Then the sonne of Abubus receiued them
by treason into a litle hold, called Dochus, which
he had built, where he made the a great banket,
and had hid men there.
16 So when Simon & his sonnes had made
good cheere, Ptolemeus stood vp with his men,
and tooke their weapons, and entred in to Si-
mon in the banket house, and slewe him with his
two sonnes and certaine of his seruants.
17 Whereby hee committed a great villenie,
and recompensed euill for good.
18 Then wrote Ptolemeus these things and
sent to the king, that he might sende him an hoste
to helpe him, and so would deliuer him the coun-
trey with the cities.
19 He sent other men also vnto Gazara, to take
Iohn, & sent letters vnto the captaines to come
to him, and he would giue them siluer, and golde,
and rewards.
20 And to Ierusalem he sent other to take it,
and the mountaine of the Temple.
21 But one ran before, and tolde Iohn in Ga-
zara, that his father, & his brethren were slaine,
and that Ptolemeus had sent to slay him.
22 When hee heard this, hee was sore astoni-
shed, and layd handes on them that were come to
slay him, and slew them: for hee knew that they
went about to kill him.
23 Concerning other things of Iohn, both of
his warres, and of his noble acts (wherein he be-
haued himselfe manfully) of ye building of wals
which he made, and other of his deeds,
24 Beholde, they are written in the Chroni-
cles of his Priesthood, from the time that he was
made high Priest after his father.

¶ The second Booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hidde in the pitte. 24 The prayer of Neemias.

THE brethren the Iewes which
be at Ierusalem, and they that are
in the countrey of Iudea, vnto
the brethren the Iewes that are
thorowout Egypt, sende salutati-
on, and prosperitie.
2 God bee gracious vnto you, and remember
his couenant made with Abraham, and Isaac,
and Iacob his faithfull seruants,
3 And giue you all an heart to worship him,
and to doe his will with a whole heart and with
a willing minde,
4 And open your hearts in his Lawe & com-
mandements, and send you peace,
5 And heare your prayers, and bee reconciled
with you, & neuer forsake you in time of trouble.
6 Thus now we pray here for you.
7 When Demetrius reigned in the hundreth
threescore and ninth yeere, we Iewes wrote vnto
you in the trouble and violence that came vnto
vs in those yeeres, after that Iason and his com-
pany departed out of the holy lande and king-
dome,
8 And burnt the porch, & shed innocent blood.
Then wee prayed vnto the Lord, & were heard:
we offered sacrifices and fine floure, and lighted
the lampes, and set forth the bread.
9 Nowe therefore keepe yee the dayes of the
feast of the tabernacles in the moneth Chasleu.
10 ¶ In the hundreth, fourescore and eight
yeere, the people that was at Ierusalem, & in Iu-
dea, and the counsell, and Iudas, vnto Aristobu-
lus king Ptolemeus master, which is of the
stocke of the anointed Priests, and to the Iewes
that are in Egypt, sendeth greeting and health.
11 Insomuch as God hath deliuered vs from
great perils, we thanke him highly, as though we
had ouercome the King.
12 For he brought them into Persia by heaps
that fought against the holy citie.
13 For albeit the captaine and the army that
was with him, seemed inuincible, yet they were
slaine in the Temple of Nanea, by the deceite of
Naneas priestes.
14 For Antiochus as though he would dwell
with her, came thither, hee and his friends with
him to receiue money vnder the title of a dowry.
15 But when the priests of Nanea had laid it
foorth, and he was entred with a small company
within the temple, they shut the temple, when
Antiochus was come in.
16 And by opening a priuy doore of the vaut,
they cast stones, as it were thunder, vpon the cap-
taine and his, and hauing bruised them in pieces,
they cut off their heads, and threw them to those
that were without.
17 God be blessed in all things, which hath de-
liuered vp the wicked.
18 Whereas wee are nowe purposed to keepe
the

the purification of the temple vpon the fiue and twenty day of the moneth Chasleu, we thought it necessarie to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offred sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the * fire of the altar priuily, and hid it in a hollow pit, which was dry in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

Leuit.6.13. and 10 2. and 16.12.

20 Nowe after many yeeres when it pleased God that Neemias should bee sent from the king of Persia, he sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commaunded the Priests to sprinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euery man marueiled.

23 Nowe the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iust and Almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue their owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them that are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, *as Moyses hath spoken.

Deut.30 5.

30 And the Priests sang Psalmes thereunto.

31 Nowe when the sacrifice was consumed, Neemias commanded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priestes, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called the same place Ephthar, which is to say, purification: but many men call it Nephthar.

a That is to say, a shining, it is also called Nephi, or Nephthar, which is a cleansing.

CHAP. II.

5 How Ieremie hid the Tabernacle, the Arke and the Altar in the hill, 23 Of the fiue bookes of Iason conteined in one.

It is found also in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 *Giuing them a law, that they should not forget the commandements of the Lorde, & that they should not erre in their mindes, when they sawe images of gold and siluer, with their ornaments.

Baruch.6.

3 These and such other things commanded he them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyses went vp, * and sawe the heritage of God,

Deut.34.1.

5 Ieremias went foorth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, & the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not finde it.

7 Which when Ieremias perceiued, he reprooued them, saying, As for that place, it shall be vnknowen, vntill the time that God gather his people together againe, and that mercie bee shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lorde shall appeare and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified.

1.King 8. 14,23,30. 2.chro.6.21.

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

1.Kin. 8.62, 65, 2.chro.7. 4.5.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

Leuit.9.24. and 10.16. 2 Chro.7.1.

11 And Moyses sayd, because the sinne offering was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings and registers of ‖Neemias, and how hee made a librarie, and how he gathered the actes of the Kings, and the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holy gifts.

‖Some reade Ieremie.

14 Euen so Iudas also gathered all thinges that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, sende some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well, if ye keepe the same dayes.

17 Wee hope also that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthood,

hood, and the Sanctuary,

Deu. 30. 5. 18 *As he promised in the Lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repayred the Temple that was renowmed thorowout all the world, and deliuered the citie, and established the Lawes, that were like to bee abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer reade them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a newe house, must prouide for the whole building, but hee that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mention of all things, and to be curious in euery part:

31 But it is permitted to him that will shorten it, to vse fewe words, and to auoid those things that are curious therein.

32 Here then will we begin the storie, adding thus much to our former words, that it is but a foolish thing to abound in wordes before the storie, and to be short in the storie.

CHAP. III.

2 Of the honor done vnto the Temple by the kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 Hee is stricken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the lawes were very well kept, because of the godlines of Onias the high Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning || the iniquity committed in the citie. || Or, the state & prouision.

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Now when Apollonius came to the King, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deed.

10 Then the hie Priest tolde him that there were such things layed vp by the widowes and fatherlesse.

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured through the whole world for holinesse and integritie.

13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Lawe concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackecloth vnder their breasts, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe & sure the things, which were layed vp for those that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darknesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus hee that came with so great company, & many souldiers into the said treasurie, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that he would call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some a euill, he offered a sacrifice for the health of the man.

a In working some trecherie or sorcerie against him.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thankes: for, for his sake hath the Lord granted thee thy life.

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which had granted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to bee sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemy, or traitour, send him thither, & thou shalt receiue him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 and was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

This Simon now, of whom wee spake afore, being a bewrayer of the money, and of his owne naturall countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and bene inuenter of the euill.

2 Thus was hee bold to call him traitour, that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee saw it was not possible, except the King tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would || name them of Ierusalem, Antiochians.

||Or, that he would write the Antiochiads that were at Ierusalem among them.

10 The which thing when the king had granted, and he had granted the superiority, he began immediatly to draw his kinsmen to the customs of the Gentiles.

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare || hats.

||Or, buskins, in token of wantonnes, as the Gentiles did.

13 So there beganne a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play, a after the casting of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fift yeere, were played at Tyrus, the King being present,

‖ Or, Olympian sports, which were games kept euery fift yeere.

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his own assurance, and departed from thence to Ioppe, and he came to Ierusalem.

22 Where hee was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresayd Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof hee had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

‖ Or, commandements.

26 Then Iason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus left Crates which was the gouernour of the b Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reprooued him, and withdrew himselfe into a Sanctuary by Daphne in Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hand with an othe: (howbeit, hee suspect him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led throwout the citie, and in the same place where he had committed the wickednesse against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as hee had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through the counsell of Menelaus, and the bruite was spread abroad, the multitude gathered them together against Lysimachus: for he had carried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Thereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed besides the treasurie.

43 For these causes an accusation was layd against

against Menelaus.
44 And when the king came to Tyrus, three
men sent from the Senate pleaded the cause be-
fore him.
45 But Menelaus being now conuinced, pro-
mised to Ptolemeus the son of Dorimenes much
money, if he would perswade the king.
46 So Ptolemeus went to the King into a
court, where as he was to coole himselfe, and tur-
ned the kings minde.
47 Insomuch that he discharged Menelaus
from the accusations (notwithstanding hee was
the cause of all mischiefe) and condemned those
poore men to death, which if they had tolde their
cause, yea, before the Scythians, they shoulde
haue bene heard as innocent.
48 Thus were they soone punished vniustly,
which followed vpon the matter for the citie, and
for the people, and for the holy vessels.
49 Wherefore they of Tyrus hated that wic-
kednesse, and ministred all things liberally for
their buriall.
50 And so through the couetousnesse of them
that were in power, Menelaus remained in au-
thoritie, increasing in malice, and declared him-
selfe a great traitor to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end & wickednes of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus vndertooke
his second voyage into Egypt.
2 And then were there seene throwout all
the citie of Ierusalem fourty dayes long, horsemen
running in the aire, with robes of Golde, and as
bands of spearemen,
3 And as troupes of horsemen set in aray, in-
countering and coursing one against another
with shaking of shields and multitude of darts,
and drawing of swords and shooting of arrowes,
and the glittering of the golden armour seene,
and harnesse of all sorts.
4 Therefore euery man praied, that those to-
kens might turne to good.
5 Nowe when there was gone foorth a false
rumour, as though Antiochus had bene dead,
Iason tooke at the least a thousand men, and
came suddenly vpon the city, and they that were
vpon the walles, being put backe, and the citie
at length taken,
6 Menelaus fled into the castle, but Iason
slew his owne citizens without mercie, not con-
sidering, that to haue the aduantage against his
kinsemen is greatest disaduantage, but thought
that hee had gotten the victory of his enemies,
and not of his owne nation.
7 Yet hee gate not the superioritie, but at the
last receiued shame for the reward of his treason,
and went againe like a vagabond into the coun-
trey of the Ammonites.
8 Finally he had this end of his wicked con-
uersation, that he was ‖accused before Areta the
king of the Arabians, and fled from citie to city,
being pursued of euery man, and hated as a forsa-
ker of the Lawes, and was in abomination, as
an enemy of his countrey and citizens, and was
driuen into Egypt.
9 Thus he that had chased many out of their
owne countrey, perished as a banished man, af-
ter that hee was gone to the Lacedemonians,
thinking there to haue gotten succour by reason
of kinred.
10 And hee that had cast many out vnbu-
ried, was throwne out himselfe, no man mour-
ning for him, nor putting him in his graue:
neither was hee partaker of his fathers sepul-
chre.
11 ¶ Now when these things that were done,
were declared to the king, hee thought that Iu-
dea would haue fallen from him: wherefore hee
came with a furious minde out of Egypt, and
tooke the citie by violence.
12 He commanded his men of warre also, that
they should kill and not spare such as they met,
and to slay such as went into their houses.
13 Thus was there a slaughter of yong men,
and olde men, and a destruction of men and wo-
men and children, and virgins and infants were
murthered:
14 So that within three dayes were slaine
fourescore thousand, and fourtie thousand taken
prisoners, and there was as many solde as were
slaine.
15 Yet was hee not content with this, but
durst goe into the most holy Temple of all the
world, hauing Menelaus that traitour to the
Lawes, and to his owne countrey to be his guid,
16 And with his wicked hands tooke the ho-
ly vessels, which other kings had giuen for the
garnishing, glory, and honour of that place, and
handled them with his wicked hands.
17 So hauty in his minde was Antiochus,
that he considered not that God was not a little
wroth for the sinnes of them that dwelt in the ci-
ty, for the which such contempt came vpon that
place.
18 For if they had not bene wrapped in ma-
ny sinnes, hee, assoone as he had come, had sud-
denly bene punished, and put back from his pre-
sumption, as Heliodorus was, whom Seleucus
the king sent to view the treasurie.
19 But God hath not chosen the nation for
the places sake, but the place for the nations
sake.
20 And therefore is the place become partaker
of the peoples trouble, but afterward shall it bee
partaker of the benefits of the Lord, and as it is
now forsaken in the wrath of the Almighty, so
when the great Lord shall be reconciled, it shall
be set vp in great worship againe.
21 ¶ So when Antiochus had taken eigh-
teene hundred talents out of the Temple, hee
gate him to Antiochia in all haste, thinking in
his pride to make men saile vpon the drie lande,
and to walke vpon the sea: such an high mind
had he.
22 But he left deputies to vexe the people: at
Ierusalem Philip a Phrygian by birth, in ma-
ners more cruell then he that set him there:
23 And at Garizin Andronicus, and with
them Menelaus, which was more grieuous to
the citizens then the other, and was despitefull
against the Iewes his citizens.
24 Hee sent also Apollonius a cruell prince,
with an army of two and twenty thousand,
whom he commanded to slay those that were to-
ward mans age, and to sell the women, and the
yonger sort.
25 So when he came to Ierusalem, hee fained

‖Or, shut vp

peace, and kept him still vntill the holy day of
Sabbath: and then finding the Iewes keeping
the feast, hee commanded his men to take their
weapons.
26 And so hee slewe all them that were gone
foorth to the shew, and running thorow the ci-
tie with his men armed, hee murthered a great
number.
27 But Iudas Maccabeus being as it were
the tenth, fled into the wildernes, and liued there
in the mountaines with his company among the
beastes, and dwelling there, and eating grasse,
lest they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The woman cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the King an old man
of ‖ Athens, for to compel the Iewes to trans- ‖Or, Antiochia.
gresse the lawes of the fathers, and not to be go-
uerned by the Law of God,
2 And to defile the Temple that was at Ie-
rusalem, and to call it the Temple of Iupiter O-
lympius, and that of Garizin, according as they
did that dwelt at that place, Iupiter that keep-
eth hospitality.
3 This wicked gouernement was sore and
grieuous vnto the people.
4 For the temple was full of dissolution, and
gluttonie of the Gentiles, which dallied with har-
lots, and had to doe with women within the cir-
cuite of the holy places, and brought in such
things as were not lawfull.
5 The altar also was full of such things, as
were abominable and forbidden by the Law.
6 Neither was it lawfull to keepe the Sab-
baths, nor to obserue their ancient feastes, nor
plainely to confesse himselfe to be a Iew.
7 In the day of the Kings birth they were
grieuously cōpelled perforce euery month to ban-
ket, & when the feast of Bacchus was kept, they
were constrained to goe in the procession of Bac-
chus with garlands of Iuie.
8 Moreouer through the counsell of Ptole-
meus, there went out a commandement vnto
the next cities of the heathen against the Iewes,
that the like custome, and ‖ banketing should bee ‖Or, eating of the flesh that was sacrificed.
kept.
9 And who so woulde not conforme them-
selues to the maners of the Gentiles, should bee
put to death: then might a man haue seene the
present miserie.
10 For there were two women brougt foorth
that had circumcised their sonnes, whom when
they had led round about the city (the babes han-
ging at their breasts) they cast them down head-
long ouer the walles.
11 Some that were runne together into
dennes to keepe the Sabbath day secretly,
were discouered vnto Philip, and were burnt
together, because that for the reuerence of the
honourable day they were afraide to helpe them-
selues.
12 ¶ Now I beseech those which reade this
booke, that they be not discouraged for these ca-
lamities, but that they iudge these afflictions
not to be for destruction, but for a chastening of
our nation.
13 For it is a token of his great goodnesse,
not to suffer sinners long to continue, but straight
wayes to punish them.
14 For the Lord doth not long wait for vs, as
for other nations, whom he punisheth when they
are come to the fulnesse of their sinnes.
15 But thus hee dealeth with vs, that our
sinnes should not be heaped vp to the full, so that
afterward he should punish vs.
16 And therefore hee neuer withdraweth his
mercie from vs: and though hee punish with ad-
uersitie, yet doth he neuer forsake his people.
17 But let this be spoken now for a warning
vnto vs: and now will we come to the declaring
of the matter in few words.
18 ¶ Eleazar then one of ẏ principall scribes,
an aged man, & of a well fauoured countenance
was constrained to open his mouth, and to eate
swines flesh.
19 But hee desiring rather to die gloriously
then to liue with hatred, offered himselfe willing-
ly to the torment, and spit it out:
20 As they ought to goe to death which suffer
punishment for such things, as it is not lawfull
to taste of the desire to liue.
21 But they that had the charge of this wic-
ked banket, for the olde friendship of the man,
tooke him aside priuily, and praied him that hee
would taste such flesh, as was lawfull for him to
vse, and as hee would prepare for himselfe, and
dissemble as though he had eaten of the things
appointed by the King, euen the flesh of the sa-
crifice,
22 That in so doing hee might bee deliuered
from death, and that for the olde friendship that
was among them, he would receiue this fauour.
23 But he began to consider discreetly, and as
became his age, and the excellencie of his ancient
yeeres, and the honour of his gray haires, where-
unto he was come, and his most honest conuer-
sation from his childhoode, but chiefly the holy
Law made and giuen by God: therefore hee an-
swered consequently, and willed them straight-
wayes to send him to the graue.
24 For it becommeth not our age, said he, to
dissemble, whereby many yong persons might
thinke that Eleazar being fourscore yeeres olde
and ten, were now gone to ‖ another religion. ‖Or, to another maner of life.
25 And so through mine hypocrisie (for a little
time of a transitory life) they might bee deceiued
by me, and I should procure malediction, and re-
proch to mine olde age.
26 For though I were now deliuered from
torments of men, yet could I not escape the
hand of the Almightie, neither aliue nor dead.
27 Wherefore I will now change this life
manfully, and will shewe my selfe such as mine
age requireth,
28 And so will leaue a notable example for
such as bee young to die willingly, and couragi-
ously for the honourable and holy Lawes. And
when he had sayd these wordes, immediatly hee
went to torment.
29 Now they that led him, changed the loue
which they bare him before, into hatred, because
of the words that he had spoken: for they thought
it had bene a rage.
30 And as he was ready to giue the ghost be-
cause of the strokes, hee sighed and sayd, The
Lord that hath the holy knowledge, knoweth
manifestly, that whereas I might haue beene
deliuered from death, I am scourged, and suffer
these

these foure paines of my bodye, but in my minde I
suffer them gladly for his religion.
31 Euen now after this maner ended he his
life, leauing his death for an example of a noble
courage, and a memoriall of vertue, not onely
vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

1 It came to passe also that seuen brethren, with
their mother, were taken to bee compelled by
the king against the Law to taste swines flesh,
and were tormented with scourges and whips.
2 But one of them which spake first, sayde
thus, What seekest thou? and what wouldest
thou knowe of vs? wee are ready to die rather
then to transgresse the lawes of our fathers.
3 Then was the king angry, and commaun-
ded to heate pans and caldrons, which were in-
continently made hote.
4 And he commanded the tongue of him that
spake first, to be cut out, and to flay him, and to
cut off the vtmost parts of his body in the sight
of his other brethren and his mother.
5 Now when hee was thus mangled in all
his members, he commanded him to be brought
aliue to the fire and to fry him in the panne: and
while the smoke for a long time smoked out of
the pan, the other brethren with their mother ex-
horted one another to die couragiously, saying in
this maner,
6 The Lord God doeth regard vs, & in deed
taketh pleasure in vs, as Moyses * declared in
the song wherein hee testified openly, saying,
That God will take pleasure in his seruants.

Deut. 32. 36.

7 ¶ So when the first was dead after this
maner, they brought the second to make him a
mocking stocke: and when they had pulled the
skinne with the haire ouer his head, they asked
him if hee would eate, or he were punished in all
the members of the body.
8 But hee answered in his owne language,
and sayd, No. Wherefore hee was tormented
forthwith like the first.
9 And when hee was at the last breath, hee
sayd, Thou murtherer takest this present life
from vs, but the King of the world will rayse vs
vp, which die for his Lawes, in the resurrection
of euerlasting life.
10 ¶ After him was the third had in deri-
sion, and when they demaunded his tongue, hee
put it out incontinently, and stretched forth his
hands boldly,
11 And spake manfully, These haue I had
from the heauen, but now for the Law of God
I despise them, and trust that I shall receiue
them of him againe.
12 Insomuch that the King and they which
were with him, marueiled at the young mans
courage, as at one that nothing regarded the
paines.
13 ¶ Now when he was dead also, they vex-
ed and tormented the fourth in like maner.
14 And when hee was now ready to die, hee
sayd thus, It is better that wee should change
this which we might hope for of men, and waite
for our hope from God, that wee may be raised
vp againe by him: as for thee, thou shalt haue no
resurrection to life.
15 ¶ Afterward they brought the fift also and
tormented him.
16 Who looked vpon the King, and sayde,
Thou hast power among men, and though
thou be a mortall man, thou doest what thou
wilt: but thinke not that God hath forsaken our
nation.
17 But abide a while, and thou shalt see his
great power, how he will torment thee and thy
seede.
18 After him also they brought the sixt, who
being at the point of death, said, Deceiue not thy
selfe foolishly: for wee suffer these things, which
are worthy to be wondred at for our owne sakes,
because we haue offended our God.
19 But thinke not thou, which vndertakest
to fight against God, that thou shalt bee vnpu-
nished.
20 But the mother was marueilous aboue all
other, and worthy of honourable memorie: for
when she saw her seuen sonnes slaine within the
space of one day, she suffered it with a good will,
because of the hope that she had in the Lord.
21 Yea, she exhorted euery one of them in her
owne language, and being full of courage and
wisedome, stirred vp her womanly affections,
with a manly stomacke, and sayd vnto them,
22 I cannot tell howe yee came into my
wombe: for I neither gaue you breath nor life:
it is not I that set in order the members of your
body,
23 But doubtlesse the Creator of the worlde,
which formed the birth of man, and found out
the beginning of all things, will also of his owne
mercy giue you breath, and life againe, as yee
now regard not your owne selues, for his lawes
sake.
24 Now Antiochus thinking himselfe despi-
sed, and considering the iniurious wordes, while
the yongest was yet aliue, he did exhort him not
onely with wordes, but sware also vnto him by
an othe that he would make him rich and weal-
thy, if he would forsake the lawes of his fathers,
and that hee would take him as a friend, & giue
him offices.
25 But when the yong man would in no case
hearken vnto him, the King called his mother,
and exhorted that shee would counsell the yong
man to saue his life.
26 And when he had exhorted her with many
words, she promised him that she would counsell
her sonne.
27 So shee turned her vnto him, laughing
the cruel tyrant to scorne, and spake in her owne
language, O my sonne, haue pitie vpon mee,
that bare thee nine moneths in my wombe, and
gaue thee sucke three yeeres, and nourished thee,
and tooke care for thee vnto this age, & brought
thee vp.
28 I beseech thee, my sonne, looke vpon the
heauen and the earth, and all that is therein, and
consider that God made them of things that
were not, and so was mankinde made likewise.
29 Feare not this hangman, but shew thy
selfe worthy such brethren by suffering death,
that I may receiue thee in mercie with thy bre-
thren.
30 While she was yet speaking these words,
the yong man sayd, Whom waite ye for? I will
not obey the Kings commandement: but I will
obey the commaundement of the Law that was
giuen vnto our fathers by Moyses.

31 And

31 And thou that imaginest all mischiefe a-
gainst the Hebrewes, shalt not escape the hand of
God.
32 For we suffer these things because of our
sinnes.
33 But though the liuing Lord be angry with
vs a litle while for our chastening and correcti-
on, yet will he be reconciled with his owne ser-
uants.
34 But thou, O man without religion and
most wicked of all men, lift not thy selfe vp in
vaine, which art puffed vp with vncertaine
hope, and liftest thine hands against the ser-
uants of God.
35 For thou hast not yet escaped the iudge-
ment of Almighty God, which seeth all things.
36 My brethren that haue suffered a little
paine, are now vnder the diuine Couenant of
euerlasting life: but thou through the iudgement
of God, shalt suffer iust punishments for thy
pride.
37 Therefore I, as my brethren haue done,
offer my body and life for the Lawes of our fa-
thers, beseeching God, that he wil soone be mer-
cifull vnto our nation, and that thou by torment
and punishment mayest confesse, that he is the
onely God,
38 And that in me and my brethren the wrath
of the Almighty, which is righteously fallen vp-
on all our nation, may cease.
39 Then the king being kindled with anger,
raged more cruelly against him then the others,
and tooke it grieuously that he was mocked.
40 So he also died holily, and put his whole
trust in the Lord.
41 Last of all after the sonnes, was the mo-
ther put to death.
42 Let this now bee ynough spoken concer-
ning the bankets, and extreme cruelties.

CHAP. VIII.

1 *Iudas gathereth together his hoste.* 9 *Nicanor is sent against Iudas.* 16 *Iudas exhorteth his souldiers to constancie.* 20 *Nicanor is ouercome.* 27 *The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse & vnto the widowes.* 30 *Timotheus and Bacchides are discomfited.* 35 *Nicanor fleeth vnto Antiochus.*

Then Iudas Maccabeus, and they that were
with him, went priuily into the townes, and
called their kinsefolkes and friendes together,
and tooke vnto them all such as continued in the
Iewes religion: and assembled sixe thousand
men.
2 So they called vpon the Lorde, that he
would haue an eye vnto his people, which was
vexed of euery man, and haue pitie vpon the
Temple that was defiled by wicked men,
3 And that he would haue compassion vpon
the citie that was destroyed, and almost brought
to the ground, and that he would heare the voice
of the blood that cryed vnto him,
4 And that he would remember the wicked
slaughter of the innocent children, and the blas-
phemies committed against his Name, and that
he would shew his hatred against the wicked.
5 Now when Maccabeus had gathered this
multitude, he could not be withstood by the hea-
then: for the wrath of the Lord was turned into
mercy.
6 ¶ Therefore he came at vnawares and burnt
vp the townes and cities: for he tooke the most
commodious places, and put many of the ene-
mies.
7 But specially he vsed the nights to make
such assaults, in so much that the fame of his
manlinesse was spread euery where.
8 ¶ So when Philip saw that this man in-
creased by litle and litle, and that things prospe-
red with him for the most part, hee wrote vnto
Ptolemeus the gouernour of Celosyria and
Phenice to helpe him in the kings affaires.
9 Then sent he forthwith Nicanor the sonne of
Patroclus, a speciall friend of his, and gaue him
of all nations of the heathen no lesse then twenty
thousand men, to roote out the whole generati-
on of the Iewes, and ioyned with him Gorgias
a captaine, which in matters of warre had great
experience.
10 Nicanor vndertooke also a tribute for y king
of two thousand talents, which the Romanes
should haue, to be taken of the Iewes that were
taken prisoners.
11 Therefore immediatly he sent to the cities
on the sea coast, prouoking them to buy Iewes
to be their seruants, promising to sell fourescore
and ten for one talent: but he considered not the
vengeance of Almighty God, that should come
vpon him.
12 When Iudas then knewe of Nicanors
comming, he tolde them that were with him, of
the comming of the armie.
13 Now were there some of them fearefull,
which trusted not vnto the righteousnes of God,
but fled away, and abode not in that place.
14 But the other solde all that they had left,
and besought the Lord together to deliuer them
from that wicked Nicanor, which had solde
them, or euer he came neere them.
15 And though he would not doe it for their
sakes, yet for the couenant made with their fa-
thers, and because they called vpon his holy and
glorious Name.
16 And so Maccabeus called his men toge-
ther, about sixe thousand, exhorting them not to
bee afraide of their enemies, neither to feare the
great multitude of the Gentiles, which came a-
gainst them vnrighteously, but to fight manly,
17 Setting before their eyes the iniury that
they had vniustly done to the holy place, and
the cruelty done to the city by derision, and the
destruction of the orders established by their fa-
thers.
18 For they, said hee, trust in their weapons
and boldenesse: but our confidence is in the Al-
mightie God, which at a becke can both destroy
them that come against vs, and all the world.
19 Moreouer, hee admonished them of the
helpe that God shewed vnto their fathers, as
when there perished an hundreth and fourescore
and fiue thousand vnder Sennacherib. 2.*King.* 19. 35. *isa.* 37. 36. *tob.* 1. 18. *ecclus.* 48. 22. 1. *mac.* 7. 41.
20 And of the battell that they had in Baby-
lon against the Galatians, how they came in all
to the battell ‖ eight thousand, with foure thou-
sand Macedonians; and when the Macedoni-
ans were astonished, the eight thousand slew an
hundreth and twenty thousand through the helpe
that was giuen them from heauen, whereby
they had receiued many benefites. ‖ *Some reade sixe thousand.*
21 Thus when hee had made them bold with
these wordes, and ready to die for the lawes
and

and the countrey, he diuided his armie into foure
parts.
22 And made his owne brethren captaines
ouer the armie, to wit, Simon, and Ioseph, and
Ionathan, giuing each one fifteene hundreth men.
23 And when Eleazarus had read the holy
booke, and giuen them a token of the helpe of
God, Iudas which led the forewarde, ioyned with
Nicanor.
24 And because the Almightie helped them,
they slewe aboue nine thousand men, and woun-
ded and maimed the most part of Nicanors hoste,
and so put all to flight,
25 And tooke the money from those that came
to buy them, and pursued them farre; but lack-
ing time, they returned.
26 For it was the day before the Sabbath,
and therefore they would no longer pursue them.
27 So they tooke their weapons, and spoyled
the enemies, & kept the Sabbath, giuing thankes,
and praysing the Lord wonderfully, which had
deliuered them that day, and powred vpon them
the beginning of his mercy.
28 And after the Sabbath, *they distributed
the spoyles to the sicke, and to the fatherlesse, and
to the widowes, and diuided the residue among
themselues and their children.
29 When this was done, and they all had
made a generall prayer, they besought the mer-
cifull Lord to be reconciled at the length with his
seruants.
30 Afterward with one consent they fell vp-
on Timotheus and Bacchides, and slew aboue
twentie thousand, and wan high & strong holdes,
and diuided great spoyles, and gaue an equall
portion vnto the sicke, and to the fatherlesse, and
to the widowes, and to aged persons also.
31 Moreouer, they gathered their weapons
together, and layd them vp diligently in conue-
nient places, and brought the remnant of the
spoyles to Ierusalem.
32 They slew also Philarches a most wicked
person which was with Timotheus, and had
vexed the Iewes many wayes.
33 And when they kept the feast of Victorie
in their countrey, they burnt Calisthenes that
had set fire vpon the holy gates, which was fled
into a little house: so he receiued a reward meet
for his wickednes.
34 And that most wicked Nicanor, which
had brought a thousand merchants to buy the
Iewes,
35 Hee was through the helpe of the Lord
brought downe of them whom he thought as no-
thing, insomuch that he put off his glorious rai-
ment, and fled ouerthwart the countrey like a
fugitiue seruant, and came alone to Antiochia,
with great dishonour through the destruction of
his hoste.
36 Thus he that promised to pay tribute to
the Romanes, by meanes of the prisoners of Ie-
rusalem, brought newes, that the Iewes had a
‖ defender, and for this cause none could hurt the
Iewes, because they followed the Lawes ap-
pointed by him.

Num. 31.17. 1.sam.30.24.

‖Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoile Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is striken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe
with dishonour, out of the countrey of
Persia.
2 For when he came to Persepolis, and went
about to robbe the Temple, and to subdue the ci-
ty, the people ran in a rage to defend themselues
with their weapons, and put them to flight, and
Antiochus was put to flight by the inhabitants,
and returned with shame.
3 Now when he came to Ecbatane, he vn-
derstood the things that had come vnto Nica-
nor and Timotheus.
4 And then being chafed in his fume, hee
thought to impute to the Iewes their fault,
which had put him to flight, and therefore com-
manded his charetman to driue continually,
and to dispatch the iourney: for Gods iudgement
compelled him: for he had said thus in his pride,
I will make Ierusalem a common burying place
of the Iewes, when I come thither.
5 But the Lord Almighty, and God of Is-
rael, smote him with an incurable and inuisi-
ble plague: for assoone as hee had spoken these
words, a paine of the bowels that was remedi-
lesse, came vpon him, and sore torments of the in-
ner parts,
6 And that most iustly: for he had tormented
other mens bowels with diuers and strange tor-
ments.
7 Howbeit he would in no wise cease from
his arrogancie, but swelled the more with
pride, breathing out fire in his rage against the
Iewes, and commaunded to haste the iourney:
but it came to passe that he fell downe from the
charet that ranne swiftly, so that all the mem-
bers of his body were bruised with the great
fall.
8 And thus he that a little afore thought he
might command the floods of the Sea (so
proud was he beyond the condition of man) and
to weigh the high mountaines in the balance,
was now cast on the ground, and caried in an
horslitter, declaring vnto all the manifest pow-
er of God.
9 *So that the wormes came out of the bo-
dy of this wicked man in abundance; & whiles
he was aliue, his flesh fell off for paine and tor-
ment; and all his armie was grieued at his
‖ smell.
10 Thus no man could beare because of his
stincke, him that a little afore thought he might
reach to the starres of heauen.
11 Then he began to leaue off his great pride,
and selfewill when he was plagued, and came
to the knowledge of himselfe by the scourge of
God, and by his paine which increased euery
moment.
12 And when he himselfe might not abide his
owne stincke, he said these words, It is meete to
be subiect vnto God, and that a man which is
mortall, should not thinke himselfe equall vnto
God through pride.
13 This wicked person prayed also vnto the
Lorde, who would now haue no mercie on
him,
14 And sayd thus, that he would set at liberty
the holy city vnto the which he made haste to de-
stroy it, and to make it a burying place.
15 And as touching the Iewes (whom he
had iudged not woorthy to bee buryed, but
would haue cast them out with their chil-
dren

Acts 12.23.

‖Or, rottennesse.

dren to be devoured of the foules & wilde beasts hee would make them all like the citizens of Athens.
16 And wheras he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.
17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.
18 But for all this his pains would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.
19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, and health and prosperitie.
20 If yee and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.
21 Though I lie sicke, yet am I mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessary to care for the common safety of all.
22 Not distrusting mine health, but hauing great hope to escape this sickenesse.
23 Therefore considering that when my father led an hoste against the high countreys, he appointed who should succeed him:
24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.
25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.
26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.
27 For I trust that he will be gentle and louing vnto you according vnto my mind.
28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.
29 And Philip that was brought vp with him, carried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus nowe and his company, through the helpe of the Lord, wanne the Temple and the citie againe.
2 And destroyed the altars, & chappels that the heathen had builded in the open places.
3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offred sacrifices after two yeeres, and incense after, and set forth the lampes, and the shewbread.
4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.
5 Now vpon the same day, that the strangers polluted the temple, on the very same day it was clensed againe, euen the fiue and twentieth day of the same moneth which is ‖Chasleu.
‖Or, Nouember.
6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.
7 And for the same cause they bare greene boughes, and faire branches & palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.
8 They ordeined also by a common statute and decree, that euery yere those dayes should be kept of the whole nation of the Iewes.
9 And this was the end of Antiochus called Epiphanes.
10 ¶ Now will wee declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.
11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realmes.
12 For Ptolomeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.
13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.
14 ¶ But when Gorgias was gouernour of the same place, he entertained strangers, and made warre oft times against the Iewes.
15 Moreouer, the Idumeans that held the strong holds which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.
16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holds of the Idumeans,
17 And assaulted them sore, that they wanne the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.
18 And because certaine (which were no lesse then

the nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary,

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certain of those that were in the castle) and tooke seuenty thousand ᵃ drachmes and let some of them escape.

a A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So he slewe them when they were conuict of treason, and immediately wanne the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Jewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew neere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackecloth.

26 And fell downe at the foote of the altar, and besought the Lord to bee mercifull to them, and to be an enemie to their enemies, and to be an aduersary to their aduersaries, * as the law declareth.

Exod.23.20. deut.20.4.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of their warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Jewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts and lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and sixe hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde siege against the fortresses with courage foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuerthelesse, vpon the ‖ fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were enflamed, because of the blasphemies, came vnto the wal, and with bold stomacks smote downe those that they met.

‖ Or, the fiue and twentieth day.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother Apollophanes.

38 When this was done, they praysed the Lord with Psalmes and thankesgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, and all the horsemen, he came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 He came into Judea, and drewe neere to Beth-sura, which was a castle of defence, fiue ᵃ furlongs from Jerusalem, and layed sore siege vnto it.

a Whereof eight make a mile.

6 But when Maccabeus and his company knewe that hee besieged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they woulde ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of gold.

9 Then they praysed the mercifull God all together, and tooke heart, insomuch that they were ready, not only to fight with men, but with the most cruel beasts, and to breake downe wals of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they slewe eleuen thousand footmen, and sixteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

folly, and so escaped.
13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not bee ouercome because the Almightie God helped them, sent vnto them,
14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.
15 Maccabeus agreed to Lysias requestes, hauing respect in all thinges to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.
16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting,
17 Iohn and ‖ Abesalom, which were sent from you, deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

‖ Or, Absalon, or Absalem.

18 Therefore what things soeuer were meet to bee reported to the king himselfe, I haue declared them, and he granted that that was possible.
19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to doe you good.
20 As concerning these things, I haue giuen commandement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.
21 Fare yee well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioscorinthius.
22 ¶ Now the Kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.
23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may applie his owne affaires.
24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.
25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.
26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may bee of good comfort, and cheerefully goe about their owne affaires.
27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.
28 If ye fare well, we haue our desire: we are also in good health.
29 Menelaus declared vnto vs that your desire was to returne home, & to apply your owne businesse.
30 Wherefore, those that will depart, we giue them free libertie, vnto the thirty day of the moneth of ‖ Panthicus,

‖ Or, April, some reade Xanticus, and some Zanticus.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.
32 I haue sent also Menelaus to comfort you.
33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.
34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes sende greeting.

‖ Or, Manlius.

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.
36 But concerning that which he shall report vnto the king, send hither some with speed, when yee haue considered the matter diligently, that wee may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.
37 And therefore make haste and send some men, that we may know your minde.
38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 10 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

When these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.
2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Ieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.
3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.
4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.
5 Now when Iudas knewe of this crueltie shewed against his nation, he commanded those men that were with him, to make them ready.
6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slew.
7 ¶ And when the citie was shut vp, he departed as though hee would come againe, and roote out all them of the citie of Ioppe.
8 But when he perceiued that the Iamnites were minded to do in like maner vnto ẏ Iewes, which dwelt among them,
9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fortie furlongs.
10 Nowe when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousande men of foote and

and fiue hundreth horsemen of the Arabians set
vpon him.
11 So the battell was sharpe, but it prospered
with Judas through the helpe of God: the *No-
mades of Arabia, being ouercome, besought Ju-
das to make peace with them, and promised to
giue him certaine ‖ cattell, and to helpe him in
other things.

*So called, because they were shepheards.
‖Or, pastures

12 And Judas thinking that they should in
deede bee profitable concerning many things,
graunted them peace: whereupon they shooke
hands, and so they departed to their tents.
13 ¶ Judas also assaulted a citie called Cas-
pis, which was strong by reason of a bridge, and
fenced round about with walles, and had diuers
kinds of people dwelling therein.
14 So they that were within it, put such trust
in the strength of the walles, and in store of vic-
tuals, that they were the slacker in their doings,
reuiling them that were with Judas, and repro-
ching them: yea, they blasphemed and spake such
words as were not lawfull.
15 But Maccabeus souldiers, calling vpon
the great prince of the world (which without a-
ny ‖ instruments, or engines of warre, did *cast
downe the walles of Jericho, in the time of Je-
sus) gaue a fierce assault against the walles,

‖Or, battell rammes.
*Josh. 6. 20.

16 And tooke the citie by the wil of God, and
made an exceeding great slaughter, insomuch
that a lake of two furlongs broad, which lay
thereby, seemed to flow with blood.
17 ¶ Then departed they from thence, seuen
hundreth and fiftie furlongs, and came to
Characa vnto the Jewes, that are called Tu-
bieni.
18 But they found not Timotheus there:
for he was departed from thence, and had done
nothing, and had left a garrison in a very strong
holde.
19 But Dositheus, & Sosipater, which were
captaines with Maccabeus, went foorth, & slew
those that Timotheus had left in the fortresse,
more then ten thousand men.
20 And Maccabeus prepared, & ranged his
army by bands, and went couragiously against
Timotheus, which had with him an hundreth
and twenty thousand men of foot, and two thou-
sand and fiue hundreth horsemen.
21 When Timotheus had knowledge of Ju-
das comming, he sent the women, and children,
and the other baggage afore vnto a fortresse cal-
led Carnion (for it was hard to besiege, and vn-
easie to come vnto because of the straights on all
sides)
22 But whē Judas first band came in sight,
the enemies were smitten with feare, & a trem-
bling was among them through the presence of
him that seeth all things, insomuch that they
fleeing one heere, another there, were oft times
hurt by their owne people, and wounded with
the points of their owne swords.
23 But Judas was very earnest in pursuing,
and slew those wicked men: yea, he slew thirtie
thousand men of them.
24 Timotheus also himselfe fell into the
hands of Dositheus, and Sosipater, whom hee
besought with much craft to let him goe with his
life, because he had many of the Jewes parents,
and the brethren of some of them, which, if they
put him to death, should be despised.
25 So when he had assured them with many
words, and promised that he would restore them
without hurt, they let him goe for the health of
their brethren.
26 ¶ Then went Maccabeus toward Car-
nion, and Artagation, and slew fiue and twenty
thousand persons.
27 And after that hee had chased away and
slaine them, Judas remooued the hoste toward
Ephron a strong citie, wherein was Lysias and
a great multitude of all nations, and the strong
yoong men kept the walles, defending them
mightily: there was also great preparation of
engins of warre, and darts.
28 But when they had called vpon the Lord,
which with his power breaketh the strength of
the enemies, they wanne the citie, and slewe
fiue and twenty thousand of them that were
within.
29 ¶ From thence went they to Scythopo-
lis, which lyeth sixe hundred furlongs from Je-
rusalem.
30 But when the Jewes that dwelt there,
testified that the ‖ Scythopolitans dealt louing- ‖Or, Scythians.
ly with them, and intreated them kindely in the
time of their aduersitie,
31 They gaue them thankes, desiring them
to be friendly still vnto them, and so they came
to Jerusalem, as the feast of the weekes appro-
ched.
32 ¶ And after the feast called Pentecost,
they went forth against Gorgias the gouernour
of Idumea:
33 Who came out with three thousand men of
foote, and foure hundreth horsemen.
34 And when they ioyned together, a few of
the Jewes were slaine.
35 And Dositheus one of the Bacenors,
which was on horsebacke and a mighty man,
tooke Gorgias, and laid holde of his garment,
and drew him by force, because hee would haue
taken the wicked man aliue: but an horsman of
Thracia fell vpon him, and smote off his shoul-
der, so that Gorgias fled into ‖ Marisa. ‖Or, Moresa, or, Maresa.
36 And when they that were ‖ with Esrin, ‖Or, with Gorgias.
had foughten long, and were weary, Judas
called vpon the Lord, that he would shew him-
selfe to bee their helper, and Captaine off the
field.
37 And then he began in his owne language,
and sung Psalmes with a loud voice, insomuch
that straightwayes hee made them that were a-
bout Gorgias, to take their flight.
38 ¶ So Judas gathered his hoste, and came
into the citie of Odolla. And when the seuenth
day came, they cleansed themselues (as the cu-
stome was) and kept the Sabbath in the same
place.
39 And vpon the day following, as necessitie
required, Judas and his company came to take
vp the bodies of them that were slaine, and to
bury them with their kinsemen in their fathers
graues.
40 Nowe vnder the coates of euery one that
was slaine, they found iewels that had bene con-
secrate to the idoles of the *Jamnites, which *Deut. 7. 25. Josh. 7. 1. 11, 12.
thing is forbidden the Jewes by the Law. Then
euery man saw that this was the cause wherfore
they were slaine.
41 And so euery man gaue thankes vnto the
Lord, the righteous Judge, which had opened
the things that were hid.

42 And

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorteth the people to keepe themselues from sinne, forsomuch as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering thorow the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very wel and honestly, that he thought of the resurrection.

44 For if hee had not hoped that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ᵃ pray for the dead.

45 And therefore he perceiued that there was great fauour layed vp for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might be deliuered from sinne.

a From this verse to the ende of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certeine doctrine can be gathered thereby. Also, it is euident, that this place was not written by y holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that hee should. And it seemeth that this Iason the Cyrenian, out of whom he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrew fiue books of these matters, and intreating this place, maketh no mention of this prayer for the dead, *lib.* 3. *chap.* 19. For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacrament, Exo. 4. 25. or the example of Razis, that one may kill himselfe, whom this authour so much commendeth, Chap. 14 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator mooueth his souldiers vnto prayer. 15 He killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thousand men of foot of the Grecians, and fiue thousand horsemen, and two and twenty Elephants, and three hundreth charets seth with hooks.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias informed the king that this man was the cause of all mischiefe, so that the king commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fiftie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rouled downe into the ashes:

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the king raged in his minde, and came to shewe himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lorde night and day, that if euer hee had holpen them, he would now helpe them, when they should be put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people which a little afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercie with weeping and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And he being a part with the Elders, tooke counsell to goe foorth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lorde of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victory of God, he picked out the manliest yoong men, and went by night into the kings campe, and slewe of the hoste fourteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus whe they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lorde did helpe them.

18 ¶ Now whe the king had tasted the manlinesse of the Iewes, he went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets of the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ *Or, gaue and tooke the right hand.*

23 But when hee understood, that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, hee was astonished, so that hee yeelded himselfe to the Iewes, and made them an oth to doe all things that were right, and was appeased towarde them, and offered Sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuerthelesse

25 Neuerthelesse when hee came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that hee should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact aswell as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius mooued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After three yeeres was Iudas informed that Demetrius the sonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 When hee had wonne the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Nowe Alcimus, which had beene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 Hee came to King Demetrius in the hundreth fiftie and one yeere, presenting vnto him a crowne of golde, & a palme, and of the boughes which were vsed solemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Priesthood) am now come hither,

8 Partly because I was well affectioned vnto the Kings affaires, and secondly because I sought the profit of mine owne citizens: for all our people, through their rashnesse, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him foorth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie priest of the great Temple.

14 Then the Heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes as be their welfare.

15 Now when the Iewes hearde of Nicanors comming, and the gathering together of the Heathen, they sprinckled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued streight wayes from thence, and came to the towne of Dessau,

17 Where Simeon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuerthelesse Nicanor hearing the manlinesse of them that were with Iudas, and the bolde stomackes that they had for their countrey, durst not prooue the matter with bloodshedding.

19 Wherefore he sent Posidonius, ‖ Theodosius, and ‖ Matthias before to make peace. ‖Or, Theodosus. ‖Or, Mattathias.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appoynted a day when they shoulde particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuerthelesse Iudas commaunded certaine men of armes to waite in conuenient places, least there should suddenly arise any euill through the enemies: and so they communed together of the things where vpon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee ‖ loued Iudas, and fauoured him in his heart. ‖Or, had Iudas before his eyes.

25 He prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius, and tolde him, that Nicanor had taken strange matters in hand, and ordeyned Iudas a traitor to the Realme, to be his successor.

27 Then the King was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the couenants, commanding him that he shoulde send Maccabeus in all hast prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonished and sore grieued, that he shoulde breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore hee gathered a few of his men, and withdrewe himselfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthie policie, came in
to the great and holy Temple, and commanded
the Priests, which were offering their vsuall sa-
crifices, to deliuer him the man.
32 And when they sware that they could not
tell where the man was, whom he sought,
33 He stretched out his right hand toward the
Temple, and made an othe in this maner, If ye
will not deliuer mee Iudas as a prisoner, I will
make this Temple of God a plaine field, & will
breake downe the altar, and will erect a notable
temple vnto Bacchus.
34 After these wordes he departed: then the
Priests lift vp their hands toward heauen, and
besought him that was euer the defender of their
nation, saying in this maner,
35 Thou, O Lord of all things, which hast
neede of nothing, wouldest that the Temple of
thine habitation should be among vs.
36 Therefore now, O most holy Lord, keepe
this house euer vndefiled, which lately was clen-
sed, and stoppe all the mouthes of the vnrigh-
teous.
37 Nowe was there accused vnto Nicanor,
Razis one of the Elders of Ierusalem, a louer of
the citie, and a man of very good report, which
for his loue was called a father of the Iewes.
38 For this man aforetimes when the Iewes
were minded to keepe themselues vndefiled and
pure, being accused to bee of the Religion of the
Iewes, did offer to spend his body and life with
all constancie for the Religion of the Iewes.
39 So Nicanor willing to declare the hatred
that he bare to the Iewes, sent about fiue hun-
dreth men of warre to take him.
40 For hee thought by taking him to doe the
Iewes much hurt.
41 But when this companie would haue ta-
ken his castle, and would haue broken the gates
by violence, & commanded to bring fire to burne
the gates, so that hee was readie to be taken on
euery side, he a fell on his sword,
42 Willing rather to die manfully, then to
giue himselfe vnto the handes of wicked men,
and to suffer reproch vnworthie for his noble
stocke.
43 Notwithstanding what time as he missed
of his stroke for haste, and the multitude rushed
in violently betweene the doores, he ranne boldly
to the wall, and cast himselfe downe manfully
among the multitude:
44 Which conueyed themselues lightly a-
way, and gaue place, so that he fell vpon his
bellie.
45 Neuerthelesse while there was yet breath
in him, being kindled in his minde, he rose vp,
& though his blood gushed out like a fountaine,
and he was very sore wounded, yet he ranne tho-
row the mids of the people,
46 And gate him to the toppe of an hie rocke:
so when his blood was vtterly gone, he tooke out
his owne bowels with both his hands, & threw
them vpon the people, calling vpon the Lord of
life and Spirite, that he would restore them a-
gaine vnto him, and thus he died.

a As this priuate example ought not to bee followed of the godly because it is contrary to the worde of God, although the author seeme heere to approoue it: so that place as touching praier, Chap. 12. 44. though Iudas had apoointed it, yet were it not sufficient to prooue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabboth day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision encourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head & hands to be cut off, and his tongue to be giuen vnto the fowles. 39 The authour excuseth himselfe.

NOw when Nicanor knewe that Iudas and
his company were in the countrey of Sa-
maria, he thought with all assurance to come vp-
on them, vpon the Sabbath day.
2 Neuerthelesse the Iewes that were com-
pelled to goe with him, sayd, O kill not so cru-
elly and barbarously, but honour and sanctifie
the day that is appoynted by him that seeth all
things.
3 But this most wicked person demaunded,
Is there a Lord in heauen, that commanded the
Sabbath day to be kept?
4 And when they sayde, There is a liuing
Lord, which ruleth in the heauen, who comman-
ded the seuenth day to be kept,
5 Then he sayd, And I am mightie vpon
earth to commaund them for to arme themselues,
and to performe the Kings businesse. Notwith-
standing he could not accomplish his wicked en-
terprise.
6 For Nicanor lifted vp with great pride,
purposed to set vp a memoriall of the victorie ob-
tained of all them that were with Iudas.
7 But Maccabeus had euer sure confidence
and a perfect hope that the Lorde would helpe
him,
8 And exhorted his people not to be afrayde
at the comming of the heathen, but alway to
remember the helpe that had beene shewed vn-
to them from heauen, and to trust nowe also
that they shoulde haue the victorie by the Al-
mightie.
9 Thus he encouraged them by the law and
Prophets, putting them in remembrance of the
battels that they had wonne afore, and so made
them more willing.
10 And stirred vp their hearts, and shewed
them also the deceitfulnesse of the heathen, and
how they had broken their othes.
11 Thus hee armed euery one of them, not
with the assurance of shieldes and speares, but
with wholesome wordes and exhortations, and
shewed them a dreame worthy to bee beleeued,
and reioyced them greatly.
12 And this was his vision, He thought that
he saw Onias, (which had bene the high Priest,
a vertuous and a good man, reuerent in behaui-
our, and of sober conuersation, well spoken, and
one that had bene exercised in all points of godli-
nesse from a childe) holding vp his handes to-
ward heauen, and praying for the whole people
of the Iewes.
13 ¶ After this there appeared vnto him an-
other man which was aged, honourable, and
of a wonderfull dignitie, and excellency aboue
him.
14 And Onias spake and sayd, This is a lo-
uer of the brethren, who prayeth much for the
people, and for the holy citie, to wit, Ieremias
the Prophet of God.
15 He thought also that Ieremias held out his
right hand, & gaue vnto Iudas a sword of gold,
and as he gaue it, he spake thus,
16 Take this holy sworde a gift from God,
wherewith thou shalt wounde the aduersa-
ries.

17 And so being comforted by the wordes of
Judas which were very sweet and able to stirre
them vp to valiantnes & to encourage the hearts
of the yong men, they determined to pitch no
campe,but couragiously to set vpon them, and
manfully to assaile them, and to trie the matter
hand to hand,because the citie and the Sanctu-
arie and the Temple were in danger.
* 18 As for their wiues and children, and bre-
thren,and kinsefolkes,they set lesse by their dan-
ger: but their greatest and principall feare was
for the holy Temple.
19 Againe they that were in the citie, were
carefull for the armie that was abroad.
20 Now whiles they all waited for the triall
of the matter, and the enemies nowe met with
them,and the hoste was set in aray,& the || beasts
were separated in two conuenient places, and the
horsemen were placed in the wings:

|| Or, Elephants.

21 Maccabeus considering the comming of
the multitude, and the diuers preparations of
weapons, and the fiercenesse of the beasts,held
vp his hands toward heauen, calling vpon the
Lord that doeth wonders, and that looked vpon
them, knowing that the victorie commeth not
by the weapons, but that he giueth the victorie
to them that are worthy, as seemeth good vnto
him.
22 Therefore in his prayer he sayd after this
maner,O Lord, * thou that didst send thine An-
gel in the time of Ezekias king of Judea, who
in the hoste of Sennacherib, slew an hundreth
fourescoure and fiue thousand,

* 2.King.19.35. Isa.37.36. tob.1.18. ecclus 48.21.

23 Send now also thy good Angel before vs,
O Lorde of heauens, for a feare and dread vnto
them,
24 And let thē be discomfited by the strength
of thine arme, which come against thine holy
people to blaspheme. Thus with these words he
made an end.
25 Then Nicanor and they that were with
him,drewe neere with trumpets and shoutings
for ioy.
27 But Judas and his companie praying
and calling vpon God,encountred with the ene-
mies.
27 So that with their handes they fought,
but with their heartes they prayed vnto God,
and slewe no lesse then fiue and thirtie thousand
men: for through the presence of God they were
wonderously comforted.
28 Now when they left off,and were turning
againe with ioy, they vnderstood that Nicanor
himselfe was slaine for all his armour.
29 Then they made a great shout and a crie,
praysing the Almightie in their owne language.
30 Therefore Iudas which was euer the chiefe
defender of his citizens both in body and mind,
and which bare euer good affection towardes
them of his nation, commanded to smite off Ni-
canors head, with his hand and shoulder, and to
bring it to Jerusalem.
31 And when he came there,he called all them
of his nation, and set the Priestes by the altar,
and sent for them of the castle,
32 And shewed them wicked Nicanors head,
and the hand of that blasphemer, which he had
holden vp against the holy Temple of the Al-
mightie, with proud brags.
33 Hee caused the tongue also of wicked Ni-
canor to be cut in litle pieces,and to be cast vnto
the foules,and that the rewards of his madnesse
should be hanged vp before the Temple.
34 So euery man praysed toward the heauen
the glorious Lorde, saying, Blessed be he, that
hath kept his place vndefiled.
35 He hanged also Nicanors head vpon the
high castle, for an euident and plaine token vnto
all of the helpe of God.
36 And so they established all together by a
common decree that they would in no case suffer
this day without keeping it holy:
37 And that the feast should be the thirteenth
day of the twelfth moneth, which is called Adar
in the Syrians language,the day before Mardo-
cheus day.
38 Thus farre is concerning Nicanors
matters, and from that time the Hebrewes had
the citie in possession. And here will I also make
an end.
39 If I haue done well, and as the storie re-
quired, it is the thing that I desired: but if I
haue spoken slenderly and barely, it is that I
could.
40 For as it is hurtfull to drinke wine alone,
and then againe water: and as wine tempered
with water is pleasant and delighteth the taste:
so the setting out of the matter delighteth the
eares of them that reade the storie. And here
shall be the end.

The end of the Apocrypha.

UMI

THE New Testament of our Lord Iesvs Christ,

Conferred diligently with the Greeke, and best approued Translations in diuers Languages.

K. James the First

IMPRINTED AT LONdon by ROBERT BARKER, *Printer to the Kings most* excellent Maiestie.

ANNO 1605.

the Man is Blest that Carfully is to Bles that wicked and his eair 1655:

o Lord thou art my god athye will I sek the oLord god at thy will I pray o thy holl Name that sharifste and twyest the Kittes oLord thou art my god i will pray o thy holly Name ffor Ever a Men. 1655: John Lambert Wrot this

A Catalogue of those scriptures which are mentioned, but not inserted in the Bible

John Braithwaite his Book God give him grace thar on to looke the rose is tod my Brithis is Rent I God Bles & No Bott patto Mont 1655.

1801
1655
146

The prophecy of Enoch, mention'd in Jude Book of Jehu 2 Chro 20. 34. Battles of the Lord 21 Num 14. Book of Nathan the Prophet & Iddo. the Prophecy of Ahijah 2 Chro 9. 19. Book of Shemaiah 2 Chro 12. 15 Book of Jasher 2 Sam 1. 18 Book of Gad 1 Chro 29. 9. One Epis to Corinthians 1 Cor 5. 9 first Epis Ephesians Ephes 3. 3 Epis to the Laodiceans Col 4. 16 Book of Henoch in the Epis Thaddeus. Origien Tertulian Solomons three thousand Proverbs & 1000 Songs with his Works of the Nature of trees, plants, beasts & fishes 1 Kings 4. 32. 33. Epis of Barnabas Revelations of Peter. the Doctrine of the Apostles mentioned in Eusebius Lib 3 Cha 22.

The summe of the whole Scripture of the Bookes of the old and new Testament.

GOD.

THE bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid, and the other fathers did worship, is * the onely true God, and that hee is the same Almighty and [a] euerlasting: who of his meere goodnesse hath created by his Word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iust and mercifull: who also [d] worketh all in all, [e] after his owne will: [f] To whom it is not lawfull to say, wherefore doth he thus or thus?

* Isaiah. 45. 14. a Gene. 21. 33. dan. 7. 9. b Gene. 2. 2. isa. 45. 18. c Exod. 9. 27. psal. 9. 7, 8. isa. 45. 21. exod. 22. 17. d 1. Cor. 12. 6. e Iere. 18. 6. f Isaiah 45. 9. rom. 9. 20.

Creation of man.

Sinne.

MOreouer, these Bookes teach vs, that this very God Almighty, after he created all things, shope also Adam the first man, [g] to the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, transgressing the precept of his Creator, [h] by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, [i] bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

g Gene. 1. 27. wisd. 2. 23, 24. h Rom. 5. 14, 18. i Ephes. 2. 3.

Christ promised.

FVrthermore, we are taught by these excellent bookes, that God promised to [k] Adam, [l] Abraham, [m] Isaac, [n] Iacob, [o] Dauid, and to other Fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our Sauiour, which should deliuer all those from sinne, and from the [p] tyrannie of the deuill which by a liuely and working faith should beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

k Gene. 3. 15. l Gene. 12. 3. m Gene. 26. 4. n Gene. 28. 14. o 2. Sam. 7. 12. psal. 132. 11. p Heb. 2. 14.

The Law.

ALso they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselues to bee sinners, which had neede of the Sauiour promised) God the Creator gaue by Moses his [q] Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being [r] knowen, men might more vehemently thirst for the [s] comming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did [t] performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all [u] sinne should be blotted out, and quite put away.

q Exod. 20. 1. r Rom. 3. 20. s Gal. 3. 19. t Heb. 7. 18. and 10. 1. u Iohn 1. 29.

Christ God our Sauiour came.

BY the bookes of the new Testament we be taught, that Christ so afore promised (* which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was [a] sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, [b] at that time when all wickednesse abounded in the world, then hee was sent: And this Iesus our Sauiour being borne in the flesh, [c] suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the [d] good workes of any man (for we were all sinners) but that this God our Father should [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promised, and that [g] through his mercie hee might bring vs to saluation.

A Lambe.
A sacrifice.
Peace.
Adoption.

Whereupon it is euidently shewed in the [h] Newe Testament, that Iesus Christ, being the true [i] Lambe, the true [k] sacrifice of the worlde, [l] putting away the sinnes of men, came into this worlde to purchase grace and [m] peace for vs with the Father, washing vs from our sinnes in his owne blood, and [o] should deliuer vs from the bondage of the deuill, whom by sinne we did serue: And, so we should be [p] adopted by him to be the sonnes of God, made [q] heires with him of that most excellent and euerlasting kingdome.

The holy Ghost.
Faith.
Charitie.
Hope.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God [r] giueth vs his holy Spirit: the [s] fruit and effect of which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and [t] sealed, neither can we beleeue that God the Father sent Messias, nor yet that Iesus is Christ: For [u] no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The [x] same Spirit witnesseth to our spirit, that we are the children of God, [y] and powreth into our bowels that charitie which Paul [illegible] to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a forelooking for eternall life, whereof he himselfe is the certaine [z] token and pledge. Also he giueth vs other * spirituall gifts, of the which Paul [illegible] the Galatians. Therefore the benefit of faith is not to be despised or litle to be set by. For by the meanes of

Iustification and sanctification.

this trust & [a] faith in Christ, which [b] worketh by charity, & sheweth it selfe foorth by the works of charity, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the Father of our Lord Iesus

* Rom. 9. 5. a Luke 1. 31. b Gal. 4. 4, 5. ephe. 1. 10. c Rom. 5. 8. d Eph. 5. tit. 3. 5. e Rom. 15. 8. f Ephes. 2. 7. g Titus 3. 5. h Isaiah 53. 7. i Iohn 1. 29. k Ephe. 5. 2. heb. 9. 26. l Acts 3. 19. m Eph. 2. 14, 15. n Reuel. 1. 5. o Heb. 2. 14. p Gal. 4. 5. ep. 1. 5. q Rom. 8. 17. r Eph. 3. 5. rom. 8. 15. gal. 4. 6. s Ephe. 1. 1. gal. 5. 23. t Eph. 1. 13. & 4. 3. u 1. Cor. 12. 3. x Rom. 8. 16. y Rom. 5. 5. 1. cor. 13. 4. z Ephe. 1. 14. * Gal. 5. 22. a Gal. 5. 6. b Eph. 5. 2. heb. 13. 21. c Rom. 3. 30. and 4. 2. gal. 2. 16.

Iesus Christ (which is made our [d] Father also by him, being our [e] brother) doth accompt vs to bee iust and holy through his grace, and through the merite of his Sonne Iesus Christ; not [f] imputing our sinnes to vs, so farre forth, that we should suffer the paines of hell for them.

d Matth 5.48. and 23.9.
e Heb. 2 11.
f 2 Cor. 5.19.

Good workes.

Finally, Christ himselfe [g] came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should desire the things pertaining to the flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) wee should [k] shew our selues to be called to his grace, and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

g Titus 2.11, 12, 13.
h Luke 2.74.
i Ephes. 2.10.
k 2. Pet. 1.10.

Christ our master and teacher.

To Christ must we come, and [l] follow him with a cheerefull minde, that he may teach vs: For he is [m] our master, [n] lowly and humble of heart: he is to vs an [o] example, whereby we must learne the rule to liue well.

l Ephes. 5.2.
m Mat. 23.8.
n Matt. 11.29.
o Iohn 13.15. 1. pet. 2 20, 21.

Bishop.
Mediatour.
Aduocate.

Moreouer, hee is our [p] Bishop, and our [q] high Priest, which did himselfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our [s] aduocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs [t] whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleeue that he will so doe: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with [u] repentance (to the which he doth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the [x] throne of his grace, with this beliefe, that we shall obteine mercie. For therefore [y] hee came into the world, that hee might saue sinners by his grace.

p 1 Pet. 2.25.
q Heb. 4.14.
r 1. Tim. 2.5.
s 1. Iohn 2.1, 2.
t Iohn 14.13. and 16.23. marke 11.24.
u Matth. 4.17.
x Heb. 4.16.
y 1. Tim. 1.15.

Iudgement.

THis is verily Christ Iesus, which shall come at a [z] certaine time appointed by his Father, and shal sit in great maiestie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euerlasting:) [c] Come yee blessed of my Father, enioy the kingdome that hath beene prepared for you from the beginning of the world, but to them which shall be on the left side, hee shall say: Depart from me yee cursed into euerlasting fire prepared for the deuill and his Angels. And then [d] shall the ende bee, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire.

z Matth. 25.15.
a 2. Tim. 4.1.
b 2. Cor. 5.10.
c Matth. 25.34. &c.
d 1. Cor. 15.24, 25, 26.

To what intent the Scriptures were written.

TO the intent that we mought vnderstand these things, the [e] sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is sealed vp to vs: that wee [f] mought vnderstand, I say, and beleeue that there is one onely true God, and one Sauiour Iesus Christ, whom (as he had promised) hee hath sent: [g] and that wee beleeuing mought haue in his Name life euerlasting.

e 2. Pet. 1.19, 21.
f Iohn 17.3.
g Iohn 20.31.

Christ the onely foundation.

BEsides this [h] foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast. And Paul willeth him to be [i] accursed wich shall preach any other faith and saluation, then by Iesus Christ, yea, although hee were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whom with the Father and the holy Ghost, be all honour and glory, world without end, Amen.

h 1. Cor. 3.11.
i Galat. 1.8.
k Rom. 11.36.

¶ Certaine

¶Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

Why doe men so much vary in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither doe al beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they only beleeue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answere.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that hee vouchsafeth to saue some of that sinful race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what neede any man to care? for hee that liueth well, must needes be damned, if he be thereunto ordained: and he that liueth ill, must needes be saued if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes bee without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimony of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordayned them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answere.

By the motions of spirituall life, which belonge onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sence and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnesse: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankefull remembrance of Gods benefits receiued, and the vsing of all aduersities as occasion of amendement sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the graces & gifts of his adoption: neither doth he cast off those whom he hath once receiued.

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weaknesse of flesh, which moueth vs to doubt: yet should not wee haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions of election alwayes alike?

Answere.

No truely: for God sometime to prooue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time

yet the ſpirit of adoption is neuer taken from them that haue once receiued it: elſe might they periſh. But as in many diſeaſes of the body, the powers of bodily life are letted: So in ſome aſſaults theſe motions of ſpirituall life are not perceiued, becauſe they lie hidden in our manifold infirmities, as the fire couered with aſhes. Yet as after ſickeneſſe commeth health, and after clouds the Sunne ſhineth cleare: ſo the powers of the ſpirituall life will more or leſſe be felt and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire, and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time he ſeeth good: & the inſtruments whereby he vſually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as ware is not melted without heat, nor clay hardened but by meanes thereof: ſo God vſeth meanes both to draw thoſe vnto himſelfe, whom hee hath appointed vnto ſaluation, and alſo to bewray the wickedneſſe of them whome hee iuſtly condemneth.

Queſtion.

By what meanes vſeth God to draw men to himſelfe that they may be ſaued?

Anſwere.

By the preaching of his word and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the word of God?

Anſwere.

I meane the doctrine of the Prophets and Apoſtles which they receiued of the ſpirit of God, and haue left written in that Booke which we commonly call, the Old and New Teſtament.

Queſtion.

How may I be aſſured that it is the word of God, which that Booke containeth?

Anſwere.

By the maieſtie of God appearing in that plaine and ſimple doctrine: by the pureneſſe, wiſedome and holines thereof: by the certaintie of euery thing therein affirmed: by the ſucceſſe of all things according to it: by the perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimonie of Gods Spirit, whereby it was written, who mooueth the hearts of thoſe in whom it reſteth, to conſent vnto the words, and reuerently to imbrace it.

Queſtion.

How doth this word of God ſerue to draw men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promiſed & aſſured: and be mooued with deſire and diligence to doe that which it commandeth.

Queſtion.

Doe the Sacraments alſo ſerue to this ende?

Anſwere.

Yea verily: that by ſight, taſte and feeling, as well as by hearing, we might be inſtructed, aſſured, and brought to obedience.

Queſtion.

How doth our Baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſneſſe our ſinfulneſſe may be hidden: it aſſureth vs that we are ſo graft into Chriſt, that all our ſinnes by him are waſhed away: it chargeth vs to die to ſinne, to continue in the profeſſion of Chriſt, and to loue each other.

Queſtion.

Hath the Lords ſupper alſo this vſe?

Anſwere.

Yea doubtleſſe: for it teacheth, that the body and blood of Chriſt crucified, is the only food of the new borne children of God: it aſſureth that Chriſt is wholly theirs to giue and to continue life ſpirituall and heauenly to body and ſoule, to nouriſh, ſtrengthen, refreſh, & to make cheerefull the hearts of the elect: it requireth thankefull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him with a free confeſſion of his trueth.

Queſtion.

Why is not this vſe of the Sacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for forme, for faſhion, for cuſtome and company, without regard vnto the word, whereunto they are ſo annexed, that they ought not vpon any neceſſitie by any perſon be ſeuered from it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſary then the word of God: therefore I pray you ſhew me how I may attaine to ſome knowledge and vnderſtanding thereof.

Anſwere.

By diligent hearing of ſuch as preach it, by continuall and orderly exerciſe of reading and praying.

Queſtion.

What orderly exerciſe thinke you moſt conuenient to be vſed herein?

Anſwere.

Answere.

That as every day, twise at the least, wee most commonly [illegible] the [illegible] nourishment of this corporall life: so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe unto God by prayer, as he in his word speaketh unto us: So that at the least two Chapters would bee orderly and [illegible] read every day, all other [illegible] impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answere.

That some especiall places of Scripture be so committed to memorie, that the minde may ever be furnished with some good matter against all temptations. To which end I note these Scriptures unto you, which [illegible] [illegible] Psalmes 139.37.50. Esa.53. Ioh.17. Rom. [illegible]

Question.

But the Scriptures are hard, and not easie to understand.

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serveth to moove you to the more diligence, and to make inquirie of such as have knowledge, when any doubt ariseth. That which you perceive not at one time, God shall reveile at another: So that you shall have your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose Name for ever bee praised. Amen.

The

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

1.Esdras	9	Baruch with the Epistle of Ieremiah	6
2.Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	51		

The Books of the New Testament.

Matthew	28	1.Timotheus	6
Marke	16	2.Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romans	16	The Epistle of Iames	5
1. Corinthians	16	1.Peter	5
2. Corinthians	13	2.Peter	3
Galatians	6	1.Iohn	5
Ephesians	6	2.Iohn	1
Philippians	4	3.Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Reuelation	22
2.Thessalonians	3		

¶ The

The holy [a] Gospel of Iesus Christ, [b] according to Matthewe.

a This word signifieth good tydings, and is taken here for the story which conteineth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthew.

THE ARGVMENT.

IN this historie written by Matthew, Marke, Luke, & Iohn, ÿ Spirit of God so gouerned their hearts that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuerthelesse in matter and argument, they all tend to one end: which is to publish to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tydings, forasmuch as God hath performed in deed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities therof, and with most affectioned hearts embrace this incomparable treasure freely offred vnto vs: for there is no ioy nor consolation, nor peace nor quietnesse, no felicity nor saluatiõ, but in Iesus Christ, who is the very substance of this Gospel, & in whom all the promises are Yea, & Amen. And therfore vnder this word is contained the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs comming in the flesh, his death, and resurrection, which is the perfect summe of our saluation. Matthew, Marke, & Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherin both Christs office, & also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, & risen again, should nothing profit vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, & Iohn setteth before our eyes the soule. Wherfore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doth know the office, vertue & power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world, with most profit. Now as concerning the writers of this history, it is euident that Matthew was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eyght yere of the reigne of Nero. Luke was a Physition of Antiochia, and became Pauls disciple, & fellow in all his trauailes: hee liued fourescore and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames; he died threescore yeere after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, The Messias promised to the Fathers, 18 Who was conceiued by the holy Ghost, and borne of the Virgine Mary, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephs mind. 21 Why hee is called Iesus, and wherefore Emmanuel.

THE *[c] Booke of the
generation of IESVS
CHRIST the [d] sonne
of Dauid, [e] the sonne
of Abraham.
2 *Abraham begate Isaac. *And Isaac begate Iaakob.
And *Iaakob begate
Iudas and his brethren.
3 *And Iudas begate Phares, and Zara [f] of Thamar. And *Phares begate Esrom. And Esrom begate Aram.
4 And Aram begate Aminadab, And Aminadab begate Naasson. And Naasson
begate Salmon.
5 And Salmon begate Booz of [g] Rachab. And *Booz begat Obed of Ruth. And
Obed begate Iesse.
6 And *Iesse begate Dauid the King.
And *Dauid the King begate Salomon of
her that was the wife of Urias.
7 And *Salomon begate Roboam. And
Roboam begate Abia. And Abia begat Asa.
8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate
Ozias.
9 And Ozias begate [h] Ioatham. And
Ioatham begate Achaz. And Achaz begate
Ezekias.
10 And *Ezekias begate Manasses. And
Manasses begate Amon. And Amon begate
Iosias.
11 And *Iosias begate Iacim. And Iacim begate Iechonias and his brethren, about the time they were caried away to Babylon.
12 And after they were caried away into
Babylon, *Iechonias begate [i] Salathiel.

Luke 3.23.
c This is the rehearsall of the progenie, whereof Iesus Christ is sprõg according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. Gen. 21.2. Gen. 25.24. Gen. 29.35. Gen. 38.27.
f By incestuous adulterie, the which shame setteth foorth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the crosse. 2 Chro. 2.5. Ruth 4.18. 19.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.
Ruth 4.21.
1 Sam. 16.1. and 17.12.
2 Sam. 12.24.
1 King. 11.43.
1 chro. 3.10.
h Hee hath omitted three Kings, Ioas, Amasia, Azaria, abridging the number, to make the times fourteene generations.
2 King. 20.21. and 21.18. 1 chron. 3.13, 14, 15. 2 King. 23.34. & 24. 6. 2 chron. 36. 4. 9. 1 Chron. 3.16. i After the captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernement remayned in the familie of Dauid [illegible] till the comming of Christ.

1. *Chro.* 3.17,19. *ezra* 3.2. *and* 5.2.

k Albeit the Jewes number their kinred by the malekinde, yet this linage of Mary is comprehended vnder the same, because she was married to a man of her owne stocke and tribe.

l Who is the true King, Priest and Prophet anoynted of God to accomplish the office of the redeemer.

Luke 1.27.

m Before he tooke her home to him.

n As the Angel afterward declared to Ioseph.

o Vpright and fearing God, and therefore suspecting that shee had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be married to an other, neither by accusing her put her to shame for her fact.

Deut. 24. 1.

p This dreame is witnessed by the holy Ghost, and is a kinde of reuelation. Num. 12.6.

* And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And
Abiud begate Eliacim. And Eliacim be-
gate Azor.
14 And Azor begate Sadoc. And Sadoc
begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And E-
leazar begate Matthan. And Matthan be-
gate Iacob.
16 And Iacob begate Ioseph, the hus-
band of Marie, k of whom was borne Ie-
sus, that is called l Christ.
17 So all the generations from Abra-
ham to Dauid, are foureteene generations:
and from Dauid vntill they were caryed a-
way into Babylon, foureteene generations:
and after they were caried away into Baby-
lon, vntill Christ, foureteene generations.
18 ¶ Now the birth of Iesus Christ was
thus: When as his mother Mary was * be-
trothed to Ioseph, m before they came toge-
ther, she was found n with childe of the holy
Ghost.
19 Then Ioseph her husband being a
o iust man, and not willing to * make her a
publike example, was minded to put her a-
way secretly.
20 But whiles he thought these things,
beholde, the Angel of the Lorde appeared
vnto him in a p dreame, saying, Ioseph the
q sonne of Dauid, feare not to take Marie
for thy wife: for that which is conceiued in
her, is of the holy Ghost.
21 And shee shall bring forth a sonne, and
thou shalt * call his name r Iesus: for he shall
* saue his people from their sinnes.
22 And all this was done that it might
be fulfilled, which was spoken of the Lorde
by the Prophet, saying,
23 * Beholde, a Virgine shall be with
child, and shall beare a sonne, and || they shall
cal his name Emmanuel, which is by inter-
pretation, s God with vs.
24 ¶ Then Ioseph being raised from
sleepe, did as the Angel of the Lord had in-
ioyned him, and tooke his wife.
25 But hee knewe her not, till shee had
brought forth her t first borne sonne, and hee
called his name IESVS.

q This name putteth him in remembrance of Gods promise to Dauid. *Luke* 1.32. r That is, a Sauiour. *Act.* 4.12. *phil.* 2.10. *Isa.* 7.14. || *Or, thou.* s God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. t Christ is here called the first borne, because shee had neuer any before, and not in respect of any shee had after. Neither yet doeth this worde (till) import alwayes a time following wherein the contrary may be affirmed, as our Sauiour, saying that he will be present with his disciples till the ende of the worlde, meaneth not, that after this world he will not be with them.

Trino day Gosple 13 verse 19th

3 Jan **CHAP. II.** 2 Lesson Morne

1 *The time and place of Christs birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The young children are slaine.* 23 *Ioseph turneth into Galilee.*

Luke 2.6.

a For there is another Beth-lehem in the tribe of Zebulun.

WHen * Iesus was then borne at
Beth-lehem in a Iudea, in the dayes
of Herode the King, beholde, there came
b Wisemen from the East to Ierusalem,
2 Saying, Where is the King of the
Iewes that is borne? for wee haue seene his
c starre in the East, and are come to wor-
ship him.
3 When king Herode heard this, he was
troubled, and all Ierusalem with him.
4 And gathering together all the chiefe
Priestes and Scribes of the people, hee as-
ked of them, where Christ should be borne.
5 * And they sayde vnto him, At Beth-
lehem in Iudea: for so it is written by the
Prophet,
6 * And thou Beth-lehem in the land of
Iuda, art not the least among the princes
of Iuda: for out of thee shall come the go-
uernour that shall feede my people Israel.
7 Then Herode f priuily called the wise-
men, and diligently inquired of them the
time of the starre that appeared,
8 And sent them to Beth-lehem, saying,
Goe, and search diligently for the babe: and
when yee haue found him, bring mee worde
againe, that I may come also, and worship
him.
9 ¶ So when they had heard the King,
they departed: and loe, the g starre which
they had seene in the East, went before
them, till it came, and stoode ouer the place
where the babe was.
10 And when they sawe the starre, they
reioyced with an exceeding great ioy,
11 And went into the house, and || found
the babe with Mary his mother, and fell
downe, and worshipped him, and ope-
ned their treasures, and presented vnto
him giftes, euen h golde, and incense, and
myrrhe.
12 And after they were warned of God
in a dreame, that they should i not go againe
to Herode, they returned into their countrey
another way.
13 ¶ After their departure, beholde, the
Angel of the Lorde appeareth to Ioseph in
a dreame, saying, Arise, and take the babe
and his mother, and flee into Egypt, and
be there till I bring thee worde: for Herode
will seeke the babe, to destroy him.
14 So hee arose, and tooke the babe and
his mother by night, and departed into E-
gypt,
15 And was there vnto the death of He-
rode, k that it might be fulfilled, which was
spoken of the Lorde by the * Prophet,
saying, Out of Egypt haue I called my
Sonne.
16 ¶ l Then Herode, seeing that he was
mocked of the wise men, was exceeding
wroth, and sent forth, and slew all the male
children that were in Beth-lehem, and in
all the coastes thereof, from two yeere olde
and vnder, according to the time which
hee had diligently searched out of the wise-
men.
17 Then was that fulfilled which was
spoken

b Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruites of the Gentiles that came to worship Christ.

c An extraordinary signe to set forth that Kings honour whome the world did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

e They could well tel of Christ in generall: but whē they should professe his name, and giue him his due honour, they were colde & shrinke backe.

Micah 5.2. *iohn* 7.42.

f An euill conscience is a burning fire.

g The starre vanished away before, to the intent they should tarie at Ierusalem, & there inquire of the thing to the confession of the Iewes.

|| *Or, saw.*

h The Persians maner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof euery one of them offered.

i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or else it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. *Hose.* 11.1. l Within a certaine time after.

Epiphany Gosple 1 v to 13 / Septr 1, 2d Less Morn

4 May 2 Less morn

n Herod renewed the sorow which the Beniamites had suffered long before: yet for al his crueltie he could not bring to passe, ÿ Christ should not reigne.
n That is, they were killed and dead.
o Thus the faithfull may see how God hath infinite meanes to preserue them from ÿ rage of tyrants
‖Or, therefore.
‖Or, of Nazaret.
p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

18 ¶ In ‖ Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not bee comforted, because they n were not.
19 And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,
20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are o dead which sought the babes life.
21 Then he arose vp, and tooke the babe and his mother, and came into the lande of Israel.
22 But when hee heard that Archelaus did reigne in Iudea in steade of his father Herode, hee was afraide to goe thither: ‖ yet after hee was warned of God in a dreame, hee turned aside into the partes of Galile,
23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called ‖ a p Nazarite.

CHAP. III.

1 *The office, doctrine, and life of Iohn.* 7 *The Pharises are reproued.* 8 *The fruites of repentance.* 13 *Christ is baptized in Iordan,* 17 *And authorized by God his Father.*

Mar. 1.4. luk. 3.3.
a In the 15 yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, *luke 3.1.23.*
b So called in respect of the plaine countrey and fertile vallies: and not because it was not inhabited.
‖*Or, be sorie for your faults past, and amend.*
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. *Isa. 40.3. mar. 1.3. luke 3.4. iohn. 1.23. Mar. 1.6.*

AND * in a those dayes, Iohn the Baptist came and preached in the b wildernesse of Iudea,
2 And said, ‖ Repent: for the c kingdome of heauen is at hand.
3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernesse, is, Prepare ye the way of the Lord: make his paths straight.
4 * And this Iohn had his d garment of camels haire, & a girdle of a skin about his loynes: & his meate was also ‖ e locusts and wilde hony.
5 * Then went out to him Ierusalem and all Iudea, and all the region round about Iordan.
6 And they were baptized of him in Iordan, f confessing their sinnes.
7 Now when he saw many of the Pharises and of the Sadduces come to his baptisme, he sayd vnto them, * O ‖ generations of vipers, who hath forwarned you to flee from the anger to come?
8 g Bring foorth therefore e fruits worthy amendment of life.

d Women with haire, as grosse haire cloth. ‖*Or, grashoppers.* e Such meates as nature brought forth without mans labour or diligence: read Leuit. 11.22. *Mar. 1.5. luk. 3.7.* f Acknowledging their faults: for there is no repentance without confession. *Chap. 12.34.* ‖*Or, broodes.* g He menaceth those venemous and malicious Pharises with the iudgement of God, except they shew before men such works as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousnesse, Chap. 61.3.

9 And thinke not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
10 And nowe also is the h axe put to the roote of the trees: * therefore euery tree which bringeth not foorth good fruite, is hewen downe and cast into the fire.
11 * In deede I baptize you with water to amendment of life, but hee that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy ghost, and with i fire.
12 Which hath his k fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.
13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.
14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?
15 Then Iesus answering, sayd to him, Let be nowe: for thus it becommeth vs to l fulfill all righteousnesse. So hee suffered him.
16 And Iesus when hee was baptized came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a m doue, and lighting vpon him.
17 And loe, a voyce came from heauen, saying, * n This is my * beloued Sonne, in whom I am well pleased.

Acts 13.26.
h The iudgement of God is at hand to destroy such as are not meete to be of his Church.
Chap. 7.19.
Mar. 1.8. luke 3.16. ioh. 1.26. acts 1.5. & 2.4. & 8.17. and 19.4.5.
i When God baptizeth inwardly with the vertue of his spirit, he burneth and consumeth the vices, and inflameth ÿ hearts with loue toward him.
k Which is the preaching of the Gospel, whereby he gathereth the faithfull as good corne, and scattereth the infidels as chaffe.
Marke 1.9. luke 3.21.
l We must render perfit obedience to God in all things, which hee hath ordeined.
m To shew the state of his kingdome, which is in all meekenesse & lowlinesse. *Chap. 17.5. 2.pet. 1.17.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Coloss. 1.13.*

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister to him.* 17 *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames and Iohn, & healeth all the sicke.*

Marke 1.12. luke 4.1.
a By the holy Ghost.
b To the ende that he ouercomming these tentations might get ÿ victorie for vs.
c Satan would haue Christ to distrust God, and his word, & follow other strange and vnlawfull meanes.
Deut. 8.3.
d He meaneth the order that God hath ordeined to maintaine his creatures by.

THen * was Iesus led aside a of the Spirit into the wildernesse, to be b tempted of the deuill.
2 And when he had fasted fourtie dayes and fourtie nights, he was afterward hungry.
3 Then came to him the tempter, and sayd, If thou be the Sonne of God, c command that these stones be made bread.
4 But hee answering, sayd, It is written, * Man shall not liue by bread onely, but by euery d worde that proceedeth out of the mouth of God.
5 Then the deuill tooke him vp into the e holy Citie, and set him on a ‖ pinacle of the Temple,
6 And sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall f lift thee vp, least at any time thou

e To wit, Ierusalem. ‖*Or, vane which sheweth where the wind standeth.* *Psal 91.11,12.* f He allegeth but halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

N.B. Saint Iohn Bap. Even. 2 Lesson
4 Jan 2 Less. Morn
Saint John Bap. Even. the 1 Lesson
5 May 2 Less morn
2 Sep 2 Less morn
St Clandew Lent Gosp.
5 Jan 2 Lesson Morn
3 Sept 2 Less Morn
6 May 2 Less morn

UMI

g We must not leaue such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Deut.6.13.and 10.20.
Marke 1.13.
luke 4.13.
i The word of God is the sword of the Spirit, wherwith Satan is ouercome.
k To comfort him.
Marke 1.14.
luke 4.14.
iohn 4.43.
l And cast in prison by Herod.
m For so they called the lake of Gennezareth.
Isa.9.1,2.
n Christ had preached now almost a yere in Iudea,& Samaria,& after went to preach in the uppermost Galile, which was out of the borders of Palestina.
o Which was without comfort hath receiued consolation.
Marke 1.15.
Marke 1.16.
p God hath chosen the weake things of the world to confound ẏ mightie, 1.Cor.1.27.
q To draw them out of the sea of this world, wherein they are drowned.
r We ought to be most ready to follow Christ when he calleth, leauing al worldly respects apart.
s That is, ẏ blessed tidings of forgiuenes of sins and reconciliation with God.
t So that by healing incurable diseases Christs diuinitie appeared.
u They that were mad or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities as the word signifieth.

7 Iesus sayd vnto him, It is written againe, * Thou shalt not g tempt the Lord
thy God.
8 Againe the deuill tooke him vp vnto
an exceeding high mountaine, and h shewed
him all the kingdomes of the world, and the
glory of them,
9 And sayd to him, All these will I giue
thee, if thou wilt fal downe and worship me.
10 Then sayd Iesus vnto him, Auoyde
Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt
thou serue.
11 * Then the deuill i left him: and behold, the Angels k came and ministred vnto
him.
12 ¶ * And when Iesus had heard that
Iohn was l deliuered vp, hee returned into
Galile,
13 And leauing Nazareth, went & dwelt
in Capernaum, which is neere the m sea, in
the borders of Zabulon and Nephthalim,
14 That it might be fulfilled which was
spoken by Esaias the Prophet, saying,
15 * The land of Zabulon, and the land of
Nephthalim by the way of the sea, beyond
Iordan, n Galile of the Gentiles:
16 The people which sate in o darknesse,
saw great light: and to them which sate in
the region and shadow of death, light is risen vp.
17 * From that time Iesus beganne to
preach, and to say, Amend your liues: for the
kingdome of heauen is at hand.
18 ¶ * And Iesus walking by the sea of
Galile, saw two brethren, Simon, which
was called Peter, and Andrew his brother casting a net into the sea (for they were
p fishers.)
19 And he sayd vnto them, Follow me,
and I will make you fishers q of men.
20 And they straightway leauing the
nets, followed him.
21 And when hee was gone foorth from
thence, he sawe other two brethren, Iames
the sonne of Zebedeus, and Iohn his brother
in a ship with Zebedeus their father, mending their nets, and he called them.
22 And they r without tarying, leauing
the ship and their father, followed him.
23 So Iesus went about all Galile, teaching in their Synagogues, and preaching
the Gospell of the s kingdome, and healing
euery sickenesse and euery disease among the
people,
24 And his fame spread abroad through
all Syria: and they brought vnto him all
sicke people, that were taken with diuers
diseases and gripings, and them that were
possessed with deuils, and those which were
u lunatike, and those that had the palsie: and
he healed them.
25 And there followed him great multitudes out of Galile, and x Decapolis, and
Ierusalem, and Iudea, and from beyonde
Iordan.

3 Christ teacheth who are blessed. 13 The salt of the earth, & light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he saw the multitude, he went
vp into a mountaine: and when he was
set, his disciples came to him.
2 And he opened his mouth and taught
them, saying,
3 * Blessed are the a poore in spirit: for
theirs is the kingdome of heauen.
4 * Blessed are they that b mourne: for
they shall be comforted.
5 * Blessed are the c meeke: for they shall
inherite the earth.
6 Blessed are they which d hunger and
thirst for righteousnes: for they shalbe filled.
7 Blessed are the mercifull: for they shall
obteine mercie.
8 Blessed are the * pure in heart: for they
shall see God.
9 Blessed are the peacemakers: for they
shalbe called the e children of God.
10 Blessed are they which * suffer persecution for righteousnesse sake: for theirs is the
kingdome of heauen.
11 * Blessed are ye when men reuile you,
and persecute you, and say all maner of euill
against you for my sake, falsly.
12 Reioyce and be glad, for great is your
reward in heauen: for so persecuted they the
Prophets which were before you.
13 * Yee are the f salt of the earth: but if
the salt haue lost his sauour, wherewith shall
it be salted? it is thencefoorth good for nothing but to be cast out, and to be troden vnder foot of men.
14 Ye are the light of the world. A citie
that is set on an hill, can not be hid.
15 * Neither doe men light a candle, and
put it vnder a bushell, but on a candlesticke,
and it giueth light vnto all that are in the
house.
16 * Let g your light so shine before men,
that they may see your good works, and glorifie your father which is in heauen.
17 Thinke not that I am come to destroy the Lawe, or the Prophets. h I am not
come to destroy them, but to fulfill them.
18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of
the Law shall not escape, till i all things be
fulfilled.
19 * Whosoeuer therefore shall breake
one of k these least commandements, and
teach men so, hee shall be called the least in
the kingdome of heauen: but whosoeuer
shall obserue and teach them, the same
shall bee called great in the kingdome of
heauen.
20 For I say vnto you, except your righteousnesse * exceede the righteousnes of the

Matt 5 Cha 6 Sun af Trin Gosp 20 to 27

Luke 6.20.
a That feele themselues voide of all righteousnesse, that they may onely seeke it in Christ.
Isa.61.2,3 7 & 65.13,19. luke 6.21.
b Which feele their owne miserie, and seeke their comfort in God.
Psal 37.11.
c Who rather would suffer all iniuries, thē they would reuenge themselues.
d Being in necessitie, desire nothing but that which is vpright and godly.
Psal.24.4.
e For he is called the God of peace, 1.Cor. 14.33.
1.Pet.3.14.
1.Pet.4.14.
acts 5.41.
Marke 9.50.
luke 14.34.
f Your office is to season men with the salt of the heauenly doctrine.
Marke 4.21.
luke 8.16.and 11.33.
1.Pet.2.12.
g Because you are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the law.
Luke 16.17.
i The doctrine of the law conteineth nothing vnprofitable or superfluous. *Iames 2.10*
k Whosoeuer shall transgresse the least of the Ten commandements in word and example, he shall be cast out of the kingdome of God, except it be pardoned him in Christ.
Luke 11.39.

Scribes.

Saint Andrew Gosple 18 to 22 verse
7 Ianue 2 Lesson Morn
7 May 2 Lesson Morn.
All Saints day the Gosple 1 to 13 verse
4 Septr 2 Less Morn

l Scribes and Pharises, ye shal not enter into the kingdome of heauen.
21 m Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall bee ‖ culpable of iudgement.
22 But I say vnto you, Whosoeuer is angry with his brother ‖ n vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, o Raca, shall be worthy to be punished by the p Councill. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.
23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,
24 Leaue there thine offering before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.
25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.
26 Uerely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.
27 ¶ Yee haue heard that it was sayd to them of olde time, * Thou shalt not commit adulterie.
28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adulterie with her alreadie in his heart.
29 * Wherefore if thy right s eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.
30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should bee cast into hell.
31 It hath bene said also, * Whosoeuer shal put away his wife, let him giue her a testimoniall of diuorcement.
32 But I say vnto you. Whosoeuer shall put away his wife (except it be for fornication) t causeth her to commit adultery: & whosoeuer shal marrie her that is diuorced, committeth adultery.
33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.
34 But I say vnto you, u Sweare not at all, neither by heauen, for it is the throne of God:
35 Nor yet by the earth: for it is his footstoole: neither by Ierusalem: for it is the citie of the great King.
36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.
37 * But let your communication be x Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of y euill.
38 ¶ Ye haue heard that it hath bene said, An * z eye for an eye, and a tooth for a tooth.
39 But I say vnto you, * Resist not ‖ euill: but whosoeuer a shall smite thee on the right cheeke, turne to him the other also.
40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.
41 And whosoeuer wil compell thee to go a mile, go with him twaine.
42 * Giue to him that asketh, and from him that would borow of thee, turne not away.
43 Yee haue heard that it hath bene said, * Thou shalt loue thy neighbour, and b hate thine enemie.
44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to them that hate you, * & pray for them which ‖ hurt you, and persecute you,
45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.
46 * For if yee loue them which loue you, what reward shall you haue? Doe not the c Publicanes euen the same?
47 And if ye be ‖ friendly to your brethren onely, what singular thing doe yee? doe not euen the Publicanes likewise?
48 Ye shall therefore be d perfite, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiuing one another, 16 fasting. 19 Hee forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

Take heede that you giue not your almes before men, to be seene of them, or els yee shall haue no reward of your Father which is in heauen.
2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites doe in the Synagogues and in the streetes, to be praysed of men. Uerely I say vnto you, they haue b their reward.
3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,
4 That thy almes may be in secret, and thy Father that seeth in secret, hee will reward thee d openly.
5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Uerely I say vnto you, they haue their reward.

l Which neither expound the law truely, nor obserue it well.
m He sheweth how these worthy doctors haue falsly glosed this commandement.
Exod. 20. 13. deut. 5. 17.
‖ *Or, subiect to punishment.*
‖ *Or, without cause.*
n For God knowing his secret malice will punish him.
o Which signifieth in ỹ Syrians tongue, an idle braine, and is spoken in contempt.
p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of smal matters, ỹ counsel of 23. of greater causes, and finally great matters of importāce were decided by the Senate of 71. Iudges, which here is compared to the iudgement of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice.
Luke 12. 58. Exod. 20. 14. rom. 13. 9.
r Chastitie is required both in body and mind.
Chap. 18. 8, 9. mar. 9. 47.
s Nothing is so precious which ought not to be reiected in respect of the glory of God.
‖ *Or, and not that.*
Chap. 19. 7. deut. 24. 1. mar. 10. 4. luk. 16. 18. 1. cor. 7. 10. t In that he giueth her leaue to marry another by that testimonial. *Exod. 20. 7. leu. 19. 12. deut. 5. 11.* u All superfluous othes are vtterly debarred, whether the Name of God be therein mentioned, or otherwise.

James 5. 12.
x Let simplicitie and trueth bee in your words, and then ye shall not be so light and ready to sweare.
y When a man speaketh otherwise then hee thinketh in hart, it commeth of an euill conscience, and of the deuill.
Exod. 21. 24. leuit. 24. 20. deut. 19. 21.
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarell.
Luke 6. 29. rom. 12. 17. 1. cor. 6. 7.
‖ *Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefes.
Deut. 15. 8. Leuit. 19. 18.
b This was added by the false expositors the Pharises. *Luke 6. 27, 35. Luke 23. 34. acts 7. 60. 1. cor. 4. 13.* ‖ *Or, rush in vpon you. Luke 6. 35. Luke 6. 32.*
c These did take to farme the taxes, tolles and other payments, and therefore were greatly in disdaine with all men. ‖ *Or, embrace.* d We must labour to attaine to the perfection of God, who of his free liberalitie doeth good to them that are vnworthy.

Rom. 12. 8.
a Whose works proceed not of a right faith, but are done for vaine glory.
b In that they are praysed and commended of men.
c It is sufficient that God approoue our works.
d In that day when all things shalbe reuealed.

e Withdraw thy selfe rather apart.
||Or, babble not much.
f He commandeth vs to beware of much babling and superfluous repeates.
g Who is not perswaded by eloquent speach, and long talke, as men are.
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.
Luke 11.2.
i We must seeke Gods glory first and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby.
Chap. 13.19.
m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God.
Mar. 11.25.
eccluss. 28.2.
n Make their faces to seeme of an other sort then they were wont to doe.
o Whereby is commanded to auoide all vaine ostentation.
Luke 12.33.
1.*tim.*6.19.
Luke 11.34.
p If thine eye be disposed to liberalitie, Prou. 22.9.
q If thine affection be corrupt, and giuen to couetousnesse, Deut. 15.9.
r If the concupiscence & wicked affections ouercome reason, we must not marueile though men be blinded, and be like vnto beasts. *Luke* 16. 13. *Psal.* 55.22. *luke* 12.22. *phil.* 4.6. 1.*tim.* 6.8. 1.*pet.* 5.7. s Mans trauaile auaileth nothing where God giueth not increase.

6 But when thou prayest, e enter into
thy chamber: and when thou hast shut thy
doore, pray vnto thy Father which is in se-
cret, and thy Father which seeth in secret,
shall reward thee openly.
7 Also when ye pray, || f vse no vaine re-
petitions as the heathen: for they thinke to
be heard for their much babbling.
8 Be ye not like them therefore: for your
g Father knoweth whereof yee haue neede,
before ye aske of him.
9 After this h maner therefore pray yee,
* Our Father which art in heauen, halowed
be thy i Name,
10 Thy k kingdome come. Thy will be
done euen in earth, as it is in heauen.
11 Giue vs this day our dayly bread.
12 And forgiue vs our debts, as we also
forgiue our debters.
13 And leade vs not l into tentation, but
deliuer vs * from euill: for m thine is the
kingdome, and the power, and the glory for
euer, Amen.
14 * For if yee doe forgiue men their tres-
passes, your heauenly Father will also for-
giue you.
15 But if yee doe not forgiue men their
trespasses, no more will your Father for-
giue you your trespasses.
16 Moreouer, when yee fast, looke not
sowre, as the hypocrites: for they n disfigure
their faces, that they might seeme vnto men
to fast. Verely I say vnto you, that they haue
their reward.
17 But when thou fastest, o anoint thine
head, and wash thy face,
18 That thou seeme not vnto men to fast,
but vnto thy Father which is in secret, and
thy Father which seeth in secret, will re-
ward thee openly.
19 ¶ Lay not vp treasures for your selues
vpon the earth, where the moth and canker
corrupt, and where theeues dig through, and
steale.
20 * But lay vp treasures for your selues
in heauen, where neither the moth nor can-
ker corrupteth, and where theeues neither
dig through, nor steale.
21 For where your treasure is, there will
your heart be also.
22 ¶ * The light of the body is the eye: if
then thine eye bee p single, thy whole body
shall be light.
23 But if thine eye bee q wicked, then all
thy body shall bee darke. Wherefore if the
r light that is in thee, bee darkenesse, how
great is that darkenesse?
24 * No man can serue two masters: for
either hee shall hate the one, and loue the
other, or else hee shall leane to the one, and
despise the other. Ye cannot serue God and
riches.
25 * Therefore I say vnto you, Bee not
s carefull for your life, what yee shall eate, or
what ye shall drinke: nor yet for your bodie,
what yee shall put on. Is not the life more
worth then meate? and the bodie then
raiment?
26 Behold the foules of the heauen: for
they sowe not, neither reape, nor carrie into
the barns: yet your heauenly Father feedeth
them? Are ye not much better then they?
27 Which of you by taking care, is able
to adde one cubite vnto his stature?
28 And why care ye for raiment? Learne,
how the lilies of t the fielde doe growe: they
u labour not, neither spin:
29 Yet I say vnto you, that euen Solo-
mon in all his glory was not araped like one
of these.
30 Wherefore if God so clothe the grasse
of the field which is to day, and to morow is
cast into the ouen, shall he not do much more
vnto you, O ye of little faith?
31 Therefore take no thought, saying,
What shall we eat, or what shall we drinke?
or wherewith shall we be clothed?
32 (For after all these things x seeke the
Gentiles) for your heauenly Father know-
eth that ye haue need of all these things.
33 But seeke ye first the kingdom of God,
and his y righteousnesse, and all these things
shalbe ministred vnto you.
34 Care not then for the morow: for the
morow shall care for || it z selfe: the day hath
enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 4 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straite and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

Iudge a not, that ye be not iudged.
2 For with what * iudgement ye iudge,
ye shall bee iudged, and with what * mea-
sure ye mete, it shall bee measured to you a-
gaine.
3 And why seest thou the mote that is in
thy brothers eye, & perceiuest not the beame
that is in thine owne eye?
4 * Or how sayest thou to thy brother,
Suffer mee to cast out the mote out of thine
eye, and beholde, a beame is in thine owne
eye?
5 Hypocrite, first cast out the beame out
of thine owne eye, and then shalt thou see
clearely to cast out the mote out of thy bro-
thers eye.
6 ¶ b Giue ye not that which is holy, to
dogges, neither cast yee your pearles be-
fore swine, lest they treade them vnder
their feete, and turning againe, all to rent
you.
7 ¶ * Aske, and it shalbe giuen you: seeke
and ye shall finde: knocke, and it shalbe ope-
ned vnto you.
8 For whosoeuer asketh, receiueth: and
hee that seeketh, findeth: and to him that
knocketh, it shalbe opened.
9 For what man is there among you,
which if his sonne aske him bread, would
giue him a stone?
10 Or if hee aske a fish, will he giue him a
serpent?
11 If yee then, which are euill, can giue
to your children good gifts, how much more
shall

t The goodnesse of God euen toward the herbes of the field farre passeth all things that man can compasse by his power and labour.
u The word signifieth, they wearie not themselues.
x With care and distrust.
y That is, to be regenerate, & amend your liues.
||Or, his owne things.
z God wil prouide for euery day that that shal be necessarie, though we do not increase the present griefe by the carefulnesse how to liue in time to come.
a He commandeth not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens.
Luke 6.37. *rom.* 2.1. 1.*cor.* 4.3.
Mar. 4.24. *luke* 6.38.
Luke 4.61.
b Declare not the Gospel to the wicked contemners of God, whom thou seest left to themselues and forsaken.
Chap. 21.22. *mar.* 11.24. *luke* 11.9. *iohn* 14.13. & 16.23. *iames* 1.5.

8 Sun af Trin Gosp 15 to 22 v
9 ... 2 Less mor
3 Sund Epip Gos 1 to 14 v
9 Jan 2 Less Morn
29 Febr 2 Less Morn
18 Sep 2 Less Morn

shall your Father which is in heauen, giue
good things to them that aske him?
12 *Therefore whatsoeuer ye would that
men should do to you, euen so do ye to them:
for this is the c Law and the Prophets.
13 ¶ * d Enter in at the streit gate, for it
is the wide gate, and broade e way that lea-
deth to destruction: and many there bee
which go in thereat,
14 Because the gate is streit, and the way
narrow that leadeth vnto life, and few there
be that finde it.
15 ¶ Beware of false prophets, which
come to you in sheeps clothing, but inward-
ly they are rauening wolues.
16 Ye shall knowe them by their fruites.
*Do men gather grapes of thornes? or figs
of thistles?
17 So euery good tree bringeth foorth
good fruit, and a ‖ corrupt tree bringeth forth
euill fruit.
18 A good tree cannot bring foorth euill
fruite, neither can a corrupt tree bring forth
good fruit.
19 *Euery tree that bringeth not foorth
good fruite, is hewen downe, and cast into
the fire.
20 Therefore by their fruites yee shall
know them.
21 ¶ Not euery one that saith vnto mee,
f Lord, Lord, shall enter into the kingdome
of heauen, * but hee that doeth my Fathers
will which is in heauen.
22 Many wil say to me in that day, Lord,
Lord, haue we not g by thy Name prophesi-
ed? and by thy Name cast out deuils, and by
thy Name done many ‖ great workes?
23 And then wil I professe to them, h * I
neuer knew you: * depart from me, ye that
worke iniquitie.
24 Whosoeuer then heareth of mee these
wordes, * and doeth the same, I will liken
him to a wise man, which hath builded his
house on a rocke:
25 And the raine fell, & the floods came,
and the windes blewe, and beat vpon that
house, and it fell not: for it was grounded on
a rocke.
26 But whosoeuer heareth these my
wordes, and doeth them not, shall be likened
vnto a foolish man, which hath builded his
house vpon the sand:
27 And the raine fell, & the floods came,
and the windes blewe, and beat vpon that
house, & it fel, and the fall thereof was great.
28 ¶ *And it came to passe, when Iesus
had ended these wordes, the people were a-
stonied at his doctrine.
29 For hee taught them as one hauing
i authoritie, and not as the Scribes.

Luke 6.31. tob.4.15.
c The whole law & the Scriptures set forth vnto vs, and commend charitie.
Luke 13.24.
d We must ouercome and mortifie our affections, if we wil be true disciples of Christ
e For the most part of men seeke their own liberty, and runne headlong to euil.
Luke.6.43.
‖Or, a rotten.
Chap 3.10.
f He meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart.
Rom.2.13. iames 1.22.
g By thy vertue, authority and power.
‖Or, Miracles.
h I neuer accepted you to be my true ministers and disciples.
Luke.13.27. Psalme 6.8.
Luke 6.47.
Marke 1.22. luke 4.32.
i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God and caused others to beleeue in him.

CHAP. VIII.

2 Christ healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christes pouerty. 24 He stilleth the sea and the winde, 31 And driueth the deuils out of the possessed into the swine.

NOwe when hee was come downe from
the mountaine, great multitudes fol-
lowed him.
2 *And loe, there came a leper and wor-
shipped him, saying, Master, if thou wilt
thou canst make me cleane.
3 And Iesus putting forth his hand, tou-
ched him, saying, I will, be thou cleane: and
immediatly his a leprosie was cleansed.
4 Then Iesus said vnto him, See thou
tell b no man, but goe, and shew thy selfe vn-
to the c Priest, and offer the gift that * Mo-
ses commanded, for d a witnesse to them.
5 ¶ *When Iesus was entred into Ca-
pernaum, there came vnto him a ‖ Centuri-
on, beseeching him,
6 And said, Master, my ‖ seruant lieth sick
at home of the palsie, & is grieuously pained.
7 And Iesus said vnto him, I will come
and heale him.
8 But the Centurion answered, saying,
Master, I am not worthy that thou shoul-
dest come vnder my roofe: but speake the
word onely, and my seruant shalbe healed.
9 For I am a man also vnder the autho-
rity of another, and haue souldiers vnder me:
and I say to one, Goe, and he goeth: and to
another, Come, and he commeth: and to my
seruant, Doe this, and he doeth it.
10 When Iesus heard that, he marueiled,
and said to them that followed him, Verely
I say vnto you, I haue not found so great
faith, euen in Israel.
11 But I say vnto you, that e many shall
come from the East and West, and shall sit
downe with Abraham, and Isaac, and Ia-
cob in the kingdome of heauen.
12 And the children of the kingdome shal
be cast out into f vtter * darkenes: there shall
be weeping and gnashing of teeth.
13 Then Iesus said vnto the Centurion,
Goe thy way, and as thou hast beleeued, so
be it vnto thee. And his seruant was healed
the same houre.
14 ¶ * And when Iesus came to Peters
house, he saw his wiues mother laid downe,
and sicke of a feuer.
15 And hee touched her hand, & the feuer
left her: so she arose, & ministred vnto them.
16 *When the euen was come, they
brought vnto him many that were possessed
with deuils: and he cast out the spirits with
his word, and healed all that were sicke,
17 That it might be fulfilled which was
spoken by * Esaias the Prophet, saying, g Hee
tooke our infirmities, & bare our sickenesses.
18 ¶ And when Iesus sawe great multi-
tudes of people about him, he commaunded
them to go ouer the water.
19 *Then came there a certaine Scribe,
and said vnto him, Master, h I will followe
thee whithersoeuer thou goest.
20 But Iesus said vnto him, The foxes
haue holes, and the birds of the heauen haue
nests, but the Sonne of man hath not wher-
on to rest his head.
21 ¶ And i another of his disciples saide
vnto him, Master, suffer me first to goe, and
k bury my father.

Marke 1.40. luke 5.12.
a It was not like that leprosie that is now, but was a kinde thereof which was incurable.
b He would not yet be throughly knowen but had his time & houre appointed.
c Our Sauiour would not contemne that which was ordeined by the Law, seeing as yet ye ceremonies therof were not abolished.
Leuit.14.4.
d To condemne them of ingratitude when they shall see thee whole.
Luke 7.1.
‖Or, a captaine ouer an hundreth.
‖Or, sonne.
e Which are strange people and the Gentiles to whom the couenant of God did not properly appertaine.
f For there is nothing but meere darkenes out of the kingdome of heauen.
Chap.22.13.
Mar.1.29. luke 4.38.
Mar.1.32. luke 4.40.
Isa.53.4. 1 pet. 2.24.
g The Prophet speaketh chiefly of the feeblenesse and disease of our soules, which Iesus Christ hath borne: therefore he setteth his great mercy and power before our eyes by healing the body.
Luke 9.57.
h Thought by this meanes to curry fauor with the world: but Iesus sheweth him that he is farre wide from that he looked for: for in stead of worldly wealth there is but pouerty in Christ. i Luke maketh mention of three, which were hindred by worldly respects fro comming to Christ k To succour and helpe him in his old age till he die, and then I will follow thee wholly.

l No dutie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead which are hindred by any worldly thing to follow Christ.

Marke 4.35. *luke* 8.22.

Marke 5.1. *luke* 8.26.

m The wicked would euer deferre their punishment thinking all correction to come too soone.

n The deuill desireth euer to do harme, but he can do no more then God doeth appoint.

o Meaning, the lake of Genesareth.

p These Gergesenes esteemed more their hogs then Iesus Christ.

22 But Iesus saide vnto him, Followe
me, and let the l dead bury their dead.
23 ¶ *And when he was entred into the
ship, his disciples followed him.
24 And beholde, there arose a great tem-
pest in the Sea, so that the ship was couered
with waues: but he was asleepe.
25 Then his Disciples came and awoke
him, saying, Master, saue vs: we perish.
26 And he said vnto them, Why are yee
fearefull, O ye of litle faith? Then he arose,
and rebuked the winds and the Sea: and so
there was a great calme.
27 And the men marueiled, saying, What
man is this, that both the windes and the
Sea obey him!
28 ¶ *And when hee was come to the
other side, into the countrey of the Gerge-
senes, there met him two possessed with de-
uils, which came out of the graues very
fierce, so that no man might goe by that
way.
29 And beholde, they cryed out, saying,
Iesus the Sonne of God, what haue wee to
doe with thee? Art thou come hither to tor-
ment vs m before the time?
30 Now there was a farre off from them,
a great herd of swine feeding.
31 And the deuils besought him, saying,
If thou cast vs out, n suffer vs to goe into the
herd of swine.
32 And he said vnto them, Goe. So they
went out, and departed into the herde of
swine: and beholde, the whole herde of swine
was carryed with violence from a steepe
downe place into the o Sea, and dyed in the
water.
33 Then the herdmen fled: and when
they were come into the citie, they tolde all
things, and what was become of them, that
were possessed with the deuils.
34 And beholde, all the citie came out to
meete Iesus: and when they saw him, p they
besought him to depart out of their coasts.

By Sun after Trin Gos to the ... 24 Sund Gosple 18 to 27 ve

CHAP. IX.

2 He healeth the palsie, 5 And forgiueth sins. 9 He calleth and visiteth Matthew. 13 Mercy. 15 He answereth the Pharises & Iohns disciples. 16 Of the raw cloth & new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 Giueth two blinde men their sight, 33 Maketh a dumme man to speake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospel.

Marke 2.3. *luke* 5.18.

a And also his faith that had ẏ palsie: for except we haue faith, our sinnes cannot be forgiuen.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

Then he entred into a ship, and passed o-
uer, and came into his owne Citie.
2 And *loe, they brought to him a man
sicke of the palsie, lying on a bed. And Iesus
seeing their a faith, sayde to the sicke of the
palsie, Sonne, be of good comfort: thy b sinnes
are forgiuen thee.
3 And beholde, certaine of the Scribes
sayde with themselues, This man blasphe-
meth.
4 But when Iesus saw their thoughts,
hee saide, Wherefore thinke yee euill things
c in your hearts?
5 For whether is it d easier to say, Thy
sinnes are forgiuen thee, or to say, Arise, and
walke?
6 And that ye may know that the Sonne
of man hath authoritie in earth to forgiue
sinnes, (then saide hee vnto the sicke of the
palsie,) Arise, take vp thy bed, and goe to
thine house.
7 And hee arose, and departed to his
owne house.
8 So when the multitude saw it, they
marueiled, and glorified God, which had gi-
uen such authoritie to men.
9 ¶ *And as Iesus passed foorth from
thence, hee sawe a man sitting at the receite
of custome, named Matthewe, and said to
him, Followe mee. And hee arose, and fol-
lowed him.
10 And it came to passe, as Iesus sate at
meate in his house, beholde, many Publi-
canes and sinners, that came thither, sate
downe at the table with Iesus and his dis-
ciples.
11 And when the Pharises saw that, they
said to his Disciples, Why eateth your Ma-
ster with Publicanes and sinners?
12 Now when Iesus heard it, he said vn-
to them, The e whole neede not a physition,
but they that are sicke.
13 But goe f yee and learne what this is,
*I g will haue mercy, and not sacrifice: for
I am not come to call the righteous, but the
*sinners to repentance.
14 ¶ *Then came the disciples of Iohn
to him, saying, Why doe we and the Phari-
ses fast oft, and thy Disciples fast not?
15 And Iesus sayd vnto them, Can the
h children of the mariage chamber mourne
as long as the bridegrome is with them?
But the dayes will come when the bride-
grome shall be taken from them, and then
shall they fast.
16 Moreouer, no man pieceth an i old gar-
ment with a piece of ‖ newe cloth: for that
that should fill it vp, taketh away from the
garment, and the breach is worse.
17 Neyther doe they put new wine into
k olde ‖ vessels: for then the vessels woulde
breake, and the wine would be spilt, and
the vessels should perish: but they put newe
wine into new vessels, and so are both pre-
serued.
18 ¶ *While he thus spake vnto them,
beholde, there came a certaine ruler, and wor-
shipped him, saying, My daughter is now
deceased, but come & lay thine hand on her
and she shall liue.
19 And Iesus arose, and followed him
with his disciples.
20 (And beholde, a woman which was
diseased with an issue of blood twelue yeres,
came behinde him, and touched the hemme
of his garment.
21 For shee saide in her selfe, If I may
touch but his garment onely, I shall bee
whole.
22 Then Iesus turned him about, and
seeing her, did say, Daughter, be of good

d Christ speaketh according to their capacitie: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.

Marke 2.14. *luke* 5.27.

e He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.

f Which are puffed vp with vaine confidence of your owne righteousnes.

Hose. 6.6. *chap.* 12.7.

g God requireth not ceremonies, but brotherly loue of one towards another

1.*Tim.* 1.15. *Marke* 2.18. *luke* 5.33.

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

i Christ compareth his disciples for their infirmitie, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

‖ *Or, raw and undressed.*

k The minde which is infected with the dregges of superstitious ceremonies, is not meet to receiue the pleasant wine of the gospel. ‖ *Or, bottels or bags of leather or skin, wherein wine was carried on asses or camels.* *Marke* 5.22. *luke* 8.41.

comfort:

Saint Matteo Gosple 9 to 14 ve
11 May 2 Less Morn
8 Sept 2 Less Morn
11 Jan 2 Less Morn

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)
23 Now when Jesus came into the Rulers house, and saw the l minstrels and the multitude making noyse,
24 He said unto them, Get you hence: for the mayd is not dead, but sleepeth. And they laughed him to scorne.
25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayd arose.
26 And this bruite went throughout all that land.
27 And as Jesus departed thence, two blind men followed him, crying, and saying, O Sonne of David, have mercy upon us.
28 And when hee was come into the house, the blinde came to him, and Jesus sayd unto them, m Beleeue ye that I am able to do this? And they said unto him, Yea, Lord.
29 Then touched hee their eyes, saying, According to your faith be it unto you.
30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.
31 But when they were departed, they spread abroad his fame throughout all that land.
32 ¶ *And as they went out, behold, they brought to him a dumme man possessed with a devill.
33 And when the devill was cast out, the dumme spake: then the multitude marveiled, saying, The like was never seene in Israel.
34 But the Pharises said, *Hee n casteth out devils through the prince of devils.
35 ¶ And *Jesus went about all cities and townes teaching in their Synagogues, and preaching the Gospel of the o kingdome, and healing every sickenesse and every disease among the people.
36 *But when he saw the multitude, hee had compassion upon them, because they were dispersed, and scattered abroad, as sheepe having no shepheard.
37 Then sayd he to his disciples, *Surely the p harvest is great, but the labourers are few.
38 Wherefore pray the Lord of the harvest, that he would || send forth labourers into his harvest.

l Players upon flutes or pipes, or other instruments which in those dayes they used at burials.
m He would proove whether they bare him that reverence which was due to Messias.
Luke 11.14. Chap. 12.24. marke 3.22. luke 11.15.
n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary.
Marke 6.6. luke 13.22.
o Whereby God gathereth his people together, that hee may reign over them.
Marke 6.34. Luke 10.2. iohn 4.35,36.
p He meaneth the people are ripe, and ready to receive the Gospel, comparing the number of the elect to a plentiful harvest.
|| Or, thrust forth.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Judea. 7 He giveth them charge, teaching them, and comforting them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to love our parents more then Christ. 38 To take up our crosse. 39 To save or lose the life. 40 To receive the preachers.

AND *he called his twelve Disciples unto him, and gave them power against uncleane spirits, to cast them out, and to heale every sicknesse, and every disease.
2 Now the names of the twelve Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and John his brother.
3 Philip and Bartlemew: Thomas, and Matthew the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:
4 Simon || the Cananite, and Judas Iscariot, who also betrayed him.
5 These twelve did Jesus send foorth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:
6 But goe rather *to the a lost sheepe of the house of Israel.
7 *And as ye goe, preach, saying, The kingdome of heaven is at hand.
8 Heale the sicke: clense the lepers: raise up the dead: cast out the devils. Freely yee have received, b freely give.
9 *|| Possesse not c golde, nor silver, nor money in your || girdles,
10 Nor a scrip for the iourney, neither two coates, neither shooes, nor a staffe: *for the workeman is worthy of his meate.
11 *And into whatsoever citie or towne yee shall come, enquire who is worthy in it, and there abide till ye goe thence.
12 And when yee come into an house, salute the same.
13 And if the house bee worthy, let your peace come upon it: but if it bee not worthy, let your peace returne to you.
14 *And whosoever shal not receive you, nor heare your words, when ye depart out of that house, or that citie, *d shake off the dust of your feete.
15 Truely I say unto you, it shall bee easier for them of the lande of e Sodom and Gomorrha in the day of iudgement, then for that citie.
16 ¶ *Beholde, I send you as sheepe in the middes of wolves: bee ye therefore wise as serpents, and || f innocent as doves.
17 But beware of men, for they will deliver you up to the Councils, & will scourge you in their Synagogues.
18 And yee shall be brought to the governours and Kings for my sake, in a witnesse to them, and to the Gentiles.
19 *But when they deliver you up, take no thought how or what ye shall speake: for it shall be given you in that houre, what yee shall say.
20 For it is not yee that speake, but the Spirit of your father which speaketh in you.
21 And the *brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.
22 And yee shall be *hated of all men for my Name: *but he that endureth to the end, he shall be saved.
23 And when they persecute you in this city, flee h into another: for verily I say unto you, yee shall not finish all the cities of Israel, till the i Sonne of man be come.

Marke 3.13. luke 9.1.
|| Or, the zealous.
Acts 13.46.
a For the kingdome of God must first bee preached unto them, because Christ was especially promised unto them.
Luke 10.9.
b He commandeth them to offer themselves freely to the Lords worke without respect of gaine or lucre.
Marke 6.8. luke 9.3. and 22.35.
|| Or, provide not for.
c Because he sendeth them not for a long time, but onely for one journey, he defendeth the things that might let them: neither is this a perpetuall commandement.
|| Or, purses.
1.Tim. 5.18. luke 10.7.
Luke 10.8.
Marke 6.11. luke 9.5. Acts 13.51. and 18.6.
d To signifie that their land is polluted, & that you consent not to their wickednes.
e Who were not so lively taught and advertised.
Luke 10.3.
|| Or, simple.
f Not revenging wrong, much lesse doing wrong.
g To take from them all pretence of ignorance, & to make them inexcusable.
Marke 13.11. luke 12.11.

Luke 21.16. Luke 21.17. Mar. 13.13. luke 21.19. h To profite and to do good, and not to be idle. i And wil comfort you and give manifest evidence of his presence: and he speaketh not of their first sending, but of the whole time of their Apostleship.

24 *The

24 *The disciple is not aboue his master,
nor the seruant aboue his lord.
25 It is ynough for the disciple to bee as
his master is, and the seruant as his Lord.
*If they haue called the master of the house
ᵏBeelzebub, how much more them of his
houshold?
26 Feare them not therefore: *for there
is nothing couered, that shall not bee disclo-
sed, nor hid, that shall not be knowen.
27 What I tell you in darkenesse, that
speake ye in light: and what ye heare in the
eare, that preach ye on the ˡ houses.
28 And feare yee not them which kill the
body, but are not able to kil the soule: but ra-
ther feare him, which is able to destroy both
soule and body in hell.
29 Are not two sparrowes sold for a far-
thing, and one of them shall not fall on the
ground without your Father?
30 *Yea, and all the haires of your head
are numbred.
31 Feare ye not therefore, yee are of more
value then many sparrowes.
32 *Whosoeuer therefore shall ᵐ confesse
me before men, him will I confesse also be-
fore my Father, which is in heauen.
33 But whosoeuer shall denie mee before
men, him will I also deny before my Father,
which is in heauen.
34 *Thinke not that I am come to send
ⁿ peace into the earth: I came not to send
peace, but the sword.
35 For I am come to set a man at ᵒ vari-
ance against his father, and the daughter a-
gainst her mother, and the daughter in law
against her mother in law.
36 *And a mans enemies shall be they of
his owne houshold.
37 *He that loueth father or mother more
then mee, is not worthy of me. And he that
loueth sonne or daughter more then mee, is
not worthy of me.
38 *And he that taketh not his crosse, and
ᵖ followeth after me, is not worthy of me.
39 Hee that will saue his ᵠ life, shall lose
it, and he that loseth his life for my sake, shall
saue it.
40 He that receiueth you, receiueth mee:
and he that receiueth me, receiueth him that
hath sent me.
41 *He that receiueth a ʳ Prophet in the
name of a Prophet, shall receiue a Prophets
reward: and hee that receiueth a righteous
man, in the name of a righteous man, shall
receiue the reward of a righteous man.
42 *And whosoeuer shall giue vnto one
of these little ones to drinke a cup of colde
water onely, in the name of a Disciple, ve-
rely I say vnto you, hee shall not lose his re-
ward.

Luke 6.40. iohn 13.16. and 15.20. Chap. 12.24.
k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade 2. King 1.2. and the wicked called Christ by this name.
Mar. 4.22. luke 8.17. and 12.2.
l Which in those countreis are so made that men may walke vpon them.
2. Sam. 14.11. acts 27.34.
Marke 8.38. luke 9.26. and 12.8. 2 tim. 2.12.
m And acknowledge me his onely Sauiour.
Luke 12.51.
n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.
o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the word of saluation.
Micah 7.6.
Luke 14.26. Chap. 16.24. marke 8.34. luke 9.23. and 14.27.
p Also they that inuent any other way to honour God, then that he hath prescribed by his worde, follow not Christ, but goe before him. q He that doeth preferre his life before my glory. Luke 10. 16. iohn 13.20. r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. Mar. 9.41.

CHAP. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christs testimony concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraideth the vnthankefull cities. 25 The Gospel is reuealed to the simple. 28 They that labour, and are laden. 29 Christs yoke.

AND it came to passe that when Iesus
had made an ende of commanding his
twelue disciples, he departed thence to teach
and to preach in their cities.
2 ¶ *And when Iohn heard in the pri-
son the workes of Christ, he ᵃ sent two of his
disciples, and sayd vnto him,
3 Art thou hee that should come, or shall
we looke for another?
4 And Iesus answering, said vnto them,
Goe, and shew Iohn what things yee haue
heard and seene.
5 The blinde receiue sight, and the halt
goe: the lepers are cleansed, and the deafe
heare: the dead are raised vp, *& the ‖ poore
receiue the Gospel.
6 And blessed is he that shall not be ᵇ of-
fended in me.
7 And as they departed, Iesus began to
speake vnto the multitude of Iohn, What
went yee out into the wildernesse to see? A
ᶜ reede shaken with the winde?
8 But what went yee out to see? A man
clothed in soft raymen? Behold, they that
weare soft clothing, are in Kings houses.
9 But what went yee out to see? A Pro-
phet? Yea, I say vnto you, and ᵈ more then a
Prophet.
10 For this is hee of whom it is written,
*Beholde, I send my messenger before thy
face, which shall prepare thy way before
thee.
11 Verily I say vnto you, among them
which are ᵉ begotten of women, arose there
not a greater then Iohn Baptist: notwith-
standing, he that is the ᶠ least in the king-
dome of heauen, is greater then he.
12 And from *the time of Iohn Baptist
hitherto, the kingdome of heauen ᵍ suffereth
violence, and the violent take it by force.
13 For all the Prophets and the Law
ʰ prophesied vnto Iohn.
14 And if ye will receiue ⁱ it, this is *Eli-
as, which was to come.
15 ¶ He that hath eares to heare, let him
heare.
16 *But whereunto shall I liken this
generation? It is like vnto little children
which sit in the markets, and call vnto their
fellowes,
17 And say, We haue piped vnto you, and
ye haue not daunced, we haue ‖ mourned vn-
to you, and ye haue not lamented.
18 For Iohn came neither eating nor
drinking, and they say, He hath a deuil.
19 The sonne of man came eating and
drinking, and they say, Beholde a glutton
and a drinker of wine, a friend vnto Publi-
canes and sinners: but ᵏ wisdome is iustified
of her children.
20 ¶ *Then began he to vpbraid the ci-

Luke 7.18, 19.
a Not because Iohn was ignorant of Christ, but that he might teach his disciples that his office was to leade them to Christ.
Isa. 61.1. luke 4.18.
‖ Or, the Gospel is preached to the poore.
b That take no occasion by Christ to be hindred from the Gospel.
c A man inconstant?
d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger.
Malach. 3.1. luke 7.27, 28.
e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.
f The least of them that shall preach the Gospel in the new estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent.
Luke 16.16.
g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word.
h They prophecied things to come, which now we see present, and more cleare. i Meaning his testimony concerning Iohn. Mal. 4.5. Luke 7.31, 32. ‖ Or, sung mourningly. k They that are wise in deede, acknowledge the wisedome of God in him, whom the Pharises contemne, reade Luke 7.29. Luke 10.13.

Gosple
Gospel [illegible]
aduent
9 to 11 verse
13 Ianuary
2 Less Morn
10 Sep 2 Less morn 13 May 2
Less morn

ties, wherein most of his great workes were
done, because they repented not.
21 Woe be to thee, Chorazin: Woe be to
thee, Bethsaida: for if the great workes,
which were done in you, had bene done in
l Tyrus and Sidon, they had repented long
agone in sackcloth and ashes.
22 ‖ But I say vnto you, it shall be easier
for Tyrus and Sidon at the day of iudge-
ment, then for you.
23 And thou, Capernaum, which art lif-
ted vp vnto heauen, shalt be brought downe
to hell: for if the great workes which haue
bene done in thee, had bene done among
them of Sodom, they had remained to this
day.
24 But I say vnto you, that it shall be ea-
sier for them of the land of Sodome in the
day of iudgement, then for thee.
25 *At that time Iesus answered, and
sayd, I giue thee thankes, O Father, Lord
of heauen and earth, because thou hast hid
these things from the wise and men of vn-
derstanding, and hast opened them vnto
babes.
26 It is so, O Father, because thy good
m pleasure was such.
27 *All things are giuen vnto me of my
Father: and *no man knoweth the Sonne,
but the Father: neither knoweth any man
the Father, but the Sonne, & he to whom the
Sonne will reueale him.
28 Come vnto me, all ye that n are wea-
rie and laden: and I will ease you.
29 Take my o yoke on you, and learne of
me, that I am meeke and lowly in heart, and
ye shall finde *rest vnto your soules.
30 *For my yoke is easie, and my burden
light.

l Cities of great marchandise full of dissolution and wantonnes.
‖Or, therefore.
Luke 10.21.
m Faith commeth not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3.35.
Iohn 6.46.
n Which feele the weight and griefe of your sinnes and miseries.
o To the gouerned by my spirit, and to mortifie your affections.
Iere.6.16.
1.Iohn 5.3.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand, 22 Helpeth the possessed that was blind & dumbe, 31 Blasphemie. 34 The generation of vipers. 35 Of good words. 36 Of idle words. 38 He rebuketh the vnfaithfull that would haue tokens, 49 And sheweth who is his brother, sister and mother.

At that time Iesus went on a Sabbath
day through the corne, and his disciples
were an hungred, and began to plucke the
eares of corne and to eat.
2 And when the Pharises saw it, they
said vnto him, Beholde, thy disciples do that
which is not lawfull to doe vpon the Sab-
bath.
3 But hee sayd vnto them, *a Haue yee
not read what Dauid did when hee was
an hungred, and they that were with
him?
4 How he entred into the house of God,
and ate the shewe bread, which was not
lawfull for him to eate, neither for them
which were with him, but onely for the
*Priests?
5 Or haue yee not read in the Law how
that on the Sabbath dayes the Priests in
the Temple *b breake the Sabbath, and
are blamelesse?
6 But I say vnto you, that here is one
greater then the temple.
7 Wherefore if ye knew what this is, *I
will haue mercy, and not sacrifice, yee would
not haue condemned the innocents.
8 For the Sonne of man is c Lord, euen
of the Sabbath.
9 *And hee departed thence, and went
into their Synagogue.
10 And beholde, there was a man which
had his hande dryed vp. And they asked
him, saying, Is it lawfull to heale vpon a
Sabbath day? that they might accuse
him.
11 And he sayd vnto them, What man
shall there bee among you, that shall haue a
sheepe, and if it fall on a Sabbath day
into a pit, will hee not take it and lift it
out?
12 How much more then is a man better
then a sheepe? therefore it is lawfull to doe
well on a Sabbath day.
13 Then sayde hee to the man, Stretch
foorth thine hand. And he stretched it forth,
and it was made whole as the other.
14 Then the Pharises went out, & con-
sulted against him how they might destroy
him.
15 But when Iesus knew it, he departed
thence, and great multitudes followed him,
and he healed them all,
16 And charged them that they shoulde
not make him knowen,
17 That it might be fulfilled, which was
spoken by Esaias the Prophet, saying,
18 *Beholde my seruant whom I haue
chosen, my beloued in whom my soule de-
lighteth: I will put my spirite on him,
and he shall shew d iudgement to the Gen-
tiles.
19 He shall not e striue, nor cry, neither
shall any man heare his voyce in the streetes.
20 A f bruised reede shall hee not breake,
and smoking flaxe shall hee not quench,
till hee bring foorth iudgement g vnto vic-
torie.
21 And in his Name shall the Gentiles
trust.
22 ¶ *Then was brought to him one pos-
sessed with a deuil, both blinde and dumme,
and hee healed him, so that hee which was
blind and dumme, both spake and saw.
23 And all the people were amased, and
sayd, Is not this the sonne of Dauid?
24 But when the Pharises heard it, they
said, *This man casteth the deuils no other-
wise, but through Beelzebub the prince
of deuils.
25 But Iesus knew their thoughts, and
said to them, Euery kingdom diuided against
it selfe, shall be ‖ brought to nought: and eue-
ry citie or house diuided against it selfe, shall
not stand.
26 So if Satan cast out Satan, he is di-
uided against himselfe: how shall then his
kingdome endure?
27 Also if I through Beelzebub cast out
deuils, by whom doe your h children cast
them out? Therefore they shall bee your
iudges.

28 But

Mar.2.23 luke 6.1. deut.23.25.
1.Sam.21.6.
a Necessitie maketh that lawful, which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod.29.33. leuit.8.31. and 24.9.
Numb.28.9.
b Not that the Priests brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken if any necessary worke were done that day.

Hose.6.6. chap.9.13.
c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same.
Mar.3.1. luke 6.6.
Isa.42.1.
d The right trade of gouernment, not onely to the Iewes, but also the strange nations.
e He shall not make great noise, nor seeke outward pompe and glory.
f He will beare with them that be infirme and weake.
g Christ shall ouercome all lets which hinder the course of the Gospel, & then shall giue sentence as a conquerour against all his enemies.
Luke 11.14. Chap.9.34. mar.3.22. luke 11.15.
‖Or, desolate.
h Which coniured deuils by the vertue of Gods Name, albeit it was expresly against the Law of God.

i He declareth to the Pharises that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him.
Mar. 3.28, 29. luke 12.10. 1. iohn 5.16.
k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.
||*Or, corrupt.*
||*Or, broodes.*
Luke 6.45.
l Much more they shal giue account of their blasphemies.
m The wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing.
Chap. 16.1. luke 11.29. 1. cor. 1.22
n This was to find some new shift or pretext to resist his doctrine.
o They were become bastards & degenerate from their holy ancesters.
Ion. 1.17. & 2.10
p He taketh part of the day for the whole day.
Ionas 3.5.
q Who was a poore stranger, and yet these know not the Messias which was promised to be their king.
1. King. 10.1 2. chron. 9.1
r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the Law of God.

28 But if I cast out deuils by the Spirit
of God, then is the kingdome of God come
vnto you.
29 Els how can a man enter into a strong
mans house and spoyle his goods, except hee
first bind the strong man, and then spoile his
house?
30 Hee that is not with me, is against
me: and he that gathereth not with me, scattereth.
31 * Wherefore I say vnto you, euery sin,
and blasphemie shall be forgiuen vnto men:
but the blasphemie against the holy Ghost
shall not be forgiuen vnto men.
32 And whosoeuer shall speake a word against
the Sonne of man, it shall be forgiuen
him: but whosoeuer shall speake against the
k holy Ghost, it shall not bee forgiuen him,
neither in this world, nor in the world to
come.
33 Either make the tree good, and his
fruit good: or else make the tree || euill, and
his fruit euill: for the tree is knowen by the
fruit.
34 O || generations of vipers, how can
you speake good things, when yee are euill?
For of the * abundance of the heart the mouth
speaketh.
35 A good man out of the good treasure of
his heart bringeth foorth good things: and
an euill man out of an euil treasure bringeth
foorth euill things.
36 But I say vnto you, that of euery
l idle worde that men shall speake, they
shall giue account therof at the day of iudgement.
37 For by thy wordes thou shalt bee m iustified,
and by thy wordes thou shalt be condemned.
38 ¶ * Then answered certaine of the
Scribes and of the Pharises, saying, Master,
n we would see a signe of thee.
39 But he answered and said to them, An
euill and o adulterous generation seeketh a
signe, but no signe shall be giuen vnto it, saue
the signe of the Prophet Ionas.
40 * For as Ionas was three dayes and
three nights in the whales belly: so shall the
Sonne of man bee three p dayes and three
nights in the heart of the earth.
41 The men of Nineue shal rise in iudgement
with this generation, and condemne
it: for they * repented at the preaching of
q Ionas: and behold, a greater then Ionas
is here.
42 * The Queene of the South shall rise
in iudgement with this generation, and shal
r condemne it: for she came from the vtmost
parts of the earth to heare the wisedome of
Salomon: and behold, a greater then Salomon
is here.
43 ¶ * Nowe when the vncleane spirit
is gone out of a man, hee walketh throughout
|| drie places, seeking rest, and findeth
none.
44 Then hee saieth, I will returne into
mine house, from whence I came: and when
he is come, he findeth it emptie, swept and
garnished.

Luke 11.24. ||*Or, wildernesse.*

45 Then he goeth, and taketh vnto him
s seuen other spirites worse then himselfe,
and they enter in, and dwell there: * and the
end of that man is worse the the beginning.
Euen so shall it be with this wicked generation.
46 ¶ * While he yet spake to the multitude,
behold, his mother, and his u brethren
stood without, desiring to speake with him.
47 Then one said vnto him, Behold, thy
mother and thy brethren stand without, desiring
to speake with thee.
48 But he answered and said to him that
told him, Who is my mother? and who are
my brethren?
49 And hee stretched foorth his hand toward
his disciples, & said, Behold my x mother
and my brethren.
50 For whosoeuer shal do my fathers wil
which is in heauen, the same is my brother
and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seed. 24 Of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

The * same day went Iesus out of the
house, and sate by the sea side.
2 And a great multitudes resorted vnto
him, so that he went into a shippe, and sate
downe: and the whole multitude stoode on
the shore.
3 Then he spake many things to them in
parables, saying, Behold, a sower went foorth
to sowe.
4 And as he sowed, some fel by the wayes
side, and the foules came and deuoured them
vp.
5 And some fel vpon stony ground, where
they had not much earth, & anon they sprung
vp, because they had no depth of earth.
6 And when the sunne rose vp, they were
parched, and for lacke of rooting withered
away.
7 And some fell among thornes, and the
thornes sprung vp and choked them.
8 Some againe fell in good ground, and
brought foorth fruite, one corne an hundreth
folde, some sixtie folde, and another thirtie
folde.
9 He that b hath eares to heare, let him
heare.
10 ¶ Then the disciples came, and sayd
to him, Why speakest thou to them in parables?
11 And he answered and sayd vnto them,
Because it is giuen vnto you to know the secrets
of the kingdome of heauen, but to them
it is not c giuen.
12 * d For whosoeuer hath, to him shall be
giuen, and he shal haue abundance: but whosoeuer
hath not, from him shall bee taken away,
euen e that he hath.
13 Therefore speake I to them in parables,
because they seeing, doe not see: & hearing,
they heare not, neither vnderstand.

s Meaning, an infinite number.
t If Satan be cast out, wee must watch still, that he enter not againe: for since hee was once mans old guest, he knoweth euery hole & corner of our house.
2. Pet. 2.20. heb. 6 4. and 10.26. Marke 3.31. luke 8.20.
u This word in § Scriptures signifieth oft times, euery kinsman.
x Christ preferreth the spiritual kinred to the carnall.
5. Sun after Epipha 24 to 31 Gosp
Marke 4.1. luke 8.4, 5.
a All desired to heare his doctrine, but there was not like affection in all.
15 Janu 2 Lesson Mornin
15 May 2 Lesson mor
12 Septem 2 Lesso Morn
b He sheweth that all men cannot vnderstand these mysteries, and also maketh his disciples more attentiue.
c The Gospel is hid to them that perish.
Chap. 25.29.
d Christ encreaseth in his children his graces.
e Euen that which he seemeth to haue.

[illegible] 10, *ioh.* 12. [illegible] *actes.* 28.26. *rom.* 11.8.
f That which the prophet referreth to the secrete counsell of God, is here attributed to the hard stubburnenesse of the people: for the one cannot be separated from the other.
g To wit, the glory of the sonne of God, to acknowledge him their Sauiour.
Luke 10 24.
Marke 4.15.
luke 8.11.
|| *Or, was sowen.*
h He teacheth that the good & the bad shall bee mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancie.
i Christ meaneth onely that the Church shall neuer be without some wicked men, although they bee neuer so sharply punished by such meanes as he hath left to purge his church.

[illegible] of Esaias, which prophecie saith, * By hea-
ring ye shall heare, and shall not vnderstand,
and seeing yee shall see, and shall not per-
ceiue.
15 f For this peoples heart is waxed fat,
and their eares are dull of hearing, and with
their eyes they haue winked, least they
should see with their eyes, and heare with
their eares, and should vnderstand with
their hearts, and should returne, that I
might heale them.
16 But blessed are your eies, for they see:
and your eares, for they heare.
17 * For verily I say vnto you, that ma-
ny Prophets and righteous men haue desi-
red to see those thinges which yee see, and
haue not seene them, and to heare those
things which yee heare, and haue not heard
them.
18 ¶ * Heare yee therefore the parable of
the sower.
19 Whensoeuer a man heareth the word
of the kingdome, and vnderstandeth it not,
the euill one commeth, and catcheth away
that which was sowen in his heart: and this
is hee which || hath receiued the seede by the
way side.
20 And hee that receiued seede in the
stonie ground, is hee which heareth the
worde, and incontinently with ioy recei-
ueth it.
21 Yet hath he no roote in himselfe, and
dureth but a season: for as soone as tribula-
tion or persecution commeth because of the
word, by and by he is offended.
22 And he that receiueth the seed among
thornes, is hee, that heareth the worde: but
the care of this world, and the deceitfulnesse
of riches choke the worde, and hee is made
vnfruitfull.
23 But he that receiueth the seede in the
good ground, is he that heareth the word, &
vnderstandeth it, which also beareth fruite,
and bringeth foorth, some an hundreth fold,
some sixtie folde, and some thirtie folde.
24 ¶ Another parable put he forth vnto
them, saying, The kingdome of heauen is
like vnto a man which sowed good seede in
his field.
25 h But while men slept, there came his
enemie, and sowed tares among the wheat,
and went his way.
26 And when the blade was sprung vp,
and brought foorth fruit, then appeared the
tares also.
27 Then came the seruants of the house-
holder, and sayd vnto him, Master, sowedst
thou not good seed in thy field? from whence
then hath it tares?
28 And hee sayde to them, The enuious
man hath done this. Then the seruaunts
sayd vnto him, Wilt thou then that we goe
and gather them vp?
29 But hee sayd, Nay, lest while yee goe
about to gather the tares, yee plucke vp also
with them the wheat.
30 i Let both growe together vntill the
haruest, and in time of haruest I will say
to the reapers, Gather yee first the tares
and binde them in sheaues to burne them:

31 ¶ * Another parable [illegible]
to them saying, The kingdome [illegible]
is like vnto a graine of mustard [illegible]
which a man taketh and sow[illegible]
fielde:
32 Which indeed is the k least [illegible]
but when it is growen, it is the [illegible] a-
mong herbes, and it is a tree, [illegible] the
birds of heauen come and build [illegible] bran-
ches thereof.
33 ¶ * Another parable spake he to them,
The kingdome of heauen is like vnto lea-
uen, which a woman taketh and hideth
in three peckes of meale, l till all bee lea-
uened.
34 ¶ * All these things spake Iesus vn-
to the multitude in parables, and without
parables spake he not vnto them,
35 That it might be fulfilled, which was
spoken by the Prophet, saying, * I will open
my mouth in m parables, and will vtter the
things which haue bene kept secret from the
foundation of the world.
36 Then sent Iesus the multitude a-
way, and went into the house. And his
disciples came vnto him, saying, Declare
vnto vs the parable of the tares of the
field.
37 Then answered he, and sayd to them,
He that soweth the good seed, is the Sonne
of man.
38 And the fielde is the worlde, and the
good seede, they are the children of the king-
dome, and the tares are the children of the
wicked,
39 And the enemie that soweth them, is
the deuill, * and the haruest is the end of the
world, and the reapers be the Angels.
40 As then the tares are gathered and
burned in the fire: so shall it be in the end of
this world.
41 The Sonne of man shal send forth his
Angels, and they shall gather out of his
kingdome all things that n offend, and them
which doe iniquitie,
42 And shall cast them into a fornace of
fire. There shall bee wailing and gnashing
of teeth.
43 * Then shall the iust men shine as the
Sunne in the kingdome of their Father.
Hee that hath eares to heare, let them
heare.
44 ¶ Againe, the kingdome of heauen is
like vnto a treasure hid in the field, which
when a man hath found, he hideth it, and
for ioy thereof departeth, and selleth all that
he hath, and buyeth that field.
45 ¶ Againe, the kingdome of heauen is
like to a merchant man that seeketh good
pearles,
46 Who hauing found a pearle of great
price, went, and solde all that hee had, and
bought it.
47 ¶ Againe, the kingdome of heauen is
like o vnto a draw net cast into the sea, that
gathereth of all kinds of things.
48 Which, when it is full, men draw to
land, and sit & gather the good into vessels,
and cast the p bad away.
49 So shall it be at the end of the world.
The

[illegible] 13.31.
k This teacheth vs not to be astonished at the small beginnings of the Gospel.
Luke 13.21.
l By this he admonisheth them to waite till the fruit of the Gospell appeare.
Marke 4.33.34.
Psal. 78.2.
m This word signifieth graue and sententious prouerbs, to the end that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.
Ioel. 3.13.
reue. 14.15.
n The wicked which hurt others by their euill examples.
Dan. 12.3.
wisd. 3.7.
o It is a kind of net that gathereth in all things that come in the way.
p The Greeke word signifieth rotten things.

was to expound the Scriptures, meaneth him that doeth interpret them aright, and according to the spirit.

r The preachers of Gods word must haue store of sundry & ample instructions.

Marke 6.1. luke 4.16.

Iohn 6.42.

||Or, cousins.

Mar. 6.4. luke 4.24. ioh. 4.44.

ſ Men commonly neglect them, whom they haue knowen of children: also they do enuy them of the same countrey: & such is their ingratitude, ÿ they take light occasion to contemne the graces of God in others.

... that cast them into a furnace of fire: there shall be wailing, and gnashing of teeth.

51 Iesus sayd vnto them, Understand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth foorth out of his r treasure things both new and old.

53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Mary, * and his ||brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with us? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayde to them, * A prophet is not without honour, ſ saue in his owne countrey, and in his owne house.

58 And hee did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loues & two fishes. 23 He prayeth in the mountaine. 25 Hee appeareth by night vnto his disciples vpon the sea. 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hem of his garment.

Saint John Baptist 2 Les Even Jo K 13

Marke 6.14. luke 9.7.

a He spake after the common errour: for they thought that the soules of them that were departed, entred into another body.

b To approue his resurrection, and to get him greater authoritie.

Marke 6.17. luke 3.19.

Leuit. 18.16. and 20.21.

c Aswell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother.

Chap. 21.26.

d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

AT *that time Herod the Tetrarch heard of the fame of Iesus,

2 And sayd vnto his seruants, This is Iohn Baptist: a he is risen againe from the dead, & therefore great b workes are wrought by him.

3 * For Herod had taken Iohn & bound him, & put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayde vnto him, It is not * c lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Wherefore he d promised with an oth, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue me here Iohn Baptists head in a platter.

9 And the king was sory: neuerthelesse because of the othe, and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

12 And his disciples came, and tooke vp the ||body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, he departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him a foote out of the cities.

14 And Iesus went foorth and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may go into the townes, and buy them victuals.

16 But Iesus sayde to them, They haue no f neede to goe away: giue yee them to eat.

17 Then sayde they vnto him, We haue here but fiue loaues, and two fishes.

18 And he sayd, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ||blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus g compelled his disciples to enter into a ship, & to goe ouer before him, while he sent the multitude away.

23 And assoone as hee had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the h fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straightway Iesus spake vnto them, saying, i Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, and sayd, Master, if it be thou, k bid me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and as he l beganne to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, m O thou of little faith, wherefore diddest thou doubt?

32 And assoone as they were come into the

||Or, carkeise.

Marke 6.32. luke 9.10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.

Marke 6.35. luke 9.12. iohn 6.5.

f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.

||Or, prayed, and gaue thankes to God.

g The disciples were loth to depart from Christ but yet they shewed their obedience.

Marke 6.46.47. iohn 6.16,17,18

h The night was diuided into foure watches, whereof euery one conteined three houres.

i The presence of Christ maketh his bold.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therefore he must needs fall into danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedy, both at once.

16 January 2 Less Morn & 16 May 2 Less Morn

13 Sept 2 Less Morn

UMI

the ship, the winde ceased.
33 Then they that were in the ship, came and worshipped him, saying, Of a
trueth thou art the sonne of God.
34 ¶ *And when they were come ouer, they came into the land of Gennesaret.
35 And when the men of that place knewe him, they sent out into all that countrey round about, and brought vnto him all that were sicke.
36 And besought him, that they might touch the hemme of his ⁿgarment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaans daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, besides women and children.

THen came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,
2 *Why doe thy disciples transgresse the [a]tradition of the Elders? for they wash not their handes when they eate bread.
3 But he answered and sayd vnto them, Why doe ye also transgresse the commandement of God by your tradition?
4 *For God hath commanded, saying, Honour thy father and mother: *and hee that curseth father or mother, let him die the death.
5 But ye say, Whosoeuer shall say to father or mother, [b]By the gift that is offered by me, thou mayest haue profit,
6 Though hee honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authoritie by your tradition.
7 O hypocrites, Esaias prophecied well of you, saying,
8 *This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.
9 But [c]in vaine they worship mee, teaching for doctrines mens precepts.
10 *Then hee called the multitude vnto him, and sayd vnto them, Heare and vnderstand.
11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.
12 ¶ Then came his disciples, and sayde vnto him, Perceiuest thou not, that ÿ Pharises are offended in hearing this saying?
13 But hee answered and said, [d]*Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.
14 *Let them alone: they be the [e]blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.
15 ¶ *Then answered Peter, and sayde to him, Declare vnto vs this parable.
16 Then saide Iesus, Are ye yet without vnderstanding?
17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast into the draught?
18 But those things which proceed out of the mouth, come from the heart, and they defile the man.
19 For out of the heart *come euill [f]thoughts, murthers, adulteries, fornications, thefts, false testimonies, slanders.
20 These are the things which defile the man: but to eate with vnwashen handes, defileth not the man.
21 *And Iesus went thence, and departed into the coasts of Tyrus and Sidon.
22 And beholde, a woman a Canaanite came out of the same coastes, and cryed saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.
23 But hee answered her not a worde. Then came to him his disciples, ÿ besought him, saying, [g]Send her away, for she cryeth after vs.
24 But he answered, and said, I am not sent, but vnto the *lost sheepe of the house of Israel.
25 Yet she came, and worshipped him, saying, Lord helpe me.
26 And he answered, and sayd, It is not good to take the childrens bread, and to cast it to [h]whelpes.
27 But shee said, Trueth, Lord: yet in deed the whelpes eat of the crummes, which fall from their masters table.
28 Then Iesus answered, and said vnto her, O woman, great is thy [i]faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.
29 *So Iesus went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.
30 And great multitudes came vnto him, *hauing with them halte, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feete, and he healed them,
31 In so much that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to go, ÿ the blinde to see: and they glorified the God of Israel.
32 *Then Iesus called his disciples vnto him, and saide, [k]I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.
33 And his disciples saide vnto him, Whence should we get so much bread in the wildernesse, as should suffice so great a multitude?
34 And Iesus said vnto them, How many loaues haue yee? And they said, Seuen, and a fewe little fishes.
35 Then he commanded the multitude to sit downe on the ground,
36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake them, and gaue to his disciples, and the disciples to the multitude.
37 And they did all eate, and were suffi-
ced:

Marke 6.54.
n It seemeth they were led with a certaine superstition, notwithstanding our Sauiour would not quench the smoking flaxe, and therefore did beare with these smal beginnings.

Marke 7.1,5.
a Men are more rigorous to obserue their owne traditions then Gods commandements.
Exo. 20.12. deut. 5.16. ephes. 6.2.
Exod. 21.17. leuit. 20.9. prou. 20.20.
b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompense ÿ same to their profit by their offerings.
Isa. 29.13.
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.
Marke 7.14.
Iohn 15.2.
d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word.
e They are not worthy to be cared for.
Luke 6.39.
Marke 7.17.

Gene. 6.5. and 8.21.
f All vices proceed of the corrupt affection of the heart.
Marke 7.24.
g The disciples were offended at her importunitie.
Chap. 10.6.
h Christ calleth them dogges, or whelpes, which were strangers from the house of God.
i Christ graunted her petition for her faiths sake, and not at the request of his disciples.
Marke 7.31.
Isa. 35.5,6.
Marke 8.1.
k Christ cannot forget those that follow him.

17 Janu 2 Less Morn
14 Sept 2 Less Morn

14 Feb 2 Lesson Morn

ced: and they tooke vp of the fragments that
remayned, seuen baskets full.
38 And they that had eaten, were foure
thousand men, beside women, and litle chil-
dren.
39 Then Iesus sent away the multitude,
and tooke shippe, and came into the parts of
‖Magdala.

‖Or, Magadan.

Saint Peter Gosple 13 to 20 V

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or loose the life. 27 Christs comming.

THen * came the a Pharises and Saddu-
ces, and did b tempt him, desiring him to
shew them a signe from heauen.
2 But he answered, and said vnto them,
When it is euening, ye say, Faire weather:
for the skie is redde.
3 And in the morning ye say, To day shall
be a tempest: for the skie is redde and low-
ring. O hypocrites, ye can discerne the face
of the skie, & can ye not discerne the c signes
of the times?
4 * The wicked generation, and adulte-
rous seeketh a signe, and there shall no signe
bee giuen it, but the d signe of the Prophet
* Ionas: so he left them and departed.
5 ¶ And when his disciples were come
to the other side, they had * forgotten to take
bread with them.
6 Then Iesus sayde vnto them, Take
heede and beware of the leauen of the Pha-
rises and Sadduces.
7 And they ‖ thought in themselues,
saying, It is because wee haue brought no
bread.
8 But Iesus e knowing it, sayde vnto
them, O yee of litle faith, why thinke you
thus in your selues, because yee haue brought
no bread?
9 Doe yee not yet perceiue, neither re-
member the fiue loaues, when there were
* fiue thousand men, and how many baskets
tooke yee vp?
10 Neither the seuen loaues when there
were * foure thousand men, and howe many
baskets tooke ye vp?
11 Why perceiue yee not, that I sayd not
vnto you concerning bread, that yee should
beware of the leauen of the Pharises and
Sadduces?
12 Then vnderstoode they that hee had
not said, that they should beware of the lea-
uen of bread, but of the f doctrine of the Pha-
rises, and Sadduces.
13 ¶ * Nowe when Iesus came into the
coastes of Cesarea Philippi, hee asked his
disciples, saying, Whome doe men say that,
I the Sonne of man am?
14 And they sayd, Some say, Iohn Bap-
tist: and some, Elias: and others, Iere mi-
as, or one of the Prophets.
15 Hee said vnto them, But whom say
yee that I am?
16 Then Simon Peter answered, and
said, * Thou art the Christ, the Sonne of
the liuing God.
17 And Iesus answered, and said to him,
Blessed art thou, Simon the sonne of Io-
nas: for g flesh and blood hath not reuey-
led it vnto thee, but my Father which is in
heauen.
18 And I say also vnto thee, that thou art
* Peter, and vpon h this rocke I will build
my Church: and the i gates of hell shall not
ouercome it.
19 k And I * will giue vnto thee the keyes
of the kingdome of heauen, and whatsoeuer
thou shalt l binde vpon earth, shall be bound
in heauen: and whatsoeuer thou shalt ‖ loose
on earth shalbe loosed in heauen.
20 Then he charged his disciples, that
they should m tell no man that he was Iesus
the Christ.
21 ¶ * From that time foorth Iesus be-
gan to shew vnto his disciples, that he must
go vnto Ierusalem, and suffer many things
of the Elders, and of the hie Priests and
Scribes, and be slaine, and rise againe the
third day.
22 Then Peter tooke him aside, & began
to rebuke him, saying, n Master, pity thy selfe:
this shall not be vnto thee.
23 Then he turned backe and sayd vnto
Peter, Get thee behind me, o Satan: thou
art an offence vnto me, because thou vnder-
standest not the things that are of God, but
the things that are of men.
24 Iesus then said vnto his disciples,
* If any man will follow me, let him for-
sake himselfe, and take vp his crosse and fol-
low me.
25 For p whosoeuer will saue his life, shall
lose it: and whosoeuer shal lose his life for my
sake, shall find it.
26 * For what shall it profit a man, though
he should win the whole world, if he lose his
owne soule? or what shall a man giue for re-
compense of his soule?
27 For the Sonne of man shall come in
the glory of his Father with his Angels, and
* then shall he giue to euery man according
to his deeds.
28 * Verily I say vnto you, there be some
of them that stand here, which shal not taste
of death q till they haue seene the Sonne of
man come in his kingdome.

Chap. 12. 38. marke 8. 11. luke 12. 54.
a Although they did not agree in doctrine, yet they ioyned together to fight against the truth.
b Men tempt God either by their incredulitie, or curiositie.
c Which appertaine to the heauenly and spirituall life.
Chap. 12. 34.
d Christ shalbe to them as a Ionas raysed vp from death.
Ionas 1. 17. and 2. 1.
Marke 8. 14. luke 12. 1.
‖Or, reasoned with themselues.
e A token of Christs diuinitie, to knowe mens thoughts.
Chap. 14. 17. iohn 6. 9.
Chap. 15. 34.
f We may boldly by Christs admonition reiect and contemne all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.
Marke 8. 27. luke 9. 18.
Iohn 6. 69.
g He meaneth any thing that is in man.
Iohn 1. 42.
h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth.
i The power of Satan which standeth in craft and violence.
k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authority.
Iohn 20. 23.
l Condemne by Gods word.
‖Or, absolue.
m Because he would yet instruct them, and not preuent his time.
n He would plucke out of their hearts that false opinion, which they had of his temporall kingdome.
o Which word signifieth an aduersary, who resisteth the will of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. Chapter 10. 38. marke 8. 34. luke 9. 23. and 14. 27. Chap. 10. 39. marke 8. 35. luke 9. 24. and 17. 33. p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. Marke 8. 36. luke 9. 25. iohn 12. 25. Psalme 62. 12. rom. 2. 6. Marke 9. 1. luke 9. 27. q This was fulfilled in his resurrection, which was as an entry into his kingdom, & was also confirmed by sending the holy Ghost whereby he wrought so great and such miracles.

18 Janua 2 Lesson Morni

18 May 2 Lesson Morn

15 Septr 2 L morn

CHAP. XVII.

1 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11, 13 Of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

19 Janu 2 Lesso Morn

AND * ‖ after sixe dayes Iesus tooke Pe-
ter, and Iames, and Iohn his brother,
and brought them vp into an hie mountaine
apart,

Marke 9. 2. luke 9. 28.
‖Or, the sixt day after.

2 And

16 Septr 2 Less morn

20 May 2 Less Morn

a Christ shewed them his glory, that they might not thinke (he suffered through infirmitie, but that he offred vp himselfe willingly to die.
b By these two witnesses are represented the law and the Prophets, which lead vs to Christ.
c After Moses & Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distract, & would haue lodged them in earthly houses, which were receiued in glory.
Chap. 3. 17. 2. pet. 1. 17.
d We are reconciled to God by Christ onely.
e Christ is our chiefe and onely schoolemaster.
f And so worshipped Christ.
g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection.
Marke 9. 11. Chap. 11. 14. malac. 4. 5.
Mar. 9. 1. 14, 17. luke 9. 38.
h He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victorie ouer Christ, because his disciples were not able to doe this miracle.
Luke. 17. 6.
i By this maner of speach is signified, that they should do things by their faith, should seeme impossible.

2 And was transfigured before them:
and his face did shine as the sunne, and his
clothes were as white as the light.
3 And beholde, there appeared vnto
them Moses and Elias, talking with him.
4 Then answered Peter, and sayde to
Iesus, Master, it is good for vs to be here:
if thou wilt, let vs make here three taberna-
cles, one for thee, and one for Moses, and one
for Elias.
5 While hee yet spake, beholde a bright
cloude shadowed them: and behold, there came
a voyce out of the cloud, saying, This is
my beloued Sonne, in whome I am well
pleased: heare him.
6 And when ye disciples heard that, they
fell on their faces, and were sore afraid.
7 Then Iesus came and touched them,
and sayd, Arise, and be not afrayd.
8 And when they lifted vp their eyes,
they saw no man saue Iesus onely.
9 ¶ And as they came downe from the
mountaine, Iesus charged them, saying,
Shewe the vision to no man, vntill the
Sonne of man rise againe from the dead.
10 And his disciples asked him, saying,
Why then say the Scribes that Elias must
first come?
11 And Iesus answered, and sayde vnto
them, Certainely Elias must first come, and
restore all things.
12 But I say vnto you, that Elias is
come already, and they knew him not, but
haue done vnto him whatsoeuer they
would: likewise shall also the Sonne of
man suffer of them.
13 Then the disciples perceiued that he
spake vnto them of Iohn Baptist.
14 ¶ And when they were come to the
multitude, there came to him a certaine man,
and kneeled downe to him,
15 And sayde, Master, haue pitie on my
sonne: for he is lunatike, and is sore vexed:
for oft times he falleth into the fire, and
oft times into the water.
16 And I brought him to thy disciples,
and they could not heale him.
17 Then Iesus answered and sayd, O
generation faithlesse and crooked, how long
now shall I be with you? how long now shal
I suffer you? bring him hither to me.
18 And Iesus rebuked the deuill, and he
went out of him, and the childe was healed
at that houre.
19 Then came ye disciples to Iesus apart,
and sayd, Why could not we cast him out?
20 And Iesus sayd vnto them, Because
of your vnbeliefe: for verily I say vnto
you, if yee haue faith as much as is a graine
of mustard seede, yee shall say vnto this
mountaine, Remoue hence to yonder
place, and it shall remoue: and nothing
shalbe vnpossible vnto you.
21 Howbeit this kinde goeth not out, but
by prayer and fasting.
22 ¶ And as they abode in Galile, Ie-
sus sayd vnto them, The sonne of man shall
be deliuered into the handes of men,
23 And they shall kill him, but the third
day shall he rise againe: and they were very
sorie.
24 ¶ And when they were come to Ca-
pernaum, they that receiued polle money,
came to Peter, and sayde, Doeth not your
Master pay tribute?
25 He sayd, Yes. And when he was come
into the house, Iesus preuented him, saying,
What thinkest thou, Simon? Of whom doe
the kings of the earth take tribute, or polle
money? of their children, or of strangers?
26 Peter sayd vnto him, Of strangers.
Then sayd Iesus vnto him, Then are the
children free.
27 Neuerthelesse, lest we should offend
them, go to the sea, and cast in an angle, and
take the first fish that commeth vp, and when
thou hast opened his mouth, thou shalt finde
a piece of twentie pence: that take, and giue
it vnto them for me and thee.

Morn 2 Less 5

CHAP. XVIII.

1 The greatest in the kingdom of heauen. 3 He teacheth his disciples to be humble & harmelesse, 6 To auoid occasions of euil, 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

The same time the disciples came vnto
Iesus, saying, Who is the greatest in
the kingdome of heauen?
2 And Iesus called a litle childe vnto
him, and set him in the midst of them,
3 And sayd, Verely I say vnto you, ex-
cept yee be conuerted, and become as litle
children, ye shall not enter into the king-
dome of heauen.
4 Whosoeuer therefore shal humble him-
selfe as this little childe, the same is the grea-
test in the kingdome of heauen.
5 And whosoeuer shall receiue such a li-
tle childe in my name, receiueth me.
6 But whosoeuer shall offend one of
these litle ones which beleeue in mee, it were
better for him, that a milstone were hanged
about his necke, and that he were drowned
in the depth of the sea.
7 Woe be vnto the world because of of-
fences: for it must needes bee that offences
shall come, but woe be to that man by whom
the offence commeth.
8 Wherefore, if thine hand or thy foote
cause thee to offend, cut them off, and cast
them from thee: it is better for thee to enter
into life, halt, or maimed, then hauing two
handes or two feete, to be cast into euerla-
sting fire.
9 And if thine eye cause thee to offend,
plucke it out, and cast it from thee: it is
better for thee to enter into life with one
eye, then hauing two eyes, to bee cast into
hell fire.

l The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites paid it once by the law, Ex. 30. 13. and at this time they paid it to the Romanes.
m Or, giue occasion to forsake the trueth.
n The worde is (Statera) which conteineth two didrachmas, and is valued about fiue groats of old sterling.

22 Sunday after Trinity the Gospel 21 vers to the end

Marke 9. 34. luke 9. 46.
a They striue for the rewards before they haue taken any paines: & whereas they should haue holpen and reuerenced one another, they were ambitious, & despisers of their brethren.
Chap. 19. 14. 1 cor. 14. 20.
b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.
c He calleth the little children now, which humble themselues with all humilitie and subiection.
Marke 9. 42. luke 17. 1, 2.
d The word signifieth a great milstone which an asse turneth: and is so spoken in respect of that which is turned with mans hand, which is lesse.
e Christ warneth his to take heede that they shrinke not backe from him for any euill example or offence that man can giue. Chap. 5. 30. marke 9. 43.

k The best remedie to strengthen the weake faith, is prayer, which hath fasting added to it, as an helpe to the same. Or, were conuersant, or, returned into Galile. Chap. 10. 17. marke 9. 31. luke 9. 44. and 24. 7.

Saint Michaell & all angels
Gospel to the 11 verse

f Christ toucheth the cause of this offence, which is pride & disdaine of our inferiors.
Psal. 34. 7.
g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise thē, God wil reuenge their cause.
Luke 19. 10.
h We may not lose by our offence that which God hath so dearely bought.
Luke 15. 4.
Leuit. 19. 17. ecclus. 19. 13. luke 17. 3. iames 5. 19.
i Wherewith thou mayest be offended: hee speaketh of secret or particular sinnes, and not of open or knowen to others.
‖Or, reproue him.
Deut. 19. 15. iohn 8. 17. heb. 10. 28. 2 cor. 13. 1.
k He meaneth according to the order that was among the Iewes, who had their counsell of ancient and expert men, to reforme maners, and execute discipline. This assembly represented the Church, which had appointed them to this charge.
1 Cor. 5. 4. 2 thes. 3. 14.
l In the 16 chap. 19. he meant this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine.
Iohn 20. 23.
‖Or, done to.
Luke 17. 4.

10 ¶ f See that yee despise not one of these
little ones: for I say vnto you, that in heauen
their * g Angels alwayes behold the face of
my Father which is in heauen.
11 For * the Sonne of man is come to
h saue that which was lost.
12 How thinke yee? * If a man haue an
hundreth sheepe, and one of them bee gone
astray, doeth he not leaue ninetie and nine,
and goe into the mountaines, and seeke that
which is gone astray?
13 And if so be that he find it, verely I say
vnto you, hee reioyceth more of that sheepe,
then of the ninetie and nine which went not
astray.
14 So it is not the will of your Father
which is in heauen, that one of these little
ones should perish.
15 ¶ * Moreouer, if thy brother trespasse
against i thee, goe and ‖ tell him his fault
betweene thee and him alone: if hee heare
thee, thou hast wonne thy brother.
16 But if he heare thee not, take yet with
thee one or two, that by the * mouth of two
or three witnesses euery word may be confirmed.
17 And if hee will not vouchsafe to heare
them, tell it vnto the k Church: and if hee
refuse to heare the Church also, let him bee
vnto thee as an heathen man, and a Publicane.
18 Uerily I say vnto you, * Whatsoeuer
yee l binde on earth, shall be bound in heauen: and * whatsoeuer yee loose on earth,
shall be loosed in heauen.
19 Againe, Uerily I say vnto you, that
if two of you shall agree in earth vpon any
thing, whatsoeuer they shall desire, it shall
be ‖ giuen them of my Father which is in
heauen.
20 For where two or three are gathered
together in my Name, there am I in the
midst of them.
21 Then came Peter to him, and sayde,
Master, howe oft shall my brother sinne against mee, and I shall forgiue him? * vnto
seuen times?
22 Iesus sayd vnto him, I say not to thee,
Unto seuen times, but vnto m seuentie times
seuen times.
23 Therefore is the kingdome of heauen
likened vnto a certaine King, which would
take a count of his seruants.
24 And when hee had begun to recken,
one was brought vnto him, which ought
him ten thousand n talents.
25 And because he had nothing to pay,
his master commanded him to be solde, and
his wife, and his children, and all that he had,
and the debt to be payd.
26 The seruant therefore fell downe, and
besought him, saying, Master, appease thine
anger toward mee, and I will pay thee
all.
27 Then that seruants master had compassion, and loosed him, and forgaue him the
debt.
28 But when the seruant was departed,
he found one of his fellowes, which ought
him an hundreth o pence, and he layd hands
on him, and tooke him by the throate, saying, Pay me that thou owest.
29 Then his fellow fell downe at his feet,
and besought him, saying, Appease thine anger toward me, and I will pay thee all.
30 Yet hee would not, but went and cast
him into prison, till hee should pay the debt.
31 And when his other fellowes sawe
what was done, they were very sory, and
came, and declared vnto their master all
that was done.
32 Then his master called him, and said
to him, O euill seruant, I forgaue thee all
that debt, because thou prayedst me.
33 Oughtest not thou also to haue had pitie on thy fellow, euen as I had pitie on
thee?
34 So his master was wroth, and deliuered him to the iaylers, till he should pay all
that was due vnto him.
35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue p from
your hearts, each one to his brother their
trespasses.

m We must be continually ready to forgiue and be forgiuen. n A common talent was valued at threescore pound: some also were greater, and some lesse.

o Which amounteth of our money to the summe of 25 shillings, or very neere, & was nothing in respect of the former, which his master forgaue him.
p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continencie is a gift of God. 14 Hee receiueth little children. 16 To obtaine life euerlasting. 24 That rich men can scarsely be saued. 28 Hee promiseth them which haue left all to follow him, life euerlasting.

AND * it came to passe, that when Iesus
had finished those sayings, he departed
from Galile, and came into the coasts of Iudea beyond Iordan.
2 And great multitudes followed him,
and he healed them there.
3 ¶ Then came vnto him the Pharises
tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery
‖ fault?
4 And he answered and sayd vnto them,
Haue ye not read, * that hee which made
them at the beginning, made them male and
female,
5 And said, * For this cause, shall a man
leaue father and mother, and cleaue vnto
his wife, and they a twaine shall bee one
‖ flesh.
6 Wherefore they are no more twaine,
but one flesh. Let not man therefore put asunder that, which God hath coupled together.
7 They said to him, Why did then * Moses command to giue a bil of diuorcement,
and to put her away?
8 He said vnto them, Moses, because of
the b hardnesse of your heart, suffered you to
put away your wiues: but c from the beginning it was not so.
9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it bee
for whoredome, and marry another, d committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit
adulterie.
10 Then sayd his disciples to him, If the
matter

Mar. 10. 1.
‖Or, cause.
Gen. 1. 27.
Gen. 2. 24. 1 cor. 6. 16. ephes. 5. 31.
a They that afore were as two shall be now as one person.
‖Or, person.
Deut. 24. 1.
b It was to auoyd the crueltie that men would haue vsed towards their wiues, if they had bene forced to retaine them in their displeasure, furie, and malice.
c That is, at the beginning, and by Gods ordinance.
Chap. 5. 32. marke 10. 11. luke 16. 18. 1 cor. 7. 11.
d For this band cannot be broken at mans pleasure.

17 Septr. 2 Less Morning   18 Sepr 2 Less morn

matter be so betweene man and wife, it is not good to marrie.

11 But he saide vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are ᵉ some ᶠ chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, ᵍ which haue made themselues chaste for the kingdome of heauen. He ʰ that is able to receiue this, let him receiue it.

13 ¶ *Then were brought to him little children, that hee should put his handes on them, & pray: & the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ *And beholde, one came, and saide vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he sayd vnto him, ⁱ Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, ᵏ keepe the commandements.

18 He sayd to him, Which? And Iesus said, *These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 *The yong man said vnto him, I haue ˡ obserued all these things from my youth: what lacke I yet?

21 Iesus sayd vnto him, If thou wilt be perfite, goe, ᵐ sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow him.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great ⁿ possessions.

23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camell to goe thorowe the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God ᵒ all things are possible.

27 ¶ *Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus sayd vnto them, Verely I say to you, that when the Sonne of man shall sit in his throne of his Maiestie, yee which followed mee ᵖ in the regeneration, * shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, hee shall receiue an ᑫ hundreth folde more, and shall inherite euerlasting life.

30 *But many that are first, shall be last, and the last shalbe first.

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keepe the chambers of noble women, for they were iudged chaste.

g Which haue the gift of continence, and vse it to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly absteine from marriage.

Chap. 18.3. mar. 10.13. luke 18.15.

Marke 10.17. luke 18.18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeth him to higher things, to the intent that his doctrine might better take place.

k He spake this that he might learne to know himselfe.

Exo. 20.13. deut. 5.17. rom. 13.9.

Marke 10.20.

l He boasteth much, because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenesse, not generally commanding all to doe the like.

n What hinderance men haue by riches. ‖ Or, cable rope. o Who can frame mens hearts so, that they shall not set their minds on their riches. Marke 10,28. luke 18.28. p In this worke whereby the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the end that they might know that it is not sufficient to haue begunne once.

Luke 22.30.

q The ioy of cōscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasures.

Cha. 20. 16. mar. 10.31. luk. 13.30

CHAP. XX.

1 Christ teacheth by a similitude, that God is debter vnto no man, & how he alway calleth men to his labour. 18 He admonisheth them of his passiō. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome. 33 He giueth two blind men their sight.

For the kingdom of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a ᵃ penie a day, and sent them into his vineyard.

3 And hee went out about the ᵇ thirde houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He sayd to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the barthen, and heate of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye ᶜ euil because I am good?

16 *So ᵈ the last shalbe first, and the first last: * for many are called, but few chosen.

17 *And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

a Which was called denarius, and was of value about foure pence halfepeny of olde money, and was commonly a workemans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, sixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

‖ Or, Fellow.

c Or, enuious because of my liberality, Deut. 15.9.

Chap. 19.30. marke 10.31. luke 13.30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all.

Chap. 22.14.

Marke 10.32. luke 18.31.

Septua Sunday Gospell 1 to the 17

22 January 2 Lesson Morn

22 May 2 Less Morn

19 Sept 2 Less morn

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,
19 And *shall deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.
20 *Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.
21 And he sayd vnto her, What wouldest thou? Shee sayd to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.
22 And Iesus answered, and sayd, Yee know not what yee aske. Are yee able to drinke of the e cup that I shal drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, Wee are able.
23 And he said vnto them, Ye shal drinke in deede of my cuppe, and shall bee baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not f mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.
24 *And when the other ten heard this, they disdained at the two brethren.
25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.
26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,
27 And whosoeuer will be chiefe among you, let him be your seruant,
28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.
29 ¶ *And as they departed from Iericho, a great multitude followed him.
30 And beholde, two blind men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid haue mercie vpon vs.
31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy vpon vs.
32 Then Iesus stoode still, and called them, and said, What will ye that I should doe to you?
33 They sayd to him, Lord, that our eyes may be opened.
34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

John 18,32.
Marke 10,35.

e He setteth the crosse before their eyes to draw them from ambitiō, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

f God my father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

Marke 10,42. luke 22,25. Phil. 2,7.
Marke 10,46. luke 18,35.

Saint James Epistle 20 to the 29 verse

Gosp for 2 Blind Advent 1 to 14 Ver

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figtree withereth. 22 Faith vnfained in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND *when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,
2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.
3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straightway he will let them goe.
4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,
5 *Tell ye the b daughter of Sion, Beholde, thy king commeth vnto thee, meeke, and sitting vpon an asse, and a c colt, the foale of an asse vsed to the yoke.
6 So the disciples went, and did as Iesus had commanded them,
7 And brought the asse, & the colt, and put on d them their clothes, and set him thereon.
8 And a great multitude spred their garments in the way: & other cut down branches from the trees, and strawed them in the way.
9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid, blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the f highest heauens.
10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?
11 And the people said, This is Iesus the Prophet of Nazareth in Galile.
12 ¶ *And Iesus went into the Temple of God, and cast out all them that solde and bought in the g Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,
13 And said to them, It is written, *Mine house shalbe called the house of prayer: *but ye haue made it a h denne of theeues.
14 Then the blinde and the halt came to him in the Temple, and he healed them.
15 But when the chiefe Priestes and Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained,
16 And said vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read ye neuer, *By the i mouth of babes and sucklings thou hast k made perfect the praise?
17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.
18 *And in the morning as hee returned into the citie, he was hungry.
19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.
20 And when his disciples saw it, they marueiled, saying, How soone is the figge tree withered!
21 And Iesus answered, & said vnto them, *Verely I say vnto you, if yee haue faith, and

Marke 11,1. luke 19,29.

a By this entrie Christ would shew the state & condition of his kingdom, which is farre contrary to the pompe and glory of ÿ world.

Isa. 62,11. Zech. 9,9. iohn 12,15.

b That is, the Citie Sion or Ierusalem.

c It is a maner of speech called Synecdoche, whereby two are taken for one.

d He rid on the foale, and the dam went by.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

f For God which is in heauen, must onely saue.

Mar. 11,11. luke 19,45. iohn 2,14.

g In the porch or entrie into the Temple.

Isa. 56,7.

h Vnder the pretence of religion hypocrites seeke their owne gaine & spoile God of his true worship.

Iere. 7,11. mar. 11,17. luke 19,46.
Marke 11,18.
Psal. 8,2.

i If God reueile his glory and might by babes ÿ cannot as yet speake, is it marueile if they that can speake, doe set forth & magnifie the same?

k In Ebrew it is, hast ordeined or grounded the strength: which is all to one purpose, because God is then most praised when his strength is best knowen.

Mar. 11,23. Chap. 17,20.

23 Janu 2 Lesson Morn } 23 May 2 Less morn }
20 Sept 2 Less Morn

and doubt not, yee shall not onely doe that which I haue done to the figtree, but also if ye say vnto this mountaine, ^l Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 *And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ *And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayd vnto them, I also will aske of you a certaine thing, which if ye tell mee, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? || from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we ^m feare the people: * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, Wee cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, goe, and worke to day in my vineyard.

29 But he answered and sayd, I will not: yet afterward hee repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and said, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the ^n Publicanes and the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the ^o way of righteousnesse, and yee beleeued him not: but the Publicans, and the harlots beleeued him, and ye though ye saw it, were not mooued with repentance afterward, that yee might beleeue him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a ^p vineyarde, and ^q hedged it round about, and || made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drewe neere, he sent his seruants to ^r the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his ^r seruants, and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne ^f sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, * The stone which the builders ^u refused, the same is made the ^x head of the corner? This was the Lordes doing, and it is marueilous in our eyes.

43 (Therefore I say vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring foorth the fruits thereof.)

44 *And whosoeuer shal fal on this stone, hee shall bee broken: but on whomsoeuer it shall fall, it will grind him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 *The parable of the mariage.* 9 *The vocation of the Gentiles.* 11 *The mariage garment.* 17 *Of paying of tribute.* 23 *Of the resurrection.* 36 *The Scribes question.* 44 *Christs diuinitie.*

Then * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And ^a sent foorth his seruants to call them that were bidden to the wedding, but they would not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and al things are ready: come vnto the mariage.

5 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the King heard it, hee was wroth, and sent foorth his warriours, and ^b destroied those murtherers, and burnt vp their citie.

8 Then saith he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie waies, and as many as ye finde, bid them to the mariage.

10 So ^c those seruants went out into the hie wayes, and gathered together all that euer they found, both ^d good and bad: so the wedding was furnished with ghests.

11 Then the King came in, to see the ghests, and saw there a man which had not on a ^e wedding garment.

12 And hee said vnto him, Friend, how camest

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l Which thing seemeth to be impossible.

Chap. 7.7. *iohn* 15.7. 1.*iohn* 3.22.

Mark. 11.27,28 *luke* 20.1,2.

|| Or, of God.

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth.

Chap. 14.5. *mar.* 6.20.

n So far It is impossible for them to repent and be saued, that stand in their owne conceit, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfit.

Isa. 5.1. *ier.* 2.21 *marke* 12.1. *luke* 20.9.

p The vineyard is the people, whom he had elected.

q Vsed all meanes to preserue it, & to make it fruitfull.

|| Or, digged.

r Which were the Priests and rulers.

f The Prophets.

t Iesus Christ.

Chap. 26.3,4. *and* 27.1. *iohn* 11.53

Psal. 118.22. *acts* 4.11. *rom.* 9.33. 1 *pet.* 2.7.

u As not meet or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.

Isa. 8.14.

Luke 14.16. *reuel.* 19.9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God which was so plentifully offred vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberalitie & his holy meates to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

24 Jan 2 Lesson

13 Sund after Trin Gosp 34 v[erse] to the end

20 Sund after Trinity 1 to 15 verse 3 Gosp

23 Sun do 15 to 23 verse Gospl

24 May 2 Less morn

f camest thou in hither, and hast not on a
wedding garment? and he was speechlesse.
13 Then sayde the King to the seruants,
Binde him hand and foote: take him away,
and cast him into vtter darkenesse: * there
shalbe weeping and gnashing of teeth.
14 * For many are g called, but few chosen.
15 ¶ * Then went ỹ Pharises & took coun-
sell how they might tangle him in talke.
16 And they sent vnto him their disciples,
with the h Herodians, saying, Master, wee
know that thou art true, & teachest the way
of God truely, neither carest for any man: for
thou considerest not the i person of men.
17 Tell vs therefore, how thinkest thou?
Is it lawfull to giue tribute vnto Cesar, or
not?
18 But Iesus perceiued their wickednes,
and said, Why tempt ye me, ye hypocrites?
19 Shew mee the ‖ tribute money. And
they brought him a k peny.
20 And he said vnto them, Whose is this
image and superscription?
21 They said vnto him, Cesars. Then
said he vnto them, * Giue therefore to Cesar,
the things which are Cesars, and giue vnto
God, those things which are Gods.
22 And when they heard it, they maruei-
led, and left him, and went their way.
23 ¶ * The same day the Sadduces came
to him (which say that there is no resurrecti-
on) and asked him,
24 Saying, Master, * Moses said, If a
man die, hauing ‖ no children, let his brother
l marrie his wife, and raise vp seed vnto his
brother.
25 Nowe there were with vs seuen bre-
thren, and the first married a wife, and de-
ceased: and hauing no issue, left his wife vn-
to his brother.
26 Likewise also the second, and the third,
vnto the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose
wife shall she be of the seuen? for all had her.
29 Then Iesus answered, and said vnto
them, Ye m are deceiued, not knowing the
Scriptures, nor the power of God.
30 For in the resurrection they neither
marrie wiues, nor wiues are bestowed in
marriage, but are as the n Angels of God in
heauen.
31 And concerning the resurrection of the
dead, haue yee not read what is spoken vnto
you of God, saying,
32 * I am the God of Abraham, and the
God of Isaac, and the God of Iacob? God
is not the God of the dead, but of the liuing.
33 And when the people heard it, they
were astonied at his doctrine.
34 ¶ * But when the Pharises had heard
that he had put the Sadduces to silence, they
assembled together.
35 And one of them, which was an ex-
pounder of the Law, asked him a question,
tempting him, and saying,
36 Master, which is the great comman-
dement in the Law?
37 Iesus said to him, * Thou shalt loue
the Lord thy God with all thine heart, with
all thy soule, and with all thy minde.
38 This is the first and the great Com-
mandement.
39 And the seconde is like vnto this,
* Thou shalt loue thy neighbour as thy selfe.
40 On these two Commandements han-
geth the whole Law and the Prophets.
41 ¶ * While the Pharises were gathe-
red together, Iesus asked them,
42 Saying, What thinke yee of Christ?
whose o sonne is hee? They sayd vnto him,
Dauids.
43 Hee sayd vnto them, How then doeth
Dauid in p spirit call him Lord, saying,
44 * The Lord sayd to my Lord, Sit at
my q right hand, r till I make thine enemies
thy footstoole?
45 If Dauid then call him s Lord, how
is he his sonne?
46 And none could answere him a word,
neither durst any from that day foorth aske
him any moe questions.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes & Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

Then spake Iesus to the multitude, and
to his disciples,
2 Saying, The * Scribes and the Pha-
rises a sit in Moses seat.
3 All therefore whatsoeuer they bid you
obserue, that b obserue and do: but after their
works do not: for they say, and do not.
4 * For they binde heauy burdens, and
grieuous to be borne, and lay them on mens
shoulders, but they themselues will not moue
them with one of their fingers.
5 All their workes they do for to be seene
of men: for they make their c phylacteries
broad, and make long the * fringes of their
garments,
6 * And loue the chiefe place at feasts, and
to haue the chiefe seates in the assemblies,
7 And greetings in the markets, and to
be called of men, Rabbi, Rabbi.
8 * But be not ye called d Rabbi: for one
is your ‖ Doctor, to wit, Christ, and all ye are
brethren.
9 And * call no man your father vpon the
earth: for there is but one, your Father which
is in heauen.
10 Be not called e doctors: for one is your
Doctor, euen Christ.
11 But hee that is f greatest among you,
let him be your seruant.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and finde them out. *Cha.8.12. & 13.42. & 25.30.* *Chap.20.16.*

g By the outward and generall calling. *Mar.12.13. luke 20.20.*

h These were certaine flatterers of the court, which euer maintained that religion which King Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore. ‖ *Or, the coyne of the tribute.*

k Which was of value about foure pence halfe peny. *Rom.13.7. mar.12.17. luk.20.25* *Mar.12.18. luke 20.27. acts 23.8.* *Deut.25.5.* ‖ *Or, sonnes.*

l By the title of alliance: and here by brother he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needes reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

Exod.3.6. Marke 12.28. Deut.6.5. luke 10.27.

Leuit.19.18. mar.12.31. rom.13.9. gal.5.14. iames 2.8. *Mar.12.35. luke 20.41.*

o Of what stock or family.

p By the spirit of prophecie, speaking of the kingdome of Christ. *Psal.110.1.*

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ in making him his lieutenant and gouernour ouer his Church. r Not that his kingdome shall then end: but the office of his humanitie shall cease, and hee with the Father and the holy Ghost shall reigne for euer as one God all in all. s Christ is Dauids sonne touching his manhood, and his Lord concerning his Godhead.

Nehem.8.4. a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues.

Luke 11.46. actes 15.10.

c They were skroles of parchment, wherein the commandements were written: and to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law. *Num.15.38. deu.22.12. Mar.12.38. luk.11.43. & 20.46.* ‖ *Or, master. Iames 3.1.* d Christ forbiddeth not to giue iust honour to Magistrates & masters, but condemneth ambition & superioritie ouer our brothers faith, which office appertaineth to Christ alone. ‖ *Or, teachers. Mal.1.6.* e The Pharises were called Masters or fathers, and the Scribes Doctors. f The hiest dignitie in the Church, is not Lordship or dominion, but ministery and seruice.

12 * For

21 Sep 2 Less morn

26 Jan 2 Less Morn
25 May 2 Less Morn
22 Sep 2 Less Morn

Luke 14.11. and 18.14.

g Ye keepe backe the pure religion and knowledge of God, when men are ready to imbrace it.

h Which haue now their fo... within ẏ doores.

Marke 12.40. Luke 20.47.

i They sought al meanes that they could inuent to make of a Gentile a Iew.

‖*Or, is a detter.*

k And maketh it to be taken as an holy thing because of the vse: and hereby Christ sheweth that mans doctrine doth not only obscure the word of God, but is contrary to it.

1.King.8.13. 2.Chro.6.2. Chap.5.34.

Luke 11.42.

l Ye stay at that which is nothing and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

‖*Or, intemperancie.*

Luke 11.39.

‖*Or, painted.*

n For a remembrance of them, and in the meane season they passed not for their doctrine.

12 *For whosoeuer will exalt himselfe,
shall be brought low: and whosoeuer will
humble himselfe, shalbe exalted.
13 ¶ Woe therefore be vnto you Scribes
and Pharises, hypocrites, because yee ᵍ shut
vp the kingdom of heauen before men: for ye
your selues go not in, neither suffer ye them
ʰ that would enter, to come in.
14 *Woe be vnto you Scribes and Pharises,
hypocrites: for ye deuoure widowes
houses, euen vnder a colour of long prayers:
wherefore ye shall receiue the greater damnation.
15 Wo be vnto you Scribes and Pharises,
hypocrites: for ye compasse ⁱ sea and land
to make one of your profession: and when he
is made, ye make him two fold more ẏ child
of hell, then you your selues.
16 Wo bee vnto you blinde guides which
say, Whosoeuer sweareth by the Temple, it
is nothing: but whosoeuer sweareth by the
golde of the Temple, he ‖ offendeth.
17 Ye fooles and blind, whether is greater,
the gold, or the Temple that ᵏ sanctifieth
the gold?
18 And whosoeuer sweareth by the altar,
it is nothing: but whosoeuer sweareth by the
offering that is vpon it, offendeth.
19 Ye fooles and blind, whether is greater,
the offring, or the altar which sanctifieth
the offring?
20 Whosoeuer therefore sweareth by the
altar, sweareth by it, and by all things thereon.
21 *And whosoeuer sweareth by ẏ Temple,
sweareth by it, and by him that dwelleth
therein.
22 *And hee that sweareth by heauen,
sweareth by the throne of God, and by him
that sitteth thereon.
23 *Woe be to you, Scribes, and Pharises,
hypocrites: for ye tithe mint, and anise,
and cummin, and leaue the waightier matters
of the Law, as iudgement, and mercie,
and fidelitie. These ought ye to haue done,
and not to haue left the other.
24 Ye blind guides, which ˡ straine out a
gnat, and swallow a camel.
25 *Wo be to you, Scribes ᷊ Pharises,
hypocrites: ᵐ for ye make cleane the vtter side
of the cup and of the platter, but within they
are full of bribery and ‖ excesse.
26 *Thou blind Pharise, cleanse first the
inside of the cup and platter, that the outside
of them may be cleane also.
27 Wo be to you Scribes ᷊ Pharises, hypocrites:
for ye are like vnto ‖ whited tombs,
which appeare beautifull outward, but are
within full of dead mens bones, and of al filthinesse.
28 So are ye also: for outward ye appeare
righteous vnto men, but within ye are ful of
hypocrisie and iniquitie.
29 *Wo be vnto you, Scribes ᷊ Pharises,
hypocrites: for ye build the tombs of the
ⁿ Prophets, and garnish the sepulchres of the
righteous,
30 And say, If we had bene in the dayes
of our fathers, we would not haue bene partners
with them in the blood of ẏ Prophets.
31 So then yee be witnesses vnto your
selues, that ye ᵒ are the children of them that
murdered the Prophets.
32 Fulfill ye also the measure of your fathers.
33 O serpents, the generation of vipers,
how should ye escape the damnation of hell?
34 *Wherefore behold, I send vnto you
ᵖ Prophets, and wise men, and Scribes, and
of them ye shall kill and crucifie: and of them
shall ye scourge in your Synagogues, ᷊ persecute
them from city to city,
35 That vpon you may come all ᵠ the righteous
blood that was shed vpon the earth,
*from the blood of Abel the righteous, vnto
the blood of ʳ Zacharias, the sonne of Barachias,
whom ye slew betweene the Temple
and the altar.
36 Uerily I say vnto you, All these things
shall come vpon this generation.
37 *Ierusalem, Ierusalem, which killest
the Prophets, and stonest them which are
sent to thee, how often would I haue gathered
thy children together, * as the henne gathereth
her chickens vnder her wings, and
ye would not!
38 Behold, your habitation shalbe left vnto
you desolate.
39 For I say vnto you, ye shall not see me
ˢ henceforth, till that ye say, Blessed is he that
commeth in the name of the Lord.

s. *Esa. 1.32.* ¶ He will returne no more to them as a teacher but as a Iudge, when as they shalbe compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To perseuere. 14 The preaching of the Gospel. 29.The signes of the end of the world. 42 He warneth them to wake. 44 The sudden comming of Christ.

And *Iesus went out, and departed from
the Temple, and his disciples came to
him, to shew him the ᵃ building of the Temple.
2 And Iesus said vnto them, See ye not
all these things? Uerily I say vnto you, there
shall not be heere left a stone vpon a stone,
that shall not be cast downe.
3 And as he sate vpon the mount of Oliues,
his disciples came vnto him apart,
saying, Tell vs when these things shall be,
and what signe shalbe of thy comming, ᵇ and
of the end of the world.
4 And Iesus answered, ᷊ said vnto them,
* ᶜ Take heed that no man deceiue you.
5 For many shall come in my name, saying,
I am Christ, and shall deceiue many.
6 And ye shall heare of warres, and rumours
of warres: see that ye be not troubled:
for all these things must come to passe, but
the end is not yet.
7 For nation shal rise against nation, and
realme against realme, and there shal be pestilence,
and famine, and earthquakes in diuers
places.
8 All these are but the ᵈ beginning of sorrowes.

o It is not now onely that your nation hath begun to be cruall against the seruants of God, and therefore it is no marueil though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers.

Gen.4.8. heb. 11.4.

r Read 2.Chro. 24.22.

Luke 13.34.

Marke 13.1. luke 21.5.

a Whose excellencie appeareth in that that Herod for the space of 8. yeres kept tenne thousand men in worke, the stones were 25 cubites long, 12 in height, 8 in bredth, as Iosephus writeth.

Luke 19.44.

b They thought the world should be at an end, when Ierusalem were destroyed.

Ephes. 5.6. col. 2.18.

c He answereth them not according to their minds, but admonish them of that which is necessary for them to know.

d Great and cruell warres haue insued since, among the heathen, for the contempt of the Gospel, and increase more and more.

9 *Then shall they deliuer you vp to be
afflicted, and shall kill you, and yee shall
bee * hated of all nations for my Names
sake.
10 And then shall many be offended, and
shall betray one another, and shall hate one
another.
11 And many false prophets shall arise,
and shall deceiue many.
12 And because [f] iniquitie shal be increa-
sed, the loue of many shall be cold.
13 *But he that endureth to the end, hee
shall be saued.
14 And this Gospel of the kingdome shal
be preached through the whole world for a
witnesse vnto all nations, and then shall the
end come.
15 ¶ When ye * therefore shall see the a-
bomination of desolation spoken of by * Da-
niel the Prophet, standing in the holy place,
(let him that readeth, consider it.)
16 Then let them which be in Iudea, flee
into the mountaines.
17 Let him which is on the house top, not
come downe to fetch any thing out of his
house.
18 And he that is in the field, let not him
returne backe to fetch his clothes.
19 And woe shalbe to them that are with
childe, and to them that giue sucke in those
dayes.
20 But pray that your flight be not in the
winter, neither on the * Sabbath day.
21 For then shalbe great tribulation, such
as was not from the beginning of the [illegible]
to this time, nor shalbe.
22 And except [illegible] be
shortened, [illegible] saued: but
for the [illegible] dayes shall bee
shor[illegible]
[illegible] if any shall say vnto you, Loe,
here is Christ, or there, beleeue it not.
24 For there shall arise false Christs and
false prophets, and shall shew great signes
and wonders, so that if it were possible, they
should deceiue the very elect.
25 Behold, I haue told you before.
26 Wherefore if they shall say vnto you,
Behold, he is in the [k] desert, goe not forth:
Behold, he is in the || secret places, beleeue
it not.
27 For as the lightning commeth out
of the East, and shineth into the West, so
shall also the comming of the Sonne of man
be.
28 * For wheresoeuer a dead [l] carkeis is,
thither will the Eagles resort.
29 * And immediatly after the [m] tribula-
tions of those dayes, shall the Sunne * be
darkened, and the Moone shall not giue her
light, and the starres shall fall from heauen,
and the powers of heauen shall be shaken.
30 * And then shall appeare the signe of
the Sonne of man in heauen: and then shall
all the kinreds of the earth mourne, and
they shall see the Sonne of man come in the
cloudes of heauen with power and great
glory.
31 * And he shall send his Angels with a
great sound of a trumpet, and they shall ga-
ther together his elect fro the foure windes,
and from the one ende of the heauen to the o-
ther.
32 Nowe learne the parable of the figge
tree: when her bough is yet tender, and it
bringeth forth leaues, ye know that summer
is neere.
33 So likewise ye, when yee see all these
things, knowe that the kingdome of God is
neere, euen at the doores.
34 Uerily I say vnto you, this * [o] gene-
ration shall not passe, till all these things be
done.
35 * Heauen and earth shall passe away:
but my words shall not passe away.
36 But of that day and houre knoweth
no man, no not the angels of heauen, but my
Father onely.
37 But as the dayes of Noe were, so like-
wise shal the comming of the Sonne of man
be.
38 * For as in the dayes before the flood,
they did eate and drinke, marrie, and giue in
marriage, vnto the day that Noe entred into
the Arke,
39 And [p] knewe nothing till the flood
came, and tooke them all away: so shall also
the comming of the Sonne of man be.
40 * [q] Then two men shal be in the fields,
the one shall be receiued, and the other shall
be refused.
41 Two women shall be grinding at the
mill: the one shall be receiued, and the other
shall be refused.
42 * Watch therefore: for yee knowe not
what houre your master will come.
43 Of this be sure, that if the good man
of the house knew at what watch the theefe
would come, he would surely watch, and not
suffer his house to be digged through.
44 Therefore be ye also ready: for in the
houre that ye thinke not, will the Sonne of
man come.
45 * Who then is a faithfull seruant and
wise, whom his master hath made ruler o-
uer his housholde, to giue them meat in sea-
son?
46 Blessed is that seruant, whom his ma-
ster when he commeth, shall finde so doing.
47 Uerily I say vnto you, he shall make
him ruler ouer all his goods.
48 But if that euill seruant shall say in
his heart, My master doth deferre his com-
ming,
49 And begin to smite his fellowes, and
to eat, and to drinke with the drunken,
50 That seruants master will come in a
day, when he looketh not for him, and in an
houre that he is not ware of,
51 And will || cut him off, and giue him
his portion with hypocrites: * there shall be
weeping and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth euery man to watch. 14 And by the talents to be diligent. 31 The last iudgement. 33 The sheepe and the goats. 35 The workes of the faithfull.

Then

Chap. 10. 17. luk. 21, 12. iohn 15. 20. and 16. 2.

e As if you were the cause of these troubles.

f Many will keepe backe their charitie, because they are vnthankfull and euil vpon whom they should bestow it.

2. Thes. 3. 13. 2. tim. 2. 5.

g When § Temple shalbe polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored.

Marke 13. 14. luke 21. 20.

h The horrible destruction of the Temple, and the corruption of Gods pure religion.

Dan. 9. 17. Acts 1, 12.

|| Or, man.

i God prouideth for his children in the mids of troubles.

Marke 13, 21. luke 17, 23.

k Whither the false Christs, and deceiuers leade § people, hiding themselues in holes, as if they were ashamed of their profession.

|| Or, [illegible]

L[illegible] 17.

l [illegible] of [illegible] faith- [illegible] be ga- [illegible] ioy- [illegible] with Christ, [illegible] the Egles as- semble to a dead carkeis.

Marke 13. 24. luke 21. 25. Isa. 13. 10 ezek. 32. 7 ioel. 2. 31. [illegible] 3. 15.

m When God hath made an end of § troubles of his church.

n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature. Dan. 7. 13 reue. 1. 7.

1. Cor. 15. 52. 1. thess. 4. 16.

o For within fifty yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end.

Mar. 13. 31.

Gen 7. 5, 11. luke 17. 26. 1. pet. 3. 20.

p Because of their incredulitie.

Luke 17. 34, 35. 1 thes. 4. 17.

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him.

Marke 13. 35. Luke 12. 39. 1. thes. 5. 2. reuel. 16. 15. Luke 12. 40.

|| Or, separate him

Chap. 13. 42. and 25. 30.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.
b To doe him honour, as the maner was.

c Many seeke that which they haue contemned, but it is too late.
‖ Or, quenched.
d This was spoken in reproch, because they made not prouision in time.

e I will not open to you because you haue failed in the midway.
Chap. 24.42.44. marke 13.33.35. Luke 19.12.
f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.
g Euery talent commonly made threescore pound, reade chap. 18.24.
‖ Or, made.

h The master receiueth him into his house to giue him part of his goods and commodities.

THen the a kingdome of heauen shall bee
likened vnto ten virgins, which tooke
their lampes, and went to b meete the bride-
grome.
2 And fiue of them were wise, and fiue
foolish.
3 The foolish tooke their lampes, but
tooke none oyle with them.
4 But the wise tooke oyle in their vessels
with their lampes.
5 Nowe while the bridegrome taryed
long, all slumbred and slept.
6 And at midnight there was a crie
made, Beholde, the bridegrome commeth:
goe out to meete him.
7 Then all those virgins arose, and trim-
med their lampes.
8 And the foolish said to the wise, c Giue
vs of your oyle, for our lampes are ‖ out.
9 But the wise answered, saying, Wee
feare lest there will not be ynough for vs and
you: but d goe ye rather to them that sell, and
buy for your selues.
10 And while they went to buy, the
bridegrome came: and they that were rea-
die, went in with him to the wedding, and
the gate was shut.
11 Afterwards came also the other vir-
gins, saying, Lord, Lord, open to vs.
12 But he answered, and sayd, Verily I
say vnto you, e I know you not.
13 * Watch therefore: for yee know nei-
ther the day nor the houre, when the Sonne
of man will come.
14 * f For the kingdome of heauen is as a
man that going into a strange countrey, cal-
led his seruants, and deliuered to them his
goods.
15 And vnto one he gaue fiue g talents,
and to another two, and to another one, to
euery man after his owne ability, & straight-
way went from home.
16 Then he that had receiued the fiue ta-
lents, went & occupied with them, and ‖ gai-
ned other fiue talents.
17 Likewise also, he that receiued two, he
also gained other two.
18 But he that receiued that one, went
and digged it in the earth, and hid his ma-
sters money.
19 But after a long season, the master of
those seruants came, and reckoned with
them.
20 Then came he that had receiued fiue
talents, and brought other fiue talents, say-
ing, Master, thou deliueredst vnto me fiue
talents: behold, I haue gained with them
other fiue talents.
21 Then his master sayd vnto him, It is
well done good seruant and faithfull, Thou
hast bene faithfull in little, I will make thee
ruler ouer much: h enter in into thy masters
ioy.
22 Also he that had receiued two talents,
came and sayd, Master, thou deliueredst vn-
to me two talents: behold, I haue gained
two other talents with them.
23 His master sayd vnto him, It is well
done good seruant and faithfull, Thou hast
bene faithfull in little, I will make thee ruler
ouer much: enter in into thy masters ioy.
24 Then hee which had receiued the one
talent, came and sayd, Master, I knew that
thou wast an hard man, which reapest
where thou sowedst not, & gatherest where
thou strawedst not:
25 I was therefore afraid, and went and
hid thy talent in the earth: behold, thou hast
thine owne.
26 And his master answered, and sayd
vnto him, Thou euil seruant and ‖ slothfull,
thou knewest that I reape, where I sowed
not, and gather where I strawed not.
27 Thou oughtest therefore to haue put
my money to the exchangers, and then at my
comming should I haue receiued mine own
with vantage.
28 Take therefore the talent from him,
and giue it vnto him which hath ten talets.
29 * For vnto euery man that hath, it shal
be giuen, and he shall haue abundance, and
i from him that hath not, euen that he hath,
shall be taken away.
30 Cast therefore that vnprofitable ser-
uant into vtter * darknesse: there shalbe wee-
ping and gnashing of teeth.
31 ¶ And when the Sonne of man com-
meth in his glory, and all the holy Angels
with him, then shall he sit vpon the throne of
his glory.
32 And before him shall be gathered all
nations, and he shall separate them one from
another, as a shepherd separateth the sheepe
from the goates.
33 And he shall set the sheepe on his right
hand, and the goates on the left.
34 Then shall the King say to them on
his right hand, Come ye k blessed of my Fa-
ther: inherit ye the kingdome prepared for
you from the l foundations of the world.
35 * For m I was an hungred, & yee gaue
me meat: I thirsted, and ye gaue me drinke:
I was a stranger, and ye lodged me:
36 I was naked, and ye clothed me: I was
sicke, and ye visited me: I was in prison,
and ye came vnto me.
37 Then shall the righteous answere
him, saying, Lord, when saw wee thee an
hungred, and fed thee? or athirst, and gaue
thee drinke?
38 And when saw we thee a stranger, and
lodged thee? or naked, and clothed thee?
39 Or when saw we thee sicke, or in pri-
son, and came vnto thee?
40 And the King shall answere and say
vnto them, Verily I say vnto you, In as
much as ye haue done it vnto one of the least
of these my brethren, ye haue done it to me.
41 Then shall hee say vnto them on the
left hand, * Depart from me ye cursed, into
euerlasting fire, which is prepared for the
deuill and his angels.
42 For I was an hungred, and yee gaue
me no meate: I thirsted, and ye gaue me no
drinke:
43 I was a stranger, and ye lodged mee
not: I was naked, and yee clothed mee not:
sicke, and in prison, and ye visited me not.
44 Then shall they also answere him, say-
ing, Lord, when saw we thee an hungred, or
athirst, or a stranger, or naked, or sicke, or in
prison, and did not minister vnto thee?

‖ Or, lingerer.

Chap. 13.12. Luke 8.18 and 19.26. marke 4.25.
i The graces of God shall be taken away from him that doeth not bestow them to Gods glory, and his neighbours profit.
Chap. 8.12. and 22.13.

k For our saluation commeth of the blessing and fauour of God.
l Hereby God declareth the certainty of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world, Eph. 1,4.
Isa. 58.7. ezek. 18.7.
m Christ meaneth not that our saluatiō dependeth on our works or merits, but teacheth what it is to liue iustly according to godlines & charity, & that God recompenseth his of his free mercy, likewise as hee doth elect them.
Ecclus. 7.35.
‖ Or, visited me.
Psal. 6.8. chap. 7.23. luke 13.27.

45 Then shall he answere them, and say,
Verely I say unto you, in as much as ye did
it not to one of the least of these, ye did it not
to me.
46 *And these ⁿshal goe into everlasting
paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weaknesse. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the Sonne of God, hee is iudged worthy to die. 69 Peter denieth and repenteth.

AND *it came to passe, when Jesus had
finished al these sayings, he said unto his
disciples,
2 Ye know that within two dayes is the
Passeouer, and the Sonne of man shalbe de-
livered to be crucified.
3 *Then assembled together the chiefe
Priests, and the Scribes, and the Elders of
the people into the hall of the hie Priest, cal-
led Caiaphas,
4 And consulted how they might take
Jesus by subtiltie, and kill him.
5 But they said, Not on the feast day, lest
any uprore be among the people.
6 ¶ *And when Jesus was in Bethania,
in the house of Simon the leper,
7 There came unto him a woman, which
had a boxe of very costly oyntment, & ᵃpow-
red it on his head, as he sate at the table.
8 And when his disciples saw it, they
had ᵇindignation, saying, What needed
this waste?
9 For this oyntment might have bene
solde for much, and bene given to the poore.
10 And Jesus knowing it, sayde unto
them, Why trouble ye the woman? for shee
hath wrought a good worke upon me.
11 *For yee have the poore alwayes with
you, but me shall ye not ᶜhave alwayes.
12 For in that she powred this oyntment
on my body, she did it to ᵈbury me.
13 Verely I say unto you, Wheresoever
this Gospel shall be preached thorowout all
the world, there shall also this that she hath
done be spoken of for a memoriall of her.
14 ¶ *Then one of the twelve called Iu-
das Iscariot, went unto the chiefe Priests,
15 And sayd, What will ye give me, and
I will deliver him unto you? and they ap-
pointed unto him thirtie ᵉpieces of silver.
16 And from that time he sought oppor-
tunitie to betray him.
17 ¶ *Now on the first day of the feast of
unleavened bread, the disciples came to Je-
sus, saying unto him, Where wilt thou that
we prepare for thee to eate the Passeover?
18 And he said, Go into the city to such a
man, and say to him, The master saith, ᶠMy
time is at hand: I will keepe the Passeover
at thine house with my disciples.
19 And the disciples did as Jesus had
given them charge, and made ready the
Passeover.
20 *So when the even was come, he sate
downe with the twelve.
21 And as they did eat, he said, Verely I
say unto you, that one of you shall betray me.
22 And they were exceeding sorowfull,
and began every one of them to say unto
him, Is it I, Master?
23 And he answered, and sayd, *He that
ᵍdippeth his hand with me in the dish, hee
shall betray me.
24 Surely the Sonne of man goeth his
way, ʰas it is written of him: but woe be to
that man, by whom the Sonne of man is be-
trayed: it had bene good for that man, if he
had never bene borne.
25 Then Judas which betrayed him, an-
swered, and said, Is it I, Master? He sayd
unto him, Thou hast sayd it.
26 ¶ *And as they did eate, Jesus tooke
the bread: and when he had given thankes,
he brake it, and gave it to his disciples, and
sayd, Take, eate: ⁱthis is my body.
27 Also he tooke the cup, and when he had
given thankes, hee gave it them, saying,
Drinke ye all of it.
28 For this is my ᵏblood of the new te-
stament, that is shed for many, for the remis-
sion of sinnes.
29 I say unto you, that ˡI will not drinke
henceforth of this fruit of the vine until that
day, when I shall drinke it new with you in
my Fathers kingdome.
30 And when they had sung a Psalme,
they went out into the mount of Olives.
31 ¶ *Then sayd Jesus unto them, All
ye shall be ᵐoffended by me this night: for it
is written, I will *smite the shepheard, and
the sheepe of the flocke shalbe scattered.
32 But *after I am risen againe, I will
goe before you into Galilee.
33 But Peter answered, and sayd unto
him, ⁿThough that all men should be offen-
ded by thee, yet will I never be offended.
34 *Jesus said unto him, Verely I say
unto thee, that this night, before the cocke
crow, thou shalt denie me thrise.
35 Peter said unto him, Though I should
die with thee, yet will I not denie thee. Like-
wise also said all the disciples.
36 ¶ *Then went Jesus with them into
a place which is called Gethsemane, and
said unto his disciples, Sit ye here, while I
goe and pray yonder.
37 And he tooke Peter, & the two sonnes
of Zebedeus, and began to waxe sorowfull,
ᵒand grievously troubled.
38 Then sayd Jesus unto them, My soule
is very heavy, even unto the ᵖdeath: tary ye
here, and watch with me.
39 So he went a litle further, & fel on his
face, & prayed, saying, O my Father, if it bee
possible, let this ᵠcup ʳpasse from me: never-
thelesse, not as I will, but as thou wilt.
40 After, he came unto the disciples, and
found them asleepe, & said to Peter, What?
could ye not watch with me one houre?
41 Watch, and pray, that ye enter not in-
to tentation: the spirit indeed is ready, but
ˢthe flesh is weake.
42 Againe he went away the second time,
and prayed, saying, O my Father, if this

Dan.12.2. iohn 5.29.

n We must therefore only do that which God requireth of vs, and not follow mens foolish fantasies.

Marke 14.1. luke 22.1.

Iohn 11.47.

Mar.14.3. iohn 11.2 & 12.3.

a He sheweth what occasion Iudas tooke to commit his treason.

b This was through Iudas motion to whom they gaue credit.

Deut.15.11.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.

d To honour my buriall withall.

Marke 14.10. luke 22.4.

e Euery one in value was about foure pence halfpeny of old sterling.

Marke 14.12. luke 22.7.

f Hee maketh haste to a more worthy sacrifice, to wit, to that which the Passeouer signified.

Mar.14.18. luke 22.14. ioh.13.21.

Psal 41.9.

g He that is accustomed to eate with me dayly at the table, Psal. 41.9.

h To the intent his disciples might know that all this was appointed by ẏ prouidence of God.

1.Cor.11.24.

i That is, a true signe and testimonie that my body is made yours, and by me your soules are nourished.

k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.

l You shall no more enioy my bodily presence till we meete together in heauen.

Mar.14.27. iohn 16.32, and 18.8.

m Shall turne backe and be discouraged.

Zech.13.7.

Marke 14.28, and 16.7.

n This declareth what danger it is to trust too much to our owne strength.

Iohn 13.38.

Marke 14.32. luke 22.39.

o He feared not death of it selfe, but trembled for feare of Gods anger toward sinne, the burdẽ whereof he bare for our sakes.

p For hee saw Gods anger kindled towards vs.

q That is, the anger of God for mans sinnes.

r He knew well what his Father had determined, and therefore was ready to obey; but he prayeth as the faithful doe in these words, without respect of the eternall counsell of God.

s And therefore we must continually fight against the flesh.

6 Januari Lent Morn 2 Lesson

29 Janua 2 Lesson Morne

28 May 2 Less Morn

16 Sept 2 Less Morning

cup cannot passe away from me, but that I
must drinke it, thy will be done.
43 And he came, and found them asleepe
againe: for their eyes were heauy.
44 So hee left them and went away a-
gaine, and prayed the third time, saying the
same words.
45 Then came he to his disciples, and
said vnto them, [t] Sleepe henceforth and take
your rest: behold, the houre is at hand, and
the Sonne of man is giuen into the handes
of sinners.
46 [u] Rise, let vs goe: beholde, hee is at
hand that betrayeth me.
47 * And while hee yet spake, loe, Iudas,
one of the twelue, came, & with him a great
multitude with swords and staues, from the
hie Priests and Elders of the people.
48 Now he that betraied him, had giuen
them a token, saying, Whomsoeuer I shall
kisse, that is he, lay hold on him.
49 And forthwith he came to Iesus, and
said, ‖ God saue thee, Master, and kissed him.
50 Then Iesus said vnto him, [x] Friend,
wherefore art thou come? Then came they,
and laid hands on Iesus, and tooke him.
51 And beholde, one of them which were
with Iesus, stretched out his hand, and drew
his sworde, and strooke a seruant of the hie
Priest, and smote off his eare.
52 Then sayd Iesus vnto him, Put vp
thy sword into his ‖ place: * for all that [y] take
the sword, shall perish with the sword.
53 Either thinkest thou, that I cannot
now pray to my Father, and hee will giue
me moe then twelue [z] legions of Angels?
54 How then should the * Scriptures be
fulfilled, which say, that it must be so?
55 The same houre said Iesus to the mul-
titude, Yee be come out as it were against a
thiefe with swords and staues, to take me: I
sate daily teaching in the Temple among
you, and ye tooke me not.
56 But al this was done, that the * Scrip-
tures of the Prophets might bee fulfilled.
* Then all the disciples forsooke him, & fled.
57 ¶ * And they tooke Iesus, and led him
to Caiaphas the high Priest, where the
Scribes and the Elders were assembled.
58 And Peter followed him afarre off
vnto the hie Priests hall, and went in, and
sate with the seruants to see the end.
59 Nowe * the chiefe Priestes and the
Elders, and all the whole Councill [a] sought
false witnesse against Iesus, to put him to
death.
60 But they found none, and though
many false witnesses came, yet found they
[b] none: but at the last came two false wit-
nesses,
61 And sayd, This man sayd, * I can de-
stroy the temple of God, and build it in three
dayes.
62 Then the chiefe Priest arose, and
sayd to him, Answerest thou nothing? What
is the matter that these men witnes against
thee?
63 But Iesus [c] held his peace. Then the
chiefe Priest answered, and sayd to him, I
[d] charge thee by the liuing God, that thou
tel vs if thou be the Christ, the sonne of God.
64 * Iesus said to him, [e] Thou hast sayd
it: neuerthelesse I say vnto you, hereafter
shall yee see the Sonne of man sitting at the
right hand of the power of God, and come
in the cloudes of the heauen.
65 Then the hie Priest rent his [f] clothes,
saying, He [g] hath blasphemed: what haue we
any more neede of witnesses? behold, now ye
haue heard his blasphemie.
66 What thinke ye? They answered,
and sayd, He is worthy to die.
67 * Then spat they in his face, and buf-
feted him: and [h] other smote him with their
rods,
68 Saying, [i] Prophesie to vs, O Christ,
Who is he that smote thee?
69 ¶ * Peter sate without in the hall: and
a mayd came to him, saying, Thou also wast
with Iesus of Galile.
70 But he denied before them all, saying,
I wot not what thou sayest.
71 And when he went out into the porch
another mayde saw him, and sayd vnto them
that were there, This man was also with
Iesus of Nazaret.
72 And [k] againe he denied with an othe,
saying, I know not the man.
73 So after a while, came vnto him they
that stood by, and sayd vnto Peter, Surely
thou art also one of them: for euen thy speach
bewrayeth thee.
74 Then began he to curse himselfe, and
to sweare, saying, I know not the man. And
immediatly the cocke crew.
75 Then Peter remembred the words of
Iesus, which had sayd vnto him, Before the
cocke crow, thou shalt deny me thrise. So he
went out, and [l] wept bitterly.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, & yet is condemned, & crucified among thieues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

When * the morning was come, all the
chiefe Priests, and the Elders of the
people tooke counsell against Iesus, to put
him to death,
2 And led him away bound, & [a] deliuered
him vnto Pontius Pilate the gouernour.
3 ¶ Then when Iudas which betrayed
him, saw that hee was condemned, [b] he re-
pented himselfe, & brought againe the thirty
pieces of siluer to ye chiefe Priests, & Elders,
4 Saying, I haue [c] sinned betraying the
innocent blood. But they said, What is that
to vs? [d] see thou to it.
5 And when he had cast downe the siluer
pieces in the Temple, he departed, and went,
* and hanged himselfe.
6 And the chiefe Priests tooke the siluer
pieces, and sayd, It is not [e] lawfull for vs

t He speaketh this in a contrary sense, meaning they should anon be well wakened.
u Christ died willingly and therefore presented himselfe to his enemis.
Mar. 14.43. luke 22.47. iohn 18.3.
‖ Or, Haile Rabbi.
x He rebuketh his vnkindnesse vnder the cloke of pretended friendship.
‖ Or, sheathe.
Gen. 9.6. reuel. 13.10.
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscreet zeale the worke of God.
z Euery legion contained commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.
Isa. 53.10. Lament. 4.20.
Verse 31.
Marke 14.53. luke 22.54. iohn 18.13,24.
Marke 14.55.
a He declareth how Iesus was wrongfully accused, to the end yt we may know his innocency, & not that he suffred for himselfe, but for vs.
b Which could iustly witnesse against him.
Iohn 2.19.
c Christ did neglect their false reports, and moreouer he was not there to defend his cause, but to suffer condemnation.
d Or, adiure thee by thine allegiance towards God.
Chap. 16.27. rom. 14.10. 1. thess. 4.14.
e Christ confesseth that he is the Sonne of God.
f This was one of their owne traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemie.
Isa. 50.6.
h The officers smite Christ with their rods or litle staues.
i They mocked him after this sort, that hee might not seeme to be a Prophet, and so would turne the peoples minds from him.
Marke 14.66. luke 22.55. iohn 18.25.
k An example of our infirmitie, that wee may learne to depend vpon God, and not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods spirit, who neuer suffreth his to perish vtterly, though for a time they fal, to the intent they may feele their own weaknes, & acknowledge his great mercy.
Mar. 15.1 luke 22.66 iohn 18.28.
a For they had no authority to condemne him, or to put any to death.
b Ouer late repentance bringeth desperation.
c Although he abhor his sinnes, yet is he not displeased therwith, but despaireth in Gods mercies, & seeketh his owne destruction.
d These hypocrites lay the whole fault vpon Iudas. Acts 1.18.
e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it.

Sund[ay] next before Eas[ter] the Gospell [to] the 55 verse

Easter even 57 Verse to the end
27 Matt . . Chap Matt 2 Lesson
30 Janua 2 Less Morn.

‖Or, Corbana.

29 May 2 Less Mor

to put them into the ‖ treasure, because it is
the price of blood.
7 And they tooke counsell, and bought
with them a potters fielde, for the buriall of
f strangers.
8 Wherefore that field is called, * The
field of blood untill this day.
9 (Then was fulfilled that which was
spoken by Ieremias the Prophet, saying,
* And they tooke thirty siluer pieces, the price
of him that was valued, whom they of the
children of Israel valued.
10 And they gaue them for the potters
field, as the Lord appointed me.)
11 ¶ * And Iesus stood before the gouer-
nour, and the gouernour asked him, saying,
Art thou the king of the Iewes? Iesus said
unto him, Thou sayest it.
12 And when he was accused of the chiefe
Priests and Elders, he answered nothing.
13 Then sayd Pilate unto him, Hearest
thou not how many things they lay against
thee?
14 But he answered him not to one word,
insomuch that the gouernour marueiled
greatly.
15 Now at the feast the gouernour was
wont to ‖ deliuer unto the people a prisoner,
whom they would.
16 And they had then a notable prisoner
called Barabbas.
17 When they were then gathered toge-
ther, Pilate sayd unto them, Whether will
yee that I let loose unto you Barabbas, or
Iesus which is called Christ?
18 (For he knew well, that for enuie they
had deliuered him.
19 Also when he was set downe upon the
iudgement seat, his wife sent to him, saying,
h Haue thou nothing to doe with that iust
man: for I haue suffered many things this
day in a dreame by reason of him.)
20 * But the chiefe Priests and the El-
ders had perswaded the people that they
should aske Barabbas, and should destroy
Iesus.
21 Then the gouernour answered, & said
unto them, Whether of the twaine will yee
that I let loose unto you? And they sayde,
i Barabbas.
22 Pilate sayd unto them, What shall I
doe then with Iesus which is called Christ?
They all sayd to him, Let him be crucified.
23 Then sayd the gouernour, But what
euil hath he done? Then they cried the more,
saying, Let him be crucified.
24 When Pilate saw that he auailed no-
thing, but that more tumult was made, he
tooke water & washed his hands before the
multitude, saying, I am innocent of the
blood of this k iust man: looke you to it.
25 Then answered all the people, & sayd,
His l blood be on us, and on our children.
26 Thus let hee Barabbas loose unto
them, and scourged Iesus, and deliuered him
to be crucified.
27 ¶ * Then the souldiers of the gouer-
nour tooke Iesus into the common hall, and
gathered about him the whole band.
28 And they stripped him, and put upon
him a m scarlet robe,
29 And platted a crowne of thornes, and
put it upon his head, and a reed in his right
hand, and bowed their knees before him, and
mocked him, saying, God saue thee, King of
the Iewes,
30 And spitted upon him, & tooke a reed,
and smote him on the head.
31 Thus when they had mocked him, they
tooke the robe from him, and put his owne
rayment on him, and led him away to cruci-
fie him.
32 * And as they came out, they found a
man of Cyrene, named Simon: him they
compelled to beare his Crosse.
33 * And when they came unto the place
called Golgotha, (that is to say, the place of
dead mens skulles.)
34 They gaue him n vineger to drinke
mingled with gall: And when he had tasted
thereof, he would not drinke.
35 ¶ And when they had crucified him,
they parted his garments, and did cast lots,
that it might be fulfilled, which was spoken
by the Prophet, * They diuided my gar-
ments among them, and upon my vesture
did cast lots.
36 And they sate, and watched him there.
37 ¶ They set up also ouer his head his
cause written, o THIS IS IESVS THE
KING OF THE IEWES.
38 ¶ And there were two thieues crucifi-
ed with him, one on the right hand, and ano-
ther on the left.
39 And they that passed by, reuiled him,
wagging their heads,
40 And saying, * Thou that destroyest
the Temple, and buildest it in three dayes,
saue thy selfe: if thou be the Sonne of God,
come downe from the Crosse.
41 Likewise also the hie Priests mocking
him, with the Scribes, and Elders, & Pha-
rises, sayd,
42 He saued others, but hee cannot saue
himselfe: if he be the King of Israel, let him
now come downe from the crosse, and wee
will beleeue him.
43 * He p trusteth in God, let him deliuer
him now, if he will haue him: for he sayd, I
am the Sonne of God.
44 That same also the q thieues which
were crucified with him, cast in his teeth.
45 Now from the r sixt houre was there
darkenesse ouer all the s land, unto the ninth
houre.
46 And about the ninth houre Iesus cried
with a loud voyce, saying, * Eli, Eli, lamma
sabachthani? that is, t My God, my God,
why hast thou forsaken me?
47 And some of them that stood there,
when they heard it, sayd, This man calleth
u Elias.
48 And straightway one of them ranne,
and tooke * a sponge, and filled it with vine-
ger, and put it on a ‖ reede, and gaue him to
* drinke.
49 Other sayd, Let be: let us see, if Elias
will come and saue him.
50 Then Iesus cried againe with a loud

f For the Iewes thought it a great offence to be buried in the same place that the strangers were buried.
Acts 1.19.
Zach. 11.13.
Mar 15.2. luke 23.3. iohn 18.33.

26 Septr 2 Lesson Morn

‖Or, quitte.
g It was a tradition of the Iewes to deliuer a prisoner at Easter.
h This was to the greater condemnation of Pilate, whom neither his owne knowledge could teach nor counsel of others, to defend Christs innocencie.
Mar. 15.11. luke 23.18. iohn 18.43. actes 3.14.
i The multitude preferre the wicked to the righteous.
k Pilat beareth witnesse that he is innocent before hee condemne him.
l If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day.
Mark. 15.16. iohn 19.2.
m To deride him because he called himselfe a King.
Marke 15.21. luke 23.26.
Marke 15.22. iohn 19.17.
n It was a kinde of drinke to open the veines, and so to hasten his death, which was giuen him upon the Crosse.
Psal. 22.18. marke 15.24.
o The maner then was to set up a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then hee thought.
Iohn 2.19.
Psal 22.8. wisd 2.18.
p This was a great tentation, to goe about to take from him his trust in God, and so to bring him to despaire.
q Meaning, by this Synecdoche the one of the thieues.
r That was from noone till three of the clocke.
s Of Iewry and the countrey thereabout.
Psal. 22.1.
t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call upon him: which is written to teach us in all afflictions to trust still in God, be the assaults neuer so grieuous to the flesh.

u They mocked at Christs prayer, as if it had bene in vaine. Iohn 19.29. ‖Or, hyssope stalke. Psal. 69.21.

voyce,

x Voluntarily after he had obeyed his father in all things.
2.Chro.3.14.
y Which signified an end of all the ceremonies of the Law.
‖ Or, Ierusalem.
z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.
Mar.15.42,43. luke 23.50,51. iohn 19.38.
a Who was so much the more in danger by declaring himselfe to be Iesus disciple.
b Christs burying doth so much more verifie his death and resurrection.
c Which was the day before the Sabbath.
d More will follow his doctrine, then did afore he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men go about to subdue Christes power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yeelded vp the x ghost.
51 And behold, * the y vaile of the temple
was rent in twaine, from the top to the bottom, and the earth did quake, and the stones
were clouen,
52 And the graues did open themselues,
and many bodies of the Saints which slept,
arose,
53 And came out of the graues after his
resurrection, and went into the ‖ holy Citie,
and appeared vnto many.
54 When the Centurion, and they that
were with him watching Iesus, sawe the
earthquake, and the things that were done,
they feared greatly, saying, Truely z this
was the Sonne of God.
55 ¶ And many women were there, beholding him a farre off, which had followed
Iesus from Galile, ministring vnto him.
56 Among whom was Mary Magdalene, and Mary the Mother of Iames and
Ioses, and the mother of Zebedeus sonnes.
57 ¶ * And when the euen was come,
there came a a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.
58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the
body to be deliuered.
59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,
60 And put it in his new b tombe, which
hee had hewen out in a rocke, and rolled a
great stone to the doore of the sepulchre, and
departed.
61 And there was Mary Magdalene,
and the other Mary sitting ouer against the
sepulchre.
62 ¶ Nowe the next day that followed
the c Preparation of the Sabbath, the high
Priestes and Pharises assembled to Pilate,
63 And said, Sir, we remember that that
deceiuer said, while he was yet aliue, Within three dayes I will rise.
64 Commaund therefore that the sepulchre bee made sure vntill the third day, lest
his Disciples come by night, and steale him
away, and say vnto the people, Hee is risen
from the dead: so shall the last d errour bee
worse then the first.
65 Then Pilate said vnto them, Ye haue
e a watch: go, and make it sure as ye know.
66 And they went, and made the sepulchre f sure with the watch, & sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize, 20 Promising to them continuall assistance.

NOw * in the ‖ ende of the a Sabbath,
when the first day of the weeke beganne
to dawne, Mary Magdalene, and the other
Mary came to see the sepulchre.
2 And beholde, there was a great earthquake: for the b Angel of the Lord descended
from heauen, and came and rolled backe the
stone from the doore, and sate vpon it.
3 And his countenance was like lightening, and his raiment white as snow.
4 And for feare of him the keepers were
astonied, and became as dead men.
5 But the Angel answered, and said to
the women, Feare ye not: for I know that
ye seeke Iesus which was crucified:
6 Hee is not heere, for hee is risen, as he
sayd: Come, see the place where the Lord
was layd,
7 And goe quickly, and tell his disciples
that hee is risen from the dead: and beholde,
hee goeth before you into Galilee: there yee
shall see him, c loe, I haue told you.
8 So they departed quickly from the sepulchre, with feare and great d ioy, and did
run to bring his disciples word.
9 And as they went to tell his disciples,
beholde, Iesus also met them, saying, God
saue you. And they came, and tooke him by
the feet, and worshipped him.
10 Then sayd Iesus vnto them, Be not
afraid. Goe, and tell my brethren, that they go
into Galile, and there shall they see me.
11 ¶ Now when they were gone, beholde,
some of the watch came into the citie, and
shewed vnto the high Priests all the things
that were done.
12 And they gathered them together
with the Elders, and tooke counsell, & gaue
large money to the souldiers,
13 Saying, Say, His Disciples came by
night and stole him away while we slept.
14 And if the gouernour heare of this, we
will perswade him, and saue you harmelesse.
15 So they tooke the money, and did as
they were taught: and this e saying is noysed
among the Iewes vnto this day.
16 ¶ Then the eleuen Disciples went vnto Galile, into a mountaine, where Iesus
had appointed them.
17 And when they saw him, they worshipped him: and some doubted.
18 And Iesus came, & spake vnto them,
saying, * All power is giuen vnto me in heauen, and in earth.
19 * Goe therefore, and teach all nations,
baptizing them in the Name of the Father,
and the Sonne, and the holy Ghost,
20 Teaching them to obserue all things,
whatsoeuer I f haue commaunded you: and
loe, * I am with you alway, vntill the g ende
of the world. Amen.

Mar.16.1,2,5. iohn 20.11.
‖ Or, euening.
a Here ẏ Euangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.
b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrary.
c He assureth them that it is so.
d Their ioy was mixed with feare, both because of the Angels presence, & also for that they were not assured.
e An extreame vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection.
Heb.2.8. chap. 11.27. iohn 17.2.
Mar.16.15.
f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authoritie to himselfe, to be the only teacher and authour of the doctrine.
Iohn 14.16.
g By power grace, and vertue of the holy Ghost.

¶ The

¶ The holy Gospel of Iesus Christ, according to Marke.

1 Febru 2 Lesson Morn

31 May 2 Less morn

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 Hee preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

The [a] beginning of the Gospell
of Iesus Christ, the Sonne of
God:
2 As it is written in the
Prophets, *Beholde, I send
my [b] messenger before thy face,
which shall prepare thy way before thee.
3 *The voyce of him that cryeth in the
wildernes, is, [c] Prepare the way of the Lord,
make his pathes straight.
4 *Iohn did baptize in the wildernesse,
and [d] preach the baptisme of amendment of
life, for remission of sinnes.
5 And all the countrey of Iudea, & they
of Ierusalem went out vnto him, and were
all baptized of him in the riuer Iordan, con-
fessing their sinnes.
6 *Nowe Iohn was clothed with ca-
mels haire, and with a girdle of a skinne a-
bout his loynes: and he did eate ‖ *Locusts
and whild honie,
7 *And preached, saying, A stronger
then I commeth after me, whose shooes lat-
chet I am not worthy to stoupe downe, and
vnloose.
8 Trueth it is, I haue *baptized you
with [e] water: but hee will baptize you with
the holy Ghost.
9 ¶ *And it came to passe in those
dayes, that Iesus came from Nazaret a city
of Galile, and was baptized of Iohn in
Iordan.
10 And assoone as ‖ he was come out of
the water, Iohn sawe the heauens clouen in
twaine, and the [f] holy Ghost descending vp-
on him like a doue.
11 Then there was a voice from heauen,
saying, Thou art my beloued [g] Sonne, in
whom I am well pleased.
12 *And immediatly the Spirit driueth
him into the wildernesse.
13 And hee was there in the wildernesse
fourty dayes, and was [h] tempted of Satan:
hee was also with the wilde beastes, and the
Angels ministred vnto him.
14 ¶ *Nowe after that Iohn was com-
mitted to prison, Iesus came into Galile,
preaching [i] the Gospel of the kingdome of
God,
15 And saying, The time is fulfilled, and
the kingdome of God is at hand: repent and
beleeue the Gospel.

a He sheweth that Iohn Baptist was ẏ first preacher of the Gospel. *Malac.3.1.* b In Greeke, Angel, or ambassadour. *Isa 40.3. luk.3.4 iohn 1.23.* c Take away all lets, which might hinder Christ to come to you. *Matth.3.1.6.* d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the Scriptures. *Matth.3.4.* ‖*Or, Grashoppers, Leuit.11.22.* *Matth.3.11. luke 3.16 iohn 1.27. Acts 1.5. & 2.4. & 11.16. & 19.4.* e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matth.3.13. luke 3.21. iohn 1.33.* ‖*Or, Iesus.* f This was done for the confirmation of Iohn and them that stood by. g The Father beareth witnes that Christ is the very Sonne of God. *Matth 4 1. luke 4.1.* ‖*Or, the holy Ghost.* h Christ would be tempted, to perswade vs that he wil helpe them that be tempted, Heb. 2 18. *Matt.4.12 luke 4. 14. iohn 4.43.* i By the which Gospel he will rule and reigne ouer all.

16 ¶ *And as he walked by the ‖ Sea of
Galile, hee sawe Simon, and Andrewe his
brother, casting a net into the Sea, (for they
were fishers.)
17 Then Iesus said vnto them, Follow
me, & I will make you to be [k] fishers of men.
18 And straightway they forsooke their
nets, and followed him.
19 And when he had gone a little further
thence, he saw Iames the sonne of Zebedeus,
and Iohn his brother, as they were in the
ship, mending their nets.
20 And anon hee called them: and they
left their father Zebedeus in the shippe with
his hired seruants, and went their way af-
ter him.
21 ¶ So *they entred into Capernaum,
and straightway on the Sabbath day he en-
tred into the Synagogue, and taught.
22 And they were astonied at his doc-
trine: *for hee taught them as one that had
authoritie, and [l] not as the Scribes.
23 ¶ And there was in their Synagogue
a man which had an vncleane spirit, and hee
cryed,
24 Saying, Ah, what haue wee to doe
with thee, O Iesus of Nazaret? Art thou
come to destroy vs? I know thee what thou
art, euen that holy One of God.
25 And Iesus rebuked him, saying, [m] Hold
thy peace, and come out of him.
26 And the vncleane spirit tare him, and
cried with a loud voice, and came out of him.
27 And they were all amased, so that they
demaunded one of another, saying, What
thing is this? what [n] new doctrine is this?
for he commandeth the foule spirits with
authoritie, and they obey him.
28 And immediatly his fame spread a-
broad throughout all the region bordering
on Galile.
29 ¶ *And assoone as they were come
out of the Synagogue, they entred into the
house of Simon and Andrewe, with Iames
and Iohn.
30 And Simons wiues mother lay sicke
of a feuer, and anon they told him of her.
31 And hee came & tooke her by the hand,
and lift her vp, and the feuer forsooke her by
and by, and she ministred vnto them.
32 And when euen was come, and the
Sunne was downe, they brought to him all
that were diseased, and them that were pos-
sessed with deuils.
33 And the whole citie was gathered to-
gether at the doore.
34 And hee healed many that were sicke
of diuers diseases: and he cast out many de-
uils, and [o] suffered not the deuils to say that
they knew him.
35 And in the morning very early, ‖ be-
fore day, Iesus arose and went out into a soli-
tarie place, and there prayed.
36 And Simon, and they that were with
him, followed after him.

37 And

Matth.4.18. luke 5.2. ‖ *Or, lake.* k To draw them from perdition.

28 Septem 2 Lesson Morn

Matth 4.13. luke 4.31. *Matth.7.28,29. luke 4.32.* l Whose doctrine was dead, and nothing sauoured of the spirit. m Christ would not suffer the father of lies to beare witnesse to the trueth. n They referre the miracle to the kinde of doctrine, & so marueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and of the other. *Matth.8.14. luke 4.38.* o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Actes 16.18. ‖ *Or, being yet night.*

37 And when they had found him, they
sayd vnto him, All men seeke for thee.
38 Then hee sayd vnto them, Let vs goe
into the next townes, that I may preach
there also: for I came out for that purpose.
39 And hee preached in their Syna-
gogues, throughout all Galile, and cast the
deuils out.
40 ¶ *And there came a leper to him,
beseeching him, and kneeled downe vnto
him, and said to him, If thou wilt, thou
canst make me cleane.
41 And Iesus had compassion, and put
foorth his hand, and touched him, and sayd
to him, I will: be thou cleane.
42 And assoone as he had spoken, imme-
diately the leprosie departed from him, and
he was made cleane.
43 And after hee had giuen him a strait
p commandement, he sent him away foorth-
with,
44 And sayd vnto him, See thou say no-
thing to any man, but get thee hence, and
shew thy selfe to q the *Priest, and offer for
thy cleansing those things, which Moses
commanded for a r testimoniall vnto them.
45 But when he was departed, *he be-
gan to tell many things, and to publish the
matter: so that Iesus f could no more open-
ly enter into the citie, but was without in
desert places: and they came to him from
euery quarter.

CHAP. II.

3 He healeth the man of the palsey. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFter *a few dayes, he entred into Caper-
naum againe, and it was noysed that he
was in the a house.
2 And anon many gathered together, in
so much that the places about the doore
could not receiue any more: and he preached
the word vnto them.
3 And there came vnto him, that brought
one sicke of the palsie, borne of foure men.
4 And because they could not come neere
vnto him for the multitude, they vncouered
the roofe of the house where he was: and
when they had broken it open, they let
downe the bed, wherein the sicke of the pal-
sie lay.
5 Now when Iesus saw their faith, hee
sayd to the sicke of the palsie, Sonne, thy
b sinnes are forgiuen thee.
6 And there were certain of the Scribes
sitting there, and reasoning in their hearts,
7 Why doeth this man speake such blas-
phemies? *who can forgiue sinnes, but God
onely?
8 And immediately when Iesus percei-
ued in his spirit, that thus they thought with
themselues, he sayd vnto them, Why reason
ye these things in your hearts?
9 c Whether is it easier to say to the sicke
of the palsie, Thy sinnes are forgiuen thee:
or to say, Arise, and take vp thy bed, and
walke?
10 And that yee may knowe, that the
Sonne of man hath authoritie in earth to
forgiue sinnes, (he said vnto the sicke of the
palsie.)
11 I say vnto thee, Arise and take vp thy
bed, & get thee hence into thine owne house.
12 And by and by he arose, and tooke vp
his bed, and went forth before them all, inso-
much that they were all amazed and glorifi-
ed God, saying, d We neuer saw such a thing.
13 ¶ Then he went againe toward the
sea, and all the people resorted vnto him, and
he taught them.
14 *And as Iesus passed by, he saw Leui
the sonne of Alpheus sit at the receit of cu-
stome, and said vnto him, Follow me. And
he rose and followed him.
15 ¶ And it came to passe, as Iesus sate
at table in his house, many Publicanes and
sinners sate at table also with Iesus, and his
disciples: for there were many that followed
him.
16 And when the Scribes and Pharises
saw him eate with the Publicanes and sin-
ners, they said vnto his disciples, How is it,
that hee eateth and drinketh with Publi-
canes and sinners?
17 Now when Iesus heard it, he saide
vnto them, The whole haue no neede of the
Physician, but the sicke, *I came not to call
the e righteous, but ye sinners to repentance.
18 *And the disciples of Iohn and the
Pharises did fast, & came & saide vnto him,
Why doe the disciples of Iohn and of the
Pharises fast, and thy disciples fast not?
19 And Iesus said vnto them, Can the
f children of the marriage chamber fast,
whiles the bridegrome is with them? as
long as they haue the bridegrome with
them, they cannot fast.
20 But the dayes will come, when the
bridegrome shall be taken from them, and
then shall they fast in those dayes.
21 Also no man soweth a piece g of newe
cloth in an olde garment; for els the new
piece taketh away the filling vp from the old,
and the breach is worse.
22 Likewise, no man putteth new wine
into olde vessels: for els the new wine brea-
keth the vessels, and the wine runneth out,
and the vessels are lost: but new wine must
be put into new vessels.
23 ¶ *And it came to passe as he went
thorow the corne on the Sabbath day, that
his disciples, as they went on their way, be-
gan to plucke the eares of corne.
24 And the Pharises said vnto him, Be-
hold, why doe they on the Sabbath day that
which is not lawfull?
25 And he said to them, Haue yee neuer
read what *Dauid did when he had neede,
and was an hungred, both he, and they that
were with him?
26 How he went into the house of God,
in the dayes of h Abiathar the hie Priest, and
did eat the shewbread, which were not law-
full to eat, but for the *Priests, and gaue al-
so to them that were with him?
27 And he said to them, The Sabbath
was i made for man, and not man for the
Sabbath.
28 Wherefore the Sonne of man is Lord
euen of the Sabbath.

CHAP.

Math. 8.2. luke 5.12.
p Forbidding him to tell any man, because as yet his time was not come to be knowen.
q It belonged to the Priest to know if a man were healed of the leprosie.
Leuit. 14.4.
r To take all maner of excuse from them, and to condemne them of ingratitude.
Luke 5.15.
f The prease was so great, that he should haue bene thronged.
Math. 9.1. luke 5.18.
a Where he was wont to remaine.
b By these words Christ shewed ÿ he was sent of his father with authoritie to take away our sinnes.
Iob 14.4. isa 43.25.
c Christ speaketh according to their capacitie, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by ÿ power which he hath ouer the body.
d Their owne consciences cause them to confesse the trueth.
Math. 9.9. luke 5.27.
1. Tim. 1.15.
e He speaketh of such as perswade themselues to be iust, although they be nothing lesse.
Math. 9.14. luke 5.33.
f Christ sheweth that he will spare his, and not burden them before it be necessary.
g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller.
Mat. 12.1. luke 6.1.
1. Sam. 21.6.
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1. Chron. 24.6. 2. sam. 8.17. and 15.29. 1. king. 2.26.
Exod 29.33. leuit. 8.31. and 24.9.
i Seeing the Sabbath was made for mans vse, it was not meet it should be vsed to his hinderance and incommoditie.

3 Febru
2 Lesson
Morn

CHAP. III.

1 He healeth the man with the dried hand. 14 He chuseth his apostles. 21 Christ is thought of the worldlings to be besides himself. 22 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuil. 29 Blasphemy against the holy Ghost. 35 The brother, sister, and mother of Christ.

2 June
Mat. 12. 9, 10. luke 6, 6.
2 Lesson
Morn

AND * he entred againe into the Syna-
gogue, and there was a man which had
a withered hand.
2 And they watched him whether hee
would heale him on the Sabbath day, that
they might accuse him.
3 Then he sayd vnto the man which had
the withered hand, Arise: stand foorth in the
midst.

30 Septem
2 Lesson
Morn

4 And he sayd to them, Is it lawfull to
doe a good deede on the Sabbath day, or to
doe euill? to saue the life, or to kill? But they
a held their peace.
5 Then he looked round about on them
b angerly, mourning also for the hardnesse
of their hearts, and sayd to the man, Stretch
foorth thine hand: And he stretched it out:
and his hand was restored as whole as the
other.
6 ¶ And the Pharises departed, and
straightway gathered a Councill with the
c Herodians against him, that they might
destroy him.
7 But Iesus auoyded with his disciples
to the sea: and a great multitude followed
him from Galile, and from Iudea,
8 And from Ierusalem, and from Idu-
mea, and beyond Iordan, & they that dwel-
led about Tyrus and Sidon, when they had
heard what great things he did, came vnto
him in great number.
9 And he commanded his disciples, that
a shippe should waite for him, because of the
multitude, lest they should throng him.
10 For hee had healed many, insomuch
that they pressed vpon him, to touch him, as
many as had || plagues.
11 And when the vncleane spirits sawe
him, they fell downe before him, and cryed,
saying, Thou art the sonne of God.
12 And he sharpely rebuked them, to the
end they should not vtter him.
13 ¶ * Then he went vp into a mountain,
and called vnto him whome hee would, and
they came vnto him.
14 And hee appointed twelue that they
should be with him, and that hee might send
them to preach,
15 And that they might haue power to
heale sickenesses, and to cast out deuils.
16 And the first was Simon, and he na-
med Simon, Peter.
17 Then Iames the sonne of Zebedeus,
and Iohn, Iames brother, (and named
them Boanerges, which is, the sonnes of
thunder)
18 And Andrew, and Philip, and Bar-
tlemew, and Matthew, and Thomas, and
Iames the sonne of Alpheus, and || Thadde-
us, and Simon the || Cananite,
19 And Iudas Iscariot who also betray-
ed him, and they came d home.
20 And the multitude assembled againe,
so that they could not so much as eate bread.
21 And when || his kinsfolks heard of it,
they went out to e lay hold on him: for they
thought he had bene beside himselfe.
22 ¶ * And the Scribes which came from
Hierusalem, sayd, Hee hath Beelzebub, and
through the prince of deuils he casteth out
deuils.
23 But he called them vnto him, and said
vnto them in parables, How can Satan
driue out Satan?
24 For if a kingdome be diuided against
it selfe, that kingdome cannot stand.
25 Or if a house be diuided against it self,
that house cannot continue.
26 So if Satan make insurrection a-
gainst himself, and be diuided, he cannot en-
dure, but is at an end.
27 No man can enter into a strong mans
house, and take away his goods, except he
first binde that strong man, and then spoile
his house.
28 ¶ * Verely I say vnto you, all sinnes
shalbe forgiuen vnto the children of men, and
blasphemies, wherewith they blaspheme:
29 But he that f blasphemeth against the
holy Ghost shall neuer haue forgiuenesse, but
is culpable of eternall damnation,
30 Because they said, he had an vnclean
spirit.
31 ¶ * Then came his brethren and mo-
ther, and stood without, and sent vnto him,
and called him.
32 And the people sate about him, & they
said vnto him, Behold, thy mother and thy
brethren seeke for thee without.
33 But he answered them, saying, Who
is my mother and my brethren?
34 And he looked round about on them,
which sate in compasse about him, and sayd,
Behold my mother and my brethren.
35 For whosoeuer doeth the will of God,
he is my brother, and my sister, and mother.

CHAP. IIII.

1 By the parables of the seede, and the mustard corne, Christ sheweth the state of the kingdome of God. 11 A speciall gift of God to know the mysteries of his kingdome. 37 He stilleth the tempest of the sea, which obeyed him.

4 Febru
2 Less
Morn

Mat. 13. 1. luke 8. 4.
3 June
Less mor

AND * he beganne againe to teach by the
sea side, and there gathered vnto him a
great multitude, so that he entred into a ship,
and sate in the sea, and all the people was by
the sea side on the land.
2 And he taught them many things in
parables, and sayde vnto them || in a his
doctrine,
3 Hearken: Beholde, there went out a
sower to sow.
4 And it came to passe as he sowed that
some fell by the way side, and the foules of
the heauen came and deuoured it vp.
5 And some fell on stony ground, where
it had not much earth, and by and by sprang
vp, because it had not depth of earth.
6 But assoone as the sunne was vp, it
caught heate, and because it had no roote, it
withered away.
7 And some fell among the thornes, and
the thornes grew vp, and choked it, so that it
gaue no fruit.
8 Some againe fel in good ground, & did
yeeld

1 October
2 Lesson
Morn

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a They held their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man, that he pitieth him and seeketh to win him.

c Although they hated one another deadly, yet this hindred them not to ioyne their malice to resist Christ, read Matt. 22, 16.

|| Or, scourges, meaning diseases.

Chap. 6. 7. matt. 10. 1. luke 9. 1.

|| Or, Lebbeus, or Iudas.

|| Or, Zealous.

d The disciples were now conuersant with Christ, both at home & abroad.

|| Or, they that were about him.

e His kinsfolks would haue shut him within dores lest any harme shuld haue come vnto them, if any tumult had bene made: for some would haue made him a king, and the Pharises with other sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romanes.

Matth. 9. 34. and 12. 24. luke 11. 15.

Mat. 12. 31. luke 12. 10. 1. iohn 5. 16.

f Which is, when a man fighteth against his owne conscience, and striueth against the trueth which is reuealed vnto him: for such one is in a reprobate sense, and cannot come to repentance.

Mat. 12. 46. luke 8. 19.

|| Or, cousins.

|| Or, as he taught.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes or als because it had that vertue and maiestie, that men could not denie but it came from heauen.

b For God doth not open all mens hearts to vnderstand his mysteries.
c Which are led by the Spirit of God.
d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.
*Isa.*6.9. *matt.*13.14. *luke* 8.10. *iohn* 12.40. *acts* 28.26. *rom.* 11.8.
1 *Tim.*6.17.
*Matt.*5.15. *luke.*8.16. *and* 11.33.
e Christ setteth before their eyes the true paterne of a Christian life
‖ *Or, brought.*
*Mat.*10.26. *luke* 8.17. *and* 12.2.
f We may not take occasion to do euil vnder colour to hide our doings: for all shall be disclosed at the length.
Matt 7.2. *luke* 6.38.
g If you do your endeuour faithfully, ye shalbe recompensed iustly.
*Matt.*13.12. *and* 25.29. *luke* 8.18. *and* 19.26.
h That which he thinketh him selfe to haue.
i These two similitudes folowing, proue, that although the kingdome of God seemeth to haue very litle appearance or beginning, yet God doeth increase it aboue mans reason.
k If the ministers doe their duetie, God will giue the increase.

yeelde fruite that sprung vp, and grew, and
it brought forth some thirty folde, some sixtie
folde, and some an hundreth fold.
9 Then he said vnto them, He that hath
b eares to heare, let him heare.
10 And when hee was alone, they that
were about him with the twelue, asked him
of the parable.
11 And he sayd vnto them, To c you it is
giuen to know the mystery of the kingdome
of God: but vnto them that are d without, all
things be done in parables,
12 *That they seeing, may see, and not
discerne; and they hearing may heare, and
not vnderstand, lest at any time they should
turne, and their sinnes should bee forgiuen
them.
13 Againe he said vnto them, Perceiue
ye not this parable? how then should ye vnderstand
all other parables?
14 The sower soweth the word.
15 And these are they that receiue the seed
by the wayes side, in whome the word is
sowen: but when they haue heard it, Satan
commeth immediatly, and taketh away
the worde that was sowen in their
hearts.
16 And likewise they that receiue the seed
in stony ground, are they, which when they
haue heard the word, straightwayes receiue
it with gladnesse.
17 Yet haue they no roote in themselues
and endure but a time: for when trouble and
persecution ariseth for the word, immediatly
they be offended.
18 Also they that receiue the seede among
the thornes, are such as heare the word:
19 But the cares of this world, and the
*deceitfulnesse of riches, and the lustes of
other things enter in, and choke the worde,
and it is vnfruitfull.
20 But they that haue receiued seede in
good ground, are they that heare the word,
and receiue it, and bring foorth fruite, one
corne thirtie, another sixtie, & some an hundreth.
21 ¶ Also hee sayd vnto them, *Is e the
candle ‖ lighted to be put vnder a bushell, or
vnder the table, and not to be put on a candlesticke?
22 *f For there is nothing hid, that shall
not be opened: neither is there a secrete, but
that it shall come to light.
23 If any man haue eares to heare, let
him heare.
24 And he sayd vnto them, Take heed
what yee heare. *With g what measure
yee mete, it shall bee measured vnto you:
and vnto you that heare, shall more be giuen.
25 *For vnto him that hath, shall it bee
giuen, and from him that hath not, shall bee
taken away, h euen that he hath.
26 ¶ Also he sayd, So is the i kingdome
of God, as if a man should cast k seede in the
ground,
27 And should sleepe, and rise vp night
and day, and the seede should spring and
grow vp, he not knowing how.
28 For the earth bringeth foorth fruit of
her selfe, first the blade, then the eares, after
that full corne in the eares.
29 And assoone as the fruite sheweth it
selfe, anon hee putteth in the sickle, because
the haruest is come.
30 ¶ *He said moreouer, Whereunto shal
wee liken the kingdome of God? or with
what comparison shall we compare it?
31 It is like a graine of mustard seede,
which when it is sowen in the earth, is the
least of all seedes that be in the earth:
32 But after that it is sowen, it groweth
vp, & is greatest of all herbes, and beareth
great branches, so that the foules of heauen
may build vnder the shadow of it.
33 And *with many such parables hee
preached the worde vnto them, as they were
able to heare it.
34 And without parables spake he nothing
vnto them, but hee expounded all
things to his disciples apart.
35 ¶ *Now the same day when euen was
come, he sayd vnto them, Let vs passe ouer
vnto the other side.
36 And they left the multitude, and l tooke
him as he was in the ship: and there were
also with him other ships.
37 And there arose a great storme of
winde, and the waues dashed into the ship, so
that it was now full.
38 And he was in the sterne m asleepe on
a pillow: and they awoke him, and sayd to
him, Master, carest thou not that wee perish?
39 And hee arose vp, and rebuked the
winde, and sayd vnto the sea, Peace, and be
still. So the wind ceased, and it was a great
calme.
40 Then he said vnto them, Why are ye
so fearefull? ‖ how is it that yee haue no
faith?
41 And they feared exceedingly, and said
one to another, Who is this, that both the
winde and the sea obey him?

CHAP. V.

8 Iesus casteth the deuils out of the man and suffereth them to enter into the swine. 25 Hee healeth a woman from the bloody issue, 41 And rayseth the captaines daughter.

AND *they came ouer to the other side of
the sea into the countrey of the Gadarenes.
2 And when hee was come out of the
shippe, there met him incontinently out of
the graues a man, which had an vncleane
spirit:
3 Who had his abiding among the
graues, and no man could binde him, no not
with chaines,
4 Because that when he was often bound
with fetters and chaines, he plucked the
chaines asunder, and brake the fetters in
pieces, neither could any man tame him.
5 And alwayes both night and day hee
cryed in the mountaines, and in the graues,
and stroke himselfe with stones.
6 And when he saw Iesus a farre off, he
ranne, and worshipped him,
7 And cryed with a loud voyce, and sayd,
a What haue I to doe with thee, Iesus, the
Sonne of the most high God? I ‖ charge

*Math.*13.31. *luke* 13.19.
Math. 13.34
*Math.*8.23. *luke* 8.22.
l And set forward.
m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse, & his mightie power.
‖ *Or, haue you not yet faith?*
5 Februarie 2 Lesson Morn
*Math.*8.28. *luke* 8.26.
4 June 2 Lesson morn
2 October 2 Lesson Morn
a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.
‖ *Or, adiure thee to sweare by God*

b He abuseth the Name of God, to maintain his tyrannie.

c A Legion conteined aboue 6000 in number read Mat. 26. 53.

ther by b God, that thou torment me not.
8 (For he sayde vnto him, Come out of
the man, thou vncleane spirit.)
9 And he asked him, What is thy name?
and he answered, saying, My name is c Legi-
on: for we are many.
10 And he prayed him instantly, that hee
would not send them away out of the coun-
trey.
11 Now there was there in the moun-
taines a great herd of swine, feeding.
12 And all the deuils besought him, say-
ing, Send vs into the swine, that we may
enter into them.
13 And incontinently Jesus gaue them
leaue. Then the vncleane spirits went out,
and entred into the swine, and the herd ‖ran
headlong from the high banke into the sea,
(and there were about two thousand swine)
and they were drowned in the ‖ sea.

‖ Or, ranne with violence headlong.
‖ Or, in the lake.

14 And the swineherds fledde, and tolde
it in the citie, and in the countrey, and they
came out to see what it was that was
done.
15 And they came to Jesus, and saw him
that had bene possessed with the deuill, and
had the legion, sit both clothed, and in his
right minde: and they were afraid.
16 And they that saw it, tolde them what
was done to him that was possessed with
the deuill, and concerning the swine.
17 Then d they began to pray him, that
he would e depart from their coasts.
18 And when he was come into the ship,
hee that had bene possessed with the deuill,
prayed him that he might be with him.
19 Howbeit Jesus would not suffer him,
but sayd vnto him, Goe thy way home to thy
friends, and f shew them what great things
the Lord hath done vnto thee, and how hee
hath had compassion on thee.
20 So hee departed, and began to pub-
lish in ‖ Decapolis, what great things Je-
sus had done vnto him: and all men did
marueile.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.

e The worldlings more esteeme their swine, then they doe Iesus Christ.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him prayse and glorie.

‖ Or, in the countrey of the tenne cities.

21 ¶ And when Jesus was come ouer a-
gaine by shippe vnto the other side, a great
multitude gathered to him, and hee was
neere vnto the sea.
22 * And beholde, there came one of the
rulers of the Synagogue, whose name was
Jairus: and when he saw him, he fell downe
at his feete,
23 And besought him instantly, saying,
My little daughter lyeth at poynt of death:
I pray thee that thou wouldest come and lay
thine hands on her, that shee may be healed
and liue.
24 Then he went with him, and a great
multitude followed him, and thronged
him.
25 (And there was a certaine woman,
which was diseased with an issue of blood
twelue yeeres,
26 And had suffered many things of ma-
ny physicians, and had spent al that she had,
and it auailed her nothing, but shee became
much worse.
27 When shee had heard of Jesus, shee
came in the prease behind, and g touched his
garment.

Matth. 9. 18. Luke 8. 41.

g Her faith brought her to Christ, and mooued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

28 For she sayd, If I may but touch his
clothes, I shall be whole.
29 And straightway ‖ the course of her
blood was dryed vp, and she ‖ felt in her bo-
dy, that she was healed of that ‖ plague.
30 And immediatly when Jesus did
know in himselfe the vertue that went out
of him, hee turned him round about in the
prease, and sayde, Who hath touched my
clothes?
31 And his disciples said vnto him, Thou
seest the multitude throng thee, and sayest
thou, Who did touch me?
32 And he looked round about, to see her
that had done that.
33 And the woman feared and trembled:
for she knew what was done in her, and shee
came and fell downe before him, and tolde
him the whole trueth.
34 And he said to her, Daughter, thy faith
hath made thee whole: goe in peace, and be
whole of thy ‖ plague.)

‖ Or, fountaine.
‖ Or, knew.
‖ Or, scourge.

‖ Or, scourge.

35 While hee yet spake, there came from
the same ruler of the Synagogues house
certaine which sayd, Thy daughter is dead:
why disease st thou the Master any fur-
ther?
36 Assoone as Jesus heard that worde
spoken, he sayd vnto the ruler of the Syna-
gogue, Be not afraid: onely beleeue.
37 And he suffered no man to follow him,
saue Peter and James, and John the bro-
ther of James.
38 So he came vnto the house of the ruler
of the Synagogue, and saw the tumult, and
them that wept and wailed greatly.
39 And he went in, and sayd vnto them,
Why make yee this trouble, and weepe? the
child is not h dead, but sleepeth.
40 And they i laughed him to scorne: but
he put them al out, and tooke the father, and
the mother of the child, & k them that were
with him, and entred in where the childe
lay.
41 And tooke the childe by the hand, and
sayde vnto her, Talitha cumi, which is by
interpretation, Mayden, I say vnto thee,
Arise.
42 And straightway the mayden arose
and walked: for she was of the age of twelue
yeeres: and they were astonied out of mea-
sure.
43 And he charged them straitly that no
man should know of it, and commanded
to giue her meat.

h He meant, she was not dead to remaine so, because she should incontinently be restored againe to life.

i For they had no hope to see her aliue againe.

k That is, his three disciples.

19 Febr 2 Less Morn

CHAP. VI.

1 How Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

6 June 2

Afterward * hee departed thence, and
came into his owne country, and his
disciples followed him.
2 And when the Sabbath was come, he
began to teach in the Synagogue, and
many that heard him were astonied, and
sayde, a From whence hath hee these
things? and what wisedome is this that
is

Matt. 13. 54. Luke 4. 16.

Less mo

a Christ is neglected of his owne friends and kinsfolks.

3 October 2 Lesson

‖Or, miracles.
‖Or, cousin.
b That which ought to mooue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednesse.
Math. 13.57. luke 4.24. iohn 4.44.
c That is, hee would not.
d Lacke of faith maketh vs vnable to receiue Gods benefits.
Math. 4.23. luke 13.22. Math. 10.1. chap. 3.14. luke 9.1.
e Christ onely forbiddeth them to carry any thing, which might be burdenous, or hinder their message.
‖Or, purses.
Acts. 12.8.
f Which were a kind of light shoes tied to the feet with strings.
g Hee forbiddeth curiositie in changing their lodgings, in this their speedy message.
Math. 10.14. luke 9.5.
h In token of execration, and of the horrible vengeance of God which shall light vpon them.
Acts 13.51. and 18.6.
Iames 5.14.
i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing the ceremonies is to no vse.

is giuen vnto him, that euen such ‖ great
workes are done by his handes?
3 Is not this the Carpenter, Maries
sonne, the ‖brother of Iames and Ioses, and
of Iuda and Simon? and are not his sisters
here with vs? And they were *b offended in
him.
4 Then Iesus said vnto them, A *Pro-
phet is not without honour, but in his owne
countrey, and among his owne kinred, and
in his owne house.
5 And c hee could there d doe no great
workes, saue that he layde his handes vpon
a few sicke folke, and healed them.
6 And hee marueiled at their vnbeliefe,
*and went about by the townes on euery
side, teaching.
7 ¶ *And he called the twelue, and began
to send them two and two, and gaue them
power ouer vncleane spirits,
8 And commaunded them, that they
should take nothing for their iourney, saue a
staffe onely: e neither *scrip, neither bread,
neither money in their ‖ girdles,
9 But that they should be shodde with
*f sandales, and that they should not put on
two coates.
10 And hee sayde vnto them, Wheresoe-
uer ye shall enter into an house, there abide
till ye g depart thence.
11 *And whosoeuer shall not receiue you,
nor heare you, when yee depart thence,
h *shake off the dust that is vnder your
feete, for a witnesse vnto them. Verely I
say vnto you, It shall be easier for Sodom,
or Gomorrha at the day of Iudgement, then
for that citie.
12 ¶ And they went out, and preached,
that men should amend their liues.
13 And they cast out many deuils: and
they *annointed many that were sicke, with
i oyle, and healed them.
14 ¶ *Then king Herode heard of him
(for his name was spread abroad) and sayd,
Iohn Baptist is risen againe from the dead,
and therefore great workes are wrought by
him.
15 Other sayde, It is Elias: and some
sayde, It is a Prophet, or as one k of the
Prophets.
16 *So when Herod heard it, he sayde,
It is Iohn whom I beheaded: he is l risen
from the dead.
17 For Herod himselfe had sent forth, and
had taken Iohn and bound him in prison for
Herodias sake, which was his brother Phi-
lips wife, because he had married her.
18 For Iohn sayd vnto Herod, *It is
not m lawfull for thee to haue thy brothers
wife.
19 Therefore Herodias had a quarell
against him, and would haue killed him, but
she could not.
20 For Herode feared Iohn, knowing
that he was a iust man and an holy, and re-
uerenced him, and when he heard him, hee
did many things, and n heard him gladly.
21 But the time being commodious, when
Herod on his birth day made a banket to
his princes and captaines, and chiefe estates
of Galile:
22 And the daughter of the same Hero-
dias came in and o daunced, and pleased He-
rode and them that sate at table together,
the king sayde vnto the mayde, Aske of me
what thou wilt, and I will giue it thee.
23 And hee sware vnto her, Whatsoeuer
thou shalt aske of me, I will giue it thee, euen
vnto the halfe of my kingdome.
24 *So she went forth, and sayd to her
mother, What shall I aske? And she sayde,
Iohn Baptists head.
25 Then shee came in straightway with
haste vnto the king, and asked, saying, I
would that thou shouldest giue me euen now
in a charger the head of Iohn Baptist.
26 Then the king was very sorie: yet for
his othes sake, & for their sakes which sate
at table with him, he would not refuse her.
27 And immediatly the king sent the
hangman, and gaue charge that his head
should be brought. So he went and behea-
ded him in the prison,
28 And brought his head in a charger,
and gaue it to the p mayde, and the mayde
gaue it to her mother.
29 And when his disciples heard it, they
came and tooke vp his body, and put in a
tombe.
30 ¶ *And the Apostles gathered them-
selues together to Iesus, and q told him all
things, both what they had done, and what
they had taught.
31 And he sayd vnto them, Come yee a-
part into the wildernesse, r and rest a while:
for there were many commers and goers,
that they had not leasure to eat.
32 *So they went by ship out of the way
into a desert place.
33 But the people sawe them when they
departed, and many knew him, and ran a-
foot thither out of all cities, and came thi-
ther before them, and assembled vnto him.
34 *Then Iesus went out, and sawe a
great multitude, & had compassion on them,
because they were like s sheepe which had no
shepheard: and he began to teach them ma-
ny things.
35 *And when the day was nowe farre
spent, his disciples came vnto him, saying,
This is a desert place, and now the day is
farre passed.
36 Let them depart, that they may go in-
to the villages and townes about, and buy
them bread: for they haue nothing to eat.
37 But hee answered, and sayde vnto
them, Giue ye them to eate. And they sayd
vnto him, Shall we goe and buy t two hun-
dreth peny worth of bread and giue them to
eat?
38 *Then hee sayd vnto them, How ma-
ny loaues haue yee? goe and looke. And
when they knew it, they sayde, Fiue, and
two fishes.
39 So he commanded them to make them

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seede fell in stonie places, and so tooke no roote.
o What inconuenience commeth by wanton dauncing.
Math. 14.8.
p Iosephus calleth her name Salomen, the daughter of Philip & Herodias.
Or, barkes.
Luke 9.10.
q The Apostles render account of their message, which is to declare their fidelity & obedience.
r Christ beareth with y infirmity of his seruants, & bringeth them to quietnes, that he may instruct the, and make them strong against troubles.
Math. 14.13. luke 9.10.
Math. 9.36. and 14.14.
s This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth.
Luke 9.11.
Math. 14.15.
t Which is about fiue pound sterling.
Mat. 14.17 luke 9.13 iohn 6.9.

Math. 14.1 luke 9.7. k Meaning of the old Prophets. Luke 3. 19. l They had then this common errour, that they thought the soules being departed out of one bodie, went straight into another. Leuit. 18.16 and 20.21. m The libertie that Iohn vsed to reproue vice without exception of persons, declareth how the true ministers ought to behaue themselues.

all set downe by companies vpon the greene grasse.
40 Then they sate downe by u rowes, by hundreths, and by fifties.
41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.
42 So they did all eate, & were satisfied.
43 And they tooke vp twelue baskets full of the fragments, and of the fishes.
44 And they that had eaten, were about fiue thousand men.
45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.
46 Then assoone as hee had sent them away, he departed into a mountaine to pray.
47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.
48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth x watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.
49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.
50 For they all saw him, and were sore afraid: but anon hee talked with them, and sayd vnto them, Be y of good comfort: it is I, be not afraid.
51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and marueiled.
52 z For they had not considered the matter of the loaues, because their hearts were hardened.
53 ¶ And they came ouer, and went into the land of Gennesaret, and arriued.
54 So when they were come out of the ship, straightway they knew him,
55 And ranne about throughout all that region round about, and began to cary hither and thither in beds all that were sicke, where they heard that he was.
56 And whithersoeuer hee entred into townes, or cities, or villages, they layd their sicke in the ‖ streetes, and prayed him that they might touch at the least the a edge of his garment. And as many as touched him, were made whole.

‖ Or, by tables full: for in euery ranke were as many as a table could hold.

u The Greeke word signifieth such beddes as are made in a garden, so that the company which were there set, might seeme as rowes, or borders of beddes in a garden.

Matth.14.23. Iohn 6.15.

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word, and mightie power.

z They had forgot the miracle which was wrought with the fiue loaues.

Matth.14.34.

‖ Or, markets.

a Not for any such vertue that was in his garment, but for the cōfidence which they had in him.

CHAP. VII.

2 The disciples eat with vnwashen hands. 8 The commandement of God is transgressed by mens traditions. 20 What defileth man. 24 Of the woman of Syrophenisse. 32 The healing of the dum. 37 The people prayse Christ.

THen * gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem.
2 And when they sawe some of his disciples eate meate with ‖ common a handes, (that is to say vnwashen) they complained.
3 (For the Pharises and all the Iewes, except they wash their hands b oft, eate not, holding the tradition of the Elders.
4 And when they come from the market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and c pots, and of brasen vessels, and of tables.)
5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ‖ meate with vnwashen hands?
6 Then he answered & said vnto them, Surely * Esay hath prophecied well of you hypocrites, as it is written, This people honoureth me with their d lips, but their heart is farre away from me.
7 But they worshippe me in vaine, teaching for doctrines the e commandements of men.
8 For yee lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things yee doe.
9 And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.
10 For Moses saide, * Honour thy father and thy mother: and, * Whosoeuer shall curse father or mother, let him f die the death.
11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shal be free.
12 So yee suffer him no more to doe any thing for his father, or his mother,
13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.
14 * Then he called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.
15 There g is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.
16 If any haue eares to heare, let him heare.
17 And when he came into an house away from the people, his disciples asked him concerning the parable.
18 And he sayd vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,
19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats?
20 Then he sayd, That which commeth out of man, that defileth man.
21 * For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders,
22 Thefts, couetousnesse, wickednesse, deceit, ‖ vncleannesse, an wicked eye, backbiting, pride, foolishnesse.
23 All these euill things come from within, and defile a man.
24 ¶ * And from thence hee rose, & went into

Matth.15.1.

‖ Or, filthy.

a The Pharises would not eate with vnwashen hands, because they thought that the common handling of things defiled them, for that they made holinesse and religion to depend in hands washing.

b Or, continually, striuing to wash best.

c Littlepots, somewhat more in quantity then a wine pinte.

‖ Or, bread.

Isa.29.13.

d With an outward shew.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exod.20.12. deut.5.16. ephes.6.2. Exod.21.17. leuit.20.9. prou.20.20.

f That is without any hope of pardon.

Matth.15.10.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meats, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

Gen.6.5. and 8.21.

‖ Or, wickednesse. ‖ Or, vnchast.

Matth.15.21.

7 Februa 2 Less Morn
6 June 2 Less Morn
4 October 2 Less morn

into the borders of Tyrus and Sidon, and
entred into an house, and would that no
man should haue knowen: but hee could not
be hid.
25 For a certaine woman, whose little
daughter had an vncleane spirit, heard of
him, and came, and fell at his feet.
26 (And the woman was a Greeke, a
Syrophenissian by nation) and she besought
him that hee would cast out the deuill out of
her daughter.
27 But Iesus saide vnto her, Let the
[h] children first be fed: for it is not good to
take the childrens bread, and to cast it vnto
[i] whelps.
28 Then she answered, and said vnto him,
Trueth, Lord: yet in deed the whelpes eate
vnder the table of the childrens [k] crumbes.
29 Then he said vnto her, For this saying
goe thy way: the deuill is gone out of thy
daughter.
30 And when shee was come home to her
house, she found the deuill departed, and her
daughter lying on the bed.
31 ¶ And hee departed againe from the
coasts of Tyrus and Sidon, and came vnto
the sea of Galile, through the middes of the
coasts of Decapolis.
32 And they brought vnto him one that
was deafe, and stambred in his speech, and
prayed him to put his hand vpon him.
33 Then he tooke him aside from the mul-
titude, and put his fingers in his eares, and
did spit, and touched his tongue.
34 And looking vp to heauen, he [l] sighed
and said vnto him, Ephphata, that is, be o-
pened.
35 And straightway his eares were ope-
ned, and the string of his tongue was loosed,
and he spake plaine.
36 And hee commanded them that they
should tell no man: but how much soeuer he
forbade them, the more a great deale they
published it,
37 And were beyond measure astonied,
saying, * [m] He hath done all things well: he
maketh both the deafe to heare, & the dumbe
to speake.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.

k She asketh but the poore crumbes, and not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion that hee hath vpon mans miseries.

Gen. 1. 31. ecclus. 39. 16.

m As if they would say, Besides al the miracles that he hath done, euen this now declareth that whatsoeuer he doth, is very well.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiueth his sight. 29 He was knowen of his disciples. 33 He reproueth Peter, 34 and sheweth how necessarie persecution is.

IN * those dayes, when there was a very
great multitude, and had nothing to eate,
Iesus called his disciples to him, and saide
vnto them,
2 I [a] haue compassion on the multitude,
because they haue now continued with mee
three dayes, and haue nothing to eat.
3 And if I send them away fasting to
their owne houses, they would faint by the
way: for some of them came from farre.
4 Then his disciples answered him,
‖ How can a man satisfie these [b] with bread
here in the wildernesse?
5 And he asked them, How many loaues
haue ye? And they said, Seuen.
6 Then he commanded the multitude to
sit downe on the ground: and he tooke the se-
uen loaues, and gaue thanks, brake them, and
gaue to his disciples to set before them, and
they did set them before the people.
7 They had also a few small fishes: and
when he had giuen thanks, hee commanded
them also to be set before them.
8 So they did eat, and were sufficed, and
they tooke vp of the broken meate that was
left, seuen baskets full.
9 (And they that had eaten, were about
foure thousand) so he sent them away.
10 ¶ * And anon he entred into a shippe
with his disciples, and came into the parts
of [c] Dalmanutha.
11 * And the Pharises came forth, and be-
gan to dispute with him, seeking of him a
signe from heauen, and tempting him.
12 Then hee [d] sighed deeply in his spirit,
and said, Why doth this [e] generation seeke
a signe? verely I say vnto you, ‖ [f] a signe shal
not be giuen vnto this generation.
13 ¶ So he left them, and went into the
ship againe, and departed to the other side.
14 ¶ * And they had forgotten to take
bread, neither had they in the ship with them
but one loafe.
15 And hee charged them, saying, Take
heed, and beware of the [g] leauen of the Pha-
rises, and of the leauen of Herod.
16 And they thought among themselues,
saying, It is, because we haue no bread.
17 And when Iesus knew it, he said vn-
to them, Why reason you thus because yee
haue no bread? perceiue yee not yet, neither
vnderstand? haue yee your hearts yet har-
dened?
18 Haue yee eyes and see not? and haue
yee eares and heare not? and doe ye not re-
member?
19 * When I brake the fiue loaues a-
mong fiue thousand, how many baskets full
of broken meat tooke ye vp? they said vnto
him, Twelue.
20 And when I brake seuen among foure
thousand, how many baskets of the leauings
of broken meat tooke ye vp? and they sayd,
Seuen.
21 Then hee sayd vnto them, [h] How is it
that ye vnderstand not?
22 ¶ And he came to Bethsaida, and they
brought a blinde man vnto him, and desired
him to touch him.
23 Then he tooke the blinde by the hand,
and led him out of the towne, and spet in his
eyes, and put his hands vpon him, and asked
him, if he saw ought.
24 And he looked vp, and said, I see men:
for I see them walking like trees.
25 After that, he put his hands again vp-
on his eies, and made him looke againe. And
he was restored to his sight, and sawe euery
man afarre off clearely.
26 And hee sent him home to his house,
saying, Neither goe into the towne, nor tell
it to any in the towne.
27 ¶ * And Iesus went out, and his dis-
ciples, into the townes of Cesarea Philip-
pi. And by the way he asked his disciples,
saying vnto them, Whom doe men say that
I am?

Math. 15. 32.

a Christ prouideth for his, when they seeme to be destitute and forsaken.

‖ Or, whence.

b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.

Math. 15. 39.

c Which was neere to Bethsaida, betweene the lake of Genezaret and mount Thabor.

Math. 16. 1.

d Oh the incomprehensible loue of our Christ! how long shall wee abuse his great mercies?

e Christ goeth about by sharpnes of speech to saue them from willfull destruction.

‖ Or, if a signe be giuen.

f As if he would say, If I shewe them any signe, let me be a liar and deceiuer.

Math. 16. 5.

g He willeth them to beware of contagious doctrine, & such subtill practises as the aduersaries vsed to suppresse his Gospel.

Iohn 6. 11.

h Christ reproueth them because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that hee gaue them their dayly bread.

Math. 16. 13. Luke 9. 18.

5 October 2 Lesson Morn

8 Februa 2 Less Morn

28 And they answered, Some say, Iohn Baptist; and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the [l] Christ.

30 And hee sharpely [k] charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the high Priests, and of the Scribes, & be slaine, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, [l] Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Disciples, and sayde vnto them, * Whosoeuer will follow mee, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shal lose his life, for my sake and the Gospels, he shall [m] saue it.

36 For what shall it profit a man though he should winne the whole world, if he lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 * For whosoeuer shall bee ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death & resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

AND * hee sayd vnto them, Uerely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 * And sixe dayes after, Iesus tooke Peter, and Iames, and Iohn, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did [b] shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 [c] Yet hee knew not what hee sayd: for they were afraid.

7 And there was a cloude that shadowed them, and a voice came out of the cloud, saying, * This is my beloued Sonne, [d] heare him.

8 And suddenly they looked round about, and sawe no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, That * Elias [e] must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that [f] Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ * And when hee came to his [g] disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you || among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, hee [h] teareth him, and hee fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and said, [i] O faithlesse generation, how long now shall I be with you! how long nowe shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit saw him, hee tare him, and he fel downe on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bin thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, and into the water, to destroy him: but if thou canst do any thing, help vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If [k] thou canst beleeue it, all things are [l] possible to him that beleeueth.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeue: helpe my [m] vnbeliefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

[l] He that is the anointed of God & fulfilled with all grace for mans saluation.

[k] Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mysterie of his comming.

[l] This word signifieth aduersary, or enemie: and he calleth him so, because hee did as much as in him lay, to pull him from obeying God.

Matth. 10.38. and 16.24. *luke* 9.23. and 14.27.

Matth. 10.39. and 16.25. *luke* 9.24 and 17.33. *iohn* 12.25.

[m] For mortality and corruption, he shall receiue immortality and perfection.

Matth. 10.33. *luke* 9.26. and 12.9.

Matth. 16.28. *luke* 9.27.

[a] The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauelled in vaine.

Matth. 17.1. *luke* 9.28.

[b] Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.

[c] Peter measured this vision according to his owne capacitie, not considering the end thereof.

Matth. 3.17. and 17.5 *luke* 3.22. *chap.* 1.11.

[d] Christ onely must be y^e chiefe teacher and instructer of all them which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience.

Matth. 17.9

Malac. 4.5.

[e] Their false opinion was, that either Elias should rise again from the dead, or that his soule should enter into some other body.

Isa. 53.4.

[f] That is, Iohn Baptist.

Matth. 17.14 *luke* 9.37.38.

[g] To the nine, which he left the day before.

|| Or, against them.

[h] When the spirit commeth vpon him, he teareth him with inward sorow and pangs as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

[i] It seemeth that this man deserued not so sharp an answer: but Christ speaketh in his person to the Pharises which were stubburne and desperate.

[k] The Lord is euer ready to helpe vs, so that we put him not backe through our incredulity.

[l] All things that are agreeable to the will of God, shall be granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuealed in his word.

[m] That is, the feeblenesse and imperfection of my faith.

9 Hebrew 2 Lesson Morn

6 June 2 Less 8 October Morning 2 Lesson morn

26 Then the spirit cryed, & rent him sore,
and came out, and ᵃ hee was as one dead, in
so much that many said, he is dead.

ᵃ Meaning, the childe.

27 But Iesus tooke his hande, and lift
him vp, and he rose.
28 And when he was come into the house,
his disciples asked him secretly, Why could
not we cast him out?
29 And he said vnto them, This kinde
can by no other meanes come foorth, but by
ᵒ prayer and fasting.

ᵒ Meaning, that prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable aide.

30 ¶ * And they departed thence, and
went through Galile, and he would not that
any should haue knowen it.

* Matth. 17. 22. luke 9. 22.

31 For he taught his disciples, and saide
vnto them, The sonne of man shall be deli-
uered into the hands of men, and they shall
kill him, but after that he is killed, hee shall
rise againe the third day.
32 But ᵖ they vnderstoode not that say-
ing, and were afraid to aske him.

ᵖ Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing.

33 * After hee came to Capernaum: and
when he was in the house, hee asked them,
What was it that yee disputed among you
by the way?

* Matth. 18. 1. luke 9. 46.

34 And they held their peace: for by the
way they reasoned among themselues, who
should be the chiefest.
35 And hee sate downe, and called the
twelue, and said to them, If any man desire
to be first, the same shall be last of all, and
seruant vnto all.
36 And he tooke a little childe, and set him
in the middes of them, and tooke him in his
armes, and said vnto them,
37 Whosoeuer shall receiue one of such
little children in my Name, receiueth mee:
and whosoeuer receiueth mee, receiueth not
ᵠ me, but him that sent me.

ᵠ To wit, onely as man, but as him in whome is all perfection and fulnesse of al graces and benefits.

38 ¶ * Then Iohn answered him, saying,
Master, wee saw one casting out deuils by
thy Name, which followed not vs, and
wee forbade him, because hee followeth vs
not.

* Luk. 9. 49. 1. Cor. 12. 13.

39 * But Iesus sayde, Forbid him not:
for there is no man that can doe a ‖ miracle
by my Name, that can lightly speake euill of
me.

‖ Or, any great worke.

40 For whosoeuer is not ʳ against vs, is
on our part.

ʳ Although he shew not him selfe to be mine, yet in that he beareth reuerēce to my name it is ynough for vs.

41 * And whosoeuer shal giue you a cuppe
of water to drinke for my Names sake, be-
cause ye belong to Christ, verely I say vnto
you, he shall not lose his reward.

* Matth. 10. 42.

42 * And whosoeuer shall offend one of
these little ones, that beleeue in me, it were
better for him rather, that a milstone were
hanged about his necke, and that he were
cast into the sea.

* Matth. 18. 6. luk. 17. 1, 2.

43 * Wherefore, if thine ˢ hand cause thee
to offende, cut it off: it is better for thee to
enter into life maymed, then hauing two
hands, to go into hell, into the fire that neuer
shall be quenched,

* Matth. 5. 30. and 18. 8.

ˢ It is a maner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ.

44 * Where their ᵗ worme dieth not, and
the fire neuer goeth out.

* Isa. 66. 24.

ᵗ These similitudes declare the paines, and eternal torments of the damned.

45 Likewise, if thy foote cause thee to
offende, cut it off: it is better for thee to go
halt into life, then hauing two feete to bee
cast into hell, into the fire that neuer shalbe
quenched,
46 Where their worme dieth not, and the
fire neuer goeth out.
47 And if thine eye cause thee to offende,
plucke it out: it is better for thee to goe into
the kingdome of God with one eye, then ha-
uing two eyes, to be cast into hell fire,
48 Where their worme dieth not, and the
fire neuer goeth out.
49 For euery man shall be ᵘ salted with
fire: and * euery sacrifice shall be salted with
salt.

ᵘ He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire.

* Leuit. 2. 13.

50 * Salt is good: but if the ˣ salt be vn-
sauery, wherewith shall it be seasoned? Haue
salt in your selues, and haue peace one with
another.

* Matth. 5. 13. luk. 14. 34.

ˣ They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 *Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.*

10 Febru 2 Lesson Morn

AND * he arose from thence, and went in-
to the coastes of Iudea by the farre side
of Iordan, and the people resorted vnto him
againe, and as he was wont, he taught them
againe.

* Mat. 19. 1.

9 June 2 Less morn

2 Then the Pharises came and asked
him, if it were lawful for a man to put away
his wife, and tempted him.
3 And he answered, and said vnto them,
What did * Moses command you?

* Deut. 24. 1.

4 And they said, Moses suffered to write
a bill of diuorcement, and to put her away.
5 Then Iesus answered, and said vnto
them, For the hardenesse of your heart hee
wrote this precept vnto you.
6 But at the ᵃ beginning of the creation,
* God made them male and female.

ᵃ The true way to amend abuses, is to returne to the institution of things, and to try them by Gods word.

* Gen. 1. 27. matth. 19. 4.

7 * For this cause shall man leaue his
father and mother, and cleaue vnto his
wife.

* Gen. 2. 24. 1. cor. 6. 16. ephe. 5. 31.

8 And they twaine shall bee one ‖ flesh:
so that they are no more twaine, but one
flesh.

‖ Or, person.

9 * Therefore, what God hath coupled
together, let no man separate.

* 1. Cor. 7. 10.

10 And in the house his disciples asked
him againe of that matter.
11 And he said vnto them, * Whosoeuer
shall put away his wife and marrie another,
ᵇ committeth adultery against her.

* Mat. 5. 32. & 19. 9. luk 16. 18. 1. cor 7. 10.

ᵇ For the second is not his wife, but his harlot.

12 And if a woman put away her hus-
band, and be married to another, she com-
mitteth adultery.
13 ¶ * Then they brought little children
to him, that hee should touch them: and his
disciples rebuked those that brought them.

* Matth 19. 13. luke 18. 15.

14 But when Iesus sawe it, hee was
displeased, and sayde to them, Suffer the
little children to come vnto mee, and for-
bid them not: for of such is the kingdome of
God.
15 Verely I say vnto you, Whosoeuer
shall not receiue the kingdome of God as ᶜ a
little child, he shall not entr.. therein.

ᶜ We must be regenerate and voyd of al pride, & concupiscēce.

16 And hee tooke them vp in his armes,
and put his hands vpon them, and ᵈ blessed
them.

ᵈ It was vsuall with the Iewes that the greater should blesse the inferi..., Heb. 7. 7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

17 ¶ And when he was gone out on the

7 October 2 Less morn

Math.19.16. luke 18.18.

way, there came one running, and kneeling to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Jesus saide to him, Why callest thou me good? there is none [e] good but one, euen God.

19 Thou knowest the commandements, *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and sayd to him, Master, all these things I haue obserued from my youth.

21 And Jesus behelde him, and [f] loued him, and said vnto him, One thing is lacking vnto thee. Goe and [g] sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God?

24 And his disciples were astonied at his wordes. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a ‖ camel to go thorow the eye of a needle, then for a [h] rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and said, With men it is impossible, but not with God: for with God [i] all things are possible.

28 ¶ *Then Peter beganne to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Jesus answered, and sayde, Uerily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with [k] persecutions, and in the world to come eternall life.

31 *But many that are [l] first, shall be last, and the last, first.

32 ¶ *And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what things shoulde come vnto him,

33 Saying, Behold, wee go vp to Jerusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ *Then James and John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they sayd to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said vnto them, Yee know not what yee aske. Can yee [m] drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall bee baptized with?

39 And they said vnto him, We can. But Jesus said vnto them, Yee shall drinke in deede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized.

40 But to sit at my right hand, and at my left, is not [n] mine to giue, but it shalbe giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayde to them, *Yee know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that bee great among them, exercise authoritie ouer them.

43 But it shall [o] not bee so among you: but whosoeuer will be great among you, shal be your seruant.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ *Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, [p] Bartimeus the sonne of Timeus, a blinde man, sate by the way side begging.

47 And when hee heard that it was Jesus of Nazaret, he began to cry and to say, Jesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because hee should hold his peace: but hee [q] cryed much more, O Sonne of Dauid haue mercie on me.

49 Then Jesus stood still, and commanded him to bee called: and they called the blinde, saying vnto him, Bee of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Jesus sayde vnto him, Goe thy way: thy faith hath saued thee. And by and by hee receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Jerusalem. 13 The fig tree drieth vp. 15 The buyers and sellers are cast out

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanity and hypocrisie.

Exod.20.13.

f That is, he approued certaine good seede that was in him, which gaue him a little motion.

g He toucheth his maladie and sore, which before he felt not.

‖ Or, cable rope

h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches as if he had them not.

Math.19.27. luke 18.28.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue enough and to want, that being tried, we may enioy our treasures in heauen.

Math.19.30. luke 13.30.

l He saith this because they that are first called, should goe still forward and not disdaine others.

Math.20.17. luk.18.31.

Math.20.20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luke 22.25.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

Math.20.29. luke 18.35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs the more our faith ought to increase.

10 June 2 Less Morn

11 Febru 2 Less Morn

UMI

of the Temple. 24 Hee declareth the vertue of faith and how we should pray. 27 The Pharises question with Christ.

Matth. 21. 1. luke 19. 29.

AND * when they came neere to Jerusalem, to Bethphage and Bethania vnto the mount of Oliues, hee sent foorth two of his disciples,

2 And sayd vnto them, a Goe your wayes into that towne that is ouer against you, and assoone as yee shall enter into it, ye shall finde a colt bound, whereon neuer man sate: loose him, and bring him.

a Christ sheweth by this poore entrie, the state of his kingdome, and it is not like to the great magnificence of this world.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

8 October 2 Lesson Morn

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certain of them that stood there, sayd vnto them, What doe yee loosing the colt?

6 And they said vnto them as Jesus had commanded them. So they let them goe.

Iohn 12. 14.

7 ¶ * And they brought the colt to Jesus, and cast their garments on him, and he sate vpon him.

8 And b many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

b Euery one shewed some signe of honour and reuerence.

9 And they that went before, and they that followed, cryed, saying, ‖ Hosanna, Blessed be he that commeth in the Name of the Lord.

‖ *Or, saue I pray thee.*

10 Blessed bee the kingdome that commeth in the c Name of the Lord of our father d Dauid: Hosanna, O thou which art in the highest heauens.

c Many came in their own name, but Christ came in the Name of the Lord.

d Because the promise was made to him.

Matth. 21. 10. luke 19. 45.

11 * So Jesus entred into Jerusalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went foorth vnto Bethania with the twelue.

Matth. 21. 19.

12 * And on the morow when they were come out from Bethania, hee was e hungrie,

e Christ was subiect to our infirmities.

13 And seeing a figge tree a farre off, that had leaues, hee went to see if hee might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Jesus answered, and sayd to it, f Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

f This was to declare how much they displease God, which haue but an outward shew and appearance without fruit.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues.

16 Neither would he suffer that any man should cary a vessell through the Temple.

Isa. 56. 7. Jerem. 7. 11.

17 And hee taught, saying vnto them, Is it not written, * Mine house shall bee called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes and hie Priests heard it, and sought how to g destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

g For neither could they suffer reprehension, nor that their profite should be hindred.

19 But when euen was come, Jesus went out of the citie.

Mat. 21. 19, 20.

20 ¶ * And in the morning as they passed by, they saw the figge tree dryed vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and sayd vnto them, Haue h faith in God.

h Christ taketh occasion to instruct them of the vertue of faith.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shal beleeue that those things which he saith shall come to passe, whatsoeuer he saith, shall be done to him.

Matth. 7. 7. luke 11. 9.

24 * Therefore I say vnto you, i whatsoeuer ye desire when ye pray, beleeue that yee shall haue it, and it shall be done vnto you.

i Hee teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God.

Matth. 6. 14.

25 * But when ye shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your trespasses.

Matth. 21. 23. luke 20. 1, 2.

27 ¶ * Then they came againe to Jerusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and sayd vnto them, I will also aske of you a certaine thing, and answere ye me, and I will tel you by what authoritie I doe these things.

30 The k baptisme of John, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with themselues, saying, If wee shall say, From heauen, hee will say, Why then did ye not beleeue him?

32 But if wee say, Of men, we feare the people: for all men counted John, that hee had bene a very Prophet.

33 Then they answered and sayd vnto Jesus, We cannot tell. And Jesus answered and sayd vnto them, l Neither will I tell you by what authoritie I doe these things.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

12 Febru 2 Lesson Morn

CHAP. XII.

1 The vineyard is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offering of the poore widow.

Isa. 5. 1. Jerem. 2. 21. mat. 21. 33. luke 20. 9.

AND he began to speake vnto them in parables, * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the a winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

a The Greeke word signifieth the vessel or fat, which standeth vnder the winepresse to receiue the iuyce of liquor.

2 And at a time, hee sent vnto the husbandmen a seruant, that he might receiue of the husbandmen of the fruites of the vineyard.

12 June 2 Less mor

3 But

9 October
2 Lesson
Morning

3 But they tooke him, and beat him, and
sent him away emptie.
4 And againe, he sent vnto them another
seruant, and at him they cast stones, and
brake his head, and sent him away shame-
fully handled.
5 And againe, hee sent another, and him
they slewe, and many other, beating some,
and killing some.
6 Yet had he one sonne, his deare belo-
ued: him also he sent the last vnto them, say-
ing, They will reuerence my sonne.
7 But the husbandmen sayde among
themselues, This is the heire: come, let vs
kill him, and the inheritance shall be ours.
8 So they tooke him, and killed him,
and cast him out of the vineyard.
9 What shall then the Lord of the vine-
yard doe? He [b] will come and destroy these
husbandmen, and giue the vineyard to o-
thers.
10 Haue yee not read so much as this
scripture? * The stone which the builders
did refuse, is made the head of the corner.
11 This [c] was done of the Lord, and it is
marueilous in our eyes.
12 Then they went about to take him,
but they feared the people: for they percei-
ued that he spake that parable against them:
therefore they left him, and went their way.
13 ¶ * And they sent vnto him certaine
of the Pharises, and of the Herodians, that
they might take him in his talke.
14 And when they came, they sayd vnto
him, Master, wee know that thou art true,
and carest for no man: for thou conside-
rest not the [d] person of men, but teachest the
[e] way of God truely, Is it lawfull to giue
tribute to Cesar, or not?
15 Should wee giue it, or should wee not
giue it? But he knew their hypocrisie, and
sayd vnto them, [f] Why tempt ye me? Bring
me a peny, that I may see it.
16 So they brought it, and he sayd vnto
them, Whose is this image and superscripti-
on? and they sayd vnto him, Cesars.
17 Then Iesus answered, and sayd vnto
them, * Giue to Cesar the things that are
Cesars, and to God, those that are Gods:
and they marueiled at him.
18 ¶ * Then came the Sadduces vnto
him, (which say there is no resurrection) and
they asked him, saying,
19 Master, * Moses wrote vnto vs, If
any mans brother die, and leaue his wife,
and leaue no children, that [g] his brother
should take his wife, and raise vp seede vnto
his brother.
20 There were seuen brethren, & the first
tooke a wife, and when he died, left no issue.
21 Then the second tooke her, and he di-
ed, neither did hee yet leaue issue, & the third
likewise.
22 So seuen had her, and left no issue:
last of all the wife died also.
23 In the resurrection then, when they
shall rise againe, whose wife shall she be of
them? for seuen had her to wife.
24 Then Iesus answered, and sayd vnto
them, Are yee not therefore deceiued, be-
cause yee know not the Scriptures, neither

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.

Psal. 118.22. *isa.* 28.16. *matt.* 21.42. *acts* 4.11. *rom* 9.33. 1. *pet.* 2.7.8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Math. 22.16.

Math 22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners, agreeable to Gods law.

f He gaue them to vnderstand that he knew their malicious intent.

Rom. 13.7. *Math* 22.23. *luke* 20 27. *Deut.* 25.5.

g This was a politike law giuen for a time for the preseruation of families, reade Matth 22.24.

the power of God?
25 For when they shall rise againe from
the dead, neither men marry, nor wiues are
married, but are [h] as the Angels which are
in heauen.
26 And as touching the dead, that they
shall rise againe, haue yee not read in the
booke of Moses, how in the bush God spake
vnto him, saying, I * am the God of Abra-
ham, and the God of Isaac, and the God of
Iacob?
27 He is not the God of the dead, but the
God of the [i] liuing. Ye are therefore greatly
deceiued.
28 ¶ * Then came one of the Scribes,
that had heard them disputing together, and
perceiuing that he had answered them well,
he asked him, Which is the first commande-
ment of all?
29 Iesus answered him, The first of all
the commandements is, * Heare, Israel, the
Lord our God is the onely Lord.
30 Thou shalt therfore loue the Lord thy
God with all thine heart, and with all thy
soule, & with all thy ‖ minde, and with all thy
strength: this is the first commandement.
31 And the second is [k] like, that is, * Thou
shalt loue thy neighbour as thy selfe. There
is none other commandement greater then
these.
32 Then the Scribe said vnto him, Well
Master, thou hast sayd the trueth, that there
is one God, and that there is none but he.
33 And to loue him with all the heart, and
with all the vnderstanding, and with all the
soule, and with all the strength, and to loue
his neighbour as himselfe, is more then all
burnt [l] offerings and sacrifices.
34 Then, when Iesus saw that hee an-
swered discreetely, he sayd vnto him, Thou
[m] art not farre from the kingdome of God.
And no man after that durst aske him any
question.
35 ¶ * And Iesus answered and sayd tea-
ching in the Temple, How say the Scribes
that Christ is the sonne of Dauid?
36 For Dauid himselfe sayd by the [n] holy
Ghost, * The Lord sayd to my Lord, Sit at
my right hand, till I make thine enemies
thy footstoole.
37 Then Dauid himselfe calleth him
Lord: by what meanes is he then his sonne?
and much people heard him gladly.
38 * Moreouer he sayd vnto them in ‖ his
doctrine, Beware of the Scribes, which
loue to goe in long [o] robes, and loue salutati-
ons in the markets,
39 And the chiefe seates in the Syna-
gogues, and the first roomes at feasts,
40 Which * deuoure widowes houses,
‖ euen vnder a colour of long prayers. These
shall receiue the greater damnation.
41 * And as Iesus sate ouer against the
treasurie, he beheld how the people cast mo-
ney into the treasurie, and many rich men
cast in much.
42 And there came a certaine poore wi-
dow, and shee threw in two mites, which
make a [p] quadrin.
43 Then hee called vnto him his disci-
ples, and sayde vnto them, Verely I say
vnto

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortality, so that then there shall neede no more mariage.

Exod. 3.6. *matth.* 22.32.

i Then it foloweth that they liue, although they be deceased out of this life.

Matth. 22.35. *Exod.* 20.2. *deut.* 6.4.

‖ *Or, vnderstanding.*

k That is, dependeth on the first, & proceedeth of the loue of God.

Leu. 19.18. *mat.* 22.39. *rom.* 13.9. *gal.* 5.14. *iam.* 2.8

l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.

m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession, and ÿ which God doth principally require of vs.

Matth. 22.44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophesie.

Psal. 110.1. *Matth.* 23.6. *luke* 11.43. & 20.46.

‖ *Or, as he taught.*

o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines, whereby they deceiued the simple people.

Matth. 23.14. *luke* 20.47.

‖ *Or, and vnder pretẽce pray long.*

Luke 21.1.

p Which is about halfe a farthing.

q Our Sauiour esteemeth our gifts, by our affections and ready wils.

13 Februar 2 Lesson Morn

Matth. 24.1. *luke* 21.5.

Luke 19.43,44.

13 June 2 Lesson Morn

Ephes. 5.6. 2.*thes.* 2.3.

a He doth answere them of things that were more necessary for them to know, then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable.

Mat 10.19. *luke* 12.11 & 21.14.

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he wil assist them & instruct them sufficiently with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisdome, or eloquence.

Matth 24.15. *Dan.* 9.27.

f This is meant of that time that the Romanes should prophane the Temple.

‖Or, being.

Luke 21.20.

g Because the destruction shall be most extreme and cruell.

unto you, that this poore widowe hath cast
more in, then all they which haue cast into
the treasurie.
44 For they all did cast in of their super-
fluitie: but she of her pouertie did cast in all
that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecutions and false prophets which shall bee before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

AND * as he went out of the Temple, one
of his disciples said vnto him, Master,
see what stones, & what buildings are here.
2 * Then Iesus answered and said unto
him, Seest thou these great buildings? there
shall not bee left one stone vpon a stone, that
shall not be throwen downe.
3 And as he sate on the mount of oliues,
ouer against the Temple, Peter, & Iames,
and Iohn, and Andrew asked him secretly,
4 Tel vs, when shall these things be, and
what shall be the signe when all these things
shall be fulfilled?
5 And Iesus answered them, & began to
say, * a Take heed lest any man deceiue you.
6 For many shal come in my Name, say-
ing, I b am Christ, and shall deceiue many.
7 Furthermore, when yee shall heare of
wars, and rumours of wars, be ye not trou-
bled: for such things must needs be: but the
end shall not be yet.
8 For nation shal rise against nation, and
kingdome against kingdome, and there shal
be earthquakes in diuers quarters: & there
shalbe famine and troubles: these are the be-
ginnings of sorrowes.
9 But take yee heede to your selues: for
they shal deliuer you up to the Councils, and
to the Synagogues: yee shall be beaten, and
brought before rulers and kings for my sake,
for a c testimoniall vnto them.
10 And the Gospel must first be published
among all nations.
11 * But when they leade you, and deliuer
you vp, take yee d no thought afore, neither
premeditate e what yee shall say: but what-
soeuer is giuen you at the same time, that
speake: for it is not ye that speake, but the ho-
ly Ghost.
12 Yea, and the brother shall deliuer the
brother to death, and the father the sonne,
and the children shall rise against their pa-
rents, and shall cause them to die.
13 And ye shall be hated of all men for my
Names sake: but whosoeuer shall endure
vnto the end, he shall be saued.
14 * Moreouer, when ye shall see the abo-
mination of desolation (spoken of by * Da-
niel the Prophet) f standing where it ought
not, (let him that readeth, consider it) * then
let the that be in Iudea, flee into the moun-
taines.
15 And let him that is vpon the house, not
come downe into the house, neither enter
therein, to fetch any thing out of his house.
16 And let him that is in the fielde, not
turne backe againe vnto the things which he
left behinde him, to take his clothes.
17 Then wo shalbe to them that are with
g childe, and to them that giue sucke in those
dayes.
18 i Pray therefore that your flight bee
not in the winter.
19 For there shall be in those dayes such
tribulation, as was not from the beginning
of the creation which God created vnto this
time, neither shall be.
20 And except that the Lord had shorte-
ned those dayes, no ‖ flesh should be saued:
but for the elects sake, which he hath chosen,
he hath shortened those dayes.
21 Then * if any man say to you, Loe, here
is Christ, or, Loe, he is there, beleeue it not.
22 For false Christs shall arise, and false
prophets, and shal shew signes and wonders
to deceiue, if it were k possible, the very elect.
23 But take ye heed: behold, I haue shew-
ed you all things l before.
24 ¶ Moreouer * in those dayes, after that
tribulation, the Sunne shal waxe darke, and
the Moone shall not giue her light,
25 And the m starres of heauen shal fall: &
the powers which are in heauen, shall shake.
26 And then shall they see the Sonne of
man comming in the cloudes, with great
power and glory.
27 * And he shall then send his Angels,
and shall gather together his elect from the
foure winds, and from the vtmost part of the
earth to the vtmost part of heauen.
28 Now learne a parable of the fig tree.
When her bough is yet tender, and it bring-
eth foorth leaues, ye know that Sommer is
neere.
29 So in like maner, when yee see these
things come to passe, know that the kingdom
of God is neere, euen at the doores.
30 Verily I say vnto you, that this n ge-
neration shall not passe, till all these things
be done.
31 Heauen and earth shall passe away, but
my words shall not passe away.
32 But of that o day & houre knoweth no
man, no, not the Angels which are in heauen,
neither the p Sonne himselfe, saue y Father.
33 * Take heede: watch, and pray: for ye
know not when the time is.
34 For the Sonne of man is as a man going
into a strange countrey, & leaueth his house,
and giueth authoritie to his seruants, and to
euery man his worke, and commandeth the
porter to watch.
35 q Watch therefore, (for yee know not
when the master of the house will come, at
euen, or at midnight, at the cocke crowing,
or in the dawning)
36 Lest if hee come suddenly, hee should
finde you sleeping.
37 And those things that I say vnto you,
I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspire against Christ. 3 Mary Magdalene anointeth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denieth him.

AND * two dayes after followed the
feast of the Passeouer, and of vn-
leauened bread: and the high Priestes,
and Scribes sought howe they might
take

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

‖Or, man.

Matth. 24.23. *luke* 21.8.

k The elect may wauer and bee troubled, but they cannot vtterly be deceiued and ouercome.

l Wherefore he that suffereth himselfe now to be seduced, hath none excuse.

Isa. 13.10. *ezek.* 32.7. *ioel* 2.10. *and* 3.15.

m This teacheth that there shal be a change of the whole order of nature.

Math 24.31.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

o When the destruction of Ierusalem, the persecutions, & illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

p In that he is man and Mediatour.

Matth. 24.42.

q For of y comming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

Monday before Easter Gosp. 1 To the end

Matth. 26.2. *luke* 22.1.

14 Februar 2 Less Morn

18 October 2 Less morn

14 June 2 Less morn

11 October
2 lesson morn

take him by craft, and put him to death.
2 But they said, Not in the feast day, lest
there be any tumult among the people.
3 *And when he was in Bethania in the
house of Simon the leper, as he sate at table,
there came a woman hauing a boxe of oynt-
ment of ‖spikenard very costly, and she brake
the boxe, and powred it on his head.
4 Therefore [a] some disdained among
themselues, and said, To what ende is this
waste of oyntment?
5 For it might haue bene solde for more
then [b] three hundreth pence, & bene giuen vn-
to the poore, [c] and they grudged against her.
6 But Iesus said, Let her alone: why
trouble yee her? shee hath wrought a good
worke on me.
7 For ye haue the poore with you alwaies,
and when ye will ye may do them good, but
me ye shall not haue alwayes.
8 She hath done that she could: she came
aforehand to anoint my body to the burying.
9 Uerely I say vnto you, Wheresoeuer
this Gospel shall be preached throughout the
whole world, this also that she hath done, shal
be spoken of in remembrance of her.
10 ¶ *Then Iudas Iscariot one of the
twelue, [d] went away vnto the hie Priests to
betray him vnto them.
11 And when they heard it, they were glad,
and promised that they would giue him mo-
ney: therefore he sought how he might con-
ueniently betray him.
12 ¶ *Nowe the first day of vnleauened
bread, when they sacrificed the Passeouer,
his disciples said vnto him, Where wilt thou
that we go and prepare, that thou maiest eat
the Passeouer?
13 Then he sent forth two of his disciples,
and said vnto them, Goe ye into the city, and
there shall a man meet you, bearing a pitcher
of water: follow him.
14 And whithersoeuer he goeth in, say ye
to the goodman of the house, The Master
saith, Where is the lodging where I shall
eat the Passeouer with my disciples?
15 And he will shew you an upper cham-
ber which is large, trimmed and prepared:
there make it ready for vs.
16 So his disciples went forth, and came
to the citie, and found as hee had said vnto
them, and made ready the Passeouer.
17 ¶ And at euen he came with the twelue.
18 *And as they sate at table and did eat,
Iesus said, Uerely I say vnto you, that one
of you shall betray mee, which eateth with
me.
19 Then they began to be sorowfull, and
to say to him one by one, Is it I? and ano-
ther, Is it I?
20 And he answered and said vnto them,
It is one of the twelue that [e] *dippeth with
me in the platter.
21 *Truely the Sonne of man goeth his
way, as it is [f] written of him: but woe be to
that man, by whom the Sonne of man is be-
trayed: it had bene good for that man, if he
had neuer bene borne.
22 *And as they did eate, Iesus tooke
the bread, and when he had giuen thankes,
hee brake it and gaue to them, and saide,

Math. 26.6. iohn 12.1.

‖*Or, of pure nard and faithfully made.*

a As Iudas who caused this murmuring.

b Which are in value about sixe pound sterling.

c To wit, Iudas: who was offended therewith, & therefore made a businesse.

Math. 26.14. luke 22.4.

d He tooke occasion by this oyntment as of a thing euill done.

Math. 26.17. luke 22.7,8.

Math. 26.20. luke 22.14. iohn 13.21.

e To dippe the hand, is as much to say, as he that is accustomed to eate with me.

Psal. 41.9. iohn 13.18. Math. 26.24. acts 1.16.

f This declareth that nothing can be done without Gods prouidẽce.

Math. 26.26. 1. Cor. 11.24.

g Reade Matth. chap. 26.26.

Take, eate, this is my body.
23 Also he tooke the cup, and when he had
[h] giuen thanks, gaue it to them: and they all
dranke of it.
24 And hee sayd vnto them, This is my
blood of the new Testament, which is shed
for many.
25 Uerely I say vnto you, I will drinke
no more of the fruite of the vine, vntill that
day that I drinke it new in the kingdome of
God.
26 And when they had sung a Psalme,
they went out to the mount of Oliues.
27 ¶ *Then Iesus said vnto them, All
ye shall be [i] offended by mee this night: for it
is written, *I will smite the shepheard, and
the sheepe shall be scattered.
28 But after that I am risen, I will goe
into *Galile before you.
29 And Peter sayd vnto him, Although
all men should bee offended, yet would
not I.
30 Then Iesus sayd vnto him, Uerely I
say vnto thee, this day, euen in this night, be-
fore the cocke crow twise, thou shalt deny me
thrise.
31 But hee sayde more earnestly, If I
should dye with thee, I will not deny thee:
likewise also sayd they all.
32 ¶ *After, they came into a place named
Gethsemane: then hee sayd to his disciples,
Sit ye here, till I haue prayed.
33 And hee tooke with him Peter, and
Iames, & Iohn, and he began [k] to be afrayd,
and in great heauinesse,
34 And sayd vnto them, My soule is ve-
ry heauy, euen vnto the death: tary here and
watch.
35 So he went forward a little, and fell
downe on the ground, and prayed, that if
it were possible, that houre might passe from
him.
36 And he said, [l] Abba Father, all things
are possible vnto thee: take away this cuppe
from me: Neuerthelesse, not that I will, but
that thou [m] wilt, be done.
37 Then he came, & found them sleeping,
and sayd to Peter, Simon, sleepest thou?
couldest not thou watch one houre?
38 ¶ Watch yee, and pray, that yee enter
not into tentation: the spirit in deede is rea-
dy, but the flesh is weake.
39 And againe he went away, and pray-
ed, and spake the same words.
40 And hee returned, and found them a-
sleepe againe: for their eyes were heauy: nei-
ther knew they what they should answere
him.
41 And he came the third time, and sayd
vnto them, [n] Sleepe henceforth, and take
your rest: it is ynough: the houre is come:
behold, the Sonne of man is deliuered into
the hands of sinners.
42 Rise vp: let vs goe: loe, he that betray-
eth me, is at hand.
43 *And immediatly, while he yet spake,
came Iudas that was one of the twelue, and
with him a great multitude with swordes
and staues from the hie Priestes & Scribes,
and Elders.
44 And he that betrayed him, had giuen
them

h The Greeke word is to blesse, which is here taken onely to giue thanks, as S. Luke and S. Paul interpret it, and Saint Marke also speaking of the cup.

Iohn 16.32.

i That is, turned from me, because of the persecution.

Zech. 13.7. Chap. 16.7.

Matth. 26.36. luke 22.39.

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.

m He standeth not so to his own wil, but that willingly he offereth himselfe to obey God.

n He meaneth that the houre will come when they shalbe kept from sleeping.

Math. 26.47. luke 22.47. iohn 18.3.

speake withall, saying, Whomsoeuer ° I shall
kisse, hee it is: take him, and leade him away
safely.
45 And assoone as he was come, he went
straight way to him, and sayde, p Haile Master,
Master, and kissed him.
46 Then they layd their hands on him,
and tooke him.
47 And q one of them that stood by drew
out a sworde, and smote a r seruant of the
high Priest, and cut off his eare.
48 And Iesus answered and sayde vnto
them, Ye be come out as vnto a theefe with
swordes and with staues to take me.
49 I was dayly with you teaching in the
Temple, and yee f tooke me not: but this is
done that the Scriptures should be fulfilled.
50 Then they t all forsooke him, and fled.
51 And there followed him a certaine
yong man, clothed in linnen vpon his bare
body, and the yong men caught him.
52 But he left his linnen cloth, and fled
from them naked.
53 * So they led Iesus away to the high
Priest, and to him came all the u hie Priests,
and the Elders, and the Scribes.
54 And Peter followed him x afarre off,
euen into the hall of the high Priest, and
sate with the seruants, and warmed himselfe
at the || fire.
55 And the * high Priestes and all the
Councill sought for witnesse against Iesus,
to put them to death, but found none.
56 For many bare false witnesse against
him, but their witnesse || agreed not together.
57 Then there arose certaine, and bare
false witnesse against him, saying,
58 Wee heard him say, * I y will destroy
this Temple made with hands, and within
three dayes I will build another, made without
hands.
59 But their witnesse yet agreed not together.
60 Then the hie Priest stood vp amongst
them, and asked Iesus, saying, Answerest
thou nothing? What is the matter that
these beare witnesse against thee?
61 But hee held his peace, and answered
nothing. Againe the hie Priest asked him,
and sayd vnto him, Art thou Christ the
Sonne of the z Blessed?
62 And Iesus sayde, I am he, * and yee
shall see the a Sonne of man sit at the right
hand of the power of God, and come in the
clouds of heauen.
63 Then the high Priest rent his clothes,
and sayd, What haue we any more neede of
witnesses?
64 Ye haue heard the blasphemie: what
thinke yee? And they all condemned him to
be worthy of death.
65 And some began to spit at him and to
couer his face, and to beate him with fists,
and to say vnto him, Prophesie. And the
b sergeants smote him with their rods.
66 * And as Peter was beneath in the
hall, there came one of the maids of the high
Priest.
67 And when shee saw Peter warming
himselfe, shee looked on him, & said, Thou wast
also with Iesus of Nazaret.
68 But c he denied it, saying, I knowe
him not, neither wote I what thou sayest.
Then went he out into the || d porch, and the
cocke crew.
69 * Then a mayd saw him againe, and
began to say to them that stood by, This is
one of them.
70 But he denied it againe: and anon
after they that stood by, sayd againe to Peter,
Surely thou art one of them: for thou
art of Galile, and thy speach is like.
71 And he began to curse and sweare, saying,
I knowe not this man of whom yee
speake.
72 * Then the second time the cocke
crew, and Peter remembred the word that
Iesus had sayd vnto him, Before the cocke
crowe twise, thou shalt denie me thrise, and
|| weighing that with himselfe, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, mocked, & put to death, 46 & is buried by Ioseph.

1 And * anon in the dawning, the high
Priests held a a councill with the Elders,
and the Scribes, and the whole Councill,
and bound Iesus, and led him away, and
deliuered him to Pilate.
2 Then Pilate asked him, Art thou the
King of the Iewes? And he answered, and
sayd vnto him, Thou sayest it.
3 And the high Priests accused him of
many things.
4 * Wherefore Pilate asked him againe,
saying, Answerest thou nothing? beholde
howe many things they witnesse against
thee.
5 But Iesus answered b no more at all,
so that Pilate marueiled.
6 Now at the feast Pilate did deliuer a
prisoner vnto them, whomsoeuer they would
desire.
7 Then there was one named Barabbas,
which was bound with his fellowes,
that had made insurrection, who in the insurrection
had committed murder.
8 And the people cryed aloud, and began
to desire that he would do as he had c euer
done vnto them.
9 Then Pilate answered them, & sayd,
Will yee that I let loose vnto you the King
of the Iewes?
10 For he knew that the high Priests had
deliuered him of enuie.
11 But the high Priests had moued the
people to desire that he would rather deliuer
Barabbas vnto them.
12 And Pilate answered, and sayde againe
vnto them, What will ye then that I
doe with him, whom yee call the King of the
Iewes?
13 And they cryed againe, Crucifie him.
14 Then Pilate sayde vnto them, But
what euill hath he done? And they cried the
more feruently, Crucifie him.
15 So Pilate d willing to content the people,

o It was the fashion then to greete with kissing at their meetings, and also at their departure.
p He repeateth it twise, as if he had bene mooued with a certaine pitie in taking his last leaue.
q To wit, Peter.
r Called Malchus.
f Which declareth that no man can do any thing cōtrary to Gods ordinance.
t Meaning, all the disciples.
Math. 26.57. luke 22.54. iohn 18.24.
u That is, they which had chiefest authority among the Priests.
x Which signified that his hote zeale began now to be abated.
|| *Or, light.*
Math 26.56.
|| *Or, were not like.*
Iohn 2.19.
y These two witnesses dissented, in that the one reported that Christ sayd, he could destroy the Temple, (as Matthew writeth) and the other sayd that he heard him say, that he would doe it, as is here noted.
z That is, of God, who is worthy al praise: the which word in their language, the Iewes who they speake of God, vse commonly in their writings euen to this day.
Math. 24.30.
a Whom they now contemned in that base estate, they should see appeare the last day with maiesty and glory.
b This declareth the wickednesse and tyranny of the gouernours, and rulers, seeing their officers contrary to all iustice, thus raged and tormented him that was innocent.

Math. 26.69. luke 22.55. iohn 18.25.
c We ought to cōsider our owne infirmitie, that we may learne onely to trust in God, and not in our owne strength.
|| *Or entrie.*
d Peter prepareth himselfe to flee, if he were further layd vnto.
Math. 26.71. luke 22.58. iohn 18.25.
Math. 26.75. iohn 13.38.
|| *Or, rushed out of the doores, and wept.*
Math. 27.1,2. luke 22.66. iohn 18.28.
a For the Romans gaue them no authoritie to put any man to death.
Math. 27.12. luke 23.3. iohn 18.35.
b He would not defend his cause, but presented himselfe willingly to be condemned.
c The people alwayes mainteine their customes, although they be worth nothing.
d When a iudge hath respect to men, hee quite forgetteth iustice.

‖ Or, Pretorie.

‖ Or, stalke.
Matth. 27.32.
Luke 23.26.
e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenesse.
Matth. 27.33.
Luke 23.33.
Iohn 19.17.
f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.
g The Iewes diuided their day into foure parts, so that by the third houre is here meant the third part of the day which was from six a clocke to nine, at what time Matt saith he was crucified.
Isa. 53.12.
Iohn 2.19.
h Meaning, the one of them that were crucified.
i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.
k Which was the third part of the day, and about three of the clocke afternoone.
Psalm 22.1.
Matth. 27.46.
l This was spoken mockingly.
Psal 69.21.

ple, loosed them Barabbas, and deliuered
Iesus when hee had scourged him, that he
might be crucified.
16 Then the souldiers led him away into
the hall, which is the ‖ common hall, and cal-
led together the whole band,
17 And clad him with purple, and plat-
ted a crowne of thornes, and put it about
his head,
18 And began to salute him, saying, Haile,
King of the Iewes.
19 And they smote him on the head with
a ‖ reede, and spat vpon him, and bowed the
knees, and did him reuerence.
20 And when they had mocked him,
they tooke the purple off him, and put his
owne clothes on him, and led him out to cru-
cifie him.
21 *And they [e] compelled one that pas-
sed by, called Simon of Cyrene (which came
out of the countrey, and was father of Alex-
ander and Rufus) to beare his crosse.
22 *And they brought him to a place na-
med Golgotha, which is by interpretation,
the place of dead mens skulles.
23 And they gaue him to drinke wine min-
gled [f] with myrrhe: but he receiued it not.
24 And when they had crucified him, they
parted his garments, casting lots for them,
what euery man should haue.
25 And it was [g] the third houre, when
they crucified him.
26 And the title of his cause was written
aboue, THE KING OF THE IEWES.
27 They crucified also with him two
theeues, the one on the right hand, and the
other on his left.
28 Thus the Scripture was fulfilled,
which sayth, *And he was counted among
the wicked.
29 And they that went by, railed on him,
wagging their heads, and saying, *Hey, thou
that destroyest the Temple, and buildest it
in three dayes,
30 Saue thy selfe, and come downe from
the crosse.
31 Likewise also euen the high Priestes
mocking, sayd among themselues with the
Scribes, He saued other men, himselfe hee
cannot saue.
32 Let Christ the King of Israel nowe
come downe from the crosse, that wee may
see, and beleeue. *They also that were cru-
cified with him, [h] reuiled him.
33 ¶ Now when the sixt houre was come,
darkenesse arose ouer [i] all the land vntill the
ninth houre.
34 And at the [k] ninth houre Iesus cryed
with a loude voyce, saying, *Eloi, Eloi,
lamma-sabachthani? which is by interpre-
tation, My God, my God, why hast thou for-
saken me?
35 And some of them that stood by when
they heard it, sayde, [l] Beholde, hee calleth
Elias.
36 And one ran, and filled *a spunge full
of vineger, and put it on a reede, & gaue him
to drinke, saying, Let him alone: let vs see if
Elias will come and take him downe.
37 And Iesus cryed with a loude voyce,
and gaue vp the ghost.
38 And the vaile of the Temple was
rent in twaine, from the top to the bottome.
39 Now when the [m] Centurion, which
stood ouer against him, saw that he thus cry-
ing gaue vp the ghost, he sayd, Truely this
man was the sonne of God.
40 There were also women, which be-
helde a farre off, among whom was Marie
Magdalene, & Marie the mother of Iames
the lesse, and of Ioses, and Salome,
41 Which also when hee was in Galile,
*followed him, and ministred vnto him,
and many other women which came vp
with him vnto Hierusalem.
42 ¶ *And now when night was come,
(because it was the day of the preparation,
that is before the Sabbath)
43 Ioseph of Arimathea, an [n] honourable
Counsellour, which also looked for the king-
dome of God, came, and went in [o] boldly vn-
to Pilate, and asked the body of Iesus.
44 And Pilate marueiled if he were al-
ready dead, and called vnto him the Cen-
turion, and asked of him whether hee had
bene any while dead.
45 And when hee knewe the trueth of the
Centurion, he gaue the body to Ioseph.
46 Who bought a linnen cloth, and tooke
him downe, and wrapped him in the linnen
cloth, and layd him in a tombe that was
hewen out of a rocke, and rolled a stone vnto
the doore of the sepulchre.
47 And Marie Magdalene, and Marie
Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the graue. 6 Christ being risen againe appeareth to Magdalene, 14 also to the eleuen, and reproueth their vnbeliefe. 16 He commandeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND *when the Sabbath day was past,
Marie Magdalene, and Marie the mo-
ther of Iames, and Salome, bought sweet
ointments, that they might come, and em-
balme him.
2 Therefore early in the morning, the
first day of the weeke, they came vnto the se-
pulchre, when the Sunne was yet ‖ rising,
3 And they sayde one to another, Who
shall rolle vs away the stone from the doore
of the sepulchre?
4 And when they looked, they saw that
the stone was rolled away (for it was a very
great one.)
5 *So they went into the sepulchre, and
sawe [a] a young man sitting at the right side,
clothed in a long white robe: and they were
afrayd.
6 But he sayd vnto them, Be not afraid:
ye seeke Iesus of Nazaret, which hath bene
crucified: he is risen: he is not here, beholde
the place where they put him.
7 But goe your way, and tell his disci-
ples, and [b] Peter, that he will goe before you
into Galile: there shall ye see him, *as he said
vnto you.
8 And they went out quickly, and fled
from the sepulchre: for they trembled, and
were amazed: neither said they any thing to
any man: for they were afraid.
9 ¶ And

16 Febru 2 Les Morn

m Who had charge ouer an hundreth men.
Luke 8.2,3.
Matth. 27.57.
Luke 23.50,51.
Iohn 19.38.
n A graue man and of great authoritie.
o This man shewed his faith boldly when the danger seemed to be most perillous.
Asension day Gosp to the end
Luke 24.1.
Iohn 20.1.
16 June less morn
‖ Or, not rising.
Matth. 28.1.
Iohn 20.12.
a The Angel of God in the likenesse of a yong man.
b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest.
Matth. 26.32.
chap. 14.28.

9 ¶ And when Iesus was risen againe,
in y^e morow (which was the first day of the
weeke) he appeared first to Marie Magda-
lene,* out of whom he had cast seuen deuils.
10 And she went and told them that had
bene with him, which mourned and wept.
11 And when they heard that hee was
aliue, and had appeared to her, they ^c beleeued it not.
12 ¶ After that, hee appeared vnto two
of them in another forme, as they walked
and went into the countrey.
13 And they went and told it to the rem-
nant, but they beleeued them not.
14 ¶ * Finally, he appeared vnto the ele-
uen as they ^d sate together, and reproued
them of their vnbeliefe & hardnesse of heart,
because they beleeued not them which had
seene him, being risen vp againe.
15 And he sayde vnto them, * Goe ye into
all the worlde, and preach the Gospell to
^e euery creature.
16 Hee that shall beleeue and be baptized,
shall be saued: * but he that will not beleeue,
shall be damned.
17 And these ^f tokens shall follow them that
beleeue, * In my name they shall cast out de-
uils, and shall * speake with ^g new tongues,
18 * And shall take away serpents, and if
they shall drinke any deadly thing, it shall
not hurt them: * they shall lay their hands on
the sicke, and they shall recouer.
19 * So after the Lord had spoken vnto
them, he was receiued into heauen, and sate
at the right hand of God.
20 And they went foorth, and preached
euery where. And the * Lord wrought with
them, and confirmed the word with ^h signes
that followed, Amen.

John 20.16. Luke 8.2.

c They had soone forgotten that, that Christ had foretold them of his resurrection.

Luke 24.13,15.

Luke 24.36. Iohn 20.19.

d Mourning and praying.

Matt. 28.19.

e As well Gentile as Iewe.

Iohn 12.48.

f This gift was but for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently knowen.

Actes 16.18.

Act. 2.4 & 10.46

g With other and diuers, as Luke saith.

Actes 28.5.

Actes 28.8.

Luke 24.51.

He. 2.4. h The miracles & signes follow y^e doctrine, so y^t if the doctrine be false, the miracles can be no better. Deut. 13.3

¶ The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 Hee in incredulitie is punished. 28 The talke of the Angel and Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophesieth.

FOrasmuch as many haue taken
in hand to set foorth the story of
those things whereof wee are
fully perswaded,
2 ^a As they haue deliuered
them vnto vs, which from the
beginning saw them their selues, and were
ministers of the ^b word,
3 It seemed good also to me (most noble
Theophilus) assoone as I had searched out
perfectly all things from the beginning, to
write vnto thee thereof from point to point,
4 That thou mightest acknowledge the
certaintie of those things, whereof thou hast
bene instructed.
5 IN the time of ^c Herode King of Iu-
dea, there was a certaine priest named
Zacharias, of the ^d course of Abia: and his
wife was of the ^e daughters of Aaron, & her
name was Elisabet.
6 Both were iust before God, and wal-
ked in all the commandements and ^f ordi-
nances of the Lord, without reproofe.
7 And they had no childe, because that
Elisabet was barren: and both were well
stricken in age.
8 And it came to passe, as he executed the
Priests office before God, as his course came
in order,
9 According to the custome of y^e Priests
office, his lot was to ^h burne incense, when
he went into the ^i Temple of the Lord.
10 And the whole multitude of the peo-
ple were without in prayer, ^k while the in-
cense was burning.
11 Then appeared vnto him an Angel of
the Lord standing at the right side of the Al-
tar of incense.
12 And when Zacharias saw him, he was
troubled, and feare fell vpon him.
13 But the Angel said vnto him, Feare
not, Zacharias: for thy prayer is heard, and
thy wife Elisabet shall beare thee a sonne,
and thou shalt call his name ^* Iohn.
14 And thou shalt haue ioy and gladnes,
and many shall reioyce at his birth.
15 For he shall be great in the sight of the
Lord, & shal neither drinke wine, nor ^l strong
drinke: and hee shall be filled with the holy
Ghost, euen from his mothers wombe.
16 * And many of the children of Israel
shall he turne to their Lord God.
17 * For hee shall goe ^m before him in the
spirit and power of Elias, to turne the
hearts of the ^n fathers to the children, and
the disobedient to the wisedome of the iust
men, to make ready a people prepared for
the Lord.
18 Then Zacharias said vnto the Angel,
Whereby shall I know this? For I am an
old man, and my wife is of a great age.
19 And the Angel answered, & said vnto
him, I am Gabriel that stand in the presence
of God, and am sent to speake vnto thee, and
to shew thee these good tidings.
20 And behold, thou shalt be ^p dumbe, and
not be able to speake, vntill the day that
these things bee done, because thou beleeuedst
not my words, which shall bee fulfilled
in their season.

a Meaning, the Apostles with whom hee was conuersant.

b Or of y^e thing: and it may be referred either to Christ, or to the Gospell: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of y^e Gospel: & this commendeth the authority of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Reade 1 Chro. 24.10.

e By her father: for by her mothers line she was of the house of David. f This perfection or iustice is iudged by the fruits and outward appearance, & not by the cause which only commeth of Gods free mercy through Christ. g The Greeke word signifieth, iustifications, whereby is meant the outward obseruation of the ceremonies commaunded by God. h That is, the euening and morning sacrifice, according to the Law.

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Priest entred once a yeare to sacrifice.

Exod. 30.7. Leuit. 16.17.

k Which signifieth the grace of the Lord.

l The word signifieth all manner of drinke which maketh men drunken.

Malach. 4.5,6. Matth. 11.14.

m As a King in his royalty hath one to goe before him, who signifieth the King to be at hand.

n When Christ saith he came to set the father against the sonne, &c. he meaneth the successe which commeth of the Gospel, through the malice of men; but here he speaketh of the true ende and propertie of the Gospel. o Which signifieth, the strength or soueraignty of God. p We must not measure Gods promise by our weake sences.

17 Febur 2 less Morn to 39 verse
18 Febur 39 to end 21 [illegible] to 2 less Morn
17 June 2 less Morn

21 Now the people waited for Zachari-
as, and marueiled that hee taried so long in
the Temple.
22 And when he came out, hee could not
speake vnto them: then they perceiued that
he had seene a vision in the Temple: for hee
made signes vnto them, and remayned
dumme.
23 And it came to passe, when the dayes
of his office were fulfilled, that he departed
q to his owne house.
24 And after those dayes, his wife Elisa-
bet conceiued, & hid her selfe fiue moneths,
saying,
25 Thus hath the Lord dealt with mee,
in the dayes wherein hee looked on mee, to
take from me r my rebuke among men.
26 ¶ And in the sixt moneth, the Angel
Gabriel was sent from God vnto a citie of
Galile, named Nazaret,
27 To a virgin affianced to a man whose
name was Ioseph, of the house of Dauid, and
the virgins name was Mary.
28 And the Angel went in vnto her, and
sayde, ‖ Haile thou that are freely beloued:
the Lord is with thee: blessed art thou among
women.
29 And when she saw him, she was trou-
bled at his saying, and thought what maner
of salutation that should be.
30 Then the Angel sayd vnto her, Feare
not, Mary: for thou s hast found fauour
with God.
31 * For loe, thou shalt conceiue in thy
wombe, and beare a sonne, and shalt call his
name IESVS.
32 Hee shall be great, and shall be called
the Sonne t of the most High, and the Lord
God shall giue vnto him the throne of his fa-
ther Dauid.
33 * And he shall reigne ouer the house of
Iacob for euer, and of his kingdome shall be
none ende.
34 Then sayde Mary vnto the Angel,
u How shall this be, seeing I knowe not
man?
35 And the Angel answered, and sayde
vnto her, The holy Ghost shall come vpon
thee, and the power of the most High shal o-
uershadowe thee: therefore also that x holy
thing which shall be borne of thee, shall be
called the Sonne of God.
36 And beholde, thy z cousin Elisabet, shee
hath also conceiued a sonne in her olde age:
& this is her sixt moneth, which was called
barren.
37 For with God shall nothing be vnpos-
sible.
38 Then Mary sayd, Beholde the seruant
of the Lord: be it vnto mee according to thy
worde. So the Angel departed from her.
39 ¶ And Mary arose in those dayes
and went into the hill countrey with haste to
a * citie of Iuda,
40 And entred into the house of Zacha-
rias, and saluted Elisabet.
41 And it came to passe, as Elisabet
heard the salutation of Marie, the babe
b sprang in her belly, and Elisabet was fil-
led with the holy Ghost.
42 And she cryed with a loud voyce, and
sayde, Blessed art thou among women, be-
cause c the fruite of thy wombe is blessed.
43 And whence commeth this to me, that
the mother of my Lorde should come to
me?
44 For loe, assoone as the voyce of thy
salutation sounded in mine eares, the babe
sprang in my belly for ioy.
45 And blessed is shee that beleeued: for
those things shall be performed, which were
tolde her d from the Lord.
46 Then Mary said, My e soule magni-
fieth the Lord,
47 And my spirite reioyceth in God my
Sauiour.
48 For he hath looked on the ‖ poore de-
gree of his seruant: for beholde, from hence-
forth shall all ages call f me blessed.
49 Because he that is mightie, hath done
for me great things, and holy is his Name.
50 And his mercy is from generation to
generation on them that feare him.
51 * Hee hath shewed strength with his
arme: * hee hath scattered the proud in the
h imagination of their hearts.
52 Hee hath put downe the mighty from
their seates, and exalted them of lowe degree.
53 * He hath filled the hungry with good
things, and sent away the rich emptie.
54 * He hath vpholden Israel his seruant,
being mindfull of his mercy.
55 * (As hee hath spoken to our fathers,
to wit, to Abraham, and his ‖ seede) for euer.
56 ¶ And Mary abode with her about
three moneths: after, shee returned to her
owne house.
57 ¶ Now Elisabets time was fulfilled,
that she should be deliuered, and she brought
forth a sonne.
58 And her neighbours, & cousins heard
tell howe the Lorde had shewed his great
mercy vpon her, and they reioyced with
her.
59 And it was so that on the eight day
they came to circumcise the babe, and called
him Zacharias, after the name of his father.
60 But his mother answered, and sayde,
Not so, but he shall be called Iohn.
61 And they sayd vnto her, There is none
of thy kinred, that is named with this name.
62 Then they made signes to his father,
how he would haue him called.
63 So he asked for writing tables, and
wrote, saying, His name is Iohn: and they
marueiled all.
64 And his mouth was opened immedi-
ately, and his tongue loosed, and hee spake
and praysed God.
65 Then feare came on all them that
dwelt neere vnto them, and all these words
were noised abroad throughout all the hill
countrey of Iudea.
66 And all they that heard them, layed
them

q While their course endured to sacrifice they might not lie with their wiues, nor drinke any licour that might make one drunk.

r For the barren women enioyed not the promise which God made to the that were married to haue issue: but princi-pally they were depriued of that promise which God made to Abraham, that he would encrease his seede.

‖ *Or, gladnesse be to thee.*

‖ *Or, receiued into fauour.*

s Not for her merits but onely through Gods free mercy, who loued vs when we were sinners, that whosoeuer reioyceth should reioyce in the Lord.

Isa. 7.14. *mat.* 1.21. *chap.* 2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7.14. *micah.* 4.7.

u She would be resolued of all doubtes, to the ende that shee might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the world. z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet shee was Maries cousin, which was of the stocke of Dauid. For the Law which forbade mariage out of their own tribe, was onely that the tribes should not be mixt and confounded, which could not be in marying with the Leuits: for they had no portion assigned vnto them.

a Which was also called, Kiriath-arba, or Hebron, Ios. 14.15. and 21.11.

b This moouing was extraordinary, and not natural, which was to commend the miracle.

c She sheweth the cause why Mary was blessed.

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection, which are the two principall parts of the soule.

‖ *Or, low estate.*

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seede for euer.

Isa. 51.9. *Psal.* 33.10. *Isa.* 29.15.

h The wicked lay snares for other, wherein they themselues are taken.

1. *Sam.* 2.5,6,7. *psal.* 34.10. *Isa.* 30.18. & 41.9. *and* 54.5. *iere.* 31.3,20. *Gene.* 17.19. *and* 22.17. *psal.* 132.11.

‖ *Or, Posteritie.*

i Not onely for his benefit in pardoning his fault, but also to shew that he was iustly punished for his incredulitie.

15. October 39

k The mightie power of God and his graces, which declared that hee should bee an excellent person.
l In declaring himselfe mindfull of his people and therefore is come from heauen to visite and redeeme them.
Matth.1.21.
chap.2. 30.
Psal.132.17,18.
m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouer threw his enemies.
Iere.23. 6.
and 30. 10.
n He declareth the cause and fountaine of our redemption.
Gen.22.16,17.
ierem.31.33.
hebr. 6.13.
o This is the ende of our redemption.
1.*Pet*.1.15.
p To whom no hypocrisie can be acceptable.

them vp in their hearts, saying, What maner
childe shall this bee! and the k hand of the
Lord was with him.
67 Then his father Zacharias was filled
with the holy Ghost, and prophecied,
saying,
68 Blessed bee the Lord God of Israel,
because he hath l visited * and redeemed his
people,
69 * And hath raised vp the m horne of
saluation vnto vs, in the house of his seruant
Dauid,
70 * As he spake by the mouth of his holy
Prophets, which were since the world began,
saying,
71 That he would send vs deliuerance from
our enemies, and from the hands of all that
hate vs,
72 That he should shew * mercy towards
our fathers, and remember his holy Couenant,
73 * And the othe which he sware to our
father Abraham:
74 Which was, that he would graunt vnto
vs, that we being deliuered out of the hands
of our enemies, should o serue him without
feare
75 All the dayes of our life, in * holinesse
and righteousnesse p before him.
76 And thou, babe, shalt be called the
Prophet of the most High: for thou shalt go
before the face of the Lord, to prepare his
wayes,
77 And to giue knowledge of saluation
vnto his people, by the q remission of their
sinnes,
78 Through the tender mercie of our
God, whereby * the r day spring from an
high, hath visited vs,
79 To giue light to them that sit in
darkenesse, and in the shadow of death, and
guide our feete into the way of s peace.
80 And the childe grew, & waxed strong
in spirit, and was in t the wildernes, till the
day came, that he should shew himselfe vnto
Israel.

q He sheweth that our saluation consisteth in ẏ remission of sinnes, which is the principall part of the Gospel. *Zech* 3. 8. *and* 6 12. *mal*. 4 2. r Or branch of a tree, meaning the Messias, who is the Sunne of righteousnesse, which shineth from heauen. s That is, of all felicitie. t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple 28 Simeon & Anna prophecie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

a So much as was subiect to the Romanes.
‖*Or, put in writing.*
b Whereby the people were more charged and oppressed.
c He sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn*.7.4.

AND it came to passe in those dayes, that
there came a commandement from Augustus
Cesar, that all the a world should be
‖ taxed.
2 (This first b taxing was made when
Cyrenius was gouernour of Syria.)
3 Therefore went all to be taxed, euery
man to his owne citie.
4 And c Ioseph also went vp from Galile
out of a citie called Nazaret, into Iudea,
vnto the citie of * Dauid, which is called
Beth-lehem, (because hee was of the house
and linage of Dauid,)
5 To be taxed with Mary that was giuen
him to wife, which was with childe.
6 ¶ And so it was, that while they were
there, the dayes were accomplished that she
should be deliuered.
7 And she brought forth her d first begotten
Sonne, and wrapped him in swadling
clothes, and layde him in a e cratch, because
there was no roome for them in the Inne.
8 ¶ And there were in the same countrey
shepheards abiding in the field, and keeping
watch by night because of their flocke.
9 And loe, the Angel of the Lorde came
vpon them, and the glory of the Lord shone
about them, and they were sore afrayd.
10 Then the Angel sayd vnto them, Bee
not afrayd: for beholde, I bring you tidings
of great ioy, that shall be to all the people:
11 That is, that vnto you is borne this day
in the city of f Dauid, a Sauiour, which is
Christ the Lord.
12 And g this shalbe a signe to you, Ye shal
find the child swadled, and layd in a cratch.
13 And straightway there was with the
Angel a multitude of heauenly souldiers,
praysing God, and saying,
14 Glory bee to God in the high heauens,
and peace in earth, and towards men h good
will.
15 And it came to passe when the Angels
were gone away from them into heauen,
that the shepheards sayd one to another, Let
vs goe then vnto Beth-lehem, and see this
thing that is come to passe, which the Lorde
hath shewed vnto vs.
16 So they came with haste, and found
both Mary and Ioseph, and the babe layd in
the cratch.
17 And when they had seene it, they published
abroad the thing, which was tolde
them of that childe.
18 And all that heard it, wondered at the
things which were tolde them of the shepheards.
19 But Mary kept all those sayings, and
pondered them in her heart.
20 And the shephards returned, glorifying
and praysing God, for all that they had
heard & seene, as it was spoken vnto them.
21 ¶ * And when the eight dayes were
accōplished, that they should circumcise the
childe, his name was then called * IESVS,
which was named of the Angel, before hee
was conceiued in the wombe.
22 * And when the dayes of ‖her purification
after the Law of Moses were accomplished,
they brought him to Ierusalem, to
present him to the Lord,
23 (As it is written in the Lawe of the
Lord, * Euery man child ‖ that first openeth
the wombe, shalbe called holy to the Lord:)
24 And to giue an oblation, * as it is
commanded in the Law of the Lord, i a paire
of turtle doues, or two yong pigeons.
25 And beholde, there was a man in Ierusalem,
whose name was Simeon: this
man was iust, and feared God, and wayted
for the consolation of Israel, and the k holy
Ghost was vpon him.

d Reade Matth. 1. 25.
e Whereby appeared his pouertie, and their crueltie, which would not pitie such a woman in such a case.
f Which was Beth-lehem.
g Because they should not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.
h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.
Gen.17.12.
leuit.12. 3.
iohn.7.22.
Matth.1.21.
chap.1.31.
Leui. 12.6.
‖*Or, their.*
Exod. 13.2.
num.8.16.
‖*Or, that is first borne.*
Leuit. 12.6.
i Which offring was appointed to them which were so poore that they were not able to offer a lambe.
k The spirit of prophecie.

26 And a reuelation was giuẽ him of the
holy Ghost, that he should not see death, be-
fore he had seene the Lords ‖ Christ.
27 And hee came ‡ by the motion of the
Spirit into the Temple, and when the pa-
rents brought in the childe Iesus, to doe for
him after the custome of the Lawe,
28 Then he tooke him in his armes, and
praysed God, and sayd,
29 Lord, [l] now lettest thou thy seruant
depart in peace, according to thy word:
30 For mine eyes haue seene thy [m] salua-
tion,
31 Which thou hast prepared before the
face of all people:
32 A light ‖ to be reuealed to the Gentiles,
and the glory of thy people Israel.
33 And Ioseph and his mother marueil-
led at those things, which were spoken tou-
ching him.
34 And Simeon [n] blessed them, and sayd
vnto Mary his mother, Behold, this childe
is appointed for the [o] * fall and rising again
of many in Israel, and for a signe which shal
be spoken against,
35 (Yea and a [p] sworde shall pearce tho-
row thy soule) that the [q] thoughts of many
hearts may be opened.
36 And there was a Prophetisse, one An-
na the daughter of Phanuel, of the tribe of
Aser, which was of a great age, & had [r] liued
with an husband seuen yeeres from her vir-
ginitie.
37 And shee was widdow about fourescore
and foure yeeres, and went [s] not out of the
Temple, but serued God with fastings and
prayers, night and day.
38 Shee then comming at the same instant
vpon them, ‖ confessed likewise the Lord, &
spake of him to all that looked for redempti-
on in Ierusalem.
39 And when they had performed all
things according to the Lawe of the Lorde,
they returned into Galile to their owne citie
Nazaret.
40 And the child grew, and waxed strong
in spirit, and was filled with wisedome, and
the grace of God was with him.
41 ¶ Now his parents went to Ierusa-
lem euery yeere, * at the feast of the Passe-
ouer.
42 And when hee was twelue yeere olde,
and they were come vp to Ierusalem after
the custome of the feast,
43 And had finished the dayes thereof, as
they returned, the childe Iesus remayned in
Ierusalem, and Ioseph knewe not nor his
mother,
44 But they supposing that he had bene
in the company, went a dayes iourney, and
sought him among their kinsefolke, and ac-
quaintance.
45 And when they found him not, they
turned backe to Ierusalem, and sought him.
46 And it came to passe three dayes after
that they found him in the Temple, sitting
in the middes of the ‖ doctours, both hearing
them, and asking them questions.
47 And all that heard him were astonied
at his vnderstanding, and answeres.
48 So when they saw him, they were
amased, and his mother sayde vnto him,
Sonne, why hast thou thus dealt with vs?
beholde, thy father and I haue sought thee
with heauy hearts.
49 Then sayd he vnto them, How is it
that ye sought me? [t] knew ye not that I must
goe about my fathers businesse?
50 But they [u] vnderstood not the worde
that he spake to them.
51 Then he went downe with them, and
came to Nazaret, and was subiect to them:
and his mother kept all these sayings in her
heart.
52 And Iesus increased in wisedome, and
stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

Now in the fifteenth yeere of the reigne
of Tiberius Cesar, Pontius Pilate be-
ing gouernour of Iudea, and [a] Herode being
Tetrarch of Galile, and his brother Philip
Tetrarch of Iturea, and of the countrey of
Trachonitis, and Lysanias the Tetrarch
of Abilene,
2 (* When Annas and Caiaphas were
the hie [b] Priests) the word of God came vn-
to Iohn, the sonne of Zacharias, in the wil-
dernesse.
3 * And hee came into all the coastes a-
bout Iordan, preaching the baptisme of re-
pentance for the remission of sinnes,
4 As it is written in the booke of the say-
ings of Esaias the Prophet, which saith,
* The voyce of him that crieth in the wilder-
nes is, Prepare ye the way of the Lord: make
his paths straight.
5 Euery [c] valley shall be filled, and euery
mountaine, and hill shal be brought low, and
crooked things shalbe made straight, & the
rough wayes shall be made smooth.
6 And ‖ all flesh shall see the [d] saluation
of God.
7 Then sayd hee to the people that were
come out to be baptized of him, * O ‖ genera-
tions of vipers, who hath forewarned you to
flee from the wrath to come?
8 Bring foorth therefore fruites worthy
amendment of life, and beginne not to say
with your selues, Wee haue Abraham to
our father: for I say vnto you, that God is
able of these stones to raise vp children vnto
Abraham.
9 Nowe also is the [e] axe layde vnto the
roote of the trees: therefore euery tree which
bringeth not forth good fruite, shalbe hewen
downe, and cast into the fire.
10 ¶ Then the people asked him, saying,
What shall we doe then?
11 And he answered, and said vnto them,
* He [f] that hath two coats, let him part with
him that hath none: and he that hath meate,
let him doe likewise.
12 Then came there [g] Publicanes also to
be baptized, & said vnto him, Master, what
shall we doe?
13 And hee sayd vnto them, Require no
more then that which is appointed vnto you
14 The souldiers likewise demaunded of
him,

20 Febrer 2 Less Morn

‖ *Or, Messias.*
‡ *Greek, in the Spirit.*

l Simeon declareth himselfe to die willingly, since hee hath seene that Messias which was promised.
m The meane and substance of saluation.
‖ *Or, for the reuelation of.*
n That is, prayed to God for them, and for the prosperitie of Christs kingdome.
o To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith.
Isa. 8. 14. rom. 9. 32. 1 pet. 2. 8.
p That is, sorrowes should pearce her heart as a sword.
q This chiefly appeareth when the crosse is layd vpon vs, wherby mens hearts are tried.
r She was seuen yeeres married.
s She was continually in the Temple.
‖ *Or, praysed.*
Deut. 16. 1.

‖ *Or, learned men.*

t Our duetie to God is to be preferred before father and mother.
u For his vocation was not yet manifestly knowen.

Epip 2 Less Morn

a This was the sonne of Herode called the great.
Actes 4. 6.
b There could be by Gods law but one sacrificer at once: but because of the troubles that thẽ reigned, the office was so mangled by reason of ambition and briberie, that both Caiaphas and Annas his father in law had it diuided betweene them.
Math. 3. 2. marke 1. 4. Esa. 40. 3. iohn 1. 23.
c All impediments shal be taken away, which should hinder the way of God, or of saluation, so that the way shal bee plaine by Christ to leade vs vnto God.
‖ *Or, euery man.*
d That is, the Messias shalbe reueiled to the world,
Math. 3. 7.
‖ *Or, vipers broods*
e The vengeance of God is at hãd.
Iames 2. 15. 1 iohn 3. 17.
f He willeth that the rich helpe the poore according to their necessity.
g Whose office was to receiue tribute and tolles.

19 June 2 Less Morn

UMI

17 Octob
1 Lesson
Morn

him, saying, And what shall we doe? And
he sayd vnto them, Doe violence to no man,
neither accuse any falsely, and be content
with your wages.
15 As the people wayted, and all men
mused in their hearts of Iohn, if he were not
the Christ,
16 Iohn answered, and sayd to them all,
* In deede I [h] baptize you with water, but
one stronger then I commeth, whose shoes
latchet I am not worthy to vnloose: he will
baptize you with the holy Ghost, and [i] with
fire.
17 * Whose fanne is in his hand, and he
will make cleane his floore, and will gather
the wheate into his garner, but the chaffe
will hee burne vp with fire that neuer shall
be quenched.
18 Thus then exhorting with many o-
ther things, he preached vnto the people.
19 * But when [k] Herode the Tetrarch
was rebuked of him for Herodias his bro-
ther Philips wife, & for all the euils which
Herode had done,
20 He added yet this aboue all, that he
shut vp Iohn in prison.
21 * Now it came to passe, as all the peo-
ple were baptized, and that Iesus was bapti-
zed & did pray, that the heauen was opened:
22 And the holy Ghost came downe in
a bodily shape like a doue vpon him, and
there was a voice from heauen, saying, Thou
art my beloued Sonne: in thee I am well
pleased.
23 ¶ And Iesus himselfe began to be a-
bout thirtie yeres of age, being as men sup-
posed the sonne of [l] Ioseph, which was the
sonne of Eli,
24 The sonne of Matthat, the sonne of Le-
ui, the sonne of Melchi, the sonne of Ianna,
the sonne of Ioseph,
25 The sonne of Mattathias, the sonne of
Amos, the sonne of Naum, the sonne of Esli,
the sonne of Nagge,
26 The sonne of Maath, the sonne of Mat-
tathias, the sonne of Semei, the sonne of || Io-
seph, the sonne of Iuda,
27 The sonne of Ioanna, the sonne of Rhe-
sa, the sonne of Zorobabel, the sonne of Sala-
thiel, the sonne of Neri,
28 The sonne of Melchi, the sonne of Addi,
the sonne of Cosam, the sonne of Elmodam,
the sonne of Er,
29 The sonne of || Iose, the sonne of Eliezer,
the sonne of Iorim, the sonne of || Matthat, the
sonne of Leui,
30 The sonne of Simeon, the sonne of Iu-
da, the sonne of Ioseph, the sonne of Ionan, the
sonne of Eliacim,
31 The sonne of Melea, the sonne of || Mai-
nan, the sonne of Mattatha, the sonne of Na-
than, the sonne of Dauid,
32 The sonne of Iesse, the sonne of Obed,
the sonne of Booz, the sonne of Salmon, the
sonne of Naasson,
33 The sonne of Aminadab, the sonne of A-
ram, the sonne of Esrom, the sonne of Phares,
the sonne of Iuda,
34 The sonne of Iacob, the sonne of Isaac,
the sonne of Abraham, the sonne of Thara, the
sonne of Nachor,

Math.3.11. marke 1.8. iohn 1.26. act.1.5. and 2.4. and 11.16. and 19.4.

h The vertue & force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose propertie is to consume, & purge our filth as fire doeth the mettals.

Math.3.12.

Math.14.3. marke 6.17.

k Named Antipas.

Math.3.13. marke 1.9. iohn 1.32.

l Luke ascendeth from the last father to the first, and Matthew descendeth frō the first to the last. Matthew extendeth not his rehearsall further thē to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legall descent, & Luke by the naturall: finally both two speaking of the same persons apply vnto them diuers names.

|| *Or, Ioseph.*

|| *Or, Iesus.*

|| *Or, Matthat.*

|| *Or, Menna.*

35 The sonne of Saruch, the sonne of Ra-
gau, the sonne of Phalec, the sonne of Eber,
the sonne of Sala,
36 The sonne of Cainan, the sonne of Ar-
phaxad, the sonne of Sem, the sonne of Noe,
the sonne of Lamech,
37 The sonne of Mathusala, the sonne of
Enoch, the sonne of Iared, the sonne of Ma-
leleel, the sonne of Cainan,
38 The sonne of Enos, the sonne of Seth,
the sonne of Adam, the sonne [m] of God.

CHAP. IIII.

1 Iesus is led into the wildernesse to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him 38 He commeth into Peters house, & healeth his mother in law. 41 The deuils acknowledge Christ 43 He preacheth thorow the cities.

AND Iesus full of the holy Ghost retur-
ned from Iordan, and was led by the
spirit into the wildernesse,
2 * And was there fortie dayes tempted
of the deuill, and in those dayes [a] he did eate
nothing: but when they were ended, he af-
terward was hungry.
3 Then the deuill sayd vnto him, If thou
be the Sonne of God, command this stone
that it be made bread.
4 But Iesus answered him, saying, It
is written, * That man shall not liue by
bread onely, but by euery [b] word of God.
5 Then the deuill tooke him vp into an
high mountaine, and shewed him all the
kingdomes of the world, ‡ in the twinckling
of an eye.
6 And the deuill sayd vnto him, All this
power will I [c] giue thee, and the glory of
those kingdomes: for that is deliuered to me:
and to whomsoeuer I will, I giue it:
7 If thou therefore wilt || worship mee,
they shall be all thine.
8 But Iesus answered him, and sayde,
‡ Hence from me, Satan: for it is written,
* Thou shalt worship the Lord thy [d] God,
and him alone shalt thou serue.
9 Then he brought him to [e] Ierusalem,
and set him on a pinacle of the Temple, and
said vnto him, If thou be the Sonne of God,
cast thy selfe downe from hence,
10 For it is written, * That he will giue
his Angels charge ouer thee to keepe thee,
11 And with their handes they shall lift
thee vp, least at any time thou shouldest dash
thy foot against a stone.
12 And Iesus answered, and sayd vnto
him, It is sayd, * Thou shalt not tempt the
Lord thy God.
13 And when the deuill had ended all the
tentation, he departed frō him [f] for a season.
14 ¶ And Iesus returned by the power
of the Spirit into Galile: and there went
a fame of him throughout all the region
round about.

m Not that Adam was ẏ Sonne of God by generation, but by creation, in the which sence God also calleth himselfe Father, Deu. 32.6, 18, 19.

21 Febr
2 Lesson
Morn

20 June 2
Less morn

Math.4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did.

Deut.8.3. math.4.4.

b That is, by the ordinance, and prouidence of God.

‡ *Greeke, in a moment of time.*

c Satan promiseth that which he cannot giue, thinking therby that he might deceiue the more craftily: for he is but prince of the world by permission and hath his power limited.

|| *Or, fall downe before me.*

‡ *Greeke, goe behind me.*

Deut.6.13. and 10.20.

d Christ sheweth that all creatures ought onely to worship & serue God.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer for twise or thrise putting backe. *Psal 91.11,12. Deut.6.16.* f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a little, it is to the ende that hee may renew his force, and assaile vs more sharply.

18 Octobr 2

15 For he taught in their Synagogues and was honoured of all men.

Matth.13.54. marke 6.1. iohn 4.43.

16 * And he came to Nazaret, where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

Lesson Morn

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he opened the booke, he found the place, where it was written,

Isa.61.1.

g That is, endued with graces.

h He alludeth to the yere of Iubile, which is mentioned in ye law, whereby this great deliuerance was figured.

18 * The Spirit of the Lord is vpon me, because he hath g anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised,

19 And that I should preach the h acceptable yeere of the Lord.

i They approued and commended whatsoeuer he sayd.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this scripture fulfilled in your eares.

k Bestow thy benefits vpon them, which appertaine more vnto thee.

22 And all i bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

Iohn 4.44.

l Their infidelitie stayed Christ from working miracles.

23 Then he sayd vnto them, Ye will surely say vnto mee this prouerbe, Physition, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

1.King.17.9. iames 5.17.

24 And he sayd, Uerely I say vnto you, * No l Prophet is accepted in his owne countrey.

m He sheweth by examples, that God oftimes preferreth the strangers to the of the houshold.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heauen was shut three yeeres and sixe monethes, when great famine was throughout all the land.

2.Kings.5.14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

o And escaped miraculously out of their hands: for his houre was not yet come.

28 Then all that were in the Synagogue, when they heard it, were filled n with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

Matth.4.13. marke 1.21. Matth.7.29. marke 1.22.

30 But hee passed o through the midst of them, and went his way,

p Full of dignitie, and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

q That is, the motion of the deuil, or that was tormented with a very deuill.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loud voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wiues mother was taken with a great feuer, and they required him for her.

Matth.8.14. marke 1.30.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediatly she rose, and ministred vnto them.

40 Nowe when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

Marke 1.34.

r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it commeth not of faith.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

5 Sun af Trinity Gosp 1 to 12

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine Disciples are called. 12 He clenseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Matth.4.18. marke 1.16.

21 June 2 Less morn

Then * it came to passe, as the people preased vpon him to heare the worde of God, that he stoode by the lake of Gennesaret,

2 And sawe two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And a hee entred into one of the ships which was Simons, and required him that he would thrust off a little from the land: & he sate downe, and taught the people out of the ship.

a To the intent that he might not be thronged of the preasse, and also that he might the better be heard.

4 ¶ Nowe when hee had left speaking, hee sayde vnto Simon, Lanch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and sayd vnto him, b Master, we haue trauelled all night, and haue taken nothing: neuerthelesse at thy c word I will let downe the net.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

22 Febr 2 Less Morn

which were in the other shippe, that they
should come and helpe them, who came then,
and filled both the shippes, that they did
sinke.
8 Now when Simon Peter saw it, he
fell downe at Jesus knees, saying, Lord, goe
from me: for I am a sinfull man.
9 For he [e] was vtterly astonied, and all
that were with him, for the draught of fishes
which they tooke.
10 And so was also James and John the
sonnes of Zebedeus, which were companions
with Simon. Then Jesus sayd vnto Si-
mon, Feare not: from [f] hencefoorth thou shalt
catch men.
11 And when they had brought the ships
to land, they forsooke all and followed him.
12 ¶ * Nowe it came to passe, as hee was
in a certaine citie, beholde, there was a man
full of leprosie, and when hee sawe Jesus,
hee fell on his face, and besought him, say-
ing, Lord, if thou wilt, thou canst make me
cleane.
13 So he stretched foorth his hand, and
touched him, saying, I will, be thou cleane.
And immediatly the leprosie departed from
him.
14 And hee commaunded him that hee
should tell it no man: but goe, sayeth hee, and
shew thy selfe to the [g] Priest, and offer for thy
clensing, as * Moses hath commaunded, for a
witnesse vnto them.
15 But so much more went there a fame
abroad of him, and great multitudes came
together to heare, and to be healed of him of
their infirmities.
16 But he kept himselfe apart in the wil-
dernesse, and prayed.
17 ¶ And it came to passe, on a certaine
day, as hee was teaching, that the Pharises
and Doctours of the Lawe sate by, which
were come out of euery towne of Galile, and
Judea, and Jerusalem, and the power of the
Lord was in him to heale them.
18 * Then beholde, men brought a man ly-
ing in a bed, which was taken with a palsie,
and they sought meanes to bring him in, and
to lay him before him.
19 And when they could not finde by what
way they might bring him in, because of the
preasse, they went vp on the house, and let
him downe through the tiling bed and all,
in the middes before Jesus.
20 And when he saw their faith, he sayd
vnto him, Man, thy [h] sinnes are forgiuen
thee.
21 Then the Scribes and the Pharises
beganne to thinke, saying, Who is this that
speaketh blasphemies? Who can forgiue
sinnes, but God onely?
22 But when Jesus perceiued their
thoughts, he answered and sayd vnto them,
What thinke you in your hearts?
23 Whether is easier to say, Thy sinnes
are forgiuen thee, or to say, Rise and walke?
24 But that yee may know that the Sonne
of man hath authoritie to forgiue sinnes in
earth, (he sayd vnto the sicke of the palsie) I
say vnto thee, Arise: take vp thy bed, and go
to thine house.
25 And immediatly hee rose vp before
them, and tooke vp his bed wherein he lay,
and departed to his owne house, praysing
God.
26 And they were all amased, and pray-
sed God, and were filled with feare, saying,
Doubtlesse we haue seene || strange things to
day.
27 ¶ * And after that he went forth and
saw a Publicane named || Leui, sitting at the
receipt of custome, and sayd vnto him, Fol-
low me.
28 And hee left all, rose vp, and followed
him.
29 Then Leui made him a great feast in
his owne house, where there was a great
company of Publicanes, and of other that
sate at table with them.
30 But they that were Scribes & Pha-
rises among them, murmured against his
disciples, saying, Why eate ye and drinke ye
with Publicanes and sinners?
31 Then Jesus answered, and sayd vnto
them, They that are whole, neede not the
Physician, but they that are sicke.
32 * I came not to call the [k] righteous, but
sinners to repentance.
33 ¶ * Then they said vnto him, Why do
the disciples of John fast often, and ‡ pray,
and the disciples of the Pharises also, but
thine eat and drinke?
34 And he sayd vnto them, Can ye make
the [l] children of the wedding chamber to fast,
as long as the bridegrome is with them?
35 But the dayes will come euen when the
bridegrome shall be taken away from them:
then shall they fast in those dayes.
36 Againe he spake also vnto them a pa-
rable, [m] No man putteth a piece of a new gar-
ment into an olde vesture: for then the newe
renteth it, & the piece taken out of the new, a-
greeth not with the olde.
37 [n] Also no man powreth new wine into
old vessels: for then the new wine will breake
the vessels, and it will runne out, and the ves-
sels will perish.
38 But new wine must bee powred into
new vessels: so both are preserued.
39 Also no man that [o] drinketh old wine,
straightway desireth new, for he saith, The
old is better.

CHAP. VI.

1 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 Hee healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyde hypocrisie.

AND it came to passe on the second Sab-
bath, after the first, that he went thorow
the corne fieldes, and his disciples plucked
the eares of corne, and did eat, and rub them
in their handes.
2 And certaine of the Pharises sayd vn-
to them, Why do ye that which is not lawful
to do on the Sabbath dayes?
3 Then Jesus answered them, and sayd,
Haue yee not read this, that Dauid did
when hee himselfe was an hungred, and

* Iohn 6. 1.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraid.

f He appointeth him to the office of an Apostle.

* Matth. 8. 2. marke 1. 40.

g Hereby he shewed them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wroght, would not beleeue Christ.

* Leuit. 14. 4.

* Matth. 9. 2. marke 2. 3.

h Christ toucheth the principall cause of all our euils.

i Forasmuch as his diuinity was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

|| Or, aboue our expectation.

* Matth. 9. 9. marke 2. 14.

|| Or, Matthew.

* 1. Tim. 1. 15.

k Which seeme to be righteous, and yet are but hypocrites.

* Matth. 9. 14. marke 2. 18.

‡ Greeke, make prayers.

l The friends and familiars of Christ: and herein by Jesus Christ declareth that he will not burden his, before that he hath made them able to beare.

m Reade Matth. 9. 17.

n He admonisheth them not to trust too much to their owne sense or iudgement, nor, because they haue accustomed themselues to one thing, to condemne another which is better.

* Matth. 12. 1. marke 2. 23.

a Those feastes which contained many dayes, as the Passeouer & the feast of Tabernacles, had two Sabbaths: the first day of the feast, and the last.

* 1. Sam. 21. 6.

19 October 2 Lesson morn

4 Sun after Trinity Gospel

23 Februr 2 Less Morn

22 June 2 Less Morn

20 October 2 Less morn

they which were with him,
4 How hee went into the house of God,
and tooke, and ate the shew bread, and gaue
also to them that were with him, which
was not lawfull to eate, but for the *Priests
onely?
5 And he said vnto them, The Sonne of
man is b Lord also of the Sabbath day.
6 ¶ *It came to passe also on another
Sabbath, that hee entred into the Syna-
gogue and taught, and there was a man
whose right hand was dried vp.
7 And the Scribes and Pharises wat-
ched him, whether hee would heale on the
Sabbath day, that they might finde an accu-
sation against him.
8 But hee knew their thoughts, and said
to the man which had the withered hand, A-
rise, and stand vp in the midst. And he arose
and stood vp.
9 Then said Iesus vnto them, I will
aske you a question, Whether is it lawfull on
the Sabbath dayes to do good, or to do euill?
to saue ‖ life, or to destroy it?
10 And hee beheld them all in compasse,
and said vnto the man, Stretch foorth thine
hand. And he did so, and his hand was resto-
red againe, as whole as the other.
11 Then they were filled full of madnesse,
and communed one with another, what they
might do to Iesus.
12 ¶ And it came to passe in those dayes,
that hee went into a mountaine to pray, and
spent the night in prayer to God.
13 *And when it was day, hee called his
disciples, and of them hee chose c twelue,
which also he called d Apostles.
14 (Simon whom he named also Peter,
and Andrew his brother, Iames and Iohn,
Philip, and Bartlemew:
15 Matthewe, and Thomas: Iames
the sonne of Alpheus, and Simon called
Zelous:
16 Iudas Iames brother, and Iudas I-
scariot, which also was the traitour.)
17 Then he came downe with them, and
stoode in ‖ a plaine place, with the company
of his disciples, and a great multitude of peo-
ple out of al Iudea and Ierusalem, and from
the sea coast of Tyrus and Sidon, which
came to heare him, and to be healed of their
diseases:
18 And they that were vexed with foule
spirits, and they were healed.
19 And the whole multitude sought to
touch him: for there went vertue out of him,
and healed them all.
20 ¶ *And he lifted vp his eyes vpon his
disciples, and said, Blessed be ye e poore: for
yours is the kingdome of God.
21 *Blessed are ye that hunger nowe: for
ye shalbe satisfied. Blessed are ye that *weepe
now: for ye shall laugh.
22 *Blessed are yee when men hate you,
and when f they separate you, and reuile you,
and put out your name as euil, for the Sonne
of mans sake.
23 Reioyce ye in that day, and be g glad:
for behold, your reward is great in heauen:
for after this maner their fathers did to the
Prophets.

24 *But woe be to you that are h rich: for
ye haue receiued your consolation.
25 *Woe be to you that are i full: for ye
shall hunger. Woe be to you that now laugh:
for ye shall waile and weepe.
26 Woe be to you when all men k speake
wel of you: for so did their fathers to the false
Prophets.
27 ¶ *But I say vnto you which heare,
Loue your enemies: doe well to them which
hate you.
28 Blesse them that curse you, and pray
for them which hurt you.
29 *And vnto him that l smiteth thee on
the one cheeke, offer also the other: *and him
that taketh away thy cloke, m forbid not to
take thy coat also.
30 *Giue to euery man that asketh of thee:
and of him that taketh away thy goods, aske
them not againe.
31 *And as ye would that men should do
to you, so do ye to them likewise.
32 *For if yee loue them which loue you,
what thanke shall ye haue? for euen the n sin-
ners loue those which loue them.
33 And if you do good for them which do
good for you, what thanke shall yee haue? for
euen the sinners doe the same.
34 *And if yee lend to them of whom yee
hope to receiue, what thanke shall yee haue?
for euen the sinners lend to sinners, to receiue
the like.
35 Wherefore loue ye your enemies, & doe
good, and lend, o looking for nothing againe,
and your reward shall be great, and ye shall
be the children of *the most high: for hee is
kind vnto the vnkind, and to the euill.
36 Be ye therefore mercifull, as your Fa-
ther also is mercifull.
37 ¶ *Iudge not, and ye shall not be iud-
ged: condemne not, and ye shall not be con-
demned: forgiue, and ye shalbe forgiuen.
38 Giue, and it shalbe giuen vnto you: *a
good measure, pressed downe, shaken toge-
ther & running ouer shall men giue into your
bosome: for with what measure ye mete, with
the same shall men mete to you againe.
39 And hee spake a parable vnto them,
*Can the blinde leade the blinde? shall they
not both fall into the ditch?
40 *The disciple is not aboue his ma-
ster: but whosoeuer will bee a perfit disciple,
shalbe as his master.
41 ¶ *And why p seest thou a mote in thy
brothers eye, and considerest not the beame
that is in thine owne eye?
42 Either how canst thou say to thy bro-
ther, Brother, let me pull out the mote that
is in thine eye, when thou seest not the beame
that is in thine owne eye? Hypocrite, cast
out the beame out of thine owne eye first, and
then shalt thou see perfectly, to pull out the
mote that is in thy brothers eye.
43 ¶ *For it is not a good tree that brin-
geth foorth euill fruit: neither an euill tree,
that bringeth forth good fruit.
44 *For euery tree is knowen by his
owne fruit: *for neither of thornes gather

Exod.29.33. leuit.8.31.and 24.9.
b Hauing power to dispence with, and qualifie the keeping of the Sabbath and other ceremonies.
Math.12.9. marke 3.1.
‖ Or, a person.
Math.10.1. mar.3.13.& 6.7. chap.9.1.
c According to the similitude of the twelue Patriarkes, of whom the Church of God is sprung.
d Ambassadours or messengers whom he had elected before, but now enioyneth them their charge.
‖ Or, Champion.
Math.5.3.
e They that are humble and submit themselues willingly to obey God.
Isa.65.13. Isa.61.3. Matt.5.11.
f He meaneth excommunication, which also he calleth putting out their names: S. Iohn calleth it casting out of the Synagogue, S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth, Psal.1.1.
g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6.1. ecclus.31.8.
h That put your trust in your riches, and forget the life to come.
Isa.5.13,14.
i Signifying them that liue at ease, and after the pleasures of the flesh.
k He reproueth ambition and vain glory, when as men go about by all meanes to get fauour and worldly pompe.
Math.5.44.
Math.5.39.
l Rather endure more iniury then reuenge your selues.
1.Cor.6.7.
m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God.
Math.7.12. tob.4.15.
Math.5.46.
n They are commonly called sinners, which are of a wicked life, and without all feare of God.
Math.5.42. deut.15.8.
o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to repay the whole with a most liberall interest.
Math.5.45.
Math.7.1.
Math.7.2. marke 4.24.
Math.15.14.
Math.10.24. iohn 13.16.and 15.20.
Math.7.3.
p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie out the least fault in their brother. Math.7.17. Math.12.33. Math.7.16.

q The name and title are nothing worth to prooue that a man is sent of God, except in effect he shewe the same.

Matth. 7. 21. rom. 2. 13. iames 1. 22.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

neither of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good, and an euill man out of the euill treasure of his heart bringeth foorth euill: for of the abundance of the heart, his mouth speaketh.

46 ¶ *But why call ye me *Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shew you to whome he is like.

48 He is like a man which built an house, and digged deep, and layd the foundation on a rocke: and when the waters arose, the flood beat vpon that house, & could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man, that built an house vpon the earth without foundation, against which the flood did beat, and it fell by and by: and the fal of that house was great.

CHAP. VII.

2 He healeth the captaines seruant. 11 He rayseth vp the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes 36 He eateth with the Pharisee. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

Matth. 8. 5.

When* he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine a Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

5 For he loueth, said they, our nation, and he hath built vs a b Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

7 Wherefore, I thought not my selfe worthy to come vnto thee: but say the d word, and my seruant shall be whole.

8 For I am likewise a man set vnder autoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

a It might be that this captaine did lie with his garison in Capernaum.

b In building them a Temple for their assemblies he shewed his zeale towards the true seruice of God.

c The friendes speake to Iesus in the captaines name.

d Or, command by a word onely that it so be.

e He commendeth this heathe captaine because he assureth himselfe vpō Christs word alone.

11 ¶ And it came to passe the day after, that he went into a citie called f Naim, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the ‖ coffin, (and they that bare him, stood still) and hee sayd, g Yong man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

17 And this rumour of him went foorth throughout al Iudea, and throughout al the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shal we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirites, and vnto many blinde men he gaue sight.

22 And Iesus answered and sayde vnto them, Go your wayes and shew Iohn k what things ye haue seene and heard: that ŷ blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise again, & the l poore receiue the ‖ Gospel.

23 And blessed is he, that shal not be m offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went yee out into the wildernesse to see? A n reed shaken with the winde?

25 But what went you out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparreled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27 This is hee of whome it is written, *Behold, I send my ‖ messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuerthelesse, he that is the least in the kingdom of God, is greater then he.

29 Then all the people that heard, & the Publicanes o iustified God, being baptized with the p baptisme of Iohn.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

‖ Or, biere.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messias, and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miseries and wretchednesse.

‖ *Or, the Gospel is preached to the poore.*

m That shal perseuere and not shrinke back for any things that can come vnto them.

n Read Matth. 11. 7.

Mal 3. 1.

‖ *Or, Angel.*

‖ *Or, borne.*

o They praysed him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Lawe despised the counsell of God
q against themselues, and were not baptized
of him.
31 * And the Lord said, Whereunto shall
I liken the men of this generation? & what
thing are they like vnto?
32 They are like vnto children sitting in
the market place, and crying one to another,
and saying, r We haue piped vnto you, and
ye haue not danced: we haue mourned to
you, and ye haue not wept.
33 For Iohn Baptist came, neither eating
bread, nor drinking wine: and ye say, He hath
the deuill.
34 The Sonne of man is come, and s eateth and drinketh: and ye say, Beholde, a man
which is a glutton, and a drinker of wine, a
friend of Publicanes and sinners.
35 But wisedome is t iustified of all her
children.
36 ¶ * And one of the Pharises desired
him that he would eate with him: & he went
into the Pharises house, and sate downe at
table.
37 And beholde, a woman in the citie,
which was a sinner, when she knew that
Iesus sate at table in the Pharises house, she
brought a boxe of oyntment.
38 * And she stood at his feet behind him
weeping, and began to wash his feete with
teares, and did wipe them with the haires
of her head, and kissed his feet, and anointed
them with the oyntment.
39 Now when the Pharise which bade
him, saw it, he spake within himselfe, saying, If this man were a prophet, he would
surely haue knowen who, and what maner
of woman this is which toucheth him: for
she is a sinner.
40 And Iesus answered, and said vnto
him, Simon, I haue somewhat to say vnto
thee. And he said, Master, say on.
41 There was a certaine lender which
had two debters: the one ought fiue hundred
pence, and the other fiftie.
42 When they had nothing to pay, hee
forgaue them both. Which of them therfore,
tell me, will loue him most?
43 Simon answered, and sayde, I suppose that hee, to whome hee forgaue most.
And he saide vnto him, Thou hast truly
iudged.
44 Then he turned to the woman, and
said vnto Simon, Seest thou this woman?
I entred into thine house, and thou gauest
me no water to my feete: but she hath washed my feete with teares, and wiped them
with the haires of her head.
45 Thou gauest me no kisse: but she since
the time I came in, hath not ceased to kisse
my feete.
46 Mine head with oyle thou didst not
anoint: but she hath anointed my feete with
ointment.
47 Wherefore I say vnto thee, Many
sinnes are forgiuen her: for she u loued much.
To whom a little is forgiuen, he doeth loue
a little.
48 And he said vnto her, Thy sinnes are
forgiuen thee.
49 And they that sate at table with him,
began to say within themselues, Who is this
that euen forgiueth sinnes?
50 And he said to the woman, Thy faith
hath saued thee: go in x peace.

q Meaning, to their owne condemnation, or as some read, with themselues because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 21.46.
Math. 11.16.
r The songs of little children are sufficient to condemne the Pharises & such like.
s Liueth according to the fashion of other men.
t He sheweth that the wicked although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospel.
Mar. 14.3.
Mar. 15.40.
Iohn. 11.2.
u This great loue is a signe that she felt her selfe much bound vnto Christ who had forgiuen her so many sinnes.
x The peace of conscience commeth onely of faith.

CHAP. VIII.

1 *Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the herde of swine. 41 He healeth the sicke woman, and Iairus daughter.*

AND it came to passe afterward, that hee
himselfe went through euery citie & towne,
preaching, and publishing the kingdome of
God, and the twelue were with him.
2 And certaine women which were healed of euill spirites, and infirmities, as * Mary
which was called Magdalene, out of whom
went seuen deuils,
3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many others, which a ministred vnto him of their
substance.
4 * Now when much people were gathered together, and were come to him out of all
cities, he spake by a parable.
5 A sower went out to sow his seed, and
as he sowed, some fell by the way side, and it
was troden vnder feete, and the foules of
heauen deuoured it vp.
6 And some fell on the stones, and when
it was sprung vp, it withered away, because
it lacked moysture.
7 And some fell among thornes, and the
thornes sprang vp with it, and choked it.
8 And some fel on good ground, & sprang
vp and bare fruit, an hundred fold. And as
he said these things, he cryed, He that hath
eares to b heare, let him heare.
9 Then his disciples asked him, demanding what parable that was.
10 And he said, Unto you it is giuen to
know the secrets of the kingdom of God: but
to other in c parables, that when they see,
they should not see, and when they heare, they
should not vnderstand.
11 * The parable is this, The seed is the
word of God.
12 And they that are beside the way, are
they that heare: afterwarde commeth the
deuill, and taketh away the worde out of
their hearts, lest they should beleeue, and be
saued.
13 But they that are on the stones, are they
which when they haue heard, receiue the
word with ioy: but they haue no roote, which
for a while d beleeue, but in the time of tentation go away.
14 And that which fell among thornes,
are they which haue heard, and e after their
departure are choked with cares, and with
riches, & voluptuous liuing, and bring foorth
no fruite.
15 But that which fell in good ground, are
they which with an honest and good heart
heare

Gospple Sept 29th Sunday 4 Verso 16 Verse
25 Febr 2 Lesson Morni
Mar. 16.9.
25 June 2 Lesson mor
a Wherby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which procured their knowledge to be of God.
Or, to them.
Matth. 13.3. mar. 4.1,2.
22 Febr 2 Lesson Morn
b That is, to vnderstand, and beleeue these things.
c Which word is here taken for an obscure or darke saying.
Isa. 6.9. mat. 13.14. mar. 4.12. iohn 12.40. act. 28.26. rom. 11.8.
Matth. 13.18. mar. 4.15.
d That is, acknowledge, and consent to the word, and also reuerence it.
e When they returne home to their affaires.

heare the word, and keepe it, and bring forth
fruit with patience.
16 ¶ *No man when he lighteth a can-
dle, couereth it vnder a vessell, neither put-
teth it vnder the ‖table, but setteth it on a
candlesticke, that they that enter in may see
the light.
17 *For nothing is secret, that shal not be
euident: neither any thing hid, that shall not
be knowen, and come to light.
18 Take heede therefore how ye heare:
*for whosoeuer hath, to him shall be giuen:
and whosoeuer hath not, from him shall be
taken euen that which g it seemeth that hee
hath.
19 ¶ *Then came to him his mother and
his brethren, and could not come neere to
him for the prease.
20 And it was told him by certaine which
sayd, Thy mother and thy ‖brethren stand
without, and would see thee.
21 But he answered, and sayd vnto them,
My mother, and my brethren are h these
which heare the word of God, and doe it.
22 ¶ *And it came to passe on a certaine
day, that he went into a shippe with his dis-
ciples, and he sayd vnto them, Let vs goe
ouer vnto the other side of the lake. And they
lanched forth.
23 And as they sailed, he fel i asleepe, and
there came downe a storme of winde on the
lake, and they were filled with water, and
were in ieopardie.
24 Then they went to him, and awoke
him, saying, Master, Master, we perish.
And hee arose, and rebuked the winde, and
the waues of water: and they ceased, and it
was calme.
25 Then he said vnto them, Where is your
faith? and they feared, and wondred among
themselues, saying, Who is this that com-
mandeth both the windes & water, and they
obey him?
26 ¶ *So they sailed vnto the region of
the Gadarenes, which is ouer against Ga-
lile.
27 And as hee went out to land, there
mette him a certaine man out of the citie,
which had a deuill long time, and he ware
no clothes, neither abode in house, but in the
graues.
28 And when he saw Iesus, he cryed out,
and fell downe before him, and with a loude
voyce sayd, What haue I to doe with thee,
Iesus the sonne of God, the most high? I be-
seech thee k torment me not.
29 For he commanded the foule spirit to
come out of the man: (for ‖oft times he had
caught him: therefore he was bound with
chaines, and kept in fetters: but he brake the
bandes, and was l caried of the deuill into
wildernesses.)
30 Then Iesus asked him, saying, What
is thy name? And he said, m Legion, because
many deuils are entred into him.
31 And they besought him, that he would
not command them to go out into the n deep.
32 And there was there by, an herde of
many swine, feeding on an hil, and the deuils
besought him, that he would suffer them to
enter into them. So he suffered them.
33 Then went the deuils out of the man,
and entred into the swine: and the herd was
carried with violence from a steepe downe
place into the lake, and was choked.
34 When the herdemen saw what was
done, they fled: and when they were depar-
ted, they tolde it in the citie and in the coun-
trey.
35 Then they came out to see what was
done, and came to Iesus, and found the
man, out of whom the deuils were de-
parted, sitting at the feete of Iesus, clo-
thed, and in his right minde, and they were
afraid.
36 They also which saw it, told them by
what meanes he that was possessed with the
deuill was healed.
37 Then the whole multitude of the coun-
trey about the Gadarenes, besought him,
that hee would depart from them: for they
were taken with a great feare: and he went
into the ship, and returned.
38 Then the man, out of whom the de-
uils were departed, besought him that hee
might be with him: but Iesus sent him a-
way, saying,
39 o Returne into thine owne house, and
shew what great things God hath done to
thee. So he went his way, and preached tho-
rowout all the p citie, what great things Ie-
sus had done vnto him.
40 ¶ And it came to passe when Iesus
was come againe, that the people receiued
him: for they all waited for him.
41 ¶ *And behold, there came a man
named Iairus, and he was the ruler of the
q Synagogue, who fel downe at Iesus feete,
and besought him that he would come into
his house.
42 For he had but a daughter onely, a-
bout twelue yeeres of age, and she lay a dy-
ing. (And as he went the people thronged
him.
43 And a woman hauing an issue of blood,
twelue yeeres long, which had spent all her
substance vpon physitians, and could not be
healed of any:
44 When she came behind him, she tou-
ched the r hemme of his garment, and im-
mediatly her issue of blood stanched.
45 Then Iesus said, Who is it that hath
touched mee? When euery man denyed,
Peter sayd and they that were with him,
Master, the multitude thrust thee, and tread
on thee, and sayest thou, Who hath touched
mee?
46 And Iesus sayd, Some one hath tou-
ched me: for I perceiue that vertue is gone
out of me.
47 When the woman saw that she was
not hidde, shee came trembling, and fell
downe before him, and told him before all
the people, for what cause shee had touched
him, and how she was healed immediatly.
48 And he sayd vnto her, Daughter, be
of good comfort: thy f faith hath made thee
whole: goe in peace.)
49 While hee yet spake, there came one
from

Chap. 11.33. mat. 5.15. mar. 4.21.
f Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.
‖Or, bed.
Chap 12.2. mat. 10.26. mar. 4.22.
Mat. 14 12. and 25.29. mar. 4.25. chap. 19.24.26.
g Both to himselfe, and to others.
Matth. 12.46. mar. 3.31.
‖Or, kinsefolkes.
h The spirituall kinred is to bee preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.
Mat. 8.23. mar. 4.36.
i The word signifieth a deepe or sound sleepe.
Mat. 8.28. mar. 5.1.
k Satan is tormented where Christ is present.
‖Or, many a day agone.
l The word signifieth to be inforced with violence, as an horse when he is spurred.
m A legion, as writeth Vegetius, conteined 6000. footemen, and 732. horsemen: but here it is taken for an vncertaine & infinite number.
n That is, so to depart that they could doe no harme: and this word Chap. 16.23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2. Pet. 2. 4.

o Christ knew that he should better serue him being absent, then with him.
p This was his owne city called Gadaris, which was in the countrey of Decapolis, and therefore Luke differeth not from Marke, who writeth that he preached in Decapolis.
Matth. 9.18. marke 5.22.
q Of the congregation of the Iewes.
r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.
f Christ doth not impute vnto vs the weakenesse of our faith, but doth accept it as though it were perfit.

from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.
50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shall be made whole.
51 And when hee went into the house, he suffered no man to go in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maiden.
52 And all wept, and sorowed for her: but he sayd, Weepe not: for she is not *dead, but sleepeth.
53 And they laughed him to scorne, knowing that she was dead.
54 So he *thrust them all out, & tooke her by the hand, and cryed, saying, Maide, arise.
55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meate.
56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

2 He sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him. 12 He feedeth fiue thousand men with fiue loaues and two fishes. 19 Diuers opinions of Christ. 28 Hee was figured himselfe vpon the mount. 43 Hee deliuereth the possessed. 47 & teacheth his disciples to be lowly. 54 They desire vengeance, but be reproued.

THen *called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.
2 And he sent them to preach the kingdome of God, and to cure the sicke.
3 And he sayd to them, *Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates.
4 And whatsoeuer house yee enter into, there abide, and thence depart.
5 And whosoeuer will not receiue you, when ye goe out of that citie, *shake off the very c dust from your feete for a testimonie against them.
6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.
7 ¶ *Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was sayd of some, that Iohn was risen againe from the dead:
8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.
9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.
10 ¶ *And when the Apostles returned, they tolde him what great things they had done. *Then he tooke them, and went aside into a solitary place, neere to the citie called Bethsaida.
11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.
12 *And when the day began to weare away, the twelue came, and sayd vnto him,
Send the people away, that they may go into the townes and villages round about, and lodge and get meate: for we are here in a desert place.
13 But he sayd vnto them, *Giue yee them to eate. And they sayd, Wee haue no more but fiue loaues and two fishes, except wee should goe and buy meate for all this people.
14 For they were about fiue thousand men. Then he sayd to his Disciples, Cause them to sit downe by fifties in a company.
15 And they did so, and caused all to sit downe.
16 Then he tooke the fiue loaues, and the two fishes, & looked vp to heauen, and *blessed them, and brake, & gaue to the disciples, to set before the people.
17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.
18 ¶ *And it came to passe as he was alone praying, his disciples were with him, and hee asked them, saying, Whom say the people that I am?
19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.
20 And hee sayd vnto them, But whom say ye that I am? Peter answered, and said, The Christ of God.
21 And he warned, & commanded them, that they should tell this to no man,
22 Saying, *The Sonne of man must suffer many things, and bee reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.
23 ¶ *And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse g dayly, and follow mee.
24 *For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.
25 For what aduantageth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?
26 *For whosoeuer shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.
27 *And I tell you of a surety, there be some standing here, which shall not taste of death, till they haue seene the h kingdome of God.
28 *And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.
29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.
30 And beholde, two men talked with him, which were Moses and Elias,
31 Which appeared in glory, and tolde of his i departure, which he should accomplish at Hierusalem.
32 But Peter and they that were with him,

t Meaning, the ruler of the Synagogue.
u Although she was verily dead: yet to Christ it was more ease to restore her to life, then it is for one man to wake another out of his sleepe.
x He meaneth those which he found in the house.
26 Februar 2 Lesson Morning
Matt. 10.1. mar. 3.13. and 6.7.
Matt. 10.7,8. marke 6.7.
a To the ende they might doe their charge with greater diligence when they had nothing to let them.
Or, rods.
b He willeth them not to tarry long, but to preach frō towne to towne.
Acts 13.51. chap. 10.11.
c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.
Math. 14.1. marke 6.14.
Marke 6.30.
Math. 14.13. marke 6.32.
Matt. 14.15. mark 6.35. iohn 6.5.

26 June 2 Lesson Morn
d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.
23 Octo 2 Lesson Morn
e Iohn sayth, he gaue thanks, Iohn 6.11.
Math. 16.13. marke 8.27.
f For he knew best his conuenient time which was appointed for him to be manifested in.
Math. 17.22. marke 8.31.
Chap. 14.27. mat. 10.38. and 16.24 marke 8.34.
g For as one day followeth another, so doth one crosse follow in the necke of another.
Chap. 17.33. mat. 10.39. and 16.25 marke 8.35.
Math. 10.33. chap. 12.9. marke 8.38. 2.tim. 2.12.
Math. 16.28. marke 9.1.
h Established and enlarged by the preaching of the Gospel.
Math. 17.2. marke 9.2.
i That is, what ende he should haue, and how he should die.

which were heauie with sleepe, and when they awoke, they sawe his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter sayd vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While hee thus spake, there came a cloud, and k ouershadowed them, & they feared when they were entering into the cloud.

35 * And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those l dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he fometh, and with much paine departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and sayd, m O generation faithlesse and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, & healed the child, and deliuered him to his father.

43 ¶ And they were all amased at the mightie power of God: and while they all wondred at all things, which Iesus did, hee sayd vnto his disciples,

44 n Marke these words diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not n that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ * Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little childe, and set him by him,

48 And sayd vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shalbe great.

49 ¶ * And Iohn answered, and sayd, Master, we saw one casting out deuils in thy Name, and we forbad him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbid ye him not: for he that is not against vs, o is with vs.

51 ¶ And it came to passe, when the p dayes were accomplished, that he should be receiued vp, he setled himselfe fully to goe to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his q behauiour was, as though hee would goe to Ierusalem.

54 And when his disciples, Iames and Iohn, saw it, they sayd, Lord, wilt thou that wee commaund that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what r spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, * a certaine man sayd vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus sayd vnto him, The s foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he sayd vnto another, Follow me. And the same sayd, Lord, suffer me first to go and t bury my father.

60 And Iesus sayd vnto him, u Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another sayd, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus sayd vnto him, No man that putteth his hand to the plough, and x looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great maiestie.
Math. 3.17. marke 1.11.
l They concealed it till Christs resurrection, as Marke writeth.
Math. 17.14. marke 9.17.
m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.
n This manner of speaking the Greekes vse, put these words into your eares.
n They were so blinded with this opinion that Christ should haue a temporal kingdome, that they would not vnderstand when he spake of his death.
Math. 18.1. marke 9.33,34.
Marke 9.38.
o Forasmuch as he letteth vs not, and God is glorified by his occasion.
p Of his death, whereby he was exalted.

q Or, face, or apparel: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh. 4.20. also for they hated the Iewes, because they differed from them in religion.
2. Kings 1.10.
r He reproueth their rash and carnall affection, which were not led with Elias spirit.
Math. 8.19.
s We must not follow Christ for riches and commodities, but prepare our selues to pouertie, and to the crosse, by his example.
t That is, till he be dead, and I haue done my duety to him in burying him.
u We may not follow what seemeth best to vs, but onely Gods calling: and here by death, hee meaneth those that are vnprofitable to serue God.
x To be hindered, or entangled with respect of any worldly commoditie, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues. 13 He threatneth the obstinate. 21 Hee giueth thankes to his heauenly Father. 25 He answereth the Scribe that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiueth the Lord into her house. 46 Mary is feruent in hearing his word.

AFter * these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie & place, whither he himselfe should come.

2 And he sayd vnto them, * a The haruest is great, but the b labourers are fewe: pray therefore the Lord of the haruest to send foorth labourers into his haruest.

3 Goe your wayes: behold, * I send you foorth as lambes among c wolues.

4 Beare no bag, neither scrip, nor shoes, * and d salute no man by the way.

5 * And into whatsoeuer house ye enter, first

Math. 10.1.
Math. 9.37.
a Meaning a great number of people, which are ready to be brought vnto God.
b That is, the preachers.
Math. 10.16.

c Not that they should hurt you, but that you shal be preserued by my prouidence. 2. King. 4.29. d Hee willeth that they should dispatch this iourney with diligence, not occupying themselues about other duties. Math. 10.12. marke 6.10.

first

first say, *Peace be to this house.
6 And if the sonne of peace be there,
your peace shall rest vpon him: if not, it shall
turne to you againe.
7 And in that house tary still, eating and
drinking such things as by them shall be set
before you: *for the labourer is worthy of his
wages. Goe not from house to house.
8 But into whatsoeuer citie ye shall en-
ter, if they receiue you, [h]eate such things as
are set before you.
9 And heale the sicke that are there, and
say vnto them, The kingdome of God is
come neere vnto you.
10 But into whatsoeuer citie ye shal enter,
if they will not receiue you, goe your wayes
out into the streetes of the same, and say,
11 Euen the very *dust, which cleaueth
on vs of your citie, we wipe off against you:
notwithstanding know this, that the king-
dome of God was come neere vnto you.
12 For I say to you, that it shall be easier
in that day for them of Sodome, then for
that citie.
13 *Woe be to thee, Chorazin: woe be
to thee, Bethsaida: for if the miracles had
beene done in Tyrus and Sidon, which
haue bin done in you, they had a great while
agone repented, sitting [k]in sackecloth and
ashes.
14 Therefore it shall be easier for Tyrus
and Sidon at the iudgement, then for you.
15 And thou Capernaum, which art ex-
alted to heauen, shalt be thrust downe to
hell.
16 *He that heareth you, heareth me:
and he that despiseth you, despiseth me: and
hee that despiseth mee, despiseth him that
sent me.
17 And the seuenty turned againe with
ioy, saying, Lord, euen the deuils are subdued
to vs through thy name.
18 And he sayd vnto them, I saw [m]Sa-
tan like lightning, fall downe from heauen.
19 Beholde, I giue vnto you power to
tread on serpents, and scorpions, and ouer
all the power of the enemy, and nothing shal
hurt you.
20 Neuerthelesse, in this reioyce not, that
the spirits are subdued vnto you: but rather
reioyce, because your names are written in
heauen.
21 That same houre reioyced Iesus in
the spirit, and sayd, I confesse vnto thee,
Father, Lorde of heauen and earth, that
thou hast hidde these things from the [n]wise
and learned, and hast reuealed them to
babes: euen so, Father, because it so pleased
thee.
22 Then he turned to his disciples, and
sayd, All things are [o]giuen me of my Fa-
ther: and no man knoweth who the Sonne
is, but the Father: neither who the Father
is, saue the [q]Sonne, and he to whom the
Sonne will reueale him.
23 And he returned to his disciples, and
sayd secretly, *Blessed are the eyes which see
that ye see.
24 For I tell you that many Prophets
and Kings haue desired to see those things
which ye see, and haue not seene them: and to
heare those things which ye heare, and haue
not heard them.
25 Then beholde, a certaine expoun-
der of the Law stood vp, and tempted him,
saying, Master, what shall I doe to inherit
eternall life?
26 And he sayd vnto him, What is writ-
ten in the Law? how readest thou?
27 And he answered, and sayd, *Thou shalt
loue thy Lord God with all thine heart, and
with all thy soule, and with all thy strength,
and with all thy thought, *and thy neigh-
bour as thy selfe.
28 Then he sayd vnto him, Thou hast
answered right: this doe, and thou shalt
liue.
29 But hee willing to ||iustifie himselfe,
sayde vnto Iesus, Who [r]is then my neigh-
bour?
30 And Iesus answered, and sayd, A cer-
taine man went downe from Ierusalem
to Iericho, and fell among theeues, and
they robbed him of his raiment, and woun-
ded him, and departed, leauing him halfe
dead.
31 And by [s]chance there came downe a
certaine [t]Priest that same way, and when
he saw him, he passed by on the other side.
32 And likewise also a Leuite, when he
was come neere to the place, went and loo-
ked on him, and passed by on the other side.
33 Then a certaine [u]Samaritane, as he
iourneyed, came neere vnto him, and when
he saw him, he had compassion on him,
34 And went to him, and bound vp his
wounds, and powred in oyle and wine, and
put him on his owne beast, and brought him
to an Inne, and made prouision for him.
35 And on the morow when he departed,
hee tooke out [x]two pence, and gaue them
to the hoste, and sayd vnto him, Take care
of him, and whatsoeuer thou spendest more,
when I come againe, I will recompense
thee.
36 Which now of these three, thinkest
thou, was neighbour vnto him that fell a-
mong the theeues?
37 And he sayd, He that shewed mercy on
him. Then sayd Iesus vnto him, Goe, [y]and
doe thou likewise.
38 Now it came to passe as they went,
that he entred into a certaine towne, and a
certaine woman named Martha, receiued
him into her house.
39 And shee had a sister called Marie,
which also sate at Iesus feete, and heard his
preaching.
40 But Martha was cumbred about
much seruing, and came to him, and sayd,
Master, doest thou not care that my sister
hath left me to serue alone? bid her therefore
that she helpe me.
41 And Iesus answered, and sayd vnto
her, Martha, Martha, thou carest and art
[z]troubled about many things:
42 But one thing is needfull, Mary hath
chosen the good part, [a]which shall not be ta-
ken away from her.

CHAP.

e It was their maner of salutatiō, whereby they wished health and felicitie.
f Which loueth the doctrine of peace and the Gospel.
Deut.24.14,15. math.10.10. 1.tim.5.18.
g He would not that they should tary long in one towne, neither yet be carefull to change their lodging.
h Doubt not to receiue nourishment of them, for whom you trauell.
Math.10.14. chap.9.5. act.13.51. and 18.6.
i God did present himselfe vnto you by his messengers, and would haue reigned ouer you.
Math.11.21.
k Which were the signes of repentance.
l The mo benefits that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished.
Math.10.40. iohn 13.20.
m The power of Satan is beaten downe by the preaching of the Gospel.
||Or, in his minde.
n He attributeth it to the free electiō of God, that ỹ wise & worldlings know not the Gospel, & yet the poore base people vnderstand it.
o Christ is our onely meane to receiue Gods mercy by.
p Therefore we must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.
q In whom we see God, as in his liuely image. *Math.13.16.*
Math.22.35. marke 12.28.
Deut.6.5.
Leuit.19.18.
||Or, to approue himselfe as iuste.
r For they counted no man their neighbour, but their friend.
s For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.
t He priuily noteth the great cruelty, which was among this people, & chiefly the gouernours.
u This nation was odious to the Iewes.
x Which was about nine pence of sterling money.
y Helpe him that hath neede of thee, although thou know him not.
z For she forgat the principall, which was to heare Gods word.
a It was not meete that she should haue bene drawen from so profitable a thing, wherunto she could not alwayes haue opportunitie.

CHAP. XI.

1 He teacheth his disciples to pray. 14 He driueth out a deuill, 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spirituall cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying
in a certaine place, when he ceased, one
of his disciples sayde vnto him, Master,
teach vs to pray, as Iohn also taught his
disciples.
2 *And he said vnto them, When ye pray,
say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come:
Let thy will be done euen in earth as it is in
heauen:
3 Our dayly bread giue vs [a] for the day:
4 And ‖ forgiue vs our sinnes: for euen
we forgiue euery man that is indebted to vs:
And leade vs not into temptation: but deliuer vs from euill.
5 ¶ Moreouer he said vnto them, [b] Which
of you shal haue a friend, and shall go to him
at midnight, and say vnto him, Friend, lend
me three loaues?
6 For a friend of mine is come ‖ out of the
way to me, and I haue nothing to set before
him?
7 And he within should answere and say,
Trouble me not: the doore is now shut, and
my children are with mee in bed: I cannot
rise and giue them to thee.
8 I say vnto you, Though he would not
arise, and giue him, because he is his friend,
yet doubtlesse because of his ‖ importunitie,
he would rise, and giue him as many as he
needed.
9 *And I say vnto you, Aske, and it shall
be giuen you: seeke, and ye shall find: knocke,
and it shall be opened vnto you.
10 For euery one that asketh, receiueth:
and he that seeketh, findeth: and to him that
knocketh, it shall be opened.
11 *If a sonne shall aske bread of any of
you that is a father, will he giue him a stone?
or if he aske a fish, will he for a fish giue him
a serpent?
12 Or if he aske an egge, will he giue him
a scorpion?
13 If yee then which are euill, can giue
good giftes vnto your children, how much
more shall your heauenly Father giue [c] the
holy Ghost to them, that desire him?
14 ¶ Then he cast out a deuil which was
dumbe: and when the deuill was gone
out, the dumbe spake, and the people wondered.
15 But some of them sayde, Hee casteth
out deuils through Beelzebub the chiefe of
the deuils.
16 And others tempted him, seeking of
him a signe from heauen.
17 But he knew their thoughts, and said
vnto them, *Euery kingdome diuided against it selfe, shall be desolate, and an house
diuided against an house, falleth.
18 So if Satan also bee diuided against
himselfe, how shall his kingdome stand, because yee say that I cast out deuils through
Beelzebub?
19 If I through Beelzebub cast out deuils, by whome doe your [d] children cast
them out? Therefore shall they bee your
iudges.
20 But if I by the [e] finger of God cast
out deuils, doubtlesse the kingdome of God
is come vnto you.
21 When a strong man armed keepeth
his [f] palace, the things that he possesseth are
in ‖ peace.
22 But when a stronger then he commeth
vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee
trusted, and diuideth his spoiles.
23 Hee that is not [g] with mee, is against
mee: and hee that gathereth not with me,
scattereth.
24 *When the vncleane spirit is gone out
of a man, hee walketh through dry places,
seeking [h] rest: and when he findeth none, he
saith, I will returne vnto my house whence
I came out.
25 And when he commeth, hee findeth it
swept and [i] garnished.
26 Then [k] goeth hee, and taketh to him
[l] seuen other spirits, worse then himselfe: and
they enter in & dwell there: *so the last state
of that man is worse then the first.
27 ¶ And it came to passe, as hee sayde
these things, a certaine woman of the company, lifted vp her voyce, and sayd vnto him,
Blessed is the wombe that bare thee, and the
paps which thou hast sucked.
28 But he sayd, [m] Yea, rather blessed are
they that heare the worde of God, and
keepe it.
29 ¶ *And when the people were gathered thicke together, hee began to say, This
is a wicked generation: they seeke a signe,
and there shall no signe be giuen them, but
the signe of *Ionas the Prophet.
30 For as Ionas was a signe to the Niniuites, so shall also the sonne of man be to
this generation.
31 *The Queene of the South shall rise
in iudgement with the men of this generation, and shall condemne them: for she came
from the vtmost parts of the earth to heare
the wisedome of Salomon, and beholde, a
greater then Salomon is here.
32 The men of Nineue shal rise in iudgement with this generation, and shall condemne it: for they *repented at the preaching of Ionas: and behold, a greater then
Ionas is here.
33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which
come in, may see the light.
34 *‖ The light of the body is the [n] eye:
therefore when thine eye is [o] single, then is
the whole body light: but if thine eye bee euill, then thy body is darke.
35 Take heede therefore, that the light
which is in thee, be not darkenesse.
36 If therefore the whole body shall bee
light, hauing no part darke, then shall all

Math. 6.9.

a Or, euery day, or as much as is sufficient for this day.

‖ Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if wee obtaine not incontinently that which wee demaund.

‖ Or, in passing by the way.

‖ Or, impudencie.

Math. 7.7. and 21.22. marke 11. 24. ioh. 14. 13. & 16.23. iam. 1.5.

Math. 7.9.

c The chiefest thing that we can desire of God, is his holy Spirit.

Matth. 12.25. mar. 3.24,25.

d That is to say, your coniurers.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place.

f The word signifieth an entry or porch before an house.

‖ Or, safetie.

g They that do not wholy apply themselues to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him, that maketh open warre with him as Satan doth?

Matth. 12.43.

h To the intent that he might worke according to his malicious nature.

i More apt to receiue him then it was afore.

k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

l Hee meaneth an infinite number.

Hebr. 6.4,6. 2. pet. 2.20.

m Christ gaue her a priuy taunt for that she omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matt. 12.38,39. Ionas 1.17. 1. King. 10.1. 2. chron. 9.1. Ionas 3.5. Chap. 8.16. matt. 5.15. marke 4.21. Math. 6.22. ‖ Or, candle. n Because it should guide and leade the body. o Without spot or vice.

be

Matth. 23. 25.
p Christ here requireth two things: first, that we come truely by our meat and drinke: and next that we distribute part to ye poore: for charity is the perfection of the Law.
‖ *Or, of that that you haue.*
‖ *Or, that which is iust and right.*
q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest, and not preferre the inferiour ceremonies which must quickely be abolished.
Chap. 20. 46. mat. 23. 6. mar. 12. 38.
r Whose stinke and infection appeare not suddenly.
Acts 15. 10.
ſ Whereby you keepe in remembrance the execrable deeds of your fathers.
t You shew your selues as great hypocrytes as were your fathers, making men beleeue ye honour God, when ye dishonour him.
u They were more curious to builde their graues then to follow their doctrine.
‖ *Or, cruelly expell them.*
Gene. 4. 8.
2. Chron. 24. 21.
x Because they were culpable of the same fault that their ancesters were.
y They hid and tooke away the pure doctrine, and the true understanding of the Scriptures.

be light, euen as when a candle doth light
thee with the brightnesse.
37 ¶ And as he spake, a certaine Pha-
rise besought him to dine with him: and hee
went in, and sate downe at table.
38 And when the Pharise sawe it, hee
marueiled that hee had not first washed be-
fore dinner.
39 * And the Lord said to him, Indeede
yee Pharises make cleane the outside of the
cup and of the platter: but the inward part
is full of rauening and wickednesse.
40 Yee fooles, did not he that made that
which is without, make that which is with-
in also?
41 Therfore rather giue almes of ‖ those things
which are within, and behold, all things shal
be cleane to you.
42 But woe be to you Pharises: for yee
tithe the mint and the rewe, and all maner
herbes, and passe ouer ‖ iudgement and the
loue of God: these ought yee to haue done,
and q not to haue left the other undone.
43 * Woe be to you Pharises: for ye loue
the uppermost seats in the Synagogues, &
greetings in the markets.
44 Woe be to you Scribes and Pharises
hypocrites: for ye are as graues which r ap-
peare not, & the men that walke ouer them,
perceiue not.
45 ¶ Then answered one of the expoun-
ders of the Law, and said unto him, Master,
Thus saying thou puttest us to rebuke also.
46 And he said, Woe be to you also, ye in-
terpreters of the Lawe: for yee * lade men
with burdens grieuous to be borne, and yee
your selues touch not the burdens with one
of your fingers.
47 Wo be to you: for ye ſ build the sepul-
chres of the Prophets, and your fathers kil-
led them.
48 t Truely ye beare witnesse, and allow
the deedes of your fathers: for they killed
them, and ye u build the sepulchres.
49 Therefore said the wisedome of God,
I will send them Prophets and Apostles,
and of them they shall slay and ‖ persecute,
50 That the blood of all the Prophets,
shed from the foundation of the world, may
be required of this generation,
51 From the blood of * Abel unto the blood
of * Zacharias, which was slaine betweene
the Altar and the Temple: verily I say unto
you, it shall be required of x this generation.
52 Wo be to you, interpreters of the Law:
for yee haue y taken away the key of know-
ledge: ye entred not in your selues, and them
that came in, ye forbade.
53 And as he said these things unto them,
the Scribes and Pharises began to urge
him sore, and to prouoke him to speake of
many things,
54 Laying waite for him, and seeking to
catch some thing of his mouth, whereby they
might accuse him.

March
2 Lesson
Morning

CHAP. XII.

1 Christ commandeth to auoid hypocrisie. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life, 32 but to righteousnesse, almes, watching, patience, wisedome, and concord.

30 June
2 Less mor

IN * the meane time, there gathered toge-
ther an innumerable multitude of people,
so that they trode one another: and he began
to say unto his disciples first, Take heed to
your selues of the leauen of the Pharises,
which is hypocrisie.
2 * For there is nothing couered, that shal
not be reuealed: neither hid, that shall not
be knowen.
3 Wherefore whatsoeuer ye haue spoken
in darkenesse, it shall be heard in the light:
and that which ye haue spoken in the eare,
in secret places, shall bee preached on the
a houses.
4 * And I say unto you, my friends, Be
not afrayd of them that kill the body, and
after that are not able to doe any more.
5 But I will forewarne you, whom yee
shall feare: feare him which after hee hath
killed, hath power to cast into hell: yea, I
say unto you, him feare.
6 Are not fiue sparowes bought for two
farthings, and yet not one of them is forgot-
ten before God?
7 Yea, and all the haires of your head are
numbred: feare not therefore: ye are more of
value then many sparowes.
8 * Also I say unto you, Whosoeuer shall
confesse me before men, him shall the sonne
of man confesse also before the Angels of
God.
9 But he that shal denie me before men,
shall be denied before the Angels of God.
10 And whosoeuer shall speake a worde
against the Sonne of man, it shall bee forgi-
uen him: but unto him, that b shall blas-
pheme the holy Ghost, it shall not bee for-
giuen.
11 * And when they shall bring you unto
the Synagogues, & unto the rulers & prin-
ces, take no c thought how, or what thing ye
shall answere, or what ye shall speake.
12 For the holy Ghost shall teach you in
the same ‖ houre, what ye ought to say.
13 And one of the company sayde unto
him, Master, bid my brother diuide the inhe-
ritance with me.
14 And hee sayd unto him, Man, who
made me a d iudge, or a diuider ouer you?
15 Wherefore hee sayd unto them, Take
heede and beware of couetousnesse: e for
though a man haue abundance, yet his life
standeth not in his riches.
16 And he put forth a parable unto them,
saying, The ‖ ground of a certaine rich man
brought forth fruits plenteously.
17 Therefore he thought with himselfe,
saying, What shall I doe, because I haue no
roume where I may lay up my fruits.
18 And he sayd, This will I doe, I will
pull downe my barnes, and build greater,
and therein will I gather all my fruits, and
my goods.
19 And I will say to my soule, Soule,
* thou hast much goods layed up for many
yeeres, liue at ease, eate, drinke, and take thy
pastime.

Matt. 16. 5, 6. marke 8. 14.
26 Octo
2 Less mon
Math. 10. 26. marke 4. 22.
a Openly that all men may heare.
Matth. 10. 28.
Chap. 9. 26. matt. 10. 32. marke 8. 38. 2. tim. 1. 12
b He that shall resist against the word of God purposely, and against his conscience.
Matth. 10. 19. marke 13. 11.
c Bee not so doubtfull that you should bee discouraged or distrust.
‖ *Or, moment.*
d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1. Cor 6. 1
e Christ condemneth the arrogancy of the rich worldlings, who as though they had God locked up in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue him life, and also can take it away when he will.
‖ *Or, countrey.*
Eccl. 11. 19.

20 But

20 But God sayd vnto him, O foole, this
night will they fetch away thy soule from
thee: then whose shall those things be which
thou hast prouided?
21 So is he that gathereth riches to him-
selfe, and is not rich in f God.
22 And he spake vnto his disciples, Ther-
fore I say vnto you, * Take no thought for
your life, what ye shall eate: neither for your
body, what ye shall put on.
23 The life is more then meate: and
the body more then the raiment.
24 g Consider the rauens: for they nei-
ther sowe nor reape: which neither haue
storehouse nor barne, and yet God feedeth
them: how much more are yee better then
foules?
25 And which of you with taking thought,
can adde to his stature one cubite?
26 If yee then be not able to do the least
thing, why take ye thought for the rem-
nant?
27 h Consider the lilies how they grow:
they labour not, neither spinne they: yet
I say vnto you, that Salomon himselfe in
all his royaltie was not clothed like one
of these.
28 If then GOD so clothe the grasse
which is to day in the fielde, and to morrow
is cast into the ouen, how much more will he
clothe you, O ye of litle faith?
29 Therefore aske not what ye shall eate,
or what yee shall drinke, neither || stand in
doubt.
30 For all such things the people of the
world seeke for: and your Father knoweth
that ye haue neede of these things.
31 But rather seeke yee after the king-
dome of God, i and all these things shall be
ministred vnto you.
32 Feare not, little flocke: for it is your
fathers pleasure, to giue you the k kingdome.
33 ¶ * Sell that ye haue, and giue almes:
make you bagges, which waxe not olde,
a treasure that can neuer faile in heauen,
where no theefe commeth, neither mothe
corrupteth.
34 For where your treasure is, there will
your hearts be also.
35 ¶ * Let your loynes be l girded about,
and your lights burning,
36 And yee your selues like vnto men
that waite for their master, when hee will
returne from the wedding, that when hee
commeth and knocketh, they may open vnto
him immediatly.
37 Blessed are those seruants, whom the
Lord when he commeth, shall finde waking:
verely I say vnto you, hee will m girde him-
selfe about, and make them to sit downe at
table, and will come forth, and serue them.
38 And if hee come in the second watch,
or come in the third watch, and shall finde
them so, blessed are those seruants.
39 * Nowe vnderstand this, that if the
good man of the house had knowen at what
houre the theefe would haue come, he would
haue watched, and would not haue suffered
his house to be digged through.
40 Be ye also prepared therefore: for the
Sonne of man will come at an houre when
ye thinke not.
41 Then Peter sayd vnto him, Master,
tellest thou this parable vnto vs, or euen
to all?
42 And the Lord sayd, Who is a faithfull
steward and wise, whom the master shall
make ruler ouer his houshold, to giue them
their n portion of meate in season?
43 Blessed is that seruant, whom his ma-
ster when he commeth, shall finde so doing.
44 Of a trueth I say vnto you, that he
will make him ruler ouer all that he hath.
45 But if that seruant say in his heart,
My Master doeth defer his comming, and
shall begin to smite the seruants, and may-
dens, and to eat and drinke, & to be drunken,
46 The master of that seruant will come
in a day when hee thinketh not, and at an
houre when he is not ware of, and will cut
him off, and giue him his portion with the
vnbeleeuers.
47 ¶ And that seruant that knew his
masters will, and prepared not himselfe
nether did according to his will, shalbe bea-
ten with many stripes.
48 But he that knew it not, and yet did
commit things o worthy of stripes, shall be
beaten with few stripes: for vnto whomsoe-
uer p much is giuen, of him shall bee much
required, and to whom men much commit,
the more of him will they aske.
49 ¶ I am come to put q fire on the earth,
and what is my desire, if it bee r already
kindled?
50 Notwithstanding I must be s bapti-
zed with a baptisme, and how am I grieued,
till it be ended?
51 * Thinke ye that I am come to giue
peace on earth? I tell you, nay, but rather
debate.
52 For from henceforth there shall be fiue
in one house diuided, three against two, and
two against three.
53 The father shall bee diuided against
the sonne, and the sonne against the father:
the mother against the daughter, and the
daughter against the mother: the mother
in lawe against her daughter in lawe, and
the daughter in lawe against her mother in
lawe.
54 ¶ * Then said he to the people, When
you see a cloud rise out of the west, straight-
way yee say, A showre commeth: and so
it is.
55 And when yee see the South winde
blow, ye say, that it will be hote: and it com-
meth to passe.
56 Hypocrites, yee can discerne the face
of the earth, and of the skie: but why discerne
ye not this time?
57 Yea, and why iudge you not of your
selues what is right?
58 ¶ * While thou goest with thine ad-
uersary to the ruler, as thou art in the way,
giue diligence in the way, that thou mayest
bee t deliuered from him, least hee bring
thee to the iudge, and the iudge deliuer thee
to the iayler, and the iayler cast thee into
prison.
59 I tel thee, thou shalt not depart thence,
till thou hast payed the vtmost mite.

CHAP.

f To depend onely on his prouidence, knowing that hee hath ynough for all.
Matth. 6.25. 1 Pet. 5.7. psal. 55.22.
g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.
h The liberalitie of God, which shineth in the herbs & floures, surmounteth all that man can do by his riches or force.
|| Or, make discourses in the ayre.
i Which are but accessaries, and are common as well to the wicked men as to the godly.
k Which is the chiefest thing that cā be giuen, and therfore you cannot want those things which are of lesse importance.
Matth. 6 20. 1 Pet. 1, 13.
l Be in a readinesse to execute the charge which is committed vnto you.
m Because they did vse long garments, the maner was to girde or trusse them vp when they went about any businesse.
Matth. 24.43. reue. 16, 15.
n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.
o Therefore ignorance is inexcusable.
p To whom God hath giuen many graces.
q Thy Gospel is as a burning fire most vehement which maketh a change of things through all the world.
r If there be great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickednesse of man.
s He compareth his death to baptisme.
Matth. 10.34. Matth. 16.2.
Matth. 5.25.
t Though it be to thy losse and hindrance.

2 March 2 Lesson Morning
27 Oct 2 Less morn

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 also that the number of them which shalbe saued, is small. 33 Finally he sheweth that no worldly policie or force can let the worke and counsell of God.

There were certaine men present at the
same season, that shewed him of the Ga-
lileans, whose blood Pilate had [a] mingled
with their owne sacrifices.
2 And Iesus answered, and sayde vnto
them, Suppose yee, that these Galileans
were [b] greater sinners then all the other
Galileans, because they haue suffered such
things?
3 I tell you,nay: but except [c] ye amend
your liues,ye shall all likewise perish.
4 Or thinke you that those eighteene,
vpon whom the towre in [d] Siloam fell, and
slew them,were || sinners aboue all men that
dwell in Ierusalem?
5 I tell you, nay: but except ye amend
your liues,ye all shall likewise perish.
6 ¶ He spake also this parable, A cer-
taine man had a figge tree planted in his
vineyard: and he came and sought fruite
thereon,and found none.
7 Then sayd he to the dresser of his vine-
yard, Beholde, [e] this three yeeres haue I
come and sought fruite of this fig tree, and
finde none: [f] cut it downe: why keepeth it
[g] the ground barren?
8 And he answered, and sayd vnto him,
Lorde, let it alone this yeere also, till I dig
round about it, and doung it.
9 And if it beare fruite,well: if not,then
after thou shalt cut it downe.
10 ¶ And he taught in one of the Syna-
gogues on the Sabbath day.
11 And beholde, there was a woman
which had a [h] spirite of infirmitie eighteene
yeeres,and was [i] bowed together,and could
not lift vp her selfe in any wise.
12 When Iesus saw her, he called her to
him,and sayd to her,Woman, thou art || loo-
sed from thy disease.
13 And hee layde his handes on her, and
immediatly shee was made straight againe,
and glorified God.
14 And the ruler of the Synagogue an-
swered with indignation,because that Iesus
had healed on the Sabbath day, and sayde
vnto the people, There are sixe dayes in
which men ought to worke: in them there-
fore come & be healed, and not on the Sab-
bath day.
15 Then answered him the Lorde, and
sayde, Hypocrite, doeth not eche one of you
on the Sabbath day loose his oxe or his asse
from the stall, and leade him away to the
water?
16 And ought not this daughter of A-
braham whom Satan had bound, loe, eigh-
teene yeeres,be loosed from this bond on the
Sabbath day?
17 And when he said these things, all his
aduersaries were ashamed: but all the peo-
ple reioyced at all the excellent things that
were done by him.
18 ¶ *Then said he,What is the [k] king-
dome of God like? or whereto shall I com-
pare it?
19 It is like a graine of mustard seede
which a man tooke and sowed in his gar-
den, and it grew, and waxed a great tree,
and the foules of the heauen made nestes in
the branches thereof.
20 ¶ And againe he saide, Whereunto
shall I liken the kingdome of God?
21 It is like leauen,which a woman tooke
and hid in three peckes of flowre,till all was
leauened.
22 ¶ *And hee went through all cities
and townes, teaching, and iourneying to-
wards Ierusalem.
23 Then sayde one vnto him, Lorde, are
there few that shall bee saued? And he said
vnto them,
24 *[l] Striue to enter in at the straite
gate: for many,I say vnto you, will seeke to
enter in,and shall not be able.
25 When the good man of the house is
risen vp, and hath shut to the doore, and ye
begin to stand without,and to knocke at the
doore,saying,Lord,Lord, open to vs, and he
shall answere and say vnto you,I know you
not whence ye are.
26 [m] Then shall ye begin to say, We haue
eaten and drunken in thy presence,and thou
hast taught in our streetes.
27 But hee shall say, I tell you, I know
you not whence ye are: *depart from mee,
all yee workers of iniquitie.
28 There shall be weeping and gnashing
of teeth,when yee shall see Abraham & Isaac
and Iacob,and al the Prophets in the king-
dome of God, and your selues thrust out at
doores.
29 Then shal come many from the [n] East,
and from the West, and from the North, &
from the South, and shall sit at table in the
kingdome of God.
30 *And beholde, [o] there are last, which
shall be first: and there are first, which shall
be last.
31 The same day there came certaine
Pharises, and said vnto him, Depart and
go hence: for Herode will kill thee.
32 Then said he vnto them, Go ye & tell
that fore, Beholde, I [p] cast out deuils, and
will heale still [q] to day, and to morrow, and
the third day [r] I shalbe || perfected.
33 Neuerthelesse I must walke to day, &
to morrow,and the day following: for it can
not be,that a Prophet [s] should perish out of
Ierusalem.
34 *O Ierusalem,Ierusalem, which kil-
lest the Prophets,and stonest them that are
sent to thee, howe often would I haue ga-
thered thy children together, as the hen ga-
thereth her broode vnder her wings, and ye
would not!
35 Beholde, your [t] house is left vnto you
desolate:

a He murthered them as they were sacrificing: & so their blood was mingled with ỹ blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them, as most wicked mē.

c He warneth them, rather to consider their owne estate, then to reproue other mens.

d Which tower stood by the riuer Siloe or fish poole in Ierusalem.

|| Or, debters.

e By this similitude is declared the great patiēce that God vseth towards sinners in looking for their amendement: but this delay auayleth them nothing, when they still remaine in their corruption.

f Wee see our state,if we bring not forth fruite.

g For both it is vnfruitful it selfe and doth hurt to ỹ ground where it groweth.

h Whom Satan had striken with a disease, as the spirit of couetousnesse is that spirite, that maketh a man couetous.

i As they are, whose finewes are shrunke.

|| Or, set at liberty out of Satans bands.

1 July 2 Less morn

Matth. 13.31. marke 4.31.

k By these similitudes he sheweth the increase whereby God augmenteth his kingdome contrary to all mens opinions.

Matth. 9.35. marke 6.6.

Matth. 7.13.

l We must indeuour, and cut off all impediments which may let vs.

m He warneth the Iewes, that they depriue not themselues by their own negligence, of that saluation, which was offered vnto them.

Psal. 6.8. mat. 7. 23. and 25.41.

n The people which then were strangers.

Matth. 19.30, & 20.16. marke 10 31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuy of the Pharises, who would haue him put in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a litle while.

r By Christes death we are made perfect for euer.

|| Or, make an end

s He noteth their malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. Matth 23.37.

t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shall reprooue you, and cause you to confesse that which ye now denie, which shalbe when you shall see me in my maiestie.

desolate: & verily I tel you, ye shal not see me
vntil the time come that ye shal say, * Blessed
is he that commeth in the name of the Lord.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to bee lowly, and to bid the poore to our table. 15 Hee telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

AND it came to passe, that when he was
entred into the house of one of the chiefe
Pharises on y Sabbath day, to || eate bread,
they watched him.
2 And behold, there was a certaine man
before him, which had the dropsie.
3 Then Iesus answering, spake vnto
the expounders of the Law, and Pharises,
saying, Is it lawfull to heale on the Sab-
bath day?
4 And they held their peace. Then hee
tooke him, and healed him, and let him goe,
5 And answered them, saying, Which of
you shall haue an asse, or an oxe fallen into a
pit, and will not straightway pull him out
on the Sabbath day?
6 And they could not answere him againe
to those things.
7 ¶ He spake also a parable to the ghests,
when hee marked how they chose out the
chiefe roomes, and sayd vnto them,
8 a When thou shalt bee bidden of any
man to a wedding, set not thy selfe downe
in the chiefest place, lest a more honourable
man then thou, be bidden of him,
9 And hee that bade both him and thee,
come, and say to thee, Giue this man roome,
and thou then begin with shame to take the
lowest roome.
10 * But when thou art bidden, goe, and
sit downe in the lowest roome, that when he
that bade thee, commeth, hee may say vnto
thee, Friend, sit vp higher: then shalt thou
haue worship in the presence of them that sit
at table with thee.
11 * For whosoeuer exalteth himselfe, shal
be brought low, and he that humbleth him-
selfe, shall be exalted.
12 ¶ Then b sayd he also to him that had
bidden him, * When thou makest a dinner
or a supper, call not thy friends, nor thy bre-
thren, neither thy kinsme, nor thy rich neigh-
bours, lest they also bid thee againe, and a
recompense be made thee.
13 But when thou makest a feast, call the
poore, the maimed, the lame, and the blind,
14 And thou shalt bee blessed, because
they cannot recompense thee: for thou shalt
bee recompensed at the resurrection of the
iust.
15 ¶ Now when one of them that sate
at table, heard these things, hee sayd vnto
him, Blessed is hee that eateth bread in the
kingdome of God.
16 Then sayde he to him, * c A certaine
man made a great supper, and bade many,
17 And sent his seruant at supper time
to say to them that were bidden, Come: for
all things are now ready.
18 But they all with one minde began to
make excuse: The first sayde vnto him, I
haue bought a farme, and I must needes go
out and see it: I pray thee haue mee excused.
19 And another sayd, I haue bought fiue
yoke of oxen, and I goe to prooue them: I
pray thee haue mee excused.
20 And an other sayd, I haue married a
wife, and therefore I cannot come.
21 So that seruant returned, and shewed
his master these things. Then was the good
man of the house angry, and sayd to his ser-
uant, d Goe out quickly into the places and
streetes of the citie and bring in hither the
poore, and the maimed, and the halt, and the
blinde.
22 And the seruant sayd, Lord, it is done
as thou hast commaunded, and yet there is
roome.
23 Then the master sayde to the seruant,
Goe out into the e hie wayes, and hedges,
and f compell them to come in, that mine
house may be filled.
24 For I say vnto you, that none of those
men which were bidden, shall taste of my
supper.
25 Now there went great multitudes
with him, and hee turned and sayde vnto
them,
26 * If any man come to mee, and g hate
not his father, and mother, and wife, and
children, and brethren and sisters, yea, and
his owne life also, he cannot be my disciple.
27 * And whosoeuer beareth not his
crosse, and commeth after me, cannot be my
disciple.
28 For which of you minding to build a
tower, sitteth not downe before, and h coun-
teth the cost, whether hee haue sufficient to
performe it,
29 Lest that after he hath layed the foun-
dation, and is not able to performe it, al that
behold it, begin to mocke him,
30 Saying, This man began to build,
and was not able to make an end?
31 Or what king going to make warre
against another king, sitteth not downe
first and taketh counsell, whether he be able
with tenne thousand, to meete him that
commeth against him with twentie thou-
sand?
32 Or els while he is yet a great way off,
he sendeth an ambassage, and desireth con-
ditions of peace.
33 So likewise, whosoeuer hee be of you
that i forsaketh not all that he hath, hee can
not be my disciple.
34 * Salt is good: k but if salt haue lost
his sauour, wherewith shall it be || salted?
35 It is neither meete for the land, nor yet
for the dunghill, but men cast it out. He that
hath eares to heare, let him heare.

CHAP. XV.

*2 The Pharises murmure because Christ recei-
ueth sinners. 4 The louing mercy of God is open-
lie set foorth in the parable of the hundreth sheepe.
7 Ioy in heauen for one sinner. 12 Of the pro-
digall sonne.*

|| Or, take his refection.

a He reproueth their ambition, which desire to sit in the highest places.

Prou. 25.7.
Chap. 18.14.
matth 23.12.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompense.

Prou 3.9, 27, 28
tob. 4.7.
Matth. 22.2.
reuel. 19.9.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holie meates of Gods worde which was presented vnto the, and whereunto they were bid a long time before.

d Here is signified the calling of the Gentiles.

e God wil rather receiue al the rascall people of the world to his banquet, then them which are vnthankfull.

f This compulsion commeth of the feeling of the power of Gods word, after that his worde hath bene preached.

Matth. 10.37.
and 16.24.

g That is, he that casteth not off al affections & desires which draw vs from Christ.

Chap. 9.23. matt. 16.24. mar. 8.34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leaue all at euery houre to bestowe himselfe frankly in Gods seruice.

Matth. 5.13.
marke 9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

|| Or, seasoned.

2 Sunday after Trinity to the 25 verse
17 Sund. af. Trini. Gosp. 1. to 11 ver
3 March 2 Lesson Morning
9 July 2 Less morn
28 October 2 Lesson Morn
3 Sunday after Trinity the Gospell to the 11 ver
4 March 2 Less. Morn

29 Octob 2 Lesson Morn

Then resorted vnto him all the Publicanes and sinners, to heare him.
2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.
3 Then spake hee this parable to them, saying,
4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill hee finde it?

Matth. 18. 12.

3 July 2 Less morn

5 And when hee hath found it, he layeth it on his shoulders with ioy.
6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.
7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine [a] iust men, which neede none amendment of life.
8 Either what woman hauing tenne [b] pieces of siluer, if shee loose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?
9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.
10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.
11 ¶ He sayd moreouer, A certaine man had two sonnes.
12 And the younger of them sayde to his father, Father, giue me the [c] portion of the goods that falleth to me. So he diuided vnto them his substance.
13 So not long after, when the younger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with [d] riotous liuing.
14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.
15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.
16 And hee would faine haue filled his belly with the huskes, that the swine ate: [e] but no man gaue them him.
17 Then he came to himselfe, and sayd, Howe many hyred seruantes at my fathers haue bread ynough, and I die for hunger?
18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,
19 And I am no more worthy to be called thy sonne: make me as one of thy hyred seruants.
20 So hee arose, and came to his father and when he was yet [g] a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him.
21 And the sonne sayde vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.

a Which iustifie themselues, and know not their owne faults.

b The word is, drachma, which is somwhat more in value then fiue pence of old sterling money, and was equal with a Romane penie.

c This declareth that we ought not to desire to haue our portion separate from God, except we will loose all.

d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.

e For no man had pitie vpon him.

f That is, against God.

g God preuenteth vs and heareth our gronings before we cry to him.

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and heauie in heart.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoos on his feete,
23 And bring the fat calfe, and kill him, and let vs eate and be merry.
24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merry.
25 Now the [i] elder brother was in the fielde, and when hee came and drew neere to the house, he heard melodie, and dauncing,
26 And called one of his seruants, and asked what those things meant.
27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because [illegible] hath receiued him safe and sound.
28 Then he [illegible]rie, and would not goe in: therefo[illegible] his father out and intreated him.
29 But he answered and sayde to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.
30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe.
31 And he sayd vnto him, [k] Sonne, thou art euer with mee, and all that I haue, is thine.
32 It was meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

i God reprooueth the enuie of such as grudge when God receiueth sinners to mercy.

k Thy part which art a Iew, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 Christ exhorteth vs to wisedome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnes and hypocrisie of the Pharises. 16 Of the end and force of the Law. 18 The holy state of marriage. 19 Of the rich man, and Lazarus.

S[unday] af[ter] Trin Gos 19 verse to end.

30 Octob 2 Less mor

And hee sayde also vnto his disciples, [a] There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.
2 And he called him, and sayd vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.
3 Then the steward sayde within himselfe, What shall I doe? for my master will take away from mee the stewardship. I can not dig, and to beg I am ashamed.
4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.
5 Then called hee euery one of his masters detters, and sayd vnto the first, How much owest thou vnto my master?
6 And hee sayd, An hundreth measures of oyle. And he sayd to him, Take thy writing, and sit downe quickely, and write fiftie.
7 Then sayd he to another, How much owest thou? And hee sayde, An hundreth measures

a Christ teacheth hereby, that likewise as he which is in authoritie, and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towardes our neighbour shall stand vs in such stead at the day of Iudgement, that God will accept it as done vnto him.

9 S[unday] af[ter] Trin 1 Verse to 10

5 March 2 Lesson Morne

b God who doth here represent the master of the house doeth rather comend the prodigall waste of his goods, and liberall giuing of the same to the poore, then the straite keeping and hoarding of them.
c That is, either wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessors of great wickednesse.
d They which cannot well bestow worldly goods, will bestow ill spirituall treasures: and therefore they ought not to bee committed vnto them.
e As the riches and such like things, which God hath giuen not for your selues onely, but to bestow vpon others.
f Christ calleth the gifts which he giueth vnto vs, ours.
Matth. 6. 24.
g Because they judged no man happy, but those that were rich.
h Which loue outward appearance and vaine glory.
Matth. 11. 12.

measures of wheate. Then he sayd to him,
Take thy writing, and write fourescore.
8 And the Lord commended [b] the vn-
iust stewarde, because hee had done wisely.
Wherefore the children of this world are in
their generation wiser then the children of
light.
9 And I say vnto you. Make you friends
[c] with the riches of iniquitie, that when yee
shall want, they may receiue you into euerla-
sting habitations.
10 Hee that is faithfull in the least, he is
also faithfull in much: and he that is vniust
in the least, is vniust also in much.
11 If then yee haue not bene faithfull in
[d] the wicked riches, who will trust you in
the true treasure?
12 And if yee haue not bene faithfull in
[e] another mans goods, who shall giue you
that which is [f] yours?
13 *No seruant can serue two masters:
for either he shall hate the one, and loue the
other: or els he shall leane to the one, and
despise the other. Ye cannot serue God and
riches.
14 All these things heard the Pharises
also which were couetous, and they mocked
him.
15 Then he sayd vnto them, Ye are they
which [h] iustifie your selues before men: but
God knoweth your hearts: for that which
is highly esteemed among men, is abomina-
tion in the sight of God.
16 *The Law and the Prophets endured
vntill Iohn: and since that time the king-
dome of God is preached, and euery man
[i] presseth into it.
17 *Now it is more easie that heauen and
earth should passe away, then that one title
of the law should fall.
18 *Whosoeuer putteth away his wife,
and marrieth another, committeth adulte-
rie: and whosoeuer marrieth her that [k] is put
away from her husband, committeth adul-
terie.
19 There was a [l] certaine rich man,
which was clothed in purple, and fine
linnen, and fared well and delicately euery
day.
20 Also there was a certaine begger na-
med Lazarus, which was layed at the gate
full of sores,
21 And desired to bee refreshed with the
crummes that fell from the rich mans ta-
ble: yea, and the dogs came and licked his
sores.
22 And it was so that the begger died,
and was caried by the Angels into [m] Abra-
hams [n] bosome. The rich man also died and
was buried.
23 And being in hell in torments, he lift
vp his eyes, and sawe Abraham afarre off,
and Lazarus in his bosome.
24 Then he cried and said, Father Abra-
ham, haue mercie on me, and send Lazarus
that he may dip the tip of his [o] finger in wa-
ter, and coole my tongue: for I am tormen-
ted in this flame.
25 But Abraham said, [p] Sonne, remem-
ber that thou in thy life time receiuedst thy
|| pleasures, and likewise Lazarus || paines:
now therefore is he comforted, and thou art
tormented.
26 Besides all this, betweene you and vs
there is a great || gulfe set, so that they which
would go from hence to you, cannot, neither
can they come from thence to vs.
27 Then he sayd, I pray thee therefore
father, that thou wouldest send him to my
fathers house,
28 (For I haue fiue brethren) that he may
testifie vnto them, least they also come into
this place of torment.
29 Abraham sayd vnto him, They haue
Moses and the [q] Prophets: let them [r] heare
them.
30 And he sayd, Nay, father Abraham:
but if one come vnto them from the dead,
they will amend their liues.
31 Then he sayd vnto him, If they heare
not Moses and the Prophets, neither will
they be perswaded, though one rise from the
dead againe.

o Christ describeth spirituall things by such maner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirstie, or speake: but the Lord, as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.
p In calling him sonne, he taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auaile. || Or, good things. || Or, euill things. || Or, swallowing pit. q Which declareth that it is to late to bee instructed by the dead, if in their life time they cannot profite by the liuely word of God. r As faith commeth by Gods word, so it is maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

i This zeale is so inflamed, that they follow the Gospel without respect of worldly things. *Matth. 5. 18.* *Matth. 5. 32. and 19. 9. 1. cor. 7. 11.* k That is, which is not lawfully diuorced. l By this story is declared, what punishment they shall haue, which liue deliciously and neglect the poore. m As the fathers in the old lawe, were sayd to be gathered into the bosom of Abraham, because they receiued the fruite of the same with him: so in the newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him. n Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enjoy after this world.

CHAP. XVII.

2 Christ teacheth his disciples to auoid occasions of offence, 3 one to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 10 and sheweth the vnabilitie of man, 11 healeth ten lepers, 20 speaketh of the latter dayes, and of the end of the world.

Then sayd he to the disciples, *It cannot
be auoyded, but that offences will come,
but woe be to him by whom they come.
2 It were better for him that a great
milstone were hanged about his necke, and
that he were cast into the sea, then that hee
should [a] offend one of these little ones.
3 Take heede to your selues: *if thy bro-
ther trespasse against thee, rebuke him: and
if he repent, forgiue him.
4 And though hee sinne against thee
[b] seuen times in a day, and seuen times in a
day turne againe to thee, saying, It repen-
teth me, thou shalt forgiue him.
5 And the Apostles said vnto the Lord,
Increase our faith.
6 And the Lord sayd, *If ye had faith,
as much as is [c] a graine of mustard seed, and
should say vnto this mulberie tree, [d] Plucke
thy selfe vp by the rootes, and plant thy selfe
in the sea, it should euen obey you.

Matth. 18. 7. mar. 9. 42.
a That is, to turn him backe from the knowledge of God, and his saluation.
Matth. 18. 21.
b That is, many times: for by a certaine number he meaneth an vncertaine.
Matth. 17. 20.
c That is, if ye had neuer so little of pure and perfite faith.
d Meaning, they should doe wonderfull, and incredible things.

31 October
2 Lesson
Morn

7 ¶ Who is it also of you, that hauing a
seruant plowing or feeding cattell, would
say vnto him by and by, when he were come
from the field, Goe, and sit downe at table?
8 And would not rather say to him,
e Dresse wherewith I may sup, and gird thy
selfe, and serue me, till I haue eaten and
drunken, and afterward eate thou, and
drinke thou?
9 Doeth he thanke that seruant, because
hee did that which was commaunded vnto
him? I trow not.
10 So likewise ye, when ye haue done all
those things which are commanded you, say,
We are f vnprofitable seruants: wee haue
done that which was our duetie to doe.
11 ¶ And so it was when he went to Ie-
rusalem, that he passed thorow the midst of
Samaria and Galile.
12 And as he entred into a certain towne,
there met him ten men that were lepers,
which stood a farre off.
13 And they lift vp their voices and sayd,
Iesus, Master, haue mercy on vs.
14 And when he saw them, he sayd vnto
them, * Goe, shewe your selues vnto the
g Priests, and it came to passe, that as they
went, they were cleansed.
15 Then one of them, when he saw that he
was healed, turned backe, and with a loud
voice praysed God,
16 And fell downe on his face at his feet,
and gaue him thanks: and he was a Sama-
ritane.
17 And Iesus answered, & said, Are there
not ten cleansed: but where are the h nine?
18 There are none found that returned
to giue God prayse, saue this stranger.
19 And he sayd vnto him, Arise, Goe thy
way, thy faith hath made thee whole.
20 ¶ And when hee was demaunded of
the Pharises, when the kingdome of God
should come, he answered them, and sayde,
The kingdome of God commeth not i with
obseruation.
21 Neither shall men say, Loe here, or loe
there: for beholde, the kingdome of God is
‖ k within you.
22 And hee sayd vnto the disciples, The
dayes will come, when ye shall desire to see
l one of the dayes of the Sonne of man, and
ye shall not see it.
23 * Then they shall say to you, Behold
here, or beholde there: but goe not thither
neither follow them.
24 For as the lightning that lighteneth
out of the one part vnder heauen, shineth vn-
to the other part vnder heauen, so shall the
Sonne of man be in his m day.
25 But first must he suffer many things,
and be reproued of this generation.
26 * And as it was in the n dayes of
Noe, so shall it be in the dayes of the Sonne
of man.
27 They ate, they dranke, they married
wiues, & gaue in mariage vnto the day that
Noe went into the Arke: & the floode came,
and destroyed them all.
28 * Likewise also, as it was in the dayes
of Lot: they ate, they dranke, they bought,
they solde, they planted, they built,
29 But in the day that Lot went out of
Sodome, it rained fire and brimstone from
heauen, and destroyed them all.
30 After these ensamples shall it bee in the
day when the Sonne of man shalbe reueiled.
31 At that day, he that is vpon the o house,
and his stuffe in the house, let him not come
downe to take it out: and hee that is in the
field likewise, let him not turne backe to that
he left behinde.
32 * Remember Lots wife.
33 * Whosoeuer will seeke to saue his
soule, shall loose it: and whosoeuer shall lose
it, p shall get it life.
34 * I tell you, in that night there shall be
two in one q bed: the one shall bee receiued
and the other shall be left.
35 Two women shall be grinding toge-
ther: the one shalbe taken and the other shal
be left.
36 Two shalbe in the field: one shalbe
receiued, and another shalbe left.
37 And they answered, and sayd to him,
Where, Lord? And hee saide vnto them,
* r Wheresoeuer the body is, thither will also
the Eagles resort.

CHAP. XVIII.

*1 By the example of the widowe, and the Pub-
licane, Christ teacheth how to pray. 15 By the ex-
ample of children, he exhorteth to humilitie. 18 Of
the way to be saued, and what things let. 29 The
reward promised to his. 31 and of the crosse. 35
A blinde man receiueth sight.*

AND * he spake also a parable vnto them,
to this end, that they ought alwayes to
pray and not to a waxe faint,
2 Saying, There was a iudge in a cer-
taine citie, which feared not God, neither
reuerenced man.
3 And there was a widowe in that citie,
which came vnto him, saying, ‖ Doe me iu-
stice against mine b aduersarie.
4 And he would not for a time: but af-
terward hee sayd with himselfe, Though I
feare not God, nor reuerence man
5 Yet because this widow troubleth me,
I will do her right, least at the last she come
and make me wearie.
6 And the Lord sayde, Heare what the
vnrighteous iudge sayeth.
7 Now shall not God auenge his elect,
which crie day and night vnto him, yea,
though c he suffer long for them?
8 I tell you he will auenge them quickly:
but when the Sonne of man commeth, shall
he find faith on the earth?
9 ¶ He spake also this parable vnto cer-
taine which trusted in themselues that they
were iust, and despised other.
10 Two men went vp into the Temple
to pray: the one a Pharise, and the other a
Publicane.
11 The Pharise d stood and prayed thus
with himselfe, O God, I thanke thee that I
am not as other men, extortioners, vniust,
adulterers, or euen as this Publicane.

12 I

11 Sunday Trin Gos
9 to 15 verse

e Hereby is declared that it is not inough to do a piece of our duty for a time, but also we must continue to the end.
f For God receiueth nothing of vs, whereby he should stand bound vnto vs. *Leuit. 14.2.*
g To whom it did appertaine to iudge of the leprosie Leui. 14. 2. and hereby also Priests should haue no occasion to grudge or murmure.
h Hee noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.
i It cannot be discerned by any outward shew, or maiestie, whereby it might the rather be knowen.
‖ *Or, among you.*
k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought as absent, is now present, euen within their owne doores, & yet they know him not, Iohn 1.11.
l He speaketh of his first comming into the world. *Matth. 24.23. marke 13.21.*
m Meaning his second comming wherein he shall appeare in glory. *Gen. 7.5. mat. 24. 38. 1 pet. 3. 20.*
n When men contemned the iudgement of God wherewith they were before menaced. *Gen. 19.24.*

o We must forget that which we haue left behind vs, to the end that we may the better follow our heauenly vocation. *Gen. 19.26. Cha. 9.24 & 16, 25 matth. 10.39. marke 8.35. iohn 12.25.*
p This corporall death shall ingender life euerlasting. *Matt. 24.40.41.*
q He meaneth that no band or coniunction is so straight that should stay vs. *Matth. 24.28.* r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

Sunday Gosp 31 v to the end
7 March
2 Less Mor

Ecclus. 18.22. rom. 12.12. 1. thes. 5.17.
a The Greeke word signifieth not to shrinke back, as cowards do in warre, or to giue place in afflictions or dangers.
‖ *Or, auenge me.*
b Who pleadeth against me.

6 July 2
Less morn

c And seeme slow in reuenging their wrongs.
d Whereby he declareth his proud and disdainefull heart.

2 Nov 2 Less morn

e These were signes of an humble and lowly heart.
|| Or, and not the other.
Chap. 14.11. matth. 23.12.
Matth. 19.13. marke 10.13.
f The word signifieth yong sucking babes which they caried in their armes.
g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.
h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.
i Signifying that they ought to lay aside all malice and pride.
Matth. 19.16. marke 10.17.
k Because commonly they abused this word, Iesus shewed him that he could not confesse him to be good, except also he acknowledged that he was of God.
Exod. 20.13, 14.
|| Or, cable rope.
l For he so gouerneth the hearts of his, that their riches doe not blinde them.
Matth. 19.27. marke 10.28.
m The little that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.
Matth. 20.17. mar. 10.32.

12 I fast twise in the weeke: I giue tithe
of all that euer I possesse.
13 But the Publicane standing a far off,
would not lift vp so much as his e eyes to heauen,
but smote his breast, saying, God be mercifull
to me a sinner.
14 I tell you, this man departed to his
house iustified, || rather then the other: * For
euery man that exalteth himselfe, shall be
brought low, and he that humbleth himselfe,
shall be exalted. end
15 ¶ * They brought vnto him also f babes,
that he should touch them. And when his
disciples saw it, they rebuked them.
16 But Iesus called g them vnto him, and
said, Suffer the babes to come vnto me, and
forbid them not: for of h such is the kingdome
of God.
17 Verely I say vnto you, Whosoeuer receiueth
not the kingdome of God, as a i babe,
he shall not enter therein.
18 * Then a certaine ruler asked him, saying,
Good master, what ought I to do, to inherit
eternall life?
19 And Iesus sayd vnto him, Why callest
thou me k good? none is good, saue one,
euen God.
20 Thou knowest the commandements,
* Thou shalt not commit adultery: Thou
shalt not kill: Thou shalt not steale: Thou
shalt not beare false witnesse: Honour thy father
and thy mother.
21 And he sayd, All these haue I kept
from my youth.
22 Now when Iesus heard that, he sayd
vnto him, Yet lackest thou one thing. Sel all
that euer thou hast, and distribute vnto the
poore, and thou shalt haue treasure in heauen,
and come follow me.
23 But when he heard those things, hee
was very heauy: for hee was maruellous
rich.
24 And when Iesus saw him sorowfull,
he sayd, With what difficultie shall they
that haue riches enter into the kingdome of
God?
25 Surely it is easier for a || camell to go
through a needles eye, then for a rich man to
enter into the kingdome of God.
26 Then sayd they that heard it, And
who then can be saued?
27 And he sayd, The things which are
vnpossible with men, are l possible with
God.
28 ¶ * Then Peter sayd, Loe, we haue
left all, and haue followed thee.
29 And he sayd vnto them, Verely I say
vnto you, there is no man that hath left
house, or parents, or brethren, or wife, or children
for the kingdome of Gods sake,
30 Which shall not receiue m much more
in this worlde, and in the world to come life
euerlasting.
31 ¶ * Then Iesus tooke vnto him the
twelue, and sayd vnto them, Behold, we go
vp to Ierusalem, and all things shall be fulfilled
to the Sonne of man, that are written
by the Prophets.
32 For he shalbe deliuered vnto the Gentiles,
and shall be mocked, and shall be spitefully
intreated, and shall be spitted on.
33 And when they haue scourged him,
they will put him to death: but the third day
he shall rise againe.
34 But they vnderstoode none of these
things, and this saying was hid from them,
neither perceiued they the things, which
were spoken.
35 ¶ * And it came to passe, that as he
come neere vnto Iericho, a certaine blinde
man sate by the way side begging.
36 And when hee heard the people passe
by, he asked what it meant.
37 And they sayd vnto him, that Iesus of
Nazareth passed by.
38 Then he cryed, saying, Iesus the sonne
of Dauid, haue mercy on me.
39 And they which went before, rebuked
him, that he should hold his peace, but hee
cryed much more, O n Sonne of Dauid, haue
mercy on mee.
40 And Iesus stood still, and commanded
him to be brought vnto him. And when
he was come neere, he asked him,
41 Saying, What wilt thou that I doe
vnto thee? And he said, Lord, that I may receiue
my sight.
42 And Iesus sayd vnto him, Receiue thy
sight: thy faith hath saued thee.
43 Then immediatly hee receiued his
sight, and followed him, o praysing God: and
all the people when they saw this, gaue praise
to God.

CHAP. XIX.

2 Of Zaccheus. 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 and his enemies seeke to destroy him.

NOw when Iesus entred and passed thorow
Iericho,
2 Behold, there was a man named Zaccheus,
which was the chiefe receiuer of the
tribute, and he was rich.
3 And he sought to see Iesus, who he
should be, and could not for the prease, because
he was of a low stature.
4 Wherefore he ran before, and climed
vp into a wilde figge tree, that hee might see
him, for he should come that way.
5 And when Iesus came to the place, he
looked vp and saw him, and sayd vnto him,
Zaccheus, come downe at once: for to day I
must abide at thine house.
6 Then he came downe hastily, and receiued
him ioyfully.
7 And when all they saw it, they murmured,
saying, that he was gone in to lodge
with a sinfull man.
8 And Zaccheus stood forth, and said vnto
the Lord, Beholde, Lord, the halfe of my
goods I giue to the poore: and if I haue taken
from any man by || forged cauillation, I
restore him foure fold.
9 Then Iesus sayd vnto him, This day
is saluation come vnto this a house, forasmuch
as he is also become the b sonne of Abraham.
10 For the Sonne of man is come to
seeke, and to saue that which was lost.

Math. 20.29. marke 10.46.
n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal. 132.11. acts 2.30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.

10 Sund af Trinity Gospel 41 to 47 verse

|| Or, a man of a wicked life.
|| Or, false accusation.
a Zaccheus adoption was a signe that the whole family was receiued to mercy. Notwithstanding this promise, God reserueth to himselfe free liberty, either to chuse or forsake, as in Abrahams house.
b To be the sonne of Abraham is to be chosen freely, Rom. 9.8. to walke in the steps of the faith of Abraham, Rom. 4.12. to doe the workes of Abraham, John 8.39. by the which things we are most assured of life euerlasting, Rom. 8.29. Matth. 3.8.

2 March 2 Less Morn
3 Nov 2 Less Morn

7 July 2 Less morn

Math.25.14.
c This was to declare to them, that he must yet take great paines before his kingdome should be established.
d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue nobles and seuen pence.
e God will not that his graces remaine idle with vs.
f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doth now appeare.
g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.
Chap.8.18 mat. 13.12 and 25.29. mar.4.25.
h He that faithfully bestoweth the graces of God, shall haue them increased: but they shalbe taken away from him that is vnprofitable, and vseth them not to Gods glory.
i Hereby we perceiue the excellent constancy of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
Math.21.1. marke 11.1.

11 And while they heard these things, he
continued and spake a parable, because he
was neere to Jerusalem, and because also
they thought that the kingdome of GOD
should shortly appeare.
12 He sayd therefore, *A certaine noble
man went into c a farre countrey, to receiue
for himselfe a kingdome, and so to come a-
gaine.
13 And he called his ten seruants, and de-
liuered them ten d pieces of money, and sayd
vnto them, Occupie till I come.
14 Now his citizens hated him, and sent
an ambassage after him, saying, We will not
haue this man to reigne ouer vs.
15 And it came to passe when hee was
come f againe, and had receiued his king-
dome, that he commaunded the seruaunts to
be called to him, to whome he gaue his mo-
ney, that he might know what euery man
had gained.
16 Then came the first, saying, Lord, thy
piece hath increased ten pieces.
17 And he sayd vnto him, Well, good ser-
uant: because thou hast bene faithful in a ve-
ry little thing, take thou authoritie ouer ten
cities.
18 And the second came, saying, Lord, thy
piece hath increased fiue pieces.
19 And to the same he said, Be thou also
ruler ouer fiue cities.
20 So the other came and sayd, Lord, be-
holde thy piece, which I haue layd vp in a
napkin.
21 For I feared thee, because thou art a
straite man, thou takest vp that thou layedst
not downe, and reapest that thou didst not
sowe.
22 Then he said vnto him, Of thine owne
g mouth will I iudge thee, O euill seruant,
Thou knewest that I am a straite man, ta-
king vp that I layd not downe, and reaping
that I did not sowe.
23 Wherefore then gauest not thou my
money into the banke, that at my comming
I might haue required it with vantage?
24 And he sayd to them that stoode by,
Take from him that piece, and giue it him
that hath ten pieces.
25 (And they said vnto him, Lord, he
hath ten pieces.)
26 *For I say vnto you, that vnto all
them that haue, it shall be h giuen: and from
him that hath not, euen that he hath, shall be
taken from him.
27 Moreouer, those mine enemies, which
would not that I should reigne ouer them,
bring hither, and slay them before me.
28 ¶ And when he had thus spoken, hee
went foorth i before, ascending vp to Jerusa-
lem.
29 *And it came to passe, when hee was
come neere to Bethphage, and Bethania,
besides the mount which is called the
mount of Oliues, hee sent two of his dis-
ciples,
30 Saying, Goe yee to the towne which
is before you, wherein assoone as yee are
come, ye shall finde a colt tyed, whereon
neuer man sate: loose him, and bring him
hither.

31 And if any man aske you, why yee
loose him, thus shall ye say vnto him, Because
the Lord hath need of him.
32 So they that were sent, went their
way, and found it as he had sayd vnto them.
33 And as they were loosing the colt, the
owners thereof sayd vnto them, Why loose
ye the colt?
34 And they sayd, The Lord hath neede
of him.
35 ¶ *So they brought him to Jesus, and
they cast their garments on the colt, and set
Jesus thereon.
36 And as hee went, they spred their
clothes in the way.
37 And when hee was nowe come neere
to the going downe of the mount of Oliues,
the whole multitude of the disciples beganne
to reioyce, and to prayse God with a loude
voyce, for all the great workes that they had
seene,
38 Saying, Blessed be the King that com-
meth in the Name of the Lorde: l peace in
heauen, and glory in the highest places.
39 Then some of the Pharisees of the
company sayd vnto him, Master, rebuke thy
disciples.
40 But he answered and sayd vnto them,
I tell you, that if these should hold their
peace, the stones would cry.
41 ¶ *And when he was come neere, he
beheld the city, and wept for it,
42 Saying, m O if thou haddest euen
knowen at the least in this thy day n those
things, which belong vnto thy peace! but
now are they o hid from thine eyes.
43 For the dayes shal come vpon thee, that
thine enemies shall cast a trench vpon thee,
and compasse thee round, and keepe thee in
on euery side,
44 And shall make thee euen with the
ground, and thy children which are in thee,
and they shall not leaue in thee a stone vpon
a stone, because thou knewest not the time
of thy p visitation.
45 ¶ *He went also into the Temple, and
began to cast out them that sold therein, and
them that bought,
46 Saying vnto them, It is written,
*Mine house is the house of prayer, *but ye
haue made it a den of theeues.
47 And he taught || dayly in the Temple.
And the hie Priests & the Scribes, and the
chiefe of the people sought to destroy him.
48 But they coulde not finde what they
might doe to him: for all the people q hanged
vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, & his diuine power. 46 He reprooueth the ambition of the Scribes.

AND *it came to passe, that on one of those
dayes, as he taught the people in the
Temple, and preached the Gospell, the hie
Priests and the Scribes came vpon him
with the Elders,
2 And spake vnto him, saying, Tell vs by
what

k Christ preuenteth such difficulties as might haue troubled his disciples.
Math.21.7. Iohn 12.14.
l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.
Chap.21.9 mat. 24.1 mar.13.1.
m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, and therefore pronounceth greater punishment to Jerusalem, then to other cities which had not receiued like graces.
n Meaning, Christ, without whom there is no saluation, and with whom is all felicity.
o Through thine own malice thou art blinded.
p And receiuedst not the Redeemer which was sent thee.
Matth.21.13. mar.11.17. Isa.56.7. Iere 7.11.
|| Or, in the day time.
q That is, were most attent to heare.

9 March 2 Lesson Morni

Matth.21.23. marke 11.27. 28.

8 July 2 Less mor

4 Novbr
2 Less mor

a By Baptisme he comprehendeth all Iohns ministerie, who bare witnesse to Christ.

b By this meanes he made them ashamed and astonished.

Matt.21.33. mar.12.1. isa.5.1. ier.2.21.

c The Iewes were as Gods plants, and his owne grafting.

d God committed his people to the gouernours and priests.

e He raised vp prophets.

Psal.118.22. isa 28.16. acts 4.11. rom 9.33 1 pet. 2.7.

f For by it the building is ioined together, and made strong.

g They that stumble & fall on Christ, thinking to oppresse him, shal be ouerthrowen themselues and destroyed.

Matt.22.16. mar.12.13.

h They waited for a conuenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

what authoritie thou doest these things, or
who is hee that hath giuen thee this autho-
ritie?
3 And he answered, and said vnto them,
I also will aske you one thing: tell me there-
fore:
4 The a baptisme of Iohn, was it from
heauen, or of men?
5 And they reasoned within themselues,
saying, If we shall say, From heauen, hee
will say, Why then beleeued ye him not?
6 But if we shall say, Of men, all the peo-
ple will stone vs: for they be perswaded that
Iohn was a Prophet.
7 Therefore they answered, that they
could not tell whence it was.
8 Then Iesus sayd vnto them, b Neither
tell I you by what authoritie I doe these
things.
9 ¶ Then began he to speake to the peo-
ple this parable, * A certaine man planted
a c vineyard, and d let it foorth to husband-
men: and went into a strange countrey, for
a great season.
10 And at a time he sent a e seruant to the
husbandmen, that they should giue him of
the fruit of the vineyard, but the husband-
men did beat him, and sent him away emp-
tie.
11 Againe he sent yet another seruant: and
they did beat him, and foule intreated him,
and sent him away emptie.
12 Moreouer, he sent the third, and him
they wounded, and cast out.
13 Then sayd the Lord of the vineyard,
What shall I doe? I will send my beloued
Sonne: it may be that they will doe reue-
rence, when they see him.
14 But when the husbandmen saw him,
they reasoned with themselues, saying, This
is the heire: come, let vs kill him, that the
inheritance may be ours.
15 So they cast him out of the vineyard,
and killed him. What shall the Lord of the
vineyard therefore do vnto them?
16 Hee will come and destroy these hus-
bandmen, and will giue out his vineyard to
others. But when they heard it, they sayd,
God forbid.
17 ¶ And he beheld them, & said, What
meaneth this then that is written, * The
stone that the builders refused, that is made
the head of the corner?
18 g Whosoeuer shall fall vpon that stone,
shal be broken: and on whomsoeuer it shall
fall, it will grind him to powder.
19 Then the high Priestes & the Scribes
the same houre went about to lay handes on
him: (but they feared the people) for they
perceiued that hee had spoken this parable
against them.
20 * And they h watched him, and sent
foorth spies, which should faine themselues
iust men, to take him in his talke, and to de-
liuer him vnto the power and authoritie of
the gouernour.
21 And they asked him, saying, Master,
we know that thou sayest, & teachest right,
neither doest thou accept any mans person,
but teachest the way of God truely.
22 Is it i lawfull for vs to giue Cesar tri-
bute, or no?
23 But he perceiued their craftinesse, and
sayd vnto them, Why tempt ye me?
24 Shew me a peny. Whose image and
superscription hath it? They answered and
sayd, Cesars.
25 Then he said vnto them * k Giue then
vnto Cesar the things which are Cesars,
and to God those which are Gods.
26 And they could not reproue his say-
ing before the people: but they marueiled at
his answere, and held their peace.
27 * Then came to him certaine of the
Sadduces, (which deny that there is any
resurrection) and they asked him,
28 Saying, Master, * Moses wrote vnto
vs, If any mans brother die hauing a wife,
and he die without children, that his brother
should take his wife, and raise vp seede vnto
his brother.
29 Now there were seuen brethren, and
the first tooke a wife, and he died without
children.
30 And the second tooke the wife, and he
died childlesse.
31 Then the third tooke her: and so
likewise the seuen died, and left no chil-
dren.
32 And last of all, the woman died also.
33 Therefore at the resurrection, whose
wife of them shall she bee? for seuen had her
to wife.
34 Then Iesus answered, and sayd vnto
them, The l children of this world marrie
wiues and are married.
35 But they which shall be counted wor-
thy to enioy that world, and the resurrection
from the dead, neither marrie wiues, neither
are married.
36 m For they can die no more, forasmuch
as they are equall vnto the Angels, and are
the sonnes of God, n since they are the chil-
dren of the resurrection.
37 And that the dead shall rise againe,
euen * Moses shewed it besides the bush,
when he sayd, The Lord is the God of Abra-
ham, and the God of Isaac, and the God of
Iacob.
38 For he is not the God of the o dead,
but of them which liue: p for all liue vnto
him.
39 Then certaine of the Pharises answe-
red, and sayd, Master, thou hast well sayd.
40 And after that, durst not they aske
him any thing at all.
41 ¶ * Then sayd he vnto them, How say
they that Christ is Dauids sonne?
42 And Dauid himselfe saith in the booke
of the Psalmes, * The Lord sayde vnto my
Lord, sit at my right hand,
43 Till I shall make thine enemies thy
footstoole.
44 Seeing Dauid called him Lord, how
is he then his q sonne?
45 ¶ Then in the audience of al the peo-
ple, he sayd vnto his disciples,
46 * Beware of the Scribes, which de-
sire to go in long robes, and loue salutati-
ons in the markets, and the highest seats in
the Synagogues, and the chiefe roomes at
feastes:

Rom.13.17.

k The duety which we owe to Princes, letteth nothing that which is due vnto God.

Matth.22.23. mar.12.18. Deut.25.5.

l In this place he calleth all them children of this world which remaine in ye same: or els matrimony should not seeme to appertaine to the children of God, as that wicked monster Pope Cyricius taught, against the manifest Scriptures.

m Since mariage is ordeined to maintaine and increase mankind, when we shall be immortall, it shall not be in any vse.

n For although the wicked arise againe, yet that life is but death and an eternall destruction.

Exod.3.6.

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh.

Matth.22.44. mar.12.35. Psal.110.1.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God.

Chap.11.43. matth.23.6. mar.12.38.

UMI

18 March 2 Lesson Mornin
Gospel for 2 Sun Advent

47 Which deuoure widowes houses, e-
uen vnder a colour of long praying: these
shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widowe. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 and of his dayly exercise.

Mar.12.41.

25 to 34 v or 2

AND* as hee beheld, he saw the rich men,
which cast their gifts into the treasurie.
2 And hee saw also a certaine poore wi-
dow, which cast in thither two mites,
3 And hee sayd, Of a trueth I say vnto
you, that this poore widow hath cast in more
then they all.

9 July 2 Less morn

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

4 a For they all haue of their superfluity
cast into the offerings of God: but shee of
her penury hath cast in all the liuing that she
had.
5 * Now as some spake of the Temple,
how it was garnished with goodly stones,
and with || consecrate things, he sayd,
6 Are these the things that ye looke vp-
on? the daies will come, wherein a stone shal
not be left vpon a stone, that shall not bee
throwen downe.

Chap.19.43,44. matt.24.1. mar.13.1.
||Or, gifts.

7 Then they asked him, saying, Master,
but when shall these things be? & what signe
shall there be when these things shall come to
passe?
8 * And hee sayd, b Take heede that yee
be not deceiued: for many will come in my
Name, saying, I am Christ, and the time
draweth neere: followe yee not them there-
fore.

Ephes.5.6. 2.thes.2.3.
b Christ then maketh answere of that which was more necessary for them and not to the question they demanded.

9 And when yee heare of warres and se-
ditions, be not afraid: for these things must
first come, but the end followeth not by and
by.
10 Then said he vnto them, Nation shall
rise against nation, and kingdome against
kingdome.
11 * And great earthquakes shall be in di-
uers places, and hunger, and pestilence, and
fearefull things, and great signes shall there
be from heauen.

Matth.24.7. mar.13.8.
c This their sufferance shal both be a greater confirmation to the Gospel, & also by their constancie the tyranny of their enemies shall at length be manifest before God and man.

12 But before all these, they shall lay their
hand on you, and persecute you, deliuering
you vp to the Synagogues, and into prisons,
and bring you before kings and rulers for
my Names sake.
13 And this shall turne to you, for a c te-
stimoniall.
14 * Lay it vp therefore in your hearts,
that yee premeditate not what yee shall an-
swere.
15 For I will giue you a mouth, and wise-
dom, where against all your aduersaries shal
not be able to speake, nor d resist.
16 Yea, yee shall be betrayed also of your
parents, and of your brethren, and kinsmen,
and friends, and some of you shall they put to
death.
17 And ye shall be hated of all men for my
Names sake.
18 * Yet there shall not one haire of your
heads perish.
19 By your patience e possesse your soules.
20 ¶ * And when ye see Ierusalem besie-

Chap.12.12. matt.10.19. mar.13.11.
d For though they were so impudent to resist, yet trueth euer gaineth the victorie.
Matth.10.30.
e That is, liue ioyfully & blessedly euen vnder the crosse.
Mat.24.15. mar.13.14. dan.9.27.

5 Nob 2 Less morn

ged with souldiers, then vnderstand that
the desolation thereof is neere.
21 Then let them which are in Iudea,
flee to the mountaines: and let them which
are in the middes thereof, depart out: and
let not them that are in the countrey, enter
therein.
22 For these bee the dayes of vengeance,
to fulfill all things that are written.
23 But wo be to them that bee with child,
and to them that giue sucke in those dayes:
for there shall be great distresse in this land,
and f wrath ouer this people.
24 And they shall fall on the edge of the
sword, and shall be led captiue into all nati-
ons, and Ierusalem shall bee troden vnder
foote of the Gentiles, vntill the g time of the
Gentiles be fulfilled.

f Gods wrath against his people shall appeare by the calamities & plagues wherewith he will punish them.
g He meaneth their iniquities to receiue likewise their punishment afterward.

25 * Then there shall bee signes in the
Sunne & in the Moone, and in the Starres,
and vpon the earth trouble among the nati-
ons, with perplexitie: the sea and the waters
shall roare.
26 And mens hearts shall faile them for
feare, & for looking after those things which
shall come on the worlde: for the powers of
heauen shall be shaken.

Isa 13.10. ezek. 32.7. mat.24.29 mar. 13.24.

27 And then shall they see the Sonne of
man come in a cloud, with power and great
glory.
28 And when these things begin to come
to passe, then looke vp, & lift vp your heads:
* for your h redemption draweth neere.
29 And he spake to them a parable, Be-
hold the fig tree, and all trees,
30 When they now shoot foorth, ye seeing
them, know of your owne selues, that Som-
mer is then neere.
31 So likewise yee, when yee see these
things come to passe, know ye that the king-
dome of God is neere.

Rom 8.23.
h The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

32 Verely I say vnto you, This age shall
not i passe, til all these things be done.
33 Heauen and earth shall passe away,
but my wordes shall not passe away.
34 Take heede to your selues, lest at any
time your hearts bee oppressed with surfet-
ting and drunkennes, and cares of this life,
and lest that day come on you at vnwares.
35 For as a k snare shall it come on all
them that dwell on the face of the whole
earth.
36 Watch therefore, and pray continual-
ly, || that ye may be counted worthy to escape
all these things that shall come to passe,
and that yee may stand before the Sonne of
man.
37 ¶ Now in the day time hee taught in
the Temple, and at night hee went out, and
abode in the mount which is called the mount
of Oliues.
38 And all the people came in the mor-
ning to him, to heare him in the Temple.

i For all these things came within fiftie yeres after.
k To catch and intangle them, wheresoeuer they be in the world.
|| Or, that ye may be made worthy.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institutiō of the Lords Supper. 24 They striue who shalbe greatest, and be reprooueth them. 42 He prayeth vpō the mount 47 Judas treason. 54 They take him, & bring him to the high Priests

Saint Bartholomew Gospel 22 to 31 Ver
10 July 2 Less morn
6 Nob 2 Less morn
11 March 2 Lesson Morning

UMI

Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councel, where he maketh ample confession.

NOwe * the a feast of vnleauened bread
drewe neere, which is called the Passe-
ouer.
2 And the hie Priests & Scribes sought
how they might kill him: for they feared the
people.
3 Then entred Satan into Iudas, who
was called Iscariot, and was of the number
of the twelue.
4 And he went his way and communed
with the hie Priestes and b captaines, howe
he might betray him to them.
5 So they were c glad, and agreed to
giue him money.
6 And he consented and sought opportu-
nitie to betray him vnto them, when the peo-
ple were away.
7 ¶ * Then came the day of vnleauened
bread when the Passeouer d must be sacri-
ficed.
8 And hee sent Peter and Iohn, saying,
Goe, and prepare vs the Passeouer, that we
may eat it.
9 And they said to him, Where wilt thou
that we prepare it?
10 Then hee sayd vnto them, Beholde,
when yee bee entred into the citie, there shall
a man meete you, bearing a pitcher of wa-
ter: folow him into the house that he entreth
in,
11 And say vnto the goodman of the house,
The master sayth vnto thee, Where is the
lodging where I shall eate my Passeouer
with my disciples?
12 Then hee shal shew you a great high
chamber trimmed, there make it ready.
13 So they went, and found as hee had
sayd vnto them, and made ready the Passe-
ouer.
14 * And when the e houre was come, he
sate downe, and the twelue Apostles with
him.
15 Then hee sayd vnto them, I haue ear-
nestly desired to eat this Passeouer with you
before I suffer.
16 For I say vnto you, f Henceforth I
will not eate of it any more, vntill it be fulfil-
led in the kingdome of God.
17 And hee tooke the cup, & gaue thanks,
and sayd, Take this, and diuide it among
you.
18 For I say vnto you, I will not drinke
of the fruit of the vine, vntill the kingdome
of God be come.
19 * And hee tooke bread, and when hee
had giuen thankes, hee brake it, and gaue to
them, saying, g This is my bodie, which is
giuen for you: doe this in the remembrance
of me.
20 Likewise also after Supper hee tooke
the cup, saying, This cup is the newe h Te-
stament in my blood, which is shed for you.
21 * Yet beholde, the hand of him that be-
trayeth me, is with me at the table.
22 And truely the Sonne of man goeth
as it is i appointed: but woe be to that man
by whom he is betrayed.

Math.26.1. mar.14.1.
a The feast was so called, because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.
b Such as were appointed to keep the Temple.
c For they were in doubt what way to take before this occasion was offered.
Math.26.17. mar.14.13.
d According to Gods cōmandement which was first to offer it, & after to eate it.
Math.26.20. mar 14.17,18.
e Which was in the euening about ẏ twilight, which time was appointed to eat the Passeouer.
f He meaneth that this is the last time ẏ he would be conuersant with them as he was before or so eate with them.
Math.26.26. mar.14.22. 1.Cor.11.24.
g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.
h The signe of ẏ new couenant which is established & ratified by Christs blood.
Iohn.13.18. psal.41.9.
i By the secret counsel of God as Acts.4.28.

23 Then they began to enquire among
themselues, which of them it should be, that
should doe that.
24 ¶ * And there arose also a strife a-
mong them, which of them should seeme to
be the greatest.
25 But he sayd vnto them, The kings of
the Gentiles reigne ouer them, and they that
beare rule ouer them, are called k Gracious
lords.
26 But ye shall not be so: but let the grea-
test among you be as the ‖ least: and the chie-
fest as he that serueth.
27 For who is greater, hee that sitteth at
table, or he that serueth? is not he that sitteth
at table? And I am among you as hee that
serueth.
28 And ye are they which haue continued
with me in my tentations.
29 Therefore I ‖ appoint vnto you a
kingdome, as my Father hath appointed to
mee,
30 * That ye may l eate and drinke at my
table in my kingdome, and sit on seates, and
iudge the twelue tribes of Israel.
31 ¶ And the Lord sayd, Simon, Simon,
behold, * Satan hath desired you, m to wi-
nowe you as wheate.
32 But I haue prayed for thee, that thy
faith n faile not: therefore when thou art
conuerted, strengthen thy brethren.
33 * And hee sayd vnto him, Lord, I am
ready to goe with thee into prison, and to
death.
34 But hee sayde, I tell thee Peter, the
cocke shall not crowe this day, before thou
hast thrise denied that thou knewest me.
35 ¶ And hee sayd vnto them, * When I
sent you without bag, and scrip, and shoes,
lacked yee any thing? And they sayd, No-
thing.
36 Then hee sayd to them, But now he
that hath a bag, let him take it, and likewise
a scrip: and he that hath none, let him sel his
coate, and o buy a sword.
37 For I say vnto you, that yet the same
which is written must be performed in mee,
* Euen with the wicked was hee numbred:
for doubtlesse those things which are written
of me, haue an end.
38 And they sayd, Lord, beholde, here are
p two swords. And hee sayd vnto them, It is
enough.
39 ¶ * And he came out, and went (as he
was wont) to the mount of Oliues: and his
disciples also followed him.
40 * And when hee came to the place, hee
sayd to them, Pray, least ye enter into tenta-
tion.
41 And hee gate himselfe from them a-
bout a stones cast, and kneeled downe, and
prayed,
42 Saying, Father, if thou wilt, take a-
way this q cup from mee: neuerthelesse, not
my will, but thine be done.
43 And there appeared an Angel vnto
him from heauen, comforting him.
44 But being in an r agonie, hee prayed
more earnestly: and his sweate was like
drops of blood, trickling downe to the
ground.

Math.20.25. mar.10.42.
k Meaning, that they haue vaine and flattering titles giuen them, so ẏ such as the are nothing lesse then their names doe signifie.
‖ Or, yongest.
‖ Or, leaue by bequest.
Math.19.28.
l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.
1.Pet 5.8
m Satan seeketh by all meanes to disquiet ẏ Church of Christ to disperse it, and to shake it from the true faith.
n It was sore shaken, but yet not ouerthrowen.
Math.26.34,35 mar.14.29,31. Iohn 13.38.
Math.10.9,10.
o By this hee sheweth them ẏ they must sustain great troubles & afflictions.
Isa.53.12.
p They were yet so rude that they thought to haue resisted ẇ material weapōs, whereas Christ warneth them of a spirituall fight, wherein as well their life as faith should be in danger.
Math.26.36. marke 14.32. Iohn 18.1.
Math.26.41. mar.14.38.
q Meaning his death & passion.
r The word signifieth that horror that Christ had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

45 And

45 And he rose vp from prayer, and came
to his disciples, and found them sleeping for
heauinesse.
46 And hee sayd vnto them, Why sleepe
ye? rise and pray, lest ye enter into tentation.
47 ¶ *And while hee yet spake, beholde, a
company, and he that was called Iudas one
of the twelue, went before them, & came neere
vnto Iesus to kisse him.
48 And Iesus sayde vnto him, Iudas,
betrayest thou the Sonne of man with a
kisse?
49 Nowe when they which were about
him, saw what would follow, they sayd vnto
him, Lord, shall we smite with sword?
50 And one of them smote a seruant of
the hie Priest, and stroke off his right eare.
51 Then Iesus answered and sayd, Suf-
fer them thus farre: and he touched his eare,
and healed him.
52 Then Iesus said vnto the hie Priests,
and captaines of the Temple, & the Elders
which were come to him, Bee yee come out
as vnto a thiefe with swords and staues?
53 When I was dayly with you in the
Temple, yee stretched not foorth the handes
against me: but this is your very houre, and
the f power of darkenesse.
54 ¶ Then tooke they him, and led him
and brought him to the high Priestes house.
And Peter followed a farre off.
55 *And when they had kindled a fire in
the mids of the hall, & were set downe toge-
ther, Peter also sate downe among them.
56 And a certaine maid beheld him as he
sate by the fire, and hauing well looked on
him, said, This man was also with him.
57 But he denied him, saying, Woman, I
know him not.
58 And after a little while, another man
saw him, and sayd, Thou art also of them.
But Peter sayd, Man, I am not.
59 And about the space of an houre after,
a certaine other affirmed, saying, Verily e-
uen this man was with him: for hee is also
a Galilean.
60 And Peter sayd, Man, I knowe not
what thou sayest. And immediatly while he
yet spake, the cocke crew.
61 Then the Lord turned backe, and loo-
ked vpon Peter: and Peter remembred the
word of the Lord, how he had sayd vnto him,
*Before the cocke crow, thou shalt denie me
thrise.
62 And Peter went out, and wept bit-
terly.
63 ¶ And the men that held Iesus, moc-
ked him, and strooke him.
64 And when they had blindfolded him,
they smote him on the face, and asked him,
saying, t Prophesie who it is that smote
thee.
65 And many other things blasphemous-
ly spake they against him.
66 *And assoone as it was day, the El-
ders of the people, and the hie Priestes and
the Scribes came together and led him into
their Council,
67 Saying, u Art thou the Christ? tell
vs. And he sayd vnto them, If I tell you, ye
will not beleeue it.
68 And if also I aske you, ye will not an-
swere me, nor let me goe.
69 x Hereafter shal the Sonne of man sit
at the y right hand of the power of God.
70 Then sayd they all, Art thou then the
Sonne of God? And he said to them, Ye say
that I am.
71 Then sayd they, What neede we any
further witnes? for we our selues haue heard
it of his owne mouth.

Math.26.47. marke 14.43. iohn 18.3.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.

Math.26.69. marke 14.66. iohn 18.25.

Math.26.34. iohn.13.38.

t They scoffed at him because the people thought he was a Prophet.

Math.27.1. marke 15.1. iohn 18.28.

u They asked not to the end that the trueth might be knowen (for the thing was too manifest) but for malice they bare towards Christ.

x At his second comming.

y As in the second place of honour and dignity.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barrabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death, 53 And is buried.

Then *the whole multitude of them arose,
and led him vnto a Pilate.
2 And they began to accuse him, saying,
Wee haue found this man peruerting the
people, and forbidding to pay tribute to Ce-
sar, saying, That he is Christ a king.
3 *And Pilate asked him, saying, Art
thou the king of the Iewes? And he answe-
red him, and said, Thou sayest it.
4 Then sayd Pilate to the hie Priestes,
& to the people, I find no fault in this man.
5 But they were the more fierce, saying,
He moueth the people, teaching throughout
all Iudea, beginning at Galile, euen to this
place.
6 Now when Pilate heard of Galile, he
asked whether the man were a Galilean.
7 And when he knew that he was of He-
rodes iurisdiction, hee b sent him to Herode,
which was also at Ierusalem ‖ in those daies.
8 And when Herod saw Iesus, hee was
exceedingly glad: for he was c desirous to see
him of a long season, because hee had heard
many things of him, and trusted to haue
seene some ‖ signe done by him.
9 Then questioned he with him of many
things: but he answered him d nothing.
10 The hie Priests also & Scribes stood
foorth, and accused him vehemently.
11 And Herod with his ‖ men of warre
despised him, and mocked him, and araied
him in e ‖ white, and sent him againe to Pi-
late.
12 And the same day Pilate and Herode
were made friends together: for before they
were enemies one to another.
13 ¶ Then Pilate called together the hie
Priests, and the rulers, and the people,
14 *And said vnto them, Ye haue brought
this man vnto me, as one that peruerted the
people: & behold, I haue examined him be-
fore you, & *haue found no fault in this man,
of those things whereof ye accuse him:
15 No, nor yet Herode: for I sent you to
him: and loe, nothing worthy of death is
done ‖ to him.
16 I will therefore chastise him, and let
him loose.
17 (For of f necessitie hee must haue let
one loose vnto them at the feast.)
18 Then all the multitude cried at once,
saying, Away with him, and deliuer to

Math.27.11. marke 15.2.

a Who was the chiefe gouernor, and had the examination of matters of life and death.

Math.27.11. marke 15.2. iohn 18.33.

b To rid his hands, and to gratifie Herod.

‖Or, at that time.

c Of a certaine curiositie.

‖Or, Miracle.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

‖Or, band or traine.

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

‖Or, in bright colour.

Math.27.23. marke 15.14. Iohn 18.38. and 19.4.

‖Or, by him

f For the Romanes had giuen such franchise and liberties to the Iewes, which was but a tradition, and not according to the word of God.

Easter Even 2d Less.
12 March 2 Less. morn
11 July 2 Less. morn
Thurs before Eas. Gosp. 1 Verse 50

vs Barabbas:
19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.
20 Then Pilate spake againe to them, willing to let Jesus loose.
21 But they cried, saying, Crucifie, crucifie him.
22 And he said vnto them the third time, But what euill hath he done? I finde [g] no cause of death in him: I will therefore chastise him, and let him loose.
23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the high Priests preuailed.
24 So Pilate gaue sentence that it should be as they required.
25 And he let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Jesus to do with him what they would.
26 ¶ *And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layed the crosse, to beare it after Jesus.
27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.
28 But Jesus turned backe vnto them, and sayd, ||Daughters of Jerusalem, weepe not for me, but weepe for your selues, and for your children.
29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke.
30 Then shall they beginne to say to the mountaines, *Fall on vs: and to the hilles, Couer vs.
31 *For if they doe these things to a [h] greene tree, what shall be done to the drie?
32 *And there were two others, which were euill doers, led with him to be slaine.
33 And when they were come to the place which is called ||Caluarie, there they crucified him, and the euil doers: one at the right hand, and the other at the left.
34 Then sayde Jesus, Father, forgiue them: for they know not what they do. And they parted his rayment, and cast lots.
35 And the people stood, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the [i] Chosen of God.
36 The souldiers also mocked him, and came and offered him [k] vineger,
37 And sayd, If thou be the King of the Jewes, saue thy selfe.
38 And a superscription was also written ouer him, in [l] Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.
39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.
40 But the other answered, and rebuked him, saying, [m] Fearest thou not God, seeing thou art in the same condemnation?
41 Wee are indeed righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.
42 And he sayd vnto Jesus, Lord, remember me, when thou commest into thy kingdome.
43 Then Jesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.
44 ¶ And it was about the [n] sixt houre: and there was a darkenesse ouer all the land, vntill the ninth houre.
45 And the Sunne was darkened, and the vaile of the Temple rent through ye middes.
46 And Jesus cryed with a loud voyce, and sayd, *Father, into thine hands I commend my spirit. And when he thus had said, he gaue vp the ghost.
47 ¶ Now when the || [o] Centurion sawe what was done, he glorified God, saying, Of a surety this man was iust.
48 And all the people that came together to that sight, beholding the things which were done, smote their brests and returned.
49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.
50 ¶ *And beholde, there was a man named Joseph, which was a Counseller, a good man and a iust.
51 He did not consent to the counsell and deed of them, which was of Arimathea, a citie of the Jewes: who also himselfe || [p] waited for the kingdome of God.
52 Hee went vnto Pilate, and asked the body of Jesus,
53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.
54 And that day was the [q] Preparation, and the Sabbath [r] drew on.
55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.
56 And they returned, and prepared odours and oyntments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the mids of his disciples, & openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 and of their dayly exercise.

Now the *[a] first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.
2 And they found the stone rolled away from the sepulchre,
3 And went in, but found not the body of the Lord Jesus.
4 And it came to passe, that as they were amazed thereat, beholde, [b] two men suddenly stood by them in shining vestures.
5 And as they were afraid, and bowed downe

g The Iudge giueth sentence with Christ, before he condemneth him, whereby plainely appeareth Iesus innocencie.
Matth.27.32. mar.15.21.
||*Or, wome of Ierusalem.*
Isa.2.19. hose.10.8. reuel.6.16. 1.Pet.4.17.
h If the innocent be thus handled, what shall the wicked man be?
Matt.27.38. mar.15.27. ioh.19.18.
||*Or, the place of sculles.*
i Whom God hath before all others appoynted to be the Messias otherwise the Scriptures calleth them the elect of God, whom he hath chosen before all beginning to life euerlasting.
k Mixt with myrrhe and gall to hasten his death.
l That the thing might be knowe to all nations, because these 3 languages were most common.
m The condemnatio which thou now sufferest, causeth it thee not to feare God?

n Which was midday.
Psal.31.5.
||*Or, captaine.*
o The Romane captaine, who had charge ouer an hundred men.
Matth.27.57. marke 15.43. iohn 19.38.
||*Or, had imbraced.*
p He looked for the redeemer by whom all should be restored.
q When men prepared all things ready for the feast.
r That is, began the same euening.
Math.28.1. mar.16.1. iohn 20.1.
a Which was ye first day after the first Sabbath of the feast.
b Two Angels in forme of men.

13 Thely 2 Lesson mor

downe their faces to the earth, they sayd to
them, Why seeke ye him that liueth, among
the dead?
6 He is not here, but is risen: remember
*how he spake vnto you, when he was yet in
Galile,

Chap. 9.22. mat. 17.23. mar. 9.31.

7 Saying, that the Sonne of man must
be deliuered into the hands of sinfull men,
and be crucified, & the third day rise againe.
8 And they remembred his words,
9 And returned from the sepulchre, and
told all these things vnto the eleuen, and to
all the remnant.
10 Nowe it was Mary Magdalen, and
Ioanna, and Mary the mother of Iames,
and other women with them, which tolde
these things vnto the Apostles.
11 But their words seemed vnto them, as
a fained thing, neither beleeued they them.
12 Then arose Peter, and ranne vnto the
sepulchre, and looked in, and saw the linnen
clothes layed by themselues, and departed
wondering in himselfe, at that which was
come to passe.

Monday Easter Gosple 13 to the 36 Verse

13 March 2 Lesson Morni

13 ¶ *And beholde, two of them went
that same day to a towne which was from
Ierusalem about c threescore furlongs, cal-
led Emmaus.
14 And they d talked together of all these
things that were done.
15 And it came to passe, as they commu-
ned together, and reasoned, that Iesus him-
selfe drew neere, and went with them.
16 But their eyes e were holden, that they
could not know him.

Marke 16.12.

c Which is about seuen miles and an halfe.

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

17 And he said vnto them, What maner
of communications are these that yee haue
one to another as ye walke, and are sad?
18 And the one (named Cleopas) answe-
red, and sayd vnto him, Art thou onely a
f stranger in Ierusalem, and hast not know-
en the things which are come to passe there-
in in these dayes?

f For the thing was so notorious, ÿ all men might haue knowen it.

19 And hee sayde vnto them, What
things? And they sayd vnto him, Of Iesus
of Nazaret, which was a Prophet mighty
in deed and in word before God, and all the
people,
20 And how the hie Priests and our ru-
lers deliuered him to be cōdemned to death,
and haue crucified him.

2 Noon 2 Lesson Morning

21 But we g trusted that it had bene hee
that should haue deliuered Israel, and as
touching all these things, to day is the third
day that they were done.
22 Yea, and certaine women among vs
made vs astonied, which came early vnto
the sepulchre.
23 And when they found not his body,
they came, saying, that they had also seene
a vision of Angels, which sayd, that he was
aliue.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperity.

24 Therefore certeine of them which
were with vs, went to the sepulchre, and
found it euen so as the women had sayd, but
him they saw not.
25 Then he sayd vnto them, h O fooles,
and slowe of heart to beleeue all that the
Prophets haue spoken,
26 Ought not Christ to haue suffered
these things, and to enter into his glory?

h Infidelity is reproued.

27 And he began at i Moses, and at all
the Prophets, and interpreted vnto them in
all the Scriptures the things which were
written of him.
28 And they drew neere vnto the towne
which they went to, but he k made as though
he would haue gone further.
29 But they constrained him, saying, A-
bide with vs: for it is towards night, and
the day is farre spent. So he went in to tary
with them.
30 And it came to passe, as he sate at ta-
ble with them, he tooke the bread, l and gaue
thanks, and brake it, and gaue it to them.
31 Then their eyes were opened, and
they knew him: but hee was taken out of
their sight.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, he would keepe them in suspence till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

32 And they sayde betweene themselues,
Did not our hearts burne within vs, while
he talked with vs by the way, and when he
opened to vs the Scriptures?
33 And they rose vp the same houre, and
returned to Ierusalem, and found the eleuen
gathered together, and them that were with
them,
34 Which sayd, The Lorde is risen in
deed, and hath appeared to Simon.
35 Then they tolde what things were
done in the way, and how hee was knowen
of them in m breaking of bread.
36 ¶ *And as they spake these things,
Iesus himselfe stoode in the middes of them,
and said vnto them, Peace be to you.

m So soone as he beganne to breake bread.

Marke 16.14. iohn 20.19.

37 But they were abashed and afrayd,
supposing that they had seene a spirit.
38 Then he said vnto them, Why are ye
troubled? and wherefore do doubts arise in
your hearts?
39 Beholde mine handes and my feete:
for it is I my selfe: handle mee, and see: for
a spirit hath not flesh and bones, as ye see
me haue.
40 And when hee had thus spoken, hee
shewed them his hands and feet.
41 And while they yet beleeued not for
ioy, and wondred, he sayd vnto them, Haue
ye here any meat?
42 And they gaue him a piece of a broiled
fish, and of an hony combe.
43 And he tooke it, and did eate before
them.
44 And he sayd vnto them, These are the
words, which I spake vnto you while I
was yet with you, That all must be fulfil-
led which are written of mee in the Lawe of
Moses, and in the Prophets, and in the
Psalmes.
45 Then opened he their vnderstanding,
that they might vnderstand the scriptures,
46 And said vnto them, Thus is it writ-
ten, and thus it behoueth Christ to suffer, &
to rise againe from the dead the third day,
47 And that repentance and remission of
sinnes should be preached in his Name a-
mong all nations, beginning at Ierusalem.
48 Now ye are witnesses of these things.
49 And behold, I will send the * promise
of my Father vpon you: but tarie yee in the
citie of Ierusalem, n vntill ye be indued with
power from an high.
50 Afterward he led them out into Betha-
nia,

Iohn 15.26. acts. 1.4.

n Which was at Whitsuntide when the holy Ghost was sent from heauen.

ple, and lift vp his hands, and blessed them.
51 And it came to passe, that as he blessed
them,* he departed from them, and was ca-
ried vp into heauen.
52 And they worshipped him, & returned
to Hierusalem with great ioy,
53 And were continually in the Temple,
praising and lauding God, Amen.

Marke 16.19. acts 1.9.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinity, humanity, and office of Iesus Christ. 15 The testimony of Iohn. 39 The calling of Andrew, Peter, &c.

IN ‖ the beginning was the
Word, and the Word was
with a God, and that Word
was God.
2 The same was b in the
beginning with God.
3 All things were made by it, and c with-
out it was made nothing that was made.
4 In it was d life, and the life was the
e light of men.
5 And the light shineth f in the darknes,
and the darkenes comprehended it not.
6 ¶ * There was a man sent from God,
whose name was Iohn.
7 The same came for a witnesse, to beare
witnesse of the light, that all men through
him might beleeue.
8 He was not that light, but was sent to
beare witnesse of the light.
9 That was the true light, which lighteth
euery man that ‖ commeth into the world.
10 Hee was in the world, and the world
was* made by him: and the world g knew
him not.
11 He came vnto his h owne, and his own
receiued him not.
12 But as many as receiued him, to them
hee gaue i power to bee the sonnes of God,
euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of
the will of the flesh, nor of the will of man,
but of God.
14 *And the Word was made k flesh, and
dwelt among vs, (& we* saw the glory there-
of, as the glory of the only begotten Sonne of
the Father) * full of grace and trueth.
15 ¶ Iohn bare witnesse of him, & cryed,
saying, This was he of whom I sayd, Hee
that commeth after mee, is preferred before
me: for he was ‖ before me.
16 And of his fulnesse haue all we recei-
ued, and l grace for grace.
17 For the Lawe was giuen by Moses,
but grace and trueth came by Iesus Christ.
18 *No man hath seene God at any time:
the onely begotten Son, which is in the m bo-
some of the Father, he hath n declared him.
19 ¶ Then this is the record of Iohn,
when the Iewes sent Priestes and Leuites
from Ierusalem, to aske him, Who art thou?
20 And he confessed and denied not, and
said plainely, I * am not the Christ.
21 And they asked him, What then? Art
thou Elias? and he said, I am not. Art thou
the o Prophet? And he answered, No.
22 Then sayd they vnto him, Who art
thou, that wee may giue an answere to them
that sent vs? what sayest thou of thy selfe?
23 He said, I * am the voyce of him that
crieth in the wildernesse, Make straight the
way of ẏ Lord, as said the Prophet Esaias.
24 Now they which were sent, were of the
Pharises.
25 And they asked him, & said vnto him,
Why baptizest thou then, if thou be not the
Christ, neither Elias, nor the Prophet?
26 Iohn answered them, saying, I bap-
tize with water: but there is one among you,
whom ye know not.
27 *He it is that commeth after me, which
is preferred before me, whose shoe latchet I
am not worthy to vnloose.
28 These things were done in Bethaba-
ra beyond Iordan, where Iohn did baptize.
29 The next day Iohn seeth Iesus com-
ming vnto him, & saith, Behold the Lambe
of God, which taketh away the p sinne of the
world.
30 This is he of whom I said, After me
commeth a man, which is preferred before
me: for he was before me.
31 And I knew q him not: but because he
should be declared to Israel, therefore am I
come, baptizing with water.
32 So Iohn bare record, saying, I saw
* the Spirit come downe from heauen, like
a doue, and it abode vpon him.
33 And I knew him not: but he that sent
me to baptize with water, he said vnto me,
Vpon whom thou shalt see the Spirit come
down, and tary still on him, that is he which
baptizeth with the r holy Ghost.
34 And I saw, and bare record, that this
is the Sonne of God.
35 ¶ The next day, Iohn stood againe,
and two of his disciples:
36 And he beheld Iesus walking by, and
said, Behold the s Lambe of God.
37 And ẏ two disciples heard him speake,
and followed Iesus.
38 Then Iesus turned about, and sawe
them followe, and said vnto them, What
seeke yee? And they said vnto him, Rabbi,
(which is to say by interpretation, Master)
t where dwellest thou?
39 He said vnto them, Come & see. They
came and saw where hee dwelt, and abode
with him that day: for it was about the
u tenth houre.
40 Andrewe, Simons Peters brother,
was one of the two which had heard x it of
Iohn, and that followed him.

‖*Or, before the beginning.*
a Christ is God before all time.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d Whereby all things are quickned & preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.
f Mans minde is ful of darknes because of the corruption thereof.
Matt.3.1. marke 1.4. luke.3.2.
‖ *Or, is borne.*
Hebr.11.3.
g Because they did not worship him as their God, Rom.1.21. acts 14.15.
h To the Israelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie.
Math.1.16. luke 2.7.11.
k He was formed and made man by the operation of the holy Ghost without the operatiō of man.
Math.17.2. 2 pet.1.13.
‖*Or, proceeding from the Father. Col.1.19 & 2.9.* ‖*Or, more excellent then I.* l More abundant grace then by Moses *1. Tim.6.16.1.ioh.4.12.* m Meaning, he is most deare, & straightly ioyned to his Father, not only in loue, but also in nature and vnion n And so God that before was inuisible, was made, as it were, visible in Christ.

Acts 13.25.
o Whom they looked for to be such one as Moses was, Deut.18.15.
Isa.40.3. math 3.3. luke 3.4.
Math.3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.
p Signifying the originall sinne, which is ẏ fountain of all sinnes, & therewith all other sinnes.
q That is, by sight, but onely by ẏ reuelation of God.
Math.3.16. marke 1.10. luke 3.22.
r Who giueth the vertue and effect to baptisme accomplishing that thing, which is thereby represented.
s He alludeth to ẏ Paschall lambe which was a figure of Christ.
t Or, where is thy lodging? or whither goest thou? for hee dwelled in Nazaret, and was there as a stranger.
u This was two houres before night.
x How Iohn said that Iesus was ẏ lambe of God.

41 The

41 The same found his brother Simon
first, and sayd unto him, Wee haue found
the Messias, which is by interpretation, ‖ the
Christ.

‖ Or, the anointed.

42 And hee brought him to Iesus. And
Iesus beheld him, and sayd, Thou art
Simon the sonne of Iona: thou shalt bee
called Cephas, which is by interpretation,
‖ a stone.

‖ Or, Petrus.

43 ¶ The day following, Iesus would
goe into Galile, and found Philip, and said
unto him, Follow me.
44 Now Philip was of Bethsaida, the
citie of Andrew and Peter.
45 Philip found Nathanael, and sayd
unto him, Wee haue found him, of whom
* Moyses did write in the Lawe, and the
* Prophets, Iesus of Nazaret the sonne of
Ioseph.

Gen. 49. 10. deut. 18. 18. Esa. 4. 2. & 40. 10. & 42. 1. & 45. 8. 9. ier. 23. 5. & 33. 14. eze. 34. 23. 29. & 37. 24. 25. dan. 9. 24. 25.

46 Then Nathanael said unto him, Can
there any y good thing come out of Nazaret?
Philip said to him, Come and see.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

47 Iesus sawe Nathanael comming to
him, & sayd of him, Behold indeed an Israe-
lite, in whom is no guile.
48 Nathanael sayd unto him, Whence
knowest thou me? Iesus answered, and sayd
unto him, Before that Philip called thee,
when thou wast under the figge tree, I saw
thee.
49 Nathanael answered, and said unto
him, Rabbi, thou art the Sonne of God:
thou art the King of Israel.

‖ Or, thou beleeuest.

50 Iesus answered, and sayd unto him,
Because I sayd unto thee, I saw thee under
the fig tree, ‖ beleeuest thou? thou shalt see
greater things then these.
51 And he sayd unto him, Verely, verely
I say unto you, hereafter shall you see heauen
z open, and the Angels of God * ascending
and descending upon the Sonne of man.

z Christ openeth the heauens, that we may haue accesse to God, and maketh us fellowes to the Angels.

Gen. 28. 12.

CHAP. II.

8 *Christ turneth the water into wine.* 14 *He driueth the buyers and sellers out of the Temple.* 19 *He forewarneth his death and resurrection.* 23 *He conuerteth many, and distrusteth man.*

AND the third day was there a mariage
in Cana a towne of Galile, and the mo-
ther of Iesus was there.
2 And Iesus was called also, and his dis-
ciples unto the mariage.
3 Now when the wine failed, the mo-
ther of Iesus sayd unto him, They haue no
wine.
4 Iesus sayd unto her, Woman, what
haue I to doe with thee? mine houre is not
yet come.
5 His mother sayd unto the seruaunts,
Whatsoeuer he sayth unto you, doe it.
6 And there were set there sixe water
pots of stone after the maner of the a purify-
ing of the Iewes, conteining two or three
b firkins a piece.

a Who used continuall washings to purifie themselues, Which superstition Hebion the heretike would haue brought into the Church & now the Papists haue receiued it.

‖ Or, measures.

b Whereof euery one conteined 15 gallons.

7 And Iesus sayd unto them, Fil the
waterpots with water. Then they filled
them up to the brimme.
8 Then he sayd unto them, Draw out
now, and beare unto the ‖ gouernour of the
feast. So they bare it.

‖ Or, steward.

9 Now when the gouernour of the feast
had tasted the water that was made wine,
(for hee knewe not whence it was: but the
seruants, which drewe the water, knewe)
the gouernour of the feast called the bride-
grome,
10 And sayd unto him, All men at the
beginning set foorth good wine, and when
men haue well drunke, then that which is
worse: but thou hast kept backe the good
wine untill now.
11 This beginning of ‖ miracles did Ie-
sus in Cana a towne of Galile, and shewed
foorth his glory: and his disciples beleeued
on him.

‖ Or, signes.

12 After that hee went downe into Ca-
pernaum, he and his mother, and his ‖ bre-
thren, and his disciples: but they continued
not many dayes there.

‖ Or, cousins.

13 For the Iewes Passeouer was at hand.
Therefore Iesus went up to Ierusalem.
14 * And hee found in the Temple those
that sold oxen, and sheepe, and doues, & chan-
gers of money, sitting there.

Matth. 21. 12. mar. 11. 15. luke 19. 45.

15 Then he made a scourge of smal cords,
and draue them all out of the Temple with
the sheepe & oxen, and powred out the chan-
gers money, and ouerthrew the tables,
16 And sayd unto them that sold doues,
Take these things hence: make not my Fa-
thers house an house of merchandise.
17 And his disciples remembred, that it
was written, * The c zeale of thine house
hath eaten me up.

Psal. 69. 9.

c This affection was so burning in him, that it surmounted and swallowed up all the others.

18 Then answered the Iewes, and sayd
unto him, What ‖ signe shewest thou unto
us, that thou doest these things?

‖ Or, miracle.

19 Iesus answered and sayd unto them,
* Destroy this Temple, and in three dayes
I will raise it up againe.

Mat. 26. 61. & 27. 40. mar. 14. 58. & 15. 29.

20 Then sayd the Iewes, Fourty and sixe
yeres was this Temple a building, and wilt
thou reare it up in three dayes?
21 But hee spake of the Temple of his
d body.

d Christes body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

22 Assoone therefore as he was risen from
the dead, his disciples remembred that hee
thus sayd unto them: and they beleeued the
Scripture, and the word which Iesus had
sayd.
23 Now when hee was at Ierusalem at
the Passeouer in the feast, many beleeued
in his Name, when they sawe his miracles
which he did.
24 And Iesus e did not commit himselfe
unto them, because he knew them all,
25 And had no need that any should testi-
fie of man: for he knew what was in man.

e For he tooke not them for true disciples, as he knew by their inward thoughts, what religion soeuer they did pretend outwardly.

CHAP. III.

3 *Christ instructeth Nicodemus in the regeneration.* 15 *Of faith.* 16 *Of the loue of God towards the world.* 23 *The doctrine and baptisme of Iohn,* 28 *And the witnesse that he beareth of Christ.*

THere was now a man of the Pharises,
named Nicodemus, a ruler of y Iewes.
2 Hee came to Iesus by night, and sayd
unto him, Rabbi, we know that thou art a
teacher come from God: for no man could
doe these miracles that thou doest, except
God were with him.

3 Iesus

14 July 2 Less morn
10 Novbr 2 Less morn
9
Epiph. 2 Less ... Jan. 2 ... Epiph. Gosp. 1 to 12
Whit Mon Gosp 1 to 22
Trin Sun 1 to 16 even Gospel
15 March 2 Lesson Morn,
16 March 2 Less Morn
15 July 2 Less morn
14 Octobr 2 Less Morn

3 Iesus answered, and sayde vnto him, Uerily, verily I say vnto thee, except a man be borne againe, hee cannot [a] see the [b] kingdome of God.

4 Nicodemus sayd vnto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Uerily, verily I say vnto thee, except that a man be borne of [c] water and of the Spirite, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marueile not that I sayd to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

11 Uerily, verily I say vnto thee, wee speake that we [f] know, and testifie that we haue seene: but ye [g] receiue not our witnesse.

12 If when I tell you [h] earthly things, yee beleeue not, how should yee beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in [i] heauen.

14 *And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 *For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 *For God sent not his Sonne into the world, that hee should [l] condemne the worlde, but that the [m] worlde through him might be saued.

18 Hee that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 *And this is the [n] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery man that euil doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But hee that doeth [o] trueth, commeth to the light, that his deedes might be made manifest, that they are wrought [||] according to God.

22 ¶ After these things came Iesus and his disciples into the [||] lande of Iudea, and there taried with them, and *baptized.

23 And Iohn also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and saide vnto him, Rabbi, [r] hee that was with thee beyond Iordan, to whom *thou barest witnesse, beholde, he baptizeth, and all men come to him.

27 Iohn answered, and saide, A man can receiue no thing, except it be giuen him from heauen.

28 Yee your selues are my witnesses, that *I saide, [s] I am not the Christ, but that I am sent before him.

29 Hee that hath the bride, is the bridegrome: but the friende of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 Hee must [t] increase, but I must decrease.

31 Hee that is come from on high, is aboue all: he that is of the [u] earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is aboue all,

32 And what he hath seene and heard, that he testifieth: but no man receiueth his testimonie.

33 Hee that hath receiued his testimony, hath sealed that *God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, and hath *giuen all things into his hand.

36 *Hee that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father, and his haruest. 39 The conuersion of the Samaritans, 45 And Galileans. 47 How hee healeth the rulers sonne.

NOw when the Lord knew, how the Pharises had heard, that Iesus made and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples.)

3 He [a] left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 Then came he to a citie of Samaria called [||] Sychar, neere vnto the possession that *Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [b] thus on the well: it was about [c] the sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For

a To enter therein.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mouing of the ayre, so is it in changing & renuing vs, although the maner bee hid from vs.
e Although he was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
f We may not teach our owne inuentions.
g He reprooueth him, for that men doe teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certain, & knowen, and men wil not receiue his doctrine.
h Which was after a common & grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Num. 21.9.
k His power must be manifest which is not yet knowen.
1 Iohn 4.9.
Chap. 9.39. and 12.47.
l The contempt of Christ, & the sinnes of the wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate.
m Not onely the Iewes, but whosoeuer should beleeue in him. *Chap. 1.9.* n The cause and matter of condemnation. o In walking roundly and sincerely. || *Or, in God.* p As they doe which set God onely before their eyes, and follow the rule of his word.

|| *Or, territorie.*
Chap. 4.1,2.
q That is, how they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing least their master should haue lost his fame.
Chap. 1.34.
Chap. 1.20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted, and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom. 3.4.
x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Matth. 11.27.
Habac. 2.4.
1 Iohn 5.10.
a To giue place to their rage.
|| *Or, Sychem.*
Gene. 33.19. and 48.22. Iosh. 24.32.
b Euen weary as he was.
c Which was midday.

8 For his disciples were gone away into
the citie to buy meate.
9 Then sayd the woman of Samaria
vnto him, How is it, that thou being a Iew
askest drinke of me, which am a woman of
d Samaria? For the Iewes medle not with
the Samaritanes.
10 Iesus answered, and sayd vnto her, If
thou knewest the e gift of God, and who it
is that sayth to thee, Giue mee drinke, thou
wouldest haue asked of him, and hee would
haue giuen thee f || water of life.
11 The woman said vnto him, Sir, thou
hast nothing to draw with, and the well is
deepe: from whence then hast thou that wa-
ter of life?
12 Art thou greater then our father Ia-
cob, which gaue vs the well, and he himselfe
dranke thereof, and his children, and his
cattell?
13 Iesus answered, and sayde vnto her,
Whosoeuer drinketh of this water, shall
thirst againe:
14 But whosoeuer drinketh of the g wa-
ter that I shall giue him, shall neuer be more
h athirst: but the water that I shall giue
him shalbe in him a well of water, spring-
ing vp into euerlasting life.
15 The woman said vnto him, Sir, giue
me of that water, that I may not thirst, nei-
ther come hither to draw.
16 Iesus said vnto her, Go, call thine hus-
band, and come hither.
17 The woman answered, and sayde, I
haue no husband. Iesus said vnto her, Thou
hast well sayd, I haue no husband.
18 For thou hast had fiue husbands, and
hee whom thou now hast, is not thine hus-
band: that saydest thou truely.
19 The woman sayd vnto him, Sir, I
i see that thou art a Prophet.
20 Our fathers worshipped in this moun-
taine, and yee say that in * Ierusalem is the
place where men ought to worship.
21 Iesus sayd vnto her, Woman, beleeue
mee, the houre commeth, when yee shall nei-
ther in this mountaine, nor at Ierusalem,
worship the Father.
22 Yee worship that which ye * know not:
we worship that which we know: for salua-
tion is of the Iewes.
23 But the houre commeth, and now is,
when the true worshippers shall worship the
Father in spirit, and trueth: for the Father
requireth euen such to worship him.
24 * God is a k Spirite, and they that
worship him, must worship him in spirit and
trueth.
25 The woman sayde vnto him, I know
well that Messias shall come, which is cal-
led Christ: when hee is come, he will tell vs
all things.
26 Iesus sayd vnto her, I am hee that
speake vnto thee.
27 ¶ And vpon that came his disciples,
and marueiled that hee talked with a wo-
man: yet no man said vnto him, What askest
thou? or why talkest thou with her?
28 The woman then left her water pot,
and went her way into the citie, and sayd to
the men,

d For the Iewes esteemed the Samaritanes as wicked and prophane.
e Meaning, of himselfe, whom his Father had sent to conuert this woman.
f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5. 1 Iohn 3. 5.
|| Or, the liuely water.
g Of the spirituall grace.
h He shall neuer be dried vp, or destitute.
i Till shee was liuely touched with her faults, she mocked and would not heare Christ.
Deut. 12. 6.
2 King 17. 29.
2 Cor. 3. 17.
k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

29 Come, see a man which hath tolde me
all things that euer I did: is not hee the
Christ?
30 Then they went out of the citie, and
came vnto him.
31 ¶ In the meane while, the disciples
prayed him, saying, Master, eate.
32 But he said vnto them, I haue meate
to eate, and ye know not of.
33 Then said the disciples betweene them-
selues, Hath any man brought him meate?
34 Iesus sayde vnto them, l My meat is
that I may doe the will of him that sent me,
and finish his worke.
35 Say not yee, There are yet foure mo-
neths, and then commeth haruest? Behold,
I say vnto you, lift vp your eyes, and looke
on the regions: * for they are white already
vnto haruest.
36 And he that reapeth receiueth wages,
and gathereth fruite vnto life eternall, that
both hee that soweth, and hee that reapeth,
might m reioyce together.
37 For herein is the || saying true, that one
soweth, and another reapeth.
38 I sent you to reape that, whereon ye be-
stowed no labour: n other men laboured, and
ye are entred into their labours.
39 Nowe many of the Samaritanes of
that citie o beleeued in him, for the saying of
the woman which testified, He hath told me
all things that euer I did.
40 Then when the Samaritanes were
come vnto him, they besought him, that hee
would tary with them: and hee abode there
two dayes.
41 And many moe p beleeued because of
his owne word.
42 And they said vnto the woman, Now
we beleeue, not because of thy saying: for we
haue heard him our selues, and knowe that
this is in deede the Christ the Sauiour of
the world.
43 ¶ So two dayes after, hee departed
thence, and went into Galile.
44 For Iesus himselfe had * testified that
a Prophet hath none honour in his q owne
countrey.
45 Then when hee was come into Gali-
le, the Galileans receiued him, which had
seene all the things that he did at Ierusa-
lem at the feast: for they went also vnto the
feast.
46 And Iesus came againe into * Cana
a towne of Galile, where he had made of wa-
ter wine. And there was a certaine r ruler,
whose sonne was sicke at Capernaum.
47 When he heard that Iesus was come
out of Iudea into Galile, he went vnto him,
and besought him that he would || go downe,
and heale his sonne: for hee was euen ready
to die.
48 Then said Iesus vnto him, Except ye
see signes and wonders, ye will not beleeue.
49 The ruler sayde vnto him, Sir, goe
downe before my sonne die.
50 Iesus said vnto him, Goe thy way, thy
sonne liueth: and the man beleeued the word
that Iesus had spoken vnto him, and went
his way.
51 And as he was now || going downe, his
seruants

l There is nothing that I hunger for more, or wherein I take greater pleasure.
Matth. 9. 37. Luke 10. 2.
m Without grudging the one at the others labour.
|| Or, prouerbe.
n Meaning the Prophets.
o The Samaritans shewed themselues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.
p That is, had the right and true faith.
Matth. 13. 57. Marke 6. 4. Luke 4. 24.
q Here by his owne countrey he meaneth Ierusalem, and the countrey about.
Chap. 2. 1.
r The word signifieth royall, or one of the kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6. 14.
|| Or, come.
|| Or, returning.

seruants met him, saying, Thy sonne liueth.
52 Then enquired hee of them the houre
when he began to amend. And they sayd vn-
to him, Yesterday the seuenth houre the fe-
uer left him.
53 Then the father knew, that it was the
same houre in the which Iesus had said vnto
him, Thy sonne liueth. And he beleeued, and
all his houshold.
54 This second miracle did Iesus a-
gaine, after hee was come out of Iudea into
Galile.

18 March 2 Lesson Morning

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reprooueth them, 32 Shewing by the testimonie of his Father, 33 Of Iohn, 36 Of his works, 39 And of the Scriptures, who hee is.

Leuit. 23. 3. deut. 16. 1.

‖ *Or, the sheepe market.*

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of powring out, because the water ranne out by conduits.

After *that, there was a feast of ye Iewes,
and Iesus went vp to Ierusalem.
2 And there is at Ierusalem ‖ by the
place of the sheep, a a poole called in Ebrew
b Bethesda, hauing fiue porches:
3 In the which lay a great multitude of
sicke folke, of blind, halt, and withered, wai-
ting for the mouing of the water.
4 For an Angell went downe at a cer-
taine season into the poole, and troubled the
water: whosoeuer then first, after ye stirring
of the water, stepped in, was made whole of
whatsoeuer disease he had.
5 And a certaine man was there, which
had bene diseased eight and thirtie yeeres:
6 When Iesus saw him lie, and knewe
that he now long time had bene diseased, he
saide vnto him, Wilt thou be made whole?
7 The sicke man answered him, Sir, I
haue no man, when the water is troubled,
to put mee ino the poole: but while I am
comming, another steppeth downe before
mee.
8 Iesus sayd vnto him, Rise: c take vp
thy bed, and walke.
9 And immediatly, the man was made
whole, and tooke vp his bed, and walked:
and the same day was the Sabbath.
10 The Iewes therefore said to him that
was made whole, It is the Sabbath day: * it
is not lawfull for thee to cary thy bed.
11 He answered them, He that made me
whole, he sayd vnto mee, Take vp thy bed,
and walke.
12 Then asked they him, What man is
that which sayd vnto thee, Take vp thy bed,
and walke?
13 And hee that was healed, knewe not
who it was: for Iesus had conueyed himselfe
away from the multitude that was in that
place.
14 And after that, Iesus found him in the
Temple, and sayde vnto him, Beholde, thou
art made whole: d sinne no more, lest a worse
thing come vnto thee.
15 ¶ The man departed, and tolde the
Iewes that it was Iesus, which had made
him whole.
16 And therefore the Iewes did perse-
cute Iesus, and sought to slay him, because

17 July 2 Less morn

18 Nov 2 Less morn

c This was to the end that the miracle might be so euident, that no man could speak against it.

Iere. 17. 22.

d The afflictions that we endure, are chastisements for our sinnes.

hee had done these things on the Sabbath
day.
17 But Iesus answered them, My Fa-
ther worketh hitherto, and I worke.
18 Therefore the Iewes sought the more
to kill him: not onely because he had broken
the Sabbath, but sayd also that God was
e his f Father, and made himselfe equall
with God.
19 Then answered Iesus, and sayd vnto
them, Uerily, verily I say vnto you, The
sonne can do nothing of him selfe, saue that
hee seeth the Father doe: for whatsoeuer
things hee doeth, the same things doeth the
Sonne also.
20 For the Father loueth the Sonne,
and g sheweth him all things, whatsoeuer
hee himselfe doeth, and hee will shew him
greater workes then these, that yee should
marueile.
21 For likewise as the Father rayseth vp
the dead, and quickeneth them, so the Sonne
quickeneth whom he will.
22 For the Father iudgeth no man, but
hath committed all h iudgement vnto the
Sonne,
23 Because that all men should honour
the Sonne, as they honour the Father: hee
that honoureth not the Sonne, the same
honoureth not the Father which hath sent
him.
24 Uerily, verily I say vnto you, He that
heareth my word, and beleeueth in him that
sent mee, hath euerlasting life, and shall not
come into condemnation, but hath passed
from death vnto life.
25 Uerily, verily I say vnto you, The
houre shal come, and now is, when the dead
shall heare the voyce of the Sonne of God:
and they that i heare it, shall liue.
26 For as the Father hath life in k him-
selfe, so likewise hath he giuen to the Sonne
to haue life in himselfe,
27 And hath giuen him power also to ex-
ecute l iudgement, in that he is the sonne of
man.
28 Marueile not at this: for the houre
shall come in the which all that are in the
graues, shall heare his voyce.
29 And they shall come forth, * that haue
done good, vnto the resurrection of life: but
they that haue done euill, vnto the resurrec-
tion of condemnation.
30 I can doe nothing of mine owne selfe:
as I heare, I iudge: and my iudgement
is iust, because I seeke not mine owne will,
but the will of the Father who hath sent
mee.
31 If I* should beare witnesse of my selfe,
my witnesse were not m true.
32 There is an other that beareth witnes
of mee, and I know that the witnesse, which
he beareth of me, is true.
33 * Ye sent vnto Iohn, and he bare wit-
nesse vnto the trueth.
34 But I receiue not the record of man:
neuerthelesse, these things I say, that yee
might be saued.
35 He was a burning, and a shining ‖ can-
dle: and yee would for a n season haue reioy-
ced in his light.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their Father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer al things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.

g That he doth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all.

i They that receiue it by faith.

k To communicate it with vs.

l That is, to gouerne and rule all things.

Matth. 25. 46.

Chap. 8. 14. matth. 3. 17.

m Christ had respect to their weakenesse that heard him, and therefore sayd that his owne witnesse should not be sufficient.

Chap. 1. 27.

‖ *Or, Lampe.*

n But yee left him quickly, and did not perseuere.

Math.3.17. and 17.5.
o In the law and Prophets. *Deut.4.12. Acts.17.11.*
p The people are more ready to receiue false prophets, then Iesus Christ.
q Vaine glory is a great let for a man to come to God.
Chap.12.43.
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Mary, and the Saints, vpon whom now they call: but whosoeuer doeth accuse the godly, Christ and their owne conscience shall condemne them.
Gen.3.15.& 22.18.and 49.10. deut.18.15.

36 But I haue greater witnesse then the
witnesse of Iohn: for the workes which the
Father hath giuen mee to finish, the same
workes that I do, beare witnesse of me, that
the Father sent me.
37 And the *Father himselfe, which hath
sent me, o beareth witnes of me. Ye haue not
heard his voyce at any time, * neither haue
ye seene his shape.
38 And his word haue yee not abiding in
you: for whom he hath sent, him yee beleeue
not.
39 *Search the Scriptures: for in them
yee thinke to haue eternall life, and they are
they which testifie of mee.
40 But yee will not come to mee, that yee
might haue life.
41 I receiue not praise of men.
42 But I know you, that ye haue not the
loue of God in you.
43 I am come in my Fathers name, and
ye receiue me not: p if another shall come in
his owne name, him will ye receiue.
44 How can yee beleeue, which q receiue
*honour one of another, and seeke not the
honour that commeth of God alone?
45 Doe not thinke that I will accuse you
to my Father: there is one that r accuseth
you, euen Moses, in whom ye trust.
46 For had ye beleeued Moses, ye would
haue beleeued me: * for he wrote of me.
47 But if yee beleeue not his writings,
how shall ye beleeue my words?

CHAP. VI.

10 Iesus feedeth fiue thousand men with fiue loaues and two fishes. 15 He departed away, that they should not make him King. 26 He reproueth the fleshly hearers of his word. 51 The carnall are offended at him. 63 The flesh profiteth not.

4 Sun[day] [after] Epi[phany] Gosp[el] 1 vers[e] to 15

a Called the lake of Gennezareth.
b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried.
Leuit.23.5. deut.16.1.
Mat.14.16. mar.6.37. luke.9.13.
c The summe amounteth to about fiue pound sterling.
d Prayer and thanksgiuing doe sanctifie our meates, wherewith we are nourished.

AFter these things, Iesus went his way
ouer the a sea of Galile, or of b Tiberias.
2 And a great multitude followed him,
because they saw his miracles, which he did
on them that were diseased.
3 Then Iesus went vp into a mountaine,
and there he sate with his disciples.
4 Now the Passeouer, a * feast of the
Iewes, was neere.
5 * Then Iesus lift vp his eyes, and see-
ing that a great multitude came vnto him,
hee sayd vnto Philip, Whence shall we buy
bread, that these might eate?
6 (And this he sayd to proue him: for he
himselfe knew what he would doe)
7 Philip answered him, c Two hun-
dreth penyworth of bread is not sufficient
for them, that euery one of them may take
a little.
8 Then sayde vnto him one of his disci-
ples, Andrew, Simon Peters brother,
9 There is a little boy heere, which hath
fiue barley loaues, and two fishes: but what
are they among so many?
10 And Iesus sayd, Make the people sit
downe. (Now there was much grasse in that
place.) Then the men sate downe in num-
ber about fiue thousand.
11 And Iesus tooke the bread, and d gaue
thankes, and gaue to the disciples, and the
disciples to them that were set downe: and
likewise of the fishes as much as they would.
12 And when they were satisfied, he sayd
vnto his disciples, Gather vp the broken
meate which remayneth, that e nothing bee
lost.
13 Then they gathered it together, and
filled twelue baskets with the broken meate
of the fiue barley loaues, which remayned
vnto them that had eaten.
14 Then the men when they had seene
the miracle that Iesus did, sayd, This is of
a trueth, the Prophet that should come into
the world.
15 When Iesus therefore perceiued that
they would come, and take him to make him
a f King, hee departed againe into a moun-
taine himselfe alone.
16 ¶ When euen was now come, his dis-
ciples went downe vnto the sea,
17 * And entred into a shippe, and went
g ouer the sea towardes Capernaum: and
now it was darke, and Iesus was not come
to them.
18 And the sea arose with a great winde
that blew.
19 And when they had rowed about fiue
and twentie, or thirtie h furlongs, they saw
Iesus walking on the sea, & drawing neere
vnto the ship: so they were afraid.
20 But he sayd vnto them, It is I: be not
afraid.
21 Then willingly they receiued him in-
to the ship: and the ship was by and by at the
land, whither they went.
22 ¶ The day following, the people
which stoode on the other side of the sea, saw
that there was none other shippe there, saue
that one, whereinto his disciples were en-
tred, and that Iesus went not with his dis-
ciples in the ship, but that his disciples were
gone i alone,
23 And that there came other ships from
Tiberias nere vnto the place where they ate
the bread, after the Lord had giuen thanks.
24 Now when the people saw that Iesus
was not there, neither his disciples, they also
tooke shipping, and came to Capernaum,
seeking for Iesus.
25 And when they had found him on the
k other side of the sea, they sayde vnto him,
Rabbi, when camest thou hither?
26 Iesus answered them, and sayd, Ve-
rily, verily I say vnto you, yee seeke me not,
because ye saw the miracles, but because yee
ate of the loaues, and were filled.
27 Labour not for the meate which peri-
sheth, but for the meate that l endureth vnto
euerlasting life, which the Sonne of man
shall giue vnto you: for him hath * God the
Father m sealed.
28 Then sayd they vnto him, What shall
we doe, that we might worke the n workes
of God?
29 Iesus answered, and sayd vnto them,
* This is the worke of God, that ye beleeue
in him, whom he sent.
30 They sayd therefore vnto him, What
signe shewest thou then, that wee may see it,
and beleeue thee? what doest thou worke?
31 * Our Fathers did eate Manna in the
desert,

18 July 2 Less[on] morn[ing]

e The abundant store of Gods gifts ought not to make vs prodigall to waste them.

14 Nov[em]b[er] 2 Lesson Morn[ing]

f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished.
Math.14.25. marke 6.47.
g Ouer a corner of the lake.
h Whereof eight make a mile.

i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creek or arme of the lake, which saueth much labour to them that should haue gone about by land.
l Which nourisheth and augmenteth our faith.
Chap.1.32. mat.3.17. and 17.5.
m For when he appointed him to be the Mediator, he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God.
1.Iohn 3.23. Exod.16.14,15. num.11.7.

25 Sund[ay] af[ter] Trinit[y] Gosple 5 to 15 verse
19 March 2 Less[on] Morning

UMI

desert, as it is * written, He gaue them bread
from heauen to eate.
32 Then Iesus sayd vnto them, Uerely,
verely I say vnto you, * Moses gaue you
not bread from heauen, but my Father gi-
ueth you the true bread from heauen.
33 For the bread of God is he which com-
meth downe from heauen, and giueth life
vnto the world.
34 Then they sayd vnto him, Lord, euer-
more giue vs this bread.
35 And Iesus sayd vnto them, I am the
bread of life: hee that commeth to me, shall
not hunger, and * he that beleeueth in mee,
shall p neuer thirst.
36 But I said vnto you, that ye also haue
seene me, and beleeue not.
37 All q that the Father giueth me, shall
come to me: and him that commeth to me,
I cast not away.
38 For I came downe from heauen, not
to do mine own will, but his wil which hath
sent me.
39 And this is the Fathers will which
hath sent me, that of all which he hath giuen
me, I should lose nothing, but should raise it
vp againe at the last day.
40 And this is the will of him that sent
me, that euery man which seeth the Sonne,
and beleeueth in him, should haue euerla-
sting life: and I will raise him vp at the last
day.
41 The Iewes then murmured at him,
because he sayd, I am the bread, which is
come downe from heauen.
42 And they sayd, * Is not this Iesus the
sonne of Ioseph, whose father and mother
we know: how then saieth he, I came downe
from heauen?
43 Iesus then answered, and sayd vnto
them, Murmure not among your selues.
44 No man can r come to me, except the
Father which hath sent me, s draw him, and
I will raise him vp at the last day.
45 It is written in the * Prophets, And
they shall be all taught of God. Euery man
therefore that hath heard, and hath learned
of the Father, commeth vnto me.
46 * Not that any man hath seene the
Father, saue he which is of God, hee hath
seene the Father.
47 Uerely, verely I say vnto you, he that
beleeueth in me, hath euerlasting life.
48 I am the bread of life.
49 * Your fathers did eate Manna in the
wildernesse, t and are dead.
50 This is the bread, which commeth
downe from heauen, that he which eateth of
it should not die.
51 I am the u liuing bread, which came
downe from heauen: if any man eate of this
bread, hee shall liue for euer: and the bread
that I will giue, is my flesh, which I will
giue for the life of the world.
52 Then the Iewes stroue among them-
selues, saying, How can this man giue vs his
flesh to eate?
53 Then Iesus sayd vnto them, Uerely,
verely I say vnto you, Except yee eate the
flesh of the Sonne of man, and drinke his
blood, ye haue x no life in you.

* Psal. 78.24.25. wisd. 16.20.
o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1. Cor. 10. 3.
* Ecclus 24.24. chap. 4. 14.
p He shall neuer want spirituall nourishment.
q God doeth regenerate his elect, and causeth them to obey the Gospel.
* Matth. 13.55.
r That is, or beleeue in me.
s By lightening his heart with his holy Spirit.
* Isa 54 13 iere. 31.33.
* Matth. 11.27.
* Exod. 16.15.
t Then there is no food that can nourish our soules but Iesus Christ.
u Which giue life to the world.
x Where Christ is not there death reigneth.

54 Whosoeuer * eateth my flesh, & drin-
keth my blood, hath eternall life, and I will
raise him vp at the last day.
55 For my flesh is meate in deed, and my
blood is drinke in deede.
56 He y that eateth my flesh, & drinketh
my blood, z dwelleth in me, and I in him.
57 As the liuing Father hath sent me, so
liue I by the Father, and he that eateth me,
euen he shall liue by me.
58 This is the bread which came downe
from heauen: not as your Fathers haue ea-
ten Manna, and are dead. He that eateth of
this bread, shall liue for euer.
59 These things spake he in the Syna-
gogue, as he taught in Capernaum.
60 Many therfore of his disciples (when
they heard this) sayd, This is an hard say-
ing: who can a heare it?
61 But Iesus knowing in himselfe, that
his disciples murmured at this, sayd vnto
them, Doeth this offend you?
62 What then if ye should see the Sonne
of man b ascend vp * where he was before?
63 It is the Spirit that quickneth: the
flesh c profiteth nothing: the wordes that I
speake vnto you are spirit and life.
64 But there are some of you that beleeue
not: for Iesus knewe from the beginning,
which they were that beleeued not, and who
should betray him.
65 And hee sayd, Therefore sayd I vnto
you, that no man can come vnto me, except
it be giuen vnto him of my Father.
66 From that time, many of his discip-
ls went backe, and walked no more with
him.
67 Then sayd Iesus to the twelue, Will
ye also goe away?
68 Then Simon Peter answered him,
Master, to whom shall we goe? Thou hast
the words of d eternall life:
69 And we beleeue, and know that thou
art * the Christ, the sonne of the liuing God.
70 Iesus answered them, Haue not I
* chosen you twelue, and one e of you is a de-
uill?
71 Nowe hee spake it of Iudas Iscariot
the sonne of Simon: for hee it was that
should betray him, though he was one of the
twelue.

* 1 Cor. 11. 27.
y As our bodies are sustained with meate and drinke: so are our soules nourished with the body & blood of Iesus Christ.
z To eat the flesh of Christ & drink his blood, is to dwell in Christ & to haue Christ dwelling in vs.
a That is, vnderstand it.
b He meaneth not that his humanitie descended frō heauen: but he speaketh touching y^e vnion of both natures, attributing to the one, that which appertaineth to the other
* Chap. 3. 13.
c To wit, if it be separated from the Spirit, whereof it hath y^e force: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.
d Then without Christ there is but death: for his word onely leadeth vs to life.
* Matth. 16.16.
* Matth. 26.14.
e Although your number be small yet shall ye be diminished.

CHAP. VII.

6 Iesus reprooueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the trueth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 and chide with Nicodemus for taking his part.

20 March
2 Lesson
Morning

AFter these things, Iesus walked in Ga-
lile, and would not walke in Iudea: for
the Iewes sought to kill him.
2 Now the Iewes * a feast of the Taber-
nacles was at hand.
3 His brethren therefore sayd vnto him,
Depart hence, and goe into Iudea, that
thy disciples may see thy workes that thou
doest.
4 For there is no man that doeth any
thing secretly, and hee himselfe seeketh to

* Leuit. 23.34.
a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, [illegible] had no [illegible] permanent, but y^t they must seeke one to come.

15 Nov 2
lesson morn

be || famous. If thou doest these things, shew
thy selfe to the world.
5 For as yet his brethren beleeued not in
him.
6 Then Iesus said vnto them, My time
is not yet come: but your time is alway
ready.
7 The world cannot hate you: but me
it hateth, [b] because I testifie of it, that the
workes thereof are euill.
8 Goe ye vp vnto this feast: I will [c] not
goe vp yet vnto this feast: for my time is not
yet fulfilled.
9 ¶ These things hee sayd vnto them,
and abode still in Galile.
10 But assoone as his brethren were gone
vp, then went he also vp vnto the feast, not
openly, but as it were priuily.
11 Then the Iewes sought him at the
feast, and sayd, Where is he?
12 And much murmuring was there of
him among the people. Some sayd, He is a
good man: other said, Nay, but he decei-
ueth the people.
13 Howbeit no man spake openly of him
for feare of the [d] Iewes.
14 Now when halfe the feast was done,
Iesus went vp into the Temple & taught.
15 And the Iewes marueiled, saying,
Howe knoweth this man the || Scriptures,
seeing that he neuer learned?
16 Iesus answered them, and sayd, My
doctrine is not [e] mine, but his that sent me.
17 If any man will doe his will, he shall
know of the doctrine, whether it be of God,
or whether I speake of my selfe.
18 He [f] that speaketh of himselfe, seeketh
his owne glory: but he that seeketh his glo-
rie that sent him, the same is true, and no
[g] vnrighteousnesse is in him.
19 *Did not Moses giue you a Law, and
yet none of you keepeth the Law? *Why go
ye about to kill me?
20 The [h] people answered, and sayde,
Thou hast a deuill: who goeth about to kill
thee?
21 Iesus answered, and sayde to them,
I haue done one worke, and yee all [i] mar-
ueile.
22 *Moses therefore gaue vnto you cir-
cumcision, (not because it is of Moses, but of
the *fathers) and ye on the Sabbath day cir-
cumcise a man.
23 If a man on the Sabbath receiue cir-
cumcision, that the law of Moses should
not be broken, be ye angry with me, because
I haue made a man euery whit whole on
the Sabbath day?
24 *Iudge not according to the appea-
rance, but iudge righteous iudgement.
25 ¶ Then said some of them of Ierusa-
lem, Is not this he, whom they goe about to
kill?
26 And beholde, hee speaketh || openly,
and they say nothing to him: doe the ru-
lers know in deede that this is the very
Christ?
27 Howbeit we know this man whence
he is: but when the Christ commeth, no man
shall know whence he is.
28 ¶ Then cryed Iesus in the Temple

|| Or, manifest.

b Why the world hateth Christ.

c Christ doeth not vtterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people, who did enuy Christ.

|| Or, letters.

e In that, that he is man onely

f By this marke we may know whether the doctrine be of God or of man.

g Nothing counterfeit or vntrue.

Exod. 24. 3.

Chap. 5. 18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leuit. 12. 3.

Gen. 17. 10.

Deut. 1. 16, 17.

|| Or, freely.

as he taught, saying, Yee [k] both know me,
and know whence I am: yet am I not come
of my selfe, but he that sent me, is true, whom
ye know not.
29 But I know him: for I am of him,
and he hath sent me.
30 Then they sought to take him, but no
man layd handes on him, because his houre
was not yet come.
31 Now many of the people [l] beleeued in
him, and sayd, When the Christ commeth,
will he do moe miracles then this man hath
done?
32 The Pharises heard that the people
murmured these things of him, & the Pha-
rises and high Priests sent officers to take
him.
33 Then sayd Iesus vnto them, Yet am
I [m] a little while with you, and then goe I
vnto him that sent me.
34 *Ye shall seeke me, and shall not find
me, and where I || am, can ye not come.
35 Then sayde the Iewes among them-
selues, Whither will he go, that we shall not
find him? Will he go vnto them that are ‡ dis-
persed among the [n] Grecians, and teach the
Grecians?
36 What saying is this that he sayd, Yee
shall seeke me, and shall not find me? & where
I am, can ye not come?
37 Now in the last and *great day of the
feast, Iesus stood and cryed, saying, If a-
ny man thirst, let him come vnto mee, and
drinke.
38 He that [o] beleeueth in mee, *as saieth
the Scripture, out of his belly shall flow ri-
uers of water [p] of life.
39 (*This spake he of the Spirit, which
they that beleeued in him, should receiue: for
the [q] holy Ghost was not yet giuen, because
that Iesus was not yet glorified.)
40 So many of the people, when they
heard this saying, sayd, Of a trueth this is
the [r] Prophet.
41 Other said, This is the Christ: & some
sayd, But shall Christ come out of Galile?
42 *Sayeth not the Scripture that the
Christ shall come of the seede of Dauid, and
out of the towne of Bethlehem, where Da-
uid was?
43 So was there dissension among the
people for him.
44 And some of them would haue taken
him, but no man layd hands on him.
45 Then came the officers to the high
Priestes and Pharises, and they sayd vnto
them, Why haue ye not brought him?
46 The officers answered, [s] Neuer man
spake like this man.
47 Then answered them the Pharises,
Are ye also deceiued?
48 Doth any of the [t] rulers, or of the Pha-
rises beleeue in him?
49 But this people which know not the
Law, are cursed.
50 Nicodemus sayd vnto them, (*hee
that came to Iesus by night, and was one of
them.)
51 Doth our Lawe iudge a man before
it heare him, *and knowe what hee hath
done?
52 They

k He speaketh this, as it were scornefully.

l They were well minded to heare him, which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

Chap. 13. 33.

|| Or, shalbe.

‡ Greeke, dispersion.

n Among the Iewes which were scattered here and there among the Gentiles.

Leuit. 23. 36.

o The true way to come to Christ, is by faith.

Deut. 18. 15.

p Which shall neuer drie vp.

Ioel 2. 28.

Acts 2. 17.

q These were the visible graces which were giuen to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messias, Chap. 1. 21.

Micah. 5. 2.

Matth. 2. 5.

s Wherin appeareth the mighty power of Christs word against his enemies.

t They alledge the authoritie of man against Gods authority.

Chap. 3. 1, 2.

Deut. 17. 8. and 19. 15.

52 They answered and saide vnto him,
Art thou also of Galile? search and looke: for
out of Galile ariseth no Prophet.
53 And euery man went vnto his owne
house.

CHAP. VIII.

1 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence hee is come, wherefore, and whither he goeth. 32 Who are free and who are bond. 34 Of freemen and slaues, and their reward. 46 Hee defieth his enemies. 59 And being persecuted, withdraweth himselfe.

And Jesus went vnto the mount of O-
liues,
2 And early in the morning came againe
into the Temple, & all the people came vnto
him, and he sate downe, and taught them.
3 Then the Scribes and the Pharises
brought vnto him a woman, taken in adul-
terie, and set her in the mids,
4 And said vnto him, Master, this wo-
man was taken in adultery, in the very act.
5 *Nowe Moses in the Law comman-
ded vs, that such should be stoned: what say-
est thou therefore?
6 And this they sayd to tempt him, that
they might haue whereof to [a]accuse him.
But Jesus stouped down, and with his fin-
ger wrote on the ground.
7 And while they continued asking him,
he lift himselfe vp, and said vnto them, *Let
him that is among you without sinne, cast
the first stone at her.
8 And againe hee stouped downe, and
wrote on the ground.
9 And when they heard it, being accused
by their owne conscience, they went out one
by one, beginning at the eldest euen to the
last: so Jesus was left alone, and the woman
standing in the mids.
10 When Jesus had lift vp himselfe a-
gaine, & saw no man, but the woman, he said
vnto her, Woman, where are those thine ac-
cusers? hath no man condemned thee?
11 She sayd, No man, Lord. And Jesus
sayd, [b]Neither do I condemne thee: go and
sinne no more.
12 Then spake Jesus againe vnto them,
saying, I *am the light of the world: he that
followeth me, shall not walke in darkenesse,
but shall haue the ||light of life.
13 The Pharises therefore said vnto him,
Thou bearest record of thy selfe: thy record
is not ||true.
14 *Jesus answered, and said vnto them,
[c]Though I beare record of my selfe, yet my
record is true: for I know whence I came,
& whither I go: but ye cannot tell [d]whence
I come, and whither I go.
15 Ye iudge after the flesh: [e]I iudge no
man.
16 And if I also iudge, my iudgement is
true: for I am not alone, but I and the Fa-
ther, that sent me.
17 And it is also written in your Lawe,
*that the testimony of two men is true.
18 I am [f]one that beare witnesse of my
selfe, and the Father that sent me, beareth
witnesse of me.
19 Then sayd they vnto him, Where is
thy Father? Jesus answered, Ye neither
knowe mee, nor my Father. If yee had
knowen me, ye should haue knowen my Fa-
ther also.
20 These words spake Jesus in [g]the trea-
surie, as he taught in the Temple, and no
man layd hands on him: for his houre was
not yet come.
21 Then sayde Jesus againe vnto them,
I goe my way, and ye shall seeke mee, and
shall die in your [h]sinnes. Whither I goe,
can ye not come.
22 Then sayd the Jewes, Will hee kill
himselfe, because hee saith, Whither I goe,
can ye not come?
23 And he said vnto them, [i]Ye are from
beneath, I am from aboue: yee are of this
world, I am not of this world.
24 I sayd therefore vnto you, That yee
shall die in your sinnes: for except yee be-
leeue, that I am hee, yee shall die in your
sinnes.
25 Then sayd they vnto him, Who art
thou? And Jesus sayde vnto them, ||Euen
the same thing that I sayd vnto you [k]from
the beginning.
26 I haue many things to say, and to
iudge of you: but hee that sent mee, is true,
and the things that I haue heard of him,
those speake I to the world.
27 They vnderstood not that he spake to
them of the Father.
28 Then sayd Jesus vnto them, When
yee haue [l]lift vp the Sonne of man, then
shall yee [m]know that I am [n]hee, and that
I do nothing of my selfe, but as my Father
hath taught me, so I speake these things.
29 For hee that sent me, is with me: the
Father hath not left mee alone, because I do
alwayes those things that please him.
30 ¶ As he spake these things, many be-
leeued in him.
31 Then said Jesus to the Jewes which
beleeued in him, If yee continue in my
word, yee are verely my disciples,
32 And shall knowe the trueth, and the
trueth [o]shall make you free.
33 They answered him, [p]We be Abra-
hams seed, and were neuer bond to any man:
why sayest thou then, Yee shall bee made
free?
34 Jesus answered them, Uerely, verely
I say vnto you, that whosoeuer committeth
sinne, is the *seruant of sinne.
35 And the seruaunt abideth not in the
house for euer: but the Sonne abideth for
euer.
36 If the Sonne therefore shal make you
free, ye shalbe free indeed.
37 I [q]know that ye are Abrahams seed,
but ye seeke to kill me, because my word hath
no place in you.
38 I speake that which I haue seene with
my Father: and ye doe that which yee haue
seene with your father.
39 They answered and saide vnto him,
Abraham is our father. Jesus saide vnto
them,

Leuit.20.10.
a Either for breaking the Law, if he did deliuer her, and of lightnesse and inconstancie, if he did condemne her.
Deut.17.6,7.
b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.
Chap.1.5. & 9.5.
||*Or, liuely light.*
||*Or, iust.*
Chap.5.31.
c That which Christ denied, Chap.5.31. here he granteth, to declare vnto them their stubburnnesse, and saith that being God, he beareth witnesse to his humanitie: likewise doeth God the Father witnesse the same, which are two distinct persons, though but one God, chap.5.17.
d In that he came from his father, he sheweth that he is not onely man, but God also.
e Hee would not iudge falsly, as they did.
Deut.17.6. & 19.15. mat.18.16. 2.cor.13.1. hebr.10.28.

f Which place prooueth Christ to be very God and man.
g That is, the place where the vessel and other things belonging to the temple, were kept.
h Because of their rebellion wherein they did perseuere.
i He sheweth the difference betweene the Gospel, and the subtill wit of man.
||*Or, from the beginning, euen that I said vnto you.*
k That is, who he was, whence he was, and why he came into this world.
l Their endeuours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For they were slaues to sinne.
p These were not the beleeuing Iewes, but the mockers that answered thus.
Rom.6.20. 2.pet.2.19.
q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars.

r Which were his obedience, charitie and such good works which proceeded of faith.

s For you are carnall, and cannot vnderstand spirituall things.

1 Iohn 3.8.

t Since the first creation of man.

u It followeth then that he was once in y^e trueth; for he was not created euil.

x According to his wont and custome.

1. Iohn 4.6.

y Who wil reuenge the iniurie that ye doe against me, or rather against him.

z For the faithful euen in death see life.

a Which was to see the comming of Christ in the flesh, which thing Abraham saw far off with the eyes of faith, Heb 11 10.

b Not only God, but the mediatour betweene God & man, appointed before all eternitie.

Chap. 10 31.

§ And he passed thorow the mids of them, and so went his way.

them, If yee were Abrahams children, yee
would do the r works of Abraham.
40 But now go ye about to kil me, a man
that haue tolde you the trueth, which I haue
heard of God: this did not Abraham.
41 Yee doe the workes of your father.
Then sayd they to him, We are not borne
of fornication: we haue one father, which
is God.
42 Therefore Iesus sayd vnto them, If
God were your Father, then would ye loue
me: for I proceeded foorth, and came from
God, neither came I of my selfe, but he sent
me.
43 Why do ye not vnderstand my talke?
because ye cannot s heare my word.
44 * Ye are of your father the deuill, and
the lusts of your father ye will doe: hee hath
beene a murtherer t from the beginning, and
u abode not in the trueth, because there is no
trueth in him. When he speaketh a lie, then
speaketh he of his x owne: for he is a liar, and
the father thereof.
45 And because I tell you the trueth, yee
beleeue me not.
46 Which of you can rebuke me of sinne?
and if I say the trueth, why do ye not beleeue
me?
47 * Hee that is of God, heareth Gods
words: ye therefore heare them not, because
ye are not of God.
48 Then answered the Iewes, and sayd
vnto him, Say we not well, that thou art a
Samaritane, and hast a deuill?
49 Iesus answered, I haue not a deuill,
but I honour my Father, and ye haue dishonoured me.
50 And I seeke not mine owne praise: but
there is one that seeketh it, and y iudgeth.
51 Verely, verely I say vnto you, If a man
keepe my word, he shall neuer z see death.
52 Then sayd the Iewes to him, Nowe
know we that thou hast a deuil. Abraham is
dead, and the Prophets, and thou sayest, If
a man keepe my word, he shall neuer taste of
death.
53 Art thou greater then our father Abraham
which is dead? And the Prophets are
dead: whom makest thou thy selfe?
54 Iesus answered, If I honour my selfe,
mine honour is nothing worth: it is my Father
that honoureth me, whom ye say, that he
is your God.
55 Yet yee haue not knowen him: but I
know him, and if I should say I know him
not, I should be a liar like vnto you: but I
know him, and keepe his word.
56 Your father Abraham reioyced to see
my a day, and he saw it, and was glad.
57 Then said the Iewes vnto him, Thou
art not yet fiftie yeere old, and hast thou seene
Abraham?
58 Iesus said vnto them, Verely, verely I
say vnto you, before Abraham was, b I am.
59 * Then tooke they vp stones to cast at
him, but Iesus hid himselfe, and went out of
the Temple §.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blind. 39 To what blinde men Christ giueth sight.

And as Iesus passed by, hee saw a man
which was blind from his birth.
2 And his disciples asked him, saying,
Master, who did sinne, this man or his parents,
that he was borne blinde?
3 Iesus answered, a Neither hath this
man sinned, nor his parents, but that the
workes of God should be shewed on him.
4 I must worke the workes of him that
sent mee, while it is b day: the night commeth,
when no man can worke.
5 As long as I am in the world, * I am
the light of the world.
6 Assoone as he had thus spoken, he spat
on the ground, and made clay of the c spettle,
and anointed the eyes of the blinde with
the clay,
7 And sayd vnto him, Goe wash in the
poole of Siloam (which is by interpretation,
d Sent) He went his way therefore and
washed, and came againe seeing.
8 Now the neighbours and they that
had seene him before, when he was blinde,
said, Is not this he that sate and begged?
9 Some sayd, This is hee: and others
sayd, He is like him: but he himselfe sayd, I
am he.
10 Therefore they sayd vnto him, How
were thine eyes opened?
11 He answered, and said, The man that
is called Iesus, made clay, and anoynted
mine eyes, and sayd vnto me, Go to the poole
of Siloam, and wash. So I went and washed,
and receiued sight.
12 Then they sayd vnto him, Where is
he? He sayd, I cannot tell.
13 ¶ They brought to the Pharises him
that was once blinde.
14 And it was the Sabbath day, when
Iesus made the claye, and opened his
eyes.
15 Then againe the Pharises also asked
him, how he had receiued sight. And he said
vnto them, He laid clay vpon mine eyes, and
I washed, and do see.
16 Then said some of the Pharises, This
man is not of God, because hee keepeth
not the Sabbath day. Others sayde, How
can a man that is a sinner, doe such miracles?
and there was a dissention among
them.
17 Then spake they vnto the blinde againe,
What sayest thou of him, because he
hath opened thine eyes? And he said, He is a
Prophet.
18 Then the Iewes did not beleeue him
(that hee had bene blinde, and receiued his
sight) vntill they had called the parents of
him that had receiued sight.
19 And they asked them, saying, Is this
your sonne, whom ye say was borne blinde?
How doth he now see then?
20 His parents answered them, and said,
We know that this is our sonne, and that he
was borne blind:
21 But by what meanes hee nowe seeth,
wee knowe not: or who hath opened
his eyes, e can wee not tell: hee is old enough;
aske him: hee shall answere for himselfe.
22 These words spake his parents, because

a God doth not alwayes punish men for their sinnes.

b When opportunitie and the season serueth.

Chap. 1.9. and 8. 12 and 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it onely pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the Iewes
had ordeined alreadie, that if any man did
confesse that he was the Christ, he should be
excommunicated out of the Synagogue.
23 Therefore said his parents, He is olde
ynough: aske him.
24 Then againe called they the man that
had bene blinde, and said vnto him, f Giue
glory vnto God: we knowe that this man is
a sinner.
25 Then he answered, and said, Whether
hee bee a sinner or no, g I cannot tell: one
thing I know, that I was blinde, and now
I see.
26 h Then said they to him againe,
What did he to thee? how opened he thine
eyes?
27 He answered them, I haue tolde you
already, and yee haue not heard it: where-
fore would ye heare it againe? i will yee also
be his disciples?
28 Then checked they him, and said, Be
thou his disciple: We be Moses disciples.
29 We know that God spake with Mo-
ses: but this man we know not from whence
he is.
30 The man answered, and sayde vnto
them, Doubtlesse this is a marueilous thing,
that ye k know not whence he is, and yet he
hath opened mine eyes.
31 Now we know that God heareth not
l sinners: but if any man be a worshipper of
God, and doeth his will, him heareth he.
32 Since the worlde began was it not
heard that any man opened the eyes of one
that was borne blinde.
33 If this man were not of God, he could
haue done nothing.
34 They answered, and said vnto him,
Thou art altogether borne in sinnes, and
doest thou teach vs? so they cast him out.
35 Iesus heard that they had ‖ cast him
out: and when he had found him, he said vn-
to him, Doest thou beleeue in the Sonne of
God?
36 He answered, and said, Who is hee,
Lord, that I might beleeue in him?
37 And Iesus said vnto him, Both thou
hast seene him, and he it is that talketh with
thee.
38 Then hee said, Lord, I beleeue, and
m worshipped him.
39 And Iesus saide, I am come vnto
n iudgement into this worlde, that they
which see not, might see: and that they
* which see, might be made blinde.
40 And some of the Pharises which were
with him heard these things, and said vnto
him, Are we blinde also?
41 Iesus sayd vnto them, If yee were
blinde, o ye should not haue sinne: but now ye
say, We see: therefore your sinne remaineth.

f That is, consider that nothing is hid from God: therefore tell vs the truth, that God may be glorified thereby, Iosh. 7. 19. 1. Sam. 6. 5.
g He spake this in mockerie.
h They thought either to driue him from the trueth, or to make him sware by their oft times examining him: which practise Satans members euer doe obserue in examining the Christians.
i He derideth their wilfull malice & ignorance.
k They doubted not of his countrey or parents, but of his office and authoritie.
l Or, wicked men contemners of God, and such as delight in sinne.
‖ Or, excommunicate him.
m As all astonished he fell downe and worshipped him.
n Meaning, with rule & authority, to make the poore blinde to see, & the proud seers blinde.
* Chap. 3. 17, 18. and 12. 46, 47.
o You should not be so much in fault.

CHAP. X.

1. 11. *Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 37 His workes declare that he is God. 34 The rulers called gods.*

VErely, verely I say vnto you, Hee that
entreth not in by the doore into the
sheepefolde, but climeth vp another way, he
is a thiefe, and a robber.
2 But he that goeth in by the doore, is
the sheepeheard of the sheepe.
3 To him the porter openeth, and the
sheepe heare his voyce, and he a calleth
his owne sheepe by name, and leadeth them
out.
4 And when he hath sent forth his own
sheepe, he goeth before them, and the sheepe
follow him: for they know his voice.
5 And they will not follow a stranger, but
they flee from him: for they know not the
voice of strangers.
6 This parable spake Iesus vnto them:
but they vnderstood not what things they
were which he spake vnto them.
7 Then said Iesus vnto them againe,
Verely, verely I say vnto you, I am the
doore of the sheepe.
8 All, b that euer came before me, are
theeues and robbers: but the sheepe did not
heare them.
9 I am the doore: by me if any man en-
ter in, he shall be saued, and shall c go in and
go out, and finde pasture.
10 The thiefe commeth not, but for to
steale, and to kill, and to destroy: I am come
that they might haue life, and haue it in a-
bundance.
11 * I am the good shepheard: the good
shepheard giueth his life for his sheepe.
12 But an hireling, and hee which is
not the shepheard, neither the sheepe are
his owne, seeth the wolfe comming, and
hee leaueth the sheepe, and fleeth, and the
wolfe catcheth them, and scattereth the
sheepe.
13 So the hireling fleeth, because he is
an hireling, and careth not for the sheepe.
14 I am the good shepheard, and d know
mine, and am knowen of mine.
15 e As the father f knoweth me, so know
I the Father: and I lay downe my life for
my sheepe.
16 g Other sheepe I haue also, which are
not of this folde: them also must I bring,
and they shall heare my voyce: and * there
shall be one sheepfolde, and one shepheard.
17 h Therefore doth my Father loue me,
because * I lay downe my life, that I might
take it againe.
18 No man taketh it from me, but I lay
it downe of my selfe: I haue power to lay
it downe, and haue power to take it againe:
this * commandement haue I receiued of
my Father.
19 ¶ Then there was a dissension againe
among the Iewes for these sayings.
20 And many of them sayd, Hee hath a
deuil, and is madde: why heare ye him?
21 Other said, These are not the words
of him that hath a deuill: can the deuill open
the eyes of the blinde?
22 And it was at Ierusalem the i feast of
the * Dedication, and it was winter.
23 And Iesus walked in the Temple, in
k Salomons porch.
24 Then came the Iewes round about
him, and said vnto him, Howe long doest
thou ‖ make vs doubt? If thou bee the

a That is, there is mutuall agreement & consent of faith betweene the pastour and the sheepe.
b He meaneth all the false prophets, who led not me to Christ but from him.
c He shal be sure of his life.
* Isa. 40. 11. ezek. 34. 23.
d Christ knoweth his because he loueth them, careth and prouideth for them.
e As the Father can not forget him, no more can he forget vs.
f In that he loueth and approueth me.
g To wit, among the Gentiles, which then were strangers fro the Church of God.
* Ezek. 37. 22. 24.
h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which, by his obedience & perfect iustice are imputed righteous, Rom. 5. 19. Phil. 2. 7.
* Isa. 53. 7.
* Acts 2. 24.
i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted.
* 1. Mac. 4. 59.
k Which was builded againe after the paterne of y^e which Salomon builded.
‖ Or, holde our minde in suspense.

2 Sund of Easter Gosp ll to 17 verse
22 July 2 Less morn
23 March 2 Lesson Morn,
18 Nov 2 Less morn
Whit Tues Gospel to 11 Verse

Christ, tell vs plainely.
25 Jesus answered them, I told you,and
ye beleeue not: the workes that I doe in my
Fathers Name,they beare witnesse of me.
26 But ye beleeue not: l for ye are not of
my sheepe,as I said vnto you.
27 My sheep heare my voyce,and I know
them,and they follow me.
28 And I giue vnto them eternall life,
and they shall neuer perish, neither shall any
plucke them out of mine hand.
29 My Father which gaue them me, is
m greater then all, and none is able to take
them out of my Fathers hand.
30 I and my Father are one.
31 *Then the Jewes againe tooke vp
stones,to stone him.
32 Jesus answered them, Many good
workes haue I shewed you from my Fa-
ther: for which of these workes doe ye stone
me?
33 The Jewes answered him, saying,
For the good worke we stone thee not, but
for blasphemy, and that thou being a man,
makest thy selfe God.
34 Jesus answered them, Is it not writ-
ten in your Law,*I said,ye are n gods?
35 If hee called them gods, vnto whom
the word of God was giuen, and the Scrip-
ture cannot be broken,
36 Say yee of him, whome the Father
hath sanctified, & sent into the world, Thou
blasphemest,because I said,I am the Sonne
of God?
37 If I do not the workes of my Father,
beleeue me not.
38 But if I doe,then though yee beleeue
not me, yet beleeue the workes, that yee may
know and beleeue, that the Father is in me,
and I in him.
39 Againe they went about to take him;
but he escaped out of their hands,
40 And went againe beyond Jordan,in-
to the place where John first baptized, and
there abode.
41 And many resorted vnto him,and said,
John did o no miracle: but all things that
John spake of this man were true.
42 And many beleeued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsell against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

AND a certaine man was sick, named La-
zarus of Bethania, the towne of Mary,
and her sister Martha.
2 (And it was that* Mary which a-
nointed the Lord with oyntment, and wi-
ped his feet with her haire, whose brother
Lazarus was sicke)
3 Therefore his sisters sent vnto him,
saying, Lord behold,he whom thou louest, is
sicke.
4 When Jesus heard it, hee sayd, This
sickenes a is not vnto death, but for the glory
of God, that the Sonne of God might bee
glorified thereby.
5 ¶ Now Jesus loued Martha,and her
sister,and Lazarus.
6 And after hee had heard that he was
sicke,yet abode he two dayes still in the same
place where he was.
7 Then after that, said hee to his disci-
ples,Let vs goe into Judea againe.
8 The disciples said vnto him, Master,
the Jewes lately sought to * stone thee, and
doest thou go thither againe?
9 Jesus answered,Are there not b twelue
houres in the day?if a man walke in the day
he stumbleth not,because he seeth the light of
this world.
10 But if a man walke in the night, hee
stumbleth because there is no light in him.
11 These things spake he, and after hee
said vnto them, Our friend Lazarus slee-
peth: but I go to wake him vp.
12 Then said his disciples, Lord, if hee
sleep, hee c shall be safe.
13 Howbeit,Jesus spake of his death: but
they thought that he had spoken of the || na-
turall sleepe.
14 Then said Jesus vnto them plainely,
Lazarus is dead.
15 And I am glad for your sakes, that I
was not there, that ye may beleeue: but let
vs go vnto him.
16 Then sayd Thomas (which is called
d Didymus) vnto his fellowe disciple, Let
vs also go,that we may die with him.
17 ¶ Then came Jesus, and found that
he had lyen in the graue foure dayes alrea-
die.
18 (Now Bethania was neere vnto Je-
rusalem,about e fifteene furlongs off)
19 And many of the Jewes were come to
Martha and Marie to comfort them for
their brother.
20 Then Martha, when she heard that
Jesus was comming,went to meete him:but
Mary sate still in the house.
21 Then said Martha vnto Jesus,Lord,
if thou hadst bene here, my brother had not
bene dead.
22 But now f I know also, that what-
soeuer thou askest of God, God will giue it
thee.
23 Jesus said vnto her, Thy brother shal
rise againe.
24 Martha said vnto him, I know that
he shall rise againe in the resurrection at the
last day.
25 Jesus said vnto her, g I am the resur-
rection and the life:he that beleeueth in me,
though he were dead,yet shall he liue.
26 And whosoeuer liueth and beleeueth
in me,shall neuer die. Beleeuest thou this?
27 She said vnto him, Yea, Lord, I be-
leeue that thou art the Christ the sonne of
God,which should come into the world.
28 ¶ And when she had so said, she went
her way, and called Mary her sister secret-
ly,saying, The Master is come, and calleth
for thee.
29 And when shee heard it, shee arose
quickly and came vnto him.
30 For Jesus was not yet come into the
towne,but was in the place where Martha
met him.
31 The Jewes then which were with her
in the house,and comforted her, when they
saw

l The cause wherefore the reprobate can not beleeue.

m Whereby we learne how safely we are preserued against all dangers.

Chap.8.59.

Psal.82.6.

n Meaning of princes & rulers, who for their office sake are called gods,and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertaineth to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then John.

Chap.12.3. matth.26.7.

a For although he died,yet being restored so soone to life,it was almost no death in comparison.

Chap.7.30 & 8.59 and 10.31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also both sommer and winter was with the Jewes deuided into xii. houres.

c They laboured to stay Christ from going into Judea, as though there had bene no neede.

|| Or, slumbering sleepe.

d Which signifieth in our tongue, a twin in birth.

e Which were almost two miles.

f She sheweth some faith, which notwithding was almost ouercome by her affections.

g Christ restoreth vs from death to giue vs euerlasting life.

h Wherein she declared her affection and reuerence that she bare to Christ.

saw Marie, that shee rose vp [h] hastily, and
went out, followed her, saying, She goeth
vnto the graue, to weepe there.
32 Then when Marie was come where
Iesus was, and saw him, shee fell downe
at his feete, saying vnto him, Lord, if thou
haddest bene here, my brother had not bene
dead.
33 When Iesus therefore saw her weepe,
and the Iewes also weepe which came with
her, he [i] groned in the spirit, and was trou-
bled in himselfe,
34 And said, Where haue ye layd him?
They sayd vnto him, Lord, come and see.
35 And Iesus [k] wept.
36 Then sayd the Iewes, Behold, how
he loued him.
37 And some of them sayd, Could not
hee, which opened the eyes of the blinde,
haue made also that this man should not
haue died?
38 Iesus therefore againe groned in him-
selfe, and came to the graue. And it was a
caue, and a stone was layd vpon it.
39 Iesus sayd, Take ye away the stone.
Martha the sister of him that was dead,
sayd vnto him, Lord, he stinketh already: for
he hath bene dead foure dayes.
40 Iesus sayde vnto her, Sayde I not
vnto thee, that if thou diddest beleeue, thou
shouldest see the [l] glory of God?
41 Then they tooke away the stone from
the place where the dead was layd. And Ie-
sus lift vp his eyes, and sayde, Father, I
thanke thee, because thou hast heard me.
42 I knowe that thou hearest mee al-
wayes, but because of the people that stand
by, I sayd it, that they may beleeue, that thou
hast sent me.
43 As hee had spoken these things, hee
cryed with a loude voyce, Lazarus, come
forth.
44 Then he that was dead, came foorth,
bound hand and foote with bandes, and
his face was bound with a napkin. Iesus
sayd vnto them, Loose him, and let him goe.
45 ¶ Then many of the Iewes which
came to Mary, and had seene the things,
which Iesus did, beleeued in him.
46 But some of them went their way to
the Pharises, and tolde them what things
Iesus had done.
47 Then gathered the hie Priestes, and
the Pharises a councill, and sayd, What
shall we doe? For this man doeth many mi-
racles.
48 If [m] wee let him thus alone, all men
will beleeue in him, and the Romanes will
come and take away both our place, and the
nation.
49 Then one of them named Caiaphas,
which was the high Priest [n] that same yeere,
sayd vnto them, Ye perceiue nothing at all,
50 Nor yet doe you consider that it is
expedient for vs, that one man die for the
people, and that the whole nation perish
not.
51 This spake he not of himselfe: but be-
ing hie Priest that same yeere, he [o] prophe-
cied that Iesus should die for the nation:
52 And not for the nation onely, but that
he should gather together in one the children
of God, which were scattered.
53 Then from that day foorth they con-
sulted together, to put him to death.
54 Iesus therefore walked no more open-
ly among the Iewes, but went thence vnto
a countrey neere to the wildernesse, into a ci-
tie called Ephraim, and there continued
with his disciples.
55 ¶ And the Iewes Passeouer was at
hand, and many went out of the countrey vp
to Ierusalem before the Passeouer, to [p] pu-
rifie themselues.
56 Then sought they for Iesus, & spake
among themselues, as they stoode in the
Temple, What thinke ye, that he commeth
not to the feast?
57 Now both the high Priestes and the
Pharises had giuen a commandement, that
if any man knew where he were, he should
shew it, that they might take him.

i For compassion: for he felt our miseries as though he suffered the like.

k We reade not that his affections were so excessiue that he kept no measure, as we doe in our sorowes, ioyes, and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of the holy Ghost.

p Because they thought hereby to make themselues more holy against they should eate the Passeouer: but they were not commanded by God to vse this ceremonie.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

25 March 2 Lesson Morne

24 July 2 Less. morn

Then [*] Iesus sixe dayes before the Passe-
ouer, came to Bethania, where Lazarus
was, which was dead, whom he had raysed
from the dead.
2 There they made him a supper, and
Martha serued: but Lazarus was one of
them that sate at the table with him.
3 Then tooke Marie a pound of oynt-
ment of spikenard very costly, and anoynted
Iesus [a] feete, and wiped his feete with her
haire, and the house was filled with the sa-
uour of the oyntment.
4 Then sayde one of his disciples, euen
Iudas Iscariot Simons sonne, which should
betray him,
5 Why was not this oyntment sold for
[b] three hundreth pence, and giuen to the
poore?
6 Now he sayd this, not that hee cared
for the poore, but because hee was a thiefe,
and [*] had the bagge, and bare that which
was giuen.
7 Then sayd Iesus, Let her alone: a-
gainst the day of my burying she kept it.
8 For the poore alwayes yee haue with
you, but me ye shall not haue alwayes.
9 Then much people of the Iewes
knewe that he was there: and they came,
not for Iesus sake onely, but that they might
see Lazarus also, whom hee had raysed from
the dead.
10 The hie Priests therefore consulted,
that they might put Lazarus to death also,
11 Because that for his sake many of the
Iewes went away, and beleeued in Ie-
sus.
12 ¶ [*] On the morowe a great multitude
that were come to the feast, when they heard
that Iesus should come to Ierusalem,

Matth. 26. 7. marke 14. 3.

20 Novb 2 Less. morn

a Euen from the head to the feete.

b Reade Marke 14. 5.

Chap. 13. 29.

Matth. 21. 8. marke 11. 8. luke 19. 35.

13 Tooke

c That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things.

Zech.9.9.

||*Or, the prease.*

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world.

Mat 10 39.and 16.25.mar.8.35. luke 9.24.and 17.33.

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christs sake.

Chap.17.24.

i The reformation and restoring of those things, which were out of order.

Chap 3 14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles.

Psal.89.36 and 110.4.and 117.2.ezek.37.25.

13 Tooke branches of palme trees, and
went forth to meete him, and cried, c Hosanna,
Blessed is the King of Israel that commeth
in the Name of the Lord.
14 And Iesus found a d young asse, and
sate thereon, as it is written,
15 *Feare not, daughter of Sion: behold,
thy King commeth sitting on an asses colt.
16 But his disciples vnderstood not these
things at the first: but when Iesus was
glorified, then remembred they, that these
things were written of him, and that they
had done these things vnto him.
17 The people therefore that was with
him, bare witnesse that hee called Lazarus
out of the graue, and raysed him from the
dead.
18 Therefore mette him the people also,
because they heard that he had done this
miracle.
19 And the Pharises sayd among themselues,
Perceiue ye how ye preuaile nothing?
Behold, || the world goeth after him.
20 ¶ Now there were certaine e Greekes
among them that came vp to worship at the
feast.
21 And they came to Philip, which was
of Bethsaida in Galile, and desired him, saying,
Sir, we would see Iesus.
22 Philip came and tolde Andrew: and
againe Andrew and Philip told Iesus.
23 And Iesus answered them, saying,
The houre is come, that the Sonne of man
must be f glorified.
24 Uerily, verily I say vnto you, except
the wheate corne fall into the ground and
die, it abideth alone: but if it die, it bringeth
forth much fruit.
25 *He that g loueth his life, shall lose it,
and hee that h hateth his life in this world,
shall keepe it vnto life eternall.
26 *If any man serue me, let him follow
me: for where I am, there shall also my seruant
be: and if any man serue me, him will
my Father honour.
27 Nowe is my soule troubled: and
what shall I say? Father, saue mee from
this houre: but therefore came I vnto this
houre.
28 Father, glorifie thy Name. Then
came there a voyce from heauen, saying, I
both haue glorified it, and will glorifie it againe.
29 Then sayd the people that stood by
and heard, that it was a thunder: others
sayd, An Angel spake to him.
30 Iesus answered, and sayde, This
voyce came not because of mee, but for your
sakes.
31 Now is the i iudgement of this world:
now shall the prince of this world bee cast
out.
32 *And k I, if I were lift vp from the
earth, will draw l all men vnto me.
33 Now this sayde hee, signifying what
death he should die.
34 The people answered him, We haue
heard out of the *Law, that the Christ bideth
for euer: and how sayest thou, that the
Sonne of man must be lift vp? who is that
Sonne of man?
35 Then Iesus said vnto them, Yet a little
while is *the light with you: walke
while ye haue light, lest the darkenesse come
vpon you: for he that walketh in the darke,
knoweth not whither he goeth.
36 While yee haue light, beleeue in the
light, that yee may bee the children of the
light. These things spake Iesus, and departed,
and hid himselfe from them.
37 ¶ And though hee had done so many
miracles before them, yet beleeued they not
on him:
38 That the saying of Esaias the Prophet
might be fulfilled, that he sayd, *Lord,
who beleeued our report? and to whom is
the m arme of the Lord reuealed?
39 Therefore could they not beleeue, because
that Esaias saith againe,
40 *He hath blinded their eyes, and hardened
their heart, that they should not see
with their eyes, nor vnderstand with their
heart, and should be conuerted, and I should
n heale them.
41 These things sayd Esaias when hee
saw his glory, and spake of him.
42 Neuerthelesse euen among the chiefe
rulers many beleeued in him: but because
of the Pharises, they did not confesse him,
lest they should be ||cast out of ye Synagogue.
43 *For they loued the o prayse of men,
more then the prayse of God.
44 And Iesus cryed, and sayd, He that
beleeueth in me, beleeueth not in me, but in
him that sent me.
45 And he that seeth mee, seeth him that
sent me.
46 I *am come a light into the worlde,
that whosoeuer beleeueth in me, should not
abide in darkenesse.
47 *And if any man heare my wordes,
and beleeue not, I ||iudge him not: for I
came not to || iudge the world, but to saue the
world.
48 He that refuseth me, and receiueth not
my words, hath one that || iudgeth him: *the
word that I haue spoken, it shall iudge him
in the p last day.
49 For I haue not spoken of my selfe:
but the Father, which sent me, he gaue me
a commandement what I should say, and
what I should speake.
50 And I knowe that his commaundement
is life euerlasting: the things therefore
that I speake, I speake them so as the Father
sayd vnto me.

Chap.1.9.

Isa.53.1.rom.10.16

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue.

Isa 6 9.mat.13.14.mar.4 12. luk 8.10. acts 28.26 rom 11.8.

n By deliuering them from their miseries, and giuing them true felicitie.

||*Or, excommunicate.*

Chap.5 44.

o To be esteemed of men.

Chap.3.19. and 9.39.

Chap.3 17.

||*Or, condemne.*

||*Or, condemne.*

||*Or, condemneth.*

Marke 16.16.

p For that day shall be the approbation of the Gospel.

Thursday

12 Less

Morn

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humblenes and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 Hee forewarneth of Peters deniall.

Now *before the feast of the Passeouer,
when Iesus knew that his houre was
come, that hee should depart out of this
world vnto the Father, for as much as he loued
his owne which were in the world, vnto
the end he a loued them.

Mat.26.2.marke 14.1.luke 22.1.

a Because hee saw the danger great which was toward them, therefore he tooke the greater care for them.

26 March 2 Less

Morn

2 And

2 And when [b] supper was done, (& that
the deuill had now put in the heart of Iudas
Iscariot, Simons sonne, to betray him,)
3 Iesus knowing that the Father had
giuen all things into his hands, and that he
was come from God, and went to God,
4 Hee riseth from supper, and layeth a-
side his vpper garments, and tooke a towell,
and girded himselfe.
5 After that, he powred water into a ba-
sen, and began to wash the disciples feet, and
to wipe them with the towell wherewith he
was girded.
6 Then came he to Simon Peter, who
said to him, Lord, doest thou wash my feet?
7 Iesus answered and sayd vnto him,
What I doe, thou knowest not nowe: but
thou shalt know it hereafter.
8 Peter sayd vnto him, Thou shalt ne-
uer wash my feet. Iesus answered him, If I
[c] wash thee not, thou shalt haue no part with
me.
9 Simon Peter sayd vnto him, Lorde,
not my feete onely, but also the hands, and
the head.
10 Iesus said to him, Hee that is wa-
shed, needeth not, saue to [d] wash his feete, but
is cleane euery whit: and ye are * cleane, but
not all.
11 For he knew who should betray him:
therefore sayd he, Ye are not all cleane.
12 ¶ So after he had washed their feete,
and had taken his garments, and was set
downe againe, hee sayd vnto them, Know ye
what I haue done to you?
13 Ye call mee Master, and Lord, and ye
say well: for so am I.
14 If I then your Lord, and Master, haue
washed your feete, ye also ought to wash [e] one
anothers feet.
15 For I haue giuen you an example, that
ye should doe, euen as I haue done to you.
16 Verely, verely I say vnto you, * The
seruant is not greater then his master, nei-
ther the ambassadour greater then hee that
sent him.
17 If yee know these things, blessed are
ye, if ye do them.
18 ¶ I speake not of you all: I knowe
whom I haue chosen: but it is that the scrip-
ture might bee fulfilled, * Hee that eateth
bread with me, hath [f] lift vp his heele against
me.
19 From henceforth tell I you before it
come, that when it is come to passe, ye might
beleeue that I am [g] he.
20 * Verely, verely I say vnto you, If I
send any, hee that receiueth him, receiueth
me, and he that receiueth me, receiueth him
that sent me.
21 When Iesus had sayd these things, he
was [h] troubled in the spirit, and [i] testified,
and sayde, Verely, verely I say vnto you,
that one of you shall betray me.
22 * Then the disciples looked one on an-
other, doubting of whom he spake.
23 Nowe there was one of his disciples,
which leaned on Iesus [k] bosome, whom Ie-
sus loued.
24 To him beckened therefore Simon
Peter, that hee should aske who it was of
whom he spake.
25 Hee then, as he leaned on Iesus brest,
sayd vnto him, Lord, who is it?
26 Iesus answered, Hee it is, to whom I
shal giue a sop, when I haue dipped it: and
he wet a sop, and gaue it to Iudas Iscariot,
Simons sonne.
27 And after the sop, [l] Satan entred in-
to him. Then sayd Iesus vnto him, That
thou doest, doe quickly.
28 But none of them that were at table,
knew for what cause he spake it vnto him.
29 For some of them thought because Iu-
das had the bagge, that Iesus had sayd vn-
to him, Buy those things that we haue need
of against the feast: or that hee should giue
some thing to the poore.
30 Assoone then as hee had receiued the
sop, hee went immediatly out, and it was
night.
31 ¶ When he was gone out, Iesus said,
[m] Now is the Sonne of man glorified, and
God is glorified in him.
32 If God be glorified in him, God shall
also glorifie him in himselfe, & shall straight-
way glorifie him.
33 Little children, yet a little while am I
with you: yee shall seeke me, but as I sayd
vnto the * Iewes, Whither I goe, can ye
not come: also to you say I now,
34 * [n] A new commandement giue I vn-
to you, that ye loue one another: as I haue
loued you, that ye also loue one another.
35 By this shal all men know that ye are
my disciples, if ye haue loue one to another.
36 Simon Peter sayd vnto him, Lorde,
whither goest thou? Iesus answered him,
Whither I goe, thou canst not follow me
now: but thou [o] shalt follow me afterwards.
37 Peter sayd vnto him, Lord, why can
I not follow thee now? * I will lay downe
my life for thy sake.
38 Iesus answered him, Wilt thou lay
downe thy life for my sake? Verely, verely I
say vnto thee, The cocke shall not crow, till
thou haue denied me thrise.

CHAP. XIIII.

*1 He armeth his disciples with consolation a-
gainst trouble. 2 Hee ascendeth into heauen to
prepare vs a place. 6 The Way, the Trueth and
the Life. 10 The Father and Christ one. 13 How
we should pray. 23 The promise vnto them that
keepe his word.*

AND he sayd to his disciples, Let not your
heart be troubled: yee beleeue in God,
[a] beleeue also in me.
2 In my Fathers house are many [b] dwel-
ling places: if it were not so, I would haue
tolde you: I goe to prepare a place for you.
3 And though I goe to prepare a place
for you, I wil [c] come againe, and receiue you
vnto my selfe, that where I am, there may ye
be also.
4 And whither I goe, ye know, and the
way ye know.
5 Thomas sayde vnto him, Lord, wee
[d] know not whither thou goest: how can we
then know the way?
6 Iesus said vnto him, I am [e] the Way,

b Which was the eating of the Passeouer.

c And make thee cleane from thy finnes.

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine dayly in vs.

Chap.15.3.

e To serue one another.

Chap 15.20 mat. 10 24. luke 6.40.

Psal 41 9.

f Vnder pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world.

Matth.10.40. luke 10 16.

h For very horror and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme.

Matth.26.21. marke 14.18. luke 22.21.

k Their fashion was not to sit at table, but hauing their shooes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shal ingender a marueilous glory, and that in it shall shine the infinite bountie of God.

Chap.7.34.

Leuit.19.18. mat.22.39. chap.15.12. 1.ioh.4.21

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong.

Matth 26.33. marke 14.29.

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, Act.1.11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we must begin in him, continue in him, & end in him.

25 Iuly 2 Less morn

21 Noob 2 Less morn

What Sund Gosple 15 verse to end

27 March 2 Lesson Morn

22 Noob 2 Less morn

and the Trueth, and the Life. No man com-
meth vnto the Father, but by me.
7 If ye had knowen me, ye should haue
knowen my Father also: and from hence-
forth ye know him and haue seene him.
8 Philip sayd vnto him, Lord, shewe vs
thy Father, and it sufficeth vs.
9 Iesus sayd vnto him, I haue bene so
long time with you, & hast thou not knowen
me, Philip? he that hath seene me, hath seene
my Father: how then sayest thou, Shew vs
thy Father?
10 Beleeuest thou not, that I am in the
Father, & [f] the Father is in mee? the words
that I speake vnto you, I speake not of my
[g] selfe: but the Father that dwelleth in me,
he [h] doth the works.
11 Beleeue me, that I am in the Father,
and the Father in me: at the least, beleeue
me for the very works sake.
12 Uerely, verely I say vnto you, he that
beleeueth in me, the works that I do, [i] he shal
do also, and greater then these shal he do: for
I go vnto my Father.
13 * And whatsoeuer ye aske in my Name,
that will I doe, that the Father may be glo-
rified in the Sonne.
14 If ye shal aske any thing in my Name,
I will do it.
15 If ye loue me, keepe my commaunde-
ments.
16 And I wil pray the Father, and he shal
giue you another [k] Comforter, that he may
abide with you for euer,
17 Euen the Spirit of [l] trueth, whom the
world cannot receiue, because it seeth him
not, neither knoweth him: but ye know him:
for he dwelleth with you, and shalbe in you.
18 I will not leaue you comfortlesse: but
I will [m] come to you.
19 Yet a little while, and the world shall
see me no more, but yee shall see me: because
I liue, ye shall liue also.
20 At that day shall ye know that I am
in my Father, and you in me, and I in you.
21 He that hath my commaundements,
and keepeth them, is he that loueth me: and
he that loueth me, [n] shall be loued of my Fa-
ther: and I will loue him, and will shewe
mine owne selfe to him.
22 Iudas sayd vnto him (not [o] Iscariot)
Lord, what is the cause that thou wilt shew
thy selfe vnto vs, and not vnto the world?
23 Iesus answered, and sayd vnto him,
If any man loue mee, hee will keepe my
word, and my Father will loue him, and
wee will come vnto him, and will dwell
with him.
24 Hee that loueth mee not, keepeth not
my wordes, and the word which yee heare,
is not [q] mine, but the Fathers which sent
me.
25 These things haue I spoken vnto
you, being present with you.
26 But the Comforter, which is the holy
Ghost, whome the Father will send in my
Name, hee shall teach you all things, and
bring al things to your remembrance, which
I haue told you.
27 [r] Peace I leaue with you: my peace
I giue vnto you: not as the world giueth,

St. Philip and James Gosple 1 to the 14 Verse
26 July 2 less morn

f For the very fulnes of the diuinity remaineth in Christ.
g In that, that he is man.
h Who declareth his maiesty and vertue by his doctrine and miracles.
i This is referred to the whole body of y Church, in whom this vertue of Christ doth shine and remaine for euer.
Chap. 16. 23. mat. 7. 7. mar. 11. 24. Iames 1. 5.
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth them not to haue respect to y world, lest they should be drawen backe by euill example.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort, & prosperitie.

giue I vnto you. Let not your heart bee
troubled, nor feare.
28 Ye haue heard how I sayd vnto you,
I goe away, and will come vnto you. If ye
loued me, ye would verely reioyce, because
I sayd, I goe vnto the Father: for my Fa-
ther is [s] greater then I.
29 And now I haue spoken vnto you be-
fore it come, that when it is come to passe, ye
might beleeue.
30 Hereafter will I not speake many
things vnto you: for the [t] prince of this
world commeth, and hath [u] nought in me.
31 But it is that the world may know that
I loue my Father: and as the Father hath
commanded me, so I doe. Arise, let vs goe
hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue betweene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true Uine, and my Father is an
husbandman.
2 * Euery branch that beareth not fruit
in me, he taketh away: and euery one that
beareth fruit, he purgeth it, that it may bring
forth more fruit.
3 * Now are ye cleane through the word,
which I haue spoken vnto you.
4 Abide in mee, and I in you: as the
branch cannot beare fruit of it selfe, except
it abide in the vine, no more can ye, [a] except
ye abide in me.
5 I am the vine, ye are the branches: he
that abideth in me, and I in him, the same
bringeth forth much fruit: for without me
can ye doe nothing.
6 If a man abide not in me, he is cast
forth as a branch, and withereth: and men
gather them, and cast them into the fire, and
they burne.
7 If ye abide in me, and my [b] wordes a-
bide in you, aske [c] what ye will, and it shall
be done to you.
8 Herein is my Father glorified, that ye
beare much fruit, and be made my disciples.
9 As the Father hath loued me, so haue
I loued you: continue in [d] my loue.
10 If yee shall keepe my commaunde-
ments, ye shall abide in my loue, as I haue
kept my Fathers commandements, and a-
bide in his loue.
11 These things haue I spoken vnto you,
that my ioy might remaine in you, and that
your ioy might be [e] full.
12 * This is my commandement, that ye
loue one another, as I haue loued you.
13 Greater loue then this hath no man,
when any man bestoweth his life for his
friends.
14 Ye are my friends, if ye do whatsoeuer
I command you.
15 Henceforth call I you not seruants:
for the seruant knoweth not what his Ma-
ster doeth: but I haue called you friendes:
for [f] all things that I haue heard of my Fa-
ther, haue I made knowen to you.
16 Yee haue not chosen mee, but I haue
chosen

Saint Barnabas Gosple 12 to 17 verse
23 Nov 2 less Morn

s In that, that Christ is become man, to be Mediatour betweene God and vs.
t Satan executeth his rage and tyranny by the permission of God.
u Satan shall assaile me with all his force, but he shal not find that in me which he looketh for: for I am that innocent Lambe without spot.
Sund aft Asension Gosple 26 verse & part 16 Chap.
Math. 15. 13.
28 Marr 2 Lesson
Chap. 13. 10.
Morn
a We can bring foorth no fruit, except we be ingraffed in Christ.
Saint Mark Gosple 1 to 12 v
b We must be rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire.
Chap. 13. 34. 1. thes. 4. 9. 1. ioh. 3. 11. and 4. 21.
27 July 2 less morn
f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

chosen you and ordained you, * that yee goe
and bring foorth fruite, and that your fruite
remaine, that whatsoeuer yee shall aske
of the Father in my Name, hee may giue it
you.
17 These things command I you, that
ye loue one another.
18 If the world hate you, ye know that it
hated me before you.
19 If yee were of the world, the worlde
would loue his owne: but because yee are
not of the world, but I haue chosen you out
of the worlde, therefore the worlde hateth
you.
20 Remember the word that I sayd vn-
to you, * The seruant is not greater then
his master. * If they haue persecuted mee,
they will persecute you also: if they haue
g kept my worde, they will also keepe
h yours.
21 But all these things will they do vnto
you for my Names sake, because they haue
not knowen him that sent me.
22 If I had not come and spoken vnto
them, they i should not haue had sinne: but
now haue they no k cloke for their sinne.
23 He that hateth mee, hateth my Father
also.
24 If I had not done workes among
them which none other man did, they had
not had sinne: but nowe haue they both
seene, and haue hated both mee and my Fa-
ther.
25 But it is that the worde might bee ful-
filled, that it is written in their l Law, * They
hated me without a cause.
26 But when the Comforter shall come,
* whom I will send vnto you from the Fa-
ther, euen the Spirit of trueth, which pro-
ceedeth of the Father, he shall testifie of me.
27 And ye shall witnesse also, because yee
haue bene with me from the beginning.

Math. 28. 19.
Chap. 13. 16. math. 10. 24.
Math. 24. 9.
g The word also signifieth to be diligent to espie faults to trip one in.
h Which is the selfe same word, but called theirs because they preach it.
i But should haue seemed to be innocent, if I had not discouered their malice.
k In that they refused Christ, it taketh frō them all excuse wherewith they would haue iustified themselues, as if they had bene very holy, and without all sinne.
l That is, in the holy Scriptures.
Psal. 35. 19.
Chap. 14. 26. luke 24. 49.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmity to come, 7 And therfore doth comfort them with the promise of the holy Ghost. 16 Of the comming again of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

These things haue I sayd vnto you, that
ye should not be a offended.
2 They shall excommunicate you: yea,
the time shall come, that whosoeuer killeth
you, will thinke that he doeth God seruice.
3 And these things will they doe vnto
you, because they haue not knowen the Fa-
ther, nor me.
4 But these things haue I told you, that
when the houre shal come, ye might remem-
ber, that I told you them. And these things
b sayde I not vnto you from the beginning,
because I was with you.
5 But now I goe my way to him that
sent me, and none of you asketh me, c Whi-
ther goest thou?
6 But because I haue sayd these things
vnto you, your hearts are full of sorow.
7 Yet I tell you the trueth, it is expedi-
ent for you that I goe away: for if I goe not
away, the Comforter will not come vnto
you: but if I depart, I will send him vnto
you.
8 And when he is come, he will d reproue
the world of sinne, and of righteousnesse, and
of iudgement:
9 Of e sinne, because they beleeue not in
me:
10 Of f righteousnesse, because I goe to
my Father, and ye shall see me no more.
11 Of g iudgement, because the prince of
this world is iudged.
12 I haue yet h many things to say vnto
you, but ye cannot beare them now.
13 Howbeit, when hee is come which is
the Spirite of trueth, he will lead you into
all trueth: for hee shall not speake of him-
selfe, but whatsoeuer he shall heare, shall hee
speake, and he will shew you the things i to
come.
14 He shall glorifie me: for he shall receiue
of mine, and shall shew it vnto you.
15 All things that the Father hath, are
mine: therefore sayd I, that he shall take of
mine, and shew it vnto you.
16 k A little while, and ye shal not see me:
and againe a little while, and ye shall see me:
for I goe to my Father.
17 Then said some of his disciples among
themselues, What is this that he saith vnto
vs, A little while, and ye shall not see me, and
againe, A little while, and ye shal see me, and,
For I goe to my Father?
18 They sayd therefore, What is this
that he sayth, A little while? wee know not
what he saith.
19 Now Iesus knewe that they would
aske him, and said vnto them, Do ye enquire
among your selues of that I sayd, A little
while, and yee shall not see me: and againe a
little while, and ye shall see me?
20 Verely, verely I say vnto you, that ye
shall weepe and lament, and the world shall
reioyce: and ye shall sorow, but your sorow
shall be turned to ioy.
21 A woman when she trauaileth, hath
sorow, because her houre is come: but assoone
as she is deliuered of the childe, she remem-
breth no more the anguish, for ioy that a man
is borne into the world.
22 And ye now therefore are in sorow: but
I will see you m againe, and your hearts shall
reioyce, and your ioy shall n no man take from
you.
23 And in that day shall ye aske me o no-
thing. * Verely, verely I say vnto you, what-
soeuer ye shall aske the Father in my Name,
he will giue it you.
24 Hitherto haue yee asked p nothing in
my Name: aske, & ye shall receiue, that your
ioy may be full.

a And so shrinke from me.
† Greeke, put you out of the Synagogues.
b He bare with them because they were but weakelings.
c For if you did consider, ye would reioyce.
d Or, conuince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.
e His enemies which contemned him, and put him to death, shall be conuicted by their owne conscience, for that they did not beleeue in him, Acts 2. 37. and shall know that without Iesus Christ there is nothing but sinne.
f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.
g When they shall know that I (whom they called the carpenters sonne, and willed to come downe from the crosse) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Ephes. 1. 19, 20.
h These things are conteined in the doctrine of the Apostles which onely is sufficient.
i As touching the spirituall kingdome of God: for the Apostles knew not that, till after the resurrection.
k Mine absence shall not bee long: for I will send you the holy Ghost, who shall remaine with you for euer. l From death I passe to glory, and so I will endue you with mine heauenly vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfect knowledge, and shall no more doubt as yee were wont. *Chap. 14. 13. matth. 7. 7. and 21. 22. mar. 11. 24. luk. 11. 9 iames 1. 5.* p In respect of that, that you shall obtaine, if you aske in faith.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficulty or any paine.
Chap. 17.8.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will q pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued mee, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the worlde: againe I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

Math. 26.31. *marke* 14.27.
r Although men forsake Christ, yet is he no whit diminished: for he and his father are one.
ſ We haue rest & comfort when we are truly grafted in Christ.

32 * Beholde, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with me.

33 These things haue I spoken vnto you, that ſ in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

30 March 2 Lesson Morn

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

Matth. 28.18.
a Christ hath all rule and dominion ouer men.
b Which are the elect.
c That is, that they acknowledge both the Father and the Sonne to be very God.
d As well by doctrine as miracles.
e Our election standeth in the good pleasure of God, which is y only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8.29,30. Ephes. 1.4,5.
Chap. 16.27.
f That is, the reprobate.

These things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him a power ouer all flesh, that hee should giue eternall life to all b them that thou hast giuen him.

3 And this is life eternall, that they know thee to be the onely very God, & whom thou hast sent, Iesus c Christ.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be g one, as we are.

25 Nov 2 Less morn

29 July 2 Less Morn

g That they may be ioyned in vnitie of faith and spirit.
h He was so called, not only for that he perished, but because God had appointed & ordained him to this ende, Acts 1.16.18. and 4.27, 28.
Psal. 109.7.
i But are separated by the spirit of regeneration.
‖ *Or, consecrate them to thy selfe.*
k Renewe them with thine heauenly grace, that they onely may seeke thy will.
l Which thing declareth that Christs holinesse is ours.

12 While I was with them in the world, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the worlde hath hated them, because they are i not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ k Sanctifie them with the trueth: thy word is trueth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be l sanctified through the trueth.

20 I pray not for these alone, but for them also which shall beleeue in me through their word,

m That the infidels may by experience be conuicted to confesse my glory.
n I haue shewed them the example and paterne of perfit felicity.
Chap. 12.26.
o That they may profit and grow vp in such sort, that in the end they may inioy the eternal glory with me.
p For without him we cannot comprehend the loue wherewith God loueth vs.

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the m world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I n haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, bee o with me euen where I am, that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in p them.

God Fri 2 Less Morn

Bldsday 2 Lesson

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

a Which was a deepe valley through y which a streame ran after a great raine, 1. King. 15.13. *mat.* 26.36. *mar.* 14.32. *luk.* 22.39.

When Iesus had spoken these things, hee went foorth with his disciples ouer the a brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

Morn

Math. 26.47. marke 14.43. luke 22.47

b The which he had obteined of the gouernour of the Temple.

3 *Iudas then, after hee had receiued a ᵇband of men & officers of the high Priests, and of the Pharisees, came thither with lanterns, and torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went foorth and sayd vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus sayd vnto them, I am hee. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am hee, they went backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am he: therefore if ye seeke me, let these goe their way.

Chap. 17. 12.

c He both spake their bodies and also saueth their soules.

9 This was that the word might be fulfilled which hee spake, *ᶜOf them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, & smote the high Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

Luke 3. 2.

d Who sent Christ vnto Caiaphas the high Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes fro time to time to change it, either for briberie or fauour.

Chap. 11.50.

Math. 26. 58. mar. 14 54. luke 22.54.

13 And ledde him away to *ᵈAnnas first (for hee was father in lawe to Caiaphas, which was the hie Priest ᵉthe same yeere)

14 *And Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ *Now Simon Peter followed Iesus and an other disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the high Priest.

16 But Peter stoode at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then saide the maide that kept the doore vnto Peter, Art not thou also one of this mans disciples? he said, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stoode among them, & warmed himselfe.

f That is, frankly and plainly.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake ᶠopenly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: beholde, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

Math. 26.57. marke 14.53. luke 22.54.

g After that Caiaphas had first sent him to him.

Mat. 26.69,70. marke 14.67. luke 22.55,56,57.

24 ¶ *(Now Annas had ᵍsent him bound vnto Caiaphas the hie Priest.)

25 *And Simon Peter stoode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? Hee denied it and said, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

Mat. 27.2. marke 15,1. luke 23.1.

Act. 10.28. and 11.3.

28 ¶ *Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, lest they shoulde bee *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romans to punish with death.

Math. 20.19. marke 15.2. luke 23.3.

k It standeth not in strength of men nor in worldly defence.

31 Then saide Pilate vnto them, Take ʰye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not ⁱlawfull for vs to put any man to death.

32 It was that the word of Iesus *might be fulfilled which he spake, signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this ᵏworlde: if my kingdome were of this worlde, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

l This was a mocking and disdainefull question.

Math. 27.15. marke 15.6. luke 23.17.

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser.

Acts 3.14.

37 Pilate then sayde vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voice.

38 Pilate saide vnto him, ˡWhat is trueth? and when he had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 *But you haue a ᵐcustome, that I should deliuer you one loose at the Passeouer: will you then that I loose vnto you the King of the Iewes?

40 *Then cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate could not asswage the rage of the Iewes against Christ, hee deliuereth him vp with

bis

30 Tuesd 1 Lesson Morn

26 Noob 2 Lesso Morn

Good Friday Gosple to the Wor

1 April 2 Less Morn

31 July 2 Less morn

his superscription to bee hanged betweene two theeues. 23 They cast lots for his garments. 26 He commendeth his mother vnto Iohn, 28 Calleth for drinke, 33 dieth, and his side is pierced, and taken downe from the crosse. 38 He is buried.

Then * Pilate tooke Iesus and a scourged
him.
2 And the souldiers platted a crowne of
thornes, and put it on his head, and they put
on him a purple garment.
3 And sayde, Haile, King of the Iewes.
And they smote him with their rods.
4 Then Pilate went foorth againe, and
sayd vnto them, Behold, I bring him foorth
to you, that yee may knowe, that I finde no
fault in him at all.
5 Then came Iesus foorth wearing a
crowne of thornes, and a purple garment.
And Pilate sayd vnto them, b Beholde the
man.
6 Then when the high Priests and offi-
cers saw him, they cryed, saying, Crucifie,
crucifie him. Pilate sayde vnto them, Take
ye him, and crucifie him: for I finde no fault
in him.
7 The Iewes answered him, We haue
a lawe, and by our lawe hee ought to dye,
because he made himselfe the c Sonne of
God.
8 ¶ When Pilate then heard that word,
he was the more afrayd,
9 And went againe into the common
hall, and said vnto Iesus, Whence art thou?
But Iesus gaue him none answere.
10 Then sayde Pilate vnto him, Spea-
kest thou not vnto mee? Knowest thou not
that I haue power to crucifie thee, and haue
power to loose thee?
11 Iesus answered, Thou couldest haue
no d power at all against mee, except it were
giuen thee from aboue: therefore hee that
deliuered me vnto thee, hath the greater
sinne.
12 From thenceforth Pilate sought to
loose him, but the Iewes cryed, saying, If
thou deliuer him, thou art not Cesars
friend: for whosoeuer maketh himselfe a
King, speaketh against Cesar.
13 ¶ When Pilate heard that worde,
hee brought Iesus foorth, and sate downe
in the iudgement seate in a place called
the e Pauement, and in Hebrewe, Gab-
batha.
14 And it was the preparation of the
Passeouer, and about the f sixt houre: and
hee sayde vnto the Iewes, Beholde your
King.
15 But they cryed, Away with him, a-
way with him, crucifie him. Pilate sayde
vnto them, Shal I crucifie your King? The
high Priests answered, We haue no King
but Cesar.
16 Then deliuered he him vnto them to
be crucified. * And they tooke Iesus and led
him away.
17 And he bare his crosse, and came into
a place named of dead mens skulles, which is
called in Hebrew, g Golgotha:
18 Where they crucified him, and two o-
ther with him, on either side one, and Iesus
in the midst.

Math.27.27. mar.15.16,17.

a He thought to haue pacified the fury of the Iewes by some indiffe-rent correction.

27 Nove 2 Lesson morn

b He spake in mockerie, because Christ called himselfe King.

c Christ was in deede the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was falsly applied.

d Hereby hee sheweth him, that he ought not to abuse his office and authoritie.

e A place some what high and raised vp.

f Which was mid-day.

Math 27.32. marke.15.21. luke.23.26.

g Which was the place of execution.

19 ¶ And Pilate wrote also a title, and
put it on the crosse, and it was written, IE-
SVS OF NAZARETH THE KING
OF THE IEWES.
20 This title then read many of the
Iewes: for the place where Iesus was cru-
cified was nere to the city: and it was writ-
ten in h Hebrew, Greeke, and Latine.
21 Then saide the high Priestes of the
Iewes to Pilate, Write not, The King of
the Iewes, but that he said, I am King of
the Iewes.
22 Pilate answered, What I haue writ-
ten, I haue written.
23 ¶ Then the * souldiers, when they
had crucified Iesus, tooke his garments,
and made foure parts, to euery souldier a
part, and his coate: and the coat was with-
out seame, wouen from the toppe throw-
out.
24 Therefore they saide one to another,
Let vs not diuide it, but cast lots for it,
whose it shall be. This was that the i scripture
might be fulfilled, which sayeth, * They par-
ted my garments among them, and on my
coat did cast lots. So the souldiers did these
things indeed.
25 ¶ Then stoode by the crosse of Iesus
his mother, and his mothers sister, Marie
the wife of ‖ Cleopas, and Marie Mag-
dalene.
26 And when Iesus saw his mother, and
the disciple standing by, whom hee loued,
he said vnto his mother, Woman, beholde
thy sonne.
27 Then said he to the disciple, Beholde
thy mother: and from that houre the disciple
tooke her home vnto him.
28 ¶ After, when Iesus knewe that all
things were performed, that the * Scrip-
ture might be fulfilled, he sayde, I thirst.
29 And there was set a vessell full of vi-
neger: and they filled a spunge with vine-
ger, and k put it about l an hyssope stalke, and
put it to his mouth.
30 Now when Iesus had receiued of the
vineger, he sayd, m It is finished, and bowed
his head, and gaue vp the ghost.
31 The Iewes then (because it was the
Preparation, that the bodies should not re-
maine vpon the crosse on the Sabbath day:
for that Sabbath was an n hie day) besought
Pilate that their legs might be broken, and
that they might be taken downe.
32 Then came the souldiers, and brake
the legs of the first, and of the other, which
was crucified with Iesus.
33 But when they came to Iesus, and
saw that hee was dead already, they brake
not his legs.
34 But one of the souldiers with a speare
o pierced his side, and forthwith came there
out blood and water.
35 And hee that saw it, bare record, and
his record is true: and he knoweth that hee
sayth true, that ye might beleeue it.
36 For these things were done, that the
* Scripture should be fulfilled, Not a bone
of him shall be broken.
37 And againe an other Scripture sayth,
* They shall see him whome they haue
thrust

h Because all nations might vnderstand it.

Matth.27.35. marke 15.24. luke 23.34.

i That which was prefigured in Dauid, was accomplished in Iesus Christ.

Psal.22 18.

‖ *Or, Clopas.*

Psal.69.22.

k Or, fastened it vpon an hyssope stalke.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1.Kings 4.33. was the lowest among herbs, as the cedar was highest among trees.

m Mans saluation is perfected by the onely sacrifice of Christ, and all the ceremonies of the Law are ended.

n Because the day of the Passeouer fell on the Sabbath day.

o Which declareth that he was dead indeed as he rose againe from death to life.

Exod 12.46. numb.9.12. Zech.12.10.

thrust through.
38 * And after these things Joseph of Ari-
mathea, (who was a Disciple of Jesus, but
p secretly for feare of the Jewes) besought
Pilate that hee might take downe the body
of Jesus. And Pilate gaue him licence. Hee
came then and tooke Jesus body.
39 And there came * also Nicodemus
(which first came to Jesus by night) and
brought of myrrhe and aloes mingled toge-
ther about an hundreth pound.
40 q Then tooke they the body of Jesus,
and wrapped it in linnen clothes with the
odours, as the maner of the Jewes is to
burie.
41 And in that place where Jesus was
crucified, was a garden, and in the garden
a new sepulchre, wherein was neuer man
yet layd.
42 There then layde they Jesus, because
of the Jewes Preparation day, for the sepul-
chre was neere.

Matth.27.57. marke.15.42,43 luke 23.50,51.

p That is to say, before Christes death, but now he declareth himselfe manifestly.

Chap.3.2.

q This honourable buriall was as a preparation and entrie vnto the resurrection.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

Now * the first day of the weeke came
Marie Magdalene, earely when it was
yet a darke, vnto the sepulchre, and sawe the
stone taken away from the tombe.
2 Then shee ranne, and came to Simon
Peter, and to the other disciple, whom Je-
sus loued, and sayde vnto them, They haue
taken away the Lorde out of the sepulchre,
and wee knowe not where they haue layde
him.
3 Peter therefore went foorth, and the
other Disciple, and they came vnto the se-
pulchre.
4 So they ran both together, but the o-
ther Disciple did outrun Peter, and came
first to the sepulchre.
5 And hee stouped downe, and sawe the
linnen clothes lying: yet went he not in.
6 Then came Simon Peter following
him, and went into the Sepulchre, and saw
the linnen clothes lie,
7 And the ‖ kerchiefe that was vpon his
head, not lying with the linnen clothes, but
wrapped together in a place by it selfe.
8 Then went in also the b other disciple,
which came first to the sepulchre, and he saw
it, and c beleeued.
9 For as yet they knew not the Scrip-
ture, that he must rise againe from the dead.
10 And the Disciples went away againe
vnto their ‖ owne home.
11 ¶ * But Mary stoode without at the
sepulchre weeping: and as she wept, shee
bowed herselfe into the sepulchre,
12 And saw two angels in white, sitting,
the one at the head, and the other at the feet,
where the body of Jesus had layen.
13 And they sayd vnto her, Woman, why
weepest thou? Shee sayd vnto them, They
haue taken away my Lord, and I know not
where they haue layd him.
14 When shee had thus sayd, she turned
herselfe backe, and saw Jesus standing, and
knew not that it was Jesus.
15 Jesus sayth vnto her, Woman, why
weepest thou? whom seekest thou? She sup-
posing that hee had bene the gardiner, sayd
vnto him, Sir, if thou hast borne him hence,
tell me where thou hast layd him, and I will
take him away.
16 Jesus sayd vnto her, Mary. She tur-
ned her selfe, and sayde vnto him, Rabboni,
which is to say, Master.
17 Jesus saith vnto her, Touch me not,
for I am not yet d ascended to my Father,
but go to my e brethren, & say vnto them, I
ascend vnto my Father, and to your Father,
and to my God, and your f God.
18 Marie Magdalene came and told the
Disciples, that shee had seene the Lord, and
that he had spoken these things vnto her.
19 ¶ * The same day then at night, which
was the first day of the weeke, and when the
g doores were shut where the Disciples were
assembled for feare of the Jewes, came Je-
sus and stood in the midst, & sayd to them,
h Peace be vnto you.
20 And when hee had so said, he shewed
vnto them his hands, and his side. Then
were the Disciples glad, when they had
seene the Lord.
21 Then sayde Jesus vnto them againe,
Peace be vnto you: as my Father sent mee,
so send I you.
22 And when he had sayd that, he i brea-
thed on them, and sayd vnto them, Receiue
the holy Ghost.
23 * Whosoeuers sinnes yee remit, they
are remitted vnto them: and whosoeuers
sinnes ye retaine they are retained.
24 ¶ But Thomas one of the twelue,
called Didymus, was not with them when
Jesus came.
25 The other disciples therefore said vn-
to him, We haue seene the Lord: but he said
vnto them, Except I see in his hands the
print of the nayles, and put my finger into
the ‖ print of the nayles, and put mine hand
into his side, I will not beleeue it.
26 ¶ And eight dayes after, againe his
Disciples were within, and Thomas with
them. Then came Jesus whē the doores were
shut, and stood in the mids, and sayd, Peace
be vnto you.
27 After, sayd hee to Thomas, Put thy
finger here, and see my hands, and put forth
thine hand and put it into my side, and bee
not faithlesse but faithfull.
28 Then Thomas answered, and sayde
vnto him, Thou art my Lord, and my God.
29 Jesus said vnto him, Thomas, because
thou hast seene mee, thou beleeuest: blessed
are they that haue k not seene, and haue be-
leeued.
30 ¶ * And many other signes also did
Jesus in the presence of his Disciples, which
are not written in this booke.
31 But these things are written, that
yee might beleeue, that Jesus is the Christ
the Sonne of GOD, and that in beleeu-
ing yee might haue life through his
Name.

Marke 16.1. luke 24.1.

a She departed from home before day, and came thither about the sunne rising, Mar.16.2.

‖ *Or, napkin.*

b That is, Iohn which wrote this Gospel.

c He beleeued that Christes body was taken away, according as Mary reported.

‖ *Or, to their company.*

Matth.28.1. Mark.16.2.

d Because shee was too much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his Ascension hee remaineth, and where we sit with him at the right hand of the Father.

e That is, the disciples. for he was the first borne among many brethren, Psal.22.22,23. rom.8.29. coloss.1.18.

f He is our father and our God, because Iesus Christ is our brother.

Mar.16,14 luke 24.36.1cor.15.5

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Acts 5.19. and 12.10.

h Or, all prosperitie: which maner of greeting the Iewes vsed.

i To giue them great power and vertue to execute that weighty charge that he would commit vnto them.

Math.18.18.

‖ *Or, place.*

k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.

Chap.22.23.

28 Novb 2 Lesson Morn

East day 1 verse to 11 verse

2 April 2 Less Morn

East Sund Gosp 19 to 24 verse 1 Sunday Easter

May 2 Less morn

S. Thomas Gosple 24 to end

John Evang 19 V to the End the Gosple

3 April 2 Less Morn

2 Augu 2 Lesson Morn

29 Novb 2 Lesson Morn

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to feed his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracles.

AFter these things, Iesus shewed himselfe
againe to his disciples at the ‖sea of Ti-
berias: and thus shewed he himselfe.
2 There were together Simon Peter,
and Thomas which is called Didymus,
and Nathanael of Cana in Galile, and the
sonnes of Zebedeus, and two other of his dis-
ciples.
3 Simon Peter sayd vnto them, I go a
fishing. They sayd vnto him, We also will
go with thee. They went their way, and en-
tred into a ship straightway, and that night
caught they nothing.
4 But when ẏ morning was now come,
Iesus stoode on the shore: neuerthelesse the
disciples knew not that it was Iesus.
5 Iesus then said vnto them, ‖Sirs, haue
ye any meate? They answered him, No.
6 Then he saide vnto them, Cast out the
net on the right side of the ship, and ye shall
finde. So they ᵃ cast out, and they were not
able at all to draw it for the multitude of fi-
shes.
7 Therefore said the disciple whom Ie-
sus loued vnto Peter, It is the Lord. When
Simon Peter heard that it was the Lord,
he girded his ᵇ coate to him (for he was na-
ked) and cast himselfe into the sea.
8 But the other disciples came by shippe
(for they were not far from land, but about
two hundreth cubites) & they drew the net
with fishes.
9 As soone then as they were come to
land, they saw hot coales, and fish laid ther-
on, and bread.
10 Iesus said vnto them, Bring of the fi-
shes, which ye haue now caught.
11 Simon Peter stepped forth and drew
the net to land full of great fishes, an hun-
dreth fiftie and three: and albeit there were
so many, yet was not the net broken.
12 Iesus said vnto them, Come, and dine.
And none of the disciples durst aske him,
Who art thou, seeing they knew that he was
the Lord.
13 Iesus then came, and tooke bread, and
gaue them, and fish likewise.
14 This is now the third time that Ie-
sus shewed himselfe to his disciples, after
that he was risen againe from the dead.
15 ¶ So when they had dined, Iesus said
to Simon Peter, Simon the sonne of Io-
na, ᶜ louest thou me more then these? He said
vnto him, Yea Lorde, thou knowest that I
loue thee. Hee sayde vnto him, Feede my
lambes.
16 He said to him againe the second time,
Simon the sonne of Iona, louest thou mee?
He sayd vnto him, Yea Lord, thou knowest
that I loue thee. Hee sayd vnto him, Feede
my sheepe.
17 He said vnto him the ᵈ third time, Si-
mon the sonne of Iona, louest thou mee? Pe-
ter was sorry because he said to him the third
time, Louest thou mee? and sayd vnto him,
Lord, thou knowest all things: thou know-
est that I loue thee. Iesus sayde vnto him,
Feede my sheepe.
18 Verily, verily I say vnto thee, When
thou wast young, thou girdedst thy selfe and
walkedst whither thou wouldest: but when
thou shalt bee olde, thou shalt stretch foorth
thine handes, and another shall ᵉ gird thee,
and leade thee whither thou wouldest not.
19 And thus spake hee, signifying by what
death he should glorifie God. And when he
had said this, he said to him, Follow mee.
20 Then Peter turned about, and sawe
the disciple whom Iesus loued, following,
which had also * leaned on his breast at sup-
per, and had said, Lord, which is he that be-
trayeth thee?
21 When Peter therefore saw him, hee
sayd to Iesus, Lorde, what shall this man
doe?
22 Iesus said vnto him, If I will that he
tarie till I come, what is it to thee? follow
thou me.
23 Then went this word abroad among
the brethren, that this Disciple should not
die. Yet Iesus said not to him, He shall not
die: but, If I will that he tarie till I come,
what is it to thee?
24 This is that disciple which testifieth
of these things, and wrote these things, and
we know that his testimonie is true.
25 * Nowe there are also many other
things which Iesus did, the which if they
should bee written euery one, ᶠ I suppose the
world could not containe the bookes that
should be written. Amen.

‖Or, lake of Genesareth.

‖Or, children.

a Albeit they knew him not yet they folowed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

c The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt bee tied with bands & coards: and wheras now thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

Chap. 13, 23.

Chap. 20, 30.

f But God would not charge vs with so great an heape: seeing therfore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

The Acts of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist after his ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the worlde with the sound of his Gospel. And heere in the beginning of the Church, and in the increase thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrowe the Gospell: hee rayseth conspiracies, tumults, commotions, persecutions, slaunders, and all kinde of crueltie. Againe wee shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

4 April 2 Lesso Morn.
Saint Matthias Epis 15 to the end Gosple 11 Matthew 25 to end

to folow their captaine Christ, leauing as it were by this history a perpetual memory to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuerthelesse God turneth the troubles, persecutions, imprisonings and tentations of his to a good issue, giuing them as it were, in sorow, ioy: in bonds freedome: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke conteineth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, & ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principall points of our faith: so that this only historie in a maner may be sufficient to instruct a man in all true doctrine and Religion.

Ascension day Epist 1 To 12 ver Gospell Mar 14 to the end

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost bee sent. 26 And of the election of Matthias.

I Haue made the former
treatise, O Theophilus,
of all that Iesus began
to [a] do, and teach,
2 Untill the day, that
hee was taken up, after
that he through the holy
Ghost, had giuen [*] com-
mandements unto the [c] Apostles, whom hee
had chosen:
3 To whom also hee presented himselfe
aliue after that he had suffered, by many in-
fallible tokens, being seene of them by the
space of fourtie dayes, and speaking of those
things which appertaine to the [d] kingdome
of God.
4 And when he had [e] gathered them to-
gether, hee commanded them ẏ they should
not depart from Ierusalem, but to waite for
the promise of the father, [*] which, said he, yee
haue heard of me.
5 [*] For Iohn in deed baptized with wa-
ter, but yee shall bee baptized with the [f] holy
Ghost within these few dayes.
6 When they therefore were come toge-
ther, they asked of him, saying, Lorde, wilt
thou [g] at this time restore the kingdome to
Israel?
7 And he said unto them, It is not for you
to know the [h] times, or the seasons, which the
Father hath put in his owne power,
8 But ye shall receiue power of the holy
Ghost, when he shall come on you: and ye shal
bee [i] witnesses unto mee both in Ierusalem,
and in all Iudea, and in Samaria, and unto
the [k] uttermost part of the earth.
9 [*] And when he had spoken these things,
while they beheld, hee was [l] taken up: for a
cloud tooke him up out of their sight.
10 And while they looked stedfastly to-
ward heauen, as hee went, beholde, [m] two
men stood by them in white apparell,
11 Which also saide, Yee men of Galile,
why stand yee [n] gazing into heauen? This
Iesus which is taken up from you into hea-
uen, shall [o] so come, as ye haue seene him goe
into heauen.
12 ¶ Then returned they unto Ierusa-
lem from the mount that is called the mount
of Oliues, which is neere to Ierusalem, con-
taining a [p] Sabbath dayes iourney.
13 And when they were come in, they
went up into an upper chamber, where a-
bode both Peter, and Iames, and Iohn, and
Andrew, Philip, and Thomas, Bartlemew
and Matthewe, Iames the sonne of Alphe-
us, and Simon Zelotes, and Iudas Iames
brother.
14 These all continued with one [q] accord
in [r] prayer and supplication with the ‖ wo-
men, and Mary the mother of Iesus, and
with his brethren.
15 ¶ And in those dayes Peter stoode up
in the middes of the disciples, and sayd,
(nowe the number of ‖ names that were in
one place, were about an hundreth and
twentie)
16 Ye men and brethren, this [s] Scripture
must needes haue beene fulfilled, which the
[*] holy Ghost by the mouth of Dauid spake
before of Iudas, which was [*] guide to them
that tooke Iesus.
17 For hee was numbred with us, and
had obtained ‖ fellowship in this ministra-
tion.
18 Hee therefore hath purchased a fielde
with the [t] reward of iniquitie: and when he
[*] had throwen downe himselfe headlong, he
brast asunder in the mids, and all his bow-
els gushed out.
19 And it is knowen unto all the inhabi-
tants of Ierusalem, insomuch that that field
is called in their owne language, Aceldama,
that is, The field of blood.
20 For it is written in the booke of
Psalmes, [*] Let his habitation be voide, and
let no man dwell therein: [*] also let another
take his ‖ charge.
21 Wherefore, of these men which haue
companied with us, all the time that the
Lord Iesus was ‡ conuersant among us,
22 Beginning from the Baptisme of
Iohn, unto the day that hee was taken up
from us, must one of them be made a witnes
with us of his [u] resurrection.
23 And they presented two, Ioseph cal-
led Barsabas, whose surname was Iustus,
and Matthias.
24 And they prayed, saying, Thou Lord
which knowest the hearts of all men, shewe
whether of these two [x] thou hast chosen,

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in us.
e Because they should be all witnesses of his ascension.
Luke 24.49. iohn 14.26. and 15.26. and 16.7.
Matth. 3.11. marke 1.8. luke 3.16. iohn 1.26. chap. 2.2. and 11.16. and 19.4.
f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.
g This declareth mans impatiencie, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections, Reade Zachar. 6.14. h For this passeth our capacity, and God reserueth it to himselfe. i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, & therefore must fight before they get the victorie. k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke 24.51.* l Whereby they knewe certainely whither he went. m Which were Angels in mens forme. n And seeking him with carnall eyes.

o As the true redeemer to gather us unto him.
p Which was two mile, according to ẏ Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patern to learne how to dispose our selues to receiue the gifts of the holy Ghost.
r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.
‖ *Or, wiues.*
‖ *Or, men.*
s The offence which might haue come by Iudas fal, is hereby taken away because the Scripture had so forewarned.
Psal. 41.9. Iohn 13.27. and 18.2,3.
‖ *Or, portion.*
t Perpetuall infamie is the reward of all such as by unlawfully gotten goods buy any thing.
Matth. 27.5. Psal. 69.25. Psal. 109.8.
‖ *Or, ministery.*
‡ *Greeke, went in and went out.*
u In that he mentioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent that hee that should take in hand that excellent office of an Apostle might be chosen by the authoritie of God.

30 Novb 2 Lesson morn
1 Decbr 2 Less morn — the 2d Chapter

25 That hee may take the roome of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 41 Hee baptizeth a great number that were conuerted. 42 The godly exercise, charity, and diuers vertues of the faithfull.

AND when the [a] day of Pentecost was come, they were [b] all with one accord in one place.

2 And * suddenly there came a sound from heauen, and of a rushing and mightie [c] wind, and it filled all the house where they sate.

3 And there appeared vnto them clouen [d] tongues, like [e] fire, and it sate vpon each of them.

4 And they were all filled with the holy Ghost, and beganne to speake with other tongues, as the Spirit gaue them ‖ vtterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was [f] noised, the multitude came together, and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galile?

8 How then heare wee euery man our owne [g] language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and ‖ strangers of Rome, and [h] Iewes, and [i] Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others [k] mocked, and sayd, They are full of ‖ newe wine.

14 ¶ But Peter standing with the eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, and ye all that inhabite Ierusalem, bee this knowen vnto you, and hearken vnto my words.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the [l] Prophet * Ioel,

17 And it shall be in the last dayes, saith God, I will powre out of my Spirit vpon all [m] flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your [n] olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will [o] powre out of my Spirite in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 * The [p] Sunne shall bee turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall be * that whosoeuer shall call on the [q] Name of the Lord shall bee saued.

22 Ye men of Israel, heare these words, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, haue ye taken by the hands of [r] the wicked, being deliuered by the [s] determinate counsell, and ‖ foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the [t] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid sayeth concerning him, * I beheld the Lord alwayes before me: for hee is at my [u] right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in [x] hope,

27 Because thou wilt not leaue my ‖ soule in graue, neither wilt suffer thine holy one to ‖ see corruption.

28 Thou hast shewed me the [y] wayes of life, and shalt make me full of ioy with thy countenance.

29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, * that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a [z] Prophet, and knewe that God had * sworne with an othe to him, that of the fruite of his loynes hee would rayse vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his ‖ soule should not be left in [a] graue, neither his flesh should ‖ see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

a The holy Ghost was sent when much people was assembled in Ierusalem, at the feast, Exo. 23.16. Leuit. 23.16. Deut. 16.9. because the thing might not onely be knowen there but also through the world.
b That is, the Apostles. *Chap. 1.5 and 11.15. and 19.6. matth. 3.11. marke 1.8. luke 3.16.*
c Whereby is signified the holy Ghost.
d This signe agreeth with the thing which is signified thereby.
e To declare the vertue and force that should be in them.
‖ *Or, to speake.*
f How the Apostles spake diuers languages.
g For they could speake all languages, so that they were able to speake to euery man in his owne language.
‖ *Or, those that dwelt at Rome.*
h Whose ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe.
i That is, such as were conuerted to the Iewish religion, which were before Painims & idolaters.
k There is no worke of God so excellent, which [illegible] wicked scoffers do not deride.
‖ *Or, sweet.*

l He expoundeth Ioels minde without binding himselfe to his words. *Ioel 2.28. isa. 44.3.*
m Or man: meaning yong and olde, man and woman.
n Meaning, that God will shew himselfe very familiarly, and plainely, both to olde and yong.
o Euen in great abundance. *Ioel 2.31.*
p God will shew such signes of his wrath through all the world, that men shalbe no lesse amased, then if the whole order of nature were changed. *Ioel 2.32. rom. 10.13.*
q He teacheth this remedie to auoyd the wrath and threatnings of God, and to obtaine saluation.
r God caused their wickednesse to set foorth his glory contrary to their minds.
s As Iudas treason & the Iewes cruelty towards Christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also directed by his immutable counsell to a most blessed ende.
‖ *Or, prouidence.*
t Both as touching the paine, and also the horrour of Gods wrath and curse.

Psal. 16.8,9. u To signifie that nothing can comfort vs in our afflictions, except we know that God is present with vs. x Our hope standeth in Gods defence. ‖ *Or, life, or person.* ‖ *Or, feele.* y In restoring me from death to life. *1. King. 2.10. chap. 13.36.* z And so knew by reuelation and speciall promise that which els he could not haue knowen. *Psal. 132.11. Psal. 16.10. chap. 13.17.* ‖ *Or, person.* a The word signifieth a place where one can see nothing. ‖ *Or, fittle.*

33 Since then that he by the [b] right hand of God hath bene exalted, and hath [c] receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.
34 For Dauid is not ascended into heauen, but hee sayeth, * The Lord sayd to my Lord, [d] Sit at my right hand,
35 Untill I [e] make thine enemies thy footstoole.
36 Therefore, let all the house of Israel know for a suretie, that God hath [f] made him both Lord & Christ, this Iesus, I say, whom ye haue crucified.
37 Nowe when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?
38 Then Peter sayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the [h] gift of the holy Ghost.
39 For the promise [i] is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God shall call.
40 And with many other words he ‖ besought, & exhorted them, saying, Saue your selues from this froward generation.
41 Then they that gladly receiued his word, were baptized: & the same day, there were added to the Church about three thousand ‖ soules.
42 And they continued in the Apostles doctrine and [k] fellowship, and [l] breaking of bread, and prayers.
43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.
44 And all that beleeued were in one place, and had all things [m] common.
45 And they solde their possessions and goods, and parted them to all men, as euery one had need.
46 And they continued daily with one accord in the Temple, [n] and breaking bread ‖ at home, did eate their meat together with gladnesse and singlenesse of heart,
47 Praysing God, and had fauour with all the people: and the Lord added to the Church [o] from day to day, such as should be saued.

b By the vertue and power.
c He obtained of his Father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them.
Psal. 110.1.
d And therefore Christ doeth far excell Dauid.
e Christ is the onely redeemer vnto whom all powers are subiect and must obey.
f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buried, risen, and ascended to heauen.
g He speaketh not here of the forme of Baptisme, but teacheth that the whole effect therof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.
‖*Or, protested before God.*
‖*Or, persons.*
k Which standeth in brotherly loue & liberality. Rom. 15.26. 2.Cor. 9 13. Heb. 13.16. l Which was the ministration of the Lords Supper. *Chap.* 4.32. m Not that their goods were mingled all together: but such order was obserued that euery man frankly relieued anothers necessitie. *Chap.* 20.7. n They did eate together, and at these feasts did vse to minister the Lords Supper, 1. Cor. 11.21. Iude 12. ‖*Or, from house to house.* o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

2 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

Now Peter and Iohn went vp together into the Temple, at the [a] ninth houre of prayer.

a Which is with vs three a clocke after noone, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the Law were abolished by that Lambe that tooke away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was caried, whom they layd daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.
3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.
5 And he gaue heed vnto them, trusting to receiue some thing of them.
6 Then sayd Peter, Siluer and gold haue I none, but such as I [c] haue, that giue I thee: In the [d] Name of Iesus Christ of Nazaret, rise vp, and walke.
7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued strength.
8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.
9 And all the people saw him walke, and praising God,
10 And they knewe him that it was hee which sate for the almes at the Beautifull gate of the Temple, and they were amased, and sore astonied at that which was come vnto him.
11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amased vnto them in the porch which is called Salomons.
12 So when Peter saw it, hee answered vnto the people, Yee men of Israel, why marueile yee at this? or why looke yee so stedfastly on vs, as though by our owne [e] power or godlinesse, we had made this man goe?
13 The God of Abraham, and Isaac, and Iacob, * the God of our Fathers hath glorified his Sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when hee had iudged him to bee deliuered.
14 * But ye denied the holy one and the Iust, and desired a [f] murtherer to be giuen you,
15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.
16 And his [g] Name hath made this man sound, whom yee see, and knowe, through faith in ‖ his Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.
17 And now, brethren, I know that through [h] ignorance yee did it, as did also your [i] gouernours.
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing [k] shall come from the presence of the Lord.
20 And he shal send Iesus Christ, which before was preached vnto you.
21 Whom the heauen must [l] containe vntill

b Because his disease was incurable, he gaue himselfe to liue of almes.
c He had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the authour of this miracle, & Peter was the minister.
e He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God.
Chap. 5.30
Matt 17.20
mar. 15.11
luke 23.18
iohn 18.40
f To wit, Barabbas.
g To wit, Gods name, whereby it appeareth that they did striue against God.
1. *Pet.* 1.21
‖*Or, in Christ.*
h He doeth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
i He meaneth some, and not all.
k When Iesus shall come to iudge the world, ye shall know he wil be your redeemer, and not your iudge.
l We therefore beleeue constantly that hee is in none other place.

2 April 2 Less Morn
5 Aug 2 Less Morn
1 Decemb 2 Lesson Morn
Even
Monday in Easter wk
Saint Peter 2 Less Morn

m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day.
*Deut.*18.15. *chap.*7.37.
n Of the stocke of Abraham.
o Because they came of the same nation, and therfore were heires of the same promise which appertained to the whole body of the people.
*Gen.*12.3 *galat* 3.8.
p Both Iew and Gentile.
q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

til the time that m al things be restored, which
God had spoken by the mouth of all his holy
Prophets since the world began.
22 *For Moses sayd vnto the Fathers,
The Lord your God shall raise vp vnto you
a Prophet, euen of your n brethren like vnto
me: ye shall heare him in all things whatso-
euer he shall say vnto you.
23 For it shal be, that euery person which
shall not heare that Prophet, shalbe destroy-
ed out of the people.
24 Also all the Prophets from Samuel,
and thenceforth as many as haue spoken,
haue likewise foretold of these dayes.
25 Ye are the o children of the Prophets,
and of the couenant which God hath made
vnto our fathers, saying to Abraham, *Euen
in thy seed shall all the p kinreds of the earth
be q blessed.
26 First vnto you hath God raised vp his
Sonne Iesus, and him he hath sent to blesse
you, in r turning euery one of you from your
iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainely the Name of Christ. 16 They are comanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnity, and charity of the Church.

Saynt Peter 2 Less Even

a It is to bee thought that this was the captaine of the Romanes garison.
b The Sadduces were great enemies to this doctrine.
c The whole Church was increased to this number.
d By whose authority or commandement?
e For he could not haue so spoken of himselfe.
f Iudges ought not to condemn, but approue and commend that which is well done.
*Psal.*118.22.*isa.*28.16.*mat.*21.42.*mar.*12.10 *luke* 20.17.*rom.*9.33.1.*pet.*2.7
g Meaning, Priests, Elders, and gouernours.
h For to vphold the weight and force of the building.

2 Less Morn

AND as they spake vnto the people, the
Priests and the a captaine of the Tem-
ple, and the Sadduces came vpon them,
2 Taking it grieuously that they taught
the people, and preached in Iesus Name the
b resurrection from the dead.
3 And they laid hands on them, and put
them in hold vntill the next day: for it was
now euentide.
4 Howbeit, many of them which heard
the word, beleeued, and the number of the men
was about c fiue thousand.
5 ¶ And it came to passe on the morow,
that their rulers and Elders, and Scribes
were gathered together at Ierusalem,
6 And Annas the chiefe Priest, & Caia-
phas, and Iohn, & Alexander, and as many
as were of the kinred of the hie Priests.
7 And when they had set them before
them, they asked, By what power, or d in
what Name haue ye done this?
8 Then Peter full of the e holy Ghost,
said vnto them, Ye rulers of the people, and
Elders of Israel,
9 Forasmuch as wee this day are exa-
mined of the f good deede done to the impo-
tent man, to wit, by what meanes he is made
whole,
10 Be it knowen vnto you all, and to all
the people of Israel, that by the Name of
Iesus Christ of Nazaret, whom ye haue cru-
cified, whom God raised againe from the
dead, euen by him doeth this man stand here
before you whole.
11 *This is the stone cast aside of you
g builders, which is become the head of the
h corner.
12 Neither is there saluation in any o-
ther: for among men there is giuen none o-
ther name i vnder heauen, whereby we must
be saued.
13 Now when they sawe the boldnesse of
Peter and Iohn, and vnderstood that they
were vnlearned men, & without knowledge,
they marueiled, and knew them, that they
had bene with Iesus:
14 And beholding also the man which
was healed standing with them, they had
nothing to say against it.
15 Then they commanded them to go a-
side out of the Councill, and k conferred a-
mong themselues,
16 Saying, What shall we doe to these
men? For surely a manifest signe is done
by them, and it is openly knowen to all them
that dwel in Ierusalem: and we cannot de-
nie it.
17 But that it bee noysed no further a-
mong the people, let vs threaten and charge
them, that they speake henceforth to no man
in this l Name.
18 So they called them, and commanded
them, that in m no wise they should speake or
teach in the Name of Iesus.
19 But Peter and Iohn answered vnto
them, and sayd, Whether it bee right in the
sight of God, to obey you rather then God,
iudge yee.
20 For we cannot but speake the things
which we haue n seene and heard.
21 So they o threatned them, & let them
goe, and found nothing how to punish them,
because of the people: for al men praised God
for that which was done.
22 For the man was aboue fourtie yeere
olde, on whom this miracle of healing was
shewed.
23 Then assoone as they were let goe,
they came to their p fellowes, and shewed all
that the hie Priests and Elders had said vn-
to them.
24 And when they heard it, they lift vp
their voyces to God with one accord, & said,
O Lord, thou art the God which hast made
the heauen and the earth, the sea & all things
that are in them.
25 Which q by the mouth of thy seruant
Dauid hast sayde, *Why did the Gentiles
rage, and the people imagine vaine things?
26 The Kings of the earth assembled, and
the rulers came together against the Lorde,
and against his Christ.
27 For doubtles against thine holy Sonne
Iesus, whom thou hadst r anointed, both He-
rode and Pontius Pilate, with the Gentiles
and the people of Israel gathered themselues
together,
28 To doe whatsoeuer thine t hand and
thy u counsell had determined before to bee
done.
29 And now, O Lord, behold their x threat-
nings, and y grant vnto thy seruaunts with
all boldnesse to speake thy word,
30 So that thou stretch forth thine hand,
that healing, and signes, and wonders may
bee done by the Name of thine holy Sonne
Iesus.
31 And when as they had prayed, the
place was shaken where they were as-
sembled

i That is, none other cause or meane.

6 Augs 2 Less Morn

3 Decem 2 Less morn

k The wicked still rage against Christ, though their owne conscience do condemne them.
l They gaue commandement to preach Christ no more.
m They prefer their authoritie to the ordinance of God.
n To the intent that we should beare witnes, and preach them.
o God hath put a ring thorow the wickeds noses, so that he stayeth them from their mischieuous purposes.
q To encourage one another, and to glorifie God.
q They ground their prayers vpon Gods promise who had assured that he would enlarge the kingdom of Christ.
*Psal.*2.1.
r This is the verifying of the prophecie.
s And appointed to be king.
t Power, and iustice.
u All things are done by the force of Gods purpose, according to the decree of his wil, Ephes. 1.11.
x Asswage their rage and malice which they enterprise against thee.
y They seeke not how to liue at ease, but wherby they may most glorifie God.

sembled together, and they were all [z] filled
with the holy Ghost, & they spake the worde
of God [a] boldly.
32 And the multitude of them that beleeued, were of one heart, & of one [b] soule: neither any of them said, that any thing of that
which he possessed, was his [c] owne, but they
had all things [*] common.
33 And with great power gaue the Apostles witnesse of the resurrection of the Lord
Iesus: and great grace was vpon them all.
34 Neither was there any among them
that [d] lacked: for as many as were possessors
of lands or houses, solde them, & brought the
price of the things that were sold,
35 And laid it down at the Apostles feet,
and it was distributed vnto euery man, [e] according as he had need.
36 Also Ioses, which was called of the
Apostles, Barnabas (that is by interpretation, the son of consolation) being a Leuite,
and of the country of Cyprus,
37 Whereas hee had lande, sold it, and
brought the money, and laid it downe at the
Apostles feete.

z This was a signe of Gods presence and the performance of his promise.
a This boldnesse and constancie declared that their prayer tooke effect.
b Of one minde, will, consent, and affection.
c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute.
* Chap. 2. 44.
d As the Apostles suffred none to lack, so S. Paul commaunded that no idle loyterers bee maintained, 2 Thessa. 3. 10.
e The goods were not alike diuided among al, but as euery man had want, so was his necessity moderately relieued.

CHAP. V.

5 The hypocrisie of Ananias & Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth the out of prison. 29 Their bolde confession before the Councill 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

BUt a certaine man named Ananias, with
Sapphira his wife, sold a possession,
2 And [a] kept away part of the price, his
wife also being of counsel, and brought a certaine part, and laid it downe at the Apostles
feete.
3 Then said Peter, Ananias, why hath
Satan filled thine heart, that thou shouldest
lie vnto the holy [b] Ghost, & keepe away part
of the price of the possession?
4 Whiles it remained, [c] appertained it
not vnto thee? and after it was solde, was it
not in thine owne [d] power? howe is it that
thou hast cōceiued this thing in thine heart?
thou hast not lied vnto men, but vnto God.
5 Nowe when Ananias heard these
words, he fel downe, and gaue vp the Ghost.
Then great feare came on all them that
heard these things.
6 And the yong men rose vp, and tooke
him vp, and caried him out, and buried him.
7 And it [e] came to passe about the space
of three houres after, that his wife came in,
ignorant of that which was done.
8 And Peter said vnto her, Tel me, sold
ye the land for so much? And she said, Yea,
for so much.
9 Then Peter said vnto her, Why haue
yee agreed together, to [f] tempt the Spirite
of the Lord? behold, the feete of them which
haue buried thine husband, are at the doore,
and shall cary thee out.
10 Then shee fell downe straightway at
his feete, & yeelded vp the Ghost: & the yong
men came in, and found her dead, and caried
her out, and buried her by her husband.
11 And great feare came on all ÿ Church,
and on as many as heard these things.
12 Thus by the handes of the Apostles,
were many signes and wonders shewed among the people (and they were all with one
accord in Solomons porch.
13 And of the other [g] durst no man ioyne
himselfe to them: neuerthelesse the people
[h] magnified them.
14 Also the number of them that beleeued
in the Lord, both of men and women, grewe
more and more.)
15 In somuch that they brought the sicke
into the streets, and laide them on beds, and
couches, that at the least way the shadowe of
Peter, when he came by, might shadowe
some of them.
16 There came also a multitude out of
the cities rounde about vnto Ierusalem,
bringing sicke folkes, and them which were
vexed with vncleane spirits, who were all
healed.
17 ¶ Then the chiefe Priest rose vp, and
all they that were with him (which was the
sect of the [i] Sadduces) and were full of [k] indignation,
18 And layd hands on the Apostles, and
put them in the common prison.
19 But the Angel of the Lorde by night
opened the prison doores, and brought them
foorth, and said,
20 Goe your way and stand in the Temple, and speake to the people all the wordes
of this [l] life.
21 So when they heard it, they entred
into the Temple early in the morning, and
taught. And the chiefe Priest came, and
they that were with him, and called the
Councill together, and all the Elders of the
children of Israel, and sent to the prison, to
cause them to be brought.
22 But when the officers came, & founde
them not in the prison, they returned and
tolde it,
23 Saying, Certainely wee found the
prison shut as sure as was possible, and the
keepers [m] standing without before the doores:
but when we had opened, wee found no man
within.
24 Then when the chiefe Priest, and the
captaine of the Temple, and the hie Priests
heard these things, they doubted of them,
whereunto this would grow.
25 Then came one and shewed them, saying, Beholde, the men that yee put in prison,
are standing in the Temple, and teach the
people.
26 Then went the captaine with the officers, and brought them without violence
(for they feared the people, least they should
haue bene stoned.)
27 And when they had brought them,
they set them before the Councill, and the
chiefe Priest asked them,

a Which signified their sacriledge, distrust, and hypocrisie.
b Who mooued thy heart to sell thy possession? wheras thou turnest part to another vse, as if God did not see thy dissimulation.
c His sinne therfore was so much greater in that he committed it willingly.
d Then no man was compelled to sell his possessions, nor to put his money to the common vse.
e Because ÿ God so disposed it.
f And to mocke him as if he should not haue knowen your crafty fetch, which declareth that when men do any thing of an euill consciēce, they do not only pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and Almightie.
g Because of theire own euil consciences, which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great praise.
i Which then were the chiefe among them.
k They were full of blinde zeale, emulation and ielousie, in defence of their superstition.
l That is, of the liuely doctrine, whereby the way to life is declared.
m So that there was no fraud nor deceite, nor negligence: but it liuely setteth forth the power of God and his prouidence for his.

n He accuseth them of rebellion and sedition.
o And so make vs guilty of Christes death.
p When they command or forbid vs any thing contrary to the word of God. Chap. 3.13.
q Meaning, that he is the Mediatour and onely meane betweene God and man.
r That is, Christ.

s This Theudas was aboue thirty yeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. chap 4. that was after the death of Herod the great, when Archelaus his sonne was Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
t Of him maketh mention Iosephus, li. 18. where he speaketh of the taxing, Luke 2.1.
u He groundeth vpon good principles, but he doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

28 Saying, Did not we straightly command you, that yee should not teach in this Name? and behold, ye haue filled n Ierusalem with your doctrine, and ye would bring this mans o blood vpon vs.
29 Then Peter and the Apostles answered, and said, We ought rather to obey God, then p men.
30 The * God of our fathers hath raysed vp Iesus, whom ye slew, and hanged on a tree.
31 Him hath God lift vp with his right hand, to be a Prince and a q Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.
32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey r him.
33 Now when they heard it, they brast for anger, and consulted to slay them.
34 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctor of the lawe, honoured of all the people, and commanded to put the Apostles forth a little space,
35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to do touching these men.
36 For before these times, rose vp s Theudas boasting himselfe, to whom resorted a number of men, about foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.
37 After this man, rose vp t Iudas of Galile, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.
38 And nowe I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:
39 But if it bee of u God, yee cannot destroy it, lest yee bee found euen fighters against God.
40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the name of Iesus, and let them goe.
41 So they departed from the Councill, reioycing that they were counted worthy to suffer rebuke for his Name.
42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

3 Seuen Deacons are ordained in the Church. 8 The graces and myracles of Steuen whom they accused falsely.

a Whose ancesters were Iewes, and dwelled in Grecia: therefore these spake Greeke and not Hebrew.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towards the Hebrewes, because their widowes were b neglected in the dayly ministring.
2 Then the twelue called the multitude of the Disciples together, and said, It is not meete that we should leaue the word of God to serue the c tables.
3 Wherefore brethren, looke ye out among you seuen men of honest report, and ful of the holy Ghost, and of wisedome, which we may appoint to this businesse.
4 And we will giue our selues continually to prayer, and to the ministration of the word.
5 And the saying pleased the whole multitude: and they chose Steuen a man ful of d faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a e Proselyte of Antiochia,
6 Which they set before the Apostles, and they prayed, and f laid their hands on them.
7 And the word of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the g faith.
8 ¶ Now Steuen full of faith and power, did great wonders and miracles among the people.
9 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.
10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.
11 Then they i suborned men, which said, Wee haue heard him speake blasphemous words against Moses, and God.
12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,
13 And set foorth false witnesses, which saide, This man ceaseth not to speake blasphemous words against this holy place, and the Law.
14 For we haue heard him say, that k this Iesus of Nazaret shall destroy this place, and shal change the ordinances, which Moses gaue vs.
15 And as all that sate in the Councill, looked stedfastly on him, they saw his face as it had bene the l face of an Angel.

c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d He ioyneth faith with the other gifts of the holy Ghost. Chap. 21.8.
e Meaning one that was turned to the Iewes religion.
f This ceremony the Iewes obserued in solemne sacrifices, Leuit. 3.2. and also in prayer and priuate blessing, Gen. 48.14. likewise in the primitiue Church it was vsed, either when they made ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremony must cease.
g That is, to the Gospel, which is receiued by faith.
h Or, colledge: diuers nations had colledges at Ierusalem, wherin their youth was instructed, as we see in vniuersities.
i That is, instructed & set forth false witnesses: & thus malice seeketh false shifts when trueth faileth her. k They speake this in contempt. l Not onely a certaine confidence, but also great maiesty appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 Hee rebuketh the hardnecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormenters clothes.

Then saide the chiefe Priest, Are these things so?
2 And he saide, Ye a men, brethren, and fathers, hearken. The God of b glory appeared vnto our father Abraham, while hee was in c Mesopotamia, before hee dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.

b They were not looked vnto in the distribution of the almes.

b Hereby he is discerned from the false gods. c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 * And

Gene.12.1.

10 April
2 Lesson
Morn

9 Aug
2 Lesso
Morn

3 * And said vnto him, Come out of thy
countrey, and from thy kinred, and come in-
to the land, which I shall shew thee.
4 Then came hee out of the land of the
Chaldeans, and dwelt in Charran. And af-
ter that his father was dead, God brought
him from thence into this land, wherein yee
now dwell.
5 And he gaue him none inheritance in
it, no, not the breadth of a foote: yet hee pro-
mised that he would giue it to him for a pos-
session, and to his seede after him, when as
yet he had no childe.
6 But God spake thus, that his * seede
should be a soiourner in a strange land, and
that they should keepe it in bondage, and en-
treate it euill d foure hundreth yeeres.
7 But the nation to whom they shall be
in bondage will I e iudge, sayth God: and
after that, they shall come forth and serue me
in this place.
8 * He gaue him also the couenant of cir-
cumcision: and so Abraham begate * Isaac,
and circumcised him the eight day: and I-
saac begate * Iacob, and Iacob the twelue
* Patriarkes.
9 And the Patriarks moued with en-
uie, sold * Ioseph into Egypt: but God was
f with him,
10 And deliuered him out of all his afflic-
tions, and * gaue him fauour and wisedome
in the sight of Pharaoh king of Egypt, who
made him gouernour ouer Egypt, and ouer
his whole house.
11 ¶ Then came there a famine ouer all
the land of Egypt and Canaan, and great
affliction, that our fathers found no suste-
nance.
12 But when * Iacob heard that there
was corne in Egypt, hee sent our fathers
first.
13 * And at the second time, Ioseph was
knowen of his brethren, and Iosephs kinred
was made knowen vnto Pharao.
14 Then sent Ioseph and caused his fa-
ther to be brought, and all his kinred, euen
g threescore and fifteene soules.
15 So * Iacob went downe into Egypt,
and he * died, and our fathers,
16 And were remooued into * Sychem,
and were put in the sepulchre, that h Abra-
ham had bought * for money of the sonnes of
Emor, sonne of Sychem.
17 But when the time of the promise
drewe neere, which God had sworne to A-
braham, the people * grew and multiplied in
Egypt,
18 Till another King arose, which knew
not Ioseph.
19 The same dealt i subtilly with our
kinred, and euill entreated our fathers, and
made them to cast out their yong children,
that || they should not remaine aliue.
20 * The same time was Moses borne,
and was acceptable vnto God, which was
nourished vp in his fathers house three mo-
neths.
21 And when hee was cast out, Pharaos
daughter tooke him vp, and nourished him
for her owne sonne.
22 And Moses was learned in all the
wisedome of the Egyptians, and was migh-
ty in words and in deedes.
23 Now when he was full fortie yere old,
it came into his heart to visite his brethren
the children of Israel.
24 * And when he saw one of them suffer
wrong, he defended him, and auenged his
quarel that had the harme done to him, and
smote the Egyptian.
25 For hee supposed his brethren would
haue vnderstoode that God by his hand
should giue them deliuerance: but they vn-
derstood it not.
26 * And the next day he shewed him-
selfe vnto them as they stroue, and would
haue set them at one againe, saying, Sirs, ye
are brethren: why doe ye wrong one to an-
other?
27 But he that did his neighbour wrong,
thrust him away, saying, Who made thee a
prince, and a Iudge ouer vs?
28 Wilt thou kill me, as thou diddest the E-
gyptian yesterday?
29 Then fled Moses at that saying, and
was a stranger in ẏ land of Madian, where
he begate two sonnes.
30 And when fortie yeeres were expired,
there appeared to him in the * wildernesse of
mount Sina, an Angel of the Lord in a
flame k of fire, in a bush.
31 And when Moses saw it, he wondred
at the sight: and as he drew neere to consi-
der it, the voyce of the Lord came vnto him,
saying,
32 I am the l God of thy fathers, the God
of Abraham, and the God of Isaac, and the
God of Iacob. Then Moses trembled, and
durst not behold it.
33 Then the Lord sayd to him, m Put off
thy shoes from thy feete: for the place where
thou standest, is holy ground.
34 I haue seene, I haue seene the afflicti-
on of my people, which is in Egypt, and I
haue heard their groning, & am come downe
to deliuer them: and now come, and I will
send thee into Egypt.
35 This Moses whom they forsooke, say-
ing, Who made thee a prince, and a Iudge?
the same God sent for a prince, and a deliue-
rer by the hand of the Angel, which appea-
red to him in the bush.
36 He * brought them out, doing won-
ders and miracles in the land of Egypt, and
in the red Sea, and in the wildernesse * four-
tie yeeres.
37 This is that Moses which sayd vnto
the children of Israel, * A n Prophet shall
the Lord your God rayse vp vnto you, euen
of your brethren like vnto me: him shall yee
heare.
38 * This is he that was in the Congre-
gation, in the wildernesse with the o Angel
which spake to him in mount Sina, and
with our fathers, who receiued the p liuely
oracles to giue vnto vs.
39 To whom our fathers would not o-
bey, but refused, and in their hearts turned
backe againe into Egypt,
40 Saying vnto Aaron, * Make vs
gods that may goe before vs: for r we know
not what is become of this Moses that
brought

Gene.15.13.
d Beginning to recken the yeeres from the time that Isaac was borne.
e Take vengeance of them and deliuer my people.
Gen.17.9,10.
Gene.21.3.
Gene.25.24,26.
Gen.29.32,33.& 30.5. and 35.22.
Gene.37.28.
f That is, preserued, and brought all things to a good issue.
Ge.41.37,39,40
Gen.42.1,2.
Gene.45.4.
g After the Hebrew, threescore and ten.
Gene.46.5,6.
Gen.49.33.
Gen.50.7.
Iosh.24.32.
h It is probable that some writer through negligence put in Abraham in this place in stead of Iacob, who bought this field, Gen 33.19. or by Abraham he meaneth the posteritie of Abraham.
Gene.23.16.
Exod.1.7.
i He inuented craftie wayes both to destroy the Israelites with ouermuch labour, and also to get great profite by them, Exod.1.10.
||Or, that their race should faile.
Exod.2.2.
Heb.11,23.

6 December
to 30 verse
2 Less morn

Exod.2.11.

7 December
30 Verse
and 2 Less
Morn

Exod.2.13.
Exod.3.2.
k This fire represented the fornace of affliction, wherein the people of God were.
l Seeing this Angel calleth himselfe God, it declareth that he was Christ the Mediator, who is the eternall God.
m In signe of reuerence, reade Exod 3.5.
Exod.7.8,9,10, 11,14 chapters.
Exod.16.1.
Deut.18.15.
chap.3.22.
n He proueth that Christ is the end of the Law & the Prophets.
Exod.19.2.
o Moses was the Angels or Christs minister, and a guide to the fathers.
p By oracles is meant the sayings that God spake to Moses.
Exod.32.1.
q Figures, or testimonies of the presence of God.
r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the law.

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brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and *gaue them vp to serue the [r] host of heauen, as it is written in the booke of the Prophets, *[s] O house of Israel, haue ye offered to mee slaine beasts and sacrifices by the space of fortie yeeres in the wildernesse?

43 And yee [u] tooke vp the tabernacle of *Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I will cary you away beyond Babylon.

44 Our fathers had the Tabernacle of [x] witnesse in the wildernesse, as hee had appointed, speaking vnto *Moses, that hee should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with *Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and desired that he might *finde a Tabernacle for the God of Iacob.

47 *But Salomon built him an house.

48 Howbeit the most High *dwelleth not in [y] temples made with hands, as saith the *Prophet,

49 Heauen is my throne, and earth is my footestoole: what [z] house will yee build for mee, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 *Ye stifnecked and of vncircumcised [a] hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that [b] Iust, of whom yee are now the betrayers and murtherers,

53 *Which haue receiued the Law by the [c] ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, & they gnashed at him with their teeth.

55 But hee being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus standing at the [d] right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loud voyce, and stopped their eares, and [e] ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the *witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayde, Lord Iesus receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Rom.1.24.
r As the Sunne, moone, & other starres, Deu.17.3
Amos 5.25.
s Your fathers began in wildernes to contemne mine ordinances, and you now farre passe them in impietie.
u And caried it vpon your shoulders.
Leuit.20.2.
x They ought to haue bene content with this couenant onely, and not to haue gone after their lewd fantasies.
Exod.25.40. hebr.8.5. Iosh.3.14. 1.Sam.13.14. psal.89.21. 2.Sam.7.2. psal.132.5. 1.Chron.17.12. 1.king.6.1. Chap.17.24.
y He reproueth the grosse dulnes of the people, which abused the power of God, in that they would haue contained it within the Temple.
Isa.66.1.
z God cannot be contained in any space of place.
Iere.9.26. ezek.44.9.
a Which neither forsake your old wickednesse, not so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice commeth of him.
Exod.19.16 gal.3.19. c By their ministery or office. d And reigning in his flesh, wherein he had suffered. e This was done of furious violence, and by no forme of iustice. Chap.22.20.

Matth.5.44. luke 23.34. 1.cor.4.13.

Whit Tues Epis 14 to 18 vr Gosp 10 Jn° 1 to 11 vr

CHAP. VIII.

1 Steuen is lamented and buried. 3 The rage of the Iewes & of Saul against them 4 The faithfull scattered, preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

And Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroade through the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, [a] caried Steuen among them, to be buried, and made great [b] lamentation for him.

3 But Saul made hauock of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city [c] of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which hee did.

7 For vncleane spirites crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that city.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they [d] gaue heede from the least to the greatest, saying, This man is the great [e] power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe [f] beleeued also and was baptized, and continued with Philip, and wondred, when hee saw the signes and great miracles which were done.

14 ¶ Now when the Apostles which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the [g] holy Ghost.

16 (For as yet he was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Iesus)

17 Then

a From the place where he was stoned.
b When the Church is depriued of any worthy mēber, there is iust cause of sorow: & note that here is no mētion of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to folow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiestie of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of the holy Spirit.
h They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages and to doe miracles.

18 Aug 2 Less morn

8 Decemb 2 Less morn

11 April 2 Less Morn

17 Then laide they their hands on them, and they receiued the holy Ghost.
18 And when Simon sawe that through laying on of the Apostles hands, y^e holy ghost was giuen, he offred them money,
19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.
20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.
21 Thou hast neither part nor [i] fellowship in this businesse: for thine heart is not right in the sight of God.
22 [k] Repent therefore of this thy wickednesse, and pray God, that if it bee [l] possible, the thought of thine heart may bee forgiuen thee.
23 For I see that thou art [m] in the gall of [*] bitternesse, and in the bond of iniquitie.
24 Then answered Simon, & said, Pray yee to the Lord for mee, that none of these things which ye haue spoken, come vpon me.
25 ¶ So they, when they had testified and preached the word of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritanes.
26 Then the Angel of the Lorde spake vnto Philip, saying, Arise and goe toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is [n] wast.
27 And he arose, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernour, who had the rule of al her treasure, and came to Ierusalem to worship:
28 And as he returned sitting in his charet, he read Esaias the Prophet.
29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charet.
30 And Philip ran thither, & heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?
31 And he said, How can I, except I had a guide? and hee desired Philip that hee would come vp and sit with him.
32 Nowe the place of the Scripture which he read, was this, [*] He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened hee not his mouth.
33 [p] In his humilitie his [q] iudgement hath bene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.
34 Then the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?
35 Then Philip [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

i Thou art not worthy to be of the number of the faithfull.
k That is, turne away from thy wickednesse.
l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent.
m Or thine heart is full of despitefull malice, & deuilish poyson of impietie, so that now Satan hath thee tied as captiue in his bands.
Deut. 29.18.
n After that Alexander had destroied it, it was not much peopled as it was afore, and therefore in respect was as waste.
o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers and seruants that were put in credit or necessary affaires, were called by this name, as Isa. 39.7.
Isa. 53.7.
p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted. Acts 2.24.
q The punishment which he suffred, was the beginning of his glory.
r That is, how long his age shal endure: for being risen frō death, death shall no more reigne, neither shall his kingdom euer haue end: or els we may take generation, for his Church which neuer shall haue end: for nowe they sit in the heauenly places with Christ their head, as Ephes. 2.6.
s And now he reigneth in heauen.
t He declared at length this matter of so great importance.

36 And as they went on their way, they came vnto a certain water, and the Eunuch said, See, here is water: what doeth let mee to be baptized?
37 And Philip sayde vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered and said, I beleeue that Iesus Christ is the Sonne of God.
38 Then hee commaunded the charet to stand stil: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him.
39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch [x] saw him no more: so he went on his way reioycing.
40 But Philip ‖ was found at [y] Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

u With a pure & perfect heart.
x This was, to the intent that he might know so much the better that Philip was sent to him by God.
‖ Or, perceiued himselfe to be.
y Some thinke this city was also called Asdod, Iosh. 15.47.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 23 His zeale to execute the same. 25 How he escapeth the Iewes conspiracy. 26 His accesse to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 And lodgeth in a Tanners house.

Conver Paul 1 to 23 verse Epistle Gospel 19 Matt 27 to end

AND [*] Saul yet [a] breathing out threatnings & slaughter against the disciples of the Lord, went vnto the hie Priest,
2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) hee might bring them bound vnto Ierusalem.
3 Now as he iourneyed, it came to passe, that as hee was come neere to Damascus, [*] suddenly there shined round about him a light from heauen.
4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against [c] prickes.
6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.
7 The men also which iourneyed with him, stood amased, hearing [d] his voyce, but [e] seeing no man.
8 And Saul arose from the ground, and opened his eyes, but [f] saw no man. Then led they him by the hand, and brought him into Damascus,
9 Where hee was three dayes without sight, and neither [g] ate nor dranke.
10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.
11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for beholde

Chap. 22.4,5. gal. 1.13.
a He persecuted with a great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he hath the true knowledge of God.
b That is, of that sect or sort.
Chap. 22.6. 1. cor. 15.8.
c That is, to resist God when hee pricketh and solliciteth our consciences.
d Meaning Sauls voyce, as Chap. 22.9.
e For onely Saul knew that Iesus spake vnto him.
f For he was blind.
g He was so rauished with the vision, that hee did meditate nothing but heauenly things, and therewith was satisfied.

11 Aug 2 Less morn
12 Aug 2 Less Morn
9 Decr 2 Less morn

holde, he prayeth,
12 (And he saw in a vision a man named
Ananias comming in to him, and putting
his hands on him, that he might receiue his
sight.)
13 Then Ananias answered, Lorde, I
haue heard by many of this man, how much
euill hee hath done to thy Saints at Ieru-
salem.
14 Moreouer here hee hath authoritie of
the high Priests, to binde all that call on thy
Name.
15 Then the Lord sayd unto him, Go thy
way: for hee is a [h] chosen vessell unto me, to
[i] beare my Name before the Gentiles, and
kings, and the children of Israel.
16 For I wil shew him how many things
he must suffer for my Names sake.
17 Then Ananias went his way, and en-
tred into the house, and put his handes on
him, and sayd, Brother Saul, the Lord hath
sent me (euen Iesus that appeared unto thee
in the way as thou camest) that thou migh-
test receiue thy sight and bee filled with the
holy Ghost.
18 And immediatly there fell from his
eyes as it had bene scales, and suddenly he re-
ceiued sight, and arose, and was baptized,
19 And receiued meate, and was streng-
thened. So was Saul certaine dayes with
the disciples which were at Damascus.
20 And straightway he preached Christ
in the Synagogues, that he was the Sonne
of God.
21 So that all that heard him, were ama-
zed, and sayd, Is not this he that destroyed
them which called on this Name in Ieru-
salem, and came hither for that intent, that
he should bring them bound unto the high
Priests?
22 But Saul increased the more in
strength, and confounded the Iewes which
dwelt at Damascus, [k] confirming that this
was the Christ.
23 And after [l] that many dayes were ful-
filled, the Iewes tooke counsell together to
kill him,
24 But their laying await was knowen
of Saul: nowe they ‖ [m] watched the gates
day and night, that they might kill him.
25 Then the disciples tooke him by night,
and put him through the wall, and let him
downe in a basket.
26 And when Saul was come to Ieru-
salem, hee assayed to ioyne himselfe with
the disciples: but they were all afrayde of
him, and beleeued not that hee was a disci-
ple.
27 But Barnabas tooke him, & brought
him to the Apostles, and declared to them,
how hee had seene the Lord in the way, and
that hee had spoken unto him, and how hee
had spoken boldely at Damascus in the
Name of Iesus.
28 And he ‖ was conuersant with [n] them
at Ierusalem,
29 And spake boldly [o] in the Name of
the Lorde Iesus, and spake and disputed
with the [p] Grecians: but they went about to
slay him.
30 But when the brethren knew it, they
brought him to Cesarea, and sent him forth
to [q] Tarsus.
31 Then had the Churches rest thorow
all Iudea, and Galile, and Samaria, & were
edified, and walked in the feare of the Lord,
and were multiplyed by the comfort of the
holy Ghost.
32 And it came to passe, as Peter walked
throughout all quarters, hee came also to the
Saints which dwelt at Lydda,
33 And there he found a certaine man na-
med Aeneas, which had kept his bed eight
yeeres, and was sicke of the palsie.
34 Then sayd Peter unto him, Aeneas,
Iesus Christ maketh thee whole: arise and
‖ make up thy bed. And hee arose immedi-
ately.
35 And [r] all that dwelt at Lydda, and
[s] Saron saw him, and turned to the Lord.
36 There was also at Ioppa, a certaine
woman a disciple named Tabitha (which
by interpretation is called [t] Dorcas) she was
‖ full of good workes and almes which shee
did.
37 And it came to passe in those dayes,
that she was sicke and died: and when they
had [u] washed her, they layd her in an upper
chamber.
38 Now forasmuch as Lydda was neere
to Ioppa, and the disciples had heard that
Peter was there, they sent unto him two
men, desiring that hee would not delay to
come unto them.
39 Then Peter arose & came with them:
and when hee was come, they brought him
into the upper chamber, where all the wi-
dowes stood by him weeping, and shewing
the coats & garments which Dorcas made,
while she was with them.
40 But Peter put them all foorth, and
kneeled downe, and prayed, and turned him
to the body, and sayd, Tabitha, Arise. And
shee opened her eyes, and when she saw Pe-
ter, sate up.
41 Then he gaue her the hand and lift
her up, and called the [x] Saints and wi-
dowes, and restored her aliue.
42 And it was knowen throughout all
Ioppa, and many beleeued in the Lord.
43 And it came to passe that hee taried
many dayes in Ioppa with one Simon a
tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

Furthermore there was a certaine man in
Cesarea called Cornelius, a captaine of
the band called the Italian band,
2 A deuout man, and [a] one that feared
God with al his houshold, which gaue much
almes to the people, and prayed God conti-
nually.
3 He saw in a vision euidently (about the
ninth houre of the day) an Angel of God
comming in to him, and saying unto him,
Cornelius.
4 But when he looked on him, he was a-
fraid,

h A worthy seruant of God, and endued with excellent graces aboue others.
i To beare me witnesse, and set forth my glory.
k Prouing by the conference of the Scriptures.
l That was after three yeeres, than he had remained at Damascus, and in the countrey about, Gal. 1. 18. 2. Cor. 11. 32.
m The gouernor at their request appointed a watch, as he declareth to the Corinthians, 2. Cor. 11. 32.
‖ Greeke, went in and out.
n With Peter & Iames, Gal. 1. 18, 19.
o Making open profession of the Gospel.
p Which were Iewes, but so called, because they were dispersed through Grecia and other countreys.
q Because it was his owne countrey, and there he might haue some authority.
‖ *Or, trusse thy couch together.*
r Meaning, the greatest part.
s A place so called, and not a citie.
t That is, a deere, or, roe bucke.
‖ *Or, rich.*
u To the intent they might bury her afterward: for this was their custome.
x For she was restored to life, rather that other might haue occasion to beleeue and glorifie God, then for her owne sake.
‖ *Or, currier.*
a Who had forsaken all superstitions, and gaue himselfe to the true seruice of God.

Wt Day 10 Dec
1793 Whit Sun Morn. 1o 34 v- 2 Lesson
East: Mon Epis 34 to 44 v Gosple Lu 13 to 35

UMI

b That is, God did accept them whereof it followeth that he had faith: for els it is impossible to please God.

† He shall speake wordes vnto thee whereby thou shalt be saued, and all thine house.

18 Augu 2 Less Morn

c Which was midday.

13 April 2 Lesso Morn

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

16 Decem 2 Less morn

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

‖ Or, Peter.

feare, and sayd, What is it, Lord? And hee
said vnto him, Thy prayers and thine almes
are come * vp into remembrance before
God.
5 Now therefore send men to Ioppa,
and call for Simon, whose surname is Pe-
ter.
6 He lodgeth with one Simon a tanner,
whose house is by the sea side: † he shall tell
thee what thou oughtest to doe.
7 And when the Angel which spake vn-
to Cornelius, was departed, hee called two
of his seruants, and a souldier that feared
God, one of them that waited on him,
8 And tolde them all things, and sent
them to Ioppa.
9 On the morrow as they went on their
iourney, and drew neere vnto the citie, Pe-
ter went vp vpon the house to pray, about
the c sixt houre.
10 Then waxed he an hungred, & would
haue eaten: but while they made some thing
ready, he fell into a trance.
11 And he saw heauen opened, & a certaine
vessel come downe vnto him, as it had bene a
great sheete, knit at the foure corners, & was
let downe to the earth.
12 Wherein were d all maner of foure
footed beasts of the earth, and wilde beasts,
and creeping things, & foules of the heauen.
13 And there came a voyce to him, Arise,
Peter: kill, and eate.
14 But Peter sayd, Not so, Lord: for I
haue neuer eaten any thing that is ‖ polluted
or vncleane.
15 And the voice spake vnto him againe
the second time, The things that God hath
e purified, f pollute thou not.
16 This was so done thrise: and the ves-
sell was drawen vp againe into heauen.
17 ¶ Now while Peter doubted in him-
selfe what this vision which hee had seene,
meant, beholde, the men which were sent
from Cornelius, had enquired for Simons
house, and stood at the gate,
18 And called, and asked whether Si-
mon, which was surnamed Peter, were lod-
ged there.
19 And while Peter thought on the vi-
sion, the spirit sayd vnto him, Beholde, three
men seeke thee.
20 Arise therefore, and get thee downe,
and goe with them, and g doubt nothing: for
I haue sent them.
21 ¶ Then Peter went downe to the men,
which were sent vnto him from Cornelius,
and sayd, Beholde, I am he whom ye seeke:
what is the cause wherefore ye are come?
22 And they said, Cornelius the captain,
a iust man, and one that feareth God, and
of good report among all the nation of the
Iewes, was warned from heauen by an ho-
ly Angel, to send for thee into his house, and
to heare thy wordes.
23 Then called ‖ he them in, and lodged
them, and the next day Peter went foorth
with them, and certaine brethren from Iop-
pa accompanied him.
24 ¶ And the day after, they entred into
Cæsarea. Now Cornelius waited for them,
and had called together his kinsmen, and
speciall friends.
25 And it came to passe, as Peter came
in, that Cornelius met him, and fell downe
at his feete, and h worshipped him.
26 But Peter tooke him vp, saying,
Stand vp: for euen I my selfe am a man.
27 And as he talked with him, hee came
in, and found many that were come toge-
ther.
28 And he sayd vnto them, Ye know that
it is an vnlawfull thing for a man that is a
Iewe, to company or come vnto one of an
other nation: but God hath shewed me, that
I should not call any man ‖ polluted, or vn-
cleane.
29 Therefore came I vnto you without
saying nay, when I was sent for. I aske
therefore, for what intent haue yee sent for
me?
30 Then Cornelius sayd, Foure dayes
agoe, about this houre, I fasted, and at the
ninth houre I prayed in mine house, and
behold, a man stood before me in bright clo-
thing,
31 And sayde, Cornelius, thy prayer is
heard, and thine almes are had in remem-
brance in the sight of God.
32 Send therefore to Ioppa, and call for
Simon, whose surname is Peter (he is lod-
ged in the house of Simon a tanner by the
Sea side) who when hee commeth, shall
speake vnto thee.
33 Then sent I for thee immediatly, and
thou hast well done to come. Now there-
fore are wee all here present before God, to
heare all things that are commanded thee of
God.
34 Then Peter opened his mouth, and
sayd, Of a trueth I perceiue, that * God is
no accepter of persons.
35 But in euery nation hee that i feareth
him and worketh k righteousnesse, is accep-
ted with him.
36 Yee knowe the worde which GOD
hath sent to the children of Israel, prea-
ching l peace by Iesus Christ, which is Lord
of all.
37 Euen the word which came through all
Iudea * beginning in Galile, after the bap-
tisme which Iohn preached,
38 To wit, how God m anoynted Iesus of
Nazaret, with the holy Ghost, & with pow-
er: who went about doing good, and hea-
ling all that were oppressed of the deuill: for
God was with him.
39 And wee are witnesses of all things
which he did both in the land of the Iewes,
and in Ierusalem: whom they slewe, han-
ging him on a tree.
40 Him God raised vp the third day, and
caused that he was shewed openly:
41 Not to all the people, but vnto ÿ wit-
nesses chosen before of God, euen to vs which
did eate and drinke with him, after he arose
from the dead.
42 And he commanded vs to preach vn-
to the people, and to testifie, that it is he that
is ordeined of God a iudge of quicke and
dead.
43 To him also giue all the * Prophets
witnesse, that through his Name, all that
beleeue

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

‖ Or, common.

whit Mond Epis 34 to the end — Gospel 3 John 16 to 21

Deut. 10.17. 2.chro. 19.7. iob 34.19. wisd. 6.7. eccles. 35.16. rom. 2.11. gal. 2.6. ephe. 6.9. col. 3. 25. 1.pet. 1.17.

i By this speach the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

l Meaning the reconciliatiō betweene God and man through Christ Iesus.

Luke 2.14.

Luke 4.14.

m That is, endued him with graces and gifts aboue all others.

Ierem. 31.34. micah 7.11,18. chap. 15.9.

beleeue in him, shall receiue remission of
sinnes.
44 While Peter yet spake these wordes,
the holy Ghost fell on all them which heard
the word.
45 So they of the circumcision which be-
leeued, were astonied, as many as came
with Peter, because that on the Gentiles
also was powred out the gift of the holy
Ghost.
46 For they heard them speake with
tongues, and magnifie God. Then answe-
red Peter,
47 Can any man a forbid water, that
these should not be baptized, which haue re-
ceiued the holy Ghost, as well as we?
48 So he commanded them to be bapti-
zed in the Name of the Lord. ‖Then prayed
they him to tary certaine dayes.

a We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them.

‖Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approoueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that
were in Iudea, heard that the Gentiles
had also receiued the word of God.
2 And when Peter was come vp to Ie-
rusalem, they of the circumcision a contended
against him,
3 Saying, Thou wentest in to men vn-
circumcised, and hast eaten with them.
4 Then Peter began, and expounded
the thing in order to b them, saying,
5 I was in the citie of Ioppa, praying,
and in a trance I saw this vision, A certaine
vessel comming downe as it had bene a great
sheete, let downe from heauen by the foure
corners, and it came to me.
6 Toward the which, when I had fa-
stened mine eyes, I considered, and sawe
foure footed beastes of the earth, and wilde
beastes, and creeping things, and foules of
the heauen.
7 Also I heard a voyce saying vnto me,
Arise, Peter: slay and eat.
8 And I sayd, God forbid, Lord: for no-
thing polluted or vncleane hath at any time
entred into my mouth.
9 But the voyce answered me the second
time from heauen, The things that God
hath purified, pollute thou not.
10 And this was done three times, and
all were taken vp againe into heauen.
11 Then behold, immediatly there were
three men already come vnto the house
where I was, sent from Cesarea vnto me.
12 And the Spirit sayd vnto me, that I
should goe with them without doubting:
moreouer these sixe brethren came with me,
and we entred into the mans house.
13 And he shewed vs how he had seene an
Angel in his house, which stood and sayd to
him, Send men to Ioppa, and call for Si-
mon whose surname is Peter.
14 Hee shall speake wordes vnto thee,
whereby both thou and all thine house shalbe
saued.
15 And as I began to speake, the holy

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from ẏ creation of the world, Ephes. 3. 8, 9. col. 1. 26.

b He purgeth his selfe before the Church.

Ghost fell on them, c euen as vpon vs at the
beginning.
16 Then I remembred the worde of the
Lorde, how he sayd, * Iohn baptized with
water, but ye shalbe c baptized with the holy
Ghost.
17 For as much then as God gaue them
a like gift, as he did vnto vs, when we belee-
ued in the Lord Iesus Christ, who was I,
that I could let God ‖?
18 When they heard these things, d they
held their peace, and glorified God, saying,
Then hath God also to the Gentiles graun-
ted e repentance vnto life.
19 ¶ And they which were * scattered a-
broad because of the ‖ affliction that rose a-
bout Steuen, walked throughout till they
came vnto Phenice, and Cyprus, and An-
tiochia, preaching the word to no man, but
vnto the Iewes onely.
20 Now some of them were men of Cy-
prus and of Cyrene, which when they were
come into Antiochia, speake vnto the f Greci-
ans, and preached the Lord Iesus.
21 And the g hand of the Lord was with
them, so that a great number beleeued and
turned vnto the Lord.
22 Then tidings of those things came
vnto the eares of the Church, which was in
Ierusalem, and they sent foorth Barnabas
that he should goe vnto h Antiochia.
23 Who when he was come, and had seene
the grace of God, was glad, and exhorted
all, that with purpose of heart they would
‖ cleaue vnto the Lord.
24 For hee was a good man, and full of
the holy Ghost, and faith, and much people
ioyned themselues vnto the Lord.
25 ¶ Then departed Barnabas to Tar-
sus to seeke Saul:
26 And when hee had founde him, hee
brought him vnto Antiochia, and it came to
passe, that a whole yeere they were conuer-
sant with the Church, and taught much peo-
ple, in so much, that the Disciples were first
called i Christians in Antiochia.
27 In those dayes also came Prophets
from Ierusalem vnto Antiochia.
28 And there stood vp one of them na-
med Agabus, and signified by the k spirite,
that there should be great famine through-
out all the worlde, which also came to passe
vnder Claudius Cesar.
29 Then the disciples euery man accor-
ding to his abilitie, l purposed to sende suc-
cour vnto ẏ brethren which dwelt in Iudea.
30 Which thing they also did, and sent it
to the Elders, by the handes of Barnabas
and Saul.

CHAP. XII.

1 Herod persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison, 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herod. 24 The Gospel florisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, a Herod the King
stretched foorth his handes to vexe cer-
taine of the Church,

Chap. 2. 4. and 4. 31.

Chap. 1. 5. and 19. 4. matth. 3. 11. mark. 1. 8. luke 3. 16. iohn 1. 26.

c That is, indued with ẏ graces of the holy Ghost.

‖Not to giue them the holy Ghost.

d Their modesty declareth, that they were not ashamed to vnsay that wherof they had vniustly blamed Peter.

e This repentance dependeth vpon faith.

Chap. 8. 1.

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countries were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable mind towards them.

a Who was called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the great, and brother of Herodias.

2 And

Saint Michael

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being fixteene was diuided by foures to keepe diuers wardes.

15 April 2 Less mor

Chap. 5.19.

14 Aug 2 Less mor

e Reade Marke 6.9.

Saint Peter Epistle 1 to 12 ver Gosple 16 Matt 13 to 20 v

12 Decem 2 Less mon

f For they thought that Herod would haue put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.

h Which was lesse suspect, by reason of the brethren.

2 And hee killed James the b brother of
John with the sword.
3 And when he sawe that it c pleased the
Jewes, hee proceeded further to take Pe-
ter also (then were the dayes of unleauened
bread.)
4 And when he had caught him, he put
him in prison, and deliuered him to d foure
quaternions of souldiers to be kept, inten-
ding after the Passeouer to bring him forth
to the people.
5 So Peter was kept in prison, but ear-
nest prayer was made of the Church unto
God for him.
6 And when Herod would haue brought
him out unto the people, the same night slept
Peter betweene two souldiers, bound with
two chaines, & the keepers before the doore,
kept the prison.
7 * And beholde, the Angell of the Lord
came upon them, and a light shined in the
house, and hee smote Peter on the side, and
raised him up, saying, Arise quickly. And his
chaines fell off from his hands.
8 And the Angel sayde unto him, Gird
thy selfe, and binde on thy e sandales. And
so he did. Then hee sayde unto him, Cast
thy garment about thee, and followe
mee.
9 So Peter came out and followed him,
and knew not that it was true, which was
done by the Angel, but thought he had seene
a vision.
10 Now when they were past the first
and the second watch, they came unto the
yron gate that leadeth unto the citie, which
opened to them by it owne accord, and they
went out, and passed through one streete,
and by and by the Angel departed from
him.
11 ¶ And when Peter was come to him-
selfe, hee sayd, Now I knowe for a trueth
that the Lord hath sent his Angel, and hath
deliuered me out of the hand of Herod, and
from all the f waiting for of the people of the
Jewes.
12 And as he considered the thing, he came
to the house of Mary the mother of John,
whose surname was Marke, where many
were gathered together, and prayed.
13 And when Peter knocked at the entrie
doore, a maide came foorth to hearken, na-
med Rhode.
14 But when she knew Peters voyce, she
opened not the entrie doore for gladnesse, but
ran in, and told how Peter stood before the
entrie.
15 But they sayde unto her, Thou art
madde. Yet shee affirmed it constantly, that
it was so. Then sayde they, It is his g An-
gel.
16 But Peter continued knocking, and
when they had opened it, and saw him, they
were astonied.
17 And he beckened unto them with the
hand to hold their peace, and told them how
the Lord had brought him out of the prison.
And hee sayd, Goe shewe these things unto
James and to the brethren: and he departed,
and went into h another place.
18 ¶ Now assoone as it was day, there
was no small trouble among the souldiers,
what was become of Peter.
19 And when Herod had sought for him,
and found him not, he examined the keepers
and commanded them to be led to be puni-
shed. And he went down from Judea to Ce-
sarea, and there abode.
20 Then Herod intended to make warre
against them of Tyrus and Sidon, but they
came all with one accord unto him, and i per-
swaded Blastus the kings chamberlain, and
they desired peace, because their countrey
was nourished by the kings land.
21 And upon a day appointed, Herode a-
rayed himselfe in royall apparell, & sate on
the iudgement seat, & made an oration unto
them.
22 And the people gaue a shoute, saying,
The voice of God and not of man.
23 But immediatly ÿ Angel of the Lord
smote him, because hee k gaue not glory unto
God, so that he was eaten l of wormes, and
gaue up the Ghost.
24 And the word of God m grew, and
multiplied.
25 So Barnabas & Saul returned from
Jerusalem, when they had fulfilled their n of-
fice, and tooke with them John, whose sur-
name was Marke.

m The more that tyrants goe about to suppresse Gods worde, the more doeth it increase. n Which was to distribute the almes sent from Antiochia, Chap. 11.29.

i Both by flattering words, and also by bribery.

k Which he should haue done if he had punished the flatterers, of whose vanity he complained when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride and tyranny: his grandfather also was eaten of lice.

Tuesday in Easter Epis 26 to 42 verse Gospel 24 Luke 36 to 49

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preached at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

There were also in the Church that was
at Antiochia, certaine prophets and tea-
chers, as Barnabas, and Simeon called
Niger, and Lucius of Cyrene, and a Mana-
hen, (which had bene brought up with He-
rode the Tetrarch) and Saul.
2 Now as they b ministred to the Lord,
and fasted, the holy Ghost said, Separate me
Barnabas and Saul, for the worke where-
unto I haue called them.
3 Then fasted they, and prayed, and laid
their hands on them, and let them goe.
4 And they, after they were * sent forth of
the holy Ghost, came downe unto Seleucia,
and from thence they sailed to Cyprus.
5 And when they were at Salamis, they
preached ÿ word of God in the Synagogues
of the Jewes: and they had also John to their
minister.
6 So when they had gone throughout
the yle unto Paphos, they found a certaine
sorcerer, a false prophet, being a Jew, named
Bariesus,
7 Which was with the Deputy Sergi-
us Paulus, a prudent man. Hee called unto
him Barnabas & Saul, and desired to heare
the word of God.
8 But Elymas the sorcerer (for so is his
name

a This declareth that God calleth of all sorts both hie and lowe.

b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied.

Chap. 14.26.

16 April 2 Less morn

15 Aug 2 Less morn

13 Decembr 2 Lesson Morn

name by interpretation) withstoode them,
and sought to turne away the Deputie from
the faith.
9 Then Saul (which also is called Paul)
being full of the holy Ghost, set his eyes on
him,
10 And said, O ful of all subtiltie and all
mischiefe, the childe of the deuill, and ene-
mie of all righteousnesse, wilt thou not
cease to peruert the straight c wayes of the
Lord?
11 Now therefore beholde, the hand of
the Lord is vpon thee, and thou shalt bee
blind, and not see the sunne for a season. And
immediatly there fell on him a myste and a
darkenesse, and he went about, seeking some
to leade him by the hand,
12 Then the Deputie when he saw what
was done, beleeued, and was astonied at the
doctrine of the Lord.
13 Now when Paul and they that were
with him, were departed by ship from Pa-
phus, they came to Perga, a citie of Pam-
phylia: then Iohn departed from them, and
returned to Ierusalem.
14 But when they departed from Perga,
they came to d Antiochia a citie of Pisidia,
and went into the Synagogue on the Sab-
bath day, and sate downe.
15 And after the lecture of the Law and
Prophets, the rulers of the Synagogue sent
vnto them, saying, Ye men and brethren, if
yee haue any worde of e exhortation for the
people, say on.
16 Then Paul stoode vp and beckened
with the hand, and sayd, Men of Israel, and
ye that feare God, hearken.
17 The God of this people of Israel
chose our fathers, and exalted the people
when they dwelt in the lande of * Egypt,
and with an * high arme brought them out
thereof.
18 And about the time * of fourty yeeres,
suffered hee their f maners in the wilder-
nesse.
19 And he destroyed seuen nations in the
land of Chanaan, and * diuided their lande
to them by lot.
20 Then afterward he gaue vnto them
* Iudges g about foure hundreth and fiftie
yeeres, vnto the time of Samuel the Pro-
phet.
21 So after that they desired a * King,
and God gaue vnto them * Saul the sonne
of Cis, a man of the tribe of Beniamin, by
the space of fourty yeeres.
22 And after he had taken him away, he
raised vp * Dauid to be their king, of whom
hee witnessed, saying, I haue found Da-
uid the sonne of Iesse, a man after mine
owne heart, which will doe all things that I
will.
23 Of this mans seede hath God * accor-
ding to his promise raised vp to Israel the
Sauiour Iesus;
24 When * Iohn had first preached be-
fore his comming the baptisme of repen-
tance to all the people of Israel.
25 And when Iohn had fulfilled his
h course, he sayd, * Whom yee thinke that I
am, I am not hee: but beholde, there com-
meth one after mee, whose shoe of his feete I
am not worthy to loose.
26 Yee men and brethren, children of the
generation of Abraham, and whosoeuer a-
mong you feareth God, to you is the word
of this saluation i sent.
27 For the inhabitants of Ierusalem, and
their rulers, because they k knew him not,
nor yet the wordes of his Prophets, which
are l read euery Sabbath day, they haue ful-
filled them in condemning him.
28 And though they found no cause of
death in him, * yet desired they Pilate to kill
him.
29 And when they had m fulfilled all
things that were written of him, they tooke
him downe from the tree, and put him in a
sepulchre.
39 But God * raised him vp from the
dead.
31 And hee was seene many dayes of
them, which came vp with him from Gali-
le to Ierusalem, which are his witnesses vn-
to the people.
32 And we declare vnto you that touching
the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their
children, in that hee n raised vp Iesus, euen
as it is written in the second Psalme, * Thou
art my Sonne: this day haue I begotten
thee.
34 Nowe as concerning that hee raised
him vp from the dead, no more to returne
to the graue, he hath sayd thus, * I will giue
you the o holy things of Dauid which are
faithfull.
35 Wherefore hee saith also in another
place, * Thou wilt not suffer thine holy one
to see corruption.
36 Howbeit, Dauid after hee had serued
his time by the counsell of God, hee * slept,
and was layd with his fathers, and saw cor-
ruption.
37 But hee whom God raised vp, saw no
corruption.
38 Bee it knowen vnto you therefore,
men and brethren, that through this man
is preached vnto you the forgiuenesse of
sinnes.
39 And from all things from which yee
could not bee iustified by the Law of Mo-
ses, by him euery one that beleeueth, is iu-
stified.
40 Beware therefore, least that come
vpon you, which is spoken of in the Pro-
phets,
41 * Behold, ye p despisers, and wonder,
and vanish away: for I worke a q worke
in your dayes, a worke which yee shall
not beleeue, if a man would declare it
you.
42 ¶ And when they were come out of
the Synagogue of the Iewes, the Gentiles
besought, that they woulde preach these
wordes to them the next Sabbath day.
43 Nowe when the Congregation was
dissolued, many of the Iewes, and Prose-
lytes that feared God, followed Paul
and Barnabas, which spake to them, and
exhorted them to continue in the grace of
God.

44 And

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set forth Gods glory, and to edifie his people.

Exod. 1.9. Exod. 13.14. Exod. 16.1.

f Here is declared the great patience and long suffering of God before he punisheth.

Iosh. 14.1. Iudg. 3.9.

g For these 450 yeeres were not fully accomplished, but there lacked 3. yeres, counting from the birth of Isaac, to ẏ distribution of the land of Chanaan.

1 Sam. 8.5. 1 Sam. 9.15, 16. and 10. 1.

1 Sam. 16.13. psal. 89. 20, 21. Isa. 11. 1. Mat. 3.1. mar. 1.2. luke 3. 2. 3.

h When his office drew to an end, he sent his disciples to Christ.

Mark 1.7. iohn 1. 20.

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they read the lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

Matt. 27.22. mar. 15.13. luke 23.23. iohn 19.6.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1.20.

Matth. 28.2, 6. marke 16.6. Luke 24. 6. iohn 20.13.

n In that he was borne and incarnate.

Psal. 2.7. hebr. 1.5. & 5.5. Isai. 55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the sonne is eternall.

Psal. 16.10. chap. 2.31. 1 King. 2.10. chap. 2. 29. Habak. 1.5.

p He reproueth them sharpely, because softnesse would not preuaile.

q Which is, vengeance vnspeakable, for the contempt of Gods word.

44 And the next Sabbath day came al-
most the whole citie together, to heare the
word of God.
45 But when the Iewes saw the people,
they were full of ^r^ enuie, and spake against
those things, which were spoken of Paul,
contrarying them, and railing on them.
46 Then Paul and Barnabas spake
boldly, and sayd, * It was necessary that the
worde of God should first haue bene spoken
vnto you: but seeing ye put it from you, and
iudge your selues vnworthy of ^f^ euerlasting
life, loe, we turne to the Gentiles.
47 For so hath the Lord commanded vs,
saying, * I haue made thee a light of the Gen-
tiles, that thou shouldest bee the saluation
vnto the end of the world.
48 And when the Gentiles heard it, they
were glad, & glorified the worde of the Lord:
and as many as were ^t^ ordeined vnto eter-
nall life, beleeued.
49 Thus the word of the Lord was pub-
lished throughout the whole countrey.
50 But the Iewes stirred certaine ^u^ de-
uout and honourable women, and the chiefe
men of the citie, and raised persecution a-
gainst Paul and Barnabas, and expelled
them out of their coastes.
51 But they * shooke off the dust of their
feete against them, and came vnto Ico-
nium.
52 And the disciples were filled with ioy,
and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his word, 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

And it came to passe in Iconium, that
they went both together into the Syna-
gogue of the Iewes, and so spake, that a
great multitude both of the Iewes and of
the Grecians beleeued.
2 But the ^a^ vnbeleeuing Iewes stirred
vp, and corrupted the mindes of the Gen-
tiles against the brethren.
3 So therefore they abode there a long
time, and spake boldly in the Lord, which
gaue testimonie vnto the word of his grace,
and caused signes and wonders to be done
by their hands.
4 But the people of the citie were diui-
ded: and some were with the Iewes, and
some with the Apostles.
5 And when there was an assault made
both of the Gentiles, and of the Iewes with
their rulers, to doe them violence, and to
stone them,
6 They were ware of it, and fled vnto
Lystra, and Derbe, cities of Lycaonia, and
vnto the region round about,
7 And there were preaching the Gospel †
8 ¶ Now there sate a certaine man at
Lystra, impotent in his feete, which was a
creeple from his mothers wombe, who had
neuer walked.
9 He heard Paul speake: who beholding
him, and perceiuing that he had faith to be
healed,
10 Sayde with a loude voyce, † Stand
vpright on thy feete. And he leaped vp, and
walked.
11 Then when the people saw what Paul
had done, they lifted vp their voyces, saying
in the speech of Lycaonia, Gods are come
downe to vs in the likenesse of men.
12 And they called Barnabas, Iupiter,
and Paul, Mercurius, because hee was the
chiefe speaker.
13 Then Iupiters Priest, which was be-
fore their citie, brought buls with ^b^ garlands
vnto the ^c^ gates, and would haue sacrificed
with the people.
14 But when the Apostles Barnabas &
Paul heard it, they ^d^ rent their clothes, and
ranne in among the people, crying,
15 And saying, O men, why doe yee these
things? Wee are euen men ^e^ subiect to the
like passions that ye be, & preach vnto you,
that ye should turne from these vaine idoles
vnto the liuing God, * which made heauen
and earth, and the sea, and all things that
in them are.
16 Who in times past * suffered all the
Gentiles to walke in their owne ^f^ wayes.
17 Neuerthelesse, hee left not himselfe
without ^g^ witnesse, in that hee did good, and
gaue vs raine from heauen, and fruitfull sea-
sons, filling our hearts with food and ^h^ glad-
nesse.
18 And speaking these things, scarse re-
strained they the people, that they had not sa-
crificed vnto them †.
19 Then there came certaine Iewes from
Antiochia and Iconium, which when they
had perswaded the people, ‖ * stoned Paul,
and drew him out of the citie, supposing he
had bene dead.
20 Howbeit, as the disciples stood round
about him, he arose vp, and came into the ci-
tie, and the next day he departed with Bar-
nabas to Derbe.
21 And after they had preached to that
citie, and had taught many, they returned
to Lystra, and to Iconium, and to Antio-
chia,
22 Confirming the disciples hearts, and
exhorting them to continue in the faith, af-
firming that we must through many afflicti-
ons enter into the kingdome of God.
23 And when they had ordeined them El-
ders by ^i^ election in euery Church, & prayed,
and fasted, they commended them to the
Lord in whom they beleeued.
24 Thus they went throughout Pisidia,
and came to Pamphylia.
25 And when they had preached the word
in Perga, they came downe to Attalia,
26 And thence sailed to Antiochia, * from
whence they had bene commended vnto the
grace of God, to the worke which they had
fulfilled.
27 And when they were come, and had
gathered the Church together, they rehear-
sed all the things that God had done ^k^ by
them, and how hee had opened the doore of
faith vnto the Gentiles.

r They disdained that the Gentiles should be made equal with them.
Matth. 10. 6.
s Which is, to know one onely God, and whom he hath sent, Iesus Christ.
Isa. 49. 6.
luke. 2. 32.
t None can beleeue, but they whom God doth appoynt before all beginnings to be saued.
u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them.
Matth. 10. 14.
marke. 6. 11.
luke. 9. 5.
chap. 18. 6.

Saint Barnabas 2 Lesson Even
17 April 2 Lesson Morn

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the trueth and to imbrace Christ.

16 Aug 2 Lesson

† In so much that all the people were mooued at the doctrine. So both Paul and Barnabas remained at Lystra.

† I say to thee in the Name of the Lord Iesus Christ.
b That is, trimmed with flowres and garlands.
c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without y^e^ town, and therefore the Priest brought the sacrifice (as he thought) to the gods themselues.
d In signe of detesting and abhorring it.
e That is, not without our infirmities and sinnes, and also subiect to death.
Gen. 1, 1. *psalm.* 146. 6. *reue.* 14. 7.
Psal. 81. 12, 13
rom. 1. 24.
f To liue after their owne fantasies, not prescribing vnto them any religion.
g To take from men all excuse.
h That being satisfied they might reioyce.
† But that they should goe euery man home. And whiles they tarried and taught, there came, &c.
‖ And disputing boldly, perswaded the people to forsake them: for, sayd they, they say nothing true, but lie in all things.
2 *Cor.* 11. 25.
i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.
Chap. 13. 1, 4.
k By their ministerie.

14 Decem 2 Lesson even

Saint Barnabas 2 Les. Even To 36 V

23 So there they abode a long time with
the disciples.

CHAP. XV.

*1 Variance about circumcision. 22 The A-
postles sende their determination to the Churches.
35 Paul and Barnabas preach at Antiochia,
39 And separate company because of Iohn
Marke.*

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal. 5. 1, 2.*

THen came downe a certaine from Iudea,
and taught the brethren, saying, Except
ye be circumcised after the maner of Moses,
ye cannot be saued.
2 And when there was great dissension
and disputation by Paul and Barnabas a-
gainst them, they ordeined that Paul and
Barnabas, & certaine other of them should
goe vp to Ierusalem vnto the Apostles and
Elders about this question.

18 April 2 Lesson Morn

3 Thus being sent forth by the Church,
they passed through Phenice, and Samaria,
declaring the conuersion of the Gentiles:
and they brought great ioy vnto all the bre-
thren.
4 And when they were come to Ierusa-
lem, they were receiued of the Church, and
of the Apostles and Elders, and they decla-
red what things God had done by them.

b Which were factious and giuen to dissention.

5 But sayd they, certaine of the sect of the
b Pharisees, which did beleeue, rose vp, say-
ing, that it was needful to circumcise them,
and to commaund them to keepe the Law of
Moses.

17 Aug 2 Less morn

6 Then the Apostles and Elders came
together to looke to this matter.
7 And when there had bene great dis-
putation, Peter rose vp, and sayde vnto
them, Yee men and brethren, yee knowe
that a good while agoe, among vs God
chose out me, that the Gentiles by my mouth
should heare the worde of the Gospell, and
beleeue.

Chap. 10. 20. and 11. 13.

15 Decem 2 Lesson evening

8 And God which knoweth the hearts,
bare them witnesse, in giuing vnto them the
holy Ghost, euen as he did vnto vs.
9 And hee put no c difference betweene
vs, and them, after that by faith hee d had
purified their hearts.

c As touching adoption and eternall life.
d By faith God purifieth the heart.
1 Cor. 1. 2. chap. 10. 43.
e They purposely tempt God, which lay greater charge on mens consciences, then they are able to beare. *Matth. 23. 4.*
f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. *2 Pet. 1. 1. Amos 9. 11.*
g That is, the Church, whereof the Temple was a figure.

10 Now therefore, why e tempt ye God,
to lay a yoke on the disciples neckes, which
neither our fathers, nor wee were able to
beare?
11 But we beleeue, through the f grace of
the Lord Iesus Christ to be saued, euen as
they doe.
12 Then all the multitude kept silence,
and heard Barnabas and Paul, which told
what signes and wonders God had done a-
mong the Gentiles by them.
13 And when they held their peace, Iames
answered, saying, Men and brethren, hear-
ken vnto me.
14 Simeon hath declared how God first
did visite the Gentiles, to take of them a peo-
ple vnto his Name.
15 And to this agree the wordes of the
Prophets, as it is written,
16 After this I will returne, and will
build againe the g Tabernacle of Dauid,
which is fallen downe, and the ruines
thereof will I build againe, and I will set
it vp,
17 That the residue of men might seeke
after the Lord, and all the h Gentiles vpon
whom my Name is called, sayeth the Lord
which doeth all these things.
18 From the beginning of the world God
knoweth all his workes.
19 Wherefore my sentence is, that wee
trouble not them of the Gentiles that are
turned to God,
20 But that we write vnto them, that
they abstaine themselues from i filthinesse of
idoles, and k fornication, and that that is
strangled, and from blood †.
21 For l Moses of old time hath in euery
citie them that preach him, seeing he is read
in the Synagogues euery Sabbath day.
22 Then it seemed good to the Apostles
and Elders with the whole Church, to send
chosen men of their owne companie to An-
tiochia with Paul and Barnabas: to wit,
Iudas whose surname was Barsabas, and
Silas, which were chiefe men among the
brethren,
23 And wrote letters by them after this
maner, THE APOSTLES, and the El-
ders, and the brethren, vnto the brethren
which are of the Gentiles in Antiochia,
and in Syria, and in Cilicia, sende gree-
ting.
24 For as much as we haue heard, that
certaine which departed fro vs, haue trou-
bled you with wordes, and cumbred your
mindes, saying, Ye must be circumcised and
keepe the Lawe, to whom we gaue no such
commandement:
25 It seemed therefore good to vs, when
wee were come together with one accord, to
send chosen men vnto you, with our beloued
Barnabas and Paul,
26 Men that haue giuen vp their liues
for the Name of our Lord Iesus Christ.
27 Wee haue therefore sent Iudas and
Silas, which shall also tell you the same
things by mouth.
28 For it seemed good to the holy Ghost,
and m to vs, to lay no more burthen vpon
you, then these necessary things,
29 That is, that ye abstaine from things
offred to idoles, and blood, and that that is
strangled, & from fornication: † from which
if ye keepe your selues, ye shall do well. Fare
ye well.
30 Now when they were departed, they
came to Antiochia, and after that they had
assembled the multitude, they deliuered the
Epistle.
31 And when they had read it, they reioy-
ced for the consolation.
32 And Iudas & Silas being Prophets
‖ exhorted the brethren with many wordes
and strengthened them.
33 And after they had taried there a space
they were let goe in n peace of the brethren
vnto the Apostles.
34 Notwithstanding o Silas thought
good to abide there still †.

h Which are gathered into one family with the Iewes, to the intent they should acknowledge all one God, & one Sauiour Christ Iesus.
i For som thoght it none offence to be present in the idoles temples, and there to banket: which S. Paul saith, is to drinke the cup of the deuils, 1 Cor. 10. 21.
k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselues, and therefore were obserued but for a time.
† And whatsoeuer they would not should be done to themselues, that they should not doe it to others.
l Therefore the ceremonies commanded by God, could not so soone be abolished, till the liberty of the Gospel were better knowen.
m Whom the holy Ghost hath mooued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31 iudge 7. 20. hag. 1. 12.
† And whatsoeuer ye would not that men should doe vnto you doe not to others. ‖ *Or, comforted.* n Hauing desired leaue of the Church, brethren prayed God to prosper their iourney. o Who for iust causes, changed his minde. † And onely Iudas went.

35 Paul also and Barnabas continued in
Antiochia, teaching and preaching with ma-
ny other the word of the Lord.
36 ¶ But after certaine dayes, Paul said
vnto Barnabas, Let vs returne, and visite
our brethren in euery citie, where wee haue
preached the word of the Lord, and see how
they doe.
37 And Barnabas † counselled to take
with them Iohn called Marke.
38 But Paul thought it not meet to take
him vnto their companie, which departed
from them from Pamphylia, and went not
with them to the worke.
39 Then were they so stirred, that they
p departed asunder one from another, so that
Barnabas tooke Marke, and sayled vnto
Cyprus.
40 And Paul chose Silas and departed,
being commended of the brethren vnto the
grace of God.
41 And he went thorow Syria and Cili-
cia, stablishing the Churches.

† Would take Iohn, &c.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in moe places.

19 April 2 Lesso Morn

CHAP. XVI.

1 *When Paul had circumcised Timothie, hee tooke him with him. 7 The Spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the Iayler, 37 and are deliuered as Romanes.*

18 Aug 2 Lesson Morn

THen came hee to Derbe and to Lystra:
and beholde, a certaine disciple was
there, named * Timotheus, a womans
sonne, which was a Iewesse and beleeued,
but his father was a Grecian.
2 Of whom the brethren which were at
Lystra and Iconium, reported well.
3 Therefore Paul would that he should
go foorth with him, and tooke and a circum-
cised him, because of the Iewes which were
in those quarters: for they knew all that his
father was a Grecian.
4 And as they went thorow the cities,
they deliuered them the decrees to keepe, or-
deined of the Apostles and Elders, which
were at Ierusalem.
5 And so were the Churches stablished
in the faith, and increased in number dayly.
6 ¶ Now when they had gone thorow-
out Phrygia, and the region of Galatia,
they were forbidden b of the holy Ghost, to
preach the word in c Asia.
7 Then came they to Mysia, and sought
to goe into Bithinia: but the Spirit † suffe-
red them not.
8 Therefore they passed thorow Mysia,
and came downe to d Troas.
9 Where a vision appeared to Paul in
the night. There stoode a man of Macedo-
nia, and prayed him, saying, Come into
Macedonia, and helpe vs.
10 And after he had seene the vision, im-
mediatly we prepared to goe into Macedo-
nia, being e assured that the Lord had cal-
led vs to preach the Gospel vnto them.
11 Then went we foorth from Troas, and
with a streight course came to Samothracia,
and the next day to f Neapolis,
12 ¶ And from thence to Philippi, which
is the chiefe citie in the parts of Macedo-
nia, and g whose inhabitants came from

Rom. 16.21. phil. 2.19. 1. thes. 3.2.

a Lest the Iewes should disdaine him as one that were prophane & without God.
b God chuseth not onely men, but also appointeth countries where his word shalbe preached, and onely as he wil.
c Meaning, Asia the lesse.
† Of Iesus.
d Called also Antigonia, and Alexandria.
e We ought not to credit visions, except we be assured thereof by the spirit of God.
f Which is in the borders of Thracia and Macedonia.
g In Greeke and Latine the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

Rome to dwell there, and we were in that
citie abiding certaine dayes.
13 And on the Sabbath day, wee went
out of the citie, besides a riuer where they
were woont to h pray: and we sate downe,
and spake vnto the women, which were
come together.
14 And a certaine woman named Lydia,
a seller of purple, of the citie of the Thya-
tirians, which worshipped God, heard vs:
whose heart the Lord opened, that she atten-
ded vnto the things which Paul spake.
15 And when shee was baptized and her
houshold, shee besought vs, saying, If yee
haue iudged mee to be faithfull to the Lord,
come into mine house and abide there: and
she constrained vs.
16 And it came to passe, that as we went
to prayer, a certaine mayde hauing * a spirit
i of diuination, met vs, which gate her ma-
sters much vantage with diuining.
17 She followed Paul and vs, and cried,
saying, These men are the seruants of the
most high God, which shewe vnto vs the
k way of saluation.
18 And this did she many dayes: but Paul
being grieued, l turned about, and said to the
spirit, I command thee in the name of Iesus
Christ, that thou come out of her. And hee
came out the same houre.
19 Now when her masters saw that the
hope of their gaine was gone, they caught
Paul and Silas, and drew them into the
market place vnto the Magistrates,
20 And brought them to the Gouernours,
saying, These men which are Iewes, trouble
our citie,
21 And preach ordinances, which are not
lawfull for vs to receiue, neither to obserue,
seeing we are Romanes.
22 The people also rose vp together a-
gainst them, and the Gouernors rent m their
clothes, and * commanded them to be beaten
with roddes.
23 And when they had beaten them sore,
they cast them into prison, commaunding the
Iayler to keepe them surely.
24 Who hauing receiued such comman-
dement, cast them into the ‖ inner prison, and
made their feete fast in the stocks.
25 Now at midnight Paul and Silas
prayed, and sung a Psalme vnto God: and
the prisoners heard them.
26 And suddenly there was a great earth-
quake, so that the foundation of the prison
was shaken: and by and by all the doores
opened, and euery mans bands were loosed.
27 Then the keeper of the prison waked
out of his sleepe, and when he saw the pri-
son doores open, he drew out his sword, and
would haue killed himselfe, supposing the
prisoners had bene fled.
28 But Paul cryed with a loude voyce,
saying, Doe thy selfe no harme: for wee are
all here.
29 Then he called for a light, and leaped
in, and came trembling, and fell downe be-
fore Paul and Silas,
30 And brought them out, and said, Sirs,
what must I doe to be saued?
31 And they said, Beleeue in the Lord Ie-

16 Decem 2 Lesson

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

Leui. 20.27. deu. 18.10, 11. 1. sam. 28.7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuils.
k Satan, although hee spake the trueth, yet was his malicious purpose to cause ye Apostles to be troubled as seditious persons, and teachers of strange religion.
l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine. Reade Mar. 1.34.
m To wit, the clothes of Paul and Silas.

2. Cor. 11.25. 1. thess. 2.2.

‖ *Or, in the bottome of the prison, or, in a dungeon.*

sus Christ,and thou shalt be saued,and thine
houshold.
32 And they preached vnto him the word
of the Lorde, and to all that were in his
house.
33 Afterward hee tooke them the same
houre of the night,and washed their‖stripes,
& was baptized with all that belonged vnto
him straightway.
34 And when he had brought them into
his house,he ‡set meate before them, and re-
ioyced that he with all his houshold beleeued
in God.
35 And when it was day † the Gouer-
nours sent the serieants, saying, Let those
men goe.
36 Then the keeper of the prison tolde
these words vnto Paul, saying, The Gouer-
nours haue sent to loose you : now therefore
get you hence and goe in peace.
37 Then said Paul vnto them,After that
they haue beaten vs openly vncondemned,
which are ⁿRomanes,they haue cast vs into
prison, and now would they put vs out pri-
uily?nay verily:but let them come and bring
vs out.
38 And the serieants told these words vn-
to the Gouernours, who ᵒ feared when they
heard that they were Romanes.
39 Then came they and prayed them,and
brought them out, and desired them to de-
part out of the citie.
40 And they went out of the prison, and
entred into the house of Lydia : & when they
had seene the brethren,they comforted them,
and departed.

‖Or, wounds, or hurts.

‡Greeke, he set the table.

† The Gouernours assembled together in the market, & remembring the earthquake that was,they feared and sent, &c.

n No man had authoritie to beat, or to put to death a citizen Romane, but the Romanes themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

20 April
2 Less
Morn

Aug 2
Less Morn

17 Decem
2 Less Even

CHAP. XVII.

1 Paul commeth to Thessalonica. 4 Where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruit of his doctrine.

NOw as they passed thorow Amphipolis,
and Apollonia,they came to Thessaloni-
ca,where was a Synagogue of the Iewes.
2 And Paul, as his maner was,went in
vnto them,and three Sabbath daies disputed
with them by the Scriptures,
3 Opening & alledging that Christ must
haue suffred,and risen againe from the dead:
and this is Iesus Christ, whom, sayd hee, I
preach to you.
4 And some of them beleeued, and ioy-
ned in company with Paul and Silas : al-
so of the Grecians that feared God, a great
multitude, and of the chiefe women not a
fewe.
5 But the Iewes which beleeued not,
moued with enuy, tooke vnto them certaine
vagabonds and wicked fellowes, and when
they had assembled the multitude,they made
a tumult in the city, & made assault against
the house of Iason,and sought to bring them
out to the people.
6 But when they found them not, they
drew Iason and certaine brethren vnto the
heads of the citie, crying, These are they
which haue subuerted the state of the world,
and here they are,
7 Whom Iason hath receiued,and these
all doe against the decrees of Cesar, say-
ing, that there is another ᵃ King, one Ie-
sus.
8 Then they troubled the people,and the
heades of the citie, when they heard these
things.
9 Notwithstanding when they had re-
ceiued ‖ sufficient assurance of Iason and of
the other, they let them goe.
10 And the brethren immediately sent a-
way Paul and Silas by night vnto Be-
rea, which when they were come thi-
ther, entred into the Synagogue of the
Iewes.
11 These were also ᵇ more noble men then
they which were at Thessalonica, which re-
ceiued the word with al readines,and * sear-
ched the Scriptures dayly, ᶜ whether those
things were so.
12 Therefore many of them beleeued, and
of honest women, which were Grecians,
and men not a few.
13 ¶ But when the Iewes of Thessalo-
nica knewe, that the word of God was also
preached of Paul at Berea, they came thi-
ther also and moued the people.
14 But by and by the brethren sent away
Paul to go as it were to the Sea : but Silas
and Timotheus abode there still.
15 And they that ‖ did conduct Paul,
brought him vnto Athens : and when they
had receiued a commandement vnto Silas
and Timotheus that they should come to
him at once, they departed.
16 ¶ Now while Paul waited for them
at Athens, his spirit was stirred in him,
when hee saw the citie ᵈ subiect to idolatrie.
17 Therefore hee disputed in the Syna-
gogue with the Iewes, and with them that
were religious, and in the market daily,
ᵉ with whomsoeuer he met.
18 Then certaine Philosophers of the
ᶠ Epicures, and of the ᵍ Stoikes, disputed
with him, and some sayd, What will this
‖ babbler say? Others sayd, He seemeth to be
a setter foorth of strange gods (because hee
preached vnto them Iesus, and the resur-
rection.)
19 And they tooke him,and brought him
into ʰ Mars streete, saying, May wee not
know, what this new doctrine whereof thou
speakest, is?
20 For thou bringest certaine strange
things vnto our eares : wee would knowe
therefore, what these things meane.
21 For all the Athenians and strangers
which dwelt there, ‖ gaue themselues to no-
thing els, but either to tell or to heare some
newes.
22 Then Paul stoode in the mids of
ⁱ Mars street, and sayd, Ye men of Athens,
I perceiue that in all things ye are too su-
perstitious.
23 For as I passed by, and beheld your
deuotions, I founde an altar wherein

a Like quarell picking they vsed against Christ : and these be the weapons wherewith the world continually fighteth against ÿ members of Christ, treason and sedition.

‖Or, a sufficient answere.

b Not more excellent of birth, but more prompt & couragious in receiuing ÿ word of God : for he compareth them of Berea with the of Thessalonica, who persecuted the Apostles in Berea.

Iohn 5.39.

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖Or, had the charge to conduct him safely.

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatry.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as he taught afterward to Timothie.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer atteined vnto.

‖Or, rascall, or trifler.

h Where iudgement was giuen of weighty matters, but chiefly of impiety against their gods, whereof Paul was accused; or els was led thither because of the resort of the people, whose eares euen tickled to heare newes.

‖Or, had leasure.

i Which was also called Areopagus.

k Hereby Paul taketh an occasion to bring them to the true God.
Chap. 7.48.
Psal. 50.8.
l Before man was created, God had appointed his state and condition.
m This is meant as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.
n Men grope in darkenesse, till Christ the true light shine in their hearts.
o As Aratus, and others.
Isa. 40.19.
p He condemneth the matter and the forme wherewith God is counterfeited.
q But pardoned it, and did not punish it as it deserued.
r This is meant of the vniuersall world, and not of euery particular mã: for whosoeuer sinneth without the law, shall die without the law.
‖ *Or, a iudge of Mars streete.*

21 April 2 Less mor
2 May 2 Less morn

Rom. 16.3.
a This was Claudius Cesar, who then was Emperour.
b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles, which preached without wages to win the peoples fauour.
c Or, pauilions, which then were made of skinnes.

was written, [k] VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.
24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, * dwelleth not in temples made with hands,
29 * Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath and all things,
26 And hath made of one blood all mankind, to dwel on all the face of the earth, and hath [l] assigned the times which were ordeined before, and the bounds of their [m] habitation,
27 That they should seeke the Lord, if so be they might haue groped after him, and found [n] him, though doubtlesse he be not far from euery one of vs.
28 For in him wee liue, and mooue, and haue our being, as also certaine of your own [o] Poets haue sayd, For wee are also his generation.
29 * Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto [p] golde, or siluer, or stone grauen by art and the inuention of man.
30 And the time of this ignorance God [q] regarded not: but now he admonisheth [r] all men euery where to repent,
31 Because hee hath appoynted a day in the which he will iudge the world in righteousnes, by that man whõ he hath appointed, wherof he hath giuen an assurance to al men, in that he hath raised him from the dead.
32 Nowe when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.
33 And so Paul departed from among them.
34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denis ‖ Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vowe. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

AFter these things, Paul departed from Athens, and came to Corinthus,
2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that [a] Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.
3 And because he was of the same craft, he abode with them and [b] wrought (for their craft was to make [c] tents.)
4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.
5 Nowe when Silas and Timotheus were come from Macedonia, Paul [d] burned in spirit, testifying to the Iewes that Iesus was the Christ.
6 And when they resisted and blasphemed, he * shooke his raiment, and sayd vnto them, [e] Your blood be vpon your own head: I am cleane: from henceforth will I goe vnto the Gentiles.
7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.
8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.
9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.
10 For [f] I am with thee, and no man shall lay handes on thee to hurt thee; for I haue much people in this citie.
11 So he continued there a yeere and sixe moneths, & taught the word of God among them.
12 ¶ Nowe when Gallio was deputie of ‖ Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,
13 Saying, This fellow perswadeth men to worship God contrary to the [g] Law.
14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reason maintaine you.
15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.
16 And hee draue them from the iudgement seat.
17 Then tooke all the Grecians [h] Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.
18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sayled into Syria (and with him Priscilla and Aquila) after that he had [i] shorne his head in Cenchrea: for he had a * vow.
19 Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes,
20 Who desired him to tarie a longer time with them: but hee would not consent,
21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, * if God will. So he sayled from Ephesus.
22 ¶ And when he came downe to [k] Cesarea, he went vp to Ierusalem: and when he had saluted the Church, he went downe vnto Antiochia.
23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.
24 And a certaine Iew named * Apollos, borne at Alexandria, came to Ephesus,

d And boyled with a certaine zeale.
Chap. 13.51.
matth. 10.14.
e Because they haue none excuse, he denounceth the vengeance of God against them through their owne fault.
1. Cor. 1.14.

20 aug 2 Less morn

f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.
‖ *Or, Grecia.*
g They accused him, because he transgressed the seruice of God appointed by the Law.

18 Decemb 2 Less even

h Of whom is spoken, 1. Cor. 1.1.
i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.
Num. 6.18.
chap. 21.24.
1. Cor. 4.19.
iames 4.15.
k Called Cesarea Stratonis.
1. Cor. 1.12.

21 Aug 2 Less morn

|| Or, well instructed.
l That is, was somewhat entred.
m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.
n This great learned and eloquent man disdained not to be taught of a poore crafts man.
o The way to saluation.

an eloquent man, and ||mighty in the Scrip-
tures.
25 The same was [l] instructed in the way
of the Lord, and hee spake feruently in the
Spirit, and taught diligently the things of
the Lord, and knew but the [m] baptisme of
Iohn onely.
26 And he began to speake boldly in the
Synagogue. Whom when Aquila & Pris-
cilla had heard, they tooke him vnto them,
and [n] expounded vnto him the [o] way of God
more perfectly.
27 And when he was minded to goe into
Achaia, the brethren exhorting him, wrote
to the disciples to receiue him: and after he
was come thither, hee holpe them much
which had beleeued through grace.
28 For mightily hee confuted publikely
the Iewes with great vehemencie, shew-
ing by the Scriptures, that Iesus was the
Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnes, and punishment of the Coniurers, and the fruit that came thereof. 24 Demetrius rayseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth it by the Towne clerke.

Whit Sun Even to v. 21 2 Lesson

22 April 2 Less morn

AND it came to passe, while Apollos
was at Corinthus, that Paul when he
passed thorow the vpper coastes, came to E-
phesus, and found certaine disciples,
2 And sayd vnto them, Haue ye receiued
the [a] holy Ghost since ye beleeued? And they
sayd vnto him, Wee haue not so much as
heard whether there be an holy Ghost.
3 And he sayd vnto them, [b] Unto what
were ye then baptized? And they sayd, Unto
Iohns baptisme.
4 Then said Paul, * Iohn verily bapti-
zed with the Baptisme of repentance, saying
vnto the people, that they should beleeue in
him, which should come after him, that is,
in Christ Iesus.
5 So when they heard it, they were [c] bap-
tized in the Name of the Lord Iesus.
6 And Paul layd his hands vpon them,
and the holy Ghost came on them, and they
spake the tongues and prophesied.
7 And all the men were about twelue.
8 ¶ Moreouer, he went into the Sy-
nagogue, and spake boldly for the space of
three moneths, disputing and exhorting to
the things that appertaine to the kingdom of
God.
9 But when certaine were hardened,
and disobeyed, speaking euill of the way
of God before the multitude, hee departed
from them, and separated the disciples, and
disputed daily in the schoole of one [d] Tyran-
nus. †
10 And this was done by the space of
two yeeres, so that all they which dwelt in
Asia, heard the Word of the Lorde Iesus,
both Iewes and Grecians.
11 And God wrought no small miracles
by the hands of Paul,
12 So that from his body were brought
vnto the sicke, ||kerchiefs [e] or handkerchiefs,
and the diseases departed from them, and
the euill spirits went out of them.
13 Then certaine of y^e vagabond Iewes,
||exorcists, tooke in hand to name ouer them
which had euill spirits, the Name of the
Lord Iesus, saying, We [f] adiure you by Ie-
sus whom Paul preacheth.
14 (And there were certaine sonnes of
Sceua a Iew, the Priest, about seuen which
did this)
15 And the euill spirit answered, and said,
Iesus I acknowledge, and Paul I knowe:
but who are ye?
16 And the man in whom the euill spi-
rite was, ranne on them, and ouercame
them, and preuailed against them, so that
they fledde out of that house, naked and
wounded.
17 And this was knowen to all the
Iewes and Grecians also, which dwelt at
Ephesus, and feare came on them all, and
the Name of the Lorde Iesus was magni-
fied.
18 And many that beleeued, came and
confessed, and [g] shewed their workes.
19 Many also of them which vsed curious
arts, brought their bookes, and burned them
before all men, and they counted the price
of them, and found it [h] fiftie thousand pieces
of siluer.
20 So the Word of God grew mightily,
and preuailed.
21 ¶ Now when these things were ac-
complished, Paul purposed [i] by the Spirit
to passe thorow Macedonia and Achaia,
and to go to Ierusalem, saying, After I haue
bene there, I must also see Rome.
22 So sent hee into Macedonia two of
them that ministred vnto him, Timotheus
and Erastus, but hee remained in Asia for
a season.
23 And the same time there arose no small
trouble about that [k] way.
24 For a certaine man named Demetri-
us, a siluersmith, which made siluer || tem-
ples of Diana, [l] brought great gaines vnto
the craftsmen:
25 Whom hee called together, with the
workemen of like things, and sayde, Sirs,
yee know that by this craft [m] wee haue our
goods.
26 Moreouer, yee see and heare, that not
alone at Ephesus, but almost throughout
all Asia this Paul hath perswaded, and
turned away much people, saying, That
they bee not gods which are made with
hands:
27 So that not onely this thing is dan-
gerous vnto vs, [n] that the state should
bee reproued, but also that the [o] temple
of the great goddesse Diana should bee
nothing esteemed, and that it woulde
come to passe, that her magnificence, which

all

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.
b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in y^e Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body vnto remission of sinnes, is, that sinne by Christs death may be abolished & die in vs, and that we may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Matt. 3.11. mark. 1.8. luke 3.16. iohn 1.27. chap. 1.5. and 2.2. and 11.16.*
c Indued with the visible graces of the holy Ghost.
d That is, of a certaine man so called.
† From fiue a clocke vnto ten.

|| Or, napkins.
e This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.
|| Or, coniurers.
f They abuse Pauls authority, and without any vocation of God vsurp that which is not in mans power.
g That is, declared by confession of their sinnes & by their good works, that they were faithfull.
h This mounteth to of our money about 2000. markes.
i By the motion of the holy ghost he vndertooke this iourney.
k That is, about the state of the Christians: for they contemned the Christians, because they left the old religion, and brought in another trade of doctrine.
|| Or, shrines.
l What impietie doth not couetousnesse driue a man vnto?
m He was moued with his profit, and the others for their bellies, so that they would rather lose both their liues & religion, then their filthy gaine.
n Meaning their art and occupation.
o Religion is his second argument which he lesse esteemeth then his profit, and therefore putteth it last, which thing is contrary to the doings of the faithfull: for they preferre Religion aboue all.

19 Decem 2 Less even

all Asia, and the p world worshippeth, should
be destroyed.
28 Now when they heard it, they were
full of wrath, and cried out, saying, Great is
Diana of the Ephesians.
29 And the whole citie was full of confu-
sion, and they rushed into the common place
with one assent, & caught * Gaius, and * Ari-
starchus, men of Macedonia, & Pauls com-
panions of his iourney.
30 And when Paul would haue entred
in vnto the people, the disciples suffered him
not.
31 Certaine also of the chief of Asia which
were his friends, sent vnto him, desiring
him that hee would not present himselfe in
the common place.
32 Some therefore cryed one thing, and
some another: for the assembly was out of
order, and the more part knew not wherfore
they were come together.
33 And some of the company q drewe
foorth Alexander, the Iewes thrusting him
forwardes. Alexander then beckened with
the hand, and would haue excused the matter
to the people.
34 But when they knew that he was a
Iew, there arose a shout almost for the space
of two houres, of all men, crying, Great is
Diana of the Ephesians.
35 Then the towne Clerke, when he had
stayed the people, said, Ye men of Ephesus,
what man is it that knoweth not, how that
the citie of the Ephesians is a worshipper of
the great goddesse Diana, and of the image
which came downe from r Iupiter?
36 Seeing then that no man can ſ speake
against these things, yee ought to be appea-
sed, and to do nothing rashly.
37 For ye haue brought hither these men,
which haue neither committed sacriledge,
neither do blaspheme your goddesse.
38 Wherefore, if Demetrius & the crafts-
men which are with him, haue a matter a-
gainst any man, the lawe is open, and there
are Deputies: let them accuse one another.
39 But if ye enquire any thing concerning
other matters, it may be determined in a
lawfull assembly.
40 For we are euen in ieopardy to be ac-
cused of this dayes sedition, forasmuch as
there is no cause, whereby wee may giue a
reason of this concourse of people.
41 And when he had thus spoken, hee let
the assembly depart.

p He groundeth his religion vpon the multitude and authority of the world, as doe the Papists.

Rom.16.23. 1.cor.1.4. Col.4.10.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

r Antiquity and the couetousnes of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed. Plin.lib.16.40. by such delusions the world is most easily abused.

ſ He pacified the people by worldly wisedome, and hath no respect to religion.

23 April 2 Lesson Morn

22 May 2 Lesson Morn

20 Decemb 2 Lesson even

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas hee raiseth vp Eutychus 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by shippe towards Ierusalem.

NOw after the tumult was ceased, Paul
called the Disciples vnto him, and em-
braced them, and departed to goe into Ma-
cedonia.
2 And when hee had gone through those
partes, and had exhorted them with many
wordes, he came into Grecia.
3 And hauing taried there three moneths
because the Iewes layd waite for him, as he
was about to saile into Syria, he purposed
to returne through Macedonia.
4 And there accompanied him into Asia,
Sopater of Berea, and of them of Thessa-
lonica, Aristarchus, and Secundus, and
Gaius of Derbe, and Timotheus, and of
them of Asia, Tychicus, and Trophimus.
5 These went before, and taried vs at
Troas.
6 And we sayled foorth from a Philippi
after the dayes of vnleauened bread, and
came vnto them to Troas in fiue dayes,
where we abode seuen dayes.
7 And the b first day of the weeke, the
disciples being come together to c breake
bread, Paul preached vnto them, ready to
depart on the morrow, and continued the
preaching vnto midnight.
8 And there were many lights in an vp-
per chamber, where || they were gathered to-
gether.
9 And there sate in a window a certaine
yoong || man named Eutychus, fallen into
a deepe sleepe: and as Paul was long prea-
ching, he ouercome with sleepe, fell downe
from the third loft, and was taken vp dead.
10 But Paul went downe, and layed
himselfe vpon him, and imbraced him, say-
ing, Trouble not your selues: for his life is
in him.
11 So when Paul was come vp againe,
and had broken bread, and eaten, he com-
muned a long while till the dawning of the
day, and so he departed.
12 And they brought the boy aliue, and
they were not a little comforted.
13 ¶ Then we went foorth to ship, and
sailed vnto the citie d Assos, that wee might
receiue Paul there: for so had he appointed,
and would him selfe go afoot.
14 Now when he was come vnto vs to
Assos, and we had receiued him, we came to
Mitylenes.
15 And we sailed thence, and came the
next day ouer against Chios, and the next
day we arriued at Samos, and tarried at
Trogyllium: the next day we came to Mi-
letum.
16 For Paul had determined to saile by
Ephesus, because he would not spende the
time in Asia: for he hasted to be, if he could
possibly, at Ierusalem, at the day of || Pen-
tecost.
17 ¶ Wherefore from Miletum he sent
to Ephesus, and called the Elders of the
Church.
18 Who when they were come to him, he
said vnto them, Ye know from the first day
that I came into Asia, after what manner I
haue bene with you at all seasons,
19 e Seruing the Lord with all f mode-
stie, and with many teares, and tentations,
which came vnto me by the layings await of
the Iewes.
20 And howe I kept g backe nothing
that was profitable, but haue shewed you,
and taught you openly, and thorowout

a He remained there these daies, because he had better opportunity to teach: also the abolishing of the Law was not yet knowen.

b Which we call Sunday. Of this place, and also of the 1.Cor.16.2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap.2.46.

||Or, we.

||Or, boy.

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib.5 cap.30.

||Or, Whitsuntide

e In my vocation & ministery.

f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

euery house,
21 Witnessing both to the Iewes, and to the Grecians the [h] repentance toward God, and [i] faith toward our Lord Iesus Christ.
22 And now behold, I goe [k] bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,
23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me †.
24 But I passe not at all, neither is my life deere vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.
25 And now, beholde, I know that henceforth ye al, through whom I haue gone preaching the kingdome of God, shal see my face no more.
26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.
28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his [o] owne blood.
29 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.
30 Moreouer of your owne selues shal men arise, speaking [p] peruerse things, to draw disciples after them.
31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.
32 And nowe, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance, among al them which are sanctified.
33 I haue coueted no mans siluer, nor gold, nor apparell.
34 Yea, yee know, that these hands haue ministred vnto my [*] necessities, and to them that were with me.
35 I haue shewed you all things, how that so labouring, ye ought to support the weake, and to remember the words of our Lord Iesus, how that he said, [f] It is a blessed thing to giue, rather then to receiue.
36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.
37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,
38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

h Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace, which Christ doeth offer vs.
k That is, by the impulsiō & commandement of the holy Ghost, who draweth me as with a band.
l By the Prophets
† In Ierusale.
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie because of the communion of the proprieties and vnion of the two natures in one person.
p Through their ambition, which is mother of all heresie and wickednesse.
q To increase you with further graces, and to finish his worke in you
r He promiseth to the faithfull continuall increase of grace, till they enter into the possessiō of that inheritāce which is prepared for them.
1.Cor.4.12.
1.thes.2.9.
2.thes.3.8.
f Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

24 Aprill 2 Lesson Morn.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetesses. 13 Pauls constancie to beare the crosse, as Agabus & other forsake, although he were otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

And as we launched forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.
2 And wee found a ship that went ouer vnto Phenice, & went aboard, and set forth.
3 And when we had discouered Cyprus, we left it on the left hand, and sayled toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.
4 And when we had found disciples, we taried there seuen daies. And they told Paul [a] through the [b] Spirit, that he should not goe vp to Ierusalem.
5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling down on the shore, prayed.
6 Then when we had imbraced one another, we tooke shippe, and they returned home.
7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.
8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.
9 Now he had foure daughters, virgins, which did prophesie.
10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.
11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and said, [d] Thus saith the holy Ghost, So shall the Iewes at Ierusalem [e] bind the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.
12 And when we had heard these things, both we & other of the same place besought him that he would not go vp to Ierusalem.
13 Then Paul answered, and said, What doe yee weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.
14 So when he would not be perswaded, we ceased, saying, The will of the Lord bee done.
15 And after those dayes wee trussed vp our fardels, and went vp to Ierusalem.
16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.
17 And when wee were come to Ierusalem, the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto [f] Iames: and all the Elders were there assembled.
19 And when hee had imbraced them, he tolde by order all things, that GOD had wrought among the Gentiles by his ministration.
20 So when they heard it, they glorified

23 Augu 2 Lesson Morn
25 Dece 2 Lesson Even

a By the reuelation of Gods Spirit.
b The holy Spirit reueiled vnto them the persecutiōs that Paul should haue made against him, & the same spirit also strengthened Paul to susteine them.
Chap.6.5.
c This office of Deaconship was but for a time according as the congregation had need, or otherwise.
d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himselfe into wilful danger.
e This was not to make Paul afrayd, but to encourage him against the brunt.
f Who was the chiefe or superintendent of the Church of Ierusalem.

UMI

fied the Lord, and said vnto him, Thou seest
brother, how many thousand Iewes there
are which beleeue, and they are all zealous
of the law.
21 Now they are informed of thee, that
thou teachest all the Iewes which are a-
mong the Gentiles, to forsake Moses, and
sayest, that they ought not to circumcise
their children, neither to liue after the g cu-
stomes.
22 What is then to bee done? the multi-
tude must needes come together: for they
shall heare that thou art come.
23 Doe therefore this that wee say to
thee. We haue h foure men, which haue made
a vow.
24 Them take, and i purifie thy selfe
with them, and contribute with them, that
they may * shaue their heads: and all shall
know, that those things, whereof they haue
bene informed concerning thee, are nothing,
but that thou thy selfe also walkest and kee-
pest the Law.
25 For as touching the Gentiles, which
beleeue, wee haue written, and determined
* that they obserue no such thing, but that
they keepe themselues from things offered
to idoles, and from blood, and from that that
is strangled, and from fornication.
26 Then Paul tooke the men, and the
next day was purified with them, and en-
tred into the Temple, * declaring the ac-
complishment of the dayes of the purificati-
on, vntill that an offering should be offered
for euery one of them.
27 And when the seuen dayes were al-
most ended, the Iewes which were of Asia
(when they saw him in the Temple) moo-
ued all the people, and k layde hands on
him,
28 Crying, Men of Israel, helpe: this is
the man that teacheth all men euery where
against the people, and the law, and this
place: moreouer he hath brought Grecians
into the Temple, and hath l polluted this
holy place.
29 For they had seene before Trophi-
mus an Ephesian with him in the citie,
whom they supposed that Paul had brought
into the Temple.
30 Then all the citie was mooued, & the
people ran together: and they tooke Paul,
and drew him out of the Temple, and forth-
with the doores were shut.
31 But as they went about to kill him,
tidings came vnto the chiefe Captaine of
the band, that all Ierusalem was on an vp-
rore.
32 Who immediatly tooke souldiers,
and m Centurions, and ranne n downe vnto
them: and when they saw the chiefe Cap-
taine and the souldiers, they left beating of
Paul.
33 Then the chiefe Captaine came neere
and tooke him, and commaunded him to be
bound with two chaines, and demaunded
who he was, and what he had done.
34 And one cryed this, another that, a-
mong the people. So when hee could not
know the certaintie for the tumult, hee com-
manded him to be led into the castle.

g That is, according to the maners that our fathers obserued, which were commanded by God.
h Who as yet were not well instructed in Christ.
i The end of this ceremony was thankesgiuing, and was instituted by God, and partly of ignorance, and infirmitie retained; therefore S. Paul supported therein the weakenesse of others, and made himselfe all to all men, not hindering his conscience.
Num.6.18.
chap.18.18.
Chap.15 20.
Num.6.13.
chap.24.18.
k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.
l By bringing in such as were not circumcised.
m Which were vnder captaines, and had charge ouer an hundred souldiers.
n A notable example of Gods prouidence for the defence of his.

35 And when hee came vnto the grieces,
it was so that he was borne of the souldiers,
for the violence of the people.
36 For the multitude of the people fol-
lowed after, crying, Away with him.
37 And as Paul should haue bene led into
the castle, hee sayd vnto the chiefe captaine,
May I speake vnto thee? Who sayd, Canst
thou speake Greeke?
38 Art not thou the * o Egyptian, who
before these dayes raised a sedition, & led out
into the wildernes foure thousand men that
were murderers?
39 Then Paul sayd, Doubtlesse I am a
man which am a Iew, and citizen of * Tar-
sus a famous citie in Cilicia, and I beseech
thee, suffer me to speake vnto the people.
40 And when he had giuen him licence,
Paul stood on the grieces, & beckened with
the hand vnto the people: and when there
was made great silence, he spake vnto them
in the Hebrew tongue, saying.

CHAP. XXII.

3 Paul rendreth an account of his life, and doctrine. 25 Hee escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my
|| defence now toward you.
2 (And when they heard that he spake in
the Hebrew tongue to them, they kept the
more silence, and he sayd)
3 I am verily a man, which am a Iewe,
borne in * Tarsus in Cilicia, but brought vp
in this citie at the a feete of Gamaliel, and
instructed according to the perfect maner of
the Law of the fathers, and was zealous to-
ward God, as ye all are this day.
4 * And I persecuted this || way vnto the
death, binding & deliuering into prison both
men and women.
5 As also the chiefe Priest doth beare me
witnesse, and all the state of the Elders: of
* whom also I receiued letters vnto the b bre-
thren, and went to Damascus to bring them
which were there, bound vnto Ierusalem,
that they might be punished.
6 ¶ And so it was, as I iourneyed and
was come neere vnto Damascus about
noone, that suddenly there shone from hea-
uen a great light round about me.
7 So I fell vnto the earth, and heard a
voyce, saying vnto me, Saul, Saul, why per-
secutest thou me?
8 Then I answered, Who art thou,
Lord? And hee sayd to mee, I am Iesus of
Nazaret, whom thou persecutest.
9 Moreouer, they that were with mee,
saw in deede a light, and were afrayd, but
they heard not the voyce of him that spake
vnto me.
10 Then I sayd, What shall I doe, Lord?
And the Lord sayd vnto mee, Arise, and goe
into Damascus: and there it shall be told
thee of all things, which are appointed for
thee to doe.
11 So when I could not see for the glory
of that light, I was led by the hand of them
that were with me, and came into Damas-
cus.

Chap.5.36.
o Ioseph. li. An. 20. cap 11. & de bello Iuda. lib. 2. cap. 12.
Chap.22.3.
|| *Or, reason, or excuse.*
Chap.21.39.
a Whereby he declareth his modestie, diligence, and docilitie.
Chap.8.3.
|| *Or, this profession of the Christians.*
Chap.9.1,2.
b To the Iewes to whom the letters were directed.

Stairs
Stairs
Conver Paul 2 Les E Morn to 22
25 April 2 Lesson Morn
24 August 2 Lesson Morn
22 Decem 2 Lesson Evening

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,
13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.
14 And he sayd, The God of our fathers hath [c] appoynted thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.
15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.
16 Now therefore why tariest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the [e] Name of the Lord.
17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,
18 And saw him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.
19 Then I sayd, Lord, they know that I * prisoned, and beat in euery Synagogue them that beleeued in thee.
20 And when the blood of thy martyr Steuen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slew him.
21 Then he sayd vnto me, Depart: for I will send thee farre hence vnto the Gentiles.
22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.
23 And as they cryed and cast off their clothes, and threw dust into the ayre,
24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should bee scourged and examined, that hee might know wherefore they cryed so on him.
25 And as they bound him with thongs, Paul sayd vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is [f] a Romane, and not condemned?
26 Now when the Centurion heard it, he went and tolde the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.
27 Then the chiefe captaine came, & said to him, Tell me, Art thou a Romane? And he sayd, Yea.
28 And the chiefe Captaine answered, With a great summe obtained I this burgeship. Then Paul sayd, But I was [g] so borne.
29 Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid, after he knew that hee was a Romane, and that he had bound him.
30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commaunded the hie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

c This may be referred to the eternall counsel of God, or els to the execution & declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Iohn 2. 1.
e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.
Chap. 8. 3. *Chap* 7. 58.
f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romans, and was their Colonia, wherof reade chap. 16. 12.
g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the citie.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes laid wait for him, he is sent to Cæsarea.

AND Paul beheld earnestly the Councill, and sayd, Men and brethren, I haue in all good conscience serued God vntill this day.
2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.
3 Then sayd Paul to him, God [a] will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commaundest thou me to be smitten contrary to the Law?
4 And they that stood by, sayd, Reuilest thou Gods hie Priest?
5 Then sayd Paul, I [b] knew not, brethren, that hee was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.
6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharises, he cried in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.
7 And when he had sayd this, there was a dissention betweene the Pharises and the Sadduces, so that the multitude was diuided.
8 * For the Sadduces say that there is no resurrection, neither Angel nor spirit: but the Pharises confesse [d] both.
9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
10 And when there was a great dissention, the chiefe Captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castle.
11 ¶ Now the night following the Lord stood by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.
12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an [e] othe, saying, that they would neither eate nor drinke, till they had killed Paul.
13 And they were moe then fortie, which had made this conspiracie.
14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound our selues with a solemne othe, that we will eate nothing vntill we haue slaine Paul.
15 Now therefore, yee and the Councill, signifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though yee would knowe some thing more perfectly of him, and we, or euer he come neere, will bee ready to kill him.
16 But when Pauls sisters [f] sonne heard of

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpō him, who vnder pretence of mainteining the Law, doth trāsgresse it.
b He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest.
Exod. 22. 28.
Phil. 3. 5. *chap.* 24. 21.
c He denieth not but there were other points, but he expresseth that for the which the Sadduces y were the chiefe gouernours hated him most.
Matth. 22. 23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concluded vnder one, & the resurrection which is the other part.
e The word signifieth cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giuē to the deuil, except he bring his purpose to passe.
f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cānot conspire so craftily against them, but he hath infinite meanes to defeat their wicked practises.

25 Aug
2 Lesson
Morni
25 Decem
2 Lesson
Euenin

of their laying awaite, he went, and entred
into the castle, and told Paul.
17 And Paul called one of the Centuri-
ons vnto him, and sayd, Bring this young
man vnto the chiefe captaine: for he hath a
certaine thing to shew him.
18 So hee tooke him, and brought him to
the chiefe captaine and sayd, Paul the pri-
soner called me vnto him, and prayed me to
bring this yong man vnto thee, which hath
some thing to say vnto thee.
19 Then the chiefe captaine tooke him
by the hand, and went apart with him a-
lone, and asked him, What hast thou to shew
me?
20 And he sayd, The Iewes haue conspi-
red to desire thee, that thou wouldest bring
foorth Paul to morrow into the Councill, as
though they would inquire somewhat of him
more perfectly.
21 But let them not perswade thee: for
there lie in waite for him of them more then
forty men, which haue bound theselues with
an oth, that they will neither eat nor drinke,
till they haue killed him: and now are they
ready, and wait for thy promise.
22 The chiefe captaine then let the yong
man depart, and charged him to speake it to
no man, that hee had ‡ shewed him these
things.
23 And hee called vnto him two certaine
Centurions, saying, Make ready two hun-
dred souldiers, that they may go to Cesarea,
and horsemen threescore and ten, and two
hundreth with darts, at the third houre of
the night,
24 And let them make ready an horse, that
Paul being set on, may be brought safe vnto
Felix the Gouernour.
25 And he wrote an g Epistle in this ma-
ner:
26 Claudius Lysias vnto the most noble
Gouernour Felix, sendeth greeting.
27 As this man was taken of the Iewes,
and should haue bene killed of them, I came
vpon them with the garison, & rescued him,
h perceiuing that he was a Romane.
28 And when I would haue knowen the
cause wherefore they accused him, I brought
him forth into their Councill.
29 There I perceiued that he was accused
of questions of their Lawe, but had no crime
worthy of death, or of bonds.
30 And when it was shewed me, how that
the Iewes layd wait for the man, I sent him
straightway to thee, and commanded his ac-
cusers to speake before thee the things that
they had against him. Farewell.
31 Then the souldiers, as it was comman-
ded them, tooke Paul, and brought him by
night to Antipatris.
32 And the next day they left the horse-
men to go with him, and returned vnto the
castle.
33 Nowe when they came to Cesarea,
they deliuered the Epistle to the gouernour,
and presented Paul also vnto him.
34 So when the gouernour had read it,
he asked of what i prouince hee was: and
when he vnderstood that he was of Cilicia,
35 I will heare thee, sayd he, when thine

‡ *Greeke, that thou hast shewed these things to me.*

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

h The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane, before he had rescued him, and giuen him to be straightly examined.

i By this name the Romans called euery countrey which they had subdued.

accusers also are come, and commanded him
to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 *Paul being accused, answereth for his life and doctrine against his accusers.* 25 *Felix gropeth him, thinking to haue a bribe,* 28 *And after leaueth him in prison.*

1 Now after fiue dayes, Ananias the hie
Priest came down with the Elders, and
with Tertullus a certaine Oratour, which
appeared before the Gouernour against
Paul.
2 And when he was called foorth, Ter-
tullus began to accuse him, saying, Seeing
that wee haue obtained great quietnesse
through thee, and that many worthy things
are done vnto this nation through thy pro-
uidence,
3 We acknowledge it wholly, and in all
places, most a noble Felix, with all thankes.
4 But that I bee not tedious vnto thee,
I pray thee, that thou wouldest heare vs of
thy courtesie a few words.
5 Certainely we haue found this man a
pestilent fellow, and a moouer of sedition
among all the Iewes throughout the world,
and a chiefe mainteiner of the b sect of the
c Nazarites:
6 And hath gone about to pollute the
Temple: therefore we tooke him, and would
haue iudged him according to our law:
7 But the ‖ chiefe captaine Lysias came
vpon vs, and with great violence tooke him
out of our hands,
8 Commanding his accusers to come to
thee: of whom thou mayest (if thou wilt in-
quire) know all these things whereof we ac-
cuse him.
9 And the Iewes likewise affirmed, say-
ing that it was so.
10 Then Paul, after that the gouernour
had beckned vnto him that he should speake,
answered, I doe the more gladly answere
for my selfe, forasmuch as I know that thou
hast bene of many yeeres a d iudge vnto this
e nation,
11 Seeing thou mayest know, that there
are but twelue dayes since I came vp f to
worship in Ierusalem.
12 And they neither found mee in the
Temple disputing with any man, neither
making vproare among the people, neither
in the Synagogues, nor in the city.
13 Neither can they prooue the things
whereof they now accuse me.
14 But this I confesse vnto thee, that af-
ter the way which they call g heresie, so wor-
ship I the God of my fathers, beleeuing all
things which are written in the Law and
the Prophets,
15 And haue hope towards God, that the
resurrection of the dead which they them-
selues looke for also, shall be both of iust and
vniust.
16 And herein I endeuor my selfe to haue

f Not that his purpose was to worship there, but ẏ Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stop the enemies mouthes.

alway

27 April
2 Lesson
Morning
26 Aug
2 Lesson
Morni
24 Decem
2 Lesson
Euen

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raysed vp tumults in Iudea: for these the orator prayseth him: otherwise he was both cruell and couetous, reade Iosephus lib. 20. Antiq cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or, heresie: for so the wicked termed the true Christian Religion.

c Which taught the people to mainteine their libertie against the Romanes: and though the accusers approued both this sect, and their doctrine, yet to get Paul punished, they seeme to condemne it.

‖ *Or, captaine of a thousand.*

d Or, gouernour: for before this he ruled Trachonitis, Batanea, and Gaulanites.

e So that thou art not ignorant of their fashions.

g As the Scribes and Pharisees termed the Christians doctrine.

alway a cleare conscience toward God, and toward men.

17 Now after [h] many yeeres I came and brought * almes to my nation and offerings.

18 * At what time certaine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who [i] ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the Councill,

22 Except it be for this one voyce that I cryed standing among them, * Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and sayd, When I shall more perfectly know the things which concerne this || way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Drusilla, which was a [k] Iewesse, and hee called foorth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousnesse, and temperance, and of the iudgement to come, Felix [l] trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to || get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

Chap. 11. 29. rom. 15. 26. 2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake but vpon a false report, which these bellows of Satan had blowen abroad, and durst not themselues appeare.

Chap. 23. 7.

|| *Or, sect.*

k By whose counsell Felix cal'ed for Paul.

l The word of God maketh the very wicked astonished, and therfore to them it is the sauour of death vnto death.

|| *Or, to doe a pleasure.*

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.

1 When Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And [a] desired fauour against him, that hee would send for him to Ierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are [b] able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 ¶ Now when hee had taried among them no more then tenne dayes, hee went downe to Cesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Ierusalem stood about him, and layd many and greeuous complaints against Paul, which they could not prooue,

8 Forasmuch as he answered [c] that hee had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing || to get fauour of the Iewes, answered Paul, and sayd, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

10 Then sayd Paul, I stand at [d] Cesars iudgement seate, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Council, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remayned there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the hie Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay, the day following, I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne [h] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether he would goe to Ierusalem, and there bee iudged of these things.

21 But because hee appealed to bee reserued to the examination of Augustus, I commanded him to bee kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, sayd he, thou shalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the || Common hall with the chiefe Captaines and chiefe men of the citie, at Festus commandement

28 Aprill
2 Lesson
Morn
27 Aug
2 Lesson
Morn
28 Decem
2 Less Even

a The enuious sute of the Priests against Paul.

b Which may most commodiously.

c Paul defendeth himselfe in iudgement.

|| *Or, to doe pleasure.*

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

e It is lawfull to require the defence of the Magistrate to mainteine our right.

f Without whose consent he could doe nothing.

g This was his owne sister whom he enterteined.

h This worde doth also signifie religion: but he speaketh in contempt of the true doctrine.

|| *Or, auditory.*

mandement Paul was brought forth.
24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that hee ought not to liue any longer.
25 Yet haue I found nothing worthy of death, that he hath committed: neuerthelesse, seeing that hee hath appealed to Augustus, I haue determined to send him.
26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.
27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layd against him.

i Flatterers first vsed to call Tyrants by this name, and after it so grewe into vse, that vertuous Princes refused it not, as appeareth by Plinies epistle to Traiane.

CHAP. XXVI.

1 *The innocency of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.*

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe,
2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:
3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee [a] to heare me patiently.
4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,
5 Which knew mee heretofore (if they would testifie) that after the most straite [b] sect of our religion, I liued a Pharisee.
6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.
7 Wherunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.
8 Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?
9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.
10 * Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I [c] gaue my sentence.
11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.
12 At which time, euen as I went to * Damascus with authoritie, and commission from the hie Priests,
13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.
14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrewe tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.
15 Then I sayd, Who art thou Lord? And he sayd, I am Iesus, whom thou persecutest.
16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,
17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom now I send thee,
18 To [e] open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.
19 Wherefore King Agrippa, I was not disobedient vnto the heauenly vision,
20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and do workes worthy amendment of life.
21 For this cause the Iewes caught mee in the * Temple, and went about to kill me.
22 Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,
23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.
24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.
25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.
26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that [f] none of these thinges are hid from him; for this thing was not done in a corner.
27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.
28 Then Agrippa sayd vnto Paul, Almost thou perswadest me to become a Christian.
29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.
30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene themselues, saying, This man doth nothing worthy of death, nor

a Forasmuch as he best vnderstood the religion, he ought to be more attentiue.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

Chap. 8.3.

c That is, I approued their crueltie which they vsed against them.

Chap. 9.2.3.

Chap. 9.4. and 22.7.

d Of the Iewes

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

Chap. 9.22,26. and 13.14,16.

Chap. 21.30.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

UMI

(Handwritten in margin: 30 Decem 2 Lesson Even; 30 April 2 Lesson Morn.; 29 Aug 2 Lesson morn)

ner of bonds.
32 Then said Agrippa vnto Festus, This
man might haue bene loosed, if he had not
appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arriue.

NOwe when it was concluded, that we
should sayle into Italie, they deliuered
both Paul, and certaine other prisoners vn-
to a Centurion named Julius, of the band
of Augustus.
2 And *we entred into a ship of Adra-
myttium, purposing to sayle by the coastes
of Asia, and launched foorth, and had A-
ristarchus of Macedonia, a Thessalonian
with vs.
3 And the next day we arriued at Sidon
and Julius courteously intreated Paul, and
gaue him libertie to goe vnto his friends,
that they might refresh him.
4 And from thence we lanched, & sailed
hard by a Cyprus, because the winds were
contrary.
5 Then sailed we ouer the sea by Cilicia,
and Pamphylia, and came to Myra, a city in
Lysia.
6 And there the Centurion found a ship
of Alexandria sayling into Italy, and put vs
therein.
7 And when we had sayled slowly many
dayes, and scarce were come against Gni-
dum, because the winde suffered vs not,
we sayled hard by ‖ Candie, neere to b Sal-
mone,
8 And with much adoe sayled beyond it,
and came vnto a certaine place called the
Faire hauens, neere vnto the which was the
citie Lasea.
9 So when much time was spent, and
sayling was now ieopardous, because also
the c Fast was now passed, Paul exhorted
them,
10 And sayde vnto them, Syrs, I see that
this voyage will be with hurt and much do-
mage, not of the lading and ship onely, but
also of our liues.
11 Neuerthelesse the Centurion beleeued
rather the gouernour and the master of the
ship, then those things which were spoken of
Paul.
12 And because the hauen was not com-
modious to winter in, many tooke counsell
to depart thence, if by any meanes they
might attaine to Phenice, there to winter,
which is an hauen of Candie, and lyeth to-
warde the Southwest and by West, and
Northwest and by West.
13 And when the Southerne wind blew
softly, they supposing to obtaine their pur-
pose, loosed neerer, and sayled by Candie.
14 But anon after, there arose by it a
stormie winde called d Euroclydon.
15 And when the ship was caught, and
could not resist the wind, we let her go, and
were caried away.
16 And wee came vnder a little Ile na-
med e Clauda, and had much adoe to get the
boate.

2.Cor.11.25.

a From Sidon to Myra they should haue sayled North, and by West: but the winds caused them to sayle to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphilia and Myra plaine West.
‖ Or, Creta.
b Which was an high hill of Candie bowing to to the seaward.
c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23.37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.
d That is, the Northeast wind or euery East wind that is furious and stormy.
e This Isle was West and by South from Candie streight toward the gulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

17 Which they tooke vp and vsed all
helpe, vndergirding the shippe, fearing
lest they should haue fallen into Syrtes,
and they let downe the ‖ vessell, and so were
caryed.
18 The next day when wee were tossed
with an exceeding tempest, they ‖ lightened
the ship.
19 And the third day wee cast out with
our owne handes the tackling of the ship.
20 And when neither sunne nor starres
in many dayes appeared, and no small tem-
pest lay vpon vs, all hope that we should be
saued, was then taken away.
21 But after long abstinence, Paul stood
foorth in the middes of them, and said, Sirs,
yee should haue hearkened to mee, and not
haue loosed from Candie: so should ye haue
f gained this hurt and losse.
22 But now I exhort you to bee of good
courage: for there shall be no losse of any
mans life among you, saue of the shippe
onely.
23 For there stood by me this night the
Angel of g God, whose I am, and whom I
serue,
24 Saying, Feare not, Paul: for thou
must be brought before Cesar: and loe, God
hath giuen vnto h thee all that sayle with
thee.
25 Wherefore, sirs, bee of good courage:
for I i beleeue God, that it shall be so as it
hath bene told me.
26 Howbeit, we must be cast into a cer-
taine Iland.
27 And when the fourteenth night was
come, as wee were caried to and fro in the
k Adriaticall sea about midnight, the ship-
men deemed that some countrey approched
vnto them,
28 And sounded, and found it twenty fa-
thoms: and when they had gone a litle fur-
ther, they sounded againe, and found fifteene
fathoms.
29 Then fearing least they should haue
fallen into some rough places, they cast foure
ancres out of the sterne, and wished that the
day were come.
30 Nowe as the mariners were about
to flee out of the ship, and had let downe the
boate into the sea vnder a colour as though
they would haue cast ancres out of the fore-
ship,
31 Paul said vnto the Centurion and the
souldiers, Except these abide in the ship, l ye
cannot be safe.
32 Then the souldiers cut off the ropes
of the boat, and let it fall away.
33 And when it began to be day, Paul
exhorted them all to take meate, saying,
This is the fourteenth day that yee haue
taryed, and continued m fasting, receiuing
nothing.
34 Wherefore I exhort you to take meat:
for this is for your safegard: for there shall
not n an haire fall from the head of any of
you.
35 And when hee had thus spoken, hee
tooke bread, and gaue thankes to God, in
presence of them all, and brake it, and began
to eate.

36 Then

‖ Or, boate.
‖ Or, cast out the wares.
f That is, yee should haue saued the losse by auoyding the danger.
g They could not then reproue him of rashnesse, seeing that this was the ordinance of God.
h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthy to receiue the fruit thereof.
i Faith is grounded vpon the word of God.
k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy frō Dalmatia, and goeth vp to Venice.
l Paul would vse such meanes as God had ordeined, lest he should seeme to haue tempted him.
m He meaneth an extraordinary abstinēce, which came of the feare of death, and so tooke away their appetite.
n By this Hebrew phrase is meant that they should be in all points safe and sound, 1.Sam. 14.45. 1.King. 1.52. Matth. 10.30.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the ship in all two hundreth threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the shippe, and cast out the wheate into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the shippe: and the fore-part stucke fast, and could not bee mooued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was [a] to kill the prisoners: lest any of them, when hee had swomme out, should flee away.

a This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefits.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, he fared toward Rome, 15 Where being receiued of the brethren, he declared his businesse, 30 And there preacheth two yeeres.

31 Begin
2 Lesson
Morn

AND when they were come safe, then they knew that the yle was called [a] Melita.

a Now called Malta.

31 Dece
2 Less even

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the || fire, there came a viper out of the heate, and leapt on his hand.

|| Or, heape.

4 Now when the Barbarians sawe the worme hang on his hand, they sayd among themselues, This man surely is a [b] murtherer, whome, though hee hath escaped the sea, yet [c] Vengeance hath not suffered to liue.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemesis.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a [d] God.

d Beholde the extremitie of these infidels, & how much they are bent to superstition: for after one rage and errour they fell into another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, & lodged vs three dayes courteously.

31 Day
2 Less morn

8 And so it was, that a father of Publius lay sicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when he prayed, he layd his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when we departed, they laded vs with things necessary.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whose badge was [e] Castor and Pollux.

e These the Painims fained to be Iupiters children and gods of the sea.

12 And when we arriued at Syracuse, we taried there three dayes.

13 And from thence wee set a compasse, and came to Rhegium: and after one day, the South winde blew, and we came the second day to Puteoli,

14 Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the [f] Three tauernes, whom when Paul saw, he thanked God, and waxed bold.

f These places were distant fro Rome a dayes iourney, or there about.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [g] suffered to dwell by himselfe with a souldier that kept him.

|| Or, shoppes.

g No doubt the captaine vnderstood both by Festus letters, and also by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of [h] Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause whom they had long looked for as he that should be the redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the [i] kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

i That this kingdome, which was spoken of by the Prophets was offred vnto them by the comming of Christ.

24 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therfore when they agreed not among them-

Isa.6.9 mat.13.14. mar.4.12. luke.8.10 ioh.12.40. rom 11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed, that they be not offended by the stubburnnes of the wicked.

themselues, they departed, after that Paul
had spoken one word, to wit, Well spake the
holy Ghost by Esaias the Prophet vnto our
fathers,
26 Saying, *k Goe vnto this people, and
say, By hearing ye shall heare, and shall not
vnderstand, and seeing yee shall see, and not
perceiue.
27 For the heart of this people is waxed
fatte, and their eares are dul of hearing, and
with their eyes haue they winked, lest they
should see with their eyes, and heare with
their eares, and vnderstande with their
heartes, and should returne that I might
l heale them.
28 Be it knowen therefore vnto you, that
this saluation of God is sent to the Gentiles,
and they shall heare it.
29 And when hee had sayd these things,
the Iewes departed, and had great reasoning
among themselues.
30 And Paul remayned two yeeres full
in an house hired for himselfe, and receiued
all that came in vnto him,
31 Preaching the kingdome of God, and
teaching those things, which concerne the
Lorde Iesus Christ, with all boldnesse of
speech, without let.

l The Worde of God healeth when the vertue of the Spirit is ioyned with it: & it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnes is made ours through faith. For when man by reason of his own corruptiō could not fulfil the law, yea, committed most abhominably, both against the law of God, & nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfit obedience of his Sonne Iesus Christ: so that not only the circūcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust only through faith, & yet afterward receiued circumcision, as a seale or badge of the same righteousnesse by faith. And to the intent that none should thinke that the couenant which God made to him, and his posteritie was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or els beleeued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the only will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of that naturall posteritie of Abraham, though it appeareth not so to mans eye: & for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length wil stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of faith and doctrine laied, instructions of Christian maners follow: teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called. 13 His ready will. 16 What the Gospel is. 20 The vse of creatures, and wherefore they were made. 21.24 The ingratitude, peruersitie and punishment of all mankinde.

PAVL a || seruant of Iesus
Christ, a called to be an Apostle,
b *put apart to preach the
Gospel of God,
2 (Which he had promised
afore by his *Prophets in
the c holy Scriptures)
3 Concerning his Sonne Iesus Christ
our Lord (which was made of the d seed of
Dauid according to the flesh,
4 And declared mightily to be the Sonne
of God, touching the Spirit of e sanctification
by the resurrection from the dead)
5 By whom wee haue receiued f grace
and Apostleship (that obedience might be
giuen vnto the faith) in his Name among
all the Gentiles,
6 Among whom yee bee also the g called
of Iesus Christ,
7 To all you that be at Rome beloued of
God, called to be Saints: * h Grace be with
you, and peace from God our Father, and
from the Lord Iesus Christ.
8 First I thanke my God through IESVS
Christ for you all, because your faith
is published throughout i the whole world.
9 For God is my witnes (whom I serue
in my k spirit in the l Gospell of his Sonne)
that without ceasing I make mention of you

|| Or, minister.

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell. *Actes 13.2. Deut.18.15. Actes 3.22.* c The Scriptures onely set foorth the great benefite of God promised and performed to the world in Iesus Christ. d Meaning of the posteritie, and of the flesh of the virgine Marie.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberal benefit to preach the vnsearchable riches of Christ.

g That is, by the mercy of God are adopted in Iesus Christ.

1 Cor.1.3. gal.1.3. 2.Tim.1.2. h The free mercie of God, and prosperous successe in all things. i That is, Through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

10 Alwayes in my prayers, beseeching that by some meanes one time or other I might haue a prosperous iourney by the will of God to come vnto you.

11 *For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene m let hitherto) that I might haue some n fruit also among you, as I haue among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not * ashamed of the Gospel of Christ: for it is the * p power of God vnto saluation to euery one that beleeueth, to the Jew first, and also to the ‖ Grecian.

17 For by it the q righteousnesse of r God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all f vngodlinesse, and vnrighteousnesse of men, which withholde the trueth t in vnrighteousnesse,

19 Forasmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse:

21 * Because that when they knew God, they u glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God x y gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one towards another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meet.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a z reprobate minde, to do those things which are not conuenient,

29 Being ful of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe a the ‖ Lawe of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also b fauour them that doe them.

CHAP. II.

1 Hee feareth the hypocrites with Gods iudgement, 7 And comforteth the faithful. 12 To beat downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

1 Therefore thou art inexcusable, O man, whosoeuer thou art that ‖ a iudgest: * for in that that thou iudgest another, thou condemnest b thy selfe: for thou that iudgest, doest the same things.

2 But wee know that the iudgement of God is according to c trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of d wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his e workes:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath.

Chap. 15.23.
m Either by Satan, 1. Thes. 2.18 or by the holy Ghost, Acts 16.6 or called to some other place to preach the Gospel, Chap. 15.20.
n Whereof is spoken, Iohn 15.16.
o He passeth not for the mocking of the wicked. 1. Cor. 1.18.
p Or, effectuall instrument.
‖ Or, Gentile.
q The perfection, & integritie, which whosoeuer hath, appeareth before God holy, blamelesse, and can be accused of no fault: and this iustice is cōtrary to mans iustice, or the iustice of works, and onely is apprehended by faith which dayly increaseth, Psal. 84.7.
r Which God approoueth. Habak. 2.4. galat. 3.11. hebr. 10.38.
f He diuided the Law of nature corrupt, into vngodlinesse, and vnrighteousnesse. Vngodlinesse conteineth ẏ false worshipping of God: vnrighteousnesse, breach of loue toward man.
t In that they neither worship God, as nature partly teacheth them, nor loue one another. Ephes. 4.18.
u They worshipped him not as hee prescribed, but after their good intentions.
x Or deliuered them as a iust Iudge.
y Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their hearts with blindnesse, that they should not know themselues, but do iniurie one to another, and commit such horrible villenie.
‖ Or, aboue the Creator.
‖ Or, appetite.
z That is, such one as was destitute of all iudgement.
a Which Law God writ in their consciences, and the Philosophers called it the law of nature: the lawyers, the law of nations, whereof Moses law is a plain exposition.
‖ Or, righteousnes.
b Or, consent to them: which is the full measure of all iniquitie.
‖ Or, blamest.
a Neither they which doe approue euil doers, nor they which reprooue them, are excusable before God. Matth. 7.1, 2. 1. cor. 4.5.
b For either thou art guiltie of the same fault, or the like.
c For he iudgeth the heart, and regardeth not the outward person. 2. Pet. 3.9. Iames 5.3.
d The wicked shalbe condemned, & the faithfull deliuered. Psal. 62.12. matth. 16.27. reuel. 22.12.
e The common sort of men are most vnable to be iustified by their works: seeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens works shal condemne them, and they onely shalbe saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

9 Tribulation and anguish shalbe vpon
the soule of euery man that doeth euill: of
the Iew first, and also of the [f] Grecian.
10 But to euery man that doeth good,
shall be glory, and honour, and peace, to the
Iew first, and also to the Grecian.
11 For there is no * respect of [g] persons
with God.
12 For as many as haue sinned without
the Law, shal perish also [h] without the Law:
and as many as haue sinned in the Law, shal
be iudged by the Law,
13 (* For the hearers of the Law are not
righteous before God: but the doers of the
Law shalbe iustified.
14 For when the Gentiles which haue
not the Law, doe by nature the things con-
teined in the Law, they hauing not the Law,
are a Law vnto themselues,
15 Which shew the effect of the Lawe
written in their [i] hearts, their conscience
also bearing witnesse, and their thoughts
accusing one another, or excusing,)
16 At the day when God shall iudge the
secrets of men by Iesus Christ, according to
my Gospel.
17 ¶ [k] Beholde, thou art called a Iew,
and restest in the Law, and * gloriest in God,
18 And knowest his will, and || allowest
the things that are excellent, in that thou
art instructed by the Law:
19 And perswadest thy selfe that thou
art a guide of the blinde, a light of them
which are in darkenesse,
20 An instructer of them which lacke
discretion, a teacher of the vnlearned, which
hast the [l] forme of knowledge, and of the
trueth in the Law.
21 Thou therefore which teachest ano-
ther, teachest thou not thy selfe? thou that
preachest, A man should not steale, doest
thou steale?
22 Thou that sayest, A man should not
commit adulterie, doest thou commit adul-
terie? thou that abhorrest idoles, committest
thou sacrilege?
23 Thou that gloriest in the Lawe,
through breaking the Lawe, dishonourest
thou God?
24 For the Name of God is blasphemed
among the Gentiles through you, * as it is
written.
25 For circumcision verely is profitable,
if thou doe the Law: but if thou be a trans-
gressour of the Law, thy [m] circumcision is
made vncircumcision.
26 Therefore if the vncircumcision keepe
the ordinances of the Lawe, shall not
his vncircumcision bee counted for circum-
cision?
27 And shall not vncircumcision which
is by nature (if it keepe the Law) || iudge
thee, which by the [n] letter and circumcision
art a transgressour of the Law?
28 For he is not a Iew which is one out-
ward: neither is that circumcision which is
outward in the flesh:
29 But he is a Iew which is one within,
and the * circumcision is of the heart, in the
[o] spirit, not in the letter, whose prayse is not
of men, but of God.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iew.
Deut. 10.17. 2. chron. 19.7. iob. 34.19. actes 10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoynt some to glory, and others to ignominie.
h That is, without ỹ knowledge of the law written, which was giuen by Moses.
Matth. 7.21. iames 1.22.
i For mans conscience sheweth him whē he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap. 9.4.
|| Or, triest the things that dissent from it.
l The way to teach others in the knowledge of the trueth.
Isa. 52.5. ezek. 36.20.
m The end of circumcision was the keeping of ỹ Law, and the Sacrament separated from his end, is of none effect.
|| Or, condemne.
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministery of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ.
Coloss. 2.13.
o In the inward man and heart.

CHAP. III.

2 Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 he prooueth by the Scriptures, both Iewes and Gentiles to bee sinners, 21. 24 and to be iustified by grace through faith, and not by works, 31 and so the Law to be established.

What is then the preferment of the
Iewe? or what is the profit of cir-
cumcision?
2 Much euery maner of way: for chiefly,
because vnto them were committed the || ora-
cles of God.
3 For what though some did not beleeue?
shall their * vnbeliefe make the || faith of
God without effect?
4 God forbid: yea, let God be * true, and
* euery man a lyar, as it is written, * That
thou mightest bee [a] iustified in thy wordes,
and ouercome when thou art iudged.
5 Now if [b] our vnrighteousnesse com-
mend the righteousnesse of God, what shall
we say? Is God vnrighteous which punish-
eth? (I speake [c] as a man)
6 God forbid: els how shall God iudge
the world?
7 For if the veritie of God hath more a-
bounded, through my lie, vnto his glory, why
am I yet condemned as a sinner?
8 And (as wee are blamed, and as some
affirme that wee say) why doe wee not euill,
that good may come thereof? whose damna-
tion is iust.
9 What then? [d] are we more excellent?
No, in no wise: for we haue already prooued,
that all, both Iewes and Gentiles are * vn-
der sinne,
10 As it is written, * There is none righ-
teous, no not one.
11 There is none, that vnderstandeth:
there is none that seeketh God.
12 They haue all gone out of ỹ way: they
haue beene made altogether vnprofitable:
there is none that doeth good, no not one.
13 * Their throate is an open sepulchre:
they haue vsed their tongues to deceit: * the
poyson of aspes is vnder their lips.
14 * Whose mouth is full of cursing and
bitternesse.
15 * Their feet are swift to shed blood.
16 Destruction and calamitie are in their
wayes,
17 And the [e] way of peace they haue not
knowen.
18 * The feare of God is not before their
eyes.
19 Now wee know that whatsoeuer the
[f] Law sayeth, it sayeth to them which are
vnder the Law, that euery mouth may bee
stopped, and all the world bee [g] culpable be-
fore God.
20 * Therefore by the workes of the
[h] Law shall no flesh be iustified in his sight:
for by the Law commeth the knowledge of
sinne.

|| Or, words.
Isa. 46.13. chap. 9.6. 2. tim. 2.13.
|| Or, promise.
Iohn 3.33.
Psal. 116.11.
Psal. 51.4.
a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancy would iudge thy works.
b He sheweth how the wicked do reason against God.
c Whose carnall wisedom wil not obey the will of God.
d Lest the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercy of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat. 3.22.
Psal. 14.1,3. and 53.1,3.
Psal. 5.9.
Psal. 140.3.
Psal. 10.7.
Isa. 59.7. prou. 1.16.
e A peaceable & innocent life.
Psal. 36.1.
f That is, the old Testament.
g The Law doth not make vs guilty, but doth declare that wee are guiltie before God, and deserue condemnation.
Galat. 2.16.
h He meaneth the Law, either written or vnwritten which commandeth or forbiddeth any thing, whose works cannot iustifie, because we cannot performe them.

4 Janua 2 Lesson Evening
At May 2 Less even
9 Septr 2 Lesson Even

21 But

Chap 1.17.
i The word signifieth them which are left behind in the race, and are not able to runne to the marke, that is to euerlasting life, which here is called the glory of God.
k Or fidelity in performing his promise.
l The law of faith is the Gospel which offereth saluation with conditiō (if thou beleeuest) which condition also Christ freely giueth to vs, So the condition of the Law is (if thou doest all these things) the which only Christ hath fulfilled for vs.
m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.
n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law, so that ỹ Law which could not bring vs to saluation by reason of our owne corruption, is now made effectuall to vs by Christ Iesus.

21 But now is the righteousnesse of God made manifest without the Lawe, hauing witnesse of the Law and of the Prophets.
22 To wit, the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.
23 For there is no difference: for all haue sinned, and are i depriued of the glory of God,
24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,
25 Whom God hath set foorth to be a reconciliation through faith in his blood, to declare his k righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,
26 To shewe at this time his righteousnesse, that hee might be iust, and a iustifier of him which is of the faith of Iesus.
27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the l Law of faith.
28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.
29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.
30 For it is one God who shall iustifie circumcision m of faith and vncircumcision through faith.
31 Doe wee then make the Law of none effect through faith? God forbid: yea, n we establish the Law.

CHAP. IIII.

1, 17 He declareth that iustification is a free gift, euen by themselues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

a That is, by works.
b He might pretend some merite or workeworthy to be recōpensed.
Gen.15.6 gal.3.6, iam.2.23.
c Meriteth by his works.
d That dependeth not on his works, neither thinketh to merite by them.
e Which maketh him that is wicked in himselfe, iust in Christ.
Psal.32.1.
f Vnder this excellent sacrament he comprehendeth the whole Law.

What shall we say then, that Abraham our father hath found a concerning the flesh?
2 For if Abraham were iustified by works, he hath wherein to b reioyce, but not with God.
3 For what saith the Scripture? *Abraham beleeued God, and it was counted to him for righteousnesse.
4 Now to him that c worketh, the wages is not counted by fauour, but by debt:
5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnesse.
6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without works, saying,
7 *Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.
8 Blessed is the man, to whom the Lord imputeth not sinne.
9 Came this blessednesse then vpon the f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.
10 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.
11 *After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, ỹ righteousnesse might be imputed to them also,
12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the g steps of the faith of our father Abraham, which he had when he was vncircumcised.
13 For the promise that he should be the heire of the worlde was not giuen to Abraham, or to his seed, through the h Lawe but through the righteousnesse of faith.
14 For if they which i are of the Law, bee k heires, faith is made voyd, and the promise is made of none effect.
15 For the Lawe causeth l wrath: for where no Law is, there is no m transgression.
16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to n all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As it is written, *I haue made thee a father of many nations) euen o before God whom hee beleeued, who quickeneth the p dead, and calleth those things which bee not, as though they were.
18 Which Abraham aboue hope beleeued vnder hope, that he should bee the father of many nations, according to that which was spoken to him, *So shall thy seed be.
19 And hee q not weake in the faith, considered not his owne body, which was nowe dead, being almost an hundred yere old, neither r the deadnesse of Saras wombe.
20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue s glory to God,
21 Being fully assured that he which had promised: was also able to doe it.
22 And therefore it was imputed to him for righteousnesse.
23 Now it is not written for him onely, that it was imputed vnto him for righteousnesse,
24 But also t for vs, to whome it shall be imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead.
25 Who was deliuered to death for our sinnes, and u is risen againe for our iustification.

Gen.17.11.
g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expresly intreat) but of the faith it selfe.
h In fulfilling ỹ works thereof.
i And thinke to performe the same by works.
k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritāce, then it is in vaine to beleeue the promise: for it serueth to no vse.
l Through our default, and not of it selfe.
m That is, no breach of commandement.
n Which beleeue.
Gen.17.4.
o By a spirituall kindred, which God chiefly accepteth.
p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing are called by the power of God to be of the number of the faithfull.
Gen.15.5.

q But most strong and constant. r In that shee was past child bearing. s For his mercy and trueth. t For our instruction: for wee shall be iustified by the same meanes. u To accomplish, and make perfect our iustification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundatiō & ground of the same.

Then

a By peace here is ment that incredible & most constant ioy of minde when we are deliuered frō al terrour of conscience and fully perswaded of the fauour of God: and this peace is the fruite of faith.
Ephes. 2.18.
Iames 1.3.
b For it hath euer good successe.
c He meaneth that loue wherewith God loueth vs.
Hebr. 9.15.
1.*pet.*3.18.
d By this comparison he amplifieth the death of Christ.
e That is, for such one of whom he hath receiued good.
f Because of sinne: yet friends by the grace of Christ.
g From Adam to Moses.
h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.
i Yet all mankinde, as it were, sinned, when they were as yet inclosed in Adams loynes.
k Which was Christ.
l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

Then being iustified by faith, wee haue
a peace toward God through our Lorde
Iesus Christ.
2 * By whome also wee haue accesse
through faith vnto this grace, wherein wee
stand, and reioyce vnder the hope of the glory of God.
3 Neither doe we so only, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience.
4 And patience experience, and experience hope.
5 And hope maketh not b ashamed, because the c loue of God is shed abroade in
our hearts by the holy Ghost, which is giuen
vnto vs.
6 For Christ, when wee were yet of no
strength, at his time, died for the vngodly.
7 Doubtlesse one will scarce die for a
d righteous man: but yet for a e good man
it may be that one dare die.
8 But God setteth out his loue towarde
vs, seeing that while we were yet sinners,
Christ died for vs.
9 Much more then, being now iustified
by his blood, we shall be saued from wrath
through him.
10 For if when we were f enemies wee
were reconciled to God by the death of his
Sonne, much more being reconciled, wee
shall be saued by his life.
11 And not onely so, but wee also reioyce
in God through our Lorde Iesus Christ, by
whom wee haue nowe receiued the attonement.
12 Wherefore, as by one man sinne entred into the world, and death by sinne, and
so death went ouer all men for asmuch as all
men haue sinned.
13 For vnto the g time of the Law was
sinne in the world, but sinne is not imputed,
while there is no Law.
14 But death raigned from Adam to
Moses, euen ouer them also that sinned not
h after the like maner of the transgression of
i Adam, which was the figure of k him that
was to come.
15 But yet the gift is not so, as is the offence: for if through the offence of one, many
be dead, much more the grace of God, and
the gift by grace, which is by one man Iesus
Christ, hath abounded vnto many.
16 Neither is the gift so, as that which entred in by one that sinned: for the fault came
of one offence vnto condemnation: but the
gift is l of many offences to iustification.
17 For if by the offence of one death reigned through one, much more shal they which
receiue the aboundance of grace, and of the
gift of m righteousnes, raigne in life through
one, that is, Iesus Christ.
18 Likewise then, as by the offence of one
the fault came on all men to condemnation,
so by the iustifying of one, the benefite abounded towarde n all men to the iustification of
life.
19 For as by one mans disobedience,
many were made sinners: so by the obedience of one, shall many also bee made righteous.
20 Moreouer the o Law entred thereupon, that the offence should p abound: neuerthelesse, where sinne abounded, there grace abounded much more:
21 That as sinne had raigned vnto
death, so might grace also raigne by righteousnesse vnto eternall life, through Iesus
Christ our Lord.

m The iustice of Iesus Christ which is imputed to the faithfull.
n Which beleeue to be saued in Iesus Christ.

o The Law of Moses.
p That it might be more manifestly knowen, and set before all mens eyes.

CHAP. VI.

Because no man should glory in the flesh, but rather seeke to subdue it to the spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyned with iustification and therefore exhorteth to godly life, 21 Setting before mens eies the reward of sinne and righteousnesse.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.
2 How shall we that are a dead to sinne,
liue yet therein?
3 Know ye not, that * all wee which haue
bene baptized into b Iesus Christ, haue bene
baptized into his death?
4 * Wee are buryed then with him by
baptisme into his death, that like as Christ
was raised vp from the dead by the glory of
the Father, so we also should walke in newnesse of life.
5 * For if we be c grafted with him d to
the similitude of his death, euen so shall wee
be to the similitude of his resurrection,
6 Knowing this, that our olde man is
crucified with him, that the e body of sinne
might bee destroyed, that henceforth wee
should not serue sinne.
7 For hee that is dead is f freed from
sinne.
8 Wherefore, if we be dead with Christ,
we beleeue that we shall liue also with him,
9 Knowing that Christ being raised
from the dead dieth no more: death hath no
more dominion ouer him.
10 For in that he died, he died once g to
sinne: but in that he liueth, hee liueth to
h God.
11 Likewise thinke yee also, that yee are
i dead to sinne, but are aliue k to God in Iesus Christ our Lord.
12 Let not sinne reigne therefore in your
mortall body, that yee should obey it in the
l lusts thereof.
13 Neither giue yee your members as
‖ weapons of vnrighteousnesse vnto sinne:
but giue your selues vnto God, as they
that are aliue from the dead, and giue your
members as weapons of righteousnesse vnto
God.

a He dieth to sinne, in whom the strength of sinne, is broken by the vertue of Christ, & so now liueth to God.
Galat. 3.27.
b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.
Coloss. 2.12.
Ephes. 4.23,24.
col. 3.8.*heb.* 12.1
1.*pet.*2.1.
1.*Cor.*6.14.
2.*tim* 2.11.
c The Greeke word meaneth that we grow vp together with Christ, as we see mosse, yuie, missletow, or such like grow vp by a tree, & are nourished with the iuyce thereof.
d If we by his vertue die to sinne.
e The flesh wherein sinne sticketh fast.
f Because that being dead we cannot sinne. g That he might destroy sinne in our flesh. h And sitteth at the right hand of the Father. i Wee may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participatiō of Christes death, by whom also being quickned, we liue to God, that is, to righteousnesse. k In that yee are led with the Spirit of God. l The minde first ministreth euill motions, whereby mans wil is entised, thence burst foorth the lusts, by them the body is prouoked, and the body by his actions doth forfeit the minde: therefore he commandeth, at the least, that we rule our bodies. ‖Or, instruments, or, armour.

14 For

14 For sinne shall not haue dominion ouer you, for ye are not vnder the [m] Law, but vnder [n] grace.
15 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.
16 *Know ye not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?
17 But God be thanked, that ye haue bene the seruants of sinne, but yee haue obeyed fro the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.
18 Being then made [q] free from sinne, ye are made the seruants of righteousnesse.
19 I speake [r] after the maner of man, because of the infirmity of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.
20 For when yee were the seruants of sinne, ye were freed from righteousnesse.
21 What fruite had yee then in those things, whereof ye are now ashamed? For the [f] ende of those things is death.
22 But nowe being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the ende, euerlasting life.
23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.
n Indued with the spirit of Christ.
John 8.34. 2.pet.2.19.
o Shewing that none can be iust, which doth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
f Or, the reward and recompence.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

CHAP. VII.

1. 7. 12 The vse of the Law, 6. 24 And how Christ hath deliuered vs from it. 16 The infirmities of the faithfull. 23 The dangerous fight betweene the flesh and the Spirit.

Know ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Law hath dominion ouer a man as long as he liueth?
2 *For [b] the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, shee is deliuered from the lawe of the man.
3 So then, if while the man liueth, shee take another man, she shall be called an adulteresse: but if the man be dead, shee is free from the Lawe, so that she is not an adulteresse, though she take another man.
4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that yee should be vnto another, euen vnto [c] him that is raysed vp from the dead, that we should bring foorth fruit vnto God.
5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the Lawe, had force in our members, to bring foorth fruit vnto death.
6 But now wee are deliuered from the Lawe, being dead [e] vnto it, wherein wee were holden, that wee should serue in newnesse of spirit, and not in the oldnesse of the letter.
7 [f] What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen [g] lust, except the Law had sayd, *Thou shalt not lust.
8 But sinne tooke an occasion by the commandement, and wrought in mee all maner of concupiscence: for without the law sinne is dead.
9 For I once [h] was aliue, without the lawe: but when the commandement came, sinne reuiued,
10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.
11 For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.
12 Wherefore the Law is *holy, and the commandement is holy, and iust, and good.
13 Was that then which is good, made death vnto mee? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might bee out of measure sinfull by the commandement.
14 For we know that the Law [k] is spirituall, but I am carnall, sold vnder sinne.
15 For I allow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.
16 If I do then that which I would not, I consent to the Law, that it is good.
17 Now then, it is no more I, that doe [m] it, but the sinne that dwelleth in me.
18 For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.
19 For I doe not the good thing, which I would, [n] but the euill, which I would not, that doe I.
20 Now if I doe that I would not, it is no more I that do it, but the sinne that dwelleth in me.
21 I finde then by the Law, that when I would doe good, euill is present with me.
22 For I delight in the Law of God, concerning the [o] inner man:
23 But I see another ‖ Lawe in my [p] members, rebelling against the Lawe of my minde, and leading mee captiue vnto the law of sinne, which is in my members.
24 O wretched man that I am, who shall deliuer mee from the [q] bodie of this death?
25 I thanke God through Iesus Christ our Lord. Then I my selfe in my [r] minde serue the Law of God, but in my [f] flesh the law of sinne.

a Meaning, the morall law.
1.Cor.7.39.
b Both in this first mariage and in the second, the husband and the wife must bee considered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruits of the flesh, Galat. 5.19. In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galat. 5.22. Mat. 5.32.
c Which is the Spirit of the second husband.
d When we were destitute of the Spirit of God.
‖Or, affections.
e Meaning, to sinne our first husband.
f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which discloseth the slights of sinne her enemie?
g Which is an inward vice not openly knowen.
Exod.20.17. deut.5.21.
h He thought himselfe to be aliue, when he knew not the law.
1.Tim.1.8.
i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.
m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.
‖Or, in my nature.
n The flesh stayeth euen the most perfect to runne forward as the spirit wisheth.
o That is, in my spirit.
‖Or, commandement.
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
f Which is the part corrupted.

5 Sep 2 Less even
9 Janua 2 Lesson Evening
8 May 2 Less 9 Evening 6 Sept 2 Less Evening

10 January 2 Lesson Evening

4 Sund after Trin Epist 18 To 24 V Gosp 6 Luc 36 To 43 V

CHAP. VIII.

1 The assurance of the faithfull, and of the fruits of the holy Ghost in them. 3 The weaknes of the Lawe, and who accomplished it, 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruit of the spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

Nowe then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Lawe of the Spirit of life, which is in [d] Christ Iesus, hath freed me from the Law of sinne and of death.

3 For (that that was impossible to the Lawe, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the [g] things of the flesh: but they that are after the Spirite, the things of the Spirit.

6 For the wisedome of the flesh is death: but the wisedome of the Spirite is life and peace,

7 Because the wisdome of the flesh is enmity against God: for it is not subiect to the Law of God, neither in deed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead, because of sinne: but the [h] Spirit is life for righteousnesse sake.

11 But if the Spirit of him that raysed vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For yee haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of [k] adoption, whereby wee cry, *Abba, Father.

16 The same spirit [l] beareth witnesse with our spirit, that we are the children of God.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, lest we should abuse the libertie.

c The power and authoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

‖ Or, of no strength.

e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding hee sanctified euen in the very instant of his conception, and so did appropriate it vnto him that hee might destroy sinne in it; 2. Cor. 5.21.

‖ Or, by sinne.

f That which the law requireth.

g The word comprehendeth all that which is most excellent in man, as well, understanding, reason, wit, &c.

‖ Or, if so be.

‖ Or, flesh.

h The Spirit of regeneration, which abolisheth sinne in our flesh, not all at once but by degrees: wherefore wee must in the meane time call to God through patience. i Not so liue after the Spirit. k So hee nameth the holy Ghost of the effect, which he causeth in vs, when hee proposeth vs saluation by the Law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. *Galat.* 4.5,6. l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

17 If wee be children, we are also [m] heires, euen the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuelled,

20 Because the [n] creature is subiect to [o] vanity, not of it owne will, but by reason of him which hath subdued it vnder hope,

21 Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery [p] creature groneth with vs also, and trauailleth in paine together vnto this present.

23 And not onely the creature, but we also which haue the [q] first fruits of the Spirite, euen we doe sigh in our selues, wayting for the adoption, euen the [r] redemption of our body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for hee [t] maketh request for the Saints, according to the will of God.

28 Also wee know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knew before, he also predestinated to bee made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer, whom he predestinated, them also he called, and whom hee called, them also he iustified, and whom he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can bee against vs?

32 Who spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that *[x] iustifieth,

34 Who shall condemne? It is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, *For thy sake are we killed

m Freely made partakers of the fathers treasures.

‖ Or, of like value.

n The creatures shal not be restored before that Gods children be brought to their perfection: in the meane season they waite.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection.

Luke 21.28.

r Which shalbe in the resurrection, when we shal be made conformable to our head Christ.

s By hope is meant that thing which we hope for.

t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how

u He sheweth by the order of our election, that afflictions are meanes to make vs like the Sonne of God.

Isa. 50.8.

x Who pronounceth his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose: and Christ is the pledge thereof.

Psal. 44.22.

8 Sund after Trin Epist 12 to 18 v Gosp 7 Matt 15 to 22

5 May 2 Les even

7 Septbr 2 Les even

g Which is to signifie the condition of Christs Church.

a Paul setteth foorth by these words the wonderfull nature of the spirits, as wel the good, Ephes. 1,21. Col. 1.16. as the euil spirits, Ephes. 6.12. Col. 2.15.

g killed all day long: wee are counted as sheepe for the slaughter.
37 Neuerthelesse, in all these things we are more then conquerours through him that loued vs.
38 For I am perswaded that neither death, nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature shall bee able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

b That is, wherewith God loued vs in his Sonne Christ Iesus.

11 Janua 2 Less Evening

CHAP. IX.

1 Hauing testified his great loue towards his nation, and the signes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

a As becommeth him that reuerenceth Christ, or whose tongue Christ ruleth, and so taketh Christ for his witnesse.

b He would redeem the reiection of the Iewes with his owne damnatiō which declareth his zeale towards Gods glory, read Exod. 32.32.

c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1 Sam. 4.21. Psal. 26.8.

d The two tables of the couenant, Deut. 11.9. Chap. 2.17. ephes. 2.12.

e Christ is very God. Chap. 2.28.

†Greek fal away

f That is, of Iacob, whose name was also Israel. Gen. 21.12. hebr. 11.18.

g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocation.

h As Ismael.

I Say the truth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,
2 That I haue great heauinesse, and continuall sorow in mine heart.
3 For I would wish my selfe to be b separated from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are the Israelites, to whome pertaineth the adoption, and the c glory, & the d *Couenants, and the giuing of the Lawe, and the seruice of God, and the promises.
5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is e God ouer all blessed for euer, Amen.
6 *Notwithstanding it cannot bee that the word of God should † take none effect: for all they are not f Israel which are of Israel.
7 Neither are they all children, because they are the seede of Abraham: *but, In Isaac shall thy seed be called:
8 That is, they which are the children of the g flesh, are not the children of God: but the *children of the promise are counted for the seede.
9 For this is a word of promise, *In this same time will I come, and Sara shall haue a sonne.
10 Neither he onely felt this, but also *Rebecca when she had conceiued by one, euen by our father Isaac.
11 For yer the children were borne, and when they had done neither good nor euill (that the purpose of God might remaine according to election, not by workes, but by him that calleth)
12 It was sayd vnto her, *The elder shall serue the yonger:
13 As it is written, *I haue loued Iacob, and haue hated Esau.
14 What shall we say then? Is there vnrighteousnesse with God? God forbid.
15 For he sayth to Moses, * I i will haue mercie on him to whom I will shew mercie: and will haue compassion on him, on whom I will haue compassion.

Gal 4.28. Gen. 18.10. Gen 25.21. Gen. 25.23. Mal. 1.2.3. Exo. 33.19.

i As the only wil & purpose of God is the chiefe cause of election, & reprobatiō: so his free mercy in Christ is an inferior cause of saluation, & the hardening of the heart an inferior cause of dānation.

10 May 2 Less Even

8 Septem 2 Less even

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.
17 For the k Scripture sayth vnto Pharao, *For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth.
18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.
19 Thou wilt say then vnto mee, Why doeth hee yet complaine? for who hath resisted his will?
20 But, O man, who art thou which ‖ pleadest against God? shall the *thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lumpe one vessel to ‖ honour, and another to dishonour?
22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?
23 And that hee might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?
24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,
25 As he sayeth also in Osee, *I will call them, My people, which were not my people: and her, Beloued, which was not beloued.
26 And it shall bee, in the place where it was sayd vnto them, *Ye are not my people, that there they shall be called, The children of the liuing God.
27 Also Esaias crieth concerning Israel, *Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.
28 l For hee will make his account, and gather it into a short summe with righteousnesse: for the Lord will make a short count in the earth.
29 *And as Esaias sayd before, Except the Lord of hostes had left vs a seede, we had bene made as m Sodome, and had bene like to Gomorrha.
30 What shall wee say then? That the Gentiles which followed not righteousnes, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.
31 But Israel which followed the Law of righteousnesse, could not attaine vnto the Law of righteousnesse.
32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,
33 As it is written, *Beholde, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

k That is, God in the Scripture, Exod. 9.16.

‖Or, speakest against. Isa. 45.9. iere. 18.6. wisd. 15.7.

‖Or, Vnto honest vse.

Hose. 2.23. 1.pet. 2.10.

Hose. 1.10.

Isa. 10.22, 23.

l God will make such waste of that people, that the few which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church. Isa. 1.9.

m That is, vtterly lost.

Isa. 8.14. and 28.16. 1.pet. 2.6. psal. 118.22.

n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He sheweth the cause of the ruine of the Iewes. 4 The end of the Law. 5 The difference betweene the iustice of the Lawe, and of faith. 17 Whereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

Ooo 4 Brethren,

Janua 2 ... Gospel in Matth ... 22

12 Janua 2 Less Evening

11 May 2 Less even

9 Sepr
2 Lesson
Even

a That is a certaine affection, but not a true knowledge.
Gal. 3.24.
b The end of the law is to iustifie them which obserue it: therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.
Leuit. 18.5. *ezek.* 20.11. *gal.* 3.12.
c Because we can not performe the law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into ye depth of death to destroy death, and deliuer vs.
Deut. 30.12.
Deut. 30.14.
d That is, the promise and the Gospel which agreeth with the Law.
e That is, the way to be saued, is to beleeue with heart, that we are saued onely by Christ, and to confesse the same before the world.
Isai. 28.16.
Ioel 2.32.
acts 2.21.
Isai 52.7.
nahum 1.15.
‖ *Or, the comming.*
Isaiah 53.1
iohn 12.38.

BRethren, mine hearts desire and prayer
to God for Israel is, that they might bee
saued.
2 For I beare them recorde, that they
haue [a] the zeale of God, but not according to
knowledge.
3 For they, being ignorant of the righ-
teousnesse of God, and going about to sta-
blish their owne righteousnesse, haue not
submitted themselues to the righteousnesse
of God.
4 * For Christ is the [b] ende of the Law
for righteousnesse vnto euery one that belee-
ueth.
5 For Moses thus describeth the righte-
ousnesse which is of the Law, * That the
man which doeth these things, shall liue
thereby.
6 But the righteousnesse which is of
faith, speaketh on this wise, [c] * Say not in
thine heart, Who shall ascend into heauen?
(that is to bring Christ from aboue)
7 Or, Who shall descend into the deepe?
(that is to bring Christ againe from the
dead)
8 But what sayeth it? * The worde is
neere thee, euen in thy mouth, and in thine
heart. This is the [d] word of faith which wee
preach.
9 For if thou shalt confesse with thy
mouth the Lord Iesus, and shalt beleeue in
thine heart, that God raised him vp from the
dead, thou shalt be saued.
10 For with the heart man beleeueth vn-
to righteousnesse, and with [e] the mouth man
confesseth to saluation.
11 For the Scripture saith, * Whosoeuer
beleeueth in him, shall not be ashamed.
12 For there is no difference betweene
the Iewe and the Grecian: for hee that is
Lord ouer all is rich vnto all, that call on
him.
13 * For whosoeuer shall call vpon the
Name of the Lord, shall be saued.
14 But how shall they call on him, in
whom they haue not beleeued? and how shal
they beleeue in him, of whom they haue not
heard? and how shall they heare without a
preacher?
15 And how shall they preach, except they
be sent? as it is written, * How beautifull
are the ‖ feete of them which bring glad ti-
dings of peace, and bring glad tidings of
good things!
16 But they haue not all obeyed the Gos-
pell: for Esaias sayth, * Lord, who hath be-
leeued our [f] report?
17 Then faith is by hearing, and hearing
is by the word of God.
18 But I demaund, haue [h] they not
heard? * No doubt their [i] sound went out
through all the earth, and their words into
the ends of the [k] world.
19 But I demaund, did not Israel know
God? First Moses sayth, * I will prouoke
you to enuie by a nation that is not my nati-
on, and by a foolish nation I will anger you.
20 * And Esaias is bold, and saith, I was
found of them that sought me not, and haue
bene made manifest to them that asked not
after me.
21 And vnto Israel he saith, * All the day
long haue I stretched forth mine hand vnto
a ‖ disobedient and gainesaying people.

k Then seeing al the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice.
Deut. 32.21
Isaiah 65.1.
Isaiah 65.2
‖ *Or, vnbeleeuing.*

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles: 18 Whom he warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God cast away his
people? God forbid: for I also am an Isra-
elite, of the seede of Abraham, of the tribe of
Beniamin.
2 God hath not cast away his people
which hee [a] knewe before. Knowe yee not
what the Scripture saith of Elias, how hee
maketh request vnto God [b] against Israel,
saying,
3 * Lord, they haue killed thy Prophets,
and digged downe thine altars: and I am
left alone, and they seeke my life?
4 But what saith the answere of God to
him? * I haue reserued vnto my selfe [c] seuen
thousand men, which haue not bowed the
knee to Baal.
5 Euen so then at this present time is
there a remnant through the ‖ election of
grace.
6 And if it bee of grace, it is no more of
workes: or els grace were no more grace:
but if it be of workes, it is no more grace: or
els were worke no more worke.
7 What then? Israel hath not obteined
that hee sought: but the election hath obtei-
ned it, and the rest haue bene hardened,
8 According as it is written, * God hath
giuen them the spirit of ‖ slumber: eyes that
they should not see, & eares that they should
not heare vnto this day.
9 And Dauid saith, * Let their [d] table be
made a snare, and a net, and a stumbling
blocke, euen for a recompence vnto them.
10 Let their eyes bee darkened that they
see not, & [e] bow downe their backe alwayes.
11 I demaund then, Haue they stum-
bled, that they [f] should fall? God forbid: but
through their fall saluation commeth vnto
the Gentiles, to [g] prouoke them to followe
them.
12 Wherefore if the fall of them bee the
riches of the world, and the diminishing of
them the [h] riches of the Gentiles, how much
more shall their abundance bee?
13 For in that I speake to you Gentiles, in
as much as I am the Apostle of the Gen-
tiles, I magnifie mine office,

13 Janua
2 Lesson
Eveni

12 May
2 Lesson
Even

10 Sepr
2 Less eve

a And elected before all beginning.
b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them.
1.*Kings* 19.10
1.*Kings* 19.18.
c Meaning an infinite number.
‖ *Or, free election.*
Isa. 6.9. *mat.* 13 14. *iohn* 12.40. *acts* 28.26.
‖ *Or, pricking.*
Psal. 69.22.
d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde food, so the Law which the Iewes of a blinde zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.
e Take from them thy grace and strength.

f Meaning the Gospel and the good tidings of saluation, which they preached. g That is by Gods commandement, of whom they are sent that preach the Gospel. It may be also taken for the very preaching it selfe. h Both the Iewes and Gentiles. *Psal.* 19.4. i The Hebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth forth the worthinesse of the Creator.

f Without hope to be restored. g The Iewes to follow the Gentiles. h In that the Gentiles haue the knowledge of the Gospel.

14 To trie if by any meanes I might ¦ pro-
uoke them of my flesh to follow them, and
might saue some of them.
15 For if the casting away of them be the
reconciling of the world, what shall the re-
ceiuing be, but ^k life from the dead?
16 For if ^l the first fruits be holy, so is the
whole lumpe: and if the ^m roote bee holy, so
are the branches.
17 And though some of the branches bee
broken off, and thou being a wilde Oliue
tree, wast graft in ¦ for them, and made par-
taker of the roote, and fatnesse of the ^n Oliue
tree,
18 Boast not thy selfe against the bran-
ches: and if thou boast thy selfe, thou bearest
not the roote, but the roote thee.
19 Thou wilt say then, The branches are
broken off, that I might be graft in.
20 Well: through vnbeliefe they are bro-
ken off, and thou standest by faith: bee not
high minded, but ^o feare.
21 For if God spared not the naturall
branches, take heed, lest he also spare not thee.
22 ^p Beholde therefore the bountifulnesse,
and seueritie of God: toward them which
haue fallen, seueritie: but toward thee, boun-
tifulnesse, if thou continue in his bountiful-
nesse: or els thou shalt also be cut off.
23 And they also, if they abide not still in
vnbeliefe, shalbe graffed in: for God is able
to graffe them in againe.
24 For if thou wast cut out of the Oliue
tree, which was wilde by nature, and wast
graffed contrary to nature in a right Oliue
tree, how much more shall they that are by
nature, be graffed in their owne Oliue tree?
25 For I would not, brethren, that yee
should bee ignorant of this secret, (lest yee
should be arrogant in your selues) that part-
ly ^q obstinacie is come to Israel, vntill the
fulnesse of the Gentiles be come in.
26 And so ^r all Israel shall be saued, as it
is written, * The deliuerer shall come out of
Sion, and shall turne away the vngodlinesse
from Iacob.
27 And this is my couenant to them,
When I shall take away their sinnes.
28 As concerning the Gospel, they are
enemies for your sakes: but as touching
the election, they are beloued for the fathers
sakes.
29 For the ^s gifts and calling of God are
without repentance.
30 For euen as yee in time past haue not
beleeued God, yet haue now obtained mercy
through their vnbeliefe,
31 Euen so now haue they not beleeued
¦ by the mercy shewed vnto you, that they also
may obtaine mercy.
32 For God hath shut vp ^t all in vnbeliefe,
that he might haue mercy on all.
33 O the deepenesse of the riches, both of
the wisedome and knowledge of God! how
vnsearchable are his iudgements, and his
wayes past finding out!
34 * For ^u who hath knowen the minde
of the Lord? or who was his counseller?
35 Or who hath ^x giuen vnto him first,
and he shall be recompensed?
36 For of ^y him, and through him, and for
him are all things: to him be glory for euer,
Amen.

CHAP. XII.

*The conuersation, loue and workes of such as be-
leeue in Christ. 19 Not to seeke reuengeance.*

I Beseech you therefore, brethren, by the mer-
cies of God, that ye giue vp your bodies ^a
a liuing sacrifice, holy, acceptable vnto God,
which is your ^b reasonable seruing of God.
2 And fashion not your selues like vnto
this world, but be ye changed by the renuing
of your minde, that yee may * prooue what is
the ^c good will of God, and acceptable, and
perfect:
3 For I say through the grace that is gi-
uen vnto me, to euery one that is among you,
that no man presume to vnderstand, aboue
that which is meete to vnderstand, but that
hee ^d vnderstand according to ^e sobrietie, as
God hath dealt to euery man the * measure of
faith.
4 For as wee haue many members in
one body, and all members haue not one of-
fice,
5 So wee being many are one body in
Christ, and euery one, one anothers mem-
bers.
6 * Seeing then that we haue gifts that
are diuers, according to the grace that is
giuen vnto vs, whether wee haue ^f prophesie,
let vs prophesie according to the ^g proportion of
faith:
7 Or an office, let vs waite on the office:
or he that teacheth, on teaching:
8 Or hee that exhorteth, on exhortation:
hee that ^h distributeth, let him doe it ^* with
simplicitie: hee that ruleth, with diligence:
hee that ^i sheweth mercie, with * cheerceful-
nesse.
9 Let loue be without dissimulation. * Ab-
horre that which is euill, & cleaue vnto that
which is good.
10 * Bee affectioned to loue one another
with brotherly loue. In giuing honour, goe
one before another,
11 Not slouthfull to doe seruice: feruent
in spirit: seruing the Lord.
12 Reioycing in hope, patient in tribula-
tion, * continuing in prayer,
13 * Distributing vnto the necessities of
the Saints: * giuing your selues to hospita-
litie.
14 * Blesse them which persecute you:
blesse, I say, and curse not.
15 Reioyce with them that reioyce, and
weepe with them that weepe.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.
k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a new life.
l Abraham was not onely sanctified, but his seede also which neglected not the promise.
m Meaning Abraham.
¦Or, in them.
n That is, the Church of the Israelites.
o Be carefull: worship God, and trust in his promise.
p He speaketh of the Iewes and Gentiles in generall.
q Meaning stubbornnesse and induration against Gods word.
r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ.
Isa. 59. 20.
Isa. 27. 9. iere. 31. 33. 34. heb. 8. 8. and 10. 16. 17.
s To whom God giueth his Spirit of adoption, and whom he calleth effectually hee cannot perish: for Gods eternall counsell neuer changeth.
¦Or, that by your mercie.
t That is, both Iewes and Gentiles. *Isa. 40. 13. wisd. 9. 13. 1. cor. 2. 16.*
u He reproueth the rashnesse of men which murmure against the iudgements of God.

x That is, prouoked him by his good workes?
y All things are created & preserued of God to set forth his glory.
a In stead of dead beastes, liuely sacrifices: in stead of the blood of beasts, which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.
b That is, true, lawfull and spirituall. *1. Pet. 2. 5. Ephes. 5. 17. 1. thes. 4. 13.*
c Whatsoeuer is not agreeable to Gods wil, is euil, displeasant and vnperfect.
d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that we do not arrogate to our selues that which wee haue not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.
e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.
1. Cor. 12. 11. ephes. 4. 7. 1. Pet. 4. 10.
f By prophesying here, he meaneth preaching & teaching, & by office and ministery, all such offices, as appartaine to the Church, as Elders, Deacons, &c.
g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.
h Of these officers some are Deacons, some gouernours, some keepe the poore. *Matth. 6. 1.*
i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Act. 6. 1. 1. tim. 5. 9. *2. Cor. 9. 7. Amos 5. 15. Ephes. 4. 2. 1. pet. 2. 17. hebr. 13. 1.* ¦Or, the time. *Luke 18. 1. 1. Cor. 16. 1. Heb. 13. 2. 1. pet. 4. 9. Matth. 5. 44.*

13 May 2 Less even

16 Be of like affection one towards ano-
ther: bee not hie minded: but make your
selues equall to them of the lower sort: * bee
not wise in k your selues.
17 * Recompense to no man euill for e-
uill: l procure things honest in the sight of
all men.
18 * If it be possible, as much as in you is,
haue peace with all men.
19 Dearely beloued, * auenge not your
selues, but giue place vnto wrath: for it is
written, * Uengeance is mine: I will repay,
saith the Lord.
20 * Therefore, if thine enemie hunger,
feede him: if he thirst, giue him drinke: for
in so doing, thou shalt heape m coales of fire
on his head.
21 Bee not ouercome of euill, but ouer-
come euill with goodnesse.

Prou. 3.7. isa. 5.21.
k That is, in your owne conceit.
Prou. 20.22. matt. 5.39. 1 pet. 3.9. 1. cor. 6.7.
l Liue so honestly and godly, that no man can finde fault with you.
Heb. 12.14. Eccles. 28.1 matth. 5.39 Deut. 32.35 hebr. 10.30 Prou. 25.21, 22.

m For thou shalt either winne him with thy benefite, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

Janu 15 2 Less even

CHAP. XIII.

1 *The obedience to the Rulers.* 4 *Why they haue the sworde.* 8 *Charitie ought to measure all our doings.* 11 *An exhortation to innocencie and puritie of life.*

Epis for ... Sund 8 to 14 v.

Let * euery soule be subiect vnto the higher
powers: for there is no power but of
God: and the powers that be, are ordained
of God.
2 Whosoeuer therefore resisteth the pow-
er, resisteth the ordinance of God: and they
that resist, shall receiue to themselues a iudge-
ment.
3 For Princes are not to bee feared for
good workes, but for euill. Wilt thou then
be without feare of the power? doe well: so
shalt thou haue praise of the same.
4 For hee is the minister of God for thy
wealth: but if thou do euill, feare: for he bea-
reth not the sword for nought: for hee is the
minister of God b to take vengeance on him
that doeth euill.
5 Wherefore ye must be subiect, not be-
cause of wrath onely, but also for c conscience
sake.
6 For, for this cause ye pay also tribute:
for they are Gods ministers, applying them-
selues for the same c thing.
7 * Giue to all men therefore their duety:
tribute, to whom ye owe tribute: custome, to
whom custome: feare, to whome feare: ho-
nour, to whom ye owe honour.
8 Owe nothing to any man, but to loue
one another: for he that loueth another, hath
fulfilled the d Law.
9 For this, * Thou shalt not commit
adulterie, Thou shalt not kill, Thou shalt
not steale, Thou shalt not beare false wit-
nesse, Thou shalt not couet: and if there
be any other commaundement, it is briefly
comprehended in this saying, euen in this,
* Thou shalt loue thy neighbour as thy
selfe.
10 Loue doeth not euill to his neigh-
bour: therefore is loue the * fulfilling of the
Law.
11 And that, considering the season, that
it is now time that wee should arise from

Wisd. 6.3. sir. 3.1 1. pet. 2.13, 14.
Gosp 21. Matt 1 to 14
a Not onely the punishment of the iudges, but also the vengeance of God.
Greeke, *a reuenger with wrath.*
b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist & his cannot wrest this place to establish their tyranny ouer the conscience.
c That is, to defend the good, and to punish the euill.
Math. 22.21.
d He meaneth onely the second table.
Exod. 20.14. deut. 5.18. Leuit. 19.18. matth. 22.39. gal. 5.14. iam. 2.8 1. Tim. 1.5.

sleepe: for now is our saluation e neerer then
when we beleeued it.
12 The night is past, and the day is at
hand: let vs therefore cast away the workes
of darkenesse, and let vs put on the f armour
of light.
13 So that we walke honestly, as in the
day: not in * || gluttonie and drunkennesse,
neither in chambering and wantonnesse, nor
in strife and enuying:
14 * But put yee on the Lord IESUS
Christ, and take no thought for the flesh, to
fulfill the lustes of it.

e Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is nere, let vs take heede that we neglect not this occasiō.
f That is, honest maners & godly.
Luke 21.34. || Or, riot. Gal. 5.16. 1. pet. 2.11.

16 Janua 2 Lesson Even

CHAP. XIIII.

1 *The weake ought not to be despised.* 10 *No man should offend anothers conscience.* 15 *But one to support another in charitie and faith.*

Him that is weake in the a faith, receiue
vnto you, but not b for controuersies of
disputations.
2 One beleeueth that he may eate of all
things: and another, which is weake, eateth
herbes.
3 Let not him that eateth, despise him
that eateth not: and let not him which ea-
teth not, iudge him that eateth: for God
hath receiued him.
4 * Who art thou that condemnest ano-
ther mans seruant? hee standeth or fal-
leth to his owne c master: yea, hee shall be
established: for God is able to make him
stand.
5 This man esteemeth one day aboue a-
nother day, and another man counteth eue-
ry day alike: let euery man bee d fully per-
swaded in his mind.
6 He that e obserueth the day, obserueth
it to the f Lord: and hee that obserueth not
the day, obserueth it not to the Lord. Hee
that eateth, eateth to the Lord: for hee gi-
ueth God thankes: and he that g eateth not,
h eateth not to the Lord, and giueth God
thankes.
7 For none of vs liueth i to himselfe, nei-
ther doth any die to himselfe.
8 For whether we liue, we liue vnto the
Lord: or whether wee die, wee die vnto the
Lord: whether we liue therefore, or die, wee
are the Lords.
9 For Christ therefore died, and rose a-
gaine, and reuiued, that hee might be Lord
both of the dead and of the quicke.
10 But why doest thou iudge thy bro-
ther? or why doest thou despise thy brother?
* for wee shall all appeare before the iudge-
ment seat of Christ.
11 For it is written, * I k liue, saith the
Lord, and euery knee shall bowe to mee, and
all tongues shall l confesse vnto God.

a That is, the doctrine of the Gospel.
b Lest he should depart either more ignorant then he came, or els with a greater scruple of conscience.
Iames 4.12.
c It is the Lords matter, and not thine.
d We must be assured in our conscience by Gods word in all things that wee do: that if we be strong, we may know what is our libertie: and if we be weake, we may learne to profit dayly.
e That counteth one day more holy then another.
f Who iudgeth whether he doe well or no.
g Because hee thinketh the meats vncleane by the Law.
h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the law they were not: next, that he reprooueth not the condemning of the act, but of the persons: thirdly, that he meaneth not the stubborne & malicious, whom he calleth dogs & concision, but the weake and infirme, to whom God as yet had not reuealed the perfite libertie.
i Both our life and death ought to professe our brother. 1. Cor. 5.10. Isa. 45.23 phil. 2.10.
k This oth particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others.
l And acknowledge me for their God.

12 Sept 2 Less 1 to the 8 verse
A Sun af Epiph 8 ... Matt 23 Less the end 13 Sept 2 Less Evening
14 May 2 Less even
15 May 2 Less even
13 Septr 2 Lesson even

m He presenteth the obiection which the Christians might vse. 1.Cor.8.11.
n Which is the benefit of Christian libertie, by abusing whereof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrarie to Gods will, and the doctrine of the law.
o God will not reigne ouer his by such obseruations.
p In peace and righteousnesse. Titus 1.15. 1.Cor.8.13.
q Faith here is taken for a full perswasion of the Christian liberty in things indifferent, as the Apostle interpreteth it in the 14.verse.
r Which hath none euil remorse of conscience in his doing.
ſ Meaning of a right conscience.

12 So then euery one of vs shall giue accounts of himselfe to God.
13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.
14 m I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.
15 But if thy brother bee grieued for the meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ died.
16 Cause not your n commodity to be euil spoken of.
17 For the o kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.
18 For whosoeuer p in these things serueth Christ, is acceptable vnto God, and is approued of men.
19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.
20 Destroy not the worke of God for meates sake: * all things indeed are pure: but it is euill for the man which eateth with offence.
21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.
22 Hast thou q faith? haue it with thy selfe before God: blessed is hee that r condemneth not himselfe in that thing which he alloweth.
23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of ſ faith, is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 & by the only mercy of God, which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 and requireth the same of them.

WEe which are strong, ought to beare the infirmities of the weake, and not to please our selues.
2 Therefore let euery man please his neighbour in that that is good to a edification.
3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell b on me.
4 For whatsoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.
5 Nowe the God of c patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,
6 That ye with one minde, and with one mouth may prayse God, euen the Father of our Lord Iesus Christ.
7 Wherefore, receiue yee one another, as Christ also receiued vs to the d glorie of God.
8 Now I say, that Iesus Christ was a e minister of the circumcision, for the f trueth of God, to confirme the promises made vnto the fathers,
9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.
10 And againe hee sayeth, * Reioyce, yee Gentiles, with his people.
11 And againe, * Praise the Lord all yee Gentiles, and laud yee him all people together.
12 And againe Esaias saith, * There shal be a roote of Iesse, and g he that shall rise to reigne ouer the h Gentiles, in him shall the Gentiles trust.
13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.
14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.
15 Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,
16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.
17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.
18 For I dare not k speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,
19 With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.
20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.
21 But as it is written, * To whom hee was not spoken of, they shal see him, and they that heard not, shall vnderstand him.
22 Therefore also I haue bene * oft let to come vnto you.
23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,
24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1.Cor.1.10. phil.3.16.& 4.3.
d To make vs partakers of Gods glorie.
e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.
f That God might be knowen true.
Psal.18.49. 2.Sam.22.50. Deut.32.43. Psal.117.1. Isa.11.11.
g Which is Christ, who did spring as a yong bud out of the drie and dead roote.
h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.
i The minister offereth vp the people to God by the Gospel.
k God gaue him such ample occasions to see forth his excellent workes that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.
Isa.52.15.
Cha.1.13.1.thes.2.17,18.
Chap.1.10.

a To edifie, signifieth to doe all maner duties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: and these faithfull are the stones of the new Ierusalem: that is, the vniuersall Church, Isa.54. Reuel.21. of the which building Christ is the chiefe corner stone, Ephes.2.20. Psal.69.9. b I did so beare them as if they had beene done to mee, and not to my father. c Which is the authour of patience.

16 May 2 Less even
Epistle 2 Sund Advent 4 to 14 ver Gospell 21 Luke
16 Janua 2 Less Evening
14 Sept 2 Lesson even

to see you in my iourney, and to bee brought
on my way thitherward by you, after that
I haue bene somewhat filled with your com-
panie.
25 But now goe I to Ierusalem, to [l] mi-
nister vnto the Saints.
26 For it hath pleased them of Macedo-
nia and Achaia, to make a certaine destri-
bution vnto the poore Saints which are at
Ierusalem.
27 For it hath pleased them, and their
debters are they: * for if the Gentiles bee
made partakers of their spirituall things,
their duetie is also to minister vnto them in
carnall things.
28 When I haue therefore performed this,
and haue [m] sealed them this [n] fruit, I will
passe by you into Spaine.
29 * And I know when I come, that I
shall come to you with [o] abundance of the
blessing of the Gospel of Christ.
30 Also brethren, I beseech you for our
Lord Iesus Christs sake, and for the loue of
the spirit, that ye * would striue with me by
prayers to God for me,
31 That I may bee deliuered from them
which are disobedient in Iudea, and that my
seruice which I haue to doe at Ierusalem,
may be [p] accepted of the Saints,
32 That I may come vnto you with ioy
by the will of God, and may with you be re-
freshed.
33 Thus the * God of peace bee with you
all, Amen.

CHAP. XVI.

1 After many recommendations, 17 he admonisheth them to beware of false brethren, and to be circumspect: 20 Hee prayeth for them, and giueth thanks to God.

I Commend vnto you Phebe our sister,
which is a seruant of the Church of Cen-
chrea,
2 That ye receiue her in the Lord, as it
becommeth Saints, and that ye assist her in
whatsoeuer businesse she needeth of your aid;
for shee hath giuen hospitalitie vnto many,
and to me also.
3 Greete * Priscilla and Aquila my fel-
low helpers in Christ Iesus,
4 (Which haue for my life layed downe
their owne necke. Vnto whom not I onely
giue thanks, but also all the Churches of the
Gentiles.)
5 Likewise greete the Church that is in
their house. Salute my beloued Epenetus,
which is the [a] first fruites of || Achaia in
Christ.
6 Greete Marie, which bestowed much
labour on vs.
7 Salute Andronicus, and Iunia, my
cousins and fellow prisoners, which are no-
table among the Apostles, and [b] were in
Christ before me.
8 Greete Amplias my beloued in the
Lord.
9 Salute Urbanus our fellow helper in
Christ, and Stachys my beloued.
10 Salute Apelles approoued in Christ.
Salute them which are of Aristobulus
friends.
11 Salute Herodian my kinsman. Greete
them which are of the friends of Narcissus,
which are in the Lord.
12 Salute Tryphena and Tryphosa,
which women labour in the Lord. Salute
the beloued Persis, which woman hath la-
boured much in the Lord.
13 Salute Rufus chosen in the Lord, and
his mother and mine.
14 Greete Asyncritus, Phlegon, Hermas,
Patrobas, Mercurius, and the brethren
which are with them.
15 Salute Philologus and Iulias, Ne-
reas, and his sister, and Olympas, and all
the Saints which are with them.
16 Salute one another with an * holy
[c] kisse. The Churches of Christ salute you.
17 ¶ Nowe I beseeche you brethren,
marke them diligently which cause diuision
and offences, contrary to the doctrine which
ye haue learned, and * auoid them.
18 For they that are such, serue not the
Lord Iesus Christ, but their owne [d] bellies,
and with [e] faire speech and flattering deceiue
the hearts of the simple.
19 For your obedience is come abroad
among all: I am glad therefore of you:
but yet I would haue you wise vnto that
which is good, and simple concerning e-
uill.
20 The God of peace shall tread Satan
vnder your feete shortly. The grace of our
Lord Iesus Christ be with you.
21 * Timotheus my companion, and Lu-
cius, and Iason, and Sosipater my kinse-
men, salute you.
22 I Tertius, which wrote out this
Epistle, salute you in the Lord.
23 * Gaius mine hoste, and of the whole
Church saluteth you. Erastus the || Cham-
berlaine of [f] the city saluteth you, and Quar-
tus a brother.
24 The grace of our Lord Iesus Christ
be with you all, Amen.
25 * To him nowe that is of power to e-
stablish you according to my Gospel, and
preaching of Iesus Christ, * by the reuela-
tion [g] of the mystery, which was kept secret
since the world began:
26 (But now is opened, and published
among all nations by the Scriptures of
the Prophets, at the commandement of
the euerlasting God for the obedience of
faith)
27 To God, I say, onely wise, be praise
through Iesus Christ for euer. Amen.

Written to the Romans from Corinthus,
& sent by Phebe, seruant of the Church,
which is at Cenchrea.

l Which was, to carie the almes. 1.Cor. 9.11.

m I shall faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruit of faith and charitie.

Chap. 1.11.

o His comming shalbe profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them.

2.Cor. 1.11.

p Hee feared lest slanderous tongues would haue made his message either odious, or lesse acceptable.

Isa. 9.6.

18 Janu[ary] 2 Lesson Evening

17 May 2 Lesson

15 ... 2 Les even

Acts 18.2.

a The first, which was consecrated to the Lord by imbracing the Gospel.

|| Or, Asia.

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1.Cor. 16.20. 2.cor. 13.12. 1 pet 5.14.

c This was a signe of amity among the Iewes, which he willeth to be holy, that is, that it come from a mindfull of godly charity.

2.Iohn 10.

d These bee markes to know the false apostles by.

e The word signifieth him that promiseth much and performeth nothing, who seemeth also to speake for thy profit, but doth nothing lesse.

Acts 16.1. phil. 2.19.

1.Cor. 1.14.

|| Or, receiuer.

f Corinthus.

Ephes. 3.20.

Ephe. 3.9. col. 1.26. 2.tim. 1.9. tit. 1.2. 1.pet. 1.20.

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

The

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

AFter that Saint Paul had preached at Corinthus a yeere and an halfe, hee was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicity which Paul vsed in preaching the Gospel By whose ambition such factions and schismes sprang vp in the Church, that from opinions & policies in ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancy and pride, and exhorteth them to concord and humility, setting before their eyes the spirituall vertue, and heauenly wisdome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods spirit, and so sealed in mens hearts Therefore this saluation may not be attributed to the ministers, but only to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes, that he neuer sought his own glory, neither yet how he might liue, but only the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaineglorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duety of marriage, of discorde and dissention among the married, of virginitie, and second marriage And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing, rather then he would doe, hee would neuer vse that liberty, which God had giuen him. But forasmuch as pride, & selfe will was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to bee a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

18 Sunday Trin Epist 4 to 9 ver Gospel 22 Matt 34 to the end

18 Septem 2 Lesson Even

CHAP. I.

2 *Hee praiseth the great graces of God shewed toward them,* 10 *Exhorting them to concord and humilitie.* 19 *Hee beateth downe all pride, and wisedom which is not grounded on God,* 26 *Shewing whom God hath chosen to confound the wisedome of the world.*

19 Jan 2 Lesson Evening

13 May 2 Lesson Evening

PAVL called to be an Apo-
stle of IESVS CHRIST,
through the will of God, and
our brother Sosthenes,
2 Unto the Church of
God, which is at Corin-
thus, to them that are * a sanctified in
Christ Iesus, * b Saints by calling, * with
all that c call on the Name of our Lord Ie-
sus Christ in euery place, both their Lorde
and ours:
3 Grace bee with you, and peace from
God our Father, and from the Lord Iesus
Christ.
4 I thanke my God alwayes on your
behalfe for the d grace of God, which is gi-
uen you in Iesus Christ,
5 * That in all things yee are made rich
e in him, in f all kinde of speach, and in all
knowledge:
6 As the testimony of Iesus Christ hath
bene confirmed in you:
7 So that yee are not destitute of any
gift: * waiting for the appearing of our Lord
Iesus Christ.
8 * Who shall also confirme you vnto the
ende, that ye may be g blamelesse in the day
of the Lord Iesus Christ.
9 * God is faithfull, by whom ye are cal-
led vnto the fellowship of his Sonne Iesus
Christ our Lord.
10 Now I beseech you, brethren, by the
Name of our Lord Iesus Christ, * that ye
all h speake one thing, and that there
bee no dissentions among you: but bee yee

Acts 15.9. 1 thess. 4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom. 1.7. ephes. 1.1. colos. 1.22. 2. tim. 1.9. tit. 2.3. b Made holy by the free mercy & calling of God. 2. Tim. 2.23. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel.

Coloss. 1.10. and 2.7.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doeth reproue, as eloquence, philosophie and their knowledge of Gods word.

Phil. 3.20. tit. 2.13. 1. Thess. 3.13. and 5.23. g For there is no condemnation to them that are grafted in Christ Iesus. Psal. 138.8. 1. thes. 5.24. Rom. 15.5. phil. 3.16. h Disagreeing in words ingendreth dissention of mind, whereof proceedeth repugnancy of iudgement, which is the mother of schisme and heresie.

knit

knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you, by them that are of the house of [i] Cloe, that there are contentions among you.

12 Now this I say, that euery one of you sayeth, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and [l] Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not whether I baptized any other.

17 For Christ sent mee not to [m] baptize, but to preach the Gospel, not with *[n] wisedome of wordes, [o] lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the *power of God.

19 For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of the world? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisedom knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a *signe, and the Grecians seeke after wisedome,

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisedome of God.

25 For the [r] foolishnesse of God is wiser then men, & the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men [s] after the flesh, not many mighty, not many noble are called,

27 But God hath chosen y^e foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things.

28 And vile things of the world, & things [t] which are despised, hath God chosen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] flesh should reioyce in his presence.

30 But yet are of him in Christ Iesus, who of God is made vnto vs *[y] wisedome, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, *He that reioyceth, [y] let him reioyce in the Lord.

CHAP. II.

1 *Hee putteth for example his maner of preaching, which was according to the tenour of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.*

1 And I brethren, when I came to you, came not with *excellencie of wordes, or of wisedome, shewing vnto you the ‖ [a] testimony of God.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in [b] weakenesse, and in feare, and in much trembling,

4 Neither stood my worde, and my preaching in the *intising speach of mans wisedome, but in plaine euidence of the Spirit and of power,

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedom among them that are [c] perfite: not the wisedome of this world, neither of the [d] princes of this world, which come to nought.

7 But wee speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the world, vnto our glory.

8 Which [e] none of the Princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f] Lord of glory.

9 But as it is written, *The things which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirite: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue [k] receiued not the Spirite of the worlde, but the Spirite which is of GOD, that wee might knowe the [l] things that are giuen to vs of God.

Notes (left margin):

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church.

Actes 18.24.

k Reade the annotation, Actes 3.16.

Actes 18.8.

l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rō. 16.23. there was yet another so called, which was of Derbe, and followed Paul, Acts 20.

m That is, chiefly and peculiarly.

Chap. 2.13. galat. 5.4. 2.pet. 1.16.

n As rhetorike, or arte oratory.

o When men should attribute that vnto eloquence, which onely belonged to the power of God.

Rom. 1.16. Isai. 29.14.

p That is, the interpreter of the Law.

q Hee that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his own wisedome this mysterie of Christ reuealed in the Gospel.

Matth. 12.38.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weakenesse. s According as the world esteemeth wise men. t Which are in mans iudgement almost nothing, but taken for abiects and castawayes. u Esteemed and in reputation. x Thus he calleth man in contempt, and to beate downe his arrogancy.

Notes (right margin):

Iere. 23.5,6. Iere. 9.24. 2.cor. 10.17.

y That is, attribute all things to God with thankesgiuing.

Chap. 1.17.

‖ *Or, mysterie.*

a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the authour and witnesse.

‖ *Or, I thought nothing worthy to be knowen.*

Actes 18.1.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mighty power of God.

Chap. 1.17. 2.pet. 1.16.

‖ *Or, heauenly, or, diuine.*

c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth folly.

d The word is here taken for them, whom either for wisedome, riches, or power, men most esteeme. e That is, very few. f He calleth Iesus the mighty God, full of true glory and maiesty, whom Dauid also calleth the King of glory, Psal 24.7. and Steuen nameth him the God of glory, Actes 7.2. and heereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isai. 64.4.* g Man is not able to thinke Gods prouidence toward his. h For hee is one God with the Father and the Sonne. i Mans minde which vnderstandeth and iudgeth. k Wee are not mooued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderstand by nature. l All the benefites of God in Iesus Christ.

13 Which

13 Which things also wee speake, not in
the * words which mans wisedom teacheth,
but which the holy Ghost teacheth, com-
paring m spirituall things with spirituall
things.
14 But the n naturall man perceiueth not
the things of the Spirit of God: for they
are foolishnesse vnto him: neither can hee
knowe them, because they are spiritually dis-
cerned.
15 But hee that is o spirituall, discerneth
all things: yet hee himselfe is o iudged of no
man.
16 * For who hath knowen the minde of
the Lord, that hee might instruct him? but
we haue the p minde of Christ.

Chap.1.17. 2.pet.1.16. m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the words may agree with the matter. n Whose knowledge and iudgement is not cleared by Gods Spirit. Prou.27.19. o For the trueth of God is not subiect to the iudgement of man. Isa.40.13. wisd.9.13. rom.11.34. p That is, Christs Spirit, Ioh.16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sects and authors thereof. 7 No man ought to attribute his saluation to the minister, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, bre-
thren, as vnto spirituall men, but as
vnto carnall, euen as vnto a babes in
Christ.
2 I gaue you milke to drinke, and not
meate: for yee were not yet able to beare it,
neither yet now are ye able.
3 For yee are yet carnall: for whereas
there is among you enuying, and strife, and
diuisions, are yee not carnall, and walke as
men?
4 For when one saith, I am Pauls, and
another, I am Apollos, are ye not carnall?
5 Who is Paul then? and who is Apol-
los, but the ministers by whom yee beleeued,
and as the Lord gaue to euery man?
6 I haue planted, Apollos watered, but
God gaue the increase.
7 So then, neither is hee that planteth
any thing, neither hee that watereth, but
God that giueth the increase.
8 And he that planteth, and he that wa-
tereth are b one, * and euery man shall re-
ceiue his wages, according to his labour.
9 For wee together are Gods c labou-
rers: yee are Gods husbandrie, and Gods
building.
10 According to the grace of God giuen
to me, as a skilfull master builder, I haue
layde the foundation, and another buildeth
thereon: but let euery man d take heed how
he buildeth vpon it.
11 For other foundation can no man
lay, then that which is layd, which is Iesus
Christ.
12 And if any man build on this founda-
tion gold, siluer, precious stones, timber, hay,
or stubble,
13 Euery mans worke shall be made ma-
nifest: for the e day shall declare it, because
it shall bee reuealed by the f fire: and the
fire shall trie euery mans worke of what sort
it is.
14 If any mans worke, that hee hath
built vpon, abide, he shall receiue wages.
15 If any mans worke burne, hee shall
g lose, but he h shall be i safe himselfe: neuer-
thelesse yet as it were by the fire.
16 * Know ye not that ye are the Temple
of God, and that the Spirit of God dwel-
leth in you?
17 If any man destroy the Temple of
God, him shall God destroy: for the Tem-
ple of God is holy, which ye are.
18 Let no man deceiue himselfe. If any
man among you seeme to bee wise in this
world, let him bee a foole, that hee may bee
wise.
19 For the wisedome of this world is foo-
lishnesse with God: for it is written, * Hee
catcheth the wise k in their owne craftinesse.
20 * And againe, The Lord knoweth
that the thoughts of the wise be vaine.
21 Therefore let no man l reioyce in men:
for all things are yours.
22 Whether it bee Paul, or Apollos, or
Cephas, or the world, or life, or death: whe-
ther they bee things present, or things to
come, euen all are yours,
23 And ye Christs, and Christ Gods.

a Being ingraffed in Christ by faith wee begin to moue by his Spirit, & as we profit in faith, we grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meat in effect are one, but onely differ in maner and forme. b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another. Psal.62.12. galat.6.5. c So made by his grace. d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions. e Or, the time: which is, when the light of the trueth shall expel the darknesse of ignorance, then the curious ostentation of mans wisedome shall be brought to nought. f By the triall of Gods Spirit.

g Both his labor and reward. h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods worde, preach philosophicall speculations. i As touching his life, if he hold fast the foundation. Chap.6.19. 2.cor.6.16. Job 5.13. k When they themselues are entangled in the same snares, which they laid for others. Psal.94.11. l But in God who worketh by his ministers to his owne glory & the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement. 7 Beating downe their glory which hindred them to praise that, which they dispraysed in him. 19 He sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LEt a man so thinke of vs, as of the a mi-
nisters of Christ, and disposers of the se-
crets of God.
2 And as for the rest, it is required of
the disposers, that euery man be found faith-
full.
3 * As touching me, I passe very little to
bee iudged of you, or of † mans iudgement:
no, I iudge not b mine owne selfe.
4 For I c know nothing by d my selfe,
yet am I not thereby iustified: but hee that
iudgeth me, is the Lord.
5 Therefore * iudge nothing before the
time, vntill the Lord come, who will lighten
things that are hid in darkenesse, and make
the counsels of the heart manifest: and then
shall euery man haue prayse of God.
6 Now these things, brethren, I haue
figuratiuely applyed vnto mine owne selfe
and Apollos for your sakes, that yee might
learne e by vs, that no man presume aboue
that which is written, that one swell not a-
gainst another for any mans cause.
7 For who f separateth thee? and what
hast thou, that thou hast not receiued? if
thou hast receiued it, why reioycest thou, as
though thou haddest not receiued it?

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. Matth.7.1,2. † Greeke, mans day. b Whether I haue great gifts or little, few or many. c For as I doe not know whereby I should take occasion of glory: so I am certaine that before God another maner of iustice is required. d Concerning mine office. Matth.7.1. rom.2.1. e By our example. f To wit, from other men, and preferreth thee.

8 Now

21 January 2 Lesson Evening
Epistle 3 Sunday Advent 1 to 6 verse Gosp 11 Matt
20 May 2 Less Even
18 Septr 2 Less Even
22 Janua 2 Less Evening
21 May 2 Less Evening
19 Sepr 2 Less Even

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abiecting himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.
Acts 20.34. 1.thess.2.9. 2.thess.3.8.
Matt.5.44. luke 23.34. Acts 7.60.
‖*Or, vse gentle words.*
‖*Or, pedagogues, & schoolemasters.*
i Forasmuch as they had soone forgotten.
Acts 18.21. and 19.21. iames 4.15.
k That is, whatsoeuer gifts we haue receiued of God, to this end that hee may reigne among vs.
l Of the holy Ghost.

8 Now ye are full: now ye are made rich:
ye reigne as kings without vs, and would to
God ye did reigne, that we also might reigne
with you.
9 For I thinke that God hath set foorth
vs the g last Apostles, as men appointed to
death: for we are made a gasing stocke vnto
the world, and to the Angels, and to men.
10 We are h fooles for Christes sake, and
ye are wise in Christ: wee are weake, and ye
strong: yee are honourable, and wee are despised.
11 Unto this houre we both hunger, and
thirst, and are naked, and are buffeted, and
haue no certaine dwelling place,
12 *And labour, working with our owne
hands: we are reuiled, and yet we blesse: we
are persecuted, and suffer it.
13 *We are euil spoken of, and we ‖ pray:
we are made as the filth of the world, the offscowring of all things vnto this time.
14 I write not these things to shame
you, but as my beloued children I admonish
you.
15 For though ye haue ten thousand ‖ instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten
you through the Gospel.
16 Wherefore, I pray you, be yee followers of me.
17 For this cause haue I sent vnto you
Timotheus, which is my beloued sonne, and
faithfull in the Lord, which shall put you in
i remembrance of my wayes in Christ, as I
teach euery where in euery Church.
18 Some are puffed vp as though I would
not come to you.
19 But I will come to you shortly, *if the
Lord will, and will know, not the speach of
them which are puffed vp, but the power.
20 For the k kingdome of God is not in
word, but in l power.
21 What will ye? shall I come vnto you
with a rodde, or in loue, and in the spirit of
meekenesse?

23 Janua 2 Lesson Evening

CHAP. V.

1 He reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

22 May 2 Less even

a Who would thinke that you would suffer that mischiefe vnpunished which the most barbarous nations abhorre to speake of?
Leuit.18.8.
Col 2.5.
b Hauing now receiued the Gospel.
c My will and consent.

It is heard certainely, that there is fornication among you, and such fornication as is
not once named among the a Gentiles, *that
one should haue his fathers wife.
2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this
deed, might be put from among you.
3 *For I verely as absent in body, but
present in spirit, haue determined already,
as though I were present, that hee that hath
b thus done this thing,
4 When ye are gathered together, and
my c spirit, d in the Name of our Lord Iesus
Christ, that such one, I say, by the power of
our Lord Iesus Christ,
5 *Be deliuered vnto e Satan, for the
f destruction of the flesh, that the spirit may
be saued in the day of the Lord Iesus.
6 Your reioycing is not g good: *know
ye not that a litle leauen leaueneth the whole
lumpe?
7 Purge out therefore the olde leauen,
that ye may be a new lumpe, h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.
8 Therefore let vs keepe the feast, not
with old leauen, neither in the leauen of maliciousnesse and wickednesse: but with the
vnleauened bread of sinceritie and trueth.
9 I wrote vnto you in an Epistle, *that
yee should not company together with fornicators,
10 And i not altogether with the fornicators of this world, or with the couetous, or
with extortioners, or with idolaters: for then
ye must goe out of the world.
11 But now I haue written vnto you,
that yee company not together: if any that
is called a brother, be a fornicator, or couetous, or k an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate
not.
12 For what haue I to doe to iudge them
also, which are l without? doe yee not iudge
them that are m within?
13 But God iudgeth them that are without. Put away therefore from among your
selues that wicked man.

1.Tim.1.20.
e Which is to be as an heathen man and Publicane.
f For being wounded with shame and sorow, his flesh or old man shall die: and the Spirit or new man shall remaine aliue and enioy the victory in that day when the Lord shall iudge the quicke and dead, 2.Cor. 4.18. 1.Pet.4.6.
g Seeing you suffer such monstrous vices among you.
Gal.5.9.
h As euery man particularly is pure, so ÿ whole Church in generall may be pure.
Math 18.17. 2.thess.3.14.
i But he meant of those that were conuersant in the Church, whom they ought by disciplineto haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ. k Who to please both parts would bee present at idole seruice, and yet professe the Gospel. l Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

24 Janu 2 Lesson Evening

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body and soule.

23 May 2 Less even

‖*Or, iudges & magistrates which are infidels.*
a He calleth the vniust, whosoeuer are not sanctified in Christ.
Wisd 3 8.
b Who are now apostates, and deuils, Mat. 25.41.
c That is, make them iudges.
d If ye so burne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren.
‖*Or, impotencie of minde.*

Dare any of you, hauing businesse against
another, be iudged vnder ‖ the a vniust,
and not vnder the Saints?
2 *Doe yee not know, that the Saints
shall iudge the worlde? If the worlde then
shall be iudged by you, are yee vnworthy to
iudge the smallest matters?
3 Know yee not that wee shall iudge the
b Angels? how much more things that pertaine to this life?
4 If then ye haue iudgements of things
pertaining to this life, c set vp them which
are d least esteemed in the Church.
5 I speake it to your shame. Is it so that
there is not a wise man among you? no
not one, that can iudge betweene his brethren?
6 But a brother goeth to law with a
brother, and that vnder the infidels.
7 Now therefore there is vtterly ‖ a fault
among

d With inuocation of Gods Name, as becommeth them which procure the Lords businesse, and not their owne.

20 Septr 2 Less even

21 Septr 2 Less eve

among you, because ye goe to law one with
another: * why rather suffer ye not wrong?
why rather susteine ye not harme?
8 * Nay, ye your selues e doe wrong, and
do harme, and that to your brethren.
9 Know yee not that the vnrighteous
shall not inherite the kingdome of God? Be
not deceiued: * neither fornicatours, nor i-
dolaters, nor adulterers, nor wantons, nor
buggerers,
10 Nor theeues, nor couetous, nor drun-
kards, nor raylers, nor extortioners shall in-
herite the kingdome of God.
11 And such were * some of you: but yee
are washed, but ye are sanctified, but ye are
iustified in the Name of the Lord Iesus, and
by the Spirit of our God.
12 ¶ * All f things are lawfull vnto mee:
but all things are not profitable. I may doe
all things, but I will not be brought vnder
g the power of any thing.
13 Meates are ordeined for the belly, and
the belly for the meates: but God shall de-
stroy both it, and them. Now the body is not
for h fornication, but for the i Lord, and the
Lord for the body.
14 And God hath also rays'd vp the Lord,
* and shall rayse vs vp by his power.
15 Know ye not that your bodies are the
members of Christ? shall I then take the
members of Christ, & make them the mem-
bers of an k harlot? God forbid.
16 Do ye not know, that he which cou-
pleth himselfe with an harlot, is one body?
* for two, saith he, shall be one flesh.
17 But he that is ioyned vnto the Lord, is
one spirit.
18 Flee fornication: euery sinne that a
man doeth, is without the body: but he that
committeth fornication, sinneth against his
l owne body.
19 Know ye not, that * your body is the
temple of the holy Ghost, which is in you,
whom ye haue of God? and ye are not your
owne.
20 * For ye are bought for a price: there-
fore glorifie God in your body, and in your
spirit: for they are Gods.

Matth.5.39. luke 6.29. rom.12.19. 1.Thes.4.6.

e He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges, & desires of reuengeance.

Ephes.5.3,5. 1.tim.1.9,10. Ephes.2.12. titus 3.3. 1.pet 4 3. Chap.10.23. ecclus.37.27.

f Here he speaketh of things indifferent of their nature, and first as touching carnall liberty.

g For we are subiect to those things which we cannot want.

h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleannesse.

i God will be Lord both of the soule and body.

Rom.6.5.

k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignity and priuiledge whereby wee bee made the members of Christ. Gen.2.24. Matth.19.5. mar.10.8. ephes.5.31. l That is, he more polluteth his owne body, then he that committeth any other sinne. Chap.3.16. 2.cor.6.16. Chap.7.23. 1.pet.1.15,19.

26 Janua 2 Lesson Evening

24 Maye 2 Less even

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duety of mariage, 11 Of discords and dissention in mariage, 13 Of mariage betweene the faithful and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginity, 39 And second mariage.

NOw concerning the things whereof ye
wrote vnto me, It were a good for a man
not to touch a woman.
2 Neuerthelesse, to auoyd fornication,
let b euery man haue his wife, and let euery
woman haue her owne husband.
3 * Let the husband giue vnto the wife
c due beneuolence, and likewise also the wife
vnto the husband.
4 The wife hath not the power of her
owne body, but the husband: and likewise
also the husband hath not the power of his
owne body, but the wife.
5 Defraud not one another, except it be
with consent for a time, that yee may giue
your selues to fasting and prayer, and againe
come together, that Satan tempt you not
for your incontinencie.
6 But I speake this by permission, d not
by commandement.
7 For I would that all men were euen
as I my selfe am: but euery man hath his
proper gift of God, one after this maner, and
another after that.
8 Therefore I say vnto the vnmaried,
and vnto the widowes, It is good for them
if they abide euen as I doe.
9 But if they cannot absteine, let them
marrie: for it is better to marrie then to
e burne.
10 And vnto the married I command,
not I, but the Lord, Let not the wife * de-
part from her husband.
11 But and if she f depart, let her remaine
vnmarried, or bee reconciled vnto her hus-
band, and let not the husband put g away his
wife.
12 But to the remnant I speake, and not
h the Lord, If any brother haue a wife, that
beleeueth not, if she be content to dwell with
him, let him not forsake her.
13 And the woman which hath an hus-
band that beleeueth not, if he be content to
dwell with her, let her not forsake him.
14 For the vnbeleeuing husbande is
i sanctified by the wife, and the vnbeleeuing
wife is sanctified by the husband, else were
your children vncleane: but now are they
k holy.
15 But if the vnbeleeuing depart, let him
depart: a brother or a sister is not in sub-
iection in l such things: but God hath called
vs in peace.
16 For what knowest thou, O wife, whe-
ther thou shalt saue thine husband? Or what
knowest thou, O man, whether thou shalt
saue thy wife?
17 But as God hath distributed to euery
man, as the Lorde hath m called euery one,
so let him walke: and so ordaine I in all
Churches.
18 Is any man called being circumci-
sed? let him not n gather his vncircumcision:
is any called vncircumcised? let him not be
circumcised.
19 o Circumcision is nothing, and vncir-
cumcision is nothing, but the keeping of the
commandements of God.
20 * Let euery man abide in the same vo-

a Or, expedient: because mariage, through mans corruption, and not by Gods institution, bringeth cares & troubles. b Speaking to all men in generall.

22 Sep 2 Less even

1.Pet.3.7.

c Which conteineth all dueties perteining to mariage.

d He sheweth that he commandeth not precisely al men to marry, but that God hath granted this remedy vnto them which cannot liue chaste.

e With the fire of concupiscence, that is, when mans will so giueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience.

Matth.5 32. and 19.9. mar.10.11. luke 16.18.

f For hatred, dissention, anger, &c.

g Saue for whoredome, as Matth, 5.32.

h In as much as there was nothing expresly spoken hereof in the Law, or Prophets: or els he spake this moued by the Spirit of God as he testifieth in the 25.verse.

i Meaning, that the faith of the beleeuer hath more power to sanctifie mariage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2 39.

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause. m The lawfull vocation in outward things must not lightly be neglected. n Which is, when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7. Cap. 25. Epiphan. lib. de ponderibus & mensuris. 1.Mac.1.16. o It is all one whether thou be Iew or Gentile. Ephes.4.1. 1.tim.6.1.

cation wherein he was called.
21 Art thou called being a seruant? p care
not for it: but if yet thou mayest be free, vse
it rather.
22 For he that is called in the q Lord be-
ing a seruant, is the Lords free man: like-
wise also hee that is called being free, is
Christs seruant.
23 * Yee are bought ‖ with a price: be not
the seruants of men.
24 Brethren, let euery man, wherein hee
was called, therein abide r with God.
25 Now concerning ‖ virgins, I haue no
s commandement of the Lord: but I giue
mine aduice, as one that hath obtained mer-
cie of the Lord to be ‖ faithfull.
26 I suppose then t this to be good for the
present u necessitie: I meane, that it is good
for a man so to be.
27 Art thou bound vnto a wife? seeke not
to bee loosed: art thou loosed from a wife?
seeke not a wife.
28 But if thou takest a wife, thou sinnest
not: and if a virgine marrie, she sinneth not:
neuerthelesse, such shall haue x y trouble in
the flesh: but I z spare you.
29 And this I say, brethren, because the
time is short, ‖ hereafter that both they
which haue wiues, bee as though they had
none:
30 And they that a weepe, as though they
wept not: and they that b reioyce, as though
they reioyced not: and they that buy, as
though they possessed not:
31 And they that vse this world as though
they vsed it not: for the c fashion of this world
goeth away.
32 And I would haue you without care.
The vnmarried careth for the things of the
Lord, how he may please the Lord.
33 But he that is married, careth for the
things of the d world, how he may please his
wife ‡.
34 There is difference also betweene a
virgine and a wife: the vnmarried woman
careth for the things of the Lord, that shee
may bee e holy, both in body and in spirite:
but shee that is married, careth for the
things of the world, how she may please her
husband.
35 And this I speake for your owne com-
moditie, not to f tangle you in a snare, but
that ye follow that, which is honest, and that
yee may cleaue fast vnto the Lord without
separation.
36 But if any man thinke that it is vn-
comely for his virgine, if shee passe the
flowre of her age, and g neede so require, let
him do what he will, he sinneth not: let them
be married.
37 Neuerthelesse, he h that standeth firme
in his heart, that he hath no neede, but hath
i power ouer his owne will, and hath so de-
creed in his heart, that he will keepe his vir-
gine, he doth well.
38 So then he that giueth her to marri-
age, doeth well, but he that giueth her not to
marriage, doeth k better.
39 The wife is bound by the l Law, as
long as her husband * liueth: but if her hus-
band be dead, she is at liberty to marry with
whom she will, onely in the Lord.
40 But shee is more blessed, if shee so a-
bide, in my iudgement: * and I thinke that
I haue also the spirit of God.

CHAP. VIII.

1 *Hee rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices,* 9 *And sheweth how men ought to behaue them toward such as be weake.*

AND as touching things sacrificed vnto
idols, we know that we al haue a know-
ledge: knowledge puffeth vp, but loue edi-
fieth.
2 Now, if any man thinke that he know-
eth any thing, he knoweth nothing yet as he
ought to know.
3 But if any man loue God, the same is
‖ knowen of him.
4 Concerning therefore meate sacrificed
vnto idoles, wee know that an idole is b no-
thing in the world, and that there is none o-
ther God but one.
5 For though there bee that are called
gods, whether in heauen, or in earth, (as
there be many gods, and many c lords)
6 Yet vnto vs there is but one God,
which is the Father, of whom are all things,
and wee in him: and * one Lord Iesus
Christ, by whom are all things, and wee by
him.
7 But euery man hath not knowledge:
for some hauing d conscience of the idole, vn-
till this houre, eate as a thing sacrificed vn-
to the idole, and so their conscience being
weake, is defiled.
8 But meate maketh vs not acceptable
to God: for neither if we eate, haue wee the
e more: neither if we eate not, haue wee the
lesse.
9 But take heede lest by any meanes this
‖ power of yours be an occasion of falling to
them that are weake.
10 For if any man see thee which hast
knowledge, sit at table in the idoles temple,
shall not the conscience of him which is
weake, bee ‡ f boldened to eate those things
which are sacrificed to idoles?
11 And through thy knowledge shall the
* g weake brother perish, for whom Christ
died.
12 Now when ye sinne so against the bre-
thren, and wound their weake conscience, ye
sinne against Christ.
13 * Wherefore if meate offend my bro-
ther, I wil eat no flesh while the world stan-
deth, that I may not offend my brother.

p Although God hath called thee to serue in this life, yet thinke not thy cōdition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slauery of sinne & death.
q Being seruant by condition is made partaker of Christ.
Chap. 6 20. 1.*pet.* 1.19.
‖ *Or, dearely.*
r Sincerely as in the presence of God.
‖ *Or, the state of virginitie.*
s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.
‖ *Or, beleeuing.*
t To be single.
u In these afflictions and persecutions.
x As worldly cares of their children and familie.
y He doth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.
z In wishing that you could liue without wiues.
‖ *Or, it remaineth that.*
a Which be in aduersitie.
b Which bee in prosperitie. c In this world there is nothing but meere vanitie. d Which onely appertaine to this present life. ‡ *And he is diuided*, meaning into diuers cares. e Shee may attaine vnto it sooner then the other, because shee is without cares. f Seeing S. Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that shee should marrie to auoide fornication. h Meaning, hee that is fully perswaded that he hath no neede.

i For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenesse, if they haue not that gift of God so to liue.
k And more commodious for his children in preseruing them from cares. l Of matrimonie. *Rom.* 7.2. 1.*Thess.* 4.8.

27 Janu 2 Lesson Evening

a Of the libertie that God hath giuen vs touching outward things.
‖ *Or, taught.*
b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.
c Which being idoles, yet are esteemed of men as Lords and Seigniours.
Iohn 13.13 *chap.* 12.3.
d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.
e This abundance and want is referred to spiritual things, Rom. 14.17.
‖ *Or, libertie in things indifferent.*
‡ *Greeke, builded vp.*
f By thine example without any ground of doctrine.
Rom. 14.15.
g Which eateth against his conscience, or in doubt. *Rom.* 14.21.

23 Sep 2 Lesson Eve
25 May 12 Less Even

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

Am I not an Apostle? am I not free? haue I not seene Jesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the a seale of mine Apostleship in the Lord.

3 My defence to them b that examine me, is this,

4 Haue wee not power to eate, c and to drinke?

5 Or haue we not power to d lead about a wife being a e sister, as well as the rest of the Apostles, and as the || brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? sayth not the Law the same also?

9 For it is written in the Law of Moses, * Thou shalt not mussel the mouth of the oxe that treadeth out the corne: doeth God take g care for oxen?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 * If we haue sowen vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this h power, are not we rather? neuerthelesse, we haue not vsed this power: but || suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the * holy things, eat of the things of the Temple? and they which wait at the altar, are partakers i with the altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my k reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layed vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, l notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ m free, that I abuse not mine authority in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20 * And vnto the Jewes I become as a Jew, that I may winne the Jewes: to them that are vnder the Lawe, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made o all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, thet they which runne in a race, runne all, yet one receiueth the prize? so runne that ye may obtaine.

25 And euery man that prooueth masteries, p abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.

27 But I beate downe my q body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be r reprooued.

a I neede no further declaration, but the workes y I haue wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wiues about with them.
e A faithfull and Christian wife.
|| Or, cousins.
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other Apostles.
Deut. 25.4. 1.tim. 5.18.
g Had God respect properly to the oxen themselues when he made this lawe, and not rather vnto men?
Rom. 15.27.
h To liue on other mans charges?
|| or, take in worth.
Deut. 18.1.
i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing hee is charged to preach he must willingly and earnestly follow it: for if he doe it by constraint, he doth not his duety.
m That I be not chargeable to them to whom I preach, seeing that they thinke that I preach for gaines.
Acts 16.3. galat. 2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meats, obseruation of feasts & dayes, & such like he fashioned himselfe to men in such sort as hee might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, old man, which rebelleth against the spirit.
r Lest he should bee reprooued of men when they should see him do contrary, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 and offence of their neighbour.

Moreouer, brethren, I would not that ye should be ignorant that all our fathers were vnder the * cloude, and all passed thorow the * sea,

2 And were all baptized vnto a Moses, in the cloud, and in the sea,

3 * And did all eate the same b c spirituall meate,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke d was Christ)

5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.

7 Neither be yee idolaters, as were some of them, as it is written, * The people sate downe e to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one * f day three and twenty thousand.

Exod. 13.21. num. 9.18.
Exod. 14.16,22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.
Exod. 16.15.
b That is, Manna, which was the outward signe or Sacrament of the Spiritual grace.
c They ate the same meat that we doe, because the substance of theirs and our Sacraments is all one.
Exod. 17.6. num. 20.10,11. d That is, signified Christ as all Sacraments doe. Numb. 26 65. Numb. 11.4. and 26.64. psal. 106.14. Exod. 32.6. e Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatrie. Num. 25.9. f Moses readeth foure and twenty thousand, which declareth an infinite number.

g Who was their leader, and was called the Angel of God.
Num.21.6. psal.106 14.
Num.14.37.
h Meaning, either the good or euil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.
i How God will plague vs, if we be subiect to the like vices.
k Or, latter dayes of Christs comming.
l Hee that led you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your commoditie, and deliuer you.
‖*Or, thākſgiuing.*
m Or, prepare to this holy vse with prayse and thankesgiuing.
n The effectuall badge of our coniunction and incorporation with Christ?
o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatry which doeth separate our vnitie.
p Which is gouerned according to the ceremonies of the Law.
q Which is to assemble in that company where idoles are called vpon.
Chap.6.12.
ecclus.37.27.

9 Neither let vs tempt g Christ, as some
of them also tempted him, and were *destroy-
ed of serpents.
10 Neither murmure ye, as some of them
*also murmured, and were destroyed of the
h destroyer.
11 Now all these things came vnto them
for ensamples, and were written to admo-
nish i vs, vpon whom the k ends of the world
are come.
12 Wherefore, let him that thinketh hee
standeth, take heede lest he fall.
13 There hath no tentation taken you,
but such as appertaineth to man, and God
is faithfull, which will not suffer you to bee
tempted aboue that you be able, but l will e-
uen giue the issue with the tentation, that ye
may be able to beare it.
14 Wherefore my beloued, flee from ido-
latry.
15 I speake as vnto them which haue vn-
derstanding: iudge ye what I say.
16 The cuppe of ‖ blessing which wee
m blesse, is it not the communion of the blood
of Christ? The bread which wee breake,
is it not the n communion of the body of
Christ?
17 For we that are many, are o one bread
and one body, because wee all are partakers
of one bread.
18 Behold Israel which is after the p flesh:
are not they which eate of the sacrifices, par-
takers of the altar?
19 What say I then? that the idole is a-
ny thing? or that that which is sacrificed to
idoles, is any thing?
20 Nay, but that these things which the
Gentiles sacrifice, they sacrifice to de-
uils, and not vnto God: and I would not
that ye should haue q fellowship with the de-
uils.
21 Ye cannot drinke the cup of the Lord,
and the cup of the deuils. Ye cannot be par-
takers of the Lords table, and of the table of
deuils.
22 Doe wee prouoke the Lord to anger?
are we stronger then he?
23 *All things are lawfull for me, but all
things are not expedient: all things are
lawfull for me, but all things edifie not.
24 Let no man seeke his owne, but euery
man anothers wealth.
25 Whatsoeuer is sold in the r shambles,
eate ye, and s aske no question for conscience
sake.
26 *For the earth is the Lords, and all
that therein is.
27 If any of them which beleeue not, call
you to a feast: and if ye wil goe, whatsoeuer is
set before you, eate, asking no question for
conscience sake.
28 But if any man say vnto you, This is
sacrificed vnto idoles, eate it not, because of
him that shewed it, and for the conscience
(for the earth is the Lords, and all that there-
in is)
29 And the conscience I say, not thine,
but of that other: for why should my t li-
bertie be condemned of anothers mans con-
science?
30 For u if I through Gods benefite bee
partaker, why am I euill spoken of, for that
wherefore I giue thankes?
31 *Whether therefore ye eate or drinke,
or whatsoeuer ye doe, doe all to the glory of
God.
32 Giue none offence, neither to ẏ Iewes,
nor to the Grecians, nor to the Church of
God:
33 Euen as I please x all men y in all
things, not seeking mine owne profite,
but the profite of many, that they might bee
saued.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, & turned the money to the Priests profite. s Or, doubt not. *Psal 24 1.*

t We must take heede that thorow our abuse, our libertie bee not condemned.
u If by the benefit of God I may eate any kinde of meat, why should I by my default cause this benefit to be euill spoken of?
Col.3.17.
x That is, the infirme.
y Which are indifferent.

CHAP. XI.

Hee rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lords Supper, 23 Bringing thē againe to the first institution thereof.

BEe *ye the followers of me, euen as I am
of Christ.
2 Now, brethren, I commend you, that
ye remember ‖ all my things, and keepe the
ordinances, as I deliuered them to you.
3 But I will that ye know, that Christ is
the * head of euery man: and the man is the
womans head: and God is Christs head.
4 Euery man a praying, or ‖ prophesying
hauing any thing on his head, b dishonoureth
his head.
5 But euery woman that prayeth or
c prophesieth bare headed, dishonoureth her
head: for it is euen one very thing, as though
she were shauen.
6 Therefore if the woman be not coue-
red, let her also be shorne: and if it be shame
for a woman to be ‖ shorne or shauen, let her
be couered.
7 For a man ought not to couer his head:
forasmuch as hee is the * d image and glory
of God: but the woman is the e glory of the
man.
8 For the man is not of the woman, but
the woman of the man.
9 *For the man was not created for the
womans sake: but the woman for the mans
sake.
10 Therefore ought the woman to haue
f power on her head, because of the g Angels.
11 Neuerthelesse, neither is the man with-
out the woman, neither the woman without
the man in the h i Lord.
12 For as the woman is of the man, so is
the man also by the woman: but all things
are of God.
13 Iudge in your selues, Is it comely that
a woman pray vnto God vncouered?
14 Doeth not nature it selfe teach you,
that if a man haue long k haire, it is a shame
vnto him?
15 But if a woman haue long haire, it is

2.Thess.3.9.
‖*Or, in all things remember me.*
Ephes.5.23.
a This is referred to cōmon prayer and preaching: for although one speake, yet the action is common, so, that the whole Church may be sayd to pray or preach.
‖*Or, preaching.*
b This tradition was obserued according to the time and place that all things might be done in comelinesse and to edification.
c Reade Chap. 14.34.
‖*Or, polled.*
Gen 1.26 & 5.1 and 9 6 col.3.10.
d The image of Gods glory in whom his maiestie and power shine concerning his authority.
e Or, receiueth her glory, in commendation of man, & therefore is subiect.
Gen.2.18,22.
f Something to couer her head in signe of subiection. g To whom they also shew their dissolution, and not onely to Christ. h Who is authour and mainteiner of their mutuall coniunction. i For as God made the woman of man, so now is man multiplied by the woman. k As women vse to weare.

a prayse

UMI

l For God hath giuen to woman longer haire then vnto man, to the ende she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church.
Matth.26.26. marke 14.22. luke 22.19.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighs of the theeues were) which thing the breaking of ẏ bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same.
2.Cor.13.5.

r But as though these holy mysteries of the Lords body and blood were common meate, so without reuerence be commeth vnto them.

f Or, die. Let them looke to themselues, which either adde or take away from the Lords institution.

a praise vnto her: for her haire is l giuen her for a couering.
16 But if any man lust to be contentious, wee haue no such custom, neither the Churches of God.
17 Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.
18 For first of all, when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true m in some part.
19 For there must bee n heresies euen among you, that they which are approoued among you, might be knowen.
20 When ye come together therefore into one place, this is not to eate the Lordes supper.
21 For euery man when they should eate, taketh his own supper afore, and one is hungrie, and another is drunken.
22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.
23 For I haue receiued of the o Lord that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that hee was betrayed, tooke bread:
24 * And when he had giuen thankes, he brake it, and sayd, Take, eat: this is my body, which is p broken for you: this doe ye in remembrance of me.
25 After the same maner also he tooke the cup when he had supped, saying, This cup is the newe Testament in my blood: this doe as oft as yee drinke it, in remembrance of me.
26 For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come.
27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord q vnworthily, shall be guiltie of the body & blood of the Lord.
28 * Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.
29 For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not r the Lords body.
30 For this cause many are weake, and sicke among you, and many f sleepe.
31 For if we would iudge our selues, we should not be iudged.
32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.
33 Wherefore, my brethren, when ye come together to eate, tary one for another.
34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 *The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans body serue to the profit one of another.*

Now concerning spirituall gifts, brethren, I would not haue you a ignorant.
2 Ye know that ye were Gentiles, and were caried away vnto the b dumbe idoles, as ye were c led.
3 Wherefore I declare vnto you, that no man d speaking by the d Spirit of God, calleth * Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.
4 Now there are diuersities of gifts, but the same Spirit.
5 And there are diuersities of administrations, but the same Lord.
6 And there are diuersities of operations, but God is the same, which worketh all in all.
7 But the manifestation of the Spirit is giuen to euery man, to e profit withall.
8 For to one is giuen by the Spirit the word of wisedome, and to another the word of f knowledge by the same Spirit:
9 And to another is giuen g faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:
10 And to another h the operations of great workes: and to another, i prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.
11 * And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.
12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.
13 For by one Spirit are wee all baptized into l one body, whether wee bee Iewes or Grecians, whether wee bee bond, or free, and haue beene all made to drinke into one Spirit.
14 For the body also is not one member, but many.
15 If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?
16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God disposed the members euery one of them in the body at his owne pleasure.
19 For if they were all one member, where were the body?
20 But now are there many members, yet but m one body.
21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feete, I haue no need of you.
22 Yea, much rather those members of the body, which seeme to bee n more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion.
Marke 9.39.

d As no man that hath the Spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same Spirit.
Iohn 13.13. chap.8.6. phil.2.11.

e To wit, the Church, which is the whole bodie.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning the declaration of Gods mysteries.

k To try both the doctrine and the persons.
Rom.12.3. ephes.4.7.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction Baptisme and the Lords Supper are effectuall signes: for by Baptisme wee are regenerate into one spirit, and by the Lords Supper, we are incorporate into Christs body, to be gouerned by the same Spirit. m And therefore whatsoeuer the diuersitie is, yet the profite ought to bee common, and serue to the edification of the Church. n Whose vse seemeth to be more vile.

25 May . . . 2 Lesson euen

27 Sept. 2 Lesson euen

Mon Easter Euen

18 Sond aft Trin Epist Lost verse Gosple 19 Luke 41 to 47 ver

are necessarie,
23 And vpon those members of the body,
which we thinke most vnhonest, put we more
° honestie on: and our vncomely parts haue
more comelinesse on.
24 For our comely parts neede it not: but
God hath tempered the body together, and
hath giuen the more honour to that part which
lacked,
25 Least there should bee any diuision in
the body: but that the members should haue
the same care one for another.
26 Therefore if one member suffer, all
suffer with it: if one member bee had in ho-
nour, all the members reioyce with it.
27 Now yee are the body of Christ, and
members q || for your part.
28 * And God hath ordeined some in the
Church: as first Apostles, secondly Pro-
phets, thirdly teachers, then them that doe
miracles: after that, the giftes of healing,
r helpers, f gouernours, diuersitie of tongues.
29 Are all Apostles? Are all Prophets?
are all teachers?
30 Are all doers of miracles? haue all the
gifts of healing? do all speake with tongues?
do all interprete?
31 But || desire you the best gifts, and I
will shew you a more excellent way.

o Wee are more carefull to couer them.

p Euery one in his office for the preseruation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

|| *Or, euery one for his part.*

Ephes.4.11.

r As Deacons.

f As Elders.

|| *Or, do you then desire the best gifts.*

CHAP. XIII.

Because loue is the fountaine and rule of edify-ing the Church, he setteth forth the nature, office, and praise thereof.

Though I speake with the tongues of
men, and a Angels, and haue not loue, I
am as sounding brasse, or a tinckling cym-
ball.
2 And though I had the gift of prophe-
cie, and knew all secrets, and all knowledge,
yea, if I had b all faith, so that I could re-
moue c mountaines, and had not loue, I
were nothing.
3 And though I feede the poore with all
my goods, and though I giue my body, that
I be burned, and haue not loue, it profiteth
me nothing.
4 Loue suffereth long: it is bountifull:
loue enuieth not: loue doth not boast it selfe:
it is not puffed vp:
5 It disdaineth not: it seeketh not her
owne things: it is not prouoked to anger: it
thinketh not euill:
6 It reioyceth not in iniquitie, but reioy-
ceth in the trueth:
7 It suffereth all things: it beleeueth
c all things: it hopeth all things: it endu-
reth d all things.
8 Loue doeth neuer fall away, though
that prophecyings bee abolished, or the
tongues cease, or knowledge vanish away,
9 For we know in part, and we || pro-

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat.7.22. and also for that faith (called historicall) which beleeueth the mighty power of Christ, but cannot apprehend Gods mercie through him: and this diuels haue, Iam.2.19. and therefore is separated from charitie: but the faith that iustifieth in effect worketh by loue, Gal.5.6. c *Matth.17.20. luke 17.6.* c Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanitie. d Which may be without offence of Gods word. e Knowledge it selfe shall be perfected in the world to come, and not abolished: but the maner of knowing and teaching shall cease, when we shall bee before Gods maiestie, where we shal neither need schooles nor teachers. f That is, imperfectly. || *Or, teach.*

phesie in part.
10 But when that which is perfect, is
come, then that which is in part, shall be a-
bolished.
11 When I was a childe, I spake as a
childe, I vnderstood as a childe, I thought
as a childe: but when I became a man, I put
away childish things.
12 For nowe wee see g through a glasse
darkly, but then shal we see face to face. Now
I know in part: but then shall I know euen
as I am || knowen.
13 And now abideth faith, hope and loue,
euen these three: but the h chiefest of these is
loue.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

Follow after loue, and couet spirituall gifts,
and rather that ye may a prophesie.
2 For hee that speaketh a strange tongue,
speaketh not vnto men, but vnto God: for no
man b heareth him: howbeit in the c spirit he
speaketh secret things.
3 But he that prophesieth, speaketh vnto
men to edifying, and to exhortation, and to
comfort.
4 He that speaketh strange language, edi-
fieth d himselfe: but he that prophesieth, edi-
fieth the Church.
5 I would that yee all spake strange lan-
guages, but rather that yee prophesied:
for greater is hee that prophesieth, then hee
that speaketh diuers tongues, except hee ex-
pound it, that the Church may receiue edifi-
cation.
6 And now, brethren, if I come vnto you
speaking diuers tongues, what shall I profite
you, except I speake to you, either by e reue-
lation, or by knowledge, or by prophesying, or
by doctrine?
7 Moreouer, things without life, which
giue a sound, whether it bee a || pipe, or an
harpe, except they make a distinction in the
sounds, how shall it bee knowen what is pi-
ped or harped?
8 And also if the trumpet giue an vncer-
taine sound, who shall prepare himselfe to
battell?
9 So likewise you, by the tongue, except
ye vtter words that haue signification, how
shall it be vnderstood what is spoken? for ye
shall speake in the f aire.
10 There are so many kindes of voyces
(as it commeth to passe) in the world, and
none of them is g dumbe.
11 Except I know then the power of the
voyce, I shall be vnto him that speaketh, h a
Barbarian, and he that speaketh, shall be a
Barbarian vnto me.
12 Euen so, forasmuch as yee couet spiri-
tuall gifts, seeke that yee may excell vnto the
edifying of the Church.
13 Wherefore, let him that speaketh a
strange tongue, pray, that he may interprete.
14 For if I pray in a strange tongue, my
spirit i prayeth, but mine vnderstanding is
without k fruit.
15 What

g The mysteries of God.

|| *Or, taught of God.*

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spirituall gift, which he hath receiued.

d For he profiteth none saue himselfe.

e The prophecie expoundeth that which God hath reuealed: and the doctrine teacheth that which hee hath giuen vs to vnderstand.

Or, flute.

f Your words shall be lost: for ye shall neither glorifie God thereby, nor profit man.

|| *Or, as the thing requireth.*

g That is, they may be able to be vnderstood.

h He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to the greatest praise of eloquence.

i And doeth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

one of another.

28 Septem 2 Lesson Even

Quinqua Sun Epis 1 Ve to end Gosp 18 Luke 34 Ver to end

2d Lesson Monday in Easter Even 1626

1 Februar 2 Lesson Even

2 Februa 2 Lesson Even

29 Septem 2 Less eve

31 May 2 Lesson Even

31 May 2 Less even

15 What is it then? I will pray with the
spirit, but I will pray with the vnderstan-
ding also: I will ¹ sing with the spirit, but I
will sing with the vnderstanding also.

¹ Or, giue thanks by singing.

16 Els, when thou blessest with the spi-
rit, howe shall he that occupieth the roome
of the vnlearned, say, ᵐ Amen, at thy giuing
of thanks, seeing he knoweth not what thou
sayest?

m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all said, Amen, signifying that they beleeued assuredly that God would graunt their requests.

17 For thou verely giuest thankes well,
but the other is not edified.
18 I thanke my God, I speake langua-
ges more then ye all.
19 Yet had I rather in the Church to
speake ⁿ fiue wordes with mine vnderstan-
ding that I might also instruct others,
then tenne thousand wordes in a strange
tongue.

n That is, most fewe.

20 Brethren, be not * children in vnder-
standing, but as concerning maliciousnesse
be children, but in vnderstanding bee of a
ripe age.

Math. 18.3.

21 In the Law it is written, * ᵒ By men
of other tongues, and by other languages
will I speake vnto this people: yet so shall
they not heare me, saith the Lord.

Isa. 28.11. deut. 28.49. iere. 5.15. ezek. 3.6.

o He threatneth them most sharply, that God will punish the contempt of his word and their counterfeit ignorance, for as much as to speake with vnknowen tongues is a signe of Gods curse toward the wicked.

22 Wherefore strange tongues are for a
ᵖ signe, not to them that beleeue, but to
them that beleeue not: but prophesying ser-
ueth not for them that beleeue not, but for
them which beleeue.

p Of Gods curse when they are not vnderstood.

23 If therefore when the whole Church
is come together in one, and al speak strange
tongues, there come in they that are vnlear-
ned, or they which beleeue not, will they not
say, that ye are out of your wittes?
24 But if all prophesie, and there come
in one that beleeueth not, or one vnlearned,
ᑫ hee is rebuked of all men, and is iudged
of all.

q By hearing his secret faults ript vp, and his sinnes reprooued by Gods word, he is compelled by his owne conscience to praise God.

25 And so are the secrets of his heart
made manifest, and so he will fall downe on
his face and worship God, and say plainely
that God is in you indeede.
26 What is to be done then, brethren?
when yee come together, according as euery
one of you hath a Psalme, or hath doctrine,
or hath a tongue, or hath reuelation, or hath
interpretation, let all things bee done vnto
edifying.
27 If any man speake a strange tongue,
let it be by two, or at the ſ most by three, and
that by course, and let one interpret.

r Which expound the word of God.

28 But if there be no interpreter, let him
keepe silence in the Church, which speaketh
languages, and let him speake to himselfe, and
to God.
29 Let the Prophets speake, two, or
three, and let the other iudge.
30 And if any thing bee reuealed to ano-
ther that sitteth by, let the first holde his
peace.
31 For yee may all prophesie one by one,
that all may learne, and all may haue com-
fort.
32 And the ᵗ spirits of the Prophets are
ᵘ subiect to the Prophets.

ſ Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in ÿ gift of tongues: but chiefly he commandeth that nothing be done without interpretation. t Or, learning, which Gods spirit mooueth them to vtter.

33 For God is not the authour of confusion,
but of peace, as wee see in all the Churches
of the Saints.
34 * Let your women keepe ˣ silence in
the Churches: for it is not permitted vnto
them to speake: but they ought to be subiect,
as also the * Law sayeth.
35 And if they will learne any thing, let
them aske their husbands at home: for
it is a shame for women to speake in the
Church.
36 ʸ Came the worde of God out from
you? either came it vnto you onely?
37 If any man thinke himselfe to bee a
Prophet, or ᶻ spirituall, let him acknowledge,
that the things that I write vnto you, are
the commandements of the Lord.
38 ᵃ And if any man be ignorant, let him
be ignorant.
39 Wherefore brethren, couet to prophe-
sie, and forbid not to speake languages.
40 Let all things bee done honestly and
by order.

u To the intent that others may iudge of him that hath spoken, if he haue passed the cōpasse of Gods word: wherefore Saint Iohn commandeth to try the spirits whether they be of God.

1. Tim. 2.11.

x Because this disorder was in the Church that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit hee mentioned this abuse before, yet he referred it to this place to be reproued, because there he brought it in for another purpose. Gen. 3.16. y Are ye the first or the last Christians, that yee neither submit your selues to the Churches of whom ye haue receiued the Gospel? nor haue respect to the others, to whom the Gospel doth likewise appertaine? z To haue vnderstanding of spirituall things. a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, & trouble not the Church, but credit them that are learned.

CHAP. XV.

He prooueth the resurrection of the dead, 3. And first that Christ is risen: 22 Then that we shall rise, 52 And the maner how.

Moreouer, * brethren, I declare vnto you
the Gospel, which I preached vnto you,
which ye haue also receiued, and wherein ye
continue,

Gal. 1.11.

2 And whereby ye are saued, if yee keepe
in memory, after what maner I preached
it vnto you, ᵃ except yee haue beleeued in
vaine.

a If you beleeue to be saued by the Gospel, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

3 For first of all, I deliuered vnto you
that which ᵇ I receiued, howe that Christ
died for our sinnes, according to the * Scrip-
tures,

b He sheweth ÿ nothing ought to be taught, which we haue not learned by Gods word.

4 And that he was buried, and that hee
arose the third day, according to the * Scrip-
tures,

Isa. 53.5. 1. pet. 2.24. Ionas. 2.1, 10.

5 * And that hee was seene of Cephas,
then of the ᶜ twelue.

Iohn 20.19.

6 After that, hee was seene of moe then
fiue hundreth brethren at once: whereof ma-
ny remaine vnto this present, and some also
are a sleepe.
7 After that, hee was seene of Iames:
then of all the Apostles.

c Although Iudas wanted, yet they were so called still.

8 * And last of all, hee was seene also of
me, as of one borne out of due time.
9 For I am * the least of the Apostles,
which am not meete to bee called an Apo-
stle, because I persecuted the Church of
God.
10 * But by the ᵈ grace of God, I am that

Acts 9.4. rom 6.3.8. Ephes 3.8. Ephes 3.7.

d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was
not in vaine: but I laboured more aboun-
dantly then they all: yet not I, but the grace
of God which is with me.
11 Wherefore whether it were I, or they,
so we preach, and so haue ye beleeued.
12 ¶ Now if it be preached, that Christ
is risen from the dead, how say some among
you, that there is no resurrection of the
dead?
13 For if there be no resurrection of the
dead, then is Christ not risen.
14 And if Christ be not risen, then is our
preaching [e] vaine, and your [f] faith is also
vaine.
15 And we are found also false witnesses
of God: for we haue testified of God, that
he hath raised vp Christ: whom he hath not
raised vp, if so be the dead be not raised.
16 For if the dead be not raised, then is
Christ not raised.
17 And if Christ be not raised, your faith
is [g] vaine: ye are yet in your [h] sinnes.
18 And so they which are asleep in Christ,
are perished.
19 If in this life [||] onely we haue hope in
Christ, we are of all men the most miserable.
20 But now is Christ risen from the
dead, & was made the * first [i] fruits of them
that slept.
21 For since by man came death, by man
came also the resurrection of the dead.
22 For as in Adam all die, euen so in
[k] Christ shall [l] all be made aliue,
23 But euery man in his * owne order:
the first fruits is Christ, afterward, they that
are of Christ, at his comming shal rise againe.
24 Then shall be the ende, when he hath
[m] deliuered vp the kingdome to God, euen
the Father, when he hath put downe al rule
and all authority and power.
25 For he must reigne * till hee hath put
all his enemies vnder his feete.
26 The last enemy that shall be destroy-
ed, is death.
27 * For hee hath put downe all things
vnder his feete. (And when he saith that al
things are subdued to him, it is manifest that
hee is excepted, which did put downe all
things vnder him.)
28 And when all things shall be subdued
vnto him, then shall the Sonne also himselfe
bee subiect vnto him, that did subdue all
things vnder him, that God may be [n] all in
all.
29 Els, what shall they doe which are
baptized [o] [p] for dead? if the dead rise not at
all, why are they then baptized for dead?
30 Why are wee also in ieopardie euery
houre?
31 [q] By our reioycing which I haue in
Christ Iesus our Lord, I die dayly.
32 If I haue fought with beastes at E-
phesus after the [r] maner of men, what ad-
uantageth it me, if the dead be not raised vp?
* let vs eate and drinke: for to morrow wee
shall die.
33 Bee not deceiued: * euill speakings
corrupt good maners.
34 Awake to liue righteously, and sinne
not: for some haue not the knowledge of
God: I speake this to your shame.
35 But some man will say, Howe are the
dead raised vp? and with what body come
they foorth?
36 O foole, that which thou sowest, is not
quickened, except it die.
37 And that which thou sowest, thou
sowest not that body that shall bee, but bare
corne, as it falleth, of wheate, or of some o-
ther.
38 But God giueth it a body at his plea-
sure, euen to euery seede his owne body.
39 All flesh is not the same flesh, but there
is one [s] flesh of men, and another flesh of
beastes, and another of fishes, and another
of birds.
40 There are also heauenly bodies, and
earthly bodies: but the glory of the heauenly
is one, and the glory of the earthly is another.
41 There is another glory of the [t] sunne,
and another glory of the moone, and ano-
ther glory of the starres: for one starre dif-
fereth from another starre in glory.
42 So also is the resurrection of the dead.
The body is sowen in corruption, and is rai-
sed in incorruption.
43 It is sowen in [u] dishonour, and is rai-
sed in glory: it is sowen in weakenesse, and
is raised in power.
44 It is sowen a naturall body, and is
raised a [x] spirituall body: there is a naturall
body, and there is a spirituall body.
45 As it is also written, The first man
* Adam was made a liuing soule: and the
last Adam was made a [y] quickening Spirit.
46 Howbeit that was not first made which
is spirituall: but that which is naturall, and
afterward that which is spirituall.
47 The first man is of the earth, earthly:
the second man is the Lord [z] from heauen.
48 As is the earthly, such are they that
are earthly: and as is the heauenly, such are
they also that are heauenly.
49 And as we haue borne the [a] image of
the earthly: so shall wee beare the image of
the heauenly.
50 This say I, brethren, that [b] flesh and
blood cannot inherite the kingdome of God,
neither doth corruption inherite incorrup-
tion.
51 Beholde, I shew you a secret thing,
We shall not all sleepe, but we shall all bee
[c] changed,

e Christs death not effectuall, except he rise from death.
f For if Christ be swallowed vp of death, there remaineth no hope of life any more.
g As mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.
|| *Or, onely for this lifes sake.*
Col. 1.18 *reu.* 1.5
i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raysed, all haue assurance of the resurrection.
k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithfull.
1. *Thess.* 4.15.
m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdom standeth in gouerning the faithful, & ouercomming the aduersaries, eue death the chiefest: which done, Christ being perfected with al his members, shall as he is man, & head of the Church, with his fellow heires deliuer his kingdom, & be subiect to God, with whom & the holy Ghost in Godhead he is equal. *Psal.* 110. 1. *acts* 2.34, 35. *heb.* 1 13 & 10 13. *Psal.* 8.6. *heb.* 2.8. n We shalbe perfectly fulfilled with his glory and felicity. o That is, as dead, and because they were but newly come to Christ, would be baptized before they died. p Except these things be true of Christs kingdom, & his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, & so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioyce in the Lord, that I haue sustained them among you.
r That is, hauing regard to this present life, and not to Gods glory, and life euer lasting.
Isa 22.13.
wisd. 2.6.
* *Menander in Thaide.*
s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.
t Euen as the Sunne and the Moone, being of one substance, differ in dignity: so in the resurrection our bodies shall haue more excellent qualities then they haue now.
u For what is more vile to looke vnto, then the dead carkeis?
x Not changing the substance, but made partaker of the diuine nature.
Gene. 2.7.
y Christ bringeth vs from heauen the Spirit of life.
z This is attributed to Christ as concerning his diuinity, not in respect of his humanitie, whose flesh hath this glory by y^e power of God who dwelleth in it.
a Both in substance and forme we are earthly.
b This naturall body as it is now, til it be made new by the Spirit of Christ. c When the Lord commeth to iudgement, some of the Saints shall bee aliue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

52 In a moment, in the twinckling of an
eye at the last *trumpet: for the trumpet shal
blow, and the dead shall bee raised vp incor-
ruptible, and we shalbe changed.
53 For this corruptible must put on in-
corruption: and this mortall must put on
immortality.
54 So when this corruptible hath put on
incorruption, and this mortall hath put on
immortalitie, then shall be brought to passe
the saying that is written, *Death is swa-
lowed vp into victory.
55 †*O death, where is thy sting? O
graue, where is thy victory?
56 The sting of death is sinne: and the
d strength of sinne is the Law.
57 *But thankes bee vnto God, which
hath giuen vs victory through our Lord Je-
sus Christ.
58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abundant alwayes
in the worke of the Lord, forasmuch as ye
know that your labour is not in e vaine in
the Lord.

Matth.24.31. 1.thes.4.16. Isa.25.8. reuel.7.17. † O death, where is thy victory? O graue, where is thy sting? Hose.13.14. heb.2.14.

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the law, because it doth reueale the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues.

1.Iohn 5.5. e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

1 CONcerning *the gathering for the
Saintes, as I haue ordained in the
Churches *of Galatia, so doe ye also.
2 a Euery first day of the weeke, let euery
one of you put aside by himselfe, and lay vp
as God hath prospered him, that then there
be no gatherings when I come.
3 And when I am come, whomsoeuer ye
shall allow b by letters, them will I send to
bring your liberalitie vnto Jerusalem.
4 And if it be meete that I goe also, they
shall goe with me.
5 Now I will come vnto you, after I
haue gone through Macedonia (for I will
passe through Macedonia)
6 And it may bee that I will abide, yea,
or winter with you, that ye may bring me on
my way whithersoeuer I goe.
7 For I will not see you now in my pas-
sage: but I trust to abide a while with you,
if the Lord permit.
8 And I will tary at Ephesus vntill
Pentecost.
9 For a great doore and c effectuall is
opened vnto me: but there are many aduer-
saries.
10 ¶ Now if Timotheus come, see
that he bee d without feare with you, for he
worketh the worke of the Lord, euen as I
doe.
11 Let no man therefore e despise him:
but conuey him forth f in peace, that he may
come vnto mee: for I looke for him with the
brethren.
12 As touching our brother Apollos,
I greatly desired him to come vnto you
with the brethren: but his minde was
not at all to come at this time: howbeit
he will come when he shall haue conuenient
time.
13 ¶ g Watch ye: stand fast in the faith:
quite you like men, and be strong.
14 Let all your things be done in h loue.
15 Now, brethren, I beseech you (yee
knowe the house of Stephanas, that it is
the i first fruites of Achaia, and that they
haue giuen themselues to minister vnto the
Saints)
16 That ye be k obedient euen vnto such,
and to all that helpe with vs and labour.
17 I am glad of the comming of Stepha-
nas, and Fortunatus, and Achaicus: for they
haue l supplied the want of you.
18 For they haue comforted my ‖spirite
and yours: acknowledge therfore such men.
19 The Churches of Asia salute you:
Aquila and Priscilla with the Church that
is in their house, salute you greatly in the
Lord.
20 All the brethren greete you. Greete ye
one another with an *holy m kisse.
21 The salutation of me Paul with mine
owne hand.
22 If any man loue not the Lord Jesus
Christ, let him bee had in execration, ‖ yea
excommunicate to death.
23 The grace of our Lord Jesus Christ
be with you.
24 My loue be with you all in Christ Je-
sus. Amen.

The first Epistle to the Corinthians, writ-
ten from n Philippi, and sent by Stephanas,
and Fortunatus, and Achaicus, and Timo-
theus.

Acts 11.29. and 12.25. rom.15.25. Acts 18.23.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others, Sunday, they accustomed not onely in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward the reliefe of the poore brethren.

b Which ye shal send by the that carie the money.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie to be carefull for the preseruation of their ministers.

e As though he were too yong to be a minister.

f That is, safe and sound.

g Lest Satan steale vpon you at vnawares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly asswaged by their presence.

‖Or, minde.

Rom.16.16. 2.cor.13.12. 1 pet.5.14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

‖Or, Maranatha.

n Or, as it is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection & zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them far passing all naturall affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubburnnesse, and contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therfore he wisheth them wel in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne therby his authority, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancy, but to beare with their inability and imperfection, lest contrary to his fatherly affection, he should haue bene compelled to vse rigour and seuerity. And as touching his sharpe writing in the former Epistle, it came through their fault as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authority, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which engendreth true repentance: to the which is ioyned mercy and compassion toward our brethren: also wisedome to put difference betwixt the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas he contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming hee menaceth such as rebell against his authority, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

5 Februa 2 Lesson Evening
3 June 2 Less even
2 Octobr 2 Less even

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his coming contrary to his promise, he proueth his constancy, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAUL an Apostle of Iesus
Christ, by the wil of God, and
our brother Timotheus, to the
Church of God, which is at
Corinthus w all the Saints
which are in all [a] Achaia:
2 Grace bee with you, and peace from
God our Father, and from the Lord Iesus
Christ.
3 * [b] Blessed be God, euen the Father of
our Lord Iesus Christ, the Father of mercies, and the God of all comfort,
4 Which comforteth vs in all our tribulation, that we may be able to comfort them
which are in any affliction by the comfort
wherewith wee our selues are comforted of
God.
5 For as the [c] sufferings of Christ abound
in vs, so our consolation aboundeth through
Christ.
6 And whether we be afflicted, it is for
your consolation, and [d] saluation, which [e] is
wrought in the enduring of the same sufferings, which we also suffer: or whether wee
be comforted, it is for your consolation and
saluation.
7 And our hope is stedfast concerning
you, in as much as we know that as ye are
partakers of the sufferings, so shall ye be also
of the consolation.
8 For brethren, wee would not haue you
ignorant of our affliction, which came vnto
vs in Asia, how wee were pressed [f] out of
measure passing strength, so that we altogether doubted, euen of life.
9 Yea, we [g] receiued the sentence of death
in our selues, because wee should not trust
in our selues, but in God, which raiseth the
dead.
10 Who deliuered vs from so [h] great
a death, and doeth deliuer vs: in whom we
trust, that yet hereafter he will deliuer vs,
11 * So that ye labour together in prayer
for vs, that for the gift bestowed vpon vs for
many, thankes may bee giuen by many persons for vs.
12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and
godly purenesse, and not in fleshly wisedome,
[k] but by the grace of God wee haue had our
conuersation in the world, and most of all to
you wards.
13 For wee [l] write none other things vnto
you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.
14 Euen as yee haue acknowledged vs
partly, that wee are your [m] reioycing, euen
as ye are [n] ours, in the [o] day of our Lord Iesus.
15 And in this confidence was I minded
first to come vnto you, that yee might haue
had a double grace,
16 And to passe by you into Macedonia,
and to come againe out of Macedonia vnto
you, and to bee led foorth toward Iudea of
you.
17 When I therefore was thus minded,
did I vse lightnesse? or minde I those things
which I minde, [p] according to the flesh, that
with mee should bee [q] Yea, yea, and Nay,
nay?
18 Yea, [r] God is faithfull, that our word
toward you, was not Yea, and Nay.
19 For the Sonne of God Iesus Christ,
who was preached among you by vs, that is,
by mee, and Siluanus, and Timotheus,
was not Yea, and Nay: but in him it was
[s] Yea.
20 For all the promises of God in him
are [t] Yea, and are in him Amen, vnto the glory of God through vs.
21 And it is God which establisheth vs
with you in Christ, and hath anointed vs.
22 Who hath also * sealed vs, and hath giuen the * earnest of the Spirit in our hearts.

a Meaning the countrey, whereof Corinthus was the chiefe citie.
Ephes.1.3. 1.pet.1.3.
b Or, praise and glory be giuen.
c Which I suffer for Christ, or which Christ suffreth in me, Rom. 7.5 and 8.5. col. 1.24.
d For seeing him endure so much, they had occasiō to be confirmed in the Gospel.
e As God onely worketh all things in vs, so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.
f Hereby hee sheweth his own infirmitie, that it might appeare how wonderfully Gods graces wrought in him.
g I was vtterly resolued in my selfe to die.
h So many dangers of death.

Rom.15.30.
i He rendreth a reason why they ought to pray vnto God for his recouery.
k Vsing that wisdome which God gaue me from heauen.
l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to bee the same to the very ende.
m In that we haue taught you the Gospel so sincerely.
n Because wee haue wonne you to Christ.
o Which shal abolish all worldly glory.
p Which is rashly to promise and not to performe.
q Now to affirme one thing, and then to denie it, which is a signe of inconstancy.
r He taketh God to witnesse, that he preached the trueth. s He preacheth nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father. t They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs. *Ephes.1.13. and 4.30. Ephes.1.14. chap.5.5.*

23 Now

23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee ᵘ haue dominion ouer your faith, but wee are helpers of your ioy: for by ˣ faith ye stand.

u In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences, but that I am Gods minister to cōfirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioiceth in God for the efficacie of his doctrine, 17 confuting thereby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

But I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sory, who is he then that should make me glad, but ẏ same which is made ᵃ sory by me?

3 And I wrote ᵇ this same thing vnto you, lest when I came, I should take heauinesse of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should bee made sory, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any haue caused sorow, the same hath not ᶜ made mee sory, but partly (lest I should ᵈ more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise yee ought rather to forgiue him, and comfort him, lest the same ᵉ should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would ᶠ confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the ᵍ sight of Christ,

11 Lest Satan should ʰ circumuent vs: for we are not ignorant of his enterprises.

12 ¶ Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 ⁱ Now thanks be vnto God, which alwaies maketh vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet sauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the ˡ sauour of death, vnto death, * and to the other the sauour of life, vnto life, and who is sufficient for these things?

17 * For wee are not as many, ᵐ which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we ‖ in Christ.

a Which was giuen to Satan, but now doth repent.
b Which made you and him sory in my former epistle.
c After this adulterer did repent and amend, Paul did so vtterly cast off al sorow, that he denieth that in maner he was any whit sory.
d And so should increase his sorowe which I would diminish.
e The adulterer, which entertained his mother in law.
f That at my intercession you would declare, by the publique consent of the Church, that you embrace him againe as a brother, seeing he was excommunicate by the common consent.
g That is, truely, and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing.
‖ Or, in my minde.
i From this place vnto the 6. chap. as he intreateth onely of the ministerie, so in the same he commendeth which appeareth in the Gospel, Chap. 3. [illegible] and 18 verses, and not onely to the ministerie [illegible] mightily by vs, he maketh vs partakers of his victory and triumph.
l The preaching of ẏ crosse bringeth death to them which only consider Christs death as a common death, and be thereat offended, or els thinke this death behold is folly: and bringeth againe life to them, who in their life. Rom. 1.16. Rom. 16.18. chap. 4.2.
m That is, which preach for gaine, & corrupt it to serue mens affections. ‖ Or, through Christ, as of Christ.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

Do ᵃ we begin to prayse our selues againe? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, writtē in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest, to be the epistle of Christ ᵇ ministred by vs, and written, not with ynke, but with the Spirit of the liuing God, not in ᶜ tables of stone, but in fleshly tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God,

6 Who also hath made vs able ministers of the new ᵈ Testament, not of the ᵉ letter but of the ᶠ Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration ᵍ of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses for the ʰ glory of his countenance (which glory is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministery of ⁱ condemnation was glorious, much more doeth the ministration of ᵏ righteousnesse exceede in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse ˡ great boldnesse of speech.

13 * And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the ende

a Meaning himselfe, Timotheus, and Siluanus.
b Who were Gods pen.
c The hardnesse of mans heart, before he be regenerate, is as a stonie table, Ezek. 11.19. and 36.26 but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Jerem. 31.31, 32, 33.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning, the spirituall doctrine, which is in our hearts.
g Thus he nameth the Law, in comparison of the Gospel.
h After that God had spoken with him, and giuen him the Law.
i For the Law declareth all men to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousnesse. l In preaching the Gospel. Exod. 34.33. m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightned, but blinded, and so could not come to Christ, who was the end thereof; againe, the Gospel setteth forth the glory of God cleerely, not couering our eyes, but driuing the darknesse away from them.

3 October 2 Less even

7 Febru 2 Lesson Eve
5 Iyne 2 Less Even
4 Octob 2 Less Even

of that which should be abolished.
14 Therefore their mindes are harde-
ned: for vntill this day remaineth the same
couering vntaken away in the reading of
the old Testament, which vaile in Christ is
put away.
15 But euen vnto this day, when Moses
is read, the vaile is layd ouer their hearts.
16 Neuerthelesse, when their heart shall
be turned to the Lord, the vaile shalbe taken
away.
17 Now the n Lord is the * Spirit, and
where the Spirit of the Lord is, there is li-
bertie.
18 But wee all behold as in a o mirrour
the glory of the Lord with open face, and are
changed into the same image, from glory to
glory, as by the Spirit of the Lord.

CHAP. IIII.

1 He declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which he endured, he turneth to his great aduantage, 11. 17 shewing what profit commeth thereby.

Therefore, seeing that we haue this mini-
stery, as we haue receiued mercie, a we
faint not:
2 But haue cast from vs the b cloakes of
shame, and * walke not in craftinesse, neither
handle we the word of God deceitfully: but
in declaration of the trueth we approoue our
selues to euery mans conscience in the sight
of God.
3 If our Gospel be then hid, it is hid to
them that are lost.
4 In whom the c god of this world hath
blinded the minds, that is, of the infidels, that
the light of the glorious Gospel of Christ,
which is the d image of God, should not shine
vnto them.
5 For wee preach not our e selues, but
Christ Iesus the Lord, and our selues your
seruants for Iesus sake.
6 For God that * commanded the light
to shine out of darkenesse, is hee which hath
shined in f our hearts, to giue the g light of
the knowledge of the glory of God in the
face of Iesus Christ.
7 But we haue this h treasure in earthen
vessels, that the excellencie of that power
might be of God and not of vs.
8 Wee are afflicted on euery side, yet are
we not in distresse: in pouertie, but not ouer-
come of pouertie.
9 i Wee are persecuted, but not forsaken:
cast downe, but we perish not.
10 Euery where wee beare about in our
body the i dying of the Lord Iesus, that the
life of Iesus might also be made manifest in
our bodies.
11 For we which liue, are alwayes deli-
uered vnto death for Iesus sake, that the life
also of Iesus might be made manifest in our
mortall flesh.
12 So then k death worketh in vs, and
life in you.
13 And because we haue the same l spirit
of faith, according as it is written, * I belee-
ued, and therefore haue I spoken, we also be-
leeue, and therefore speake,
14 Knowing that he which hath raised vp
the Lord Iesus, shall m rayse vs vp also by
Iesus, and set vs with you.
15 For all things are for your sakes, that
most plenteous grace by the thankesgiuing
of n many, may redound to the prayse of
God.
16 Therefore we faint not, but though
our outward man || perish, yet the inward
man is o renewed dayly.
17 For our p light affliction which is but
for a moment, causeth vnto vs a farre most
excellent and eternall weight of glory:
18 While wee looke not on the things
which are seene, but on the things which
are not seene: for the things which are seene,
are temporall: but the things which are not
seene, are eternall.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14. 19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithfull.

For wee know that if a our earthly house
of this tabernacle be destroyed, we haue
a building giuen of God, that is, an house
not made with hands, but eternall in the
heauens.
2 For therfore we sigh, desiring to be clo-
thed with our house, which is from heauen.
3 || Because that if we be clothed, we shall
not be found * naked.
4 For in deed we that are in this taber-
nacle, sigh and are burdened, || because we
would not be vnclothed, but would be clo-
thed vpon, that mortality might be swallow-
ed vp of life.
5 And he that hath created vs for this
thing, is God, who hath also giuen vnto vs
the * earnest of the Spirit.
6 Therefore we are alway b bold, though
we know that whiles we are || at home in the
body, we are absent from the Lord.
7 (For we c walke by faith, and not by
sight)
8 Neuerthelesse, we are bold, and loue
rather to remooue out of the body, and to
dwell with the Lord.
9 Wherefore also wee couet, that both
dwelling d at home, and remoouing e from
home, we may be acceptable to him.
10 * For we must all appeare before the
iudgement seate of Christ, that euery man
may receiue the things which are done in his
body, according to that he hath done, whe-
ther it be f good or euill.
11 Knowing therefore the g terrour of
the

n Christ is our mediatour, and authour of the new Testament whose doctrine is spirituall, and giueth life to the Law. *Iohn 4.24.* o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

a For any troubles or afflictions. b Meaning such shifts and pretences as become not them that haue such a great office in hand. *Chap. 2. 17.* c To wit, Satan, Iohn 12. 31. and 14. 30. eph. 6. 12. d In whom God doeth shew himselfe to be seene: and here Christ is called so in respect of his office. e As they which preach for gaine, or els which rather seeke to be seene & knowen, then to edifie. *Gene. 1. 3.* f Which are your seruants. g That we hauing receiued light, should communicate the same with others, and therefore Christ calleth them the light of the world, Matth. 5. 14. h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferiour. i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should bee conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

k By our death you haue life: so that the fruit of our afflictions commeth to you. l The same faith by the inspiration of the holy Ghost. *Psal. 116. 10.* m In deliuering vs from these dangers, which is as it were a restoring from death to life. n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for his infinite benefit of deliuerance, but also you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory. || *Or, be corrupted.* o Groweth stronger. p Which is so called in respect of the euerlasting life.

a After this body shal be dissolued, it shall be made incorruptible and immortall. || *Or, if so be we shalbe found clothed, and not naked.* *Reuel. 16. 15.* || *Or, wherein.* *Chap. 1. 22.* b Not onely quiet in minde, but also ready to susteine all dangers: being assured of the good successe thereof. || *Or, strangers in the body.* c For here onely we beleeue in God, and see him not. d In this body. e Out of this body, to heauen. *Rom. 14. 10.* f That is, either glory or shame. g His fearefull iudgement.

Saint Matthew Epis[tle] ... Gos[pe]ll ... 9 Mattew ... 14 v.
9 Febru 2 Lesson Evening
8 Febru 2 Lesson Evening
7 June 2 Less even
6 June 2 Lesson Even
5 October 2 Les Even
6 Octo 2 Less even

h He proueth the dignitie of his ministery by the fruit and effect thereof, which is to bring men to Christ.
i By imbracing the same faith which wee teach to others.
k As they, which more esteemed the outward shew of wisedom and eloquence, then true godlinesse.
l As the aduersaries sayd, which could not abide to heare them praised.
m Our follie serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.

the Lord, we h perswade men, and wee i are
made manifest vnto God, and I trust also
that wee are made manifest in your consci-
ences.
12 For wee prayse not our selues againe
vnto you, but giue you an occasion to reioyce
of vs, that ye may haue to answere against
them, which reioyce in the k face, and not in
the heart.
13 For whether we be l out of our wit, we
are it m to God: or whether we be in our right
mind, we are it vnto you.
14 For the loue of Christ constraineth vs:
because we thus iudge, that if one bee dead
for all, then were n all dead.
15 And he died for all, that they o which
liue, should not henceforth liue vnto them-
selues, but vnto him which died for them,
and rose againe.
16 Wherefore, henceforth know wee no
man p after the flesh, yea, though wee had
known Christ after the flesh, yet now hence-
forth q know we him no more.
17 Therefore if any man be in Christ, let
him be a r new creature. * Olde things are
passed away: behold, all things are become
new.
18 And all things are of God, which hath
reconciled vs vnto himselfe by Iesus Christ,
and hath giuen vnto vs the ministery of re-
conciliation.
19 For God was s in Christ, and reconci-
led the world to himselfe, not imputing their
sinnes vnto them, and hath committed to vs
the word of reconciliation.
20 Nowe then are wee ambassadours for
Christ: as though God did beseech you
through vs, we pray you in Christs stead,
that ye be reconciled to God.
21 For hee hath made him to bee t sinne
for vs, which knewe no sinne, that wee
should bee u made the righteousnesse of God
in him.

q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I prayse my ministery, I commend the power of God: when I commend our worthy factes, I prayse the mighty power of God set foorth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.43.19. reuel.21.5.* s Therefore without Christ wee cannot enioy the life euerlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation, which wee shall be clad with Christs iustice.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as hee doth them. 14 Also to keepe themselues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

Isa.49.8.
a To wit, Gods free mercie, wherein he hath powred forth his infinite loue.

So wee therefore as workers together be-
seech you, that ye receiue not the grace of
God in vaine.
2 For he sayth, * I haue heard thee in a
time accepted, and in the day of saluation
haue I succoured thee: beholde nowe the
a accepted time, beholde now the day of sal-
uation.
3 We giue no occasion of offence in any
thing, that our ministery should not bee b re-
prehended.
4 But in all things wee approoue our
selues as * the ministers of God, in much
patience, in afflictions, in necessities, in di-
stresses,
5 In stripes, in prisons, in tumults, in
labours,
6 By c watchings, by fastings, by pu-
ritie, by knowledge, by long suffering, by
kindnesse, by the d holy Ghost, by e loue vn-
fained,
7 f By the word of trueth, by the power
of God, by the armour of righteousnesse on
the right hand and on the left,
8 By honour and dishonour, by euill re-
port, and good report, as deceiuers, and yet
true:
8 As vnknowen, and yet knowen: as dy-
ing, and behold, wee liue: as chastened, and
yet not killed:
10 As sorowing, and yet alway reioycing:
as poore, and yet make many rich: as hauing
nothing, and yet possessing all things.
11 O Corinthians, our g mouth is open
vnto you: our heart is made large.
12 Ye are not kept strait in vs, but ye are
kept strait in your owne h bowels.
13 Nowe for the same recompense, I
speake as to my children, i Bee you also en-
larged.
14 k Be not vnequally yoked with the in-
fidels: for * what fellowship hath righteous-
nesse with vnrighteousnesse? and what com-
munion hath light with darknesse?
15 And what concord hath Christ with
l Belial? or what part hath the beleeuer with
the infidel?
16 And what agreement hath the Tem-
ple of God with idoles? * for ye are the Tem-
ple of the l liuing God: as God hath sayde,
* I will dwell among them, and walke there:
and I will be their God, and they shall be my
people.
17 * Wherefore, come out from among
them, and separate your selues, sayth the
Lord: and touch none vncleane thing, and I
will receiue you.
18 * And I will be a Father vnto you, and
ye shall be my sonnes and daughters, sayth
the Lord Almighty.

b By the infidels if they saw no fruit come thereof.
1.Cor.4.1.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel and the power of God and his owne integritie, he ouerthrew Satan, and the world, as with weapons on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k Hee seemeth to allude to that which is written, Deuter.22.10. where the Lord commandeth that an oxe and an asse be not yoked together, because the match is vnequall: so is the faithfull not rightly matched with the infidels, or to haue to do with them in any thing vnlawfull, it is here reproued. *Ecclus.13.18.* l *Or, the deuill.* *1.Cor.3.16.& 6.19.* l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leui.26.11,12. Isa.52.11. Iere.31.1.*

CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselues pure, 3. 7 assuring them of his loue. 8.13 and doth not excuse his seueritie toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sorts of sorow.

Seeing then we haue these promises, deare-
ly beloued, let vs a cleanse our selues from
all filthinesse of the b flesh and spirit, and grow
vp vnto full holinesse in the feare of God.
2 c Receiue

a Consider this well, yee that serue idoles with your bodies, and yet thinke you keepe your consciences pure toward God: God will one day smite you for your halting. b Of body and soule.

10 Februa 2 Lesson Evening
8 June. 2. Lesson Even
8 Octob 2 Less even

c That we may teach you.
d By greedy couetousnes.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is writtē, Deut. 32.25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorowes.
1.Pet 2.19.
g Whose heart Gods spirit doth touch, he is sory for his sinnes committed against so mercifull a Father, and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you preuented Gods anger.
‖Or, heart.
k The Greeke word signifieth his bowels, wherby is meant most great loue & tender affections.
l Both in thinking and reporting well of you.

2 [c] Receiue vs: we haue done wrong to
no man: wee haue corrupted no man: wee
haue [d] defrauded no man.
3 I speake it not to your condemnation:
for I haue sayd before, that yee are in our
hearts to die and liue together.
4 I vse great boldnesse of speach toward
you: I reioice greatly in you: I am filled
with comfort, and am exceeding ioyous in
all our tribulation.
5 For when wee were come into Mace-
donia, our flesh had no rest, but wee were
troubled on euery side, fightings [e] without,
and terrors within.
6 But God, that comforteth the abiect,
comforted vs at the comming of Titus:
7 And not by his comming onely, but
also by the consolation wherewith hee was
comforted of you, when hee tolde vs your
great desire, your mourning, your feruent
minde to me ward, so that I reioyced [f] much
more.
8 For though I made you sory with a
letter, I repent not, though I did repent:
for I perceiue that the same Epistle made
you sory, though it were but for a season.
9 I now reioice, not that yee were sory,
but that ye sorowed to repentance: for ye so-
rowed godly, so that in nothing ye were hurt
by vs.
10 *For godly sorow causeth repentance
vnto saluation, not to be repented of: but the
worldly sorow causeth death.
11 For beholde, this thing that yee haue
been [g] godly sorie, what great care it hath
wrought in you: yea, what [h] clearing of
your selues: yea, what indignation: yea, what
feare: yea, how great desire: yea, what a zeale:
yea, what [i] punishment: in all things ye haue
shewed your selues that yee are pure in this
matter.
12 Wherefore, though I wrote vnto
you, I did not it for his cause that had done
the wrong, neither for his cause that had
the iniurie, but that our care toward you
in the sight of God might appeare vnto
you.
13 Therefore wee were comforted, be-
cause yee were comforted: but rather wee
reioyced much more for the ioy of Titus,
because his ‖ spirite was refreshed by you
all.
14 For if that I haue boasted any thing
to him of you, I haue not beene ashamed:
but as I haue spoken vnto you all things in
trueth, euen so our boasting vnto Titus was
true.
15 And his [k] inward affection is more a-
bundant toward you, when he remembreth
the obedience of you all, and how with feare
and trembling ye receiued him.
16 I reioyce therefore that I may [l] put my
confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in releeuing the poore Saints, commending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

WEe doe you also to wit, brethren, of the
[a] grace of God bestowed vpon the
Churches of Macedonia,
2 Because in great triall of affliction
their ioy abounded, and their most extreme
pouertie [b] abounded vnto their rich libera-
litie.
3 For to their power (I beare record)
yea, and beyond their power, they were wil-
ling,
4 And prayed vs with great instance
that we would receiue the [c] grace and felow-
ship * of the ministring which is toward the
Saints.
5 And this they did, not as we looked for:
but gaue their owne selues, first to the Lord,
and after vnto vs by the will of God,
6 That we should exhort Titus, that as
he had begun, so hee would also accomplish
the same grace among you also.
7 Therefore, as yee abound in euery
thing, in faith, and word, and knowledge,
and in all diligence, and in your loue to-
wards vs, euen so see that yee abound in this
grace also.
8 This say I not by commaundement,
but because of the diligence of others: there-
fore proue I the naturalnesse of your loue.
9 For ye know the grace of our Lord Je-
sus Christ, that he being rich, for your sakes
became poore, that yee through his pouerty
might be made rich.
10 And I shewe my minde herein: for
this is expedient for you which haue begun
not to doe onely, but also to [d] will, a yeere
agoe.
11 Now therefore performe to doe it al-
so, that as there was a readinesse to will, euen
so yee may performe it of that which yee
haue.
12 For if there be first a willing minde, it
is accepted according to that a man hath,
and not according to that he hath not.
13 Neither is it that other men should be
eased and you grieued.
14 But vpon like condition, at this time
your [e] abundance supplieth their lacke, that
also their abundance may bee for your lacke,
that there may be [f] equalitie:
15 As it is written, *Hee that gathered
much, had nothing ouer, and he that gathered
little, had not the lesse.
16 And thankes bee vnto God, which
hath put in the heart of Titus the same care
for you,
17 Because he accepted the [g] exhortation,
yea, he was so carefull, that of his owne ac-
cord he went vnto you.
18 And wee haue sent also with him the
brother, whose praise is [h] in the Gospel tho-
rowout all the Churches,
19 (And not so onely, but is also chosen of
the Churches to bee a fellow in our iourney
concerning this grace that is ministred by
vs vnto the glory of the same Lord, and de-
claration of your prompt mind)
20 Auoiding this, that no man should
blame vs in this abundance that is mini-
stred by vs,
21 *Prouiding for [i] honest things, not
onely before the Lord, but also before men.
22 And

a This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty were very liberal towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.
Chap. 9.12.
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a mind to doe good, commeth of perfect charitie.
e That as you helpe others in their need, so others shal relieue your want.
f That both you and others, as occasion shal serue, may relieue the godly according to their necessities.
Exod. 16.18.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.
Rom. 12.17.
i His well doing is approoued before God and man.

12 Februa 2 Lesson Evening
10 June 2 Less even
9 Octob 2 Less even

22 And we haue sent with them our bro-
ther whom wee haue oft time prooued to bee
diligent in many things, but now much
more diligent, for the great confidence,
which I haue in you.
23 Whether any doe enquire of Titus, he
is my fellow and helper to youward: or of
our brethren, they are messengers of the
Churches, and the k glorie of Christ.
24 Wherefore shew toward them, and
before the Churches the proofe of your loue,
and of the reioycing that we haue of you.

k That is, by whom Christs glory is greatly aduanced.

13 Februa 2 Lesson Evening
12 June 2 Lesson Even
10 Octob 2 Less even

CHAP. IX.

3 The cause of Titus and his companions comming to them 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

FOR as touching the ministring to the
Saints, it is superfluous for me to write
vnto you.
2 For I know your readinesse of mind,
whereof I boast my selfe of you vnto them
of Macedonia, and say, that Achaia was pre-
pared a yeere agoe, and your zeale hath pro-
uoked many.
3 Now haue I sent the brethren, lest
our reioycing ouer you should bee in vaine
in this behalfe, that yee (as I haue sayd) be
ready:
4 Lest if they of Macedonia come with
me, and find you vnprepared, wee (I neede
not to say, you) should be ashamed in this my
constant boasting.
5 Wherefore, I thought it necessarie to
exhort the brethren to come before vnto you,
and to finish your beneuolence appointed a-
fore, that it might bee ready, and come as of
beneuolence, and not as of sparing.
6 This yet remember, that he which sow-
eth sparingly, shall reape also sparingly, and
hee that soweth liberally, shall reape also li-
berally.
7 As euery man wisheth in his heart, so
let him giue, not * grudgingly, or of necessitie:
* For God loueth a chearefull giuer.
8 And God is able to make all grace to
abound toward you, that ye alwayes hauing
a all sufficiencie in all things, may abound
in euery b good worke,
9 * As it is written, c He hath sparsed a-
broad, and hath giuen to the poore: his bene-
uolence remaineth for euer.
10 Also he that findeth seede to the sower,
will minister likewise bread for foode, and
multiplie your seede, and increase the fruits
of your beneuolence,
11 That on all parts ye may be made rich
vnto all liberalitie, which causeth through
vs thankesgiuing vnto God.
12 For the ministration of this seruice not
only supplieth the necessities of the Saints,
but also is abundant by the thankesgiuing of
many vnto God:
13 (Which by the experiment of this mi-
nistration praise God for your voluntarie
submission to the Gospel of Christ, and for
your liberall distribution to them, and to all
men)
14 And by d their praier for you, ‖ desiring
after you greatly for the abundant grace of
God in you.

Prou. 11.25, rom. 12.8. Ecclus. 35.10.
a Lest they should giue but litle, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue enough for themselues, and also to helpe others withall.
b That ye may doe good and helpe others at all times.
Psal. 112.9.
c Dauid speaketh of that man which feareth God, and loueth his neighbour.
d Besides that by their liberalitie God shall bee praised, they also shalbe commended to God by their prayers whom they haue holpen, yea, and al men shal reuerence them, as being endued with an excellent gift of God.
‖ Or, greatly affectioned toward you.

15 Thankes therefore bee vnto God for
his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how hee vseth it.

14 Februa 2 Lesson Evening

NOw I Paul my selfe beseech you by the
meekenesse, and gentlenesse of Christ,
which when I am present among you, am
a base, but am bolde toward you being ab-
sent.
2 And this I require you, that I neede
not to bee bolde when I am present, with
that same confidence, wherewith I thinke
to bee bolde against some, which esteeme vs
as though wee walked b according to the
flesh.
3 Neuerthelesse, though we walke in the
flesh, yet we doe not warre after the flesh,
4 (For the weapons of our warfare are
not carnal, but mightie through God, to cast
downe holds)
5 Casting downe the imaginations, and
euery high thing that is exalted against the
knowledge of God, and bringing into cap-
tiuitie euery thought to the obedience of
Christ,
6 And hauing ready the vengeance a-
gainst al disobedience, when your obedience
is fulfilled.
7 Looke yee on things after the appea-
rance? If any man trust in himselfe that hee
is Christes, let him consider this againe of
himselfe, that as he is Christs, euen so are we
Christs.
8 For though I should boast somewhat
more of our authoritie, which the Lord hath
giuen vs for edification, and not for your de-
struction, I should haue no shame.
9 This I say, that I may not seeme as it
were to feare you with letters.
10 For the letters, c saith he, are sore and
strong, but his bodily presence is weake, and
his speech is of no value.
11 Let such one thinke this, that such as
we are in word by letters when wee are ab-
sent, such will we be also indeed, when we are
present.
12 For we dare not make our selues of the
number, or to compare our selues to them,
which prayse themselues: but they vnder-
stand not that they d measure themselues
with themselues, and compare themselues
with themselues.
13 But wee will not reioyce of things,
which are not within our measure, * but ac-
cording to the e measure of the line, whereof
God hath distributed vnto vs a measure to
attaine euen vnto you.
14 For we stretch not our selues beyond
our measure, as though wee had not at-
tained vnto you: for euen to you also
haue wee come in preaching the Gospel of
Christ,
15 Not boasting of things which are
without our measure: that is, of other mens
labours: and we hope, when your faith shall
increase, to bee magnified by you, according
our line abundantly,

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10.
b As though we boasted of our selues by a carnall affection.

13 June 2 Less even
11 Octob 2 Less even

c Meaning a certaine man among them, which thus spake of Paul.
d He that measureth any thing must haue some line or measure to mete by, and not or measure a thing by it selfe: so these boasters must measure themselues by their worthy acts: and if they will compare with others, let them shew what countries, what cities, and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talk of the warres, and when he commeth to the brunt, is neither valiant nor expert?
Ephes. 4.7.
e That is, the gifts and vocation, which God had giuen him to winne others by.

16 And

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached.
Iere.9.24.
1.Cor.1.31.

Sexages Primo Epist 19 Lo 32 Gosp 8 Luke 4 Lo 16 V

a He calleth the praysing of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing else but to ouerthrow the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel.
Gene.3.4.

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieued me.

16 And to preach the Gospel in those re-
gions which are beyond you: not to reioyce in
f another mans line, that is, in the things that
are prepared already.
17 *But let him that reioyceth, reioyce in
the Lord.
18 For he that prayseth himselfe, is not
allowed, but he whom the Lord prayseth.

CHAP. XI.

1 Hee declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 13 The fetches of the false Apostles, 16 The peruerse iudgement of the Corinthians, 22 And his owne prayses.

Would to God yee could suffer a little
my a foolishnesse, and indeed b ye suf-
fer me.
2 For I am ielous ouer you, with godly
ielousie: for I c haue prepared you for one
husband, to present you as a pure virgine to
Christ:
3 But I feare lest as the *serpent begui-
led Eue through his subtilty, so your mindes
should be corrupt from the simplicity that is
in Christ.
4 For if hee that commeth preacheth an-
other d Iesus then him whom we haue prea-
ched: or if yee receiue another e spirite then
that which ye haue receiued: either another
Gospel, then that ye haue receiued, ye might
well haue suffered him.
5 Verely I f suppose that I was not in-
feriour to the very chiefe Apostles.
6 And though I bee g rude in speaking,
yet I am not so in knowledge, but among you
we haue bene made manifest to the vtmost,
in all things.
7 Haue I committed an offence, because
I abased my selfe, that ye might be exalted,
and because I preached to you the Gospel of
God freely?
8 I h robbed other Churches, and tooke
wages of them to doe you seruice.
9 And when I was present with you
and had neede, I was i not slouthfull to the
hinderance of any man: for that which
was lacking vnto mee, the brethren which
came from Macedonia supplyed, and
in all things I kept and will keepe my
selfe, that I should not *bee grieuous to
you.
10 k The trueth of Christ is in mee, that
this reioycing shal not be shut vp against me
in the regions of Achaia.
11 Wherefore? because I loue you not?
God knoweth.
12 But what I doe, that will I doe:
that I may cut away occasion from them
which desire l occasion, that they might
bee found like vnto vs in that wherein they
reioyce.

i Hee did not onely labour with his handes for his liuing, but in his extreame pouertie preached diligently without burdening any man, or els waxing slouthfull to do his duetie to euery man. *Chap.12.13. acts 20.34.* k Let not the trueth of Christ be thought to be in me, if I suffer my ioy to bee shut vp, which I haue conceiued of Grecia. l To slander my ministery, if I should receiue wages.

13 For such false m Apostles are deceitfull
workers, and transforme themselues into the
Apostles of Christ.
14 And no marueile: for Satan himselfe
is transformed into an Angel of light.
15 Therefore it is no great thing, though
his ministers transforme themselues, as
though they were the ministers of righteous-
nesse, whose ende shall bee according to their
workes.
16 I say againe, let no man thinke, that
I am foolish: or else take me euen as a foole,
that I may also boast my selfe a litle.
17 That I speake, I speake it not after
the n Lord: but as it were foolishly, in this my
great boasting.
18 Seeing that many reioyce o after the
flesh, I will reioyce also.
19 For yee suffer fooles gladly, because
that ye are wise.
20 For yee suffer euen if a man bring you
into bondage, if a man deuoure you, if a man
take your goods, if a man exalt himselfe, if a
man smite you on the face.
21 p I speake as concerning the reproch:
as though that wee had bene q weake: but
wherein any man is bolde (I speake foolish-
ly) I am bold also.
22 They are Ebrewes, *so am I: they
are Israelites, so am I: they are the seede of
Abraham, so am I:
23 They are the ministers of Christ, (I
r speake as a foole) I am more: in labours
more abundant: in stripes aboue measure: in
prison more plenteously: in f death oft.
24 Of the Iewes t fiue times receiued I
fourtie stripes *saue one.
25 *I was thrise u beaten with roddes:
I was *once stoned: I suffered thrise *ship-
wracke: night and day haue I bene in the
deepe sea.
26 In iourneying I was often, in perils of
waters, in perils of robbers, in perils of
mine owne nation, in perils among the Gen-
tiles, in perils in the citie, in perils in wil-
dernes, in perils in the sea, in perils among
false brethren,
27 In wearinesse and painefulnesse, in
watching often, in hunger, and thirst, in fa-
stings often, in cold and nakednes.
28 Beside the things which are outward,
I am cumbred dayly, and haue the care of all
the Churches.
29 Who is weake, and I am not weake?
who is offended, and I burne not?
30 If I must needs reioyce, I will reioyce
of mine x infirmities.
31 The God, euen the Father of our Lord
Iesus Christ, which is blessed for euermore,
knoweth that I lie not.
32 In *Damascus the gouernour of the
people vnder King Aretas, layed watch in
the citie of the Damascens, and would haue
caught me.
33 But at a windowe was I let downe
in a basket through the wall, and escaped his
hands.

m By false apostles here is not meant such as teach false doctrine (which doubtlesse, they would haue growen vnto) but such as were vaine glorious, and did not their duety sincerely.

12 Octo 2 Less even

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they doe vnto you.

q That is, abiect, vile, miserable, a craftesman, an idiot, and subiect to a thousand calamities, which things the false apostles obiected against him as most certaine testimonies of his vnworthinesse.
Phil 3.5.

r Put case ye terme it so, yet it is true.

f In the present danger of death.

t At fiue seuerall times, euery time thirty and nine.
Deut.25.3.
Acts 16.22, 23.

u Of the Romane Magistrates.
Acts 14.19.
Acts 27.14.

x As imprisonments, beating, hunger, thirst, cold, nakednes, and such like: which things the aduersaries condemne as infirme in me.
Acts 9.24.

13 Octo 2 Lesson even

CHAP. XII.

1 He reioyceth in his preferment. 5.7 But chiefly in his humblenesse, 11 And layeth the cause of his

15 Februa 2 Lesson Evening
14 Iune 2 Less even
16 Februa 2 Lesson Even
15 Iune 2 Less Even

his boasting vpon the Corinthians. 14 He sheweth what good will he beared them, 20 And promiseth to come vnto them.

IT is not expedient for me no doubt, to re-
ioyce: for I will come to visions and re-
uelations of the Lord.
2 * I know a man ^a in Christ aboue
foureteene yeeres agone, (whether hee were
in the body, I cannot tell, or out of the body,
I cannot tell: God knoweth) which was
taken vp ^b from the heauen.
3 And I know such a man (whether in
the body or out of the body, I cannot tell:
God knoweth)
4 How that he was taken vp into Para-
dise, & heard ^c words which cannot be spo-
ken, which are not ‖ possible for man to vtter.
5 Of such a man will I reioyce: of my
selfe will I not reioyce, except it be of mine
infirmities.
6 For though I would reioyce, I should
not be a foole: for I will say the trueth, but
I refraine lest any man should thinke of me
aboue that he seeth in me, or that he heareth
of me.
7 And lest I shoulde bee exalted out of
measure, through the abundance of reuela-
tions, there was giuen vnto mee ^d a pricke
in the flesh, the messenger of Satan to buf-
fet me, because I should not be exalted out of
measure.
8 For this thing I besought the Lorde
^e thrise, that it might depart from me.
9 And he said vnto me, My grace is suf-
ficient for thee: for my power is made ^f per-
fect through weakenesse. Very gladly there-
fore will I reioyce rather in mine infirmi-
ties that the power of Christ may dwell in
me.
10 Therefore I ^g take pleasure in infir-
mities, in reproches, in necessitie, in perse-
cutions, in anguish for Christes sake: for
when I am weake, then am I strong.
11 I was a foole to boast my selfe, yee
haue compelled mee: for I ought to haue
bene commended of you, for in nothing was
I inferiour vnto the very chiefe Apostles,
though I be nothing.
12 The signes of an Apostle were wrought
among you with all patience, with signes,
and wonders, and great workes.
13 For what is it wherein yee were infe-
riour vnto other Churches, * except that
I haue not bene ‖ slouthfull to your hinde-
rance? forgiue me this wrong.
14 Beholde, the ^h third time I am rea-
die to come vnto you, and yet will I not be
slouthfull to your hinderance: for I seeke
not yours, but ^i you: for the children ought
not to lay vp for the fathers, but the fathers
for the children.
15 And I will most gladly bestowe, and
will bee bestowed for your ‖ soules: though
the more I loue you, the lesse I am loued.
16 But bee it that I charged you not:
^k yet forasmuch as I was craftie, I tooke
you with guile.
17 Did I pill you by any of them whom
I sent vnto you?
18 I haue desired ^l Titus, and with him
I haue sent a brother: did Titus pill you of
any thing? walked we not in the selfe same
spirit? walked we not in the same steps?
19 Againe, thinke ye that we excuse our
selues vnto you? wee speake before God in
Christ. But we doe all things, dearely belo-
ued, for your edifying.
20 For I feare, lest when I come, I
shall not find you such as I would: and that
I shall be found vnto you ^m such as ye would
not, and lest there be strife, enuying, wrath,
contentions, backbiting, whisperings, swel-
lings, and discord.
21 I feare lest when I come againe, and
God ^n abase me among you, and I shall be-
waile many of them which haue sinned al-
readie, and haue not repented of the vn-
cleannesse, and fornication, and wantonnes,
which they haue committed.

Acts 9.3.
a That is, a Christian: or I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
‖ Or, lawfull.
d The Greeke worde signifieth a sharpe piece of wood, as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie & thicke places, and entring into the flesh cannot bee taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.
e That is to say oftentimes.
f Is knowen and euidently seene.
g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christes say.
Chap. 11.9.
‖ Or, chargeable.
h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1 Cor. 16.5. Then when ÿ Lord letted his purpose, hee appointed to goe straight from Ephesus to Corinthus, Chap. 1, 15. Which intent being changed hee went to Macedonia, from whence now hee appointeth the third time to come vnto them. i Which declareth his fatherly affection. ‖ Or, your cause or persons.
k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.
l To goe to you.
m Meaning, sharp & seuere.
n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory & ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

CHAP. XIII.

1 He threatneth the obstinate, 5 And declareth what his power is by their owne testimonie. 10 Also hee sheweth what is the effect of this Epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

THis is the ^a third time that I come vnto
you. * In the mouth of two or three wit-
nesses shall euery word stand.
2 ^b I tolde you before, and tell you be-
fore: as though I had bene present the se-
cond time, so write I now being absent, to
them which heretofore haue sinned, and to
all others, that if I come againe, I will not
spare,
3 Seeing that yee seeke experience of
Christ, that speaketh in mee, which toward
you, is not weake, but is mighty in you.
4 For though hee was crucified concer-
ning his ^c infirmitie, yet liueth hee through
the power of God. And wee no doubt are
weake in him: ^d but wee shall liue with
him, through the power of God towarde
you.
5 * Prooue your selues whether yee are
in the faith: examine your selues: know yee
not your owne selues, how that Iesus Christ
is in you, except ye be reprobates?
6 But I trust that ye shall know that we
are not reprobates.
7 Now I pray vnto God, that yee doe
none euill, not that we should seeme appro-
ued, but that ye should doe that which is ho-
nest: though we be as ^e reprobates.
8 For wee cannot doe any thing against
the trueth, but for the trueth.
9 For we are glad when we are weake,
and that yee are ^f strong: this also wee wish
for, euen your perfection.

a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings hee calleth his three witnesses.
Deut. 19.15. matt. 18.16. iohn 8.17. hebr. 10.28.
b In my first epistle, Chap. 4.20.
c In that he humbled himselfe, and tooke vpon him the forme of a seruant.
d Christ as touching the flesh, in mans iudgement was vile and abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed himselfe very God: so thinke, that we whom ye contemne as dead men and castaways, haue through God such power to execute against you, that ye may feele sensibly that wee liue in Christ. 1 Cor. 11.28.
e In mans iudgement, who for the most part reiecteth the best, and approoueth the worst. f Hauing abundance of the grace of God.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction,

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen mee, to g edification, & not to destruction.
11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.
12 Greete one another with an * holy h kisse. All the Saints salute you.
13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16.16. 1 cor. 16.20 1 pet. 5.14
h Which was according to those countreyes in those dayes both of the Iewes and of other nations.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the graunting thereof, is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false preachers did pretend, as though they had bene sent of the chiefe Apostles, & that Paul had no authoritie, but spake of himselfe, hee prooueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, hee proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: Wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth: and what exercises apperteine thereunto.

15 Octo 2 Lesson evening

CHAP. I.

18 Februa 2 Lesson Evening 17 June 2 Lesson even

6 Paul rebuketh their inconstancie which suffered themselues to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessary to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equal with the chiefe Apostles.

Titus 1.3.
a For God is the authour of all ministerie.
b This prerogatiue was peculiar to the Apostles.
Luke 1.74.
c Which is, the corrupt life of man without Christ
‖Or, doctrine.
d That is, to be partakers of the saluation offered freely by Christ.
e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes? therefore to ioyne these two together is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

PAul * an Apostle (not a of men
neither by b man, but by Iesus Christ, and God the Father, which hath raised him
from the dead)
2 And al ẏ brethren which
are with mee, vnto the Churches of Galatia:
3 Grace bee with you, and peace from
God the Father, and from our Lorde Iesus
Christ,
4 Which gaue himselfe for our sinnes,
that hee might deliuer vs * from this c present euil world, according to the wil of God,
euen our Father,
5 To whom bee glory for euer and euer,
Amen.
6 I marueile that yee are so soone remooued away vnto another ‖ Gospell from
him that had called you in the d grace of
Christ,
7 Which is not another Gospel, saue that
there be some which trouble you, and intend
to e peruert the Gospel of Christ.
8 But though that wee, or an f Angell
from heauen preach vnto you otherwise then
that which wee haue preached vnto you, let
him be ‖ accursed.
9 As wee sayde before, so say I now againe, if any man preach vnto you otherwise then that yee haue receiued, let him bee
accursed.
10 For g now preach I mans doctrine,
or Gods? or goe I about to please men? for
if I should yet please men, I were not the
seruant of Christ.
11 * Now I certifie you, brethren, that the
Gospel which was preached of me, was not
after h man.
12 For neither receiued I it of man, neither was I taught it, but by the i reuelation
of Iesus Christ.
13 For ye haue heard of my conuersation
in time past, in the Iewish religion, how that
* I persecuted the Church of God extremely, and wasted it,
14 And profited in the Iewish religion aboue many of my ‖ companions of mine own
nation, and was much more zealous of the
k traditions of my fathers.
15 But when it l pleased God (which had
separated me from my mothers wombe, and
called me by his grace)
16 To reueale his sonne ‖ in mee, that I
should preach him * among the Gentiles, immediatly I communicated not with m flesh
and blood:

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.
‖Or, abominable.
g Since that of a Pharise I was made an Apostle
1 Cor. 15. 1.
h That is, doctrine inuented by man, neither by mans authoritie do I preach it.
i By an extraordinarie reuelation.
Actes 9 1
‖Or, age.
k That is of the Law of God, which was giuen to the ancient fathers.
l Hee maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling. ‖Or, to me. Ephe. 3. 8. m That is, with any man, as though I had neede of his counsell to approoue my doctrine.

17 Neither

181

17 Neither came I againe to Ierusalem, to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none of the other Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the * faith which before he destroyed.

23 And they glorified God for me.

a That is, the Gospel which is the doctrine of faith.

19 Februa 2 Lesson Evening

18 Iune 2 Lesso Even

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principall scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourteene yeeres after, I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and a communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were the chiefe, least by any meanes I should runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was b compelled to bee circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage,

5 To whom we c gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they d were in time passed, it maketh no matter to mee: * God accepteth no mans person) neuerthelesse, they that are the chiefe, e did communicate nothing with me.

7 But contrariwise when they saw that the Gospel ouer the vncircumcision, was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the f right handes of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 * Warning onely that we should remember the poore: which thing also I was deligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him g to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the ‡ right way to the trueth of the Gospel, I sayd vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why h constrainest thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, and not i sinners of the Gentiles,

16 Know that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Law, no ‖ flesh shall be iustified.

17 * If then while we seeke to be made righteous by Christ, we our selues are found k sinners, is Christ therefore the minister of sinne? God l forbid.

18 For if I build againe the things that I haue destroyed, m I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am n crucified with Christ.

20 Thus I liue, yet o not I nowe, but Christ liueth in me: and in that that I now liue in the p flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the q grace of God: for if righteousnesse be by the Lawe, then Christ died ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of ẏ Gospel) he endeuoured to remedy it, and to proue that they consented with him.
Actes 15. 2.
‡ *Greeke without profite.*
b Which declareth that the other Apostles agreed with him.
c Lest we should haue betrayed the Christian libertie.
d Albeit they had beene conuersant with Christ afore time.
Deut. 10. 17. 2. *chro.* 19. 7. *iob.* 34. 19. *wisd.* 6. 7. *ecclus* 35. 12. *act.* 10. 34. *rom.* 2. 11. *ephe.* 6. 9. *col.* 3. 25. 1. *pet.* 1. 17. e But approued my doctrine perfit in all points. f In token ẏ we all agreed in doctrine.

Actes 11. 30. 2. *cor.* 9. 3.
g Meaning, before all men.
‡ *Greeke, with a right foote.*
h In bringing their consciences into doubt by thine example and authoritie? and here the Apostle commeth to his chiefe poinct.
i For so ẏ Iewes called the Gentiles in reproch.
‖ *Or, man.*
Rom. 3. 19, 20. *phil.* 3. 9.
k Except our fruits be agreeable to our faith, we declare that we haue not Christ.
l For he caused them not to sinne, but disclosed it, neither tooke he the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.
n And feele his strength in me which killeth sinne o Not as I was once, but regenerate, and changed into a new creature, in qualitie, and not in substance. p In this mortall body. q As did the false apostles which preached not the faith in Christ.
‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24. And by the office and the end, both of the Lawe, 11. 25 And of faith.

O Foolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whom Iesus Christ before a was described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the b Spirit by the workes

a To whō Christ was so liuely preached, as if his liuely image were set before your eyes, or els had beene crucified among you. b Meaning the gifts of the Spirit.

13 Sun ... in Epis ... 23 ver Gosple

10 Luke 23 to 38 verse

16 Octob 2 Lesson evening

28 Februa 2 Lesson Even 17 Octob 2 Lesson even

19 Iune 2 Less even

c That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.23.
d The false apostles taught that Christ profited nothing, except they were circumcised, & that the Lawe was the perfection, and Christes doctrine onely the rudiments thereunto.
e And ceremonies of the Law?
Gen.15.6. rom.4.3. iames 2.23.
Gen.12.3. ecclus.44.20,21. acts 3.25.
f Which thinke to be iustified by them.
Deut.27.26.
Habak.2.4. rom.1.17. hebr.10.38.
g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it.
Leuit.18.5.
Deut.21.23.
h Which is the Gospel.
i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.
Hebr.9.17.
k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any

of the Law, or by the hearing of c faith prea-
ched?
3 Are ye so foolish, that after ye haue be-
gun in the spirit, yee would now d be made
perfect by the e flesh?
4 Haue yee suffered so many things in
vaine? if so be it be euen in vaine.
5 He therefore that ministreth to you the
Spirit, and worketh miracles among you,
doeth he it through the workes of the Law,
or by the hearing of faith preached?
6 Yea rather as Abraham beleeued God,
and it was * imputed to him for righteous-
nesse.
7 Know ye therefore, that they which are
of faith, the same are the children of Abra-
ham.
8 For the Scripture foreseeing, that God
would iustifie the Gentiles through faith,
preached before the Gospel vnto Abraham,
saying, * In thee shall all the Gentiles bee
blessed.
9 So then they which bee of faith, are
blessed with faithfull Abraham.
10 For as many as are of the f workes
of the Lawe, are vnder the curse: for it
is written, * Cursed is euery man that
continueth not in all things, which are
written in the booke of the Lawe, to doe
them.
11 And that no man is iustified by the Law
in the sight of God, it is euident: * for the
iust shall liue by faith.
12 And the g Law is not of faith: but * the
man that shall doe those things, shall liue in
them.
13 Christ hath redeemed vs from the curse
of the Lawe, when he was made a curse for
vs (for it is written, * Cursed is euery one
that hangeth on tree)
14 That the blessing of Abraham might
come on the Gentiles through Christ Iesus,
that we might receiue the h promise of the
Spirit through faith.
15 Brethren, I i speake as men doe,
* Though it be but a mans couenant, when
it is confirmed, yet no man doeth abrogate
it, or k addeth any thing thereto.
16 Nowe to Abraham and his seede
were the promises made. Hee sayth not,
And to the seedes, as speaking of many: but,
And to thy seede, as of one, which l is
Christ.
17 And this I say, that the Lawe which
was foure hundreth and thirtie yeeres af-
ter, cannot disanull the couenant that was
confirmed afore of God in respect of Christ,
that it should make the promise of none ef-
fect.
18 For if the inheritance bee of the Law, it
is no more by the promise, but God gaue it
vnto Abraham by promise.
19 Wherefore then serueth the Lawe? It
was added because of the m transgres-
sions, till the seede came vnto the which
the promise was made: and it was ordai-
ned by n Angels in the hande of a Media-
tour.
20 Now a Mediatour is not a Mediatour
of o one: but God is p one.
21 Is the Law then against the promise of
God? God forbid: for if there had beene
a Lawe giuen which could haue giuen life,
surely righteousnesse should haue bene by the
Law.
22 But the Scripture hath * concluded
q all vnder sinne, that the promise by the faith
of Iesus Christ should be giuen to them that
beleeue.
23 But before r faith came, we were kept
vnder the Lawe, and shut vp vnto the faith
which should afterward be reueiled.
24 Wherefore the * Law was our schoole-
master to bring vs to Christ, that wee might
be made righteous by faith.
25 But after that faith is come, we are no
longer vnder f a schoolemaster.
26 For yee are all the sonnes of God by
faith, in Christ Iesus.
27 * For all yee that are t baptized into
Christ, haue put on Christ.
28 There is neither Iewe nor Grecian:
there is neither bond nor free: there is nei-
ther male nor female: for yee are all u one in
Christ Iesus.
29 And if ye be Christes, then are ye A-
brahams seede, and heires by promise.

n Who as ministers gaue it to Moses by the authoritie of Christ.
o But serueth both for the Iewes and Gentiles to ioyne them to God.
p Constant, and alwayes like himselfe.
Rom.3.9.
q Both men and all their workes.
r The full reuelation of things which were hid vnder the shadowes of the Law.
Rom.10.4.
f Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.
Rom.6.3.
t So that baptisme succeedeth circumcision, and so thorow Christ both Iewe and Gentile is saued. u As all one man.

Sun after Xmas epis 4 Ch 8 v Gosp 1 Matt 18 to end

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must ende when Christ the trueth commeth. 9 He mooueth them by certaine exhortations. 22 And confirmeth his argument with a strong example, or allegorie.

Then I say, that the a heire as long as he
is a childe, differeth nothing from a ser-
uant, though he be lord of all,
2 But is vnder b tutors and gouernours,
vntill the time appointed of the father.
3 Euen so, we when we were children,
were in bondage vnder the c rudiments of
the world.
4 But when the fulnesse of time was
come, God sent forth his Sonne made of a
woman, and made d vnder the Law,
5 That hee might redeeme them which
were vnder the Law, that we might receiue
the adoption of the sonnes.
6 And because ye are sonnes, God hath
sent foorth the e Spirite of his Sonne into
your hearts, which cryeth, f Abba, Fa-
ther.
7 Wherefore, thou art no more a
seruant, but a sonne: nowe if thou bee a
sonne, thou art also the heire of God through
Christ.

a The Church of Israel was vnder the Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, & then her tutelship ended.
b That is, the Law, which before he called a schoolemaster, Chap.3.25.
c That is, vnder the Law, which was but an a b c, in respect of the Gospel.
d That is, who was subiect vnto the Law.

thing away that was superfluous, or to supply any thing that wanted. l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed. m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

Rom.8.14,15. e For our adoption vnto Christ is sealed by him. f He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted. g Which may [illegible] vse thy libertie.

8 But

1 Sund Lent 21 v to ye end 6 Th. 1 Co 15 v Gosple

21 Febru 2 Lesson Even

8 But euen then when yee [h] knew not God, ye did seruice vnto them, which by nature are not Gods.
9 But now seeing ye know God, yea, rather are knowen of God, how turne [i] yee againe vnto impotent & beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?
10 Ye obserue [l] dayes, and moneths, and times, and yeeres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 Bee yee as [m] I: for I am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.
13 And ye know, how through [o] infirmitie of the flesh, I preached the Gospel vnto you at the first.
14 [p] And the triall of mee which was in my flesh, yee despised not, neither abhorred: but yee receiued mee as an [q] Angel of God, yea, as Christ Iesus.
15 What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemie, because I tell you the trueth?
17 They are ielous ouer you [r] amisse: yea, they would exclude [s] you, that ye should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,
19 My little children, of whom I trauaile in birth againe, vntill Christ be [t] formed in you.
20 And I would I were with you now, that I might change my voice: for I am in doubt of you.
21 Tell mee, ye that will bee vnder the Law, do ye not heare the Law?
22 For it is written, that Abraham had two sonnes, * one by a seruant, * and one by a free woman.
23 But he which was of the seruant, was borne after the flesh: and hee which was of the free woman, was borne by promise.
24 By the which things another thing is meant: for these mothres [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,
25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.
26 But Ierusalem, which is ‖ aboue, is free: which is the mother of all.
27 For it is written, * Reioice thou [z] barren that bearest no children: breake forth, and crie thou that trauailest not: for the desolate hath many mo children then she which hath an husband.
28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.
29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.
30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with ỹ sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the [a] free woman. †

CHAP. V.

1 Hee laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirite and the flesh, and the fruits of them both.

STand fast therefore in the liberty wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.
2 * Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profit you nothing.
3 For I testifie again to euery man, which is circumcised, that he is bound to keepe the whole Law.
4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, yee are fallen from grace.
5 For we through the Spirit [b] waite for the hope of righteousnesse through faith.
6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.
7 Yee did runne well: who did let you, that ye did not obey the [c] trueth?
8 It is not the perswasion of him that [d] calleth you.
9 * A little [e] leauen doeth leauen the whole lumpe.
10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.
11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slaunder of the Crosse abolished.
12 Would to God they were euen cut off, which doe disquiet you.
13 For brethren, yee haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
14 For [h] all the Lawe is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.
15 If yee bite and deuoure one another, take heed lest yee be consumed one of another.
16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lusts of the flesh.
17 For the [k] flesh lusteth against the [l] Spirit,

Margin notes:

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship.
i Not in deede, but in opinion.
k The Galatians of Panims beganne to be Christians, but by false apostles were turned backward to beginne anew the Iewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him.
l Ye obserue dayes, as Sabbathes, new moones, &c. ye obserue moneths as the first and seuenth moneth: ye obserue times as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeere of forgiuenesse, which beggerly ceremonies are most pernicious to them which haue receiued the sweet libertie of the Gospel, and thrust them backe into superstitious slauerie.
m So friendfull to me, as I am affectioned toward you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.
p That is, the troubles and vexations which God sent to trie me while I was among you.
q For my ministeries sake.
r For they are but ambitious.
s They would turne you from mee, that you might follow them.
t And imprinted so in your hearts, that you loue none other. Gene. 16.15. Gen. 21.2.
u That is, signifie.
x Agar and Sina represent the Law: Sara and Ierusalem the Gospel, Ismael the Iewish Synagogue, & Isaac the Church of Christ.
y That is, out of the lande of promise. ‖Or, *high and heauenly*. *Isa. 54.1.*
z Meaning Sara.

Rom. 9.8. *Gen. 21.10.*
a For we are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.
f By the libertie wherewith Christ hath made vs free.

Acts 15.1.
a If you ioyne circumcision to the Gospel, as a thing necessary to saluation.
1. Cor. 1.17.
b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Lawe obtaine the crowne of glory, which Christ giueth freely.
c Then whatsoeuer is not the word of God, which here he calleth trueth, is very lies.
d Which is God.
1. Cor. 5.6.
e A little corruption doth destroy the whole doctrine.
f That ye will embrace the word of God purely.
g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.
h Meaning, the second table. *Leuit. 19.18. mat. 22.39. mar. 12.31. iam. 2.8. Rom. 13.14. 1. pet 2.11.*
i In the man regenerate.
k That is, the naturall man striueth against the Spirit of regeneration.

14 Sunday after Trinity Epistle to 25 ver. Gospel 17 Luke 11 to 20 ver.

20 Iune 2 Less even
18 Octo 2 Less ...
22 Februa 2 Lesson even
24 Iune 2 Less even

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the [l] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murther, drunkennesse, gluttonie, and such like, whereof I tell you before, as I haue also told you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruite of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meeknesse, temperancie: against such there is [m] no law.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lustes.

25 If wee liue in the Spirit, let vs also walke in the [o] Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

Brethren, if a man be [a] fallen by occasion into any fault, yee which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, lest thou also bee tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when hee is [c] nothing, hee deceiueth himselfe in his imagination.

4 But let euery man prooue his owne worke, and then shall he haue [d] reioycing in himselfe onely and not in another.

5 *For euery man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him partaker of all his *[e] goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 *Let vs not therefore be weary of well doing: for in due season wee shall [g] reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ Yee see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe [h] in the flesh, they constraine you to bee circumcised, onely because they would not suffer persecution for the [i] crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But God forbid that I should reioyce, but in the crosse of our Lorde Iesus Christ, whereby the [l] world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new [m] creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and [n] vpon the Israel of God.

17 From henceforth let no man [o] put me to businesse: for I beare in my bodie the [p] markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Unto the Galatians written from Rome.

l If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

m For they are vnder the Spirit or grace.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.

o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

a Either by reason of his flesh, or Satan.

b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the Law of Christ, and his commaundement, Iohn 13.34. and 15.12.

c He sheweth that man hath nothing of himselfe whereof he should reioyce.

d For his reioycing is a testimonie of a good conscience, 2 Cor. 1.12. wherein he may reioice before men, but not before God.

1. Cor. 3.8.

e For it were a shame not to prouide for their corporall necessities, which feed our soules with the heauenly dainties.

1. Cor. 9.7.

f He prooueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to themselues death, and mocke God, who hath giuen them his ministers to teach them heauenly things.

2. Thes. 3.13.

g The fruit which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world he meaneth all outward pompe, ceremonies and things which please mens fantasies.

m Which is regenerate by faith.

n That is, vpon the Iewes, as Rom. 10.19.

o Let no man trouble my preaching from henceforth: for my marks are witnesses how valiantly I haue fought.

p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

While Paul was Prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of which mysterie hee prayeth God to confirme towards them. And to the intent they should not glorie in themselues, hee sheweth them their extreme miserie,

misery wherin they were plunged before they knew Christ, as people without God, Gentiles to whō the promises were not made, and yet, by the free mercie of God in Christ Iesus, they were saued, & he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten ŷ Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth him likewise to be mindfull of so great benefits, neither to be moued with the false apostles, which seeke to ouerthrow their faith and tread vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes only preserueth his Church. Therfore the Apostle commendeth his ministery, for asmuch as God thereby reigneth among men, & causeth it to bring foorth most plentifull fruites, as innocencie, holinesse, with all such offices, appertaining to godlinesse. Last of all he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

21 Octob 2 Lesson evening
24 Februa 2 Lesson Evening
23 June 2 Less even

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluatiō standeth in the free election of God through Christ. 16 He declareth his good will toward them giuing thanks & praying God for their faith. 21 The maiesty of Christ.

PAUL an Apostle of Iesus Christ, by the will of God, to the *Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly ‖things in Christ,

4 *As he hath b chosen vs in him, before the foundation of the world, that we c should be holy, & without blame before him in loue:

5 Who hath predestinate vs, to bee d adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the e praise of the glory of his grace, wherewith hee hath made vs accepted in his f beloued,

7 By whom we haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 Whereby he hath bene aboundant toward vs in al wisdom and vnderstanding,

9 And hath opened vnto vs the mystery of his will according to his good pleasure, which he had purposed f in him,

10 That in the dispensation of the fulnes of the times, hee might gather together in one g all things, both which are in heauen and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That h wee which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that ye heard the word of trueth, euen the Gospel of your saluation, wherein also after that yee beleeued, ye were sealed with the holy Spirit of promise,

14 Which is ŷ earnest of our inheritance, i vntill the redemption of the possession, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,

18 That the eyes of your vnderstanding may be lightned, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, *according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and l set him at his right hand in the heauenly places,

21 Farre aboue all principality, & power and might, and domination, & euery name that is named, not in this world onely, but also in that that is to come,

22 *And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

23 Which is his body, euen the m fulnesse of him that filleth all in all things.

1.Cor.1.2.
2.Cor.1 3.
1.peter 1. 3.
a As with the knowledge of God in Christ, with faith, hope, charity, & other gifts.
‖Or, places.
2.Tim. 1 9.
b This election to life euerlasting, can neuer bee changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and Iudas.
Col. 1 22.
c When Christs iustice is imputed ours.
d Whereas we were not the natural children, he receiued vs by grace, and made vs his children.
e The principall end of our election, is to praise & glorifie the grace of God.
f That is, in Christ.
g By this he meaneth ŷ whole body of the Church which he diuideth into them which are in heauen, & them which are in earth: also the faithful which remaine in earth stand of the Iewes & Gentiles. h To wit, the Iewes. i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption which shalbe when we shall possesse our inheritance in ŷ heauens, wherof we haue the holy Gospel for a gage, as Chap. 4. 30.

k Of Christ.
Col 2.12.
chap. 3.7.
l Made him gouernour of all things both in heauen and in earth: so that Christs body is now onely there, or els it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined.
Psal 8.6.
heb. 2.8.
m This is the great loue of Christ toward his Church, that he counteth not himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor. 12. 12.

S. Thomas Epistle the second Gos 20 John 24 ...

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth thē what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND *you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein in time past yee walked according to the course of this world, and after the *a prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by b nature the children of wrath as well as others.

4 But GOD which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs c together ‖ in Christ, by whose grace yee are saued.

Col.2.13.
25 Februa 2 Less Even
Chap.6.12.
a Meaning, Satan.
25 June 2 Lesson even
b Not by creation, but Adams trasgression, and so by birth.
c Both Iew and Gentile
‖Or, with Christ.

p We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

22 October 2 Less even

6 And hath [p] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,
7 That hee might shewe in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.
8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,
9 Not of workes, lest any man should boast himselfe.
10 For we are his workemanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.
11 Wherefore [f] remember that yee being in time past Gentiles in the flesh, and called * vncircumcision of them, which are called circumcision in the flesh, made with hands,
12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the [g] couenants of promise, and had no [h] hope, and were ‖ without God in the world.
13 But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.
14 For he is our peace, which hath made of both one, and hath broken the [i] stop of the partition wall,
15 In abrogating through his [k] flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,
16 And that he might reconcile both vnto God in one [l] body by his ‖ crosse, and slay hatred thereby,
17 And came, and preached peace to you which were afarre off, and to them that were neere.
18 * For through him wee both haue an entrance vnto the Father by one Spirit.
19 Now therefore yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,
20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone,
21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.
22 In whom ye also are built together to be the habitation of God by the Spirit.

e Here he meaneth as concerning grace, & not by nature.
f He sheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the same.
1.Sam.17.26. ezek.44.7. Rom.9.4.
g It was but one couenant, but because it was diuers times confirmed and established, therfore here he calleth them couenants.
h Where no promise is, there is no hope.
‖Or, Atheists.
i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.
k For in Christ all things were accomplished, which were prefigured in the Law.
l For of the Iewes and the Gentiles he made one flocke.
‖Or, death.
Rom.5.2.

Epiphany Epistle verse 1 to 13

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

26 June 2 Lesson even

FOr this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,
2 If ye haue heard of the [b] dispensation of the grace of God, which is giuen mee to youward,
3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote [c] aboue in fewe wordes,
4 Whereby when yee reade, yee may know mine vnderstanding in the mysterie of Christ.)
5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and prophets by the Spirit,
6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,
7 Whereof I am made a minister by the gift of the grace of God giuen vnto me * through the working of his power.
8 * Euen vnto me the least of al Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ,
9 And to make cleare vnto al men what the fellowship of the * mystery is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,
10 To the intent that now vnto [e] principalities & powers in heauenly places might be knowen [f] by the Church the manifolde wisedome of God,
11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord,
12 By whom wee haue boldnesse and entrance with confidence by faith in him.
13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.
14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,
15 (Of whome is named the whole [g] familie in [h] heauen and earth.)
16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his spirit in the inner man,
17 That Christ may dwel in your hearts by faith, that ye, being rooted and grounded in loue,
18 May be able to comprehend with all Saints, what is the [k] breadth, and length, and depth, and height:
19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all [l] fulnesse of God.
20 * Unto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [m] vs,
21 Bee praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

a He reioyceth in that he suffred imprisonment for the maintenance of Christs glory.
b Which was his vocation to preach vnto the Gentiles.

c That is, in the first chap of this Epistle, verse. 9.
d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the maner knowen.
Chap.1.19. 1 Cor.15.9,10. Gal.1 16. Rom.16.25. col.1 26. 2.tim.1.10. tit.1 2. 1.pet.1.20.
e The Angels.
f The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold the wisedome of God in, who hath turned their particular discords, into an vniuersal concord, and of the Synagogue of bondage, hath made the Church of freedome.
g He that is not of the body of Christ, is in death.
h The faithfull which died before Christ came, were adopted by him, and make one family with the Saintes which yet remaine aliue.
i For we confesse that which we beleeue.
k All perfection on euery side is in him.
l That all the graces of God may abound in you. Rom.16.25.
m In that we feele Christ in vs.

CHAP. IIII.

1 He exhorteth them vnto mekenes, long suffring, vnto loue and peace, 3 Euery one to serue & edifie one another with the gift that God hath giuen him. 14 To beware of strange doctrine 22 To lay aside the old conuersation of gredy lusts, and to walke in a new life.

I * Therefore, being prisoner in the [a] Lord pray you that ye walke worthy of the vocation whereunto yee are called,

Phil.1.27. col.1.10. 1.thes.2.12.
a For the Lords cause.

Acem 2 L. Eve 1 to V 17 2 Lesson

16 Sun af Trin Gospel 7 Luke 11 to the 18 verse
26 Februa 2 Less Even 23 October 2 Less even
17 Sun af Trin Epist 1 to 7 verse Gosple 14 Luk. 1-14 12 verse
27 June 2 Lesson Even

2 With all humblenesse of minde, and
meekenesse, with long suffering, supporting
one another through loue,
3 Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 There is one [b] body, and one [c] Spirit,
euen as ye are called in one hope of your vo-
cation.
5 There is one Lord, one Faith, one Bap-
tisme,
6 * One God and Father of all, which
is [d] aboue all, & [e] through all, and in you all.
7 * But vnto euery one of vs is giuen
grace, according to the measure of the [f] gift
of Christ.
8 Wherefore he saith, * When he ascen-
ded vp on high, hee [g] led captiuitie captiue,
and gaue gifts vnto men.
9 (Now in that he ascended, what is it
but that he had also descended first into the
lowest parts of the earth?
10 He that descended, is euen the same
that ascended, farre aboue all heauens, that
he might fill [h] all things.)
11 * He therefore gaue some to be Apostles,
and some Prophets, and some Euangelists,
and some Pastours, and Teachers,
12 For the [i] gathering together of the
Saints, for the worke of the ministery, [k] and
for the edification of the body of Christ,
13 Till we all meet together (in the vni-
tie of faith and knowledge of the Sonne of
God) vnto a [l] perfect man, & vnto the mea-
sure of the age of the fulnesse of Christ,
14 That we henceforth be no more chil-
dren, wauering and carried about with euery
winde of doctrine, by the deceit of men, and
with craftinesse, whereby they lay in waite
to deceiue.
15 But let vs follow the trueth in loue,
and in all things grow vp into him, which is
the [m] head, that is, Christ,
16 By whom all the body being coupled
and knit together by euery ioynt, for the fur-
niture thereof (according to the effectuall
power, which is in the measure of euery part)
receiueth increase of the body, vnto the edi-
fying of it selfe in loue.
17 This I say therefore and witnesse in
the Lord, that yee henceforth walke not as
* other Gentiles walke, in vanitie of their
[n] minde,
18 Hauing their cogitation darkened,
and being strangers from the life of [o] God
through the ignorance that is in them, be-
cause of the [p] hardnesse of their heart:
19 Which being [||] past * feeling, haue gi-
uen themselues vnto wantonnesse, to worke
all vncleannesse, euen with greedinesse.
20 But ye haue not so learned Christ,
21 If so be yee haue heard him, and haue
bene taught by him, as the [q] trueth is in
Iesus,
22 That is, * that ye cast off, concerning
the conuersation in time past, the [r] old man,
which is corrupt through the deceiueable
lustes,
23 And bee renewed in the spirit of your
mind,
24 * And put on the new man, which
[f] after God is created in righteousnesse, and
true holinesse.
25 * Wherefore cast off lying, and speake
euery man trueth vnto his neighbour: for
we are members one of another.
26 * Be [t] angry, but sinne not: let not the
sunne goe downe vpon your wrath.
27 * Neither giue place to the deuil.
28 Let him that stole, steale no more: but
let him rather labour, and worke with his
hands the thing which is good, that he may
haue to giue vnto him that needeth.
29 * Let no corrupt communication pro-
ceed out of your mouthes: but that which is
good to the vse of edifying, that it may mini-
ster [u] grace vnto the hearers.
30 And [x] grieue not the holy Spirit of
God, by whom ye are * sealed vnto the day of
redemption.
31 Let all bitternes, and anger, & wrath,
crying, and euill speaking be put away from
you, with all maliciousnesse.
32 * Be ye courteous one to another, and
tender hearted, forgiuing one another, euen
as God for Christs sake forgaue you.

CHAP. V.

2 He exhorteth the vnto loue, 3 Warneth them to beware of vncleannes, couetousnes, foolish talking & false doctrine, 17 Take circumspect, 18 To auoid drunkennes, 19 To reioice & to be thankfull toward God, 21 To submit themselues one to another. 22 He entreateth of corporall mariage, & of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare
children,
2 * And walke in loue, euen as Christ
hath loued vs, and hath giuen himselfe for
vs, to bee an offering and a sacrifice of a
sweete [a] smelling sauour to God.
3 * But fornication, and all vncleannesse,
or couetousnesse, let it not be once named a-
mong you, as it becommeth saints,
4 Neither filthinesse, neither foolish tal-
king, neither [b] iesting, which are things not
comely, but rather giuing of thanks.
5 For this ye know, that no whoremon-
ger, neither vncleane person, nor couetous
person, which is [c] an Idolater, hath any in-
heritance in the kingdome of Christ, and of
God.
6 * Let no [d] man deceiue you with vaine
words: for, for such things commeth the
wrath of God vpon the children of disobedi-
ence.
7 Be not therefore companions with them.
8 For yee were once darkenesse, but are
now light in the Lord: walke as [e] children
of light.

b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit which ioyneth you in one body cannot dissent from himselfe. *Mala. 2.10.*
d In power.
e By his prouidence. *Rom. 12.3. 1.cor. 12.11. 2.cor. 10.13.*
f Which he giueth vs. *Psal. 68.18.*
g The Messias came downe from heauen into the earth to triumph ouer Satan, death and sin, and led them as prisoners and slaues, which before were conquerers and kept all in subiection: which victory he gat, and also gaue it as a most precious gift to his Church.
h With his gifts and benefits. *1.Cor. 12.27.*
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom. 1.21.* n Man not regenerate, hath his mind, vnderstanding, and heart corrupt. o By the which God liueth in his. p The hardnesse of heart, is the fountaine of ignorance. || *Or, without remorse of conscience. 1.Tim. 4.2.* q As they are taught which truely know Christ. *Colos. 3.8.*
r That is, all the naturall corruption that is in vs. *Rom. 6.4. col. 3.10. heb. 12.1. 1.pet. 2.1. and 4.2.*
f Which is created according to the image of God. *Zach. 8.16. Psal. 4.4.*
t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *Iames 4.7. Chap. 5.3. col. 4.6.*
u And cause them to profit in godlinesse.
x So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorow by your abusing of Gods graces. *2.Cor. 1.22. Colos. 3.12.13.*
Ioh. 13.34. & 15.12. 1.iohn 3.23.
a Alluding to the perfumes and incensing in ye law. *Mat. 7.21. chap. 4.29. col. 3.5. 2.thes. 2.3.*
b Which is either vaine, or else by example and euill speaking, may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1.King. 18.27.
c Because hee thinketh that his life standeth in his riches. *Mat. 24.4. mar. 13.5. luke 21.8. 2.thes. 2.3.*
d Either in excusing sin, or in mocking at the menaces and iudgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

f And make them knowen by your honest and godly life.
g The word of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to draw the infidels from their blindnesse.
Colos. 4.5.
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlines, which the world hath taken from you.
Rom. 12.2.
1. thes. 4.3.
‖Or, songs of praise & thanksgiuing.
l And not onely with tongue.
m Except our friendship be ioyned and knit in God, it is not to be esteemed.
Col. 3.18. tit. 2.5. 1. pet. 3.1. 1. cor. 11.3.
n The Church: So the husband ought to nourish, gouerne, and defend his wife from perils.
Col. 3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice & holinesse.
q This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not only ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimony thereof is the Supper of the Lord. Gene. 2.24. mat. 19.5. mar. 10.7. 1. cor. 6.16.

9 (For the fruit of the Spirit is in all
goodnesse, and righteousnesse, and trueth)
10 Approouing that which is pleasing to
the Lord.
11 And haue no fellowship with the vn-
fruitful works of darknes, but euen f reproue
them rather.
12 For it is shame euen to speake of the
things which are done of them in secret.
13 But all things when they are reproo-
ued of the g light, are manifest: for it is light
that maketh all things manifest.
14 Wherefore he saith, h Awake thou that
sleepest, and stand vp from the dead, and
Christ shall giue thee light.
15 Take heed therefore that ye walke cir-
cumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes
are euill.
17 * Wherefore, be ye not vnwise, but vn-
derstand what the will of the Lord is.
18 And be not drunke with wine, wherein
is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes,
and ‖ hymnes, and spirituall songs, singing,
and making melodie to the Lord in your
l hearts,
20 Giuing thanks alwayes for all things
vnto God euen the Father, in the Name of
our Lord Iesus Christ,
21 Submitting your selues one to another
in the m feare of God.
22 ¶ * Wiues, submit your selues vnto
your husbands, as vnto the Lord.
23 * For the husband is the wiues head,
euen as Christ is the head of the Church,
and the same is the sauiour of his n body.
24 Therefore, as the Church is in subiec-
tion to Christ, euen so let the wiues bee to
their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen
as Christ loued the Church, and gaue him-
selfe for it,
26 That he might sanctifie it, & cleanse it
by the o washing of water through the word,
27 That he might make it vnto himselfe
a glorious Church, not hauing p spotte or
wrinkle, or any such thing: but that it should
be holy, and without blame.
28 So ought men to loue their wiues, as
their owne bodies: hee that loueth his wife,
loueth himselfe.
29 For no man euer yet hated his owne
flesh, but nourisheth and cherisheth it, euen
as the Lord doeth the Church.
30 For we are members of his body, of
his flesh, and of his bones.
31 * For this cause shall a man leaue fa-
ther and mother, and shal cleaue to his wife,
and they twaine shalbe one flesh.
32 This is a great secret, but I speake
concerning Christ, & concerning ÿ Church.
33 Therefore euery one of you, doe ye so:
let euery one loue his wife, euen as himselfe,
and let ÿ wife see that she feare her husband.

28 Febrũa. 2 Lesson Even
25 October 2 Lesson Even

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents toward their children, 5 Seruants toward their masters, 9 Masters toward their seruants, 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

Children, * obey your parents in the Lord:
for this is right.
2 * Honour thy father and mother,
(which is the first commaundement with
a promise)
3 That it may bee well with thee, and
that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your chil-
dren to b wrath: but bring them vp in c in-
struction and information of the Lord.
5 * Seruants, bee obedient vnto them
that are your masters, d according to the
flesh, with feare and trembling, in singlenesse
of your hearts as vnto Christ,
6 Not with seruice to the eye, as men
pleasers, but as the seruants of Christ, doing
the will of God from the heart,
7 With good will seruing the Lord, and
not men,
8 And know yee that whatsoeuer good
thing any man doeth, that same shall hee
receiue of the Lord, whether he be bond or
free.
9 And ye masters, doe the same things
vnto them, putting away threatning: and
know that euen ‖ your master also is in hea-
uen, neither is there * e respect of persons
with him.
10 ¶ Finally, my brethren, bee strong in
the Lord, and in the power of his might.
11 Put on the ‖ whole armour of God,
that ye may bee able to stand against the as-
saults of the deuill.
12 For we wrestle not against f flesh and
blood, but against * principalities, against
powers, and against the worldly gouernors,
the princes of the darknesse of this world, a-
gainst spirituall wickednesses, which are in
the hie places.
13 For this cause take vnto you the whole
armour of God, that ye may be able to resist
in the euil day, & hauing finished all things,
stand fast.
14 Stand therefore, and your loines gird
about with veritie, and hauing on the brest-
plate of g righteousnesse,
15 And your feete shod with the h prepa-
ration of the Gospel of peace.
16 Aboue all, take the shielde of faith,
wherewith ye may quench all the fiery darts
of the wicked,
17 * And take the helmet of i saluation,
and the sword of the Spirit, which is the
word of God.
18 And pray alwayes with all maner
prayer and supplication in the Spirit: and
* watch thereunto with all perseuerance and
supplication for all Saints,
19 * And for mee, that vtterance may bee
giuen vnto me, that I may open my mouth
boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in
bonds,

1 March 2 Less. even; 30 Iune 2 Less. even
26 Octo. 2 Less. Even

21 Sund. af. Trin. Epist. 10 to 21 ver. Gosp. 4 Ioh. 46 to end

Col. 3.20.
Exod. 20.12. deut. 5.16. ecclus. 3.9. mat. 15.4. mar. 7.10.
a This is the first commandement of the second table, and hath the promise with condition.
b By austerity.
c That they be not brought vp in wantonnesse, but in the feare of the Lord.
Col. 3.22. tit. 2.9. 1. pet. 2.18.
d Which haue dominion ouer your bodies, but not ouer ÿ soules.
‖Or, both yours & their master.
Deu. 10.17. 2. chr. 19.7. iob 34.19. wis. 6.7. ecclus. 35.12, 16. act. 10.34. rom. 2.11. gal. 2.6. col. 3.25. 1. pet. 1.17.
e Whether he be seruant or master.
‖Or, complete harnesse.
f The faithfull haue not only to striue against mẽ and themselues, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heads, so that we cãnot reach him, but he must be resisted by Gods grace.
Chap. 2.2.
g Innocencie and godly life.
h That ye may be ready to suffer all things for the Gospel.
Isa. 59.17. 1. thes. 5.8.
i The saluation purchased by Iesus Christ.
Colos. 4.2.
Colos. 4.3. 2. thes. 3.1.

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bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I do, Tychicus my deare brother and faithfull minister in the Lorde, shall shew you of all things,

22 Whome I haue sent unto you for the same purpose, that yee might know mine affaires, and that hee might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Jesus Christ.

24 Grace bee with all them which loue our Lord Jesus Christ, to their [k] immortalitie, Amen.

Written from Rome unto the Ephesians, and sent by Tychicus.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

The Epistle of Paul to the Philippians.

THE ARGVMENT.

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he trauailed from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commended them that they stood manfully against the false apostles, putting them in mind of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, & to imbrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by proouing onely Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and general, with testification of his affection toward them, and thankefull accepting of their beneuolence.

22 Sunday of Trinity Epis 3 to the 12 verse Gosp 18 Matt 21 to the end

1 July 2 Lesson Even

2 March 2 Lesson Evenin

CHAP. I.

1 Saint Paul discouereth his heart toward them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their faith & saluation. 7. 12. 20 He sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

Paul and Timotheus the seruants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the [a] Bishops, and Deacons:

2 Grace be with you and peace from God our Father, and from the Lord Jesus Christ.

3 * I thanke my God, hauing you in perfect memory,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] fellowship which yee haue in the Gospel, from the [c] first day unto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will performe it untill the [d] day of Jesus Christ,

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, [e] that both in my bonds, and in my defence and confirmation of the Gospel, you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may discerne things that ‖ differ one from another, that ye may be pure, and [g] without offence, untill the day of Christ,

11 Filled with the fruits of [h] righteousnesse, which are by Jesus Christ unto the glory and prayse of God.

12 ¶ I would ye understood, brethren, that the things which haue come unto mee, are turned rather to the furthering of the Gospel,

13 So that my bonds in [i] Christ are famous throughout all the [k] iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldened through my bonds, and dare more frankely speake the [l] word.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preach Christ of contention and not [m] purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am ‖ set for the defence of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it bee [n] under a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life, and in death aduantage.

a By Bishops here he meaneth them that had charge of the word, and gouerning, as pastors, doctors, elders: by deacons, such as had charge of the distribution, & of the poore & sick.

1. Thes. 1. 2.

b With other Churches.

c That ye receiued the Gospel.

d When you shall receiue the crowne of glory.

e It was a sure token of their loue ỹ they did helpe him by al meanes possible when he was absent, & in prison, euen as if they had bin prisoners with him.

f Of this peculiar benefit to suffer for Christs sake.

‖ Or, are excellent.

g That you so increase in godlines, that not only ye can put difference betweene good & euil: but also that ye profit more and more without slipping backe or standing in a stay.

h Righteousnes is the tree, good works the fruit.

i Which I sustein for Christs cause.

k That is, in the court or palace of the Emperour Nero.

l Or, professe the Gospel considering my constancie.

m But with a corrupt minde.

‖ Or, lie in bands.

n Their pretence was to preach Christ, and therefore their doctrin was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themselues.

27 October 2 Less even

22 And whether to o liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt of both sides, desiring to bee loosed, and to bee with Christ, which is best of all.

24 Neuerthelesse, to abide in the || flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters, that yee || continue in one spirit, and in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for || Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight which yee saw in me, and now heare to be in me.

o To liue in the flesh, is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.
||Or, body.
*Ephes.*4.1. *coloss.*1.10. 1.*thess.*2.12.
||Or, stand.
p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseuerance for Christes sake, is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse, who are his, and who are not. ||Or, *Christs cause.*

CHAP. II.

3 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

If there bee therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that yee be like minded, hauing the same loue, being of one accord, and of b one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde * euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of GOD, thought it no d robbery to be equall with God:

7 * But he made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, and was found in f shape as a man.

8 * He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,

10 * That at the Name of Iesus should euery knee g bow, both of things in heauen, and things in earth, and things vnder the earth,

11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed mee, not as in my presence only, but now much more in mine absence, so h make an end of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without * murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom yee shine, as * lights in the world,

16 l Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For all p seeke their owne, and not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the q worke of Christ he r was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP.

a If ye so loue me, that you desire my comfort.
b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord.
*Rom.*12.10.
c If Christ being very God equall with the Father, layde aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues? d For hee that was God, should haue done none iniurie to the Godhead. *Matth,*20.18. e The poore and weake nature of man. f He was seene and heard of men, so that his person and behauiour declared that he was a miserable man. *Hebr.*2.9.

*Rom.*14.11. *isa* 45.23.
g Worship and be subiect to him.
Iob 13.13. 1.*cor.* 8.6.*and* 12,3.
h Runne forward in that race of righteousnesse wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.
i Which may make you carefull and diligent.
k Which is his free grace.
1.*Pet.*4.9.
*Matth.*5.16.
l As they which in the night set forth a candle to giue light to others.
m The Gospel.
n The word signifieth to powre out as the drinke offering was powred on the sacrifice.
o To confirme you in your faith
Acts 16.1.
1.*Cor.*10.24.
p They rather sought profite by their preaching then Gods glory.
q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approoueth them which hazard their life to relieue the prisoners of Christ.

9 Iuly 2 Less Euen
Second next before East. Euer to 12
3 Mar 2 Less euen. 28 October
9 Iuly 2 Less euen 2 Lesson

CHAP. III.

2 He warneth them to beware of false teachers, against whom he setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reproueth mans owne righteousnesse.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write a the same things to you, and for you it is a sure thing.

2 Beware of b dogs: beware of euil workers: beware of the c concision.

3 For wee are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence d in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the || law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto mee, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to bee dongue, that I might winne Christ,

9 And might bee e found in him, that is not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the f resurrection of the dead:

12 g Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behind, and endeuour my selfe vnto that which is before,

14 And follow hard toward the i marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as k be perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the l same vnto you.

16 Neuerthelesse in that wherevnto wee are come, let vs proceede by one rule, * that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

18 * For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the n crosse of Christ,

19 Whose end is damnation, whose God is their belly, & whose o glory is to their shame, which mind earthly things.

20 But our p conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S.Paul here alludeth, calling the concision, which is cutting off, and tearing asunder of the Church.
d In outward things.
2.Cor.11.22. acts 23.6.
|| Or, profession.
e As one grafted in by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that he doubted to attain vnto it, but because he would declare the excellencie thereof.
h We can run no farther then God giueth vs strēgth and sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or, haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
m That is, that this is the true wisedome, and streight rule of liuing.
Rom.15.5.
1.Cor.1.10.
Rom.16,17,18.
n That is, of the Gospel, which is the preaching of the crosse.
|| Or, reward.
o The vaine glory which they seek after in this world, shall turne to their confusion and shame.
p In mind and affection.
1.Cor.1.7. Tit.2.11.13.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision that they made for him being in prison, 21 and so concludeth with salutations.

Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * a booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is b at hand.

6 * Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shall c preserue your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any prayse, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are d reuiued againe to care for me, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of e want: for I haue learned in whatsoeuer state I am, therwith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, & to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of f Christ, which strengtheneth me.

14 Notwithstanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the g beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the h matter of giuing and receiuing, but ye onely.

Psal.69.28. luke 10.20. reue.3.5. and 20,12. and 21,27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, chap.13.9.
b To succour you.
Matth.6.25.
c From Satan, who seeketh to take from vs this peace of conscience.
d That is, begin anew to help me.
e That I was not able to endure my pouertie.
f Not of his own vertue or free will.
g When I first preached the Gospel vnto you.
h He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue releeued him in his necessitie.

16 For euen when I was in Thessalonica,
yet sent once, and afterward againe for my
necessitie,
17 Not that I desire a gift: but I desire
the fruite which may ‖ further your recko-
ning.
18 Now I haue receiued all, and haue
plenty: I was euen filled, after that I had
receiued of Epaphroditus that which came
from you, an odour that smelleth sweete, a
sacrifice acceptable and pleasant to God.
19 And my God shall fulfill all your ne-
cessities through his riches with glory in Ie-
sus Christ.
20 Unto God euen our Father be praise
for euermore, Amen.
21 Salute all ÿ Saints in Christ Iesus.
The brethren, which are with me, greet you.
22 All the Saints salute you, and most
of all they which are of i Cesars houshold.
23 The grace of our Lord Iesus Christ
be with you all, Amen.

Written to the Philippians from Rome,
and sent by Epaphroditus.

‖ Or, abound toward your count.

i Of such as did belong to the Emperour Nero.

The Epistle of Paul to the Colossians.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betweene the liuely, effectuall and true Christ, and the falned, counterfait, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine, which Epaphras had preached, wishing thē the increase of faith, to esteeme the excellency of Gods benefit toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth only in Christ, whom onely we embrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence frō meats, externall holinesse, worshipping of Angels as means whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approoueth his authoritie and charge, 28 And of his faithfull executing of the same.

PAul an Apostle of IESVS
Christ, by the will of God,
and Timotheus our brother,
2 To all them which are at
a Colosse, Saints and faith-
ful brethren in Christ: Grace
bee with you, and peace from God our Fa-
ther, and from the Lord Iesus Christ.
3 We giue thankes to God euen the Fa-
ther of our Lorde Iesus Christ, alwayes
praying for you:
4 Since we heard of your faith b in Christ
Iesus, and of your loue toward all Saints,
5 For the hopes sake which is laid vp for
you in heauen, whereof ye haue heard before
by the word of trueth, which is the Gospel,
6 Which is come vnto you, euen as it is
vnto all the world, and is fruitfull, as it is
also among you, from the day that ye heard
and truely knew the grace of God,
7 As yee also learned of Epaphras our
deare fellow seruant, which is for you a
faithfull minister of Christ:
8 Who hath also declared vnto vs your
loue, which ye haue c by the spirit.
9 For this cause wee also, since the day
we heard of it, cease not to pray for you, and
to desire that yee might be fulfilled with
knowledge of d his will, in all wisedome, and
spirituall vnderstanding,
10 * That ye might walke worthy of the
Lord, & please him in all things, being * fruit-
full in all good works, and increasing in the
knowledge of God,
11 Strengthened with all might through
his glorious power, vnto all patience, and
long suffering with ioyfulnesse,
12 Giuing thanks vnto the Father, which
hath made vs meete to bee partakers of the
inheritance of the Saints in light,
13 Who hath deliuered vs frō the power
of darkenes, and hath translated vs into the
kingdome * of his deare Sonne,
14 In whome wee haue redemption
through his blood, that is, the forgiuenesse of
sinnes,
15 Who is the * e image of the inuisible
God, the f first borne of euery creature.
16 * For by him were all things created,
which are in heauen, and which are in earth,
things visible and inuisible: whether they be
Thrones, or Dominions, or Principalities,
or Powers, all things were created by him
and for him,
17 And he is before all things, and in him
all things consist.
18 And hee is the head of the body of the
Church: he is the beginning, * and g the first
borne of the dead, that in all things he might
haue the preeminence.
19 * For it pleased the Father, that in him
should all h fulnesse dwell,
20 And by him to reconcile i all things
vnto himselfe, and to set at peace through
the blood of his crosse, both the things in
earth, and the things in heauen.
21 And you which were in times past
strangers and enemies, because your minds
were set in euill workes, hath hee now also re-
conciled,

a Which was a citie of Phrygia.

b For without Christ there is no faith to be saued by, but only a vaine opinion.

c Which commeth of the holy Ghost.

d That is, Gods.

Ephes.4.1. phil.1.27. 1.thes.2.12.

1.Cor.1.5.

Matth.3.17 and 17.5. 2.pet 1.17. Hebr.1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created.

Iohn 1.3. 1.Cor 15.20. reuel.1.5.

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a new birth.

Iohn 1.14. chap.2.9.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

22 In the body of his flesh through death,
to make you * holy, and vnblameable, and
without fault in his sight,
23 * If yee continue grounded and sta-
blished in the faith, & be not mooued away
from the hope of the Gospell, whereof yee
haue heard, and which hath beene preached
to euery creature which is vnder heauen
whereof I Paul am a minister.
24 Now reioyce I in my sufferings for
k you, and fulfill l the rest of the afflictions
of Christ in my flesh, for his bodies sake,
which is the Church,
25 Whereof I am a minister, according
to the dispensation of God, which is giuen
me vnto youward, to fulfill the m worde of
God,
26 * Which is the mysterie hid since the
world began, and from all ages, but now is
made manifest to his n Saints,
27 To whom God would make knowen
what is the riches of this glorious mysterie
among the Gentiles, which riches is Christ
in you, * the hope of glory,
28 Whom we preach, admonishing euery
man, and teaching euery man in all wise-
dome, that wee may present euery man per-
fect in Christ Iesus:
29 Whereunto I also labour and striue,
according to his working which worketh in
me mightily.

Luke 1.75. 1 cor. 1.2. eph. 1.4. titus 2.11,12. Iohn 15.6
k Or, your commoditie.
l As Christ hath once suffered in himselfe to redeeme his church & to sanctifie it: so doeth he dayly suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.
m Which is the promises of Christ, and of the calling of the Gentiles.
Rom. 16.25. ephe. 3.9. 2 tim. 1.10 titus 1.2. 1 pet. 1.20.
n Whom he hath elected and consecrated to him by Christ.
1 Tim. 1.1.

CHAP. II.

1 Hauing protested his good will toward them, 4 Hee admonisheth them not to turne backe from Christ, 8 to the seruice of Angels or any other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

For I would yee knewe what great figh-
ting I haue for your sakes, and for them
of Laodicea, and for as many as haue not
seene my a person in the flesh,
2 That their hearts might be comforted
and they knit together in loue, and in all ri-
ches of the full assurance of vnderstanding,
to know the mystery of God euen the Fa-
ther, and of Christ:
3 In whom are hid all the treasures of
wisedome and knowledge.
4 And this I say, lest any man should
beguile you with inticing words:
5 * For though I be absent in the b flesh,
yet am I with you in the c spirit reioycing,
and beholding your order, and your stedfast
faith in Christ.
6 As yee haue therefore receiued Christ
Iesus the Lord, so walke in him,
7 Rooted & built in him, and stablished
in the faith, as ye haue * bene taught, aboun-
ding therein with thankesgiuing.
8 Beware least there bee any man that
spoyle you through d philosophie, and vaine
deceit, through the traditions of men, accor-
ding to the rudiments of the world, and not
after Christ.
9 * For in him dwelleth all the fulnesse
of the e Godhead || bodily.
10 And yee are compleete in him, which
the head of all Principalitie and power:
11 In whom also ye are circumcised with
* circumcision made without handes, by
putting off the sinnefull body of the flesh,
through the circumcision f of Christ,
12 In that yee are * buried with him
through baptisme, in whom ye are also ray-
sed vp together through * the faith g of the
operation of God which raised him from the
dead.
13 * And yee which were dead in sinnes,
and in the vncircumcision of your flesh, hath
he quickened together with him, forgiuing
|| you all your trespasses,
14 And putting out the || h hand writing
of ordinances that was against vs, which
was contrary to vs, he euen tooke it out of
the way, and fastened it vpon the crosse,
15 And hath i spoyled the Principalities,
and powers, and hath made a shew of them
openly, and hath triumphed ouer them in
the same crosse.
16 Let no man therefore condemne you
in meate and drinke, or in respect of an k ho-
ly day, or of the new moone, or of the Sab-
bath dayes,
17 Which are but a shadow of things
to come: but the body is in Christ.
18 * Let no man l at his pleasure || beare
rule ouer you by humblenesse of minde and
worshipping of Angels, aduancing himselfe
in those things which hee neuer sawe, rashly
puft vp with his fleshly minde,
19 And holdeth not the head, whereof
all the body furnished and knit together by
ioynts and bandes, increaseth with the in-
creasing of God.
20 Wherefore if ye bee dead with Christ
from the ordinances of the world, why, as
though yee liued in the world, are yee bur-
dened with traditions?
21 As, Touch not, Taste not, Handle not:
22 Which all m perish with the vsing, and
are after the commandements and doctrines
of men:
23 Which things haue indeede a shew of
wisedome, in n voluntary religion and hum-
blenesse of minde, and in not sparing the bo-
dy: || neither haue they it in any estimation
to satisfie the o flesh.

|| Or, pain & care.
a Me present in body.
1. Cor. 1.5
b In body.
c In minde.
1. Cor. 5.3.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies & beggerly traditions: for now they haue none vse, seing Christ is come.
Chap. 1.19. iohn 1.14.
e In saying that the Godhead is really in Christ, he sheweth ye he is very God: also saying, in him he declareth two distinct natures, and by this word dwelleth, he proueth that it is there for for euer.
|| Or, essentially.
Rom. 2.29.
f Made by the Spirit of Christ.
Rom. 6.4.
Ephes. 1.19.
g In beleeuing that God by his power raised vp Christ whereof we haue a sure token in our baptisme.
Ephes. 2.1.
|| Or, vs all our,
Ephes. 2.15.
|| Or, obligation.
h The ceremonies and rites were as it were a publike profession, and hand-writing of ye miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifyings, and washing signified the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.
i As Satan and his angels from whom he hath taken all power.
k Or, distinction, as to make difference betwixe dayes.
Matth. 24.4.
l Meaning, that the hypocrites led them at their pleasure into all superstition, and errour. || Or, defraud you of your price. m And appertaine nothing to the kingdom of God. n Such as men haue chosen according to their own fantasie. || Or, but they are of no value, saue for the filling of the flesh. o They pinch and defraud their body to shewe themselues greater hypocrites.

CHAP. III.

1 He sheweth where we should seeke Christ. 5 He exhorteth to mortification, 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charity and humilitie.

If yee then bee a risen with Christ, seeke
those things which are aboue where Christ
sitteth at the right hand of God.
2 Set your affection on things which
are aboue, and not on things which b are on
the earth.
3 For yee are c dead, and your life is hid
with Christ in God.
4 When Christ, which is our life, shall
appeare, then shall ye also appeare with him
in glory.

a After that ye haue bene dead to beggerly ceremonies.
b Which either serue but for a time, or els are inuented by men.
c With Christ.

Ephe.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that yee may liue in the Spirit, and not in the flesh.
Rom.6.4. eph.4. 25. hebr.12.1. 1 pet.2.1. and 4.1,2.
Gen.1.26. and 5.1. and 9.6.
Ephe.4.32. and 6 11.
e He sheweth what fruites are in them that are dead to the world and are risen again with Christ.
‖Or the bowels of mercies.
f Let it guide all your doings.
‖Or, gracious, or thankefull.
g The doctrine of the Gospell.
h Psalmes properly ... compl... to God, ... and ... ons: hymnes only thankesgiuing, songs conteine prayses, & thanksgiuing, but not so largely and amply as hymnes doe.
Ephes.4.29.
‖Or, thanksgiuing.
1 Cor.10.31.
Ephes.5.22.
1 Pet.3.7. ephes.5.25.
Ephes.6.1.
i Which are in the Lord.
k By too much rigour.
Ephes.6 5. titus 2.9. 1 pet.2.18.
l The cruell master.
Deut.10.17. wisd.6 7. Ecclus.35.12. rom.2.11. gala.2.6. ephes.6 9.
m Whether he be master or seruant.

5 * d Mortifie therefore your members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatry.
6 For the which things sakes the wrath of God commeth on the children of disobedience,
7 Wherein ye also walked once, when ye liued in them.
8 * But now put yee away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.
9 Lie not one to another, seeing that yee haue put off the olde man with his workes,
10 And haue put on the new, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian, nor Jewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all in all things.
12 * Now therefore, as the elect of God e holy and beloued, put on ‖ tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so doe ye.
14 And aboue all these things, put on loue, which is the bond of perfectnesse.
15 And let the peace of God f rule in your hearts, to the which ye are called in one body, and be ye ‖ amiable.
16 Let the g worde of Christ dwell i in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, & spirituall songs, singing with a * ‖ grace in your hearts to the Lord.
17 * And whatsoeuer ye shall doe in word or deed, doe all in the name of the Lord Jesus, giuing thankes to God euen the Father by him.
18 ¶ * Wiues, submit your selues vnto your husbandes, as it is comely in the Lord.
19 * Husbands loue your wiues, and bee not bitter vnto them.
20 ¶ * Children, obey your parents in all things: for that is well pleasing vnto the Lord.
21 Fathers, k prouoke not your children to anger, lest they be discouraged.
22 ¶ * Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoeuer ye doe, doe it hartily, as to the Lord, and not vnto men,
24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.
25 But hee l that doeth wrong, shall receiue for the wrong that hee hath done, and there is no * m respect of persons.

7 Febr 2 Less Even
3 Nov 2 Less Even

CHAP. IIII.

2 Hee exhorteth them to be feruent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

9 Mar 2 Less a Even

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.
2 * Continue in prayer, and watch in the same with thankesgiuing.
3 * Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mystery of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to speake.
5 ¶ * Walke b wisely toward them that are without, and c redeeme the time.
6 Let your speech bee gracious alwayes, and powdred with d salt, that yee may know how to answere euery man.
7 ¶ Tychicus our beloued brother, and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,
8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,
9 * With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If he come vnto you, receiue him)
11 And Jesus which is called Justus, which are of the circumcision. These e onely are my f workefellowes vnto the kingdome of God, which haue bene vnto my consolation.
12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stande perfect, and full in all the will of God.
13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 * Luke the beloued physician greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.
16 And when this Epistle is read of you, cause that it be reade in the Church of the Laodiceans also, and that yee likewise read the Epistle g written from Laodicea.
17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by the hande of mee Paul. Remember my bondes. Grace bee with you, Amen.

Written from Rome to the Colossians, and sent by Tichichus and Onesimus.

8 July 2 Less even
4 Nov 2 Less Even

Luke 18.1. 1 thes.5.17. Ephes 6.18. 2.thess.3.1.
a That I may freely preach the Gospell.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Perteining to edification and mixt with no vanity.
Philem.10.
2 Nov ... even
e If they onely did helpe him to preach the Gospel at Rome where was Peter? or those fiue and twenty yeeres that they faine he abode at Rome?
f In preaching the Gospel
2 Tim.4.10,11.
g Either to Paul, or els which they would write as an answere to this Epistle sent to the Colossians.

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospell) arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to ẏ Apostle to confirme them by diuers arguments to bee constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by moouing vaine and curious questions to ouerthrow their faith, taught falsely, as touching the poynt of the resurrection frō the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden comming of Christ come vpon them at vnawars: and so after certaine exhortations, and his commendations to the brethren, he endeth.

5 Novemb 2 Lesson Even

10 March 2 Lesson Evening

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

Paul, and Siluanus, and Timotheus, vnto the Church of
the Thessalonians, which is in
a God the Father, and in the
Lord Iesus Christ: Grace be
with you, & peace from God
our father, and from the Lord Iesus Christ.
2 * Wee giue God thankes alwayes for
you all, making * mention of you in our
prayers,
3 Without ceasing, remembring your
b effectual faith, and c diligent loue, and the
patience of your hope in our Lorde Iesus
Christ, in the sight of God euen our Father,
4 Knowing, beloued brethren, that yee
are elect of God.
5 For our d Gospel was not vnto you
in worde onely, but also in power, and in
the holy Ghost, and in much assurance, as
yee knowe after what maner wee were among you for your sakes.
6 And yee became followers of vs, and
of the Lord, and receiued the word in much
affliction, with e ioy of the holy Ghost,
7 So that ye were as ‖ ensamples to all
that beleeue in Macedonia and Achaia.
8 For from you sounded out the worde
of the Lorde, not in Macedonia and in Achaia onely: but your faith also which is
towarde God, spread abroad in all quarters, that wee neede not to speake any
thing.
9 For f they themselues shewe of you
what maner of entring in wee had vnto
you, and howe yee turned to God from
idoles, to serue the g liuing and true God,
10 And to looke for his Sonne from heauen, whome hee raysed from the dead, euen
Iesus which deliuereth vs from ẏ h wrath
to come.

a For there is no Church which is not ioyned together in God.

2 Thess. 1.3. Philip. 1.3.4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

‖ Or, paternes.

f To wit, all the faithfull.

g For idoles are dead things and onely fained fantasies.

h Which he shall execute vpon the wicked.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 Hee commendeth his diligence in preaching, 13 And theirs in obeying. 18 Hee excuseth his absence, that he could not come and open his hart to them.

11 March 2 Lesson Evening

9 July 2 Less even 1 Chap

For ye your selues knowe, brethren, that
our entrance in vnto you was not in
a vaine,
2 But euen after that wee had suffered
before, and were shamefully intreated at
* Philippi (as yee know) wee were bold b in
our God, to speake vnto you the Gospell of
God with much striuing.
3 For our exhortation was not by deceit, nor by vncleanesse, nor by guile.
4 But as wee were allowed of God, that
the Gospel should bee committed vnto vs, so
wee speake not, as they that c please men,
but God, which trieth our hearts.
5 Neyther yet did we euer vse flattering
wordes, as yee know, nor coloured couetousnesse, God is record.
6 Neyther sought we praise of men, neyther of you, nor of others,
7 When wee might haue bene ‖ chargeable, as the Apostles of Christ: but wee
were gentle among you, euen as a d nource
cherisheth her children.
8 Thus being affectioned toward you,
our good will was to haue dealt vnto
you, not the Gospell of God onely, but also
our owne soules, because yee were deare vnto vs.
9 For yee remember, brethren, * our labour and trauaile: for we laboured day and
night, because wee would not be chargeable
vnto any of you, and preached vnto you the
Gospel of God.
10 Ye are witnesses, and God also, how
holily, and iustly, & vnblameably wee behaued our selues among e you that beleeue.
11 As yee knowe how that wee exhorted
you, and comforted, and besought euery one
of you (as a father his children)
12 That yee * would walke worthy of
God, who hath called you vnto his kingdome and glory.
13 For this cause also thanke wee God
without ceasing, that when yee receiued of
vs the worde of the preaching of God, yee
receiued it not as the worde of men, but as
it is in deede the worde of God, which also
worketh in you that beleeue.
14 For brethren, yee are become followers of the Churches of God, which in Iudea are in f Christ Iesus, because yee haue
also suffered the same things of your owne

10 July 2 Less even

a Not in outward shewe and in pompe, but in trauell and in the feare of God.

Act. 16.12, 23.

b By his helpe and grace.

c Which declareth a naughtie conscience.

‖ Or, in authority.

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens sake.

Act. 20.34. 1 cor. 4.12. 2 thes. 3.8.

e For it is not possible to auoyd the reproches of the wicked, which euer hate good doings.

Ephes. 4.1. phil. 1.27. colos. 1.10.

f In his Name and vnder his protection.

UMI

countrey men, euen as they haue of ye Iewes,
15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary g to all men,
16 And forbid vs to preach vnto the Gentiles, that they might be saued, to h fulfill their sinnes alwayes: for the wrath of God is i come on them, to the vtmost,
17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, wee * enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crowne of reioycing? are k not euen you it in the presence of our Lorde Iesus Christ at his comming?
20 Yes, ye are our glory and ioy.

g And woulde hinder all men from their saluation.
h And heape vp the measure, Mat. 23.32.
i He meaneth not this of al the Iewes in generall: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word & his ministers.
Rom. 1, 11.
k Therefore I could not forget you, except I would forget my selfe.

12 March 2 Lesson Evening

CHAP. III.

2 He sheweth how greatly hee was affectioned towarde them, both in that hee sent Timotheus to them, 10. And also prayed for them.

Wherefore since wee could no longer forbeare, wee thought it good to remaine at Athens a alone,
2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should be mooued with these afflictions: for ye your selues knowe, that we are appoynted thereunto.
4 For verily when wee were with you, we tolde you before that wee shoulde suffer tribulations, euen as it came to passe, and ye know it.
5 Euen for this cause, when b I coulde no longer forbeare, I sent him that I might knowe of your faith, least the c tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie through your faith.
8 For nowe are wee d aliue, if ye e stand fast in the Lord.
9 For what thankes can we recompense to GOD againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,
10 Night and day * praying exceedingly that we might see your face, and might f accomplish that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you,
12 And the Lord increase you, and make you abound in loue one toward an other, and towarde all men, euen as wee doe toward you:
13 * To make your hearttes stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.

a Rather seeking your commoditie then mine owne, in sending of Timotheus to you.
Act. 16. 1.

11 Julye 2 Lesson Evening

b His great affection toward the small flocke.
c Meaning Satan.

11 July

d If ye remaine constant in faith & true doctrine, I shal thinke that all mine afflictions be so many pleasures, & shall be restored from death to life.
e If your perseuere in faith.
Rom. 1. 10. and 15. 23.
f We must dayly grow from faith to faith.
Chap. 5. 23.
1 cor. 1. 8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

And furthermore wee beseech you, brethren, and exhort you in the Lorde Iesus, that a yee increase more and more, as yee haue receiued of vs, how yee ought to walke, and to please God.
2 For yee knowe what b commaundements wee gaue you by the Lord Iesus.
3 * For this is the will of God euen your sanctification, c and that ye should abstaine from fornication,
4 That euery one of you shoulde knowe, how to possesse his d vessell in holinesse and honour,
5 And not in the lust of concupiscence, euen as the Gentiles which know not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as wee also haue tolde you before time, and testified.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therfore that despiseth e these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.
10 Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but wee beseech you brethren that ye increase more and more,
11 * And that yee studie to be quiet, and to meddle with your owne businesse, and to worke with your f owne handes, as wee commanded you,
12 That yee may behaue your selues honestly towarde them that g are without, and that nothing be h lacking vnto you.
13 ¶ I would not brethren, haue you ignorant concerning them which are asleepe, that yee i sorowe not, euen as other which haue no hope.
14 For if wee beleeue that Iesus is dead, and is risen, euen so them which sleepe in k Iesus, will God l bring with him.
15 For this say wee vnto you by the m worde of the Lorde, * that wee which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe.
16 For the Lorde himselfe shall descende from heauen with a showte, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Christ shall rise first.
17 Then shal n we which liue & remaine, bee o caught vp with them also in the clouds.

a And as it were, ouercome your selues.
b The Greeke word signifieth such commandements as one receiueth from som man to giue them in his name to others.
Rom. 12. 2. ephes. 5. 17.
c That is, that you should dedicate your selues wholy vnto God.
d That is, his body which is prophaned by such filthinesse.
1 Cor. 6. 8.
1 Cor. 1. 2.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.
1 Cor. 7. 40.
Iohn 13. 34. and 15. 12. 1. ioh. 2. 8. and 4. 21.
2 Thes. 3. 7.
f And not be idle.
g As strangers and Infidels.
h But that ye may be able by your diligence to supply your want and necessitie.
i He doeth not condemne all kinde of sorow, but that which proceedeth of infidelitie.
k Or, haue continued constantly in the faith of Christ.
l By raysing their bodies out of the graue.
m Which is in the name of the Lord, and as he should speake himselfe. 1 Cor. 15. 22. Mat. 24. 31. 1 cor. 15. 52.
n Meaning them which shallbe found aliue.
o In this sudden taking vp there shall be a kinde of mutation of the qualities of our bodies, which shalbe as a kind of death.

13 March 2 Les. even
12 July 2 Les. even

clouds, to meete the Lord in the ayre: and
so shall we euer be with the Lord.
18 Wherefore, comfort your selues one
another with these words.

CHAP. V.

1 He enformeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

But of the ᵃ times and seasons, brethren,
ye haue no neede that I write vnto you.
2 For yee your selues knowe perfectly,
that the * day of the Lord shall come, euen
as a thiefe in the night.
3 For when they shall say, Peace, & safe-
tie, then shall come vpon them sudden de-
struction, as the ᵇ trauaile vpon a woman
with childe, and they shall not escape.
4 But ye, brethren, are not in darkenes,
that that day should come on you, as it were
a thiefe.
5 Ye are all the children of light, and the
children of the day: we are not of the night,
neither of darkenesse.
6 Therefore let vs not ᶜ sleepe as doe o-
ther, but let vs ᵈ watch and be sober.
7 For they that sleepe, sleepe in the night,
and they that be drunken, are drunken in the
night.
8 But let vs which are of the ᵉ day, be so-
ber, * putting on the brestplate of faith and
loue, & the hope of saluation for an helmet.
9 For God hath not appointed vs vnto
wrath, but to obteine saluation by the
meanes of our Lord Iesus Christ,
10 Which died for vs, that whether we
wake or ᶠ sleepe, wee should liue together
with him.
11 Wherefore exhort one another, and
edifie one another, euen as ye doe.
12 Now we beseech you, brethren, that
yee know them, which labour among you,
and are ouer you in the Lorde, and ᵍ admo-
nish you,
13 That yee haue them in singular loue
for ʰ their workes sake. Be at peace among
your selues.
14 Wee desire you brethren, admonish
them that are vnruly: comfort the feeble
minded: beare with the weake: be patient
toward all men.
15 * See that none recompence euill for
euill vnto any man: but euer followe that
which is good, both toward your selues,
and toward all men.
16 ⁱ Reioyce euermore.
17 * Pray continually.
18 In all things giue thankes: for this
is the will of God in Christ Iesus towarde
you.
19 Quench not the ᵏ Spirit.
20 Despise not ˡ prophecying.
21 Trie all things, and keepe that which
is good.
22 Absteine from all appearance of euill.
23 Now the very God ᵐ of peace sanctifie
you throughout: and I pray God that your
ᵐ whole spirit and soule and body, may bee
kept blamelesse vnto the comming of our
Lord Iesus Christ.
24 * Faithfull is hee which calleth you,
which will also doe it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holy
kisse.
27 I charge you in the Lorde, that this
Epistle bee read vnto all the brethren the
Saints.
28 The grace of our Lorde Iesus Christ
be with you, Amen.

a So much the more we ought to beware of all dreames & fantasies of men, which wearie themselues and others in searching out curiously ÿ time that the Lord shall appeare, alledging for themselues a vaine prophesie, and most falsly ascribed to Elias, that 2000. yere before the Law, 2000 vnder ÿ Law, & 2000. after the Law, the world shall endure. *Math.* 24.44. 2.*pet.*3.10.*reue.* 3.3 & 16.15. b That is, suddenly & vnlooked for. c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse. d And not be ouercome with the cares of the world. e That is, lightned by the Gospel. *Isa.* 59.17 *ephes.*6.17. f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so is it his duetie to teach them and exhort them in true religion. h Where this cause ceaseth, that they worke not, the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.*17.13 & 20.22.*mat.*5.39.*rom* 12.17.1.*pet.*3.9. i Haue a quiet minde and conscience in Christ, which shal make you reioyce in the middes of sorrowes, *Rom.*5.3. 2.*cor.*6.10. *Luke* 18.1.*eccle* 18.22.*col.*4.2. k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is by such exhortations as these, and by continuall increase in godlinesse. l The preaching of the word of God *Chap.* 3.12,13.1.*cor.*1.8. m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. 1.*Cor.*1.9.

The first Epistle vnto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

Least the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience & other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancy, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue & patience. 11 He prayeth for the encrease of the same. 12 And sheweth what fruit shall come thereof.

Paul and Siluanus, and Ti-
motheus vnto the Church of
the Thessalonians, which is in
God our Father, and in the
Lord Iesus Christ.
2 Grace be with you, & peace from God
our father, and from the Lord Iesus Christ.
3 * Wee ought to thanke God alwayes
for you brethren, as it is meete, because that
your faith groweth exceedingly, and the
loue of euery one of you towarde another
aboundeth.

1.*Thes.*1.2.

4 So that we our selues reioyce of you in the Churches of God, because of your a patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a b token of the righteous * iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs * when the Lorde Iesus shall shewe himselfe from heauen with his c mightie Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, & which obey not vnto the Gospell of our Lorde Iesus Christ,

9 Which shall be punished with d euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill e all the good pleasure of his goodnesse, and the f worke of faith with power,

12 That the Name of our Lorde Iesus Christ may g be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

a Which proceedeth of your faith as a most notable fruit.
b The faithful by their afflictions see as in a cleare glasse, the end of Gods iust iudgement, when as they shall reigne with Christ which haue suffered with him, & the wicked shall feele his extreme wrath and vengeance.
Iude 6.
1.Thes. 4.16.
c By whom he declareth his might.
d As God is euerlasting, so shall their punishment be euerlasting: & as hee is most mighty of power, so shall their punishment be most sore.
e The free beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these hee worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shal not come, till the departing frō the faith come first, 9 And the kingdome of Antichrist, 15 And therfore he exhorteth them not to be deceiued, but to stand stedfast in the things that hee hath taught them.

Now, wee beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That yee be not suddenly moued from your minde, nor troubled, neither by a spirite, nor by b worde, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a c departing first, and that that d man of sinne be disclosed, euen the sonne of e perdition,

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth sit as God in the Temple of God, shewing himselfe that he is God.

a As false reuelation, or dreames.
b Which are spoken or written.
Ephes. 5.6.
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some lions, others leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And nowe yee knowe what f withholdeth that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth already g worke: onely hee which h nowe withholdeth, shall let, till hee be taken out of the way.

8 And then shall the wicked man be reuealed, * whome the Lorde shall consume with the i Spirit of his mouth, and shall abolish with the k brightnesse of his comming,

9 Euen him whose l comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that l perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lies,

12 That all they might be damned, which beleeued not the trueth, but had m pleasure in vnrighteousnesse.

13 But we ought to giue thankes alway to God for you, brethren n beloued of the Lord, because that God hath o from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of p trueth,

14 Whereunto hee called you by q our Gospell, to obteine the glory of the Lorde Iesus Christ.

15 Therefore, brethren, stand fast and keepe the r instructions, which yee haue bene taught, either s by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your heartes, and stablish you in euery word and good worke.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleeuing the truth are testimonies of the same election. o Before the foundation of the world. p The Gospel. q By our preaching. r That is, the doctrine, 1. Thes. 2. 2. Cha. 3. 6. s That is, by my preaching of the Gospel.

f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipatiō before: and therefore rather to prepare themselues to patience then to rest & quietnes: for as yet there was a let, that is, that the Gospel should be preached throughout all, Matt. 24. 14.
g To wit, priuily, and is therefore called a mystery, because it is secret.
h Which shall stay for a time.
Isa. 11. 4.
i That is, with his word.
k Meaning, the whole time that he shall remaine.
l Satans power is limited that he can not hurt the elect to their destruction.
m Delighted in false doctrine.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

Furthermore, brethren, * pray for vs, that the worde of the Lorde may haue free passage, and be glorified, euen as it is with you.

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not a faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b euill.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we c command you.

5 And the Lorde guide your heartes to the loue of God, and the waiting for of Christ.

Ephes. 6. 18, 19. Coloss. 4. 3.
a Although they boast themselues thereof.
b From the sleighte of Satan.
c By the word of God.

16 March 2 Lesson Even
15 Iudg 2 Les even
17 Mar 2 Less Even
16 Iuly 2 Less even
16 Iuly
15 Iuly. 11 Nov 2 Less even
12 Nov 2 Less even

d Which is, to trauaile, if he will eate, as vers. 10.
Chap. 2. 15.
1. Cor. 4. 12.
1. thess. 4. 11.
Actes 20. 34.
1. cor. 4. 12.
1. Thess. 2. 9.
1. Cor. 11. 1.
e Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

6 Wee command you, brethren, in the Name of our Lord Iesus Christ, that yee withdrawe your selues from euery brother that walketh inordinately, and not after the d * instruction, which he receiued of vs.
7 For yee your selues knowe * how yee ought to follow vs: * for we behaued not our selues inordinately among you,
8 Neither tooke wee bread of any man for nought: but wee wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.
9 Not but that we had authoritie, * but that we might make our selues an ensample vnto you to follow vs.
10 For euen when wee were with you, this we warned you of, that if there were any, which would not e worke, that he should not eate.
11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.
12 Therefore them that are such, wee command and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.
13 * And yee brethren, be not wearie in well doing.
14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed.
15 Yet count him not as an f enemie, but admonish him as a brother.
16 Now the Lord of peace giue you peace alwayes by all meanes. The Lorde be with you all.
17 The salutation of mee Paul, with mine owne hand, which is the g token in euery Epistle: so I write.
18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

Galat. 6. 9.
Mat. 18. 15.
1. cor. 5. 9.
f The end of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendment.
g Whether they be mine Epistles or other mens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

In writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, wherby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles witnesseth. And forasmuch as God hath left ministers as ordinary meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mystery of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shal teach things contrary to the word of God. This done: he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to bee hastie in admitting nor in iudging any: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

|| Or, ordinance.
Coloss. 1. 27
Actes 16. 1
a So called, because he followed the simplicitie of the Gospel.
Chap 4. 7
titus 1. 14
Chap. 6. 4

Paul an Apostle of Iesus Christ, by the || commandement of God our Sauiour, and of our Lord Iesus Christ * our hope,
2 * Unto Timotheus my a naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.
3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest command some, that they teach none other doctrine,
4 Neither that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith.
5 For * the b ende of the || commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.
6 From the which things some haue erred, and haue turned vnto vaine iangling.
7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.
8 * And we know that the Law is good, if a man vse it lawfully,
9 Knowing this, that the Lawe is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

Rom. 13. 10.
b Because these questionists preferred their curious fables to al other knowledge, and beautified them with the Law, as if they had been the very Law of God, S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worth nothing. || Or, of the Law. Rom. 7. 12
c Whose hearts Gods Spirit doth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Law without further constraint.
d Such as onely delight in sinning.

13 Nouember 2 Lesson Euen
13 March 2 Lesson Euening
17 July 2 Lesson Euen 17 July

e Which steale away children or seruants.
Chap.6 15.
f He declareth to Timothie the excellent force of Gods Spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelity.
i Which ouercame cruelty.
‖*Or, faithfull and assured.*
Matth 9.13. marke 2.17.
k He brasteth forth into these godly affections, cōsidering Gods great mercie toward him.
l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reuealed in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap. 6. 12.* m That is, found doctrine. *1.Cor. 5.5.* n Excommunicate, and cast out of the Church.

10 To whoremongers, to buggerers, to
ᵉmenstealers, to lyars, to the periured, and
if there be any other thing, that is contrary
to wholesome doctrine,
11 Which is according to the glorious
Gospel of the * blessed God, which is com-
mitted vnto me.
12 Therefore ᶠI thanke him which hath
made mee strong, that is, Christ Iesus our
Lord: for hee counted me faithfull, and put
me in his seruice:
13 When before I was a blasphemer,
and a persecuter, and an oppressour: but I
was receiued to mercie: for I did it ᵍignorantly
through vnbeliefe.
14 But the grace of our Lord was excee-
ding abundant with ʰfaith and ⁱ loue, which
is in Christ Iesus.
15 This is a ‖true saying, & by all means
worthy to bee receiued, that * Christ Iesus
came into the world to saue sinners, of whom
I am chiefe.
16 Notwithstanding for this cause was
I receiued to mercie, that Iesus Christ
should first shewe on mee all long-suffering
vnto the ensample of them, which shall in
time to come beleeue in him vnto eternall
life.
17 ᵏNow vnto the King euerlasting, im-
mortall, inuisible, vnto God onely wise, be ho-
nour, and glory for euer, and euer, Amen.
18 This commaundement commit I vn-
to thee, sonne Timotheus, according to the
ˡprophesies, which went before vpon thee,
that thou by them shouldest * fight a good
fight,
19 Hauing ᵐ faith and a good conscience,
which some haue put away, and as concer-
ning faith, haue made shipwracke.
20 Of whom is Hymeneus and Alexan-
der, * whom I haue ⁿ deliuered vnto Sa-
tan, that they might learne not to blas-
pheme.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplica-
tions, prayers, intercessions, and giuing of
thankes be made for ᵃ all men,
2 For ᵇ kings, and for all that are in au-
thoritie, that wee may leade a quiet and a
peaceable life, in all godlinesse and honestie.
3 For this is good and acceptable in the
sight of God our Sauiour,
4 * Who will that ᶜ all men shalbe saued,
and come vnto the knowledge of the trueth.
5 For there is one God, and one ᵈ Me-
diatour betweene God and man, which is the
ᵉman Christ Iesus,
6 Who gaue himselfe a ᶠransome for all
men, to be a testimony in due time.
7 * Whereunto I am ordained a prea-
cher and an Apostle (I speake the trueth in
Christ, and lie not) euen a teacher of the
Gentiles in faith and verity.
8 I will therefore that the men pray, eue-
ry where lifting vp ⁱ pure handes without
wrath, or doubting.
9 * Likewise also the women, that they
aray themselues in comely apparell, with
shamefastnes and modestie, not with ᵏ broi-
ded haire, or golde, or pearles, or costly ap-
parell,
10 But (as becommeth women that pro-
fesse the feare of God) with good works.
11 Let the women learne in silence with
all subiection.
12 I permit not a woman to ˡ teach, nei-
ther to vsurpe authoritie ouer the man, but
to be in silence.
13 For * Adam was first formed, then
Eue.
14 * And Adam was not ᵐ deceiued, but
the woman was deceiued, and was in the
ⁿ transgression.
15 Notwithstanding, through bearing of
children, she shalbe saued, if ‖ they continue in
faith, and loue, and holinesse with modestie.

a That is, of euery degree, and of al sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for. *Gal. 5.12. 1.thes. 2.16. 2 tim. 4. 14. 1.iohn 5.16. 1.Pet.3.9.* c As Iewe and Gentile, poore, and rich. d Who will reconcile of all nations, people and sorts to one God. e Who being God, was made man. f He shewed that there can be no mediatour, except he be also the redeemer.
g Which should beleeue.
h Which the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined.
2 Tim.1.11.
i As testimonies of a pure heart and conscience.
1.Pet 3.3.
k The word signifieth to plat, to crispe, to broid, to folde, to bush, to curle, or to lay it curiously: wherby al pompe and wantonnesse is condemned, which women vse in trimming their heads.
l Reade 1.Cor. 14. 34. *Gen.1. 27. Gen.3.6.* m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saued. n That is, guiltie of the transgression. ‖ *Or, women.*

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

This is a true saying, * If any man ᵃ de-
sire the office of a ᵇ Bishop, he desireth ᶜ a
worthy worke.
2 A Bishop therefore must be vnreproue-
able, the husband of ᵈ one wife, watching,
sober, modest, harberous, apt to teach,
3 Not giuen to wine, no striker, not gi-
uen to filthy lucre, but gentle, no fighter, not
couetous,
4 One that can rule his owne house ho-
nestly, hauing children vnder obedience
with all ‖ honestie.
5 For if any cannot rule his owne house,
how shall he ᵉ care for the Church of God?
6 He may not be a yong ᶠ scholler, lest he
being puffed vp fall into the ᵍ condemnati-
on of the deuill.
7 Hee must also bee well reported of,
euen of them which are ʰ without, lest
hee fall into ⁱ rebuke, and the snare of the
deuill.
8 Likewise must Deacons be honest, not

Titus 1.6.
a With a feruent zeale to profite the Church of God, wheresoeuer hee shall call him.
b Whether he be Pastour or Elder.
c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreys at that time some men had moe then one, which was a signe of incontinencie. ‖ *Or, reuerence.* e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God? f In the doctrine of faith. g Lest being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should become impudent, and doe much harme.

double tongued, not giuen vnto much wine,
neither to filthy lucre,
9 *k Hauing the mystery of the faith in
pure conscience.
10 And let them first be proued: then let
them minister, if they be found blamelesse.
11 Likewise their l wiues must be honest,
not euill speakers, but sober, and faithfull in
all things.
12 Let the Deacons bee the husbands of
one wife, and such as can rule their children
well, and their owne housholds.
13 For they that haue ministred well, get
themselues a m good degree, and great n li-
bertie in the faith, which is in Christ Iesus.
14 These things write I vnto thee, tru-
sting to come very shortly vnto thee.
15 But if I tarie long, that thou mayest
yet know how thou oughtest to behaue thy
selfe in ẏ house of God, which is the Church
of the liuing God, the o pillar and ground
of trueth.
16 And without controuersie, great is
the mystery of godlinesse, which is, God is
manifested in the flesh, p iustified in the spi-
rit, q seene of Angels, preached vnto the
Gentiles, beleeued on in the world, and re-
ceiued vp in r glory.

Chap. 1.19.
k Hauing the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good conscience.
o This is spoken in respect of men, forasmuch as in this world the trueth only remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church. p Approoued iust, in that he was not onely a man, but God also. q So that the Angels maruelled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

1 He teacheth him what doctrine he ought to flee. 6.8.11 and what to follow, 15 and wherein he ought to exercise himselfe continually.

NOw the Spirit speaketh euidently, that
in the a latter times some shall depart
from the faith, and shall giue heede vnto
spirits of errour, and doctrines of deuils,
2 Which speake lies through hypocrisie,
and haue their b consciences burned with an
hot yron,
3 Forbidding to marry, and commanding
to abstaine from meates which God hath
created to be receiued with giuing thankes
of them which beleeue and know the trueth.
4 For euery creature of God is good,
and nothing ought to be refused, if it be re-
ceiued with thankesgiuing.
5 For it is c sanctified by the worde of
God, and prayer.
6 If thou put the brethren in remem-
brance of these things, thou shalt be a good
minister of Iesus Christ, which hast beene
nourished vp in the wordes of faith, and of
good doctrine, which thou hast continually
followed.
7 *But cast away prophane, & old wiues
fables, and exercise thy selfe vnto godlinesse.
8 For d bodily exercise profiteth little:
but e godlinesse is profitable vnto all things,
which hath the promise of the life present,
and of that that is to come.
9 This is a true saying, & by all meanes
worthy to be receiued.
10 For therefore wee labour and are re-
buked, because we trust in the liuing God,
which is the f Sauiour of all men, especially
of those that beleeue.
11 These things command and teach.
12 Let no man despise thy youth, but bee
vnto them that beleeue, an ensample, in
word, and conuersation, in loue, in g spirit, in
faith, and in purenesse.
13 Till I come, giue attendance to rea-
ding, to exhortation, and to doctrine.
14 Despise not the gift that is in thee,
which was giuen thee h by prophesie with
the laying on of the handes of the companie
of the i Eldership.
15 These things exercise, & giue thy selfe
vnto them, that || it may be seene how thou
profitest among all men.
16 Take heede vnto thy selfe, and vnto
learning: continue therein: for in doing
this thou k shalt both saue thy selfe, and them
that heare thee.

1.Tim. 3.1. 2.pet. 3.3. iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hot yron so that hee meaneth such as haue no conscience, Ephes. 4.19.
c Vnto vs, which receiue it as at Gods hand.
Chap. 1.4. and 6.20. 2.tim 2.16, 23. tit. 3.9.
d Meaning, to be giuen to ceremonies, and to such things as delite the fantasie of man.
e That is, hath faith and a good conscience is promised to haue all things necessarie for this life, and to enjoy life euerlasting.
f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name hee containeth the whole ministerie of the Church which was at Ephesus. || Or, that all may see how thou profitest. k Thou shalt faithfully doe thy duety, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers 23 The gouernance of his body, 24 and the iudgement of sinnes.

REbuke not an elder, but exhort him as a
father, and the yonger men as brethren,
2 The elder women as mothers, the yon-
ger as sisters, with all purenesse.
3 a Honour widowes, which are widowes
indeed.
4 But if any widow haue children or ne-
phewes, let b them learne first to shew god-
linesse toward their owne house, and to re-
compense their kinred: for that is an honest
thing, and acceptable before God.
5 And she that is a widow c indeed, and
left alone, trusteth in God, and continueth in
supplications and prayers night and day.
6 But shee that liueth in pleasure, is
d dead while she liueth.
7 These things therfore command, that
they may be blamelesse.
8 If there be any that prouideth not for
his owne, and namely for them of his house-
hold, he denieth the faith, and is worse then
an infidell.
9 Let not a widowe bee taken into the
number vnder threescore yere old, that hath
been the wife of e one husband,
10 And well reported of for good works:
if she haue nourished her children, if she haue
lodged the strangers, if she haue washed the
Saints feet, if she haue ministred vnto them
which were in aduersitie, if she were conti-
nually giuen vnto euery good worke.
11 But refuse the yonger widowes: for
when they haue begun to waxe f wanton a-
gainst Christ, they will marrie,
12 Hauing g damnation, because they
haue broken the h first faith.
13 And likewise also being idle, they learn

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, ẏ are able to relieue them, but that the children nourish their mother, or kinsfolkes, according as nature bindeth them.
c Which hath no maner of worldly means to help her selfe with.
d Because shee is vtterly vnprofitable.
e He meaneth such widowes, which being iustly deuorced from their first husbands, married againe to the slander of the Church: for else he doth not reproue the widowes that haue beene oftner married then once.
f Forgetting their vocation. g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerlasting death. h They haue not onely done dishonour to Christ, in leauing their vocation, but also haue broken their faith.

28 March 2 Less even
21 March 2 Lesson Evening
19 Iulye 2 Less even 19 Iuly
15 Nober 2 Less even
20 Iulye 2 Less even Iuly
16 Nobr 2 Less even

UMI

to goe about from house to house: yea, they are not onely idle, but also pratlers and busie bodies, speaking things which are not comely.
14 I will therefore that the yonger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euill.
15 For certaine are already turned backe after Satan.
16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes ⁱ in deede.
17 ¶ The Elders that rule well, are worthy of * double honour, especially they which labour in the word and doctrine.
18 For the Scripture saith, * Thou shalt not mousell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.
19 Against an Elder ᵏ receiue none accusation, but vnder two or three witnesses.
20 Them that sinne, ˡ rebuke openly, that the rest also may feare.
21 ¶ * I charge thee before God and the Lord Jesus Christ, & the elect Angels, that thou obserue these things without ‖ preferring one to another, & doe nothing partially.
22 Lay hands suddenly on no man, ᵐ neither be partaker of other mens sinnes: keepe thy selfe ⁿ pure.
23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.
24 Some mens sinnes are open ᵒ before hand, and goe before vnto iudgement: but some mens ᵖ follow after.
25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

CHAP. VI.

1 The duety of seruants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, and contentation of mind. 9 Against couetousnes. 11 A charge giuen to Timothy.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.
2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, & partakers of the ᵃ benefit. These things teach and exhort.
3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Jesus Christ, & to the doctrine, which is according to godlinesse,
4 He is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,
5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.
6 ᵇ But godlinesse is great gaine, if a man be content with that he hath.
7 * For wee brought nothing into the world, and it is certaine, that wee can carie nothing out.
8 Therefore when wee haue foode and raiment, let vs therewith be content.
9 For they that will bee ᶜ rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.
10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and ᵈ pearced themselues thorow with many sorrowes.
11 But thou, O ᵉ man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, and meeknesse.
12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.
13 * I charge thee in the sight of God, who quickneth all things, and before Jesus Christ, which vnder Pontius Pilate * witnessed a good confession,
14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Jesus Christ,
15 Which in due time he shall shew, that is * blessed and prince onely, ᶠ the * King of kings and Lord of lords,
16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man sawe, neither can see, vnto whom be honour and power euerlasting, Amen.
17 Charge them that are rich ᵍ in this world, that they bee not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)
18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,
19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.
20 O Timotheus, keepe ʰ that which is committed vnto thee, and * auoide prophane and vaine babblings, and ⁱ oppositions of science falsly so called,
21 Which while some professe, they haue erred concerning the faith. Grace bee with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

Margin notes:
i Which are without all mans helpe and succour.
Deut. 5.16.
Deut. 25 4
1. cor. 9 9
Matt. 10.10
luke 10.7.
k Except that he which doth accuse him, haue at least two witnesses, which promise with the accuser to proue that which they lay to his charge.
l Chiefly the ministers, and so all others.
Chap. 6.13.
‖ Or, protest.
‖ Or, without hastie iudgement.
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the Sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Judas, and other hypocrites.
Ephes. 6.5.
col 3.22.
1. pet. 2.18.
a That is, of the grace of God, as their seruants are, and hauing the same adoption.
Chap. 1.4.
b They that measure religion by riches, are here taught, that only religion is the true riches.
Job 1.21. pro. 27 24. eccles. 5.14
c That set their felicity in riches.
d For they are neuer quiet, neither in soule nor bodie.
e Whom Gods Spirit doth rule.
Chap. 5.21
Matth. 27.11
iohn 18.37
Chap. 1.11.
f By this mighty power of God ÿ faithfull are admonished boldly to stand in their vocation, although ÿ world, Satan, and hell rage against the.
Reuel. 17.14 and 19.16
John 1.18
1. iohn 4.12
g In things pertaining to this life.
Marke 4.19
luke 12.15
Matth. 6.20
luke 12.33
h The gifts of God for the vtility of the Church.
Chap. 1.4 and 4.7.
i As when question engendreth question.

Handwritten: 17 Nobr 2 Less even; 22 March 2 Lesson Evening; 21 June 2 Less Even; 21 July

The second Epistle of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and

and in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receiue the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefely the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrin may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should bee offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, hee declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Jesus
Christ, by the wil of God, [a] ac-
cording to the promise of life,
which is in Christ Jesus,
2 To Timotheus my be-
loued sonne: Grace, mercie
and peace from God the Father, and from
Jesus Christ our Lord.
3 I thanke God, * whom I serue from
mine [b] elders with pure conscience, that
without ceasing I haue remembrance of thee
in my prayers night and day,
4 Desiring to see thee, mindfull of thy
teares, that I may be filled with ioy:
5 When I call to remembrance the
vnfained faith that is in thee, which dwelt
first in thy grandmother Lois, and in thy
mother Eunice, and am assured that it dwel-
leth in thee also.
6 Wherefore I put thee in remembrance
that thou [c] stirre vp the gift of God which
is in thee, by the putting on of [d] mine
hands.
7 For God hath not giuen to vs the
Spirit of [e] feare, but of power, and of loue,
and of a sound minde.
8 Be not therefore ashamed of the testi-
monie of our Lord, neither of mee his priso-
ner: but be partaker of the afflictions of the
Gospel, according to the power of God,
9 Who hath saued vs and called vs
with an * holy calling, not according to our
* workes, but according to his owne pur-
pose and grace, which was giuen to vs
through Christ Jesus before the * worlde
was,
10 But is now made manifest by the [f] ap-
pearing of our Sauiour Jesus Christ, who
hath abolished death, and hath brought life
and immortalitie vnto light through the
Gospel.
11 * Whereunto I am appointed a prea-
cher, and Apostle, and a teacher of the Gen-
tiles.
12 For the which cause I also suffer these
things, but I am not ashamed: for I know
whom I haue beleeued, and I am perswa-
ded that hee is able to keepe that which I
haue [g] committed to him against that day.
13 Keepe the true paterne of the whole-
some words, which thou hast heard of me in
faith and loue which is in Christ Jesus.
14 That [h] worthy thing, which was com-
mitted to thee, keepe through the holy Ghost,
which dwelleth in vs.
15 This thou knowest, that al they which
are in Asia, be turned from me: of which sort
are Phygellus and Hermogenes.
16 The Lord giue mercie vnto the house
of Onesiphorus: for he oft refreshed me, and
was not ashamed of my chaine.
17 But when he was at Rome, he sought
me out very diligently, and found me.
18 The Lord grant vnto him that he may
finde mercie with the Lord at that day, and
in how many things he hath ministred vnto
me at Ephesus, thou knowest very well.

a Being sent of God to preach that life which he had promised in Christ Iesus.
Acts 22.3.
b Following the steps of mine ancesters, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.
c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.
d With the rest of the Elders of Ephesus, 1. Tim. 4.14.
e As though God would destroy vs.
1.Cor.1.2. ephes.1.3,4. Titus 3.5. Rom.16 25. ephe. 3.9 col.1.26. tit. 1.2. 1.pet.1.20.
f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to bee lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1.Tim.2.7.
g Which is my selfe.
h The graces of the holy Ghost.

CHAP. II.

3 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Jesus Christ, 11 shewing him the fidelitie of Gods counsel touching the saluation of his, 19 and the marke thereof.

THou therefore my sonne, be strong in the
grace that is in Christ Jesus.
2 And what things thou hast heard of
mee, ‖ by many witnesses, the same deliuer
to faithfull men, which shalbe able to [a] teach
other also.
3 Thou therefore suffer affliction as a
good souldier of Jesus Christ.
4 No man that warreth entangleth him-
selfe with the [b] affaires of this life, because he
would please him that hath chosen him to be
a souldier.
5 And if any man also striue for a maste-
rie, he is not crowned, except hee striue as he
ought to doe.
6 The husbandman [c] must labor before
he receiue the fruites.
7 Consider what I say: and the Lord
giue thee understanding in all things:
8 Remember that Jesus Christ, made of
the seede of Dauid, was raised againe from
the dead according to my Gospel:
9 Wherein I suffer trouble as an euill
doer, euen vnto bonds: but the word of God
is not [d] bound;

‖ *Or, in the presence of many witnesses.*
a So that the trueth of God may remaine perfect.
b As with his houshold, and other ordinarie affaires.
c So that the paine must goe before the recompense.
d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

10 Therefore

2 Cor. 1.4.
col 1.24.
c To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom 6.5.
Matth. 10.33.
marke 8.38.
Rom 3.3 & 9.6
f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duetie.
1. Tim. 4.7. and 6.20. tit. 3.9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1. Cor. 1.2.
1. Tim. 1.4 and 4.7 titus 3.9.
k Which doe not edifie.
l Which faile of ignorance.

10 Therefore I suffer all things, for the
c elects sake, that they might also obtaine
the saluation which is in Christ Iesus, with
eternall glorie.
11 It is a true saying, For if we be *dead
with him, we also shall liue with him.
12 If we suffer, we shall also reigne with
him: *if we denie him, he also will denie vs.
13 If *wee beleeue not, yet abideth hee
faithfull: he cannot denie himselfe.
14 Of these things put them in remem-
brance, and protest before the Lord, that
they striue not about wordes, which is to
no profite, but to the peruerting of the hea-
rers.
15 Studie to shewe thy selfe approoued
vnto God, a workeman that needeth not to
bee ashamed, f diuiding the word of trueth
aright.
16 *Stay prophane and vaine babblings:
for they shall increase vnto more vngodli-
nesse.
17 And their word shal fret as a canker:
of which sort is Hymeneus and Philetus,
18 Which as concerning the trueth haue
erred, saying that the resurrection is past al-
readie, and doe destroy the faith of certaine.
19 But the foundation of God remaineth
sure, and hath this seale, g The Lord know-
eth who are his, and, Let euery one that cal-
leth on the Name of Christ, depart from ini-
quitie.
20 Notwithstanding in a h great house
are not onely vessels of golde and of siluer,
but also of wood and of earth, and some for
honour, and some vnto dishonour.
21 If any man therefore purge himselfe
from i these, he shall be a vessell vnto honour,
sanctified and meete for the Lord, and prepa-
red vnto euery good worke.
22 Flee also from the lustes of youth, and
follow after righteousnesse, faith, loue, and
peace, with them that *cal on the Lord with
pure heart.
23 *And put away foolish, and k vnlear-
ned questions, knowing that they ingender
strife.
24 But the seruant of the Lord must not
striue, but must be gentle toward all men, apt
to teach, l suffering the euill men patiently,
25 Instructing them with meekenesse
that are contrarie m minded, prouing if God
at any time will giue them repentance, that
they may know the trueth,
26 And || that they may come to amend-
ment out of the snare of the deuill, which are
taken of him at his will.

m He meaneth not this of Apostates or heretikes, whom hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance. || *Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment & perform his wil.*

25 March 2 Lesson Evening

CHAP. III.

1 He prophesieth of the perillous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to auoid dangers, 16 Also what profite commeth of the Scriptures.

1. Tim. 4.1. 2. pet. 3.3 iude 18.

This know also, that in the *last dayes
shall come perillous times.

24 July 2 Less even

2 For a men shal be louers of their owne
selues, couetous, boasters, proud, cursed spea-
kers, disobedient to parents, vnthankefull,
vnholy,
3 Without naturall affection, trucebrea-
kers, false accusers, intemperate, fierce, de-
spisers of them which are good,
4 Traitours, headie, hie minded, louers
of pleasures more then louers of God,
5 Hauing a shew of godlinesse, but haue
denied the power thereof: turne away there-
fore from such.
6 For of this sort are they which b creep
into houses, and lead captiue simple women
laden with sinnes, and ledde with diuers
lustes,
7 Which women are euer learning, and
are neuer able to come to the knowledge of
the trueth.
8 *And as Iannes and Iambres with-
stoode Moses, so doe these also resist the
trueth, men of c corrupt mindes, reprobate
concerning the faith.
9 But they shall preuaile no longer: for
their madnesse shal be euident vnto all men,
as theirs also was.
10 ¶ But thou hast fully knowen my do-
ctrine, maner of liuing, d purpose, faith, long
suffering, loue, patience,
11 Persecutions, and afflictions which
came vnto mee at *Antiochia, at Iconium,
and at Lystri, which persecutions I suffe-
red: but from them all the Lord deliuered
mee.
12 Yea, and all that will liue godly in
Christ Iesus, shall suffer persecution.
13 But the euill men and e deceiuers shall
waxe worse and worse, deceiuing and being
deceiued.
14 But continue thou in the things which
thou hast learned, and art perswaded there-
of, knowing of whom thou hast learned them,
15 And that thou hast knowen the holy
Scriptures of a childe, which are able to
make thee wise vnto saluation through the
faith which is in Christ Iesus.
16 *For the whole Scripture is giuen
by inspiration of God, and is profitable to
teach, to improoue, to correct, and to instruct
in righteousnesse,
17 That the f man of God may bee g ab-
solute, being made perfect vnto all good
workes.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the word, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothie come vnto him.

I || Charge thee therefore before God, and
before the Lord Iesus Christ, which shall
iudge the quicke and dead at his appearing,
and in his kingdome,
2 Preach the word: be instant a in season
and out of season: improoue, rebuke, exhort
with all long suffering and doctrine.
3 For the time will come, when they will
not suffer wholesome doctrine: but hauing
their eares itching, shall after their owne
lusts get them an heape of teachers,
4 And shall turne their eares from the
trueth, and shalbe giuen vnto b fables.

5 But

26 Mar 2 Less even
25 July 2 Less even

a He speaketh of them which make profession to be Christians.
20 Novbr 2 Less eve
b As Monkes, Friers, and such hypocrites.
Exod. 7.11, 12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Actes 13.14, 50 and 14.1, 6, 19.
e The word signifieth them that by any craftie packing or conueyance beguile men with false colors, flatteries, and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2 Pet. 1.10.
f Which is content to be gouerned by Gods word.
g The onely Scripture suffiseth to leade vs to perfection.
Saint Luke Epis ... Gospel
|| Or, adiure.
a Leaue none occasion to preach and to profit.
b To false and vnprofitable doctrine.
21 Novb 2 Less even

5 But watch thou in all things: suffer
aduersitie: doe the worke of an Euangelist:
make c thy ministerie fully knowen.
6 For I am now ready to bee d offered,
and the time of my ‖ departing is at hand.
7 I haue fought a good fight, and haue
finished my course: I haue kept the faith.
8 For henceforth is layd vp for mee the
crowne of righteousnesse, which the Lord
the righteous Iudge shall giue mee at that
day: and not to me onely, but vnto all them
also that loue his appearing.
9 Make speede to come vnto me at once.
10 For Demas hath forsaken mee, and
hath imbraced this present world, and is de-
parted vnto Thessalonica. Crescens is gone
to Galatia, Titus vnto Dalmatia.
11 * e Onely Luke is with mee. Take
Marke and bring him with thee: for hee is
profitable vnto me to minister.
12 And Tychicus haue I sent to Ephe-
sus.
13 The f cloake that I left at Troas
with Carpus, when thou commest, bring
with thee, and the bookes, but specially the
parchments.
14 Alexander the coppersmith hath done
mee much euill: the Lord g reward him ac-
cording to his workes.
15 Of whom bee thou ware also: for hee
withstood our preaching sore.
16 At my first answering h no man assi-
sted me, but all forsooke me: I pray God, that
it may not be layd to their charge.
17 Notwithstanding the Lord assisted
me, and strengthened mee, that by mee the
preaching might be fully knowen, and that
all the Gentiles should heare, and I was de-
liuered out of the mouth of the i Lion.
18 And the Lord will deliuer mee from
euery k euill worke, and will preserue mee
vnto his heauenly kingdome: to whom bee
prayse for euer and euer, Amen.
19 Salute Prisca, and Aquila, and the
* houshold of Onesiphorus.
20 Erastus abode at Corinthus: Tro-
phimus I left at Miletum sicke.
21 Make speede to come before winter.
Eubulus greeteth thee, and Pudens, and
Linus, and Claudia, and all the brethren.
22 The Lord Iesus Christ bee with thy
spirit. Grace be with you, Amen.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather to approoue thee in al things.
d Reade Phil. 2.17.
‖ Or, dissoluing.
* Col. 4.10, 14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer: others booke.
g For Paul saw in him manifest signes of reprobation.
h If S. Peter had beene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthie mine office.
* Chap. 1.16.

The Epistle of Paul to Titus.

THE ARGVMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Sathan stirred vp certaine which went about not onely to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chuse, chiefely requiring that they bee men of sound doctrine, to the intent they might resist the aduersaries, and among other things he noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willeth him to bee auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians and of them which sowe abroad Iewish fables and inuentions of men.

Paul a seruant of God, and an
Apostle of Iesus Christ, ac-
cording to the a faith of Gods
elect, and the knowledge of
the trueth, which is according
to godlinesse,
2 Vnder the hope of eternall life, which
God that cannot lie, hath b promised before
the * world began:
3 But hath made his word manifest in
due time through the preaching, which is
* committed vnto me, according to the com-
mandement of God our c Sauiour:
4 To Titus my naturall d sonne accor-
ding to the common faith, grace, mercie and
peace from God the Father, and from the
Lord Iesus Christ our Sauiour.
5 For this cause left I thee in Creta,
that thou shouldest continue to redresse the
things that remaine, and shouldest or-
daine Elders in euery citie, as I appointed
thee,
6 * If any e be vnreproueable, the hus-
band of one wife, hauing faithfull children,
which are not slandered of riot, neither are
disobedient.
7 For a Bishop must bee vnreproueable
as f Gods steward, not ‖ froward, not angry,
not giuen to wine, no striker, not giuen to fil-
thy lucre.
8 But harberous, one that loueth
‖ goodnesse, wise, g righteous, h holy, tem-
perate,
9 Holding fast the faithfull word accor-
ding to doctrine, that he also may be able to
exhort with wholesome doctrine, and im-
proue them that say against it.
10 For there are many disobedient and
vaine talkers and deceiuers of mindes,
chiefly

‖ Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly and of his meere liberalitie promised without foreseing our faith or works as a cause to moue him to this free mercie. * Rom. 16. 25. ephes 3 9. col 1.26. 2. tim 1.9, 10. 1 pet. 1.20. Gal. 1.1. c Who both giueth life, and preserueth life. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.
* 1. Tim. 3.2.
e That is, without all infamie, whereby his authority might be diminished.
f Who hath the dispensation of his gifts.
‖ Or, selfewilly.
‖ Or, good men.
g Toward men.
h Toward God.

i Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him, as to a God, forasmuch as he had a maruellous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1.Tim 1.4. Rom 14.20.

l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednesse.

chiefly they of the i Circumcision,
11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.
12 One of themselues, euen one of their owne k prophets said, The Cretians are alwayes liars, euill beasts, slowe bellies.
13 This witnesse is true: wherefore rebuke them sharpely, that they may bee sound in the faith,
14 And not taking heede to * Iewish fables and commaundements of men, that turne from the trueth.
15 Unto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled.
16 They professe that they know God, but by l workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

28 March
& 3 Cha
Even 2 Less

CHAP. II.

1 *He commendeth vnto him the wholesome doctrine, and telleth him how hee shall teach all degrees to behaue themselues, 11 Through the benefit of the grace of Christ.*

a Wherewith our soules are fed and maintained in health.

But speake thou the things which become a wholesome doctrine,
2 That the elder men be sober, honest, discreete, sound in the faith, in loue, and in patience:
3 The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

27 Iuly
2 & 3 Cha
2 Less

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,
5 That they be discreete, chaste, b keeping at home, good, and * subiect vnto their husbands, that the word of God be not euill spoken of.

b Not running to and fro without necessary occasions, which is a signe of lightnesse. Ephes.5.22,23,24.

6 Exhort yong men likewise, that they be sober minded.
7 Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

23 Nov 2
& 3 Chap 2
Less even

8 And with the wholesome worde, which cannot be reproued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.
9 * Let seruants be subiect to their masters, and please them in all things, not answering againe,

Ephes 6.5. colos 3.22. 1.pet.2 18.

10 Neither pikers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things.
11 * For the grace of God, that bringeth c saluation vnto all men hath appeared,

1.Cor.1.2. colos 1.22.

c Of what condition or state soeuer they be.

12 And teacheth vs that we should denie vngodlinesse, and worldly lustes, and that wee should liue soberly, and righteously, and godly in this present world,
13 Looking for the blessed hope, and appearing of the glory of the mighty God, and of our sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to bee a d peculiar people vnto himselfe, zealous of good workes.
15 These things speake, and exhort, and rebuke with all e authoritie. See that no man despise thee.

d Most deare and precious.

e As becommeth the ambassadour of God.

CHAP. III.

1 *Of obedience to such as be in authority. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.*

Put them in remembrance that they * a be subiect to the principalities and powers, and that they be obedient and ready to euery good worke,
2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meekenesse vnto all men.
3 * b For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hateful, and hating one another.
4 But when the bountifulnesse and loue of God our Sauiour toward man appeared,
5 * Not c by the workes of righteousnes, which wee had done, but according to his mercie he saued vs, by the d washing of the new birth, & the renewing of the holy Ghost,
6 Which hee shedde on vs abundantly through Iesus Christ our Sauiour,
7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.
8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might bee carefull to shew foorth good workes. These things are good and profitable vnto men.
9 * But stay foolish questions, & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.
10 e Reiect him that is an heretike, after once or twise admonition,
11 Knowing that he that is such, is f peruerted, and g sinneth being damned of his owne selfe.
12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Bring Zenas h the expounder of the Law, and Apollos, on their iourney diligently, that they lacke nothing.
14 And let ours also learne to shew forth good workes for necessary vses, that they be not vnfruitfull.
15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

Rom.13.1. 1.pet.2,13,14.

a Although the rulers be infidels, yet are we bound to obey them in ciuill policie, and whereas they command vs nothing against the word of God.

1.Cor.6.11.

b For let vs consider what we our selues were, when God shewed vs fauour.

2 Tim 1.9.

c God doth not iustifie vs for respect of any thing, which he seeth in vs, but doth preuent vs with his grace and freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1.Tim.1.4. and 4.7. 2.Tim. 2.16,23.

e This commandement is giuen to the minister, and so particularly to all men to whom the sword is not committed: but else the Magistrate, whose chiefe office is to maintaine Gods glory in his Church ought to cut off all such rotten and infectious members from the bodie.

f So that there is no hope of amendement.

g Willingly, and wittingly.

h It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

¶ The

The Epistle of Paul to Philemon.

THE ARGVMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse, and a declaration of the same For farre passing the basenesse of his matter he flie[illegible]re to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Phile[illegible]bbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his [illegible]nestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth.

29 March 2 Lesson Evening
28 July 2 Lesson morn
24 Novbr 2 Lesson even

4 He reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, & louingly to receiue him againe.

PAUL a prisoner of Iesus
Christ, & our brother Timo-
theus, vnto Philemon our
deare friend & fellow helper.
2 And to our deare sister
Apphia, and to Archippus
our fellow souldier, and to the Church that
is in thine house:
3 Grace bee with you, and peace from
God our Father, and from the Lord Iesus
Christ.
4 I [*] giue thankes to my God, making
mention alwayes of thee in my prayers,
5 (When I heare of thy loue and faith,
which thou hast toward the Lord Iesus, and
toward all Saints)
6 That the [a] fellowshippe of thy faith
may be made fruitfull, and that whatsoeuer
good thing is in you [b] through Iesus Iesus,
may be knowen.
7 For wee haue great ioy and consolati-
on in thy loue, because by thee, brother, the
Saints [c] hearts are comforted.
8 Wherefore, though I be very bolde in
Christ to commaund thee that which is con-
uenient,
9 Yet for loues sake I rather beseech
thee, though I be as I am, euen Paul aged,
and euen now a prisoner for Iesus Christ.
10 I beseech thee for my sonne [*] Onesi-
mus, whom I haue begotten in my bonds,
11 Which in time past was to thee vn-
profitable, but now profitable both to thee
and to me,
12 Whom I haue sent againe: thou ther-
fore receiue him, that is, mine owne bowels,
13 Whom I would haue retained with
me, that in thy steade he might haue mini-
stred vnto me in the bonds of the Gospel.
14 But without thy minde would I doe
nothing, that thy benefite should not be as it
were of necessitie, but willingly.
15 It may be that he therefore [d] departed
for a season, that thou shouldest receiue him
for euer,
16 [e] Not now as a seruant, but aboue a
seruant, euen as a brother beloued, specially
to me: how much more then vnto thee, both
in the flesh, and in the Lord?
17 If therefore thou count our thinges
[f] common, receiue him as my selfe.
18 If hee hath hurt thee, or oweth thee
ought, that put on mine accounts.
19 I Paul haue written this with mine
owne hand: I will recompense it, albeit
I doe not say to thee, that thou owest vnto
me euen thine owne selfe.
20 Yea, brother, let me obtaine this plea-
sure of thee in the Lord: comfort my [g] bow-
els in the Lord.
21 Trusting in thine obedience, I wrote
vnto thee, knowing that thou wilt doe euen
more then I say.
22 Moreouer also prepare mee lodging:
for I trust through your prayers I shall bee
giuen vnto you.
23 There salute thee Epaphras my fel-
low prisoner [h] in Christ Iesus,
24 Marcus, Aristarchus, Demas, and
Luke, my fellow helpers.
25 The grace of our Lord Iesus Christ
be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1.Thes.1.2. 2.thes.1.3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts & affections were through his charitie comforted.

Coloss.4.9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake and for y^e^ Lords, thou oughtest to loue him.

f That all thing is mine, and all mine, is thine.

g Graunt me this benefite, which shall be most acceptable vnto me of all others.

h That is, for Christs cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

Forasmuch as diuers, both of the Greeke writers & Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authority although wee know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (wherby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not only the redeemer, but also that at his comming al ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, & therfore at his comming they ought to cease, & al sacrifices for sinne to be abolished, as he proueth from the 7 Chap vers. 11. vnto the 12. Chap vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap vers. 18. to the twentie and fiue verse of the same Chapter: yea & is the king to whom all things are subiect, as appeareth from the vers. 25 to the beginning of the last Chapter. Wherfore according to the examples of the old fathers, we must constantly

25 Novbr 2 Lesson even
29 July 2 Lesson morn
30 March Hebrews 2 Lesson Evening

UMI

stantly beleeue in him, that being sanctified by his iustice, taught by his wisedome, and gouerned by his power, we may stedfastly and couragiously perseuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankefull to God, and duetifull to our neighbour.

Xmas day Epis 1 to Even — *Gosp 1 ... 15* — *30 July 2 Lesson morn* — *31 March 2 Lesson Even*

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office. 10 Because it was necessary that for our sakes hee should take such an humble state vpon him, that he might be like vnto his brethren.

At sundry times and in diuers
maners [a] God spake in the old
time to our Fathers by the
Prophets:
2 In these [b] last dayes hee
hath spoken vnto vs by his
Sonne, whom he hath made heire of all
things, [c] by whom also he made the worlds,
3 *Who being the brightnesse of the glo-
ry, and the [d] ingraued forme of his person,
and bearing vp all things by his mightie
word, hath by himselfe [e] purged our sinnes,
and sitteth at the right hand of the maiestie,
in the highest places,
4 And is made so much more excellent
then the [f] Angels, inasmuch as he hath ob-
teined a more excellent name then they.
5 For vnto which of the Angels said he
at any time, *Thou art my Sonne, [g] this
day begate I thee? and againe, I *will be
his Father, and he shalbe my Sonne?
6 And againe when hee bringeth in his
first begotten Sonne into the worlde, hee
saith, *And let all the Angels of God wor-
ship him.
7 And of the Angels he saith, *He ma-
keth the [h] Spirits his messengers, and his
ministers a flame of fire.
8 But vnto the Sonne he saith, *O God,
thy throne is for euer and euer: the [i] scepter
of thy kingdome is a scepter of righteous-
nesse.
9 Thou hast loued righteousnesse, and
hated iniquity. Wherefore God, euen thy
God, hath [k] anoynted thee with the oyle of
gladnesse aboue thy fellowes.
10 And, *Thou, Lord, in the beginning
hast established the earth, and the heauens
are the workes of thine hands.
11 They shall perish, but thou doest re-
maine: and they all shall waxe olde as doeth
a garment.
12 And as a vesture shalt thou folde them
vp, and they shall be changed: but thou art
the same, and thy yeeres shall not faile.
13 Unto which also of the Angels sayde
hee at any time, *Sit at my right hand, till
I make thine enemies thy footestoole?
14 Are they not all ministring spirits,
sent forth to minister, for their sakes which
shall be heires of saluation?

CHAP. II.

Wherefore we ought diligently to giue
heede to the things which wee haue
heard, lest at any [a] time wee should let them
slippe.
2 For if the [b] worde spoken by Angels
was stedfast, and euery transgression, and
disobedience receiued a iust recompence of
reward,
3 How shall we escape, if we neglect so
[c] great saluation, which at the first beganne
to bee preached by the Lorde, and afterward
was confirmed vnto vs by [d] them that heard
him,
4 *God bearing witnesse thereto, both
with signes and wonders, and with diuers
miracles and giftes of the holy Ghost, accor-
ding to his owne will?
5 For he hath not put in subiection vnto
the Angels the [e] world to come, whereof we
speake.
6 But *one in a certaine place witnes-
sed, saying, [f] What is man, that thou shoul-
dest be mindfull of him? or the sonne of man
that thou wouldest consider him?
7 Thou madest him a litle inferiour to
the Angels: thou crownedst him with glo-
rie and honour, and hast set him aboue the
workes of thine hands.
8 *Thou hast put all things in subiecti-
on vnder his feete. And in that hee hath put
all things in subiection vnder him, hee left
nothing that should not be subiect vnto him.
[h] But we yet see not all things subdued vn-
to [i] him.
9 But we see Iesus [k] crowned with glo-
rie and honour, which was made a litle in-
feriour to the Angels, through the suffering
of death, that by Gods grace he might taste
death for all men.
10 For it became him, for whome are all
things, and by whom are all things, seeing
that hee brought many children vnto glory,
that hee should consecrate the [l] Prince of
their saluation through [m] afflictions.
11 For hee that sanctifieth, and they
which are sanctified, are all [n] of one: where-
fore hee is not ashamed to call them bre-
thren,
12 Saying, *I will declare thy Name
vnto my [o] brethren: in the middes of the
Church will I sing prayses to thee.

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his Sonne.
b So that now we may not credite any newe reuelations after him.
c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, wherby he is King, Prophet, and Priest. Wisd.7.26. Coloss.1.15.
d The liuely image & patterne, so that he that seeth him, seeth the Father, Iohn 14.9. for else the person of the Father is not seene, but apprehended by faith.
e So that our sinnes can be purged by none other meanes.
f Much more then, then all other things created.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps wee leake, & runne out on euery part.
b Which was the law giuen to Moses by the hands of the Angels, Gal.3.19. Actes 7.53.
c As the Gospel is, which onely offereth saluation.
d That is, the Apostles. Marke 16.20.
e Which Esai calleth the newe heauens, and the newe earth, Chap.65.17. Whereof Christ is the Father, Isa.9.6. that is, the head of vs his members. Psal.8.4.
f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.
g In making him fellow heire with Christ. Matt.28.18. 1.cor.15.27. philip.2.9,10,11.

Psal.2.7. chap.5.5. act.13.33. g Because he was at the time appointed, declared to the world. 2 Sam 7.14. 1.Chro.22.10. Psal.97.7. Psal.104.4. h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. Psal.45.6,7. i The administration of thy kingdom is iust. k This is meant in that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. Psal.102.25. Psal.110.1. mat.22.44. 1.cor.15.25. chap.10.12.

h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, & mortalitie, giueth vs assurance of our saluation. m Therefore we by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. Psal.22.22. o This prooueth Christs humanitie.

1 He exhorteth vs to be obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to bee offended at the infirmitie and lowe degree of Christ.

... 2 Lesson Even

13 And

Psal.18.2.
p Meaning, that Christ touching his humanitie put his trust in God.
Isa.8.18.
q Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers.
Hose.13.14.
1.cor.15.55.
r And Gods anger.
s Not the nature of Angels but of man.
t Not onely as touching nature but also qualities, onely sinne except.

13 And againe, * I will put my p trust in him. And againe, * q Beholde, here am I, and the children, which God hath giuen mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of r death were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seede of Abraham.

17 Wherefore t in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, hee is able to succour them that are tempted.

u Forasmuch as he is exercised in our miseries, we may bee assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 Hee requireth them to bee obedient vnto the word of Christ. 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

Nativit v 5 to 9
Even 2d Lesson

a Take heede to his words and receiue him.
b Of that doctrine which we beleeue, and ought to cōfesse.
c To be the ambassadour and hie Priest.
Numb.12.7.
d Moses was but part of the house, that is, of the Church whereof the pastors are the liuely stones, but Christ builded it, and layde the stones: therefore hee deserueth more prayse.
e That is, Christ: for Christ is the foundation, and head of his Church: hee is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.

Therefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthie of more glorie then Moses, in as much as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is e God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house wee are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost sayth, * To day if yee shall heare his voyce,

8 Harden not your heartes, as in the g prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, proued mee, and saw my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

f For in obeying the Sonne, wee are made the house of God. Psal.95.7.8. chap.4.7. g As when ye prouoked Gods anger in Massa and Meriba, Exod.17.7. h Meaning by this othe, that they should not enter.

1 April 2 Less even
31 July 2 Less even
27 Novb 2 Less even

12 Take heede, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called k To day, least any of you be hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the l ende the || beginning, wherewith we are vpholden,

15 So long as it is said, To day if yee heare his voice, hearden not your heartes, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourty yeeres? was hee not displeased with them that sinned, * whose || karkeses fell in the wildernesse?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbeliefe.

i As disobeying God, they in old time were debarred from the quietnesse of the land of Canaan: so they which do not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherein God doeth call vs: while he therfore speaketh, let vs heare.
l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ.
|| Or, foundation of our assurance.
m To wit, the Lord.
Numb.14.37.
|| Or, bodies and members.

CHAP. IIII.

2 The wordes without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

Easter Even 2 Lesson
2 April 2 Lesson Even

Let vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.

2 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as hee saide to the other, * As I haue sworne in my wrath, If b they shall enter into my rest: although c the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appointed in d Dauid a certain day by To day, after so long a time, saying, as it is said, * This day if yee heare his voyce, harden not your hearts.

8 For if e Iesus had giuen them rest, then would he not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne workes,

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, it is, heare and vnderstand with profite, we must temper or mixe it w faith.
Psal.95.11.
b Although that God by his rest, after the creation of his workes signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan which was but a figure of the heauenly rest, and endureth but for a time.
c The perfection of Gods workes, and so his rest, signifie our heauenly rest. Gene.2.2 deut 5.14.
d That is, in the Psalmes. Chap 3.7. e Meaning, Iosshua. f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

as

1 August 2 Less even
28 Novb 2 Less even

as God did from his.

11 Let vs studie therefore to enter into
that rest, lest any man fall after the same
ensample of disobedience.

12 For the worde of God is liuely, and
mighty in operation, and sharper then any
two edged sword, and g entreth through, e-
uen vnto the diuiding asunder of the h soule
and the i spirit, and of the ioyntes, and the
marowe, and is a discerner of the thoughts,
and the intents of the heart.

13 Neither is there any creature, which
is not manifest in his sight: but all things
are naked and k open vnto his eyes, ‖ with
whom we haue l to doe.

14 Seeing then that wee haue a great
hie Priest, which is entred into heauen, euen
Iesus the Sonne of God, let vs holde fast
our profession.

15 For we haue not an hie Priest, which
cannot bee touched with the feeling of our
infirmities, but was in all things tempted
in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the
throne of grace, that we may receiue mer-
cy, and find grace to helpe in time of neede.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.
h Where the affections are.
i Which conteineth will and reason.
k As that thing which is cleft asunder euen through the mids of the backe, and so is made open, that it may bee seene throughout.
‖ *Or, concerning whom we speake.*
l Therefore when we heare his worde, we must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

4 He compareth Iesus Christ with the Leuitical Priestes, shewing wherin they eyther agree, or dissent. 11 Afterward he reprooueth the negligence of the Iewes.

For euery high Priest is taken from a-
mong men, and is a ordeyned for men,
in things pertaining to God, that hee may
offer both b giftes, and c sacrifices for
sinnes,

2 Which is able sufficiently to haue com-
passion on them d that are ignorant, and that
are out of the way, because that hee also is
compassed with infirmitie,

3 And for the sames sake he is bound to
offer for sinnes, as well for his owne part,
as for the peoples.

4 *And no man taketh this honour vnto
himselfe, but he that is called of God, as was
Aaron.

5 So likewise Christ tooke not to him-
selfe this honour, to be made the hie Priest,
but hee that sayd vnto him, *Thou art my
sonne, this day begate I thee, gaue it him.

6 As hee also in another place speaketh,
*Thou art a Priest for euer after e the order
of Melchi-sedec.

7 Which in the f dayes of his flesh did
offer vp prayers and supplications, with
g strong crying and teares vnto him, that
was able to saue him from death, and was
also heard h in that which he feared.

8 And though hee were the Sonne, yet
learned hee obedience, by the things which
he suffered.

9 And being consecrate, was made the
author of eternall saluation vnto all them
that obey him:

10 And is called of God an hie Priest
after the order of Melchi-sedec.

11 i Of whome we haue many things to
say, which are hard to be vttered, because
ye are dull of hearing.

12 For when as concerning the time yee
ought to bee teachers, yet haue yee need a-
gaine that wee teach you the first ‖ princi-
ples of the worde of God: and are become
such as haue neede of k milke, and not of
strong meate.

13 For euery one that vseth milke, is in-
expert in the l word of righteousnesse: for he
is a babe.

14 But strong meate belongeth to them
that are of age, which through long cu-
stome haue their wittes exercised, to dis-
cerne both good and euill.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of him selfe hee is prophane and sinful.
b Which were of things without life.
c As of beasts, which are killed.
d That is, of sinners.
1 *Chro.* 13.10. *Psa.* 2.7. *cha.* 1.5. *Psa.* 110.4. *chap.* 7.17.
e Who was both Priest and King.
f When he liued in this world.
g He meaneth that most earnest praier which Christ prayed in the gardẽ, where he sweat drops of blood.
h Being in perplexitie, and fearing the horrors of death.
i He digresseth till hee come to the beginning of the 7. chap.
‖ *Or, rudiments.*
k Reade 1 *Cor.* 3.2.
l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

CHAP. VI.

1 He proceedeth in reprouing them, & exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuch as God is sure in his promise.

Therefore leauing the doctrine of the
a beginning of Christ, let vs be led for-
ward vnto perfection, not laying againe
the foundation b of repentance from dead
workes, and of faith toward God,

2 Of the doctrine of c baptismes, and lay-
ing on of hands, & of the resurrection from
the dead, and of eternall iudgement.

3 And this will we doe d if God permit.

4 *For it is impossible that they, which
were once lightened, and haue tasted of the
heauenly gift, and were made partakers of
the holy Ghost,

5 And haue tasted of the good worde of
God, & of the powers of the world to come,

6 If they fall away, should be renewed
againe by repentance: seeing they e crucifie
againe to themselues the Sonne of God,
and make a mocke of him.

7 For the earth which drinketh in the
raine that commeth oft vpon it, and bringeth
forth herbes meete for them by whom it is
dressed, receiueth blessing of God.

8 But that which beareth thornes and
briers, is reprooued, & is neere vnto cursing,
whose end is to be burned.

9 But beloued, we haue perswaded our
selues better things of you, and such as ac-
companie saluation, though we thus speake.

10 For God is not vnrighteous, that hee
should forget your worke, and labour of loue,
which ye shewed toward his Name, in that
ye haue ministred vnto the Saints, and yet
minister.

11 And wee desire that euery one of you
shew the same diligence, to the f full assu-
rance of hope vnto the end,

12 That ye be not slouthfull, but follow-
ers of g them, which through faith and pati-
ence, inherite the promises.

13 For when God made the promise to
Abraham, because hee had no greater to
sweare by, he sware by himselfe,

14 Saying, *Surely I will abundantly
blesse thee and multiply thee maruellously.

15 And so after that hee had taried pati-
ently, he enioyed the promise.

16 For men verely sweare by him that
is greater then themselues, and an othe for

a That is, the first rudiments of our Christian religion.
b Hee mentioneth fiue points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection, and the last iudgement.
c Then the vse of baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.
d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word.
Mat. 12.31.32. 2.*pet.* 2.20. *chap.* 10.26.
e They which are apostates and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fal in o desperation & cannot repent.
f Wherby it may appeare, that you be fully perswaded of life euerlasting.
g As the holy fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12.3. *and* 17.4. *and* 22.17.

4 April 2 Lesson Even
6 Sun Lent to VII Eve
2 Lesson
2 April 2 Less even
2 August 2 Less even
3 Aug 2 Less even
29 Nov 2 Less even
30 Nov 2 Less even

confirmation is among them an ende of all strife.
17 So God willing more[h] abundantly to shewe vnto the heires of promise the stablenes of his counsel, bound him selfe by an oth,
18 That by [i] two immutable things, wherein it is impossible that God should lie, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs.
19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,
20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

h Because of mans wickednes, which will not beleeue God except he sweare.
i Gods word and othe are two things in him vnchangeable.
k He returneth to the comparison betweene Christes Priesthood and the Leuitical, which he had begun in the fift Chapter.
l Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchi-sedec, 11 Also Christes Priesthood with the Leuites.

For this Melchi-sedec* was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:
2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousnesse: after that, hee is also King of Salem, that is, King of peace,
3 Without [a] father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.
4 Now consider howe great this man was vnto whom euen the [b] Patriarch Abraham gaue the tithe of the spoyles.
5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a* [c] commandement to take according to the law, tithes of the people (that is, of their brethren) though they[d] came out of the loynes of Abraham.
6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.
7 And without al contradiction, the lesse is blessed of the greater.
8 And here men that die, receiue tithes: but there hee receiueth them, of whom it is witnessed, that he [f] liueth.
9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.
10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.
11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?
12 For if the Priesthood bee changed, then of necessitie must there be a change of the [g] Law.
13 For hee of whom these things are spoken, perteineth vnto another tribe, whereof no man serued at the altar.
14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.
15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,
16 Which is not made Priest after the Lawe [h] of the carnall commandement, but after the power of the endelesse life.
17 For hee testifieth thus,* Thou art a Priest for euer, after the order of Melchisedec.
18 For the commandement that went afore, is disanulled, because [i] of the weakenesse thereof, and vnprofitablenesse.
19 For the Law made nothing perfit, but ‖ the bringing in of a better hope made perfit, whereby we drawe neere vnto God.
20 And forasmuch as it is not without an othe (for these are made Priests without an othe:
21 But this, hee is made with an othe by him that sayd vnto him,* The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)
22 By so much is Iesus made a suretie of a better ‖ Testament.
23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.
24 But this man, because he endureth euer, hath an [k] euerlasting Priesthood.
25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.
26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:
27 Which needed not dayly as those hie Priests to offer vp sacrifice,* first for his owne sinnes, & then for the peoples: for that did he [m] once, when he offered vp himselfe.
28 For the Lawe maketh men high Priestes, which haue infirmitie: but the worde of the othe that was [n] since the Law, maketh the Sonne, who is consecrated for euermore.

Gen. 14. 18.
a So called because that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the worlde to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinity no mother.
b That is, the chiefe of fathers.
Num. 18. 21.
Deut. 18. 1, 2.
Gen. 14. 4.
c The Leuites had commandement to receiue that which Abraham gaue freely to Melchisedec.
d Were begotten of Abraham.
e The Leuites receiued tithes of their brethren but Melchi-sedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall.
f Because there is no mention of his death.
g The Law and the Priesthood are both of one condition: so that both Aarons and Moses office perteine to Christ, which is Priest and Lawmaker.
h Which stoode in outward and corporall ceremonies.
Psal. 110. 4.
chap. 5. 6.
i For the Law hath no vertue nor profite, till a man be come to Christ.
‖ Or, it was an introduction of a better hope.
Psal. 110. 4.
‖ Or, couenant.
k Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.
l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities.
Leuit. 16. 6.
m And cannot without blasphemie be sayd to be offered againe, or els by any creature; for none could offer him, but himselfe.
n Not that it was first made after the Law was giuen: but because the declaration of that eternall othe was then reueiled vnto the world.

CHAP. VIII.

6 He proueth the abolishing aswell of the Leuiticall Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthood of Christ, 8 And by the New couenant.

Now of the things which wee haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,
2 And is a minister of the [a] Sanctuary, and

a That is, beside

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] every high Priest is ordained to offer both gifts & sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne & shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. * See, said he, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediator of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee sayth, * Beholde, the dayes will [f] come, sayth the Lord, when I shall make with the house of Israel, and with the house [g] of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hande, to leade them out of the lande of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes sayth the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people:

11 And they shall not [i] teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall knowe mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith a new Testament, hee hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

b Which is the body of Christ.
c For els it should be corruptible.
d Hee prooueth that Christs body is the true tabernacle, and that hee must needs be made man, to the intent that hee might haue a thing to offer, which was his body.
Exod. 25.40. acts 7.44.
e Seeing the offerings of the Leuites were but shadows of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuary, his tabernacle & office are farre more excellent.
‖ Or, couenant.
Iere. 31.31. rom. 11.27. chap. 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospell.
g Sygnifying, that there should be no more diuision, but all shall be made one Church.
h Man by transgressing the bands of the couenant could not enioy the commoditie thereof.
i Men shall not in the time of the Gospel bee so ignorant as they were before, but shall know God much more perfectly through Christ.

CHAP. IX.

1 *Howe that the ceremonies and sacrifices of the Law are abolished 11 by the eternitie and perfection of Christs sacrifice.*

Then the first ‖ Testament had also ‖ ordinances of religion, & a [a] worldly Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [b] second vaile was the Tabernacle, which is called the holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with golde, wherein the golden potte which had Manna was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercie seate: of which things we will not now speake particularly.

6 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once every yeere, not without blood which hee offered for himselfe, and for the ‖ ignorances of the people,

8 Whereby the holy Ghost this signified, that the [c] way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

2 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make ‖ holy, concerning the conscience, [d] him that did the seruice,

10 Which only stood in meats & drinkes, and diuers washings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neyther by the blood of goates and calues: but by his owne blood entred hee in once vnto the [h] holy place, [i] & obteined eternall redemption for vs.

13 * For if the [k] blood of buls & of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ, which through the eternal spirite offered himselfe without spot to God, purge your conscience from [m] dead works, * to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the [n] former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordeined without [p] blood.

‖ Or, Tabernacle.
‖ Or, ceremonies.
a Not heauenly and spirituall.
Exod. 26.1. and 36.1.
b That is, on the inward side of the vaile, which was hid from the people.
Num. 17.10. 1. King. 8.9. 2. chron. 5.10.
Exod. 25.22.
‖ Or, couer of the Arke.
Exod. 30.10. leuit. 16.2.
‖ Or, errours.
c For so long as the hie Priest offered once a yere for his own sinnes & for the peoples, and also while this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christs blood, could not be entred into.
‖ Or, perfect.
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordeined of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the new Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leui. 16.14. numb. 19.4.
k The Leuiticall Priest offered beastes blood, but Christ the true & eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one onely sacrifice hath made holy for euer al them that beleeue.
l Outwardly in the sight of man. 1. Pet. 1.19. 1. iohn 1.7. reuelation 1.5.
m Which of themselues procure death, and are the fruites thereof. Luke 1.74. Rom. 5.6. 1. peter 3.18.
n Made betweene God and Christ, who by his death should make vs heires. Gal. 3.15.
o Hee prooueth that Christ must die, because the Couenant or Testament is of none effect without the death of the Testator.
p Without the death of beastes that were sacrificed, which figuified that Christ would pacifie [illegible] blood.

19 For

5 Sun Lent Epis 11 to 16 verse
Gosple 8 John 46 to the end
7 April 2 Less Evening
Aug 2 Less even
3 Decemb 2 Less Even
Wed before Easter Epis 16 ver to end
Gosple 22 vers Luke to end

8 April 2 Less even
7 Augs 2 Less even

19 For when Moses had spoken euery precept to the people, according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should bee purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are || similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe r often, as the high Priest entred into the holy place euery yeere with other blood.

26 (For then must he haue often suffered since the foundation of the world) but now in the s end of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So *Christ was once offered to take away the sinnes of t many, & vnto them that looke for him, shal he appeare the second time u without sinne vnto saluation.

Exod.24.8.
q Albeit there is but one sacrifice, which is Christ himselfe once offred, yet because this true & eternall sacrifice is cōpared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number Sacrifices.
|| Or, paterns.
r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offred, is blasphemie.
s Which is the latter dayes whē Christ came.
Rom.5,8. 1.pet.3.18.
t Of the elect.
u That is, without a sacrifice for sinne: or sinne abolished.

Good Friday
Epis 1 to 26
Gosp 19 Jo 1 to 38 v

CHAP. X.

1 The old Law had no power to cleanse away sinne, 10 but Christ did it with offring of his body once for all. 22 An exhortation to receiue the goodnesse of God thankfully, with patience and stedfast faith.

For the *Law hauing the a shadow of good things to b come, and not the very || image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, || sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of buls and goates should *take away sinnes.

5 Wherefore when hee c commeth into the world, he saieth, *Sacrifice and offering thou wouldest not: but a d body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come, (In the beginning of the e booke it is written of mee) that I should do thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then sayd he, Loe, I come to doe thy will, O God, he taketh away f the first, that he may establish the g second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And euery Priest appeareth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, *sitteth for euer at the right hand of God,

13 And from henceforth tarieth *till his enemies be made his footstoole.

14 For with one offering hath h he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 *This is the Testament that I will make vnto them, After those dayes, saith the Lord, I wil put my lawes in their heart, and in their mindes I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we l may be bold to enter into the holy place,

20 By the new, and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised.)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the o day draweth neere.

26 *For if we sinne p willingly after that wee haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 Hee that despiseth Moses lawe, dieth without mercy *vnder two or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sonne of God, and coun-

f That is, sacrifices.
g Which is the will of God to stand content with Christs sacrifice.
Chap.1.13. Psal.110.1. 1.cor.15.25. chap.1.13.
h That is sanctified to God and made perfect.
Iere.31.33. chap.8.8,10. rom.11.12.
i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sins, and doth euer refresh when sinners doe repent: there can be none other sacrifice but that, and it can be no more reiterated.
k For the offering of thanksgiuing, which is ÿ onely sacrifice now of the Christians, is not for sinne, but a thanksgiuing and an offering vp of our selues and ours for the same.
l We by Christ haue that liberty which the antient fathers could not haue by the Lawe.
m The blood of Christ is alwaies fresh and liuely before the Father to sprinkle and quicken vs.
n That is, hauing our hearts made pure.

Leu.16.14,21.
a Which was as it were the first draught and purtrait of the liuely paterne to come.
b Which are eternall.
|| Or, substance.
|| Or, make perfit.
Leuit.16.21.
c When Christ was made man.
Psal.40.6,7.
d In the Hebrew it is, thou hast pearced mine eares thorow, that is, hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, ÿ is, to obey thee, which both tend to one purpose.
e Or roll & folding: for in old time they vsed to fold bookes like rols.

o Of Christs second comming. Chap 6.4.
p Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did.
Deut.19.15. mat.18,16. iohn 8.17. 2.cor.13.1.

4 Decemb 2 Less even

teth the blood of the Testament as an vn-
holy thing, wherwith he was sanctified, and
q doth despite the Spirit of grace?
30 For we know him that hath said, *Ven-
geance belongeth vnto mee: I will recom-
pence, saith the Lord. And againe, The Lord
shall r iudge his people.
31 It is a fearefull thing to fall into the
hands of the liuing God.
32 Nowe call to remembrance the dayes
that are passed, in the which, after yee had
receiued light, yee endured a great fight in
afflictions,
33 Partly while ye were made a gazing
stocke both by reproches & afflictions, and
partly while ye became s companions of them
which were ‖ so tossed to and fro.
34 For both yee sorowed with me for my
bonds, and suffered with ioy the spoyling of
your goods, knowing in your selues howe
that ye haue in heauen a better and an en-
during substance.
35 Cast not away therefore your confi-
dence which hath great recompence of re-
ward.
36 For ye haue neede of patience, that af-
ter ye haue done the will of God, yee might
receiue the promise.
37 For yet a very little while, and he that
shall come, will come, and will not tary.
38 *Now the iust shall liue by faith: but
if any withdraw himselfe, my soule shall haue
no pleasure in him.
39 But we are not they which withdraw
our selues vnto perdition, but followe faith
vnto the conseruation of the soule.

q Whereby it is euident that the Apostle here onely meaneth that sinne, which is against the holy Ghost, as also Chap. 6.4.

Deut. 32.35. *rom.* 12.19.

r Defend the godly & punish the wicked.

s For the which thing also Saint Paul praiseth the Philippians and Thessalonians.

‖ *Or, of that state.*

Habak. 2.4. *rom.* 1.17. *galat.* 3.11.

CHAP. XI.

1 *What faith is, and a commendation of the same. 9 Without faith we cannot please God. 16 The stedfast beliefe of the fathers in old time.*

NOw faith is the ground of things which
are hoped for, and the euidence of things
which are not seene.
2 For by it our Elders were wel a repor-
ted of.
3 *Through faith we vnderstande that
the world was ordeined by the word of God,
so that the things which wee see, are not
made of things which did b appeare.
4 By faith Abel * offered vnto God a
greater sacrifice then Cain, c by * the which
he obteined witnes that he was d righteous,
God testifying of his giftes: by the which
faith also, he being dead, yet e speaketh.
5 By faith was * f Enoch taken away,
that he should not see death: neither was he
found: for God had taken him away: for
before he was taken away, he was reported
of, that he had pleased God.
6 But without faith it is vnpossible to
please him: for hee that commeth to God,
must beleeue that God is, and that hee is a
rewarder of them that seeke him.

a Haue bene approued, and so obteined saluation.

Gen. 1.3. *iohn* 1.10.

b For God made all things of nothing.

Gen. 4.4.

c Meaning, faith.

Mat. 23.35.

d Because God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth.

Gen. 5.24. *ecclus* 44.16. *and* 49.14.

f For Enochs and Elias taking vp, was such a thing as is spoken of, 1 Cor. 15.51. & 1. thess. 4.17. g First God must find vs before we can seeke him, then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleeue Gods free mercy toward vs in his Sonne, through whom we obteine the reward of his promise, and not of our deserts.

7 By faith * Noe being warned of God
of the things which were as yet not seene,
mooued with reuerence, prepared the Arke
to the sauing of his houshold, through the
which Arke he condemned the world, & was
made heire of the righteousnesse, which is by
faith.
8 By faith * Abraham, when he was cal-
led, obeyed God, to go out into a place, which
he should afterward receiue for inheritance,
and he went out, not knowing whither hee
went.
9 By faith he abode in the lande of pro-
mise, as in a strange countrey, as one that
dwelt in tents with Isaac and Iacob heires
with him of the same promise.
10 For hee looked for a citie hauing a
h foundation, whose builder & maker is God.
11 Through faith * Sarra also receiued
strength to conceiue seed, and was deliuered
of a childe when she was past age, because
shee iudged him faithfull which had promi-
sed.
12 And therefore sprang there of one,
euen of one which was i dead, so many as
* the starres of the skie in multitude, and as
the sand of the sea shore which is innume-
rable.
13 All these died in faith, and k receiued
not the promises, but saw them l a farre off,
and beleeued them, and receiued them thank-
fully, & confessed that they were m strangers
and pilgrims on the earth.
14 For they that say such things, declare
plainely that they seeke a countrey.
15 And if they had beene mindfull of n that
countrey, from whence they came out, they
had leasure to haue returned.
16 But now they desire a better, that is,
an heauenly: wherefore God is not ashamed
of them to be called their God: for hee hath
prepared for them a citie.
17 By faith * Abraham offered vp Isaac,
when he o was tried, and he that had recei-
ued the promises, offered his onely begotten
Sonne.
18 (To whom it was said, *In Isaac shal
thy seed be called.)
19 For he considered that God was able
to raise him vp euen from the dead: from
whence he receiued him also after a sort.
20 By faith, * Isaac blessed Iacob and
Esau, concerning things to come.
21 By faith, * Iacob when he was a dy-
ing, blessed both the sonnes of Ioseph, and
* ‖ leaning on the end of his staffe, worshipped
God.
22 By faith * Ioseph when he died, made
mention of the departing of the children of
Israel, & gaue commandement of his bones.
23 * By faith Moses when he was borne,
was hid three monethes of his parents,
because they saw he was a proper child, nei-
ther feared they the Kings * commaunde-
ment.
24 By faith * Moses when he was come
to age, refused to be called the sonne of Pha-
raohs daughter,
25 And chose rather to suffer aduersitie
with the people of God, then to inioy the
p pleasures

Gen. 6.13. *ecclus.* 44.17.

Gen. 12.4.

h For all things in the world are subiect to corruption.

Gen. 17.19. *and* 21.2.

i Euen as dead.

Ecclus. 44.21.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gen. 22.10. *ecclus.* 44.20.

o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.

Gen. 21.12. *rom.* 9.7.

Gen. 27.28.

Gen. 48.15,16.

Gen. 47.31.

‖ *Or, worshipped toward the end of his staffe.*

Gen. 50.24,25.

Exod. 2.2. *acts* 7.20.

Exod. 1.16.

Exod. 2.11.

p The enticings of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger.

Exod. 12.22,23.

Exod. 14.22,23.

Iosh. 6.20.

Iosh. 6.23.

Iosh. 2.1.

Iudges 6.11.
Iudges 4.6.
Iudges 13.24.
Iudges 11.1.
Iudg. 12.7.
1.Sam. 1.20.
and 13.14.

q Or, fruits thereof.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

t For we are all one bodie together.

12 April
2 Less euen
10 april

enioy the pleasures of sinnes for a season,
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.
27 By faith hee forsooke Egypt, & feared not the fiercenesse of the king: for hee endured as he that saw him which is inuisible.
28 Through faith he ordeined the * Passeouer and the effusion of blood, lest hee that destroyed the first borne, should touch them.
29 By faith they * passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.
30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.
31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.
32 And what shall I more say? for the time would be too short for me to tel of * Gedeon, of * Barac, and of * Sampson, and of * Iephte, also of * Dauid, and * Samuel, and of the Prophets:
33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the q promises, stopped the mouthes of Lyons,
34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
35 The r women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tryed by mockings & scourgings, yea, moreouer by bonds and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp & downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:
38 Whom the world was not worthy of: they wandred in wildernesses, and mountaines, and dennes, and caues of the earth.
39 And these all through faith obteined good report, and receiued s not the promise,
40 God prouiding a better thing for vs, that they t without vs should not be made perfect.

CHAP. XII.

1 *An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward.* 25 *A commendation of the new Testament aboue the olde.*

Wherefore * let vs also, seeing that wee are compassed with so great a || cloud of witnesses, cast away euery thing that a presseth downe, and the sinne that || hangeth so fast on: let vs runne with patience the race that is set before vs,
2 b Looking vnto Iesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
3 Consider therefore him that endured such speaking against of sinners, lest yee should be wearied, and faint in your mindes.
4 Yee haue not yet resisted vnto blood, striuing against c sinne.
5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?
8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not d sonnes.
9 Moreouer we haue had the fathers of our e bodies which corrected vs, & we gaue them reuerence: should we not much rather be in subiection vnto the Father of f spirits, that we may liue?
10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that wee might be partakers of his holinesse.
11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.
12 Wherefore lift vp your handes which hang downe, and your weake knees,
13 And make straight steps vnto your feet, lest g that which is halting, bee turned out of the way, but let it rather be healed.
14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.
15 Take heede, that no man fall away from the grace of God: let no h roote of bitternesse spring vp and trouble you, lest thereby many be defiled.
16 Let there bee no fornicator, or prophane person as * Esau, which for a portion of meate sold his birthright.
17 * For yee know how that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to i repentance, though hee sought the blessing with teares.
18 For ye are not come vnto the * mount that k might bee touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest,
19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more.
20 (For they were not able to abide that which was commanded, * Yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:
21 And so terrible was the sight which appea-

Rom. 6.4. ephe. 4.23,24. gal. 3.8. 1.pet. 2.1.
|| Or, multitude.
a As riches, cares, and such like, and so to become Christes disciples by denying our selues, and taking our crosse to follow him.
|| Or, so easily compasseth vs about. b As being [illegible]

9 Augt
2 Less euen
16 Decem
2 Lessons

c Which by reason of our concupiscence assaileth vs on all sides.
Prou. 3.11.
reuel. 3.19.
d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.
e Which haue naturally begotten vs.
f As he doeth create our spirits without any worldly meanes, so he doeth instruct and maintaine them by the wonderfull vertue of his Spirit.
g Their halting partly declared their slownesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished.
Rom. 12.18.
h As heresies or apostasie.
Gen. 25.33.
Gen. 27.38.
i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sinnes & to seeke amendment.
Exod. 19.16. and 20.21.
k Which might be touched and seene, [illegible] as it was [illegible] all, but God had commanded that none should touch it.
Exod. 19.13.

l Whence the word of God must come.
m Which shall be extended thorow all the world.
n By the Gospel we are ioyned with the Angels and Patriarkes.
Gen.4.10.
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel.
Hag.2.7.
Deut.4.24.
p To destroy them that resist him.

[illegible] I feare and quake.)
22 But yee are come unto the mount Si-
on, and to the citie of the liuing God, the ce-
lestiall Hierusalem, and to the company of in-
numerable * Angels,
23 And to the congregation of the first
borne, which are written in heauen, and to
God the iudge of all, and to the spirits of
iust and perfect men,
24 And to Iesus the Mediatour of the
new Testament, and to the blood of sprinck-
ling that speaketh better things then that of
* Abel.
25 See that ye despise not him that spea-
keth: for if they escaped not which refused
him that spake on ° earth: much more shall
wee not escape, if wee turne away from him,
that speaketh from heauen.
26 Whose voyce then shooke the earth,
and now hath declared, saying, * Yet once
more will I shake, not the earth onely, but
also heauen.
27 And this word, Yet once more, signi-
fieth the remoouing of those things which
are shaken, as of things which are made
with handes, that the things which are not
shaken, may remaine.
28 Wherefore seeing wee receiue a king-
dome, which cannot be shaken, let vs haue
grace, whereby wee may so serue God, that
we may please him with reuerence & feare.
29 For * euen our God is a p consuming
fire.

CHAP. XIII.

1 He exhorteth vs to loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoyd couetousnes, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.

Rom.12.10.
1.Pet.4.8.
Gene.18.3.
and 19.3.
a As incontinencie is a disease common to men of all sorts and degrees, so mariage the remedie is offered by the free mercie of God to all maner of men without respect.
b The Lord.
Iosh.1.5.
Psal.118.6.

LEt * brotherly loue continue.
2 Be not forgetful to lodge strangers:
for thereby some haue * receiued Angels into
their houses vnwares.
3 Remember them that are in bonds, as
though yee were bound with them: and
them that are in affliction, as if ye were also
afflicted in the body.
4 a Marriage is honourable among all,
and the bed vndefiled: but whoremongers
and adulterers God will iudge.
5 Let your conuersation be without co-
uetousnes, and be content with those things
that yee haue: for b he hath said, I will not
faile thee, neither forsake thee:
6 So that we may boldly say, * The Lord
is mine helper, neither will I feare what
man can doe vnto me.
7 Remember them which haue the ouer-
sight of you, which haue declared vnto you
the word of God: whose faith follow, con-
sidering what hath bene the end of their
conuersation.
8 Iesus Christ c yesterday, and to day,
the same also is for euer.
9 Bee not caried about with diuers and
strange d doctrines: for it is a good thing
that the heart be stablished with grace, and
not with e meates, which haue not profited
them that haue bene occupied therein.
10 We haue an altar, whereof they haue
no authoritie to f eate, which serue in the ta-
bernacle.
11 * For the bodies of those beasts whose
blood is brought into the Holy place by the
hie Priest for sinne, are g burnt without the
campe.
12 Therefore euen Iesus, that he might
sanctifie the people with his owne blood,
suffered without the gate.
13 Let vs goe forth therefore out of the
campe, bearing his reproch.
14 * For here haue wee no continuing ci-
tie: but we seeke one to come.
15 Let vs therefore by him offer the sa-
crifice of praise alwayes to God, that is,
the * fruite of the lippes, which confesse his
Name.
16 h To doe good, and to distribute, forget
not: for with such sacrifices God is pleased.
17 Obey them that haue the ouersight of
you, and submit your selues: for they watch
for your soules, as they that must giue ac-
counts, that they may doe it with ioy, and
not with griefe: for that is vnprofitable for
you.
18 Pray for vs: for wee are assured that
we haue a good conscience in all things, de-
siring to liue honestly.
19 And I desire you somewhat the more
earnestly, that yee so doe, that I may be re-
stored to you more quickly.
20 The God of peace that brought a-
gaine from the dead our Lorde Iesus, the
great i Shepheard of the sheepe, through the
blood of the euerlasting Couenant,
21 Make you perfect in all good workes,
to doe his will, working in you that which
is pleasant in his sight, through Iesus
Christ, to whom be praise for euer and euer,
Amen.
22 I beseech you also, brethren, suffer the
wordes of exhortation: for I haue written
vnto you in few words.
23 Know that our brother Timotheus is
deliuered, with whom (if he come shortly) I
will see you.
24 Salute all them that haue the ouer-
sight of you, and all the Saints. They of
Italie salute you.
25 Grace be with you all, Amen.

c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple trueth of Gods word is strange.
e By reprouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping & regeneration.
f They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thankesgiuing and liberalitie, which two sacrifices or offrings are now onely left to the Christians.
Leuit.4.11.& 6.30. and 16.27.
g So that the Priests had no piece thereof.
Micah 2.10.
Hose.14.2.
h Thankesgiuing and doing good are our onely sacrifices which please God.
i Reade Actes 20.28. and Iohn 10.11.

Written to the Hebrewes from Italie, and sent by Timotheus.

The * generall Epistle of Iames.

* That is, written to no one man, city, or countrey, but to all the Iewes generally, being now dispersed.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to haue partiall, neither to boast of an idle

faith,

faith, but to declare a true faith by liuely fruites, to auoid ambition, to bridle the tongue, to [illegible] the affections, to be humble and loue their neighbours, to beware of swearing, to [illegible] their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice & thankfully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to do therafter indeede. 27 What true religion is.

James a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, saluation.
2 My brethren, count it exceeding ioy, when yee fall into diuers ‖ tentations,
3 *Knowing that the a trying of your faith bringeth foorth patience.
4 And let patience haue her b perfect worke, that yee may bee perfect and entire, lacking nothing.
5 If any of you lacke c wisedome, let him aske of God, *which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.
6 *But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde and carried away.
7 Neither let that man thinke that hee shall receiue any thing of the Lord.
8 A d wauering minded man is vnstable in all his wayes.
9 Let the brother of low degree reioyce in that he is e exalted:
10 Againe hee that is rich, in that hee is made f lowe: for as the flowre of the grasse shall he *vanish away.
11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man fade away in all his ‖ wayes.
12 *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.
13 Let no man say when he is ‖ g tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.
14 But euery man is tempted, when hee is drawen away by his owne concupiscence and is entised.
15 Then when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.
16 Erre not my deare brethren.
17 Euery good h giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variablenesse, neither i shadowing by turning.
18 Of his owne will begate hee vs by the word of trueth, that we should be as the first fruites of his creatures.
19 Wherefore my deare brethren, *let euery man be swift to heare, slow to speake, and k slow to wrath.
20 For the wrath of man doeth not accomplish l the righteousnesse of God.
21 Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenes the word that is m grafted in you, which is able to saue your soules.
22 *And be ye doers of the word, and not n hearers onely, deceiuing your owne selues.
23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a o glasse.
24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.
25 But who so looketh in the perfect Law of liberty, and continueth therein, hee not being a forgetfull hearer, but a doer of ÿ worke, shalbe blessed p in his deed.
26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.
27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of person, 5 But to regard the poore as wel as the rich. 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

My brethren, haue not the faith of our glorious Lord Iesus Christ a in respect of persons.
2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,
3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,
4 Are ye not partiall in your selues, and are become iudges of euill b thoughts?
5 Hearken my beloued brethren, hath not *God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?
6 But ye haue despised the poore. Do not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seates?
7 Doe not they blaspheme the d worthy Name after which ye be named?
8 But if ye fulfill the royall law according to the Scripture, which sayeth, *Thou shalt loue thy neighbour as thy selfe, ye do well.
9 *But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.
10 For *whosoeuer shall keepe the whole

‖Or, afflictions.
Rom. 5.3.
a Afflictions try our faith, and ingender patience.
b Our patience ought to continue to the end, til by working it hath polished vs and made vs perfect in Christ.
c To endure patiently whatsoeuer God layeth vpon him.
Mat. 7.7. mar. 11. 24. luk. 11. 9 iohn 14.13 & 16.23.
d Doubting in doctrine, or of Gods will.
‖Or, double.
e That he is called to the company of Christ and his Angels.
f Or, contemptible to the world.
Ecclus. 14.18. isa. 40.6. 1. pet. 1.24.
‖Or, in all his thoughts & deeds.
Iob. 5.17.
‖Or, moued to euill.
g He meaneth now of ÿ inward tentations, as of our disordred appetites, which cause vs to sinne.
h Seeing al good things come of God, we ought not to make him ÿ author of euill.
i He alludeth vnto the Sunne, which in his course and turning some time is cleare and bright, sometime darke and cloudy: But Gods liberality is euer like it selfe, bright and continually shining.

k For we cannot heare God, except we be peaceable and modest.
m But hindreth Gods worke in vs.
n By hearing the word preached.
Mat. 7.21. rom. 2.13.
o So Gods word is a glasse wherein we must behold our selues, and become like vnto him.
p In so behauing himselfe.

a As esteeming faith & religion by ÿ outward appearance of men.
‖Or, acceptation.
b That is, are ye not euill aduised?
c Seeing God esteemeth them, we may not contemne them.
d The name of God and Christ, whereof you make profession: & in ÿ they dishonour God, it is not meet that you his children should honour them.
e Which is hard to keepe, but easie for this or broad way where there is no turning, as euery man can go it. so euery man is our neighbour, as well the poore as the rich.
Leu. 19.18. mat. 22.39 mar. 12. 16.19. Mat. 5.19.

Prou. 17.27. [illegible]
[illegible] 1 cor. 3.12. Deut. 1.17. [illegible] 1.17.

9 Decemb 12 Less even

Law, and yet faileth in one point, he is guiltie
of all.
11 For he that said, Thou shalt not com-
mit adulterie, sayd also, Thou shalt not kill.
Now though thou doest none adulterie, yet
if thou killest, thou art a transgressour of the
Law.
12 So speake ye, and so doe, as they that
shall be iudged by the f Law of libertie.
13 For there shall be iudgement mercilesse
to him that sheweth no mercie, and mercie
g reioyceth against iudgement.
14 What auaileth it, my brethren, though
a man saith he hath h faith, when he hath no
workes? can the faith saue him?
15 For if a brother or a sister be naked
and destitute of dayly foode,
16 And one of you say vnto them, Depart
in peace: warme your selues, and fill your
bellies, notwithstanding yee giue them not
those things which are needfull to the body,
what helpeth it?
17 Euen so the faith, if it haue no workes,
is dead in it selfe.
18 But some man might say, Thou hast
i the faith, and I haue works: shew me thy
faith out of thy ‖ k works, and I will shew
thee my faith by my works.
19 Thou beleeuest that there is one God:
thou doest well: the deuils also beleeue it,
and tremble.
20 But wilt thou vnderstand, O thou
vaine man, that the faith which is without
workes, is dead?
21 Was not Abraham our father iustifi-
ed through workes, when he offered Isaac
his sonne vpon the altar?
22 Seest thou not that the faith l wrought
with his workes? and through the workes
was the faith made m perfite.
23 And the Scripture was fulfilled
which sayth, Abraham beleeued God, and
it was imputed vnto him for righteousnesse:
and he was called the friend of God.
24 Ye see then how that of workes a man
is n iustified, and not o of faith onely.
25 Likewise also was not p Rahab the
harlot iustified through workes, when she had
receiued the messengers, and sent them out
another way?
26 For as the body without the spirit is
dead, euen q so the faith without workes is
dead.

Exod. 20. 14. deut. 5. 18.
f By the mercie of God which deliuereth vs from the curse of the Law.
g And feareth it not.
h S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to works: and here S. James reasoneth against them which vtterly condemne workes: therfore Paul sheweth the causes of our iustification, and James the effects: there it is declared how we are iustified: here how we are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approoued as effects proceeding therof: there they are denied to go before them that shall be iustified: and here they are said to follow them that are iustified.
Luke 3. 11. 1. iohn 3. 17.
i In thine owne opinion.
‖ Or, without workes.
k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gen. 15. 6. rom. 4. 3. gal. 3. 6. n Is so knowen and declared to man. o Of that barren and dead faith whereof ye boast. Iosh. 2. 1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherfore we are iustified only by that liuely faith, which doth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honour aboue our brethren. 3 He describeth the property of the tongue. 15, 16 And what difference there is betwixt the wisdome of God, & the wisedome of the world.

W D 10 Decm 1793 Even 14 April 2 Less even

My brethren, be not many masters, know-
ing that we shall receiue the greater con-
demnation.
2 For in many things we ‖ b sinne all. If
any man sinne not in c word, he is a perfite
man, and able to bridle all the body.
3 Beholde, we put bits into the horses
mouthes, that they should obey vs, and we
turne about all their body.
4 Beholde also the ships, which though
they bee so great, and are driuen of fierce
windes, yet are they turned about with a
very small rudder, whithersoeuer the gouer-
nour listeth.
5 Euen so the tongue is a little member,
and boasteth of great things: beholde, how
great a thing a little fire kindleth.
6 And the tongue is fire, yea, a d world
of wickednesse: so is the tongue set among
our members, that it defileth the whole body,
and e setteth on fire the course of nature, and
it is set on fire of hell.
7 For the whole nature of beasts, and of
birds, and of creeping things, and things of
the sea is tamed, and hath bene tamed of the
nature of man.
8 But the tongue can no man tame. It is
an vnruly euill, full of deadly poyson.
9 Therewith blesse we God euen the fa-
ther, and therewith curse we men, which are
made after the similitude of God.
10 Out of one mouth proceedeth blessing
and cursing: my brethren, these things ought
not so to be.
11 Doeth a fountaine send foorth at one
place sweete water and bitter?
12 Can the figtree, my brethren, bring
foorth oliues, either a vine figs? so can no
fountaine make both salt water and sweete.
13 Who is a wise man and endued with
knowledge among you? let him shewe by
good conuersation his workes in meekenesse
of wisedome.
14 But if yee haue bitter enuying, and
strife in your hearts, reioyce not, neither be
lyars against the trueth.
15 This wisedome descendeth not from
aboue, but is earthly, sensuall and deuilish.
16 For where enuying and strife is, there
is sedition, and all maner of euill workes.
17 But the wisedome that is from aboue,
is first f pure, then peaceable, gentle, easie
to bee intreated, full of mercie and good
fruits, without g iudging, and without hy-
pocrisie.
18 And the h fruite of righteousnesse is
sowen in peace, of them that make peace.

a Vsurpe not through ambition, authority ouer your brethren.
‖ Or, stumble.
q He that well considereth himselfe, shall not be rigorous toward his brethren.
Ecclus. 14. 1. and 19. 16. and 25. 8.
c He that is able to moderate his tongue, hath atained to an excellent vertue.
‖ Or, matter.
d An heape, and full measure of al iniquitie.
e The intemperancie of the tongue, is as a flame of helfire.

13 Augt 2 Less evening 10 Decem 2 Less Even

f Without mixtion and dissimulation.
g And examining things with extreme rigour as hypocrites, who only iustifie themselues, and condemne all others.
h So that their life is according to their profession.

CHAP. IIII.

1 Hauing shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

15 April 2 Less even 17 Aug 2 Less even

From whence are warres & contentions
among you? are they not hence, euen of
your lusts, that a fight in your members?
2 Ye lust, and haue not: ye enuie, & haue
indignation, and cannot obtaine: ye fight
and

a For the law of the mēbers continually fighteth against the Law of the minde.

11 Decemb
1 Lesson
Even

and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, that yee might consume it on your lusts.

4 Ye adulterers and [b] adulteresses, know ye not that the amitie of the world is the enimitie of God? * Whosoeuer therefore will be a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuy?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Clense your hands, ye sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d] sorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and [e] condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now ye that say, [g] To day or to morow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall be to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that ye ought to say, * If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe well, and doeth it not, to him it is sinne.

b He calleth adulterers here, after the maner of the Scriptures, them which prefer the pleasures of the world to the loue of God, 1.John 2.15.
c The imagination of mans heart is wicked, Gen.6.5. and 8.21.
*Prou.*3.34.
1.pet.5.5.
*Ephes.*4.27.
d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance.
1.Pet.5.6.
e In vsurping the authority of iudging, which is due to the law.
f He sheweth that this seuere iudging of others is to depriue God of his authority.
*Rom.*14.4.
g We ought to submit our selues to the prouidence of God.
*Act.*18.21.
1.cor.4.19.
h He answereth to them, which sayd they knew what was good, but they would not doe it.

14 April
2 Less even
16 April

CHAP. V.

3 He threatneth the wicked rich men, 7 exhorteth vnto patience, 12 to beware of swearing, 16 one to knowledge his faults to another, 20 and one to labour to bring another to the trueth.

GOe to now, yee rich men: weepe, and [a] howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and siluer is cankered, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to houle & despaire.
b And kindle the wrath of God against you.

13 Aug 2 Less even
14 Dece 2 Less even

* Ye haue heaped vp treasure for the [c] last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

7 Bee patient therefore, brethren, vnto the comming of the Lorde. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the [e] former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 [f] Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersity, & of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and your nay, nay, lest ye fall into ‖ condemnation.

13 Is any among you afflicted? Let him pray. Is any merry? let him sing.

14 Is any sicke among you? Let him call for the * Elders of the Church, and let them pray for him, and anoynt him with * [i] oyle in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall rayse him vp: and if he haue committed sinne, it shall be forgiuen him.

16 Acknowledge [l] your faults one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Elias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

THE

*Rom.*2.5.
c To suffice to the end of the world.
d Which were the dayes of the sacrifices or feasts when they vsed to banket & feed more abundantly then other dayes.
e Which is when the corne is sowen, and a litle before it is mowen.
f Be not greeued nor aske vengeance.
*Matth.*5.34.
g That which must be affirmed, affirme it simply, & without oth: likewise that which must be denied: by this hee taketh not from the magistrate his authoritie, who may require an oth for the maintenance of iustice, iudgement, and trueth.
‖ Or, hypocrisie.
h The gift of healing was then in the Church.
Marke 6.13.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.
k In calling on the Name of the Lord.
l Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefs to the other.
1.*King.*17.1.
*ecclus.*48.3.
luke 4.25.

The first Epistle generall of Peter.

THE ARGVMENT.

He exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto wee are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shal haue, and contrariwise what punishment God reserueth for the wicked. Last of all, he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

17 April 2 Lesson even

16 August 2 Lesson even

13 Dece 2 Lesson Even

CHAP. I.

3 He sheweth that through the abundant mercy of God wee are elect and regenerate to a liuely hope, 7 and how faith must be tried, 10 that the saluation of Christ is no newes, but a thing prophesied of old 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.

PETER an Apostle of Iesus Christ, to a the strangers that dwel here and there throwout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the b foreknowledge of God the Father vnto sanctification of the spirit, ‖ through c obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 * Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a d liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in e heauen for you,

5 Which are kept by the power of God, through faith vnto saluation, which is prepared to be shewed in the f last time:

6 Wherein ye reioyce, though now for a season (if need g require) ye are in heauinesse, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the h appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnspeakable and glorious,

9 Receiuing the ‖ end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reueiled, that i not vnto themselues, but vnto vs they should minister the things that are now shewed vnto you by them which * haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, k gird vp the * loines of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the l reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former m lustes of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in * all maner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye cal him Father, which without * respect of person iudgeth according to euery mans n worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the o fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was * ordeined before the foundation of the world, but was declared in the p last times for your sakes,

21 Which by his meanes doe beleeue in God that raysed him from the dead, and gaue him glory, that your faith and hope

might

a Which were Iewes, to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.
‖ Or, vnto obedience.
c To wit, of Christ.
2.Cor.1.3. ephes.1.3.
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And need doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.

‖ Or, reward.
i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophesied.
Acts 2.4.
k Prepare your selues to the Lord.
Luke 12.35.
l Vntill his second comming.
m When you were in ignorance and knew not Christ.
Luke 1.75.
Leuit.11.44.and 19.2.and 20.7.
Deut.10.17.rom.2.11.gal.2.6.
n According to the sinceritie of the heart.
o Reade Ezekiel 20.18.
1.Cor.6.20.& 7.23.hebr.9.14.1.ioh.1.7.reue.1.5.
Rom.16.25.ephe.3.9.col.1.26.
2.tim.1.9.tit.1.2.
p When Christ appeared vnto the world, and when the Gospel was preached.

might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirite, to *loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall seed, but of q immortall, by the word of God who liueth and endureth for euer.

24 For all *flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the word of the Lorde endureth for euer: and this is the word which is preached among you.

Rom. 12.10. ephe. 4.2. chap. 2.17.
q Therefore we must renounce our former nature.
Isa 40.6 eccles. 14.18 iam. 1,10.

CHAP. II.

1 Hee exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lustes. 13 To obey the rulers. 18 How seruants should behaue themselues toward their masters. 20 Hee exhorteth to suffer after the ensample of Christ.

Wherefore *laying aside all maliciousnesse and all guile, and dissimulation, and enuie, and all euill speaking,

2 As new borne babes desire a the ‖ sincere milke of the word, that yee may grow thereby,

3 If so be that ye haue tasted how bountifull the Lord is,

4 To whom yee come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones be made a spirituall house, and holy *Priesthood to offer vp spirituall sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is conteined in the scripture, *Beholde, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Unto you therefore which beleeue, it is precious: but vnto them which bee disobedient, the *stone which the builders disallowed, the same is made the head of the corner,

8 And a *stone to stumble at, and a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a c royall *Priesthood, an holy nation, a ‖ peculiar people, that yee should shewe foorth the vertues of him that hath called you out of darknesse into his marueilous light,

10 *Which in time past were not a people, yet are nowe the people of God, which in time past were not vnder mercy, but now haue obteined mercy.

11 Dearely beloued, I beseech you as strangers and pilgrims, *abstaine from fleshly lusts, which fight against the soule,

12 *And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your *good workes which they shall see, glorifie God in the day of e the visitation.

13 *Submit your selues vnto all ‖ manner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the prayse of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: *loue f brotherly fellowship: feare God: honour the King.

18 *Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the g froward.

19 *For this is thanke worthy, if a man for h conscience toward God endure griefe, suffering wrongfully.

20 For what prayse is it, if when yee be buffeted for your faultes, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 *Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously.

24 *Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, shoulde liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

CHAP. III.

1 How wiues ought to order themselues toward their husbands, 3 and in their apparell. 7 The duetie of men toward their wiues. 8 Hee exhorteth all men to vnitie & loue, 14 and patiently to suffer trouble by the example and benefit of Christ.

Likewise *let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be woon by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 Whose appareiling let it not be outward, as with broided haire, and golde put about, or in putting on of apparell:

4 But let the hid man of the heart be vncorrupt, with a meeke & quiet spirit, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and called him ‖ Sir: whose daughters yee are, whiles

a In this their infancie and new comming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the sincere word, they be not deceiued by them which chop and change it, and giue poison in stead thereof.
‖ Or, the milke of understanding which is without deceit.
Reuel. 1.6.
Isa. 28.16, rom. 9.33.
b Meaning that God hath appointed Christ to be chiefe and head of his Church.
Psa 118,22. mat. 21.42. acts 4.11.
c The Priests, Doctors, and Ancients of the people.
Isa 8.14. rom 9.33.
d That is, partakers of Christs Priesthood and kingdome.
Exod. 19.6 ‖ Or, gotten by purchase. Hose 2.23, rom. 9.25. Gal. 5.16. iames 4.14. Chap. 3.16. Mat. 5.16.

e Your good conuersation shalbe as a preparatiue against that day that God shall shew mercy vnto them and turne them.
Rom 13.1.
‖ Or, publique gouernement.
Chap. 1.22. rom. 12.10.
f With them which acknowledge one selfe Father in heauen.
Ephes 6.5. col. 3.22.
g In all obedience: this must be before our eyes, that we obey in the Lord: for if any command things against God, then let vs answere, It is better to obey God then men.
1. Cor. 7.10.
h Knowing that God layeth his charge vpon him.
Isa. 53.9. 1. iohn 3.5.
Isa. 53.5. matt. 8.17.
Col. 3.18. ephes. 5.22.
1. Tim. 2.9.
Gene. 18. 12.
‖ Or, master.

18 Aug 2 Less even
15 Decem 2 Less even

whiles ye doe well, not being a afraid of any terrour.
7 * Likewise yee husbands dwell with
them as men of b knowledge, c giuing ho-
nour vnto the woman, as vnto the weaker
vessell, euen as they which are d heires toge-
ther of the grace of life, that your e prayers
be not interrupted.
8 Finally be ye all of one mind: one suf-
fer with another: loue as brethren: be piti-
full: be courteous,
9 * Not rendring euill for euill, neither
rebuke for rebuke: but contrariwise blesse,
knowing that ye are thereunto called, that
ye should be f heires of blessing.
10 * For if any man long after life, and
to see good dayes, let him refraine his
tongue from euill, and his lippes that they
speake no guile.
11 * Let him eschewe euill and doe good:
let him seeke peace and follow after it.
12 For the eyes of the Lord are ouer the
righteous, and his eares are open vnto their
prayers: and the face of the Lord g is vpon
them that doe euill.
13 And who is it that will harme you, if
ye follow that which is good?
14 * Notwithstanding blessed are yee, if
ye suffer for righteousnes sake. Yea, h feare
not their feare, neither be troubled.
15 * But i sanctifie the Lord God in your
hearts: and be ready alwayes to giue an an-
swere to euery man that asketh you a reason
of the hope that is in you,
16 * And that with meekenesse and reue-
rence, hauing a good conscience, that when
they speake euill of you as of euill doers, they
may bee ashamed, which blame your good
conuersation in Christ.
17 For it is better (if the will of God be
so) that ye suffer for well doing, then for euill
doing.
18 * For Christ also hath once suffered for
sinnes, the iust for the vniust, that he might
bring vs to God, and was put to death con-
cerning the flesh, but was quickened in the
k spirit.
19 By the which l he also went, and prea-
ched vnto the spirits that are in prison,
20 Which were in time passed disobedi-
ent, when once the long suffering of God a-
bode in the dayes of * Noe, while the Arke
was preparing, wherein fewe, that is, eight
|| soules were saued in the water.
21 To the which also the figure that now
saueth vs, euen Baptisme agreeth (not the
putting away of the filth of the flesh, but in
|| that a good conscience maketh request to
God) by the resurrection of Iesus Christ,
22 Which is at the right hand of God,
gone into heauen, to whom the Angels, and
powers, and might are subiect.

a But willingly doe your duetie: for your condition is not the worse for your obedience.
1.Cor.7.3.
b By neither keeping them too strait, nor in giuing them too much libertie.
c Taking care, and prouiding for her.
d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.
e For they cannot pray when they are at dissension.
Prou.17.13. and 20.22. matt.5.39. rom.12.17. 1.thes.5.15.
f God hath made vs when wee were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small fault?
Psal.34.13.
Isa.1.16.
g To take vengeance on him.
Matth.5.10.
h That is, when they thinke to make you afraid by their threatnings.
Isa.8.13.
i Giue him praise and depend on him.
Chap.2.12.
Rom.5.6. hebr.9.15.28.
k By the power of God. l Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body which then hee had not, but in Spirite, and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. Gene.6.14. matth.24.38. luke17.26. ||Or, persons. ||Or, the asking to witnesse of a good conscience. Hebr.1.3.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue each other, 12 To bee patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

Forasmuch then as Christ hath suffered
for vs in the flesh, arme your selues like-
wise with the same a minde, which is, that he
which hath suffered in the flesh, hath ceased
from sinne,
2 That he henceforward should liue (as
much time as remaineth in the || flesh) not
after the lusts of men, but after the will of
God.
3 * For it is sufficient for vs that we haue
spent the time past of the life, after the lust of
the Gentiles, walking in wantonnesse, lusts,
drunkennesse, in gluttony, drinkings, and in
abominable idolatries.
4 Wherein it seemeth to them strange,
that ye runne not with them vnto the same
excesse of ryot: therefore speake they euill of
you.
5 Which shal giue accounts to him, that
is ready to iudge quicke and dead.
6 For vnto this purpose was the Gos-
pel preached also vnto the b dead, that they
might be condemned according to men, in
the flesh, but might liue according to God, in
the spirit.
7 Now the end of all things is at hand.
Bee yee therefore sober, and watching in
prayer.
8 But aboue all things haue feruent loue
among you: * for c loue couereth the multi-
tude of sinnes.
9 * Be ye harberous one to another with-
out grudging.
10 * Let euery man, as he hath receiued
the gift, minister the same one to another,
as good disposers of the manifold grace of
God.
11 If any man speake, let him talke as
the words of God. If any man minister, let
him doe it as of the abilitie which God mi-
nistreth, that God in all things may be
glorified through Iesus Christ, to whom
is prayse and dominion for euer and euer,
Amen.
12 Dearely beloued, thinke it not strange
concerning the fiery triall, which is among
you, to prooue you, as though some strange
thing were come vnto you:
13 But reioyce, in as much as yee are
partakers of Christs sufferings, that when
his glory shall appeare, ye may be glad and
reioyce.
14 * If yee be railed vpon for the Name
of Christ, blessed are yee: for the spirit of glo-
rie and of God, resteth vpon you: which on
their d part is euill spoken of: but on your
part is glorified.
15 But let none of you suffer as a murthe-
rer, or as a theefe, or an euil doer, or as a bu-
sie body in other mens matters.
16 But if any man suffer as a Christian,
let him not be ashamed: but let him glorifie
God in this behalfe.

Sun after Ascension Epis. 7 to 12 verse Gosp. St John 15-26 & part 16 Cha

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.
||Or, body.
Ephes.4.22.

20 April 2 Less eve

[illegible] 2 Less even

b Although the wicked thinke this Gospel new, and vexe you that imbrace it: yet hath it bene preached to them of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel.
Prou.10.12.
c As hate mooueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which be committeth against vs, though they be neuer so many.
Rom.12.13. heb.13.2.
Rom.12.6.
phil.2.14.
Matt.5.10.
d That is, by the infidels.

16 Dece 2 Less even

17 For

‖Or, punishment. Iere.25.29. luke 23.31.

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

Prou.11.31,32. c As concerning this life, where he is punished.

18 * And if the righteous scarcely c be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in wel doing, as vnto a faithfull Creator.

3 Sunday of Trinitie Epis 5 to 12 verse Gosple 15 Luke st to 11 verse

CHAP. V.

2 The duety of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the Elders, 8 To be sober, and to watch that they may resist the enemie.

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

‖Or, Christ.

‖Or, which is committed vnto you, or, as much as in you lieth.

The a Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed,

2 Feede the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a ready mind:

3 Not as though yee were lordes ouer Gods heritage, but that ye may be examples to the flocke.

21 April 2 Less even

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

20 August 2 Lesso Even

5 Likewise ye yonger, submit your selues vnto the Elders, & submit your selues euery man one to another, * decke your selues inwardly in lowlinesse of mind: for God * resisteth the proude, and giueth grace to the humble.

Rom.12.10. Iames 4.6.

17 Decembe 2 Less even

Iames 4.10.

6 Humble * your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

Psal.55.22. wisd.12.13. mat.6.25. luke 12.22.

7 Cast * all your care on him: for he careth for you.

Luke 22.31.

8 Be sober and watch; for * your aduersary the deuill as a roaring lion walketh about seeking whom he may deuoure:

9 Whome resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs which we see not to appertaine to y rest of Christs members, and therefore we ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 The Church that is at c Babylon elected together with you, saluteth you, and Marcus my sonne.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

The second Epistle generall of Peter.

THE ARGVMENT.

The effect of the Apostle here, is to exhort thē which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men mooueth them to holinesse of life, in punishing the hypocrites which abuse his Name, & encreasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eies toward heauen, as they be taught by the Gospel whereof he is a cleere witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they should promise to themselues quietnesse by professing the Gospel, he warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

18 Decem 2 Lesson Eveni

CHAP. I.

4 Forasmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruptions of worldly lusts, 10 To make their calling sure with good works, & fruits of faith. 14 He maketh mention of his own death, 17 Declaring the Lord Iesus to be the true Sonne of God as he himselfe had seene vpon the mount.

22 April 2 Less even

21 August 2 Lesson Even

Simon Peter a seruant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the a righteousnesse of our God and Sauiour Iesus Christ.

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that pertaine vnto c life and godlines, d through the knowledge of him that hath called vs ‖ vnto glory and vertue.

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the e godly nature, in that ye flee the corruption, which is in the world through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge.

e We are made partakers of the diuine nature, in that we flee the corruption of the world, or as Paul writeth, are dead to sin, and are not in the flesh. f Godly maners.

6 And

6 And with knowledge, temperance:
and with temperance, patience: and with
patience, godlinesse:
7 And with godlinesse, brotherly kind-
nesse: and with brotherly kindnesse, loue.
8 For if these things be among you, and
abound, they will make you that yee neither
shall be idle nor vnfruitfull in the knowledge
of our Lord Iesus Christ.
9 For he that hath not these things, is
blind, and g cannot see farre off, and hath
forgotten that he was purged from his olde
sinnes.
10 Wherefore, brethren, giue rather dili-
gence to make your calling & election h sure:
for if yee doe these things, yee shall neuer
i fall.
11 For by this meanes an entring shalbe
ministred vnto you abundantly into the e-
uerlasting kingdome of our Lord and Sauio-
our Iesus Christ.
12 Wherefore, I will not be negligent to
put you alwayes in remembrance of these
things, though that ye haue knowledge, and
be stablished in the present trueth.
13 For I thinke it meete as long as I am
in this k tabernacle, to stirre you vp by put-
ting you in remembrance,
14 Seeing I knowe that the time is at
hand that I must lay downe this my taber-
nacle, euen as our Lord Iesus Christ hath
* shewed me.
15 I will endeuour therefore alwaies, that
ye also may be able to haue remembrance of
these things after my departing.
16 For wee followed not * ‖ deceiuea-
ble fables, when we opened vnto you the
power, and comming of our Lorde Iesus
Christ, but with our eyes wee sawe his ma-
iestie:
17 For hee receiued of God the Father
honour and glory, when there came such a
voice to him from the excellent glory, * This
is my beloued Sonne, in whom I am well
pleased.
18 And this voyce wee heard when it
came from heauen, being with him in the
l holy mount.
19 Wee haue also a most sure m worde of
the Prophets, to the which ye do wel that ye
take heede, as vnto a light that shineth in a
darke place, vntill the n day dawne, and the
o day starre arise in your hearts.
20 * So that yee first know this, that no
prophesie in the Scripture is of p any priuate
‖ motion.
21 For the prophesie came not in olde
time by the will of man: but holy men of
God spake as they were mooued by the holy
Ghost.

g The Greeke word signifieth him that natu-rally cannot see, except hee hol-deth neere his eyes. So Peter calleth such as cannot see hea-uenly things which are farre off, purblind, or sandblind.

h Albeit it be sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifi-eth and iustifieth vs.

i For God will euer vphold you.

k In this body.

2.Cor 5.3,4.
Iohn 21.18.
1.Cor.1.17. and 2.1.

‖ Or, Sophisticall and crafty.

Matth.17.5.

l For by Christs presence it was for ÿ time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning, Christ the sonne of iustice, by his Gospel.

2.Tim.3.16.

p Commeth not of men.

‖ Or, interpreta-tion.

23 Aprill 2 Less even

CHAP. II.

Hee prophesieth of false teachers, and sheweth their punishment.

BVt * there were false prophets also among
the people, euen as there shall be false tea-
chers among you: which priuily shall bring
in damnable heresies, euen denying the Lord
that hath bought them, & bring vpon them-
selues swift damnation.

Acts 20.29.
1.Tim.4.1. Iude 4.
and 18.

2 And many shal follow their damnable
wayes, by whom the way of trueth shall bee
euill spoken of.
3 And through couetousnesse shall they
with fained wordes make a merchandise
of you, whose iudgement long agone is
not farre off, and their damnation sleepeth
not.
4 For if God spared not the * Angels
that had sinned, but cast them downe into
hel, and deliuered them into chains of dark-
nesse, to be kept vnto damnation:
5 Neither hath spared the olde world, but
saued * Noe the eight person a preacher of
righteousnesse, and brought in the flood vp-
on the world of the vngodly,
6 And * turned the cities of Sodom and
Gomorrhe into ashes, condemned them and
ouerthrewe them, and made them an en-
sample vnto them that after should liue vn-
godly,
7 * And deliuered iust Loth vexed with
the vncleanly conuersation of the wicked,
8 (For he being righteous, and dwelling
among them, in seeing and hearing, vexed
his righteous soule from day to day with
their vnlawfull deedes.)
9 The Lord knoweth to deliuer the god-
ly out of tentation, and to reserue the vn-
iust vnto the day of iudgement to bee puni-
shed:
10 And chiefly them that walke after
the flesh, in the lust of vncleannesse, and de-
spise the gouernment, which are presump-
tuous, and stand in their owne conceit, and
feare not to speake euill of them that are in
dignitie.
11 Whereas the Angels which are grea-
ter both in power and might, * giue not
b railing iudgement against them before the
Lord.
12 But these, as c brute beasts, led with
sensualitie, & made to be taken, and destroy-
ed, speake euill of those things which they
know not, and shal perish through their own
corruption,
13 And shall receiue the wages of vn-
righteousnesse, as they which count it
pleasure to liue deliciously for a season.
Spots they are and blots, d delighting them-
selues in their deceiuings, in feasting with
you,
14 Hauing eyes full of adulterie, and that
cannot cease to sinne, beguiling vnstable
soules; they haue hearts exercised with co-
uetousnesse, cursed children,
15 Which forsaking the right way, haue
gone astray, following the way of * Balaam,
the sonne of Bosor, which loued the wages of
vnrighteousnesse.
16 But hee was rebuked for his iniqui-
tie: for the dumbe Asse speaking with mans
voyce, forbade the foolishnesse of the pro-
phet.
17 * These are wels without water, and
e cloudes caried about with a tempest, to
whom the blacke darkenesse is reserued for
euer.
18 For in speaking swelling wordes of
vanitie, they beguile with wantonnesse
through the lustes of the flesh them that
were

‖ Or, insolent and wanton.

a This is euident-ly seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is cer-taine that he is not the successor of Simon Peter, but of Simon Magus.

Iob.4.18. Iude 6.
Gen.7.1.
Gen.19.24,25.

Gen.19.16.
1.King.22.22.
Iob 1.12.

b Albeit the An-gels condemne the vices and ini-quity of wicked magistrates, yet they blame not the authority & power which is giuen them of God.

c As beasts with-out reasō or wit, follow whither nature leadeth them: so these wicked men de-stitute of the Spirit of God, only seek to ful-fill their sensua-litie, and as they are vessels made to destruction & appointed to this iudgmēt, so they fall into ÿ snares of Satan, to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeed they be but spots, & so deceiue you, reade Iude 12.

Numb.22.23.
Iude 11.
Iude 12.

e They haue some apparance outward, but within they are drie and barren, or at most they cause but a tempest.

23 August 2 Less even

19 Decem 2 Less even

were cleane escaped from them which are wrapped in errours,
19 Promising vnto them libertie, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.
20 * For if they, after they haue escaped from the filthinesse of the world, through the † knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.
21 For it had beene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commandement giuen vnto them.
22 But it is come vnto them, according to the true prouerbe, * The dog is returned to his owne vomite, and, The sow that was washed, to the wallowing in the mire.

John 8.34. rom. 6.20.
Matt. 12.45. heb. 6.4. and 10. 26, 27.
† Which commeth by hearing the Gospel preached.
‖ Or, doctrine.
Prou. 26.11.

CHAP. III.

3 Hee sheweth the impietie of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 concluding with eternall thankes to Christ Iesus.

This second Epistle I nowe write vnto you, beloued, wherewith a I stirre vp and warne your pure minds,
2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.
3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts,
4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.
5 For this they b willingly know not, that the heauens were of olde, and the earth that was of the water, and by the water, by the word of God.
6 Wherefore the c world that then was, perished, ouerflowed with the water.
7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.
8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.
9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient toward vs, and * d would haue no man to perish, but would all men to come to repentance.
10 * But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, and the elements shall melt with heat, and the earth with the workes that are therein, shalbe burnt vp.
11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,
12 Looking for, and hasting vnto the comming of the day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heat?
13 But we looke for * new heauens, and a new earth, according to his promise, wherein dwelleth righteousnesse.
14 Wherefore, beloued, seeing that yee looke for such things, be diligent that ye may be found of him in e peace, without spot, and blamelesse.
15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to f you,
16 As one, that in all his Epistles speaketh of these things: g among the which some things are hard to bee vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.
17 Ye therefore, beloued, seeing ye know these things before, beware least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.
18 But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

a For wee fall quickly asleepe and forget that which we are taught.
1 Tim. 4.1. 2 tim. 3.1. iude. 18.
b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.
c As touching the beauty thereof, & things which were therein, except them which were in the Arke.
Psalme 90.4.
Ezek. 33.11.
1 tim. 2.4.
d He speaketh not here of the secret and eternall counsell of God, whereby he electeth whom it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to the banquet.
Matth. 24.44.
1 thes. 5.2. reue. 3.3. and 16.15.
Isa. 65.17. & 66. 22. reue. 21.1.
e In quiet conscience.
Rom. 2.4.
f Albeit his Epistles were written to peculiar Churches, yet they conteine a generall doctrine apperteining to all men.
g As no man condemneth the brightnesse of the sun, because his eie is not able to sustaine the cleerenes thereof: so the hardnesse which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.
‖ Or wrest.

¶ The first Epistle generall of Iohn.

THE ARGVMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour himselfe to keepe his commandements, which thing being done, hee exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try the spirits. Last of all, he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

3 True witnesse of the euerlasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

That which was a from the beginning, which we haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the worde of life,
2 (For the life appeared, and we haue seene it, and beare witnesse, and shew vnto you the eternall life, c which was d with the Father, and appeared vnto vs)
3 That, I say, which we haue seene and heard, declare we vnto you, that yee may also e haue fellowship with vs, and that our

a That is, Christ, God eternall.
b That is, Christ being man.
c Which giueth life and had it in himselfe, Iohn 1.4.
d Before all beginning.
e The effect of the Gospel is, that we all being ioyned together in Christ by faith, should be the sonnes of God.

our fellowship also may be with the Father,
and with the Sonne Iesus Christ.
4 And these things write wee vnto you,
that your ioy may be full.
5 This then is the message, which wee
haue heard of him, and declare vnto you, that
God* is ᶠ light, and in him is no darkenesse.
6 If we say that we haue fellowship with
him, and walke in ᵍ darkenesse, we lie, and
do not truly:
7 But if we walke in the light as hee is
in the light, we haue fellowship ʰ one with
another, and the * blood of Iesus Christ his
Sonne cleanseth vs from all sinne.
8 * If we say that we haue no sinne, we
deceiue our selues, and trueth is not in vs.
9 If we ⁱ acknowledge our sinnes, he is
faithfull and iust, to forgiue vs our sinnes,
and to cleanse vs from all vnrighteous-
nesse.
10 If wee say wee haue not sinned, wee
make him a liar, and his ‖ word is not in vs.

Iohn.8.12.
f The fruites of our faith must declare whether we be ioyned in God or no: for God being the verie puritie and light, will not haue fellowship with them which lie in sinne and darkenesse.
g In an euil conscience, and without the feare of God.
h That is Christ with vs, and we with our selues, *Heb.9.14. 1.pet. 1.19. reue.1.5. 1.Kings 8.46. 2 chron.6.36. prou.20.9. eccle.7.22.*
i If wee be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. ‖ *Or, doctrine.*

CHAP. II.

1 *Christ is our aduocate.* 10 *Of true loue, and how it is tried.* 18 *To beware of Antichrist.*

26 April
2 Less: even

My babes, these things write I vnto you,
that ye sinne not: and if any man sinne,
we haue an ᵃ Aduocate with the Father, Ie-
sus Christ the Iust,
2 And hee is the reconciliation for our
sinnes: and not for ours onely, but also for
the sinnes of ᵇ the whole world.
3 And hereby we are sure that we ᶜ know
him, if we keepe his commandements.
4 He that sayth, I know him, and kee-
peth not his commandements, is a liar, and
the trueth is not in him.
5 But hee that keepeth his word, in him
is ᵈ the loue of God perfect in deed: hereby
we know that we are in him.
6 Hee that sayth hee remaineth in him,
ought euen so to walke, as he hath walked.
7 Brethren, I write no new ‖ comman-
dement vnto you: but an olde commaunde-
ment which ye haue had from the ᵉ begin-
ning: the ᶠ olde commaundement is the
word, which ye haue heard from the begin-
ning.
8 Againe, a newe commaundement I
write vnto you, that which is true in him,
and also in you: for the darkenesse is past,
and the true light now shineth.
9 He that saith that he is in the light, and
hateth his brother, is in darkenesse vntill
this time.
10 * Hee that loueth his brother, abideth
in the light, and there is none occasion of e-
uill in him.
11 But hee that hateth his brother, is in
darkenesse, and walketh in darkenesse, and
knoweth not whither he goeth, because that
darkenesse hath blinded his eyes.

a Christ is our onely aduocate and atonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospell by faith in all ages, degrees and places: for there is no saluation without Christ.
c That is, by faith, & so obey him: for knowledge cannot be without obedience.
d Whereby he loueth God: so that to loue God is to obey his word.
‖ *Or, doctrine.*
e When the Law was giuen.
f Loue thy neighbor as thy selfe, is the olde commandement taught in the Law: but when Christ saith, So loue one another, as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. *Chap 3.14.*

12 ᵍ Little children, I write vnto you, be-
cause your sinnes are forgiuen you for ʰ his
Names sake.
13 I write vnto you, fathers, because yee
haue knowen him that is from the begin-
ning. I write vnto you yong men, because
ye haue ouercome the ‖ wicked.
14 I write vnto you, babes, because yee
haue knowen the Father. I haue written vn-
to you, fathers, because ye haue knowen him,
that is from the beginning. I haue written
vnto you, yoong men, because ye are strong,
and the word of God abideth in you, and yee
haue ouercome the ‖ wicked.
15 Loue not the ⁱ worlde, neither the
things that are in the world. If any man
loue the * worlde, the loue of the Father is
not in him.
16 For all that is in the world (as the lust
of the ᵏ flesh, the ˡ lust of the eyes, and the
ᵐ pride of life) is not of the Father, but is
of the world.
17 And the world passeth away, and the
lust thereof, but he that fulfilleth the will of
God abideth euer.
18 Babes, it is the last time, and as ye
haue heard that Antichrist shall come, euen
now are there many Antichrists, whereby we
know that it is the last time.
19 ⁿ They went out from vs, but they
were not of vs: for if they had beene of vs,
they would haue continued with vs. But
this commeth to passe, that it might appeare,
that they are not all of vs.
20 But ye haue an ᵒ ointment from him,
that is ᵖ holy, & ye haue knowen all things.
21 I ᵠ haue not written vnto you, because
ye know not the truth: but because ye know
it, and that no lie is of the truth.
22 Who is a lyar, but hee that denieth
that Iesus is ʳ Christ? the same is the An-
tichrist that denieth the Father and the
Sonne.
23 Whosoeuer denyeth the Sonne, the
same ˢ hath not the Father †.
24 Let therefore abide in you that same
which yee haue heard from the beginning.
If that which ye haue heard from the begin-
ning, shall remaine in you, yee also shall con-
tinue in the Sonne, and in the Father.
25 And this is the promise that hee hath
promised vs, euen eternall life.
26 These things haue I written vnto
you, concerning them that deceiue you.
27 But the anointing which ye receiued
of him, dwelleth in you: and ye need not that
any man teach you: but as the same ᵗ anoin-
ting teacheth you of al things, and it is true,
and is not lying, and as it taught you, ye shal
abide ‖ in him.
28 And now, ᵘ little children, abide in
him, that when he shall appeare, wee may be
bolde, and not be ashamed before him at his
comming.
29 If yee knowe that hee is righteous,
know ye that hee which doth righteously, is
borne of him.

g He nameth all the faithfull children, as he being their spirituall Father, attributing to olde men knowledge of great things, to yoong men strength, to children obedience and reuerence to their gouernours.
h For Christs sake.
‖ *Or, the deuill.*
‖ *Or, the deuill.*
i As it is aduersary to God. *Iames.4.4.*
k To liue in pleasure.
l Wantonnesse.
m Ambition and pride.
n Which seemed to haue beene of our number, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is Christ.
q In this Epistle which I now write vnto you.
r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.
s Then the infidels worship not the true God.
† But he that confesseth the Sonne, hath also ẏ Father.
t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost & his ministers ‖ *Or, in Christ.* u By this name he meaneth the whole Church of Christ in generall.

CHAP.

25 Aug 2 Less: even
22 Decem 2 Less: even

CHAP. III.

1 The singular loue of God toward vs. 7 And how we againe ought to loue one another.

Beholde, what loue the father hath shewed on vs, that wee should be [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doeth not appeare what we shall be: and we knowe that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him sinneth not: whosoeuer sinneth hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 He that * committeth sinne, is of the deuill: for the deuil sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can hee [g] sinne, because he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that [h] loueth not his brother.

11 For this is the message that yee heard from the beginning, that * wee should loue one another.

12 Not as * Cain which was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 Wee knowe that wee are translated from death vnto life, because wee [i] loue the brethren: * Hee that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby wee knowe that wee are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not then haue we boldnesse toward God.

22 * And whatsoeuer wee aske, wee receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commaundement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirit which hee hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may bee knowen from the spirit of errour. 7 Of the loue of God, and of our neighbours.

Dearely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euerie spirit that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, howe that hee should come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the worlde, and the world heareth them.

6 Wee are of God, * hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, because God sent his only begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And wee haue seene and doe testifie, that the Father sent the Sonne to be the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the

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a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ.

c As the members and head are, which make one perfect body.

d That is, in who sinne doth reign, so that he seeketh not to be sanctified.

Isa. 53. 4, 9. 1 pet. 2. 22. Iohn 8. 44.

e As appeared by Adam.

f Which is the holy Ghost.

g He cannot be vnder the power of sinne, because the spirit of God correcteth his will and corrupt affections.

h He descendeth from the first table of the commandements, to the second.

Iohn 13. 34. and 15. 12. Gen. 4. 8.

i This loue is the speciall fruit of our faith, and a certaine signe of our regeneratiō.

Chap. 2. 10. leuit. 19. 17, 18. Iohn 15. 13. ephes. 5. 2. Luke 3. 11.

k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.

l If our conscience being guilty of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

Iohn 15. 7. and 16. 23. mat. 21. 22. chap. 5. 14. Iohn 6. 29. and 17. 3.

Iohn 13. 34. and 15. 10.

a Them which boast that they haue the Spirit to preach or prophesie.

b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.

c He began to build the mysterie of iniquitie.

d Satan the prince of the world.

Iohn 8. 47.

e With pure affection and obedience.

Iohn 3. 16.

f Trueth it is, that God hath declared his loue in many other thinges, but herein hath passed all other.

g By his onely death.

Iohn 1. 18. 1 tim. 6. 16.

h So that his confession proceedeth of faith.

Tuesday Whit week Even to Ver 14

28 April 2 Lesson Even

the loue that God hath || in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.
17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as hee is, euen so are wee in this world.
18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and hee that feareth, is not perfect in loue.
19 We loue him, because he loued vs first.
20 If any man say, I loue God, and hate his brother, hee is a lyar: for l how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?
21 *And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

|| Or, toward vs.
i By inspiring it into vs.
k Such as should trouble the conscience.
l For God presenteth himselfe to vs in them, which beare his image.
Iohn 13.34. and 15.12.

CHAP. V.

1 10, 13 Of the fruits of faith. 14. 20 The office, authority, and diuinitie of Christ. 21 Against images.

WHosoeuer beleeueth that Iesus is the Christ, is a borne of God, and euerie one that loueth him which begate, loueth him also which is begotten of him.
2 In this we know that we loue the children of God, when we loue b God, and keepe his commandements.
3 For this is the loue of God, that wee keepe his commandements: and his *commandements are not c grieuous.
4 For all that is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.
5 *Who is it that ouercommeth the world, but hee which beleeueth that Iesus is the sonne of God?
6 This is that Iesus Christ that came by d water e and blood, not by water onely, but by water and blood: and it is the f spirit, that beareth witnesse: for the spirit is g truth.
7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.
8 And there are three, which beare record in the earth, the spirit, and the water, and the blood: and these three agree in one.
9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.
10 *Hee that beleeueth in the Sonne of God, hath the witnesse i in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of his Sonne.
11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.
12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.
13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that yee may know that yee haue eternall life, and that yee may beleeue in the Name of the Sonne of God.
14 And this is the assurance, that wee haue in him, *that if we aske any thing according to his will, he heareth vs.
15 And if wee know that hee heareth vs, whatsoeuer wee aske, wee know that wee haue the petitions that we haue desired of him.
16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, and he shall giue him life for them that sinne not h vnto death. *There is a sinne i vnto death: I say not that thou shouldest pray for it.
17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.
18 We know that whosoeuer is borne of God, k sinneth not: but he that is begotten of God, l keepeth himselfe, and the m wicked n toucheth him not.
19 We know that we are of God, and the whole world o lieth in wickednesse.
20 But wee know that the Sonne of God is p come, and hath giuen vs a minde to know him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: the same is very p God, and eternall life.
21 Babes, keepe your selues from q idols. Amen.

a Is regenerate by the vertue of his spirit.
b The loue of God must go before, or els we cannot loue aright.
Matth. 11.30.
c They are easie to the sonnes of God, which are led with his spirit: for they delight therein.
1.Cor. 15.57.
d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, & he hath made full satisfaction for the same. f Our minde inspired by the holy Ghost. g Which assureth to our hearts, that we are the children of God.

Iohn 3.36.
i Of God.
Mat. 7.7 & 21 22. chap 3.22.
h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.
Mat. 12.31. mar. 3.29. luke 12.10
i As theirs is whom God doth so forsake, that they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heede that he sinne not.
m That is Satan.
n With a mortall wound.
o That is, al men generally, as of themselues, lie as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth the to beware of such deceiuers as denie that Iesus Christ is come in the flesh. 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with the that bring not the true doctrine of Christ Iesus our Sauiour.

THe Elder to the || elect Ladie, and her children, whome I loue in a the trueth: and not I onely, but also all that haue knowen the trueth,
2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercie and peace from God the Father, and from the Lorde Iesus Christ the sonne of the Father, with b trueth and loue.
4 I reioyced greatly, that I found of thy children walking c in trueth, as we haue receiued a commandement of the Father.
5 And now beseech I thee Lady, (not as writing a new commandement vnto thee, but that same which we had fro the beginning) that we *loue one another.
6 And this is the loue, that wee should walke after his || commandements. This commandement is, that as yee haue heard from the beginning, ye should walke in it.
7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiuer and an Antichrist.

|| Or, worthy and noble.
a According to godlinesse, and not with any worldly affection.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods word.
Iohn 15.12.
|| Or, doctrine.

8 Looke

8 Looke to your selues, that we ᵈlose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer ᵉtransgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, *receiue him not to house, neither bid him, ᶠGod speede.
11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be ‖full.
12 The sonnes of thine elect sister greete thee, Amen.

d By suffering our selues to be seduced.
e He that passeth the limits of pure doctrine.
Rom. 16. 17.
f Haue nothing to do with him, neither shew him any signe of familiaritie or acquaintance.
‖ Or, worthy.

The third Epistle of Iohn.

3 Hee is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christians in their persecution, 9 sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

The Elder vnto the beloued Gaius whome I loue in the trueth.
2 Beloued, I wish chiefly that thou prosperedst & faredst well, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in ᵃ veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to ᵇ strangers,
6 Which bare witnesse of thy loue before the Churches, whom if thou bringest on their iourney, as it ᶜ beseemeth according to God, thou shalt do well,
7 Because that for his names sake, they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which hee doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill hath not ‖ seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and yee know that our record is true.
13 I haue many things to write: but I will not with inke and pen write vnto thee.
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.
‖ Or, knowen.

The generall Epistle of Iude.

THE ARGVMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IUDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified ᵃ of God the Father, and ᵇ reserued to Iesus Christ:
2 Mercy vnto you, and peace, and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly ᶜ contend for the maintenance of the faith, which was ᵈ once giuen vnto the Saints.
4 For there are certaine men crept in, which were before of olde ᵉ ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that he had deliuered the people out of Egypt, * destroyed them afterward which ᶠ beleeued not.
6 The * Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the ᵍ iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed ʰ strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17. 6.
c Against the assaults of Satan and heretikes.
d That he should keepe it for euer.
e He confirmeth their hearts against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.
2. Pet. 2. 1.
Numb. 14. 37.
f Their incredulitie was ‖ fountaine of all their euill.
2. Pet. 2. 4.
‖ Or, originall.
g Then shalbe their extreame punishment.
Gen. 19. 24, 25.
h Most horrible pollutions.

30 Dece 2 Lesson Evening
1 May 2 Less even
Saint Simon Iude Epis[illegible] Gosple 15 S John 17 to the end
Saint Michael V 6 to 16 2 Less Even
30 Aug 2 Less even
Saint Michael 2 Less Even
Decem 2 Less even

8 Likewise notwithstanding these drea-
mers also defile the flesh, and despise gouern-
ment, and speake euill of them that are in
authoritie.
9 Yet [k] Michael the Archangel, when he
stroue against the deuill, and disputed about
the body of Moyses, durst not blame him
with cursed speaking, but sayd, [l] The Lord
rebuke thee.
10 But these speake euill of those things,
which they know not: & whatsoeuer things
they know [m] naturally, as beastes which are
without reason, in those things they corrupt
themselues.
11 Woe be vnto them: for they haue fol-
lowed the way * of Cain, and are cast away
by the deceite * of Balaams wages, and pe-
rish in the [n] gainesaying * of Core.
12 These are spots [o] in your feasts of cha-
ritie when they feast with you, without [p] all
feare feeding themselues: * cloudes they are
without water, caried about of winds, cor-
rupt trees, and without fruit, twise dead, and
plucked vp by the rootes.
13 They are the raging waues of the sea,
foming out their owne shame: they are wan-
dring starres, to whom is reserued the black-
nesse of darkenesse for euer.
14 And Enoch also the seuenth from A-
dam, prophesied of such, saying, * [q] Beholde,
the Lorde commeth with thousands of his
Saints,
15 To giue iudgement against all men,
and to rebuke all the vngodly among them
of all their wicked deedes, which they haue
vngodly committed, and of all their cruell
speakings, which wicked sinners haue spo-
ken against him.
16 These are murmurers, complainers,
walking after their owne lustes [†]: * whose
mouthes speake proud things, hauing mens
persons in admiration, because of a van-
tage.
17 But ye beloued, remember the wordes
which were spoken of before the Apostles of
our Lord Iesus Christ,
18 Howe that they tolde you that there
should bee mockers * in the last time, which
should walke after their owne vngodly
lustes.
19 These are makers of sects, fleshly, ha-
uing [r] not the Spirit.
20 But, ye beloued, edifie your selues in
your most holy faith, praying in the holy
Ghost,
21 And keepe your selues in the loue of
God, looking for the mercie of our Lord Ie-
sus Christ vnto eternall life.
22 And haue compassion of some, [s] in put-
ting difference:
23 And other saue with [t] feare, pulling
them out of the fire, and hate euen the [u] gar-
ment spotted by the flesh.
24 Nowe vnto him that is able to keepe
you that ye fall not, and to present you fault-
lesse before the presence of his glory with
ioy,
25 That is, to God onely wise, our Saui-
our, bee glory, and maiestie, and dominion,
and power, both now and for euer, Amen.

i Which [illegible] and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Num.21.14. Iosh.10.13. 2 chro 9.29.
l In Zecherie 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement.
Gen.4 8. Num 22.23. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so do these against them that are in authority. Num.16.1,2. o These were generall feasts which the faithful kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apoleget chap.39. p Either of God, or of his Church. 2.Pet.2 17. Reuel.1.17. q This saying of Enoch might for the worthinesse thereof haue beene as a common saying among men of all times, or else haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

† In vngodlinesse and iniquitie. Psal.17.10.
1.Tim 4.1. 2.tim 3.1. 2 pet.3.3.
r Or of regeneration,
s Some may be wonne with gentlenesse, other by sharpenesse.
t By sharpe reproofes to draw them out of danger.
u He willeth not onely to cut off the euill, but also to take away all occasions, which are as preparatiues and accessaries to the same.

The Reuelation of ‖ Iohn the Diuine.

‖ Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghost would, as it were, gather into this most excellent Booke a sum of those prophesies, which were written before, but should be fulfilled after ye comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, & encourage vs against others. Herein therefore is liuely set forth the diuinity of Christ, and the testimonies of our redemtion: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, & of their glory and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ shalbe destroyed. But the Lambe Christ shall defend them which beare witnesse to the trueth, who in the despight of the beast & Satan wil reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuerthelesse, for a season God will permit this Antichrist, & strumpet vnder colour of faire speach and pleasant doctrine, to deceiue the world: wherfore he aduertiseth the godly (which are but a small portion) to auoid this harlots flatteries and brags, whose ruine without mercy they shall see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vnited, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Read diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The Maiestie & office of the sonne of God. 20 The vision of the Candlestickes and starres.

THe a Reuelation of IESVS
CHRIST which b GOD
gaue vnto him, to shew vnto
his seruaunts things which
must shortly be c done: which
hee sent, and shewed by his
Angel vnto his seruant Iohn.
2 Who bare record of the word of God,
and of the testimony of Iesus Christ, and of
all things that he saw.
3 Blessed is hee that readeth, and they
that heare the words of this d prophesie, and
keepe those things which are written there-
in: for the time is at e hand.
4 Iohn to the f seuen Churches which
are in Asia, Grace be with you, & peace from
him, Which * is, and Which was, & Which
is to come, and from the seuen g spirits which
are before his throne,
5 And from Iesus Christ, which is a
* faithfull witnesse, and * the first begotten
of the dead, and Prince of the Kings of the
earth, vnto him that loued vs, and washed
vs from our sinnes in his * blood,
6 And made vs * Kings and Priests vn-
to God, euen his Father, to him be glory and
dominion for euermore, Amen.
7 Beholde, he commeth with * clouds, and
euery eye shall see him: yea, euen they which
h pearced him thorow: and all kindreds of
the earth shall wayle || before him. Euen so,
Amen.
8 I * am i Alpha and Omega, the begin-
ning and the ending, saith the Lord, Which
is, and Which was, and Which is to come,
euen the Almighty.
9 I Iohn euen your brother, and compa-
nion in tribulation, and in the kingdom and
patience of Iesus Christ, was in the yle cal-
led Patmos, for the word of God, and for the
witnessing of Iesus Christ.
10 And I was rauished in spirite on k the
Lords day, and heard behinde me a great
voyce, as it had bene of a trumpet,
11 Saying, I am l Alpha and Omega,
the first and the last: and that which thou
seest, write in a booke, and sende it vnto the
m seuen Churches which are in Asia, vnto
Ephesus, and vnto Smyrna, and vnto Per-
gamus, and vnto Thyatira, and vnto
Sardis, and vnto Philadelphia, and vnto
Laodicea.
12 Then I turned backe to see the n voyce

a Of things which were hid before.
b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reueiled it to Iohn his seruant by the ministery of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shal come to passe in the the New Testament.
e And began euen then.
f Meaning the Church vniuersall.
Exod.3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eies of the lamb, chap.5.6. In a like phrase Paul taketh God, and Christ. and the Angels to witnesse, 1.Tim.5.21.
Psal.89 37.
1.Cor.15.10,21.
Coloss.1.18.
Hebr.9.14.
1.pet.1.19. 1.ioh.1.7,9. 1.pet.2.5. Mat.24.30 isa.3.14. iude 14.
h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. || *Or, for him. Chap.21.6 and 22.13.* i Alpha and Omega are the first and last letters of the a b c. of the Greekes. k Which some call Sunday: S. Paul the first day of the weeke, 1.Cor.16.2, actes 20.7. and it was established after that the Iewes Sabbath was abolished. l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternall God. m Of the which some were fallen: others decayed: some were proud; others negligent: so that hee sheweth remedy for all. n That is, him whose voyce I heard.

that spake with mee: and when I was tur-
ned, I saw * seuen golden o candlestickes,
13 And in the middes of the seuen can-
dlesticks, one like vnto the p sonne of man,
clothed with a garment q downe to the feet,
and girded r about the paps with a golden
girdle.
14 His head, and haires were s white as
white wool, and as snow, and his eyes were
as a t flame of fire,
15 And his feete like vnto || fine u brasse,
burning as in a furnace: and his x voyce as
the sound of many waters.
16 And hee had in his right hand seuen
y starres: & out of his mouth went a * sharpe
two edged sword: and his face shone as the
sunne shineth in his strength.
17 And when I sawe him, I fell at his
feete as * dead: then he layd his right a hand
vpon me, saying vnto me, Feare not: I am
the * b first and the last,
18 And am aliue, but I was dead: and
behold, I am aliue for euermore, Amen: and
I haue the c keyes of hell and of death.
19 Write the things which thou hast
seene, and the things which are, and the
things which shall come d hereafter.
20 The mystery of the seuen stars which
thou sawest e in my right hand, and the se-
uen golden candlestickes, is this, The seuen
starres are the f Angels of the seuen Chur-
ches: and the seuen candlesticks which thou
sawest, are the seuen Churches.

o Meaning, the Churches.
p Which was Christ, the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisedome, eternitie, and diuinity.
t To see the secrets of the heart.
|| *Or, alcumine.*
u His iudgements and wayes are most perfect.
x Both because all nations prayse him, and also his word is heard and preached through the world.
y Which are the pastours of the Churches.

z This word signified his word and the vertue thereof, as is declared, Heb.4.12.12. *Dan.10.8,9.* a To comfort me, *Isa 41.4. & 44.6.* b Equall God with my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mal.2.7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience and amendment, 5.14.20.23 Aswell by threatnings. 7.10.17. 26 As promises of reward.

VNto the a Angel of the Church of E-
phesus write, These things saith he that
b holdeth the seuen starres in his c right
hand, and d walketh in the middes of the se-
uen golden candlestickes.
2 I know thy workes, and thy labour,
and thy patience, and how thou canst not
forbeare them which are euill, and hast exa-
mined them which say they are Apostles, and
are not, and hast found them lyars.
3 And thou hast suffered, and hast pati-
ence, and for my names sake hast laboured,
and hast not fainted.
4 Neuerthelesse, I haue somewhat against
thee, because thou hast left thy first e loue.
5 Remember therefore from whence thou
art fallen, and repent, & doe the first workes:
or els I will come against thee shortly, and
will remoone thy f candlesticke out of his
place, except thou amend.

a To the Pastor or ministers, which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.
b Reade Chap. 1.13.
c In his protection.
d According to his promise, Mat.28 20. he will be with them to the end of the world.
e The first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlesticke or lampe, forasmuch as he ought to shine before men.

6 But this thou hast, that thou hatest
the workes of the g Nicolaitanes, which I al-
so hate.
7 Let him that hath an eare, heare, what
the Spirit saith vnto the Churches. To
him that ouercommeth, will I giue to eat of
the tree of h life, which is in the middes of
the Paradise of God.
8 ¶ And vnto the i Angel of the Church
of the Smyrnians write, These things saith
he that is first, and last, which was dead, and
is k aliue.
9 I knowe thy workes and l tribulation,
and pouerty, (but thou art m rich) and I
know the blasphemy of them, which say they
are Iewes, and are n not, but are the Syna-
gogue of Satan.
10 Feare none of those things, which
thou shalt suffer: beholde, it shall come to
passe, that the o deuill shall cast some of you
into prison, that yee may be p tryed, and ye
shall haue tribulation q ten dayes: be thou
faithful vnto the death, and I will giue thee
the crowne of life.
11 Let him that hath an eare, heare what
the Spirite sayeth to the Churches. He that
ouercommeth, shall not be hurt of the r second
death.
12 And to the Angel of the Church which
is at Pergamus write, This sayeth hee
which hath the sharpe s sworde with two
edges.
13 I knowe thy workes and where thou
dwellest, euen where Satans t throne is, and
thou keepest my Name, and hast not denied
my faith, u euen in those dayes when Anti-
pas my faithfull martyr was slaine among
you, where Satan dwelleth.
14 But I haue a fewe things against
thee, because thou hast there them that
maintaine the doctrine of x Balaam, which
taught Balac to put a stumbling blocke be-
fore the children of Israel, that they should
eate of things sacrificed vnto idoles, and
commit fornication.
15 Euen so hast thou them, that main-
taine the doctrine of the Nicolaitans, which
thing I hate.
16 Repent thy selfe, or els I will come
vnto thee shortly, and will fight against
them with the sword of my mouth.
17 Let him that hath an eare, heare what
the Spirit sayeth vnto the Churches. To
him that ouercommeth, will I giue to eate
of the Manna that is y hid, and will giue
him a z white stone, and in the stone a a new
name written, which no man knoweth sa-
uing he that receiueth it.
18 ¶ And vnto the Angel of the Church
which is at Thyatira write, These things
sayeth the Sonne of God, which hath his
eyes like vnto a flame of fire, and his feete
like || fine brasse.
19 I know thy workes and thy loue, and
b seruice, and faith, and thy patience, and thy
workes, and that they are moe at the last then
at the first.
20 Notwithstanding, I haue a fewe
things against thee, that thou sufferest the
woman * c Iezebel, which calleth her selfe a
Prophetesse, to teach and to deceiue my ser-
uants, to make them d commit fornication,
and to eate meate sacrificed vnto idoles.
21 * And I gaue her space to repent of her
fornication, and she repented not.
22 Beholde, I will cast her into a bed, and
them that commit fornication with her, into
great affliction, except they repent them of
their workes.
23 And I will kill her e children with
death: and all the Churches shall knowe
that I am hee which * search the reines and
hearts: and I will giue vnto euery one of
you according vnto your workes.
24 And vnto you, I say, the rest of them
of Thyatira, As many as haue not this lear-
ning, neither haue knowen the f deepenesse
of Satan (as g they speake) I will put vpon
you none other burden,
25 But that which ye haue already, hold
fast till I come.
26 For hee that ouercommeth and kee-
peth my workes vnto the ende, to him will I
giue power ouer nations,
27 * And hee shall rule them with a rod
of yron: and as the vessels of a potter shall
they be broken.
28 Euen as I receiued of my Father, so
will I giue him the morning starre.
29 Let him that hath an eare, heare what
the Spirit saith to the Churches.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 With promises to them that perseuere.

AND write vnto the Angel of the Church
which is at Sardi, These things sayth
he that hath the seuen Spirits of God, and
the seuen starres, I knowe thy workes: for
thou hast a name that thou a liuest, but thou
art dead.
2 Be awake and strengthen the things
which remaine, that are ready to die: for I
haue not found thy workes perfite before
God.
3 Remember therefore, howe thou hast
receiued and heard, and holde fast, and re-
pent. * If therefore thou wilt not watch,

g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Acts 6.5. which was chosen among the Deacons.
h Meaning, the life euerlasting: thus by corporall benefits he raysseth them vp to consider spirituall blessings.
i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.
k The eternall Diuinity of Iesus Christ is here most plainely declared, with his manhood, and victory ouer death, to assure his that they shall not be ouercome by death.
l This was the persecution vnder the Emperour Domitian.
m In spirituall treasures.
n They are not Abrahams children according to the faith.
o Here he nameth the authour of all our calamity, incouraging vs manfully to fight against him, in promising vs the victory.
p The ende of affliction is, that we may be tryed and not destroyed.
q Signifying many times, as Genesis 31.41. numb. 14.22. although there shall bee comfort and release.
r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, John 5.24.
s The word of God is the sworde with two edges, Hebr. 4.12.
t All townes and countreies where the Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached syncerely, and maners are not reformed.
u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.
x All such are like counsellers to Balaam, which for lucre perswade to idolatry or whoredome. Num. 23.14. & 25.2.
y And not common to all.

z Such a stone was wont to be giuen vnto them that had gotten any victory or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.
a The newe name also signifieth renoume and honour.
|| Or, alcumine.
b To helpe the Saints.
1. King. 16.31.
c As that harlot Iezabel mainteined strange religion, and exercised cruelty against the seruants of God, so are there among them that doe the like.
d They that consent to idolatry and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hose. 4. 13.
e Them that follow her wayes.
1. Sam. 16.7. Psal. 7.9. Ier. 11.20 & 17.10.
f The false teachers tearmed their doctrine by this name, as though it conteined the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such tearmes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errours and blasphemies.
g The children of Iezabel.
Psal. 2.9.
a The minister liueth when he bringeth foorth good fruit, els he is dead.
Chap. 16.15. 1. Thes. 5.2. 2. Pet. 3.10.

I will come on thee as a thiefe, and thou
shalt not know what houre I will come vp-
on thee.
4 Notwithstanding thou hast a few ‖names
yet in Sardi, which haue not b defiled their
garments, and they shall walke with mee in
white: for they are worthy.
5 He that ouercommeth, shall be clothed
in white aray, and I will not put out his
name out of the * Booke of life, but I will
confesse his name before my Father, and
before his Angels.
6 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.
7 ¶ And write vnto the Angel of the
Church which is of Philadelphia, These
things sayeth hee that is Holy and True,
which hath the * c key of Dauid, which ope-
neth and no man shutteth, and shutteth and
no man openeth.
8 I knowe thy workes: behold, I haue
set before thee an open d doore, and no man
can shut it: for thou hast a little strength,
and hast kept my word, and hast not denied
my Name.
9 Beholde, I will make them of the
Synagogue of Satan, which call them-
selues Iewes and are not, but doe lie: be-
holde, I say, I will make them that they
shall come and e worship before thy feete, and
shall know that I haue loued thee.
10 Because thou hast kept the worde of
my patience, therefore I will deliuer thee
from the houre of tentation, which wil come
vpon all the worlde, to trie them that dwell
vpon the earth.
11 Beholde, I come shortly: holde that
which thou hast, that no man take thy
f crowne.
12 Him that ouercommeth, will I make
a pillar in the Temple of my God, and hee
shall goe no more out: and I will write vp-
on him the Name of my God, and the Name
of the citie of my God, which is the new Ie-
rusalem, which commeth downe out of hea-
uen from my God, and I will write vpon him
my new Name.
13 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.
14 And vnto the Angel of the Church of
the Laodiceans write, These things sayeth
g Amen, the faithfull and true witnesse, the
h beginning of the creatures of God,
15 I knowe thy workes, that thou art
neither colde nor hot: I would thou werest
cold or hot.
16 Therefore, because thou art luke-
warme, and neither colde nor hot, it will
come to passe, that I shall spew thee out of
my mouth.
17 For thou sayest, I am i rich and in-
creased with goods, and haue k neede of no-
thing, and knowest not how thou art wret-
ched, and miserable, and poore, and blinde,
and naked.
18 I counsell thee to buy of me golde tried
by the fire, that thou mayest bee made rich,
and white raiment, that thou mayest bee
clothed, and that thy filthie nakednesse doe
not appeare: and l anoynt thine eyes with
eye salue, that thou mayest see.
19 As many as I loue, I * rebuke and
chasten: bee m zealous therefore and a-
mend.
20 Beholde, I stand at the doore, and
knocke. If any man heare my voyce and o-
pen the doore, I will come in vnto him, and
will sup with him, and he with me.
21 To him that ouercommeth, will I
graunt to sit with me in my n throne, euen as
I ouercame, and sit with my Father in his
throne.
22 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the Maiestie of God. 2 He seeth the throne & one sitting vpon it, 8 and 24 seates about it with 24. elders sitting vpon them, and foure beasts praysing God day and night.

AFter this I looked, and behold, a a doore
was open in heauen, and the first voice
which I heard, was as it were of a trumpet
talking with mee, saying, Come vp hither,
and I will shew thee things which must bee
done hereafter.
2 And immediatly I was rauished in the
spirit, and beholde, a throne was set in hea-
uen, and one sate vpon the throne.
3 And b hee that sate, was to looke vpon
like vnto a Iasper stone, and a Sardine, and
there was a rainebow round about the throne
in sight like vnto an Emeraude.
4 And round about the throne were foure
and twenty seates, and vpon the seates I
saw c foure and twentie Elders sitting, clo-
thed in white rayment, and had on their
heads crownes of gold.
5 And out of the throne d proceeded
e lightnings, and thundrings, and voyces,
and there were seuen lamps of fire burning
before the throne, which are the seuen spirits
of God.
6 And before the throne there was a f sea
of glasse like vnto g christal: and in the ‖midst
of the throne, and round about the throne
were foure h beastes full of eyes before and
behinde.
7 And the first beast was like a lion, and
the second beast like a calfe, and the third
beast had a face as a man, and the fourth
beast was like a flying Eagle.
8 And the foure beastes had each one of
them sixe wings about him: and they were
full of eyes within, and they ceased not day
nor night, saying, i * Holy, holy, holy, Lord
God Almighty, Which was, and Which is,
and Which is to come.
9 And when those beasts gaue glory, and
honour, and thankes to him that sate on the
throne, which liueth for euer and euer,
10 The foure and twentie Elders fell
downe before him that sate on the throne,
and worshipped him, that liueth for euer-
more, k and cast their crownes before the
throne, saying,

‖Or, persons.
b Either by consenting to idolaters, or els polluting their conscience with any euill.
Chap.20.12. and 21.27. phil.4.3.
Isa.22.22. iob.12.14.
c Which signifieth that Christ hath al the power ouer the house of Dauid which is the Church, so that he may either receiue or put out whom he will.
d Which is to aduance ye kingdome of God.
e I will cause them in thy sight to humble themselues, & to giue due honour to God, and to his sonne Christ.
f Let no man plucke them away, which thou hast wonne to God: for they are thy crowne, as S. Paul writeth, saying, Brethren, ye are my ioy and my crowne, Phil.4.1. 1.thess.2.19.
g That is, Trueth it selfe.
h Of whom all creatures haue their beginning.
i Perswading thy self of that which thou hast not.
k Thus the hypocrites boast of their own power, and doe not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eyes of thine vnderstanding to be opened.

Prou.3.12. heb.12.5.
m Nothing more displeaseth God then indifferency and coldnesse in religion, & therefore he will spew such out as are not zealous and feruent.
n In my seate royall, and to be partaker of mine heauenly ioyes.
a Before that he make mention of the great afflictions of the Church, he setteth foorth the maiestie of God, by whose will, wisedome & prouidence all things are created, and gouerned, to teach vs patience.
b He describeth the diuine and incomprehensible vertue of God the Father, as chap.5.6. and the Sonne, who is ioyned with him.
c By these are meant all the holy company of the heauens.
d From ye throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.
e The holy Ghost is as a lightening vnto vs that beleeue, and as a fearefull thunder to the disobedient.
f The world is compared to a sea, because of the changes and vnstablenesse.

g It is as cleere as christall before the eyes of God, because there is nothing in it so litle that is hid from him. ‖ Or, vnder the throne. h They are called Cherubims, Ezek.10.20. i We are hereby taught to giue glory to God in all his works. Isa.6.3. k They will chalenge no authoritie, honour, nor power before God.

Chap 5.12.

11 Thou art * worthy, O Lorde, to re-
ceiue glory, and honour, and power: for thou
hast created all things, and for thy willes
sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8.14 And therefore the foure beasts, the 24 Elders, and the Angels praise the Lambe, and do him worship, 9 For their redemption and other benefites.

AND I saw in the right hand of him that
sate vpon the throne, a a Booke written
within, and on the backeside, sealed with
b seuen seales.
2 And I saw a strong Angell, which
preached with a loud voyce, Who is worthy
to open the Booke, and to loose the seales
thereof?
3 And no man in heauen, nor in earth,
neither vnder the earth was able to open the
Booke, neither to looke thereon.
4 Then I wept much, because no man
was found worthy to open, and to reade the
Booke, neither to looke thereon.
5 And one of the Elders sayd vnto mee,
Weepe not: beholde, the * Lion which is of
the tribe of Iuda, the roote of Dauid, hath
obteyned to open the Booke, and to loose the
seuen seales thereof.
6 Then I beheld, and loe, in the middes
of the throne, and of the foure beasts, and in
the middes of the Elders, stood a c Lambe,
as though hee had bene killed, which had
d seuen hornes, and e seuen eyes, which are
the seuen spirits of God, sent into all the
world.
7 And he came and tooke the Booke out
of the right hand of him that sate vpon the
throne.
8 And when hee had taken the Booke,
the foure beastes, and the foure and twentie
Elders f fell downe before the Lambe, ha-
uing euery one harpes and golden vialles
full of odours, which are the g prayers of
Saints.
9 And they sung a newe song, saying,
Thou art worthy to take the Booke, and to
open the seales thereof, because thou wast
killed, and hast h redeemed vs to God by
thy blood out of euery kinred, and tongue,
and people, and nation,
10 And hast made vs vnto our GOD
* Kings and Priests, and wee shall i reigne
on the earth.
11 Then I beheld, and I heard the voyce
of many Angels round about the throne, and
about the beastes and the Elders, and there
were * thousand thousands,
12 Saying with a loude voyce, Worthy
is the * Lambe that was killed, to receiue
power, and riches, and wisedome, and
strength, and honour, and glorie, and
prayse.
13 And all the creatures which are in
heauen, and on the earth, and vnder the
earth, and in the sea, and al that are in them,
heard I saying, Prayse, and honour, and glo-
rie, and power bee vnto him, that sitteth vp-
on the throne, and vnto the Lambe for euer-
more.
14 And the foure beasts said, Amen, and
the foure & twentie Elders fell downe, and
worshipped him that liueth for euermore.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.
b That is, many.
Gene.49 9.
c This vision confirmeth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the world.
d That is, manifold power.
e Signifying the fulnesse of the spirit which Christ powreth vpon all.
f The Angels honour Christ: he is therefore God.
g This declareth how the prayers of the faithfull are agreeable vnto God, reade Acts 10 4. and chap. 8.3.
h Our Sauiour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations.
1.Pet.2 9.
i Not corporally.
Dan.7 10.
Chap.4.11.

CHAP. VI.

The Lambe openeth the sixe seales, and many things follow the opening thereof, so that this conteineth a generall prophesie to the ende of the world.

AFter, I beheld when the Lambe had
opened one a of the seales, and I heard
one of the foure beastes say, as it were the
b noyse of thunder, Come and see.
2 Therefore I beheld, and loe, there was
a c white horse, and he that d sate on him, had
a bowe, and a crowne was giuen vnto him,
and he went forth conquering, that he might
ouercome.
3 And when hee had opened the second
seale, I heard the second beast say, Come
and see.
4 And there went out another horse, that
was e red, and power was giuen to him that
f sate thereon, to take peace from the earth,
and that they should kill one another, and
there was giuen vnto him a great sword.
5 And when hee had opened the third
seale, I heard the third beast say, Come and
see. Then I beheld, and loe, g a blacke horse,
and hee that sate on him, had balances in his
hand.
6 And I heard a voyce in the middes
of the foure beastes say, A h measure of
wheate for a i peny, and three measures of
barley for a peny, and oyle, and wine hurt
thou not.
7 And when hee had opened the fourth
seale, I heard the voyce of the fourth beast
say, Come and see.
8 And I looked, and beholde, a k pale
horse, and his name that sate on him was
Death, and ‖ hell followed after him, and
power was giuen vnto them ouer the fourth
part of the earth, to kil with sword, and with
hunger, and with death, and with the beasts
of the earth.
9 And when hee had opened the l fift
seale, I sawe vnder the altar m the soules of
them that were killed for the worde of God,
and for the testimonie which they main-
tained.
10 And they cryed with a loude voyce,
saying, How long, Lord, holy and true! doest
not thou iudge & auenge our blood on them
that dwell on the earth?
11 And long white robes were giuen
vnto euery one, and it was sayd vnto them,
that they should rest for a little season, vntill
their fellowe seruants, and their brethren
that should be killed euen as they were, were
fulfilled.
12 And I beheld when hee had opened
the sixt seale, and loe, there was a great
n earthquake, and the o sunne was as blacke
as p sackcloth of haire, and the q moone was
like blood.

a The opening of the seale is the dedication of Gods will, and the executing of his iudgements.
b Signifying, that there were marueilous things to come.
c The white horse signifieth innocencie, victorie, and felicitie, which should come by the preaching of the Gospel.
d He that rideth on the white horse, is Christ.
e Signifying the cruel warres that ensued when the Gospel was refused.
f Who was Satan.
g This signifieth an extreme famine and want of all things.
h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.
i Which amounted to about foure pence halfepeny.
k Whereby is meant sickenesse, plagues, pestilence, and death of man and beast.
‖ Or, the graue.
l The continuall persecution of the Church noted by the fift seale.
m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world. o That is, the brightnesse of the Gospel. p The traditions of men. q The Church miserably defaced with idolatry, and afflicted by tyrants.

13 And

r Doctors and preachers that depart from the trueth.
ſ The kingdome of God is hid, & withdrawen frō men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines.
Isa.2.19. hose.10.8. luke 23.30.
u Such men afterward, of what estate soeuer they be shall be separate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

13 And the r starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And ſ heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bond man, and euery free man, hid themselues in dennes, and among the rocks of the mountaines,

16 And sayd to the t mountaines & rocks, * u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

All Saints Epistle 2 verse to 13 Gosple 5 Matt 1 to 13 verse

CHAP. VII.

4.9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

AND after that, I saw foure angels stand on the foure corners of the earth, holding the foure a windes of the b earth, that the windes should not blow on the earth, neither on the c sea, neither on any d tree.

2 And I sawe another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voice to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, e Hurt ye not the earth, neither the sea, neither the trees, till wee haue f sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundreth and foure and fortie thousand of al the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of h Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of i Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I behelde, and loe, a great multitude, which no man coulde number of all nations, and kindreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long k white robes, and l palmes in their hands.

10 And they cryed with a loude voyce, saying, m Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, & they fel before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glory, and wisdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I sayde vnto him, Lord, thou knowest. And he sayd to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the n blood of the Lambe.

15 Therefore are they in the presence of the throne of o God, and serue him day and p night in his Temple, and he that sitteth on the throne, will dwell among them.

16 * q They shal hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat.

17 For the r Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the s liuely fountaines of waters, and t God shall wipe away all teares from their eyes.

a The Spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where ẏ Gospel is spread, and for the foure writers thereof, and the preachers of the same thorow the whole world.
b Meaning, the men of the earth.
c That is, the ylands.
d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blowe vpon them. ‖ Or, Christ. e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect. f Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, so that they make open profession of the same are exempted from euil. g Though that this blindnesse be brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shall be saued, both of the Iewes and Gentiles through Christ. h He omitteth Dan, and putteth Leuiin, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.
k In signe of puritie.
l In token of victorie and felicitie.
m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.
n There is no purity nor cleannesse, but by the blood of Christ only, which purgeth our sinnes, and so maketh vs white.
o That is, of the Maiestie of God the Father, the Sonne, and the holy Ghost.
p Meaning continually: for else in heauen there is no night.
Isa.49.10.
q For all infirmitie and miserie shall be then taken away.
r They shall haue no more griefe and paine, but still ioy and consolation.
s Iesus Christ the mediatour and redeemer. t Which is very God. u Hee shall giue them life and conserue them in eternall felicitie. *Isa.25.8. chap.21.4.*

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blow the trumpets, and great plagues follow vpon the earth.

AND when hee had opened the a seuenth seale, there was b silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stood c before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censer, and

a Vnder the sixt seale hee touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue beene and shalbe brought into the Church thereby. b That the hearers might be more attentiue. c He sheweth the onely remedy in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine Maiestie of God.

much odours was giuen vnto him, that hee
should offer with the prayers of all Saints
vpon the golden altar, which is before the
throne.
4 And the smoke of the odours with the
prayers of the Saints, went vp before God,
out of the Angels hand.
5 And the Angel tooke the censer, and
filled it with [d] fire of the altar, and cast it in-
to the [e] earth, and [f] there were voyces, and
thundrings, and lightnings, & earthquake.
6 Then the seuen Angels, which had the
seuen trumpets, prepared themselues to
blow the trumpets.
7 So the first Angel [g] blew the trumpet,
and there was haile and fire, mingled with
blood, and they were cast into the earth, and
the third part of [h] trees was burnt, and all
greene [i] grasse was burnt.
8 And the second Angel blew the trum-
pet, and as it were a great [k] mountaine, bur-
ning with fire, was cast into the sea, and the
third part of the sea became blood.
9 And the third part of the creatures,
which were in the sea, and had life, died, and
the third part of [l] ships were destroyed.
10 Then the third Angel blew the trum-
pet, and there fell [m] a great starre from hea-
uen burning like a torch, and it fell into the
third part of the riuers, and into the foun-
taines of waters.
11 And the name of the starre is called
Wormewood: therefore the third part of the
waters became wormewood, and many men
died of the [n] waters, because they were made
bitter.
12 And the fourth Angel blew the trum-
pet, and the third part of the [o] Sunne was
smitten, and the third part of the [p] moone,
and the third part of the [q] starres, so that
the third part of them was [r] darkened: and
the day was smitten, and the thirde part of it
could not shine, and likewise the night.
13 And I beheld, and heard one Angel
flying through the middes of heauen, say-
ing with a lowde voyce, [ſ] Woe, woe, woe,
to the inhabitants of the earth, because of
the soundes to come of the trumpet of the
three Angels, which were yet to blowe the
trumpets.

d He meaneth by fire the grace of God, whereby we are purged and made cleane, Isa. 6.6.
e He poureth the graces of the holy Ghost into the hearts of the faithfull.
f When this grace is declared marueilous, rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offered.
g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.
h That is, the most part of men were seduced.
i Euen the very elect were sore tried and proued.
k Diuers sects of heretikes were spread abroad in the world.
l Meaning, the shipmasters, and so them that had any gouernment. m That is, some excellent minister of the Church, which shall corrupt the Scriptures. n Which here signifie false and corrupt doctrine. o That is, of Christ who is the son of Iustice, meaning, that men by boasting of their works and merits, obscure Christ, and tread his death vnder feet. p That is, of the Church. q Of the ministers and teachers, which haue not taught as they ought to doe. r These are plagues for the contempt of the Gospel. ſ Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blow their trumpets: the starre falleth from heauen. 3 The locusts came out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet,
and I sawe [a] a starre which was fallen
from heauen vnto the earth, and to him was
giuen the [b] key of the bottomlesse pit.
2 And hee opened the bottomlesse pitte,
and there arose the smoke of the pit, as the
[c] smoke of a great fornace, and the Sunne
and the aire were darkened by the smoke of
the pit.
3 And there came out of the smoke [d] Lo-
custs vpon the earth, and vnto them was
giuen [e] power, as the [f] scorpions of the earth
haue power.
4 And it was commaunded them, that
they should not hurt the [g] grasse of the earth,
neither any greene thing, neither any tree:
but onely those [h] men which haue not the
seale of God in their foreheads.
5 And to them was commaunded that
they should not [i] kill them, but that they
should bee [k] vexed fiue moneths, and that
their paine should be as the paine that com-
meth of a [l] scorpion, when he hath stung a
man.
6 *Therefore in those dayes shall men
[m] seeke death, and shall not finde it, and
shall desire to die, and death shall flee from
them.
7 *And the forme of the locusts was like
vnto [n] horses prepared vnto battell, and on
their heades were as it were [o] crownes like
vnto golde, and their faces [p] were like the fa-
ces of men.
8 And they had haire as the [q] haire of
women, and their [r] teeth were as the teeth
of lyons.
9 And they had [ſ] habergions, like to ha-
bergions of yron: and the sound of their
[t] wings was like the sound of charets when
many horses run vnto battell.
10 And they had tailes like vnto scorpi-
ons, and there were [u] stings in their tailes,
and their power was to hurt men fiue mo-
neths.
11 And they haue a king ouer them, which

a That is, the bishops and ministers, which forsake the word of God, and so fall out of heauen, and become Angels of darkenesse.
b This authority chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.
c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.
d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctours, Bachelers, and Masters which forsake Christ, to maintaine false doctrine.
e False and deceiueable doctrine, which is pleasant to the flesh.
f That is, secretly to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.
g For the false prophets can not destroy the elect, but such as are ordeined to perdition. h That is, the infidels, whom Satan blindeth with the efficacie of errour, 2. Thess. 2. 11. i Though the elect be hurt, yet they cannot perish. k The elect for a certaine space, and at times are in troubles: for the grasshoppers endure but from Aprill to September, which is fiue moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa. 2. 19. hos. 10. 8. luke 23. 30. chap. 6. 16.* m Such is the terror of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men embrace errour, and refuse the true simplicitie of Gods word. *Wisd. 16. 9.* n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruell, lecherous, and authors of warre and destruction of the simple children of God. o They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priests by their crownes and strange apparell declare. p That is, they pretend great gentlenesse and loue: they are wise, politique, subtile, eloquent, and in wordly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselues to please their harlots. r Signifying their oppression of the poore, & cruelty against Gods children. ſ Which signifieth their hardnesse of heart, and obstination in their errours, with their assurance vnder the protection of worldly princes. t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse. u To infect and kill with their venimous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans Ambassadour.
y That is, destroyed. for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.
z Which was the voyce of Christ, sitting on the right hand of the Father.
a Meaning, the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turks & Tartarians.
b This signifieth the great readinesse of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d And therefore were iustly destroyed.
Psal. 115.4. and 135.15.

is the [x] Angel of the bottomlesse pit, whose
name in Hebrewe, is [y] Abaddon, & in Greeke
he is named Apollyon.
12 One woe is past, and beholde, yet two
woes come after this.
13 ¶ Then the sixt Angel blew the trum-
pet, & I heard a [z] voyce from the foure hornes
of the golden altar, which is before God,
14 Saying to the sixt Angel, which had
the trumpet, Loose the foure [a] Angels which
are bound in the great riuer Euphrates.
15 And the foure Angels were loosed,
which were prepared at an [b] houre, at a day,
at a moneth, and at a yeere, to slay the third
part of men.
16 And the number of horsemen of warre
were twentie thousand times ten thousand:
for I heard the number of them.
17 And thus I saw the horses in a vision,
and them that sate on them, hauing firie ha-
bergions, and of Iacinth, and of brimstone,
& the heads of the horses were as the heads
of lions: & out of their mouthes went foorth
fire and smoke, and brimstone.
18 Of these three was the third part of
men killed, that is, of the fire, & of the smoke
and of the brimstone which came out of
their mouthes.
19 For their power is in their [c] mouthes,
and in their tailes: for their tailes were like
vnto serpents, and had heads, wherewith
they hurt.
20 And the remnant of the men which
were not killed by these plagues, [d] repented
not of the workes of their handes that they
should not worship deuils, & * idols of golde,
and of siluer, and of brasse, and of stone, and
of wood, which neither can see, neither
heare, nor go.
21 Also they repented not of their mur-
der, and of their sorcerie, neither of their for-
nication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist: so that in all their troubles, the faithfull are sure to finde consolation in him.
b Iesus Christ beareth the testimonie of Gods loue towards vs.

AND I sawe another mightie [a] Angel
come downe from heauen, clothed with
a cloud, and the [b] rainbow vpon his head,
and his face was as the [c] sunne, & his [d] feete
as pillars of fire.
2 And he had in his hand a litle [e] booke
open, and he put his right foot vpon the sea,
and his left on the earth,
3 And cried with a [f] loud voice, as when
a lion roareth: and when he had cried, seuen
[g] thunders vttered their voices.
4 And when the seuen thunders had vt-
tered their voices, I was about to write:
but I heard a voice from heauen, saying vn-
to mee, * [h] Seale vp those things which
the seuen thunders haue spoken, and write
them not.
5 And the Angel which I saw stand vp-
on the sea, and vpon the earth, lift vp his
hand to heauen,
6 And sware [i] by him that liueth fore-
uermore, which created heauen, and the
things that therein are, & the earth, and the
things that therein are, & the sea, and the
things which therein are, that time should
be no more,
7 But in the dayes of the voice of the se-
uenth Angel, when he shall begin to blowe
the trumpet, euen the [k] mysterie of God shal
be finished, as hee hath declared to his ser-
uants the Prophets.
8 And the voice which I heard from
heauen, spake vnto [l] me againe and sayd,
Goe and take the litle booke which is open
in the hand of the [m] Angel, which standeth
vpon the sea and vpon the earth.
9 So I went vnto the Angel, and sayd
to him, Giue me the litle [n] booke. And he said
vnto me, * Take it, and [o] eate it vp, and it
shall make thy belly bitter, but it shall be in
thy mouth as sweet as hony.
10 Then I tooke the litle booke out of
the Angels hand, and ate it vp, and it was
in my mouth as sweet as hony: but when
I had eaten it, my belly was bitter.
11 And he sayd vnto me, Thou must pro-
phesie [q] againe among the people and nati-
ons, and tongues, and to many kings.

c It ouercame all the darkenesse of the Angel of the bottomlesse pit. d Straight, strong and pure from all corruptions. e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declareth that in despight of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonied. g The whole graces of Gods Spirit bent themselues against Antichrist. *Dan.* 12.4. h Beleeue that is written: for there is no neede to write more for the vnderstanding of Gods children.

i That is, by God with whom Christ by his diuinitie is equall.
k The faithfull shall vnderstand, and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.
l As S. Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers, to discouer the Pope and Antichrist.
m Meaning Christ.
n That is, the holy Scriptures which declareth that the Minister must receiue them at the hand of God, before he can preach them to others.

Ezek. 3.1. o Which signifieth that the Ministers ought to receiue the word into their hearts, and to haue graue and deepe iudgement, and diligently to studie it and with zeale to vtter it. p Signifying, that albeit that the minister haue consolation by the word of God, yet shal he haue sore & grieuous enemies, which shalbe troublesome vnto him. q Not only meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised by the Lord, are murthered by the beast. 12 But after receiued to glory. 15 Christ is exalted. 16 and God praised by the xxiiii. Elders.

a Which declareth that Christ Iesus will build his church and not haue it destroyed: for he measureth out his spirituall Temple.

THen was giuen me a reede, like vnto a
rod, and the Angel stood by, saying, Rise
and [a] mete the temple of God, and the altar,
and them that worship therein.
2 But [b] the court which is without the
Temple cast out, and mete it not: for it is
giuen vnto the Gentiles, and the holy [c] city
shall they tread vnderfoot [d] two and fourtie
moneths.
3 But I will giue power vnto my
[e] two witnesses, and they shall prophesie a

b The Iewish Temple was diuided into three parts: the body of the Temple which is called the court, wherinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yere entred: in respect therefore of these two latter, the first is sayd to be cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning a certaine time: for God hath limitted ỹ times of Antichrists tyranny. e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, & also to this saying, In the mouth of two witnesses standeth euery word.

thousand

f signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.
g In poore and simple apparell.
h Wereby are signified the excellent graces of them which beare witnesse to the Gospell.
i Who hath dominion ouer the whole earth.
k By Gods word, whereby his ministers discomfit the enemies.
l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.
m Which is to declare and procure Gods vengeance.
n That is, the Pope, which hath his power out of hell, and commeth thence.
o Hee sheweth how the Pope gaineth the victorie, not by Gods word, but by cruell warre.
p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sinne, and to Egypt because the true libertie to serue God is taken away from the faithfull, and

f thousand two hundreth & threescore dayes,
clothed in g sackcloth.
4 These are two h oliue trees, and two
candlesticks, standing before the God of the
i earth.
5 And if any man will hurt them, fire
proceedeth out of their mouthes, and deuoureth
their enemies: for if any man would
hurt them, k thus must he be killed.
6 These haue power to shut l heauen, that
it raine not in the dayes of their prophesying,
and haue power ouer waters to turne
them into m blood, & to smite the earth with
all maner plagues, as often as they will.
7 And when they haue finished their testimony,
the n beast that commeth out of the
bottomlesse pit, shall make warre against
them, and shall o ouercome them, and kill
them.
8 And their corpses shal lie in the streetes
of the great p citie, which spiritually is called
Sodome and Egypt, where our Lord also
was crucified.
9 And they of the people and kindreds,
and tongues, & Gentiles shall see their corpses
three dayes and an halfe, & shal not suffer
their carkesses to be put in graues.
10 And they that dwell vpon the earth,
shall reioyce ouer them, & be glad, and shall
send giftes one to another: for these two
Prophets q vexed them that dwelt on the
earth.
11 But after three dayes and an halfe, the
spirit of life comming from God, shall enter
into them, and they shall r stande vp vpon
their feete: and great feare shall come vpon
them which saw them.
12 And they shall heare a great voyce frō
heauen, saying vnto them, s Come vp hither.
And they shall ascend vp to heauē in a cloud,
and their enemies shall see them.
13 And the same houre shall there bee a
great earthquake, and the tenth part of the
citie t shall fall, and in the earthquake shall
be slaine in number seuen thousand: and the
remnant shall be afraid, u and giue glory to
the God of heauen.
14 The second woe is past, and beholde,
the third woe will come anone.
15 And the seuent Angel blew the trumpet,
and there were great voices in heauen,
saying, The x kingdomes of this worlde are
our Lords, and his Christes, and hee shall
reigne for euermore.
16 Then the foure and twentie Elders,
which sate before God on their seates, fell
vpon their faces, and worshipped y God,
17 Saying, z We giue thee thanks, Lord
God Almighty, Which art, and Which wast,
and which art to come: for thou hast receiued
thy great might, and hast obtained thy
kingdome.
18 And the Gentiles were angrie, and
thy wrath is come, and the time of the dead,
that they should be iudged, and that thou
shouldest giue reward vnto thy seruants the
Prophets, and to the Saintes, and to them
that feare thy Name, to small and great, and
shouldest destroy them, which destroy the
earth.
19 Then the Temple of God was opened
in heauen, and there was seene in his Temple
the arke of his couenant: and there were
a lightnings, and voyces, and thundrings,
and earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victory is gotten, to the comfort of the faithfull.

AND there appeared a great wonder in
heauen: A a woman clothed with the
sunne, and the b moone was vnder her feete,
and vpon her head a c crowne of twelue
starres.
2 And she was with childe, and d cried
trauailing in birth, and was pained ready
to be deliuered.
3 And there appeared another woonder
in heauen: for beholde, a great e red Dragon
hauing f seauen heads, and ten hornes, and
seuen crownes vpon his heads:
4 And his taile drew the g third part of
the starres of heauen, and cast them to the
earth. And the Dragon stoode before the
woman, which was readie to be deliuered,
to deuour her childe when shee had brought
it foorth.
5 So shee brought foorth a h man childe,
which should rule all nations with a i rod of
iron: and her sonne was taken vp vnto God
and to his throne.
6 And the woman fled into i wildernes,
where she hath a place prepared of God, that
they should feede her there a thousand, two
hundreth and threescore dayes.
7 And there was a battell in heauen
k Michael and his Angels fought against
the Dragon, and the Dragon fought and
his Angels.
8 But they preuailed not, neither was
their place found any more in l heauen.
9 And the great Dragon that old serpent
called the deuill and Satan, was cast out,
which deceiueth all the worlde: hee was

a In this third vision is declared how the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist.
b The Church treadeth vnder foote whatsoeuer is mutable and inconstant, with all corrupt affections and such like.
c Which signifieth God and his word.
d The Church euer with a most feruent desire longed that Christ should be borne and that the faithfull might be regenerate by his power.
e The deuill and all his power which burneth with furie,

Christ was condemned by Pilate, who represented ÿ Romane power which should be enemie to the godly. q The infidels are tormented by hearing the trueth preached. r Which shall be at the last resurrection. s For it seemed that Antichrist had chased them out of the earth. t Of the power of Antichrist. u When they shall vnderstand by Gods worde the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne. y Iesus Christ. z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.

and is redde with the blood of the faithfull. f For he is the prince of this world, and almost hath the vniuersall gouernement g By his flatteries and promises he gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction. h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a speciall member of the Church. Psalme 2.9. i The Church was remooued from among the Iewes to the Gentiles, which were a barren wildernesse, and so it is persecuted to and fro. k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull. l For the Dragon was depriued of all his dignitie, and had no more place in the Church,

euen

Saint Michaell & all Angels Gospell 18 Math 1 to 11 verse

euen cast into the earth, and his angels were
cast out with him.
10 Then I heard a loud voyce, saying,
Now is saluation in heauen, and strength,
and the kingdome of our God, and the pow-
er of his Christ: for the accuser of our bre-
thren is cast downe, which accused them be-
fore our God day and night.
11 But they ouercame him by the blood
of the Lambe, and by the word of their testi-
mony, and they ᵐ loued not their liues vnto
the death.
12 Therefore reioyce, ye heauens, and ye
that dwell in them. Wo to the ⁿ inhabitants
of the earth, and of the sea: for the deuill is
come downe vnto you, which hath great
wrath, knowing that hee hath but a short
time.
13 And when the dragon saw that hee
was ᵒ cast vnto the earth, hee persecuted the
woman which had brought foorth the man
childe.
14 But to the woman were giuen two
wings of a great Eagle, that shee might flie
into the wildernesse, into ᵖ her place, where
shee is nourished for a time, and times, and
halfe a time, from the presence of the serpent.
15 And the serpent cast out of his mouth
water after the woman like a flood, that he
might cause her to bee caried away of the
flood.
16 But the ᑫ earth holpe the woman,
and the earth opened her mouth, and swal-
lowed vp the flood, which the dragon had
cast out of his mouth.
17 Then the dragon was wroth with the
woman, and went and made warre with the
ʳ remnant of her seede, which keepe the com-
mandements of God, and haue the testimo-
nie of Iesus Christ.
18 And I stood on the sea sand.

m They put their liues in danger so oft as need required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, then he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1, 8 The beast deceiueth the reprobate. 2. 4. 12 And is confirmed by another beast. 17 The priuiledge of the beasts marke.

AND I saw a ᵃ beast rise out of the Sea,
hauing ᵇ seauen heads, and ᶜ ten hornes,
and vpon his hornes were tenne crownes,
and vpon his heads the name of blasphe-
mie.
2 And the beast which I sawe, was like
a ᵈ leopard, and his feete like a beares, and
his mouth as the mouth of a lion: and the
ᵉ dragon gaue him his power, & his throne,
and great authoritie.
3 And I saw one of his ᶠ heads as it were
wounded to death, but his ᵍ deadly wound
was healed, and all the world wondered and
followed the beast.
4 And they worshipped the dragon
which gaue power vnto the beast, and they
ʰ worshipped the beast, saying, Who is like
vnto the beast? who is able to warre with
him?
5 And there was giuen vnto him a mouth
that spake great things and blasphemies,
and power was giuen vnto him, to doe ⁱ two
and fortie moneths.
6 And hee opened his mouth vnto blas-
phemie against God, to blaspheme his
Name and his tabernacle, and them that
dwell in heauen.
7 And it was giuen to him to make war
with the Saints, and to ᵏ ouercome them,
and power was giuen him ouer euery ˡ kin-
red, and tongue, and nation.
8 Therefore all that dwell vpon the
earth, shall worship him, whose ᵐ names are
not * written in the booke of life of the
Lambe, which was slaine ⁿ from the begin-
ning of the world.
9 If any man haue an eare, let him
heare.
10 If any leade into captiuitie, he shall
goe ᵒ into captiuitie: if any kil with a sword,
he must be killed by a sword: here is the pa-
tience, and the faith of the Saints.
11 And I beheld another beast comming
vp out of the ᵖ earth which had two ᑫ hornes
like the Lambe, but he ʳ spake like the dra-
gon.
12 And hee did all that the first ˢ beast
could doe before him, and hee caused the
earth, and them which dwell therein, to
worship the first ᵗ beast, whose deadly wound
was healed.
13 And ᵘ he did great wonders, so that
he made fire to come downe from heauen on
the earth, in the sight of men,
14 And deceiued them that dwell on the
earth by the signes, which were permitted
to him to doe in the ˣ sight of the beast, say-
ing to them that dwell on the earth, that
they should make the ʸ image of the beast,
which had the wound of a sword, and did
liue.
15 And it was permitted to him to giue
a ᶻ spirit vnto the image of the beast, so that
the image of the beast should ᵃ speake, and
should cause that as many as would not
ᵇ worship the image of the beast, should bee
killed.
16 And he made all, both smal and great,
rich and poore, free and bond, to receiue

a ¹ marke

a Here is the description of the Romane empire, which standeth in crueltie and tyranny.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.
c Which signifie many prouinces.
d By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame. e That is, the deuill. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him. g For the Empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

i Antichristes time and power is limited.
k In their bodies, not in soule.
l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect. *Chap. 3.5.*
n As God ordeined from before all beginning, and all the sacrifices were as signes and sacraments of Christs death.
o They which led soules captiues goe themselues into captiuitie.
p As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlinesse, craft, treason and tyranny.
q Which signifie the Priesthood & the kingdome, and therefore he giueth in his armes two keyes, and hath two swords caried before him. So Boniface the eight which first ordeined the Iubile, shewed himselfe one day in apparel as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof. r He spake diuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde. s For the Pope in ambition, crueltie, idolatrie and blasphemie did follow and imitate the ancient Romanes. t Brought them to idolatrie, and astonished them with the name of that holy Empire (as hee termeth it) u The man of sinne, according to the operation of Satan shalbe with all power, signes, and miracles of lies, 2. Thess 2 9, 10. x Before the whole Empire, which representeth the first beast, and is the image thereof. y For the first Romane Empire was as the paterne, and this second Empire is but an image and shadow thereof. z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour. a The same things which the Pope, or false prophets instruct him in. b Receiue the ordinances and decrees of the seate of Rome, and to kisse the villains feete, if he were pontifex and signes.

a c marke in their right hand or in their foreheads.
17 And d that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.
18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number e of a man, and his number is sixe hundreth threescore and sixe.

c Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not enough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer, their chrismatories, greasings, vowes, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beasts. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason: for about 666. yeeres after this reuelation, the Pope or Antichrist began to be manifest in the world: for these characters χξς signifie 666. and this number is gathered of the small number, Λατεινος, which in the whole make 666. and signifie Lateinus, or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof hee contemneth the Hebrewe and Greeke, wherein the word of God was first and best written: and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby hee noteth of what countrey chiefly hee should come.

CHAP. XIIII.

1 The notable company of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon. 9 And the third warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords haruest.

THen I looked, and lo, a a Lambe stoode on mount Sion, and with him an b hundreth fortie and foure thousand, hauing his fathers c Name written in their foreheads.
2 And I heard a voyce from heauen, as the sound of many d waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes.
3 And they sung as it were a new song before the throne and before the foure beasts, and the Elders, and no e man could learne that song, but the hundreth fortie and foure thousande, which were bought from the earth.
4 These are they which are not f defiled with women, for they are virgins: these followe the Lambe g whithersoeuer he goeth: these are bought from men, being the h first fruits vnto God, and to the Lambe.
5 And in their mouthes was found no guile: for they are without i spot before the throne of God.
6 ¶ Then I saw another k Angel flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,
7 *Saying with a loud voyce, l Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made *heauen and earth, and the sea, and the fountaines of waters.
8 And there followed another Angel, saying, *It is fallen, it is fallen, m Babylon the great citie: for shee made all nations to drinke of the wine of the n wrath of her fornication.
9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,
10 The same shall drinke of the wine of the wrath of God, yea, of the o pure wine, which is powred into the cup of his wrath, and he shall bee tormented in fire and brimstone before the holy Angels, and before the Lambe.
11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, & whosoeuer receiueth the print of his name.
12 Here is the patience of p Saints: here are they that keepe the commandements of God, and the faith of Iesus.
13 Then I heard a voyce from heauen, saying vnto mee, Write, q Blessed are the dead, which hereafter die in the r Lorde. Euen so sayth the spirit: for they rest from their labours, and their works follow them.
14 ¶ And I looked, and behold, a white s cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.
15 And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloud, *t Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.
16 And he that sate on the cloud, u thrust in his sicke on the earth, and the earth was reaped.
17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sicke.
18 And another Angel came out from the x altar, which had power ouer fire, and cried with a loud crie to him that had the sharp sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.
19 And the Angel thrust in his sharpe sic-

a Iesus Christ ruleth in his church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the number of the Church should be great, & that they should speak boldly, & aloud, and so glorifie the Lord. e None can prayse God but the elect whom he hath bought. f By whoredome: and vnder this vice hee comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruits, and an excellent offering of the Lord. i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

Psal. 145.6. l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisedom. *Acts 14.15.* *Isa. 21.9.* *iere. 51.8.* *chap. 18.2.* m Signifying Rome, forasmuch as the vices which were in Babylon are found in Rome in greater abundance, as persecution of the Church of God, oppression and slauerie, with destruction of the people of God, confusion, superstition, idolatry, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it be great, and seemeth to extend throughout all Europa. n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithfull are exhorted to patience. q For they are deliuered from the horrible troubles which are in the Church, & rest with God. ||*Or, for the Lords cause.* r Which are ingrafted in Christ by faith, which rest and stay only on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to go vp. *Ioel 3.13. mat. 13.39.* t The ouerthrow of the people is compared to an haruest, Isai. 19.5. also to a vintage, Isai. 63.3. u This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffreth himselfe to be aduertised by his seruants when his haruest is ripe, and not that Christ hath neede to bee tolde when hee should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ, who is also the altar, the Priest, and the sacrifice.

kle on the earth, and cut downe the vines
of the vineyard of the earth, and cast them
into the great winepresse of the wrath of
God.
20 And the y wine presse was troden
without the city, and blood came out of the
wine presse, vnto the z horse bridles by the
space of a thousand & sixe hundreth furlongs.

y That is, a certaine place appoynted, and not in the heauen.
z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 *Seuen Angels haue the seuen last plagues.*
3 *The song of them that ouercome the beast.* 7 *The*
seuen vials full of Gods wrath.

AND I sawe another a signe in heauen,
great and marueilous, b seuen Angels
hauing the seuen last plagues: for by them is
fulfilled the wrath of God.
2 And I saw as it were a c glassie sea min-
gled with fire, and them that had gotten
victorie of the beast, and of his image, and of
his marke, and of the number of his name,
stand at the glassie sea, hauing the harpes of
God,
3 And they sung the song of Moses the
* seruant of God, and the song of the Lambe,
saying, Great and marueilous are thy workes,
Lord God Almighty: iust and true are thy
* || wayes, King of Saints.
4 * Who shall not feare thee, O Lorde,
and glorifie thy Name? for thou only art ho-
ly, and all nations shal come & worship before
thee: for thy iudgements are made manifest.
5 And after that I looked, and behold,
the temple of the tabernacle of testimony
was open in heauen.
6 And the seuen Angels came out of the
temple, which had the seuen plagues, clo-
thed in pure and d bright linnen, and hauing
their e breasts girded with golden girdles.
7 And one of the f foure beasts gaue vn-
to the seuen Angels seuen golden vials full
of the wrath of God, which liueth for euer-
more.
8 And the temple was full of the smoke
of the glorie of God, and of his power, and
no man was able to g enter into the Tem-
ple, till the seuen plagues of the seuen Angels
were fulfilled.

a This is the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.
b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.
c Signifying, this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victory.
Exod.15.1.
Psal.145.17.
||*Or, actes and deedes.*
Iere.10.7.
d Which is to declare that Gods iudgements are cleare, iust and without spot. e As ready to execute the vengeance of God. f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels. g God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely know all Gods iudgements before the full end of all things.

CHAP. XVI.

1 *The Angels powre out their vials ful of wrath.*
6 *And what plagues follow thereof.* 15 *Admo-*
nition to take heede and watch.

AND I heard a great voyce out of the
Temple, saying to the seuen Angels, Go
your wayes, and powre out the seuen vials of
the wrath of God vpon the earth.
2 And the first went, and powred out his
viall vpon the earth: and there fell a noy-
some and a grieuous a sore vpon the men
which had the marke of the beast, and vpon
them which worshipped his image.
3 And the second Angel powred out his
viall vpon the sea, and it became as the
b blood of a * c dead man: and euery liuing
thing died in the sea.
4 And the third Angel powred out his
viall vpon the riuers and fountaines of wa-
ters, and they became d blood.
5 And I heard the Angel of the e waters
say, Lorde, thou art iust, * Which art, and
Which wast, and holy, because thou hast iud-
ged these things.
6 For they shed the blood of the Saints,
and Prophets, and therefore hast thou gi-
uen them blood to drinke: for they are wor-
thie.
7 And I heard another out of the Sanc-
tuary say, Euen so, Lorde God almightie,
f true and righteous are thy iudgements.
8 And the fourth Angel powred out his
viall on the Sunne, and it was giuen vn-
to him to torment men with g heate of
fire,
9 And men boyled in great heate, and
h blasphemed the Name of God, which hath
power ouer these plagues, and they repented
not, to giue him glory.
10 And the fifth Angel powred out his vi-
all vpon the throne of the i beast, and his
kingdome waxed darke, and they k gnewe
their tongues for sorow,
11 And blasphemed the God of heauen for
their paines, and for their sores, and repen-
ted not of their works.
12 And the sixt Angel powred out his
viall vpon the great riuer l Euphrates, and
the water thereof dried vp, that the way of
the Kings of the East shoulde bee prepa-
red.
13 And I sawe three m vncleane spirits
like frogges come out of the mouth of the
dragon, and out of the mouth of the beast,
and out of the mouth of the false pro-
phet,
14 For they are the spirits of n deuils,
working miracles, to goe vnto the o Kings
of the earth, and of the whole world, to ga-
ther them to the battell of that great day of
God Almighty.
15 ¶ * Behold, I come as a thiefe. Blessed
is hee that watcheth, and keepeth his p gar-
ments, lest he walke naked, and men see his
filthinesse.
16 And they gathered them together into a

a This was like the sixt plague of Egypt, which was sores and boiles, or pocks: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priests, and such filthy vermine which beare the marke of the Beast.
b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.
c That is, corrupt and infect.
d The first plague of Egypt was like vnto this.
e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.
f Forasmuch as thou destroyest the rebels, and preseruest thine.
g Signifying famine, drought, and hote diseases, which proceed thereof.
h The wicked were hard hearted, and stubburne when God punished them.
i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.
k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospel shall shine. l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ, haue taken away by disclosing their wicked deceite. m That is, a strong number of the great deuill the Popes ambassadours, which are euer crying and croking like frogs, and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of crafty deceite to maintaine their rich Euphrates against the true Christians. n Albeit they call themselues spirituall and holy fathers. o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap.3.3. matthew 24.44. luke 12.39.* p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

place

q As if he would say, the craftinesse of destruction, when as Kings and Princes shall warre against God, but the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.

s Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor on the other. t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. *Iere. 25.15.*

place called in Hebrew q Arma-gedon.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great s citie was diuided in to three partes, and the t cities of the nations fell: and great Babylon came in remembrance before God * to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come, I will shew thee the damnation of the great b whore that sitteth vpon many c waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunke with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I saw a woman sit vpon a scarlet coloured d beast, full of names of e blasphemie, which had seuen heads, and ten hornes.

4 And the f woman was arayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, full of g abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, h A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great marueile.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

a Which was Christ Iesus, who will take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome which is the Papistrie, whose crueltie and bloodshedding is declared by scarlet.

e Full of idolatrie, superstition and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, Verse 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to auoyd, but the elect.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisedome. The seuen heads are k seuen mountaines, whereon the woman sitteth: they are also l seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

12 And the ten n hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings at one houre with the beast.

13 * These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall o ouercome them: * for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

i This is the Romane Empire, which being fallen to decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thither shall returne.

k Which are about Rome.

l For after that the Empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the seuenth.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerua, but because hee persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same. o And breake them to shiuers as a potters pot. *1.Tim 6.15. chap.19.16.* p Diuers nations, as the Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in stead of doing homage to Christ Iesus, they should be cast into a reprobate sence to serue Antichrist, and to dedicate themselues and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the world are sory for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion. 20 but they that bee of God, haue cause to reioyce for her destruction.

AND after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cried out mightily with a loud voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuills, and the holde of all foule spirits, and a cage of euery vncleane and hatefull bird.

Isa.21.9. iere.51.8. chap.14.8.

a This description of the ouerthrowe of the great whore, is like to that whereby the prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kind of hell.

3 For

c The greatest part of the world hath beene abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they do not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes so followe one another, and so rise one after another, y they grow to such an heape, that at length they touch the very heauen.

f Blessed is he that can repay to the whore the like, as it is written, Psa. 137. 8, 9. Isai. 47. 8.

g The glorious boasting of the strumpet.

h But full of people and mightie.

i Both they that temporally haue had profit by the strumpet, & also the spiritual merchants shall for sorow and want of their gain, cry out & dispaire.

k Which is very odoriferous and precious.

l Such as y wantons vse at Rome.

m This is the vilest ware, y these merchants sell, & best cheap, which soules, notwithstanding y Sonne of God redeemed with his precious blood, 1 Pet. 1. 19.

n That is, the things which thou louedst best.

o And so shew signes of great sorow.

3 For c all nations haue drunken of the
wine of the wrath of her fornication, and the
Kings of the earth haue committed fornica-
tion with her, & the merchants of the earth
are waxed rich of the abundance of her plea-
sures.
4 And I heard another voice from hea-
uen say, d Goe out of her, my people that yee
be not partakers in her sinnes, and that yee
receiue not of her plagues.
5 For her sinnes are e come vp vnto hea-
uen, & God hath remembred her iniquities.
6 f Reward her, euen as she hath rewar-
ded you, and giue her double according to
her workes: and in the cup that she hath fil-
led to you, fill her the double.
7 Inasmuch as she glorified her selfe, and
liued in pleasure, so much giue you to her tor-
ment and sorow: for she saith in her heart,
* I sit being g a Queene, and am no h wi-
dow, and shall see no mourning.
8 Therefore shall her plagues come at
one day, death, and sorow, and famine, and
she shall be burnt with fire: for strong is the
Lord God which will condemne her.
9 And the Kings of the earth shall be-
waile her, and lament for her, which haue
committed fornication, and liued in pleasure
with her, when they shal see the smoke of her
burning,
10 And shall stand a farre off for feare of
her torment, saying, Alas, alas, the great ci-
tie Babylon, the mightie citie: for in one
houre is thy iudgement come.
11 And the i merchants of the earth shall
weepe and waile ouer her: for no man buy-
eth her ware any more.
12 The ware of gold & siluer, and of pre-
cious stone, and of pearles, and of fine linen,
and of purple, & of silke, and of skarlet, and
of all maner of Thine k wood, and of all ves-
sels of yuory, and of all vessels of most preci-
ous wood, and of brasse, and of iron, and of
marble,
13 And of cynamon, and odours, and oint-
ments, and frankincense, and wine, and oile,
and fine floure, and wheate, and beasts, and
sheepe, and horses, and l charets, & seruants,
and m soules of men.
14 (And the n apples that thy soule lusted
after, are departed from thee, and all things
which were fat and excellent, are departed
from thee, and thou shalt find them no more)
15 The merchants of these things which
were waxed rich, shall stand afarre off from
her, for feare of her torment, weeping and
wailing,
16 And saying, Alas, alas, the great ci-
tie, that was clothed in fine linnen, and pur-
ple, and skarlet, and gilded with golde, and
precious stone, and pearles.
17 For in one houre so great riches are
come to desolation. And euery shipmaster,
and all the people that occupie ships, and
shipmen, and whosoeuer trauaile on the sea,
shall stand afarre off,
18 And crie, when they see the smoke of
her burning, saying, What citie was like vn-
to this great citie?
19 And they shal cast o dust on their heads,
and crie weeping & wailing, and say, Alas,
alas, the great citie, wherein were made rich
al that had ships on the sea by her costlinesse:
for in one houre she is made desolate.
20 O heauen, reioyce of her, and yee holy
Apostles and Prophets: for God hath p gi-
uen your iudgement on her.
21 Then a mightie Angel tooke vp a
stone, like a great milstone, and * cast it into
the sea, saying, With such violence shall the
great citie Babylon be cast, & shall be q found
no more.
22 And the voyce of harpers, and musici-
ans, and of pipers, and trumpetters shall be
heard no more in thee, and no craftes man,
of whatsoeuer craft he be, shall be found any
more in thee: and the sound of a milstone
shall be heard no more in thee.
23 And the light of a candle shall shine no
more in thee: & the voyce of the bridegrome
and of the bride shall be heard no more in
thee: for thy r merchants were the great
men of the earth: and with thine inchant-
ments were deceiued all nations.
24 And in her was found the blood of the
Prophets, and of the Saints, and of all that
were slaine vpon the earth.

‖Or, with estate.

p And hath reuenged your cause in punishing her.

Iere. 51. 63.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercy.

r The Romish prelates and merchants of soules are as kings and princes: so that their couetousnes and pride must be punished: secondly their crafts and deceits: and thirdly their cruelty.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

AND after these things I heard a great
voyce of a great multitude in heauen,
saying, a Hallelu-iah, saluation, and glory,
and honour, and power be to the Lord our
God.
2 For true and righteous are his iudge-
ments: for hee hath condemned the great
whore which did corrupt the earth with her
fornication, and hath auenged the blood of
his seruants, shed by her hand.
3 And againe they said, Hallelu-iah: and
her c smoke rose vp for euermore.
4 And the foure and twenty Elders, and
the foure d beasts fell downe, and worship-
ped God that sate on the throne, saying, e A-
men, Hallelu-iah.
5 Then a voyce came out of the throne,
saying, Prayse our God, all ye his seruants,
and ye that feare him, both small and great.
6 And I heard like a voyce of a great
multitude, and as the voice of many waters,
and as the voice of strong thundrings, say-
ing, Hallelu-iah: for our Lord God almigh-
tie hath reigned.
7 Let vs be glad and reioyce, and giue
glory to him: for the f mariage of the Lambe
is come, and his wife hath made her selfe
ready.
8 And to her was granted, that she should
be arayed with pure fine linnen, and shining:
for the fine linnen is the righteousnesse of
Saints.
9 Then g hee sayde vnto mee, Write,
* Blessed are they which are h called vnto the

Chorus of the heauenly Church

a That is, praise ye God, because the Antichrist & all wickednes is taken out of the world.

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegroome of his Church at the beginning, and at the last day it shalbe fully accomplished when we shall be ioyned with our head. g That is, the Angel. Matth. 22. 2. chap. 14. 13. h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist.

Lambes

Singing ye praises of God.

Lambes supper, and he sayd unto me, These words of God are true.

10 And I fell before his feet to worship him: but he sayd unto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the [i] testimonie of Iesus. Worship God: for the [k] testimonie of Iesus, is the spirit of prophesie.

11 And I sawe heauen open, and behold, a white [l] horse, & he that sate upon him, was called [m] Faithfull and true, and he [n] iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were [o] many crownes: and he had a name written, that no man [p] knew but himselfe.

13 And [*] he was clothed with a garment dipt in [q] blood, and his name is called, THE [r] WORD OF GOD.

14 And the [s] warriours which were in heauen, folowed him upon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe [t] sword, that with it he should smite the heathen: for hee [*] shall rule them with a rod of iron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of almightie God.

16 And hee hath upon his garment, and upon his [u] thigh a name written, [*] THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the [x] sunne, who cryed with a loude voyce, saying to all the foules that did flie by the midst of heauen, Come, and gather your selues together unto the supper of the great God,

18 That yee may eate the flesh of Kings, and the flesh of hie captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their [y] warriours gathered together to make battel against him that sate on the horse, and against his souldiers.

20 But the beast was [z] taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth upon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

Chap. 22.8,9.
i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.
k He sheweth that none ought to be worshipped but only God: and that he is of their number whom God useth to reueale his secrets by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophesie, but y^e^ which doeth testifie of Iesus, and leade us to him.
l Whereby is signified that Iesus Christ our iudge shall be victorious, and shall triumph ouer his enemies.
m He meaneth Christ.
n So that the wicked shall tremble before his face.
o To shew that he was ruler of all the world.
p That is, none can haue so full reuelation how Christ is very God eternal, infinite & almightie, as he himselfe.
Isa. 63.1,2.
q Whereby is signified his victorie, and the destruction of his enemies.
r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.
s This declareth that his Angels shall come with him to iudge the world.
t Which driueth the wicked into eternall fire. Psal. 2.9. chap. 2.27.
u Which declareth his humanity, wherein he is Lord of all, & shal iudge the world.
1. Tim. 6.15. chap. 17.14.
x This signifieth that the day of iudgement shalbe cleare & euident, so that none shalbe hid: for the trumpet shall blow aloud, and all shall understand it.
y For the Pope and the worldly princes shall fight against Christ, euen untill this last day.
z The ouerthow of the beast and his, which shall bee chiefly accomplished at the second comming of Christ.

CHAP. XX.

2 Satan being bound for a certaine time, 8 And after his loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

And I saw an [a] Angel come downe from heauen, hauing the [b] key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a [c] thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him up, and sealed the doore upon him, that hee should deceiue the people no more, till the [d] thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I sawe [e] seats: and they sate upon them, and iudgement was giuen unto them, and I sawe the soules of them, that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke upon their foreheads, or on their handes: and they liued, and reigned with Christ a [f] thousand yeere.

5 But the rest of the [g] dead men shal not liue againe, untill the thousand yeeres be finished: this is the [h] first resurrection.

6 Blessed and holy is hee, that hath part in the first resurrection: for on such the [i] second death hath no power: but they [k] shall be the Priests of God and of Christ, and shal reigne with him a [l] thousand yeers.

7 And when the thousand yeeres are [m] expired, Satan shall bee loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen [n] Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went up into the plaine of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and [o] one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the [p] bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should tread downe the serpents head.
b Hereby hee meaneth the Gospel whereby hell is shut up to the faithfull, and Satan is chained that he cannot hurt them, yea, and the ministers hereby open it to the infidels, but through their impietie and stubburnnesse.
c That is, from Christs natiuitie unto the time of Pope Syluester the second: so long the pure doctrine should after a sort remain.
d After this terme Satan had greater power then he had before.
e The glory and authoritie of thē that suffer for Christs sake.
f That is, whiles they haue remained in this life.
g He meaneth them which are spiritually dead: for in whom Satan liueth, he is dead to God.
h Which is, to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.
i The death of the soule, which is eternall damnation.
k Shall be true partakers of Christ and of his dignitie.
l That is, for euer.
m After that the chaine is broken, and the true preaching of Gods word is corrupt.
n By them are meant diuers & strange enemies of the Church of God, as the Turk, the Saracens, and others: read Ezek. 38.2. and 39.1,2. by whom the Church of God should bee grieuously tormented.
o Which was Christ prepared to iudgment with glory and maiestie.
p Every mans conscience is as a booke wherein his deeds are written, which shall appeare when God openeth the booke.

Phil. 4. 3. chap. 3. 5. and 21. 27.

written, & * another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

q Vnderstanding all kindes of death, whereby men haue bene slaine.

r Hell and death which are ÿ last enemies shalbe destroyed.

CHAP. XXI.

3 24 The blessed estate of the godly, 8 27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

AND I sawe * a new heauen, and a newe earth: a for * the first heauen, and the first earth were b passed away, and there was no more sea.

2 And I Iohn sawe the c holy citie newe Ierusalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Beholde the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

4 * And God shal wipe e away all teares from their eies: and there shall be no more death, neither sorow, neither crying, neither shall there bee any more paine: for the first things are passed.

5 And he that sate vpon the throne, sayd, * Beholde, I make all things new: and hee sayd vnto mee, Write: for these wordes are faithfull and true.

6 And hee sayd vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is athirst, of the f well of the water of life freely.

7 Hee that ouercommeth, shall inherite all things, and I will be his God, and hee shall be my sonne.

8 But the g fearefull, and vnbeleeuing, and the h abominable, and murtherers, and whoremongers, & sorcerers, and idolaters, and all lyars shal haue their part in the lake, which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, & talked with mee, saying, Come: I will shewe thee the i bride, the Lambes wife.

10 And he caried mee away in the spirit to a great and an hie mountaine, and hee shewed me the great k citie, holy Ierusalem, l descending out of heauen from God,

Isa. 65. 17. and 66. 22.

a All things shal be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Act. 3. 21. 2 Pet. 3. 13.

b For all things shalbe purged from their corruption, and the faithful shall enter into heauen with their head Christ.

c The holy company of the elect.

d Meaning that God by his diuine maiesty will glorifie and renue his, and take them vnto him.

Isa. 25. 8. chap. 7. 17.

e All occasions of sorow shall be taken away: so that they shal haue perpetuall ioy.

Isa. 43. 19. 2 Cor. 5. 17. Chap. 1. 8. and 22. 13.

f I that am the eternall life will giue vnto mine to drinke of the liuely waters of this euerlasting life. g They which feare man more then God. h They which mocke and iest at Religion. i Meaning the Church, which is married to Christ by faith. k By this description is declared the incomprehensible excellencie which the heauenly company do enioy. l It is said to come downe from heauen because all the benefits that the Church hath, they acknowledge to come of God through Christ.

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iasper stone, cleare as crystall.

12 And had a great m wall and hie, and had twelue n gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue o Apostles.

15 And he that talked with me had a golden reed to measure the citie withal, and the gates thereof, and the wall thereof.

16 And the city lay foure square, and the length is as large as the bredth of it, and he measured the city with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the city was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones, the first foundation was Iasper: the second of Saphir: the thirde of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lorde God Almightie and the q Lambe are the Temple of it.

23 * And the citie had no neede of the Sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shal walke in the light of it: and the r Kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Booke of life.

m Euer greene and flourishing, n Signifying that the faithfull shall be surely kept in heauen.

o That is, place ynough to enter: for els we know there is but one way, & one gate, euen Iesus Christ.

p For the Apostles were meanes whereby Iesus Christ the true foundation was reueiled to the world.

The vision of the new Heaven & new earth, the happiness of the City of God, & the Eternal happiness of all the faithfull

q This declareth that Christ is God inseparable with his Father.

Isa. 60. 19. Isa. 60. 3. 5.

r Here we see as in infinite other places, that kings and princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord.

Isa. 60. 11. Phil. 4. 3. chap. 3. 5. and 20. 12.

CHAP. XXII.

Seal not the words of the Prophecy of this Book verse the 10

1 The riuer of the water of life. 2 The fruitfulnesse and light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel will not bee worshipped. 18 To the word of God may nothing be added, nor diminished there from.

a He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47. 1.
b Meaning that Christ who is the life of his church, is common to all his, & not peculiar for any one sort of people.
c For there are al things pleasant and full of all contentation continually.
d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ.
Isa. 60. 19. 20.
e The light shall be vnchangeable, and shine for euer.
Chap. 19. 10.
f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his spirit. g This is not then as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12. 4. because that these things should be quickly accomplished, and did now beginne.

And he shewed mee a pure ᵃriuer of water of life, cleare as christall, proceeding out of the throne of GOD, and of the Lambe.
2 In the ᵇmiddes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery ᶜmoneth: and the leaues of the tree serued to heale ᵈthe nations with.
3 And there shalbe no more curse, but the throne of God and of the Lambe shall bee in it, and his seruants shall serue him,
4 And they shall see his face, and his name shall be in their foreheads.
5 *And there shalbe no ᵉnight there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.
6 And hee sayd vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruaunts the things which must shortly be fulfilled.
7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.
8 And I am Iohn, which saw and heard these things: and when I had heard and seene, *I ᶠfell downe to worship before the feete of the Angel, which shewed mee these things.
9 But hee sayd vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.
10 And he sayd vnto mee, ᵍSeale not the wordes of the prophesie of this booke: for the time is at hand.
11 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
12 And beholde, I come shortly, and my reward is with me, *to giue euery man according as his worke shall be.
13 I am *Alpha and Omega, the beginning and the end, the first, and the last.
14 Blessed are they, that doe his commandements, that their right may be in the ʰtree of life, and may enter in through the gates into the citie.
15 For without shall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh ⁱlies.
16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the ᵏgeneration of Dauid, and the bright morning ˡstarre.
17 And the Spirite and the Bride say, Come. And let him that heareth, say, ᵐCome: And let him that is a ⁿthirst, come: and *let whosoeuer ᵒwill take of the water of life freely.
18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, *If any man shall adde vnto these things, God shal adde vnto him the plagues that are written in this booke.
19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.
20 He which testifieth these things, saith, ᵖSurely, I come quickly. Amen. Euen so ᑫcome, Lord Iesus.
21 The grace of our Lord Iesus Christ be with you all, Amen.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2 Pet. 3. 9. q This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

Rom. 2. 6. *Isa.* 41. 4. & 44. 6. *chap.* 1. 8. & 21. 6.
h They shall liue eternally with the Sonne of God.
i That maintaine false doctrine, & delight therein.
k That is, a true and naturall man, and yet God equall with my Father.
l For Christ is the light that giueth light to euery one that commeth into this world.
m Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.
n He that feeleth himselfe oppressed with afflictions and desireth the heauenly graces and comfort.
Isa. 55. 1.
o That is, whom God beginneth to reforme our will by his Spirit.
Deut. 4. 2. & 12. 32. *prou.* 30. 6.

The ende.

Two right profitable and fruit-full Concordances, or large and ample Tables Alphabeticall.

The first containing the interpretation of the Hebrue, Caldean, Greeke, and Latine wordes and names scatteringly dispersed through-out the whole Bible, with their common *places following euery of them:*

And the second comprehending all such other princi-pall wordes and matters, as concerne the sense and *meaning of the Scriptures, or direct vnto any necessary and good instruction.*

The further contents and vse of both the which Ta-bles (for breuitie sake) is expressed more at large *in the Preface to the Reader: And will serue as well for the translation called* Geneua, *as for the other authorized to be read in Churches.*

Collected by R.F.H.

¶ Imprinted at London by *Robert Bar-ker*, Printer to the Kings most Excel-lent Maiestie. 1605.

Cum priuilegio Regiæ Maiestatis.

James the first

Preface over leaf

From a Copy printed in the year 1578 as appear by the

			Hebrew Characters	
1	Ethanim or Tisri	Part Sep^r Part Oct^o	[illegible]	1
2	Chasvan or Bull	Octo^r do Nov^r	[illegible]	2
3	Chisleu	Part Nov^r do Dec^r	[illegible]	3
4	Tebeth	do Dec^r do Jan^y	[illegible]	4
5	Shebat	do Jan^y do Feb^y	[illegible]	5
6	Adar	do Feb^y do March	[illegible]	6
7	Nisan or Abib	Mar^h do April	[illegible]	7
8	Ejar or Zif	do April May	[illegible]	8
9	Sivan	do May & June	[illegible]	9
10	Tamuz	do June & July	[illegible]	10
11	Ab	do July & Augs^t	[illegible]	11
12	Elul	do Aug & Sep^r	[illegible]	12

7 Tisri or Ethanim, Gen 8..4 Levi 16..29..1 Kin^gs 8..2 Ezra 3 Nehemi 7.3

8 Cesvan or Bull 1 Kings 6..38

9 Chisleu, Ezra 10..9 Nehemiah 1..1 Zach 7..1

10 Tebeth, 2 Kings 25..1 Eze 11..1

11 Shebat, Zacha 1..7

12 Adar, Ezra 6..15

1 Nisan or Abib, Gen 8..13 Exo 13..14 Jos^h 4..19 Ruth 1..22 Exo 12

2 Ejar, 1 Kings 6 Ch Gen 7..11 Kin 1..6..37..

3 Sivan, Exo 19..11 Levi 16..29 Esther 7..9

4 Tamuz,

5 Ab -, Numb^rs 33.38

6 Elul -,

- The new year begin 20 September,
- The Passover begin 29 March,
- The feast of Weeks begin 18 May,

The Jews counted y^e beginning of y^e year after two sorts Count in March for their other affairs in September - For their feasts they

¶ THE PREFACE TO THE *Chriſtian Reader, touching the two* Alphabets enſewing.

GOOD Chriſtian Reader, becauſe thou mayeſt enioy and reape the profite of theſe two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digeſted, and cauſed to be imprinted for thy cōmoditie: I thought it not amiſſe to aduertiſe thee ſomewhat touching the principall contents, vſe, and commoditie of them. Wherefore be it knowen vnto thee, that in the firſt of the ſaid Alphabets, I haue together placed by themſelues in a maner, all the ſtrange names and wordes which are ſcatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe, Chaldean, Syrian, Greeke*, or *Latine* languages: to the ende thou mayſt by that meanes, learne to be conduced vnto ſo much of the interpretation, Hiſtorie, Common places, and knowledge of them, and euery of them, as I truſt thou ſhalt thinke needefull. And for that in diuers tranſlations theſe ſtrange names & words are written diuerſly, I haue, in reſpect thereof, only in this Alphabet, followed the *Geneua* tranſlation, as moſt allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Tranſlations differ from the ſame: to the end not only ſuch corruptions as are found for want of ỷ true Orthographie of them, may appeare vnto thoſe that are skilful in thoſe languages, to be amended, when time ſhall miniſter occaſion (as ſome of them are already) but alſo the vnſkilful Readers be not defrauded of ſuch commodity, as might grow vnto them thereby, eſpecially if they ſhould haue occaſion to looke for any word in the ſame Alphabet, after the ſame maner of writing, that they had ſeene or read it in other Copies, and not finde the ſame accordingly. Secondly, in the other of the ſaid Alphabets, I haue likewiſe by themſelues placed all, and as many proper and vſual Engliſh words, as are conteined in the ſame Bible, conducing to the finding out of the moſt fitteſt ſentences, and beſt common places, tending to the prouing or verifying of any article and doctrine, concerning our Chriſtian faith & religion, or belonging to any other godly or neceſſary inſtruction: ſo as if thou wouldeſt vnderſtand what is to be learned in the Scriptures touching God or his power, his wiſdome, or his loue, his mercie, or his trueth, his iuſtice, his promiſes, his plagues, or his puniſhments, &c. either elſe cōcerning Chriſt, or the holy Ghoſt, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predeſtination, or Reprobation, Iuſtification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldeſt vnderſtand what is neceſſarily to bee learned in the ſame Scriptures, touching the eſtate, authoritie, office or duetie of Kings or Princes, Iudges or Magiſtrates, Biſhops & Paſtors, Elders or Miniſters, Fathers and Mothers, Maſters and Miſtreſſes, Subiects, and Pariſhioners, Husbands & Wiues, Children and ſeruants, and how euery one, of what degree, eſtate, condition, or profeſſion ſoeuer, he, ſhe, or they be of, ought to behaue themſelues towards God, and one towards another, and what is to be ſpoken and not ſpoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in theſe two Alphabets, any thing whereof I haue before made mention, thou art to reſort Alphabetically vnto the firſt of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the ſame conteined: and alſo vnto the ſecond of them, with the chiefe word of any ſentence or cōmon place therein mentioned, which thou art moſt affected vnto, or deſireſt to be ſatisfied of: and by that meanes

in euery of them shalt thou by Gods grace, without faile be conduced, and to thy great ease directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verse, where the same, (or so much thereof, as for a godly, Christian, and necessary knowledge shall bee thought requisite) is to bee found out most readily: alwayes remembring, that whatsoeuer conuenient knowledge wanteth in these Alphabets, as touching the text whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreouer, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which followe next after any Booke whereunto thou shalt bee guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Againe, whereas thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre * quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the ende thereof, entreateth, or in some good respects chiefly belongeth, and may be applyed to the same Historie, matter, or common place thou seekest for, except there be any verses following the same *, for then the common place is to be vnderstoode, not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly set downe the sense, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themselues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that wil not offend thee, sith I haue so done for the vnlearneds sake, because the same could not, ne can be made too plaine for them, and therefore haue vsed not so great a curiositie and abbreuiation in that behalfe, as perhaps some others would haue had me: & yet considering to what a great quantity these two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principal contents, commodity, & vse of the aforesaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therfore to conclude, if my simple trauaile and paines taken herein shalbe wel accepted of thee, I meane, of the more skilful and learned Readers to be polished and amended of them (if they shall so deeme necessary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, so farre forth as their Talents wil stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlearned Reader (vnto whom I confesse my selfe the greatest debtour) as an aid and helpe to their godly studies, and honest trade of life, and withal Christianly to be construed of al men, as a meanes and furtherance, and not an hinderance vnto any, I shall for my part thinke my selfe well requited, and more then sufficiently rewarded, in that I shall enioy my desire, and that which I longed for. And so beseeching Almightie God to giue vs his grace to be studious of vnitie, and bringing forth such fruites, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Herry.

The firſt Alphabet of directions to common places, conteining all the Hebrew, Caldean, Greeke, Latine, or other ſtrange names, diſperſed throughout the whole Bible, conducing to the profitableſt things thereof. The further contents and vſe of the which, more at large is expreſſed in the Preface preceding.

A

אהרן AAron, or Aharon: *A teacher*, or *teaching*, or *conceiuing*, or *a hill*, or *mountaine*, or *a man of the mountaine*, or *the mountaine of fortitude*, or *a strong hill*. The sonne of Amram. Exod.6.20. Hee meeteth Moses at Horeb. Exod.4.27. Hee is eloquent. Exod.4.14. Hee is sent with Moses into Egypt. Exod.4.15,16. and declareth Gods message vnto Pharaoh. Exod.4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntill Moses returned from speaking with God. Exod.24.13,14.

Aaron was with his sonnes anointed and consecrated Priest. Leuit.8,1.* Num.3.10. Deut.18.1. Heb.5.4. after the ordinance. Exo.28.1.* and 29.1.* & 40.12. He erecteth a calfe. Exod.32.4. and is rebuked of Moses therefore. Exo.32.21. The oblation of him and his children the day of their anointing. Leuit.6.20. His oblation for himselfe and the people. Leu.9.2. Hee blesseth the people after his offering. Leuit.9.22. Hee and Miriam murmure against Moses, and be reproued of God. Num.12.1,15.

The oblations and tenths offered vnto God by the children of Israel, appertaine vnto Aaron. Numb.18.8. God is Aarons heritage. Num.18.20. By making of Aarons rod to budde, God approueth Aaron to bee high Priest. Numb 17.8. He went yeerely but once into the most holy. Exo.30.10. He could not enter into the land of Canaan for his infidelities sake. Num.20.24. He dieth by the appointment of God in the top of the mount Hor called Mosera. Num.20.28. Deut.10.6. and 32.50. After him succeedeth his sonne Eleazar. Num 20.28. The habitations of his children. 1.Chr.6.54. Hee is praised Ezra 6.5. Ecclus 45.6,7. His sonnes Nadab and Abihu were slaine for offering strange fire. Leuit.10 1,2. looke more Luke 1.5. Acts 7.40. Heb.5.4 and 7.11. and 9.4.

Abadon ¶ Abaddon in Greeke Apollyon, *destroying*. looke Reuel.9.11.

Abana Amana Abanah *stony*, or *a building*, or *father I beseech now*. A riuer of Damascus. 2.King 5.12.

Abarim, *goings ouer furors*, or *conceiuing*: in the Syrian tongue, *All kindes of corne*. A hill ouer Jordan, where the Israelites pitched the 41. mansion in the wildernesse. Numb.33.47. from whence God shewed Moses the land of Canaan Numb 27.12. and vpon the which hill Moses died. Deu.32.49,50. & 34.1,5.

Abba *father*. Mar.14.36.

We crie vnto God Abba Father by the holy Ghost. Rom.8,15. Galat.4.6.

Abaron, *strength*. The sonne of Mattathias the sonne of John. 1.Mac.2,5. called also Eleazar. 1.Mac.6.43.

Abdia Abda, *a seruant*, or in the Syrian tongue, *this cloud*. 1.King.4.6. Nehe.11.17.

Abdai Abdi, *my seruant*. The father of Kish. 2.Chr.29.12.

Abdeel Abdiel. *a seruant of God*, or *a cloude of Gods store*. Jere.36.26. and 1.Chr.5.15.

Abdon. *a seruant*, or *a cloud of Iustice*. 2 Chr.34.20 called Achbor. 2.King.22.12. Also a citie. Josh.21.3. Also a Judge, who had 40. sonnes, and 30. nephewes. Judg 12.13,14.

Abed-nego. *a seruant of shining*. A mans name called also Azariah Dan 1.7. Abdenago

Abel. *mourning*. A citie, where dwelt wise men, whose counsels many of the Israelites followed in their affaires. 2 Sam.20.18. It was preserued by the counsell of a wise woman that was therein. 2.Samuel 20.16.* It was afterward taken by Tiglath Pileser. 2.Kings 15.29. Also a place whereupon the Arke of God was set. 1.Sam.6.18. Judg.11.33. For Abel the sonne of Adam, looke Habel. Abela

Abel-beth-maachah. *mourning to the house of Maachah*. A citie which king Asa ouercame by the helpe of Ben-hadad. 1.King.15.20. called also Abelmaim. 2.Chr.16.4.

Abelmaim. *mourning of waters*. A citie, called also Abel-beth-maachah, as before.

Abel-meholah. *sorow of weakenesse*. A place, whereof looke Judg.7.22. and 1.King.4.12. Abelmehula

Abel-shittim. *sorrow of thornes*. A place not farre from Jordan, South from the Moabites, so named of the plentie of thornes growing there Numb.33.49. in that place was the 42. mansion of the Israelites. Abel-latim

Abel-mizraim. Gen.50.11.

Abez. *an egge*, *dirty*, or *of linnen*. A citie in the tribe of Issachar. Josh.19.20. Abes

Abgatha. *father of the winepresse*. One of King Ahashuerosh vii. chamberlaines. Ester 1.10. Abagthan Abagatha

Abi. *my father* Hezekiahs mother. 2.King.18.2.

Abiah. *the wil of the Lord*. The sonne of Samuel. 1.Sam.8.2. Also Rehoboams sonne. 1.Chron.3.10. who is called Abijam 1.King.14.3. and in Matthew Abia. Matth 1,7. Also the name of Hesrons wife. 1.Chr.2.24. Abia

Abi-albon. *the father of great vnderstanding*, or *the father of much building*, or *wrong*. A mans name. 2.Sam.23.31 called Abiel. 2 Chr 11.32.

Abiam. *the father of the sea*. the sonne of Rehoboam. 1 King.14.31. looke Abiah. He is made King of Judah. 1.King.15.1. warreth with Jeroboam. 2.Chron.13.2. glorieth in God his guide. 2.Chron.13.12. and therefore obteineth victorie. 2 Chron.13.16. He dieth. After him succeedeth his sonne Asa, a godly prince. 1.King 15 8. and 2 Chron.14.1,2. Abiiam

Abiasaph. *a gathering*, or *consuming father*. The sonne of Korah. Exod 6.24. looke Ebiasaph. Ebiasaph

Abiathar. *father of the remnant*, or *excellent father*, or *father of contemplation*. The sonne of Ahimelech, who escaped the hands of Saul. 1.Samu.22.20,21. and fled to Dauid to Keilah. 1.Samu.23.6. Hee holdeth with Adonijah. 1.King.1.7. was put from his Priesthood. 1.Kin.2.27. according to the word. 1.Sa.2.31,32. reade Mark.2.26. Also the name of another Priest. 1.King 4.4.

Abib. Exod.13.4.

Abida, *father of knowledge*. Gen.25.4.

Abidan. *father of iudgement*. Num.1.11.

Abiel. *my father is God*. 1.Sam.9.1. and 14.51. Also a mans name. 1.Chron.11.32. called Abi-albon. 2.Sam.23.31.

Abiezer. *the fathers helpe*. Josh.17.2. Also one of Dauids 30. worthies. 2.Sam 23.27.

Abigail — **Abigail.** *the fathers ioy.* Wife to the vngodly Nabal, a woman of singular wisedome. 1.Sam.25.3. who became after Nabals death, the wife of Dauid. 1.Sam. 25.39. Also the name of the daughter of Nahash, &c. whom Amasa defloured. 2.Sam.17.25.

Abi-gabaon — **Abigibeon.** *the father of the cup, or father of a little hil, or the father of Gibeon* 1.Chr.8.29 and 9.35

Abihaiel — **Abihail.** *the father of strength, riches or sorow.* Num. 3.35. Also þ name of Rehoboams wife. 2.Chr.11.18.

Abiahil. *the father of light, or praise.* 1.Chr. 2.29.

Abihail — **Abihu.** *he is father, or father himselfe.* One of the sonnes of Aaron. Exod.6.23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandement. Leu. 10.1,2. and Num.3 4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount. Exod.24 9,10,11.

Abiud — **Abihud.** *the father of praise, or confession.* 1 Chro 8. 3. Also the name of Zorobabels sonne. Matth.1.13. there called Abiud, and in 1.Chr 3 19. Hananiah.

Abiah
Abi — **Abiiah,** *idem* as Abiah. The mother of Hezekiah. 2.Chr.29.1. called Abi. 2.King.18.2. Also Ieroboams sonne, who died, and was bewailed of all Israel. 1.King. 14 1,18.

Abiiam, looke Abiam.

Abilina — **Abilene.** *weeping, or crying, or lamentable, or the sonne of a mansion, or murmuring.* A countrey whereof Lysanias was Tetrarch. Luke 3.1.

Abimael. *a father from God, or of God.* Gen.10. 28.

Abimelech. *the kings father, or my father the king, or father of counsel, or chiefe father.* A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gerar who tooke Sarah frō Abraham, purposing to make her his wife. Gene.20.2. Hee maketh a couenant with Abraham. Gen 21.27. and also with Izhak. Gen.26 26 31.

Also the sonne of Ierubbaal, or Gideon. Iudg.8 35. and 9 1. who slew 70. of his brethren, & reigned king ouer Israel. Iudg.9 5,6. & at the last perished shamefully. Iudg.9.53,54. and 2.Sam.11.21.

Aminadab — **Abinadab.** *a father of a vowe, or of a free minde, or Prince.* The brother of Dauid. 1.Sam.16.8. Also the sonne of Saul. 1.Chr.8.33. The Arke of God was in his house. 1.Samu.7.1. and from thence was caried to the house of Obed Edom. 2.Sam.6.3,10,11.

Abinoem — **Abinoam.** *father of beautie, or gladnesse.* Iudg.4.6.

Abiron
Abirom — **Abiram.** *a high father, or a father of electiō, or deceit.* The first begotten sonne of Hiel the builder againe of Iericho. 1.King 16.34. Also Eliabs sonne, who going about to vsurp þ priesthood, was aliue swalowed vp of the earth. Num.16 1,31,32. Deu.11.6. Psal.106.17.

Abisag — **Abishag.** *the fathers ignorance or error, or the multiplying father.* A faire yong virgin, who lay with Dauid in his age to cherish & warme him. 1.Kin.1.2,3. whom after the death of Dauid, Adoniiah asked to wife, and therefore was slaine by Benaiah. 1.Kin 2.17,21,25.

Abisai — **Abishai.** *the fathers reward, or the father of a reward.* The sonne of Zeruiah, who pursued Sheba. 2.Sam. 20 6 and therfore was reckoned among Dauids worthies. 2.Sam.23.18. his linage is found 1.Chro.2.16.

Abshalom
Abshalon
Aoeslalom
Abeslalon
Absalon
Abesalom
Absalomus
Abeslalonus
Absolomus
Absolomi — **Abshalom, or Absalom.** *a father of peace, or the fathers peace, or reward, or the fathers end.* The sonne of Salomon. 1.King.15.2. and 2.Chr.11.20. called Uriel. 2.Chr.13.2.

Also the name of Dauids sonne by Maacah. 2. Sam.3.3. who after that hee had made a banquet at his sheepe shearing vnto the kings sonnes, slewe his brother Amnon, because he had rauished his sister Tamar 2.Sam 13.28,29,32. he fled. 2 Sam 13.34,37. and was called againe by Ioabs policie, and the woman of Tekoah. 2.Sam.14.2,24. He had 3. sonnes and one daughter. 2.Sam.14.27. his beauty. 2.Sam. 14.25. After his returne to Ierusalem, his father would not see him, to the ende hee would not seeme to approue his doings. 2.Sam.14.24. he burneth Ioabs field of barley, and why. 2.Sam.14 29,30. Hee is brought into Dauids presence, who for the feruent loue he bare him, kissed him. 2.Sam.14.33. His ambition by colour of honouring of iustice. 2.Sam.15.2, to 7. He faineth to make a vow and sacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2.Samu.15.7,8,9. The people ignorant of his drift follow him. 2.Sam.15.11. By Ahithophels counsel he lieth with his fathers concubines. 2.Sam.16.21. according to the prophecie. 2.Samu. 12,11. Dauid chargeth Ioab not to kill him, but to entreate him kindely for his sake. 2.Samu.18.5. Being hanged in an Oke, hee is thrust thorow the bodie by Ioab. 2.Sam.18.14. Dauid mourneth for his death, and tooke it very heauily. 2.Sam.18.33. Ioab comforteth him. 2.Sam.19 5.6,7,8. The people repent their follie in making him King ouer them. 2. Sam.19.10, to 15.

Also the name of a man. 1.Mac.11.70. there called Absalomus.

Abishua *the father of saluation* the sonne of Phinehas. 1.Chr.6 4. Also the sonne of Bela. 1.Chr.8.3,4. — Abisue

Abishur. *the father of a song, or wall, or of righteousnesse.* 1.Chr.2.28. — Abisur

Abital. *the father of the dewe.* 2.Sam.3 4.

Abitob. *the father of goodnesse.* 1.Chr.8.11. — Abitub

Abner. *the fathers candle.* A captaine of Sauls host the sonne of Ner Sauls vncle. 1.Sam.14.50. Dauid reproueth him for his negligence. 1.Sam.26.15,16. he maketh Ishbosheth the sonne of Saul king. 2.Sa. 2.8,9 & wageth battell with Dauid, & is put to flight. 2.Sam.2.17,29,31. He thrusteth Asahel thorow the bodie with a speare. 2.Sam.2.23. He lieth with Rizpah. 2.Sam.3.7. Therefore Ish-bosheth is offended with him: for which cause hee betrayeth his master, and maketh a couenant with Dauid to deliuer Israel and Iudah into his hand: afterward he is slaine cowardly by Ioab. 2.Sam.3.12,17. for the which Dauid and his people mourne. 2.Sam.3.31,32.33,34. — Ahitub

Abram. *an high father.* The sonne of Terah. Gene. 11.27,31. taketh Sarai to wife. Gen.11.29. he goeth out of his natiue countrey at Gods commandement. Genes.12.1,4. God promiseth him and his seede the land of Canaan. Gene 12.7. & 13.15. & 15.8 & 17.4. He with his wife, his brothers sonne Lot, & his householde, trauaile toward the land of Canaan, and there he buildeth an altar. Genes.12 5,7. he trauaileth into Egypt, where hee willeth Sarai to call him brother. Gene.12.13. Pharaoh being punished for taking his wife, restoreth her againe. Gen.12.17,19. Hee returneth out of Egypt very rich Genes.13.2. To auoide strife, he parteth companie very louingly with Lot his nephew. Gen.13.8,11. he deliuereth Lot out of captiuitie. Gen.14.16. he giueth vnto Melchi-zedek tithe of his spoile. Gen.14.18,20. Heb.7.4,8. Hee refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge 14.22,23. Abram receiueth the promise of a sonne. Ge.15.4. and 17.16. & 18.10. and requireth of God a signe, to assure him that his seed should inherite the land of Canaan. Gen.15.8.9. hee with the consent of Sarai his wife, lieth with Hagar, and of her begate Ismael. Gen.16. 1.4,15. he receiueth the promise and token of circumcision, and is called Abraham Gen.17 4,5.

Abraham *a father of a great multitude* As the name was changed Gen.17.5. Hee was circumcised with all his housholde. Genes.17.23. God familiarlie him

abi

the deſtruction of Sodom. Gen. 18.17. He taught his familie to keepe Gods commandements. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, and fearing ſome inconuenience, calleth his wife ſiſter. Gen. 20.2 He being a Prophet, is rebuked for the ſame by Abimelech. Gen. 20.7,.9.

The true ſeed of Abraham, are thoſe which deſcend of Izhak: and ſuch as be the ſonnes of promiſe, hoping for the life euerlaſting. Gen. 21.12.

Abraham thruſt his ſeruant Hagar & her ſonne out of his houſe. Ge. 21.14. He planteth a groue in Beer-ſheba. Gen. 21.33. God proueth his faith, & truſt vpon Gods promiſes, by willing him to offer vp Izhak his only ſonne, vnto whom belonged the promiſe to be accompliſhed. Ge. 21.1,2. he offereth vp a ramme in ſacrifice, in the ſtead of his ſonne Izhak. Gen. 22.23. He bewaileth Sarahs death, and buying of the ſonnes of Heth a plot of ground, burieth her there. Gene. 23.2, 17,19 he marieth another wife named Keturah. Ge. 25.1. he ſendeth his ſeruant to finde a wife for his ſon Izhak. Gen 24.2,4 After his death he was buried in the double caue of Machpelah. Ge. 25.9. God remembreth his promiſe made vnto Abraham, and comforteth Iſrael in their afflictions. 2. kin. 13.23. God deliuered Lot for Abrahams ſake. Gen. 19.29 For his ſake God multiplied Izhak. Gen. 26.3,4,5. Eccius. 44.22.

The father of Abraham, Terah, and Nahor his brother ſerued ſtrange Gods, frō the which God deliuered them, cauſing them to put their truſt onely in him. Ioſh. 24.2,3. God was with Abraham in all ẏ he did Gen. 21.22. his hoſpitality is declared vnto vs, by ſitting at the doore of his tent, inuiting thoſe that paſſed by to take reliefe at his hand. Gen. 18.1,2,3, to ver. 9 his obedience commended. Ge. 22.19. & 26.5. Ac. 7.4. Heb. 11.8. his faith praiſed. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are thoſe that beleeue in Ieſus Chriſt, & doe the workes of Abraham. Ioh. 8.39 Rom. 4.16. and 9.7. Gal. 3.7, 22. he is called the heire of the world. Rom. 4.13. hee reioyced to ſee Chriſt in the fleſh. Ioh 8.56. Zaccheus became his ſonne, by beleeuing Ieſus Chriſt. Luke 19.9. Chriſt was before him. Iohn 8.58. and deſcended of him. Matt. 1.1,2, he is praiſed very highly. Ecclus 44.19,20,21.

Abrahams boſome. Luke 16.22.

Abrech. Gen. 41.43.

Abſalom and Abſalomus, looke Abiſhalom.

¶ Accho. *thruſt*, or *preſſed together*, or *rubbed*. The name of a towne. Iudg. 1.31.

Achad — Accad. *a ſparke*. a city wherein Nimrod reigned. Gen. 10.10 ſithens called Niſibis.

Acheldama — Aceldama. *the field of blood*. Act. 1.19 Mat. 27.8.

Achaia. *dolour*, or *ſadneſſe*. A countrey. Acts 18.12. Rom. 15.26.

Achaicus. *ſorowing*, or *ſad*. a mās name. 1. Cor. 16.17

Akan, Acham — Achan. *troubling*, or *gnaſhing*. The ſon of Seir. Ge. 36.27. Alſo the ſonne of Charmi. Ioſh. 7.1. called Achar. 1. Chron. 2.7. who was ſtoned (for reſeruing that which ought to haue bin deſtroyed) in the valley of Achor, with al that appertained vnto him. Ioſh. 7.25,26

Achar. *idem*. as Achan.

Achate A precious ſtone. Exod. 28.19.

Achaz. looke Ahaz.

Acbobor — Achbor. *a mouſe* Father to Baal-hanan. Gene. 36. 38. 1. Chro. 1.44. Alſo ſonne to Michaiah. 2. kin. 22. 12. called Abdon. 2. Chro. 34.20.

Achiacharus. Tob 1.21.

Achim. *riſing againe*, or *confirming*, or *reuenging*, or *their brother*. Matt. 1.14.

Ahior. — Achior. *the brothers light*, or *brother of fire*. A captaine of the Ammonites. Iudeth. 5.5. who for his good counſell giuen to Olofernes, was bound to a tree by his ſeruants, and vnbound againe by the Iewes, and friendly entertained of them. Iudeth 6.13,14. who afterward forſaking his Painims religion, beleeued in God, and was circumciſed. Iudeth 14.10.

Achiſh. *it is ſo*, or *ſure it is*. The name of the king of Gath vnto whom Dauid fled & before whom he fained himſelfe mad, to eſcape out of danger. 1. Sa. 21.10,13 — Achis

Achiſh. the ſonne of Maoch, giueth Dauid the city of Ziklag. 1. Sam. 27.2,6.

Achor. *trouble*. a valley in the tribe of Iudah, north from Iericho, not farre from Gilgal. Ioſhu. 15.7. named of the trouble of the Iſraelites, and not of Achan the ſacrileger, who was there ſtoned for taking a thing forbidden. Ioſh. 7.26.

Achſah. *trim*, *neat*, *decked*, or *adorned*, or *wantonnes*, *laſciuiouſneſſe*, or *diſhoneſty*. The daughter of Caleb. 1. Chro. 2.49. Iudg. 1.12. giuen to Othniel to wife. Ioſhu. 15.16,17. ſhee craueth ſprings of water of her father. Ioſh. 15.18,19. Iudges 1.15. — Axa, Achſa

Achſhaph. *a poiſoner*, *ſorcerer*, or *witch*. A citie in the tribe of Aſer. Ioſh. 11.1. Ierome calleth it Chaſalus, being ſituated in the plaine country at the foote of the mount Thabor. — Achſaph

Achzib, or Aczib. *a lyer*. a citie in the tribe of Iudah. Ioſh. 15.44. and Mich. 1.14. — Achzibe, Achzibah

¶ Adadah. *the witnes of an aſſembly*, or *congregation*. The name of a citie. Ioſh 15.22. — Adada

Adadezer, reade Adarezer. *comlines*, *helpe of beauty*, or *beautiful helpe*, or *the entry*, *habitacle*, or *engendring of beauty*. The name of the King of Zobah, who was diſcomfited by Dauid. 2. Sam. 8.3. & 1. Ch. 18.3, to 11 His ſeruants being vanquiſhed, make peace with Dauid and doe homage. 2. Sam. 10.19. & 1. Chro. 19.19. — Hadadezer, Hadarezer

Adah. *an aſſembly of people*, or *congregation*. The ſecond wife of Lamech. Gen. 4.19. alſo the name of one of Eſaus wiues. Gen. 36.2. — Ada

Adaiah. *the witnes of the Lord*, or *euerlaſtingnes of God* 1. Ch. 6.41. & 8.21. & 2. K. 22.1. 2. Ch. 23.1. Ez. 10.39 — Adaia, Adaias

Adaliah. *pouerty*, or *drawing water*, or *any thing greedily*, or *a cloud*, or *deſtruction of labour*. The ſonne of Haman, the ſonne of Ammedatha Eſter 9.8,10. — Adalia

Adam *man*, *earthly*, *red*, or *bloody*. The name of the firſt man created by God, vnto whō was giuen dominion ouer all things. Ge 1.27,28. 1. Tim. 2.13,14 He is put into Paradiſe to labour the earth, and was forbidden the tree of knowledge of good & euill. Ge. 2.16, 17. he giueth names vnto all beaſts. Ge. 2.20. He eateth of the tree of knowledge by his wiues perſwaſion. Ge. 3.6 being aſhamed by reaſon of his ſin, he ſeeketh to ſhun Gods preſence. Ge. 3.10. he chargeth his wife with his fault. Gen. 3.12. and is puniſhed. Ge. 3.17. & driuē out of Paradiſe. G. 3.23,24 he liued. 930. yeres Ge. 5.5. his genealogie vnto Iaakob & Eſau. 1. Chro. 1.1, to 35. Chriſts genealogie from Adam. Lu. 3.23.

Adam is a name common to both man and woman. Gen. 1.27. and 5.1,2.

Adam a figure of the ſecond Adam Ieſus Chriſt. Rom. 5.12,14. 1. Cho. 15.21,22.

The firſt man Adam was made a liuing ſoule, and the laſt Adam Chriſt, was made a quickening ſpirit. 1. Cor. 15.45.

By Adam we are all ſubiect both to ſinne & death. Rom. 5.12.

We muſt reſemble the celeſtial Adam by pureneſſe of life, as we haue reſembled the terreſtiall Adam by wickednes of life. 1. Cor. 15.49,50.

By Adam we are al ſubiect to death: but by Chriſt we ſhall enioy euerlaſting life. 1. Cor. 15.22,45,47.

Into what calamity mankinde is brought through Adams diſobedience. Ecclus. 40.1, to verſe 12.

Adam. a citie. Josh. 3.16.

Adma / Adama / Edema — Adamah. *earthly, red, or bloody.* a citie in Pentapolis. Gen. 10.19. destroyed with Sodome. Gen. 19.28. Deut. 29.23. Josh. 19.36. Hose. 11.8.

Adaminecceb — Adami neckeb. *humane deception, or a cloud of malediction.* a citie. Josh. 19.33.

Addar / Addara — Adar. *power or greatnesse.* a citie. Josh. 15.3. also a moneth. Ezra. 6.15. also a mans name. 1. Chr. 8.3.

Adbeel. *vapour, or cloud with God.* The sonne of Ishmael. Gen. 25.13. and 1. Chr. 1.29.

Addon / Adon — Addan. *Lord, foundatiō, or ground.* or in the Syrian tongue, *an eare of the head.* looke Ne. 7.61. & Ez. 2.59

Adiel. *witnesse of God. or euerlastingnesse of God.* 1. Chro. 4.36. and 9.12. and 27.25.

Addi *witnesse.* father of Melchi. Luke 3.28.

Addin — Adin. *delicious, or voluptuous.* Ezra. 2.15. and 8.6.

Addinus — Adina. *idem.* 1. Chro. 11.42.

Adithaim *assembly, or congregations, or witnesses.* a citie. Josh. 15.36.

Adli — Adlai. *witnesse to me.* 1. Chro. 27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Ester. 1.14.

Adoniiah / Adonias / Adonia — Adoniah. *ruling Lord, or the Lord is the ruler, or the foundatiō of the Lord,* or out of the Syrian speech, *the eare of the Lord.* Dauids sonne by Haggith. 2. Sam. 3.4. who vsurped the kingdom of his father. 1. kin. 1.5, to 50. Hearing that Salomon was made king by his fathers commandement, he yeeldeth, and is pardoned. 1. king. 1.50, 53. for desiring Abishag to wife he is put to death. 1. king. 2.17, 25

Adna, and Adnah, looke Edna.

Adonibezec — Adoni bezek. *the Lord of Bezek, or the Lorde of thunder, or the Lords thunder.* a king of whose crueltie and iust punishment, looke Judg. 1.6, 7.

Adonikan / Adonicam — Adonikam. *the Lord did rise againe, or the Lord is risen.* Ezra. 2.13. and 8.13. Nehe. 7.18.

Adoniram. *the high Lord, or Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes. 1. kings 4.6. and 5.14.

Adonisedec — Adoni-zedek. *the righteousnesse of the Lord, or the Lords iustice, or the Lord of iustice.* a king of Jerusalem. Josh. 10.1.

Adoraim *the strength of the sea.* a citie. 2. Chr. 11.9.

Hadoram / Adoran / Aduram — Adoram *their comlines, or praise, or a high confession or cry.* The receiuer of Rehoboams tributes, whom the people stoned to death. 1. king. 12.18. and 2. Chr. 10.18. also the sonne of Joktan. Gen. 10.27. also the sonne of Tou king of Hamath. 1. Chron. 18.9, 10. also Dauids tribute gatherer. 2. Sam. 20.24.

Adrammelech — Adramelech. *the kings cloake, or the greatnes, power, or counsaile of the king.* The name of Sanherib his sonne, who with his brother Sharezer, slew their father in the Temple, worshipping Nisroch his God. 2. king. 19.37. and Isa. 37.38. also the name of one of the gods of Sepharuaim. 2. kings 17.31.

Adramitena / Adrumetina — Adramittium *a neat communalty.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italy. Act. 27.2.

Adriaticum — Adriatical sea, a sea against Rauēna, which by meanes of riuers entreth into the floode Padus, taking that name of the city Adria next vnto it. Strab. in li. 5. This sea Paul passed by as he went to Rome. Act. 27.27.

Hadriel — Adriel. *the flocke of God.* 2. Sam. 21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miserie.* a citie. Josh. 12.12. and 15.35. The citizens called Adullamites. Gen. 38.1.

Adommin — Adummim *Earthly, red, or bloodie things.* Josh. 15.7. and 18.17.

Eneas — ¶ Aeneas. *praised.* a man whom Peter by the vertue of Jesus Christ, healed of the palsie. Act. 9.33, 34.

Agabus. *A locust, grashopper, or lopster.* Also the *pleasantnes, or ioyfulnes of the father.* A Prophet who foretolde the dearth to come. Actes 11.28. And also foretolde Paul of his deliuering into the hands of his enemies. Acts 21.10, 11.

Agag. *a garret, or vpper rome.* The king of the Amalekites, whō Saul tooke prisoner: he was hewen in pieces aliue. 1. Sa. 15.8, 33. according to ye prophecy of Balaā. Nu. 24.7, 20. Haman was an Agagite. Est. 3.1

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2. Sam. 23.11.

Agrippa — Agrippa. *Sicke, sorrowful, grieued, or wearied, or one that is hardly deliuered in childbirth,* or it is said to be *he that in the birth putteth forth his feet first of al.* The surname of Herod, who beheaded James ye elder, cast Peter into prisō, & died miserably. Act. 12.1. *Also the name of ye former Herods son, before whō Paul pleadeth. Act. 25.13. & 26.1. *whom also Paul had almost conuerted with his preaching. Ac. 26.28. look Herod.

Achab — ¶ Ahab. *the brothers father.* A wicked king of Israel 1. king. 16.28. who maried Jezebel an idolatresse, by whose meanes he became an idolater and persecutor. 1. Kin. 16.31. & 18.4. & 21.25, 26. In his dayes Jericho was builded againe. 1. kin. 16.34. Being past hope to resist Ben-hadad king of Syria, he was contented to become his subiect 1. kin. 20.4. God promised him that he should conquer Ben-hadad, euen thē when he was past hope: that he might vnderstand, that he only was the true God. 1. kin. 20.13. Ahab sheweth Jezebel what Eliah had done to Baals prophets. 1. kings 18.21, to 41. Wherfore she in a rage pursueth Eliah to slay him. 1. king. 19.1, 2. A Prophet sheweth Ahab, that Ben-hadad will renew a battel with him. 1. kin. 20.22. Not ascribing the victory to God, hee saueth Ben-hadad contrary to his cōmandement: wherefore a Prophet denounceth his ruine & his peoples. 1. kin. 20.34, 42. Seeing Naboth would not forgo his vineyard, of meere anger he became sicke. 1. kin. 21.4. Eliah reproueth him for Naboths death, declaring his vtter destruction, & of al his offspring. 1. ki. 21.19, to 23 By repentāce, he moueth God to spare him for a time, albeit he knew yt he would not leaue his wickednesse. 1. kin. 21.27, 29. He asketh counsaile at 400. false prophets, in whose mouthes God had sent a lying spirit to deceiue him. 1. king. 22.6, 22. & 2. Chro. 18.5, 21. He hateth Michaiah (ye only Prophet of God) for telling the truth. 1. kin. 22.8. & 2. Chr. 18.7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had prophecied. 1. kin. 22.28. albeit he had changed his apparell. 1. kin 22.30, 34, 37. 2. Chro. 18.33, 34. The dogs licke vp his blood. 1. kin. 22.38. according to the word of the Lord. 1. kin. 21.19. His children are slaine with all his familie. 2. kin. 10.7, to 18 according to the word of the Lord. 1. king. 21.21. 2. king. 9.8, 9. Those that imitate Omri & Ahab in wickednesse, shall not escape punishment. Mica. 6.16 Also the name of a false prophet, who with Zedekiah for their prophecies were threatned of the Lord to be slaine. Jere. 29.21, 22, 23.

Ahrah / Ahara — Aharah *a smelling brother, or a sweet sauouring medow.* The sonne of Beniamin. 1. Chro. 8.1. called also Gera. Gen. 46.21.

Ahareel — Aharhel. *another hoste, or the last hoste, or another sorrow, or the last sorow, or the sheepe of the brother.* The sonne of Harum. 1. Chro. 4.8.

Asbai — Ahasbai. *trusting in me, or brother, compassing,* or out of the Syrian tongue, *a brother of age.* The sonne of Maachathi. 2. Sam. 23.24.

Ahasuerosh — Ahasueros. *a prince, or head.* The father of Darius. Dan. 9.1. Ezra. 4.6.

Asuerus — Ahashuerosh maketh a feast to al his Princes, seruants and people of Shushā. Est. 1.1, to 9. and by the counsell of his lords is diuorced from Queene Vashti.

Ester 2.19,21. Search being made among the beautifull virgins for a wife unto Ahashuerosh, Ester is found, whom hee marrieth. Ester 2.2,9,17. Searching his recordes, he findeth the fidelitie of Mordecai. Ester 6.2. wherefore he causeth him to be honoured, to the confusion of Haman. Ester 6.6,to 13.

Ahaua. *an essence, being, or generation.* A flood. Ezr. 8.15,31.

Ahas Achaz Ahaz. *taking, apprehending, possessing, or seeing.* A king of Judah an Idolater, the sonne of Jotham. 2. King. 16.1. called Eliezer. Luke 3.29. He maketh his sonne to goe thorow the fire. 2. kin. 16.3. & 2. Chr. 28.3. He seeketh aide against his enemies, at the Assyrians, and not at God. 2. King. 16.7. and 2. Chr. 28.16. To please the king of Asshur, hee leaueth the true seruice of God, and falleth to Idolatry. 2. Kin. 16.12,13. and 2. Chron. 28.23. God promiseth him aide against the Syrians, and commaundeth him to aske a signe for confirmation thereof. Isa. 7.11. His death. 2. kin. 16.20 and 2. Chr. 28.27. Also the name of the sonne of Micah. 1. Chro. 8.35.

Ahzai Ahasai Ahazai. *idem.* The sonne of Meshilemoth the sonne of Immer. Nehe. 11.13.

Ahazia Ochozias Ahaziah. *an apprehension or possession of the Lord, or the sight of the Lord.* A wicked king, who succeeded Ahab his father in the kingdome of Israel. 1. king. 22. 40. Being sicke, asketh counsel at Baal-zebub, and dieth. 2. King. 1.2, to 18. Also Jehorams sonne, who succeeded his father in the kingdome of Judah. 2. kin. 8.25. He fighteth with Joram king of Israel against Hazael king of Aram. 2. Kin. 8.28. Jehu killeth him. 2. kin. 9.27,42. Of his brethren slaine by Jehu. 2. kin. 10.14. By the will of God, he visited Joram king of Israel, that he might be slaine by Jehu. 2. Chron. 22. 6,7,8,9. Joash his sonne was by Gods prouidence preserued from Athaliahs crueltie. 2. King. 11.2. and 2. Chro. 22.11.

Aia Aiia Ahi. *my brother, or my brethren.* 1. Chro. 7.34. Also a citie. Nehe. 11.31.

Ahin Ahian. *a brother of wine.* 1. Chro. 7.19.

Ahia Ahiah Achias Ahias Ahiah *the Lords brother, or brother of the Lord.* One of Salomons Scribes. 1. kin. 4.3. Also a valiant man. 1. Chro. 11.36. Also the father of Baasha. 2. Kin. 9.9. Also Ahitubs sonne. 1. Samu. 14.3. Also a Prophet, who rent Jeroboams garment in xii. pieces. 1. Kings 11.30. and prophecied unto Jeroboams wife, her childes death, and her husbands posterities ruine. 1. Kings 14.2, to 20. He wrote a prophesie. 2. Chr. 9.29. Also a mans name. 1. Chro 2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2. Sam. 23.33. 1. Chro. 11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Numb. 1.12. & 2.25. & 7. 66. and 10.25. Also a valiant man. 1. Chro. 12.3.

Ahihud. *brother of vanity, or wittie brother, or brother of darkenesse, or ioy.* 1. Chro. 8.7. Num. 34.27.

Ahicam Achiam Ahikam. *a brother arising, or auenging.* 2. King. 22. 12. Jere. 26.24.

Ahlab Ahalab Ahilab. *an hearty brother, or brethren of the heart, or milking, or fat.* A citie. Judg. 1.31.

Ahilud. *a brother borne, or brother begotten.* The father of Josaphat, Dauids recorder. 1. Sam. 8.16.

Achimaas Ahimaaz. *brother of counsell, or brother counsellour.* Father of Ahinoam Sauls wife. 1. Sam. 14.50. Also the sonne of Zadok 2. Sam. 15.27. who with Jonathan reuealed the counsaile of Ahitophel unto Dauid. 2. Sam. 17.21. Hee runneth faster then Cushi, and sheweth Dauid of the victorie. 2. Sa. 18.19,22,23,28

Achiman Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of ye sonnes of Anak. Num. 13.23. Josh. 15.14. Judg. 1.10. Also a porter of the Temple. 1. Chro. 9.17.

Achimelech Ahimelech. *brother mine the king, or a kings brother, or of his counsaile.* A priest unto whom Dauid came to Nob. 1. Sam. 22.9. called Ahiah. 1. Sam 14.3. looke 1. chr. 24.3. who being accused unto Saul, is sent for, and because he ministred unto Dauids necessities, he with the other priests of God are put to death by Doeg. 1. Sam. 22.1. Also the sonne of Abiathar. 2. Sam. 8.17. called Abimelech 1. Chro. 18.16.

Achimoth Ahimoth. *a brother of death, or a dead brother, or brother of dayes.* 1 Chro. 6.25.

Abinadab Ahinadab. *a willing brother, or a brother of a vow, or brother of the prince.* The sonne of Iddo. 1. Kin. 4.14.

Achinoam Ahinoam. *the brothers beautie.* The name of Sauls wife. 1. Sam. 14.50. and 25.43.

Ahio. *his brother, or his brethren.* 1. chr. 8.31. & 9.37. also the names of other. 1. Chro. 8.14. & 2. Sam. 6.3.

Ahior. *idem* as Achior.

Ahirah Ahira. *brother of iniquity, or of fellowship, or of a companion, or brother of a cattelkeeper, or shepherd, or rough or breaking brother.* A prince of Naphtali. Num. 1.15.

Achiram Ahiram. *a brother of craft, or protection.* The sonne of Beniamin. Num. 26.38. of him came the Ahiramites.

Achisamech Ahisamach. *brother of sustentation.* Exod. 35.34.

Achisamec Ahisamah *idem.* Exod. 31.6.

Ahishar Ahishahar. *brother of the morning, or dew, or brother of blacknesse, or blacke brother.* The sonnes sonne of Beniamin. 1. Chro. 7.10.

Ahisar Ahiscar Ahishar. *brother of the prince, brother of direction of a song, or a spying, or waiting brother.* A ruler of Salomons houshold. 1. King. 4.6.

Achitophel Ahithophel. *brother of ruine, or a brother which lacketh, which is forsaken, or hath need, or a brother without salt, sauour, wisdome, or grace.* A counsailour of Dauid, who conspired with Absalom against him. 2. Sam. 15.12. His counsaile was counted as an Oracle of God. 2. Sam. 16.23. His counsaile giuen to Absalom, was confounded by Hushais contrary counsaile, by which meanes Absalom perished. 2. Sam. 17.1.7, 14. He hangeth himselfe, because his counsell was not accepted. 2. Sam. 17.23.

Achitob Ahitub. *brother of goodnesse.* 1. Sam. 14.3. & 22.11. 2. Sam. 8.17.

Ahlah Ohalai Ahlai. *beseeching, or expecting, or beginning, or sorrowing, or brother to me.* 1. Chro. 2.31. and 11.41.

Ahoe Ahoha Ahoah. *a thistle, or thorne, or brotherhood, or fishhooke.* 1. Chro. 8.4.

Ahohi. *a quicke, or liuing brother, a thistle, or my thorne.* The father of Dodo. 2. Sam. 23.9. of whom came the Ahohites. 1. Chro. 27.4.

Oolla Aholah. *a mansion, or dwelling in her selfe.* Eze. 23.4.

Ooliab Aholiab. *the tabernacle, or tent of the father, or the brightnes of the father.* The name of a singular workman, ordeined of God, & replenished with his spirit for the workemanship of the tabernacle. Exod. 31.6,7, &c.

Ooliba Aholibah. *my mansion in her.* Ezek. 23.4.

Oolibama Aholibama Aholibamah. *my tent, or famous mansion.* The wife of Esau the daughter of Anah. Ge. 36.2. Also a duke. 1. Chro. 1.52.

Ahrah, looke Ahira.

Ahumai. *a medow of waters, or brother of waters.* 1. Chro. 4.2.

Oozam Ahuzam. *their taking, or possessio, or vision.* 1. chr 4.6.

Ochozath Ahuzzah. *possession, apprehension, or collection, or vision.* The friend of Abimelech the king of Gerar. Gene. 26.26.

Hai ¶ Ai. *a heape, or laying on heapes.* A citie whither spies were sent by Joshua. Jos. 7.2. The people thereof killed 36. of the Israelites, because of Achans sacriledge. Joshua 7.5. God deliuereth it unto Joshuas hands. Josh. 8.1. The king taken, and brought unto Joshua,

Iosua, is hanged on a tree. Iosh. 8.28. The city burned, and the people slaine. Iosh. 8.19,20,21,22.

Aia / Aiah / Abia — Aiah. *a vultur, yawen, or Alas, or where is it? or his yle.* The sonne of Zibeon. Gen. 36 24. & 1. Chro. 1.40. Also the father of Rizpah. 2. Sam. 3.7. and 21.8.

Aiialon / Abialon — Aialon. *an oke, or strength.* A city built by Rehoboam. 2. Chro. 11.10. Also a city mentioned. Iosh. 19.42. & 21.24. Iudg. 12.12. & 1. Chro. 6.69. & 8.13. 2. Chron. 28.18. Also a valley. Iosh. 10.12. Iudg. 1,35.

Ai — Aiia. *idem* as Ai. Nehe. 11.31.

Ain. *an eye, or fountaine.* A city in the bounds of Iudea on the eastside thereof Num. 34.11. allotted to the tribe of Simeon. Iosh. 19.7. Mention is made thereof. Iosh. 15.32. It was giuen to the Leuites for a citie of refuge. Iosh 21.16. by it Saul led his armie against the Philistims. 1. Sam. 29.1. Ierome saith it was called Bedhennim afterward.

Ai — Aiath. *an houre.* A city by ẏ which Sennaherib came against Ierusalem. Isai. 10.28. called Ai. Nehe. 7.32.

Acan — ¶ Akan. *idem* as Ahan. Gene 36,27.

Accub — Akkub. *the print, or marke of a foote where any creature hath gone. Also supplantatiō, crookednes, or lewdnesse, or reward, or the heele of a foote.* 1. Chron. 3.24. and 9.17. Ezra 2.42,45. Nehe. 8.7. and 11.9.

Elmelech / Alamelech — ¶ Alammelech. *the kingdom of God, or the counsaile of God.* A city in the tribe of Asher. Iosh. 19.26.

Alamoth. an instrument, which some construe to be a psalterie. looke 1. Chro. 15.20. Psal. 46.

Alcimus. *strong, or of strēgth.* a wicked priest, who being a Iew became an infidel. He was made hie priest by Demetrius. 1. Mac 7.5,9. & became a cruel enemy to ẏ Iewes, yet at lēgth died miserably. 1 Mac. 9.55,56

Alamath / Almath / Alameth — Alemeth. *a hiding, or youth, or worlds, or vpon the dead.* a citie. 1. Chro. 6.60. called Almon. Iosh. 21.18. Also the sonne of Becher. 1. chro. 7.8 Also the sonne of Iarah 1. Chro. 8.36. and 9.42.

Alimis — Alemis. *strength.* a citie. 1. Mac. 5.26.

Alexander *a helper of men, or most strōg, or vertuous.* king of Macedonia, or Greece, who after that he had slaine Darius, parted ẏ kingdome into foure parts. 1. Mac. 1.1,2, to 12. looke Dan. 7.6. & 8.5,6,9. & 11.3,4. Also it was ẏ name of Antiochus Epiphanes sonne, who reigned in Ptolemais. 1. Mac. 10.1. who confederated himselfe wt Ionathan, & so made warre with Demetrius. 1. Mac. 10.16,46. He & Ptolemeus king of Egypt ioyne in friendship together. 1. Mac. 10.51, 55. and afterward fall at dissention. 1. Mac. 11.3. He fleeth into Arabia, where his head was smitten off by Zabdiel, and sent to Ptolemeus. 1. Mac. 11.16,17. Also the name of Simeon of Cyrene his sonne, who caried Christ his crosse. Marke 15.21. Also there is mention made of this name. Acts 4.6. and 19.33. Also ẏ name of a Coppersmith who forsooke ẏ faith. 1. Tim. 1 20. & wrought Paul much euil. 2. Tim. 4.14.

Alexandria. in Hebrew it is written *No*, which by interpretation is, *raw, irritation, or prohibition.* A city. Ier. 46.25. of whose people look Act. 6.9. who in greeke are called Alexandrians, which by interpretation is, *helpers of men, or most strong, or vertuous men.* look No.

Almuggim — Algummim. a certaine tree which groweth in the forest Lebanon. some take it to be brassel, looke in the margent of 2 Chron. 2 8. called Almuggim. 1. King. 10.11. and 2. Chr. 9.10. 2,11.

Alian *high.* The sonne of Shobal. 1. Chron. 1.40. called Aluan Gen. 36.23.

Elon — Allon. *oke, or strong.* A mans name. 1. Chron. 4.37. Also a citie. Iosh. 19.33.

Allon-Bachuth. The place where Deborah Rebekahs nurse died. Gen. 35 8.

Elmodad — Almodad. *the measure of God, or the entry, or court of the beloued.* Gene. 10.26.

Almon Diblathaim. *a hiding, or hidden in an heape of fig trees.* Num 33.46,47. — Helmon Deblathaim

Almon. *hidden.* A citie. Iosh. 21.18.

Alpha and Omega. Reuel. 1.8.

Alpheus. *the thousand, or learned.* father of Iames the Apostle. Mat. 10.3. Mar. 3.18. Lu. 6.15. Act. 1.13. — Alpheus

Aliah. *his rising vp, or his highnes.* A Duke of Edom. Gen. 36.40. — Alua

Aluan. *higher, or aloft, or in the Syriak tongue, peruerse.* The sonne of Shobal. Gen. 36 23.

Alush. *a mingling together, or cōspersion.* Nu. 33.13. — Alus

¶ Amad. *people of witnesse, or a people euerlasting, or a prey.* A citie Iosh. 19.26. — Amaad

Amadathus, looke Hammedatha.

Amal. *labour, or iniquitie.* 1. Chron. 7.35.

Amalek. *a licking people, or a smiting, or striking people.* The son of Eliphaz by Timna his concubine. Gene. 36.12. of whom came the Amalekites mentioned. Gen. 14.7 and 1. Sam 30,1. — Amalec

Amalek fighteth against Israel. Exodus 17.8. and so long as Moses prayed feruently, the Israelites preuailed, and when his feruentnesse slacked, the Amalekites preuailed. Exod. 17.11. They discomfite Israel. Num. 14.45. Iudges 6.2,3,6. They are discomfited. Exod. 17.13. & ouercome. Iudg. 7.25. 1. Sam. 14.48. almost destroyed and rooted out. 1. Sam. 15.3,7. as it was foretold. Exo. 17.14. Num. 24.20. and commanded. Deu. 25.19. 1. Sam. 15.3. were ouercome againe. 1. Sam. 30.1, to 21. and last of all by the children of Simeon, vtterly destroyed. 1. Chro. 4.41,42,43.

Amam. *mother, or feare of them.* A citie in the tribe of Iudah. Iosh. 15.26.

Aman. *troubling, murmuring, or grudging.* The son of Amadathus. Ester. 12.6. & 3.1. who was exalted by Ahasuerus, so as all men honoured him saue Mordecai. Ester 3.2. therefore he sought to destroy both him and all the Iewes. Est. 5.6.* but yet by Gods prouidence they were preserued, and Aman hanged. Ester 7.9,10 His ten sonnes also were hanged. Ester 9.14. He is mentioned. Tob 14:10. Ester 10.7. — Haman

Amanah. *faith, or trueth, or a nurse.* a hill in Cilicia. Canticles 4 8. — Amana

Amariah *the Lord said, or the excellency of the Lord, or out of the Syrian and Hebrew tongue, the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zeph 1.1. Also certaine mens names. 2. Chro. 6.7,11,52. 2. Chro. 31.15. — Amaria / Amarias / Ameri

Amasa. *sparing the people.* The sonne of Abigail sister to Dauid. 1. Chro. 2.17 Chiefe captaine of Absaloms hoste in Ioabs stead. 2. Sam. 17.25. and afterward captaine of Dauids hoste. 2. Sam. 19 13. slaine traiterously by Ioab. 2. Sam. 20 9,10. Also a mans name. 2. Chro. 28.12.

Amasai *strong, or boystie.* 1. Chr. 6.25,35. and 12.18. and 15.24.

Amashai. *the gift or present of the people.* The father of Nabath 2. Chro. 29.12.

Amashsi. and Amashsai. *the treading of the people.* Nehe. 11.12,13. — Amassai

Amashiah. *the strength of the Lord.* The father of Ioshah. 1. Chro 4.34. Also the sonne of Hilkiah. 1. Chr. 6.45. A wicked priest of Beth-el. Of whose practise and punishment, looke Amos 7.17. — Amasia / Amasias / Amaziah

Amasiah. *the burden of the Lord.* 2. Chro. 17.16. Also the sonne of Ioash. 2. Chro. 25.1. who succeeded in the kingdome of Iudah. 2. Chr. 24 27. 2. kin. 12.21. he put to death those that murthered his father. 2. Chr. 25.3. 2. kin. 14.5. Hee is warned by a Prophet not to put his trust in worldly defence. 2. Chro. 25.7. He discomfiteth the Edomites. 2. King. 14.7. 2. Chro 23.11,12. Hee became an idolater, and is reproued therefore. — Amasias / Amaziah / Amasia

2. Chro.

2.Chro.25.14,15. Hee is deliuered into his enemies hands, by the will of God. 2.Chro.25.20,23. and afterward put to death. 2.Chron.25.27. 2 King.14.19. He is also called Leui. Luke 3.29. He leaueth behind him Azariah his sonne. 2.King.14.21. 2.Chron.26.1.

Admatha — Amatha. *a cloud, or vapour of death.* One of the seuen counsellers of Ahashuerus. Ester 1.14.

Amaziah, looke Amasiah.

Iambri — Ambri. *rebelling, or changing.* 1.Mac.9.36.

Amen. *be it, or so be it, or let it be done.* Deut 27.15. 1.Cor.14.16 Reuel.3.14. and 22,20,21. Mat.6.13. and 2.Cor.1.20.

Ami. *mother, or feare, or people.* Ezra 2 57.

Ammiud, Ammihud — Amihud. *people of praise, or confession, or praise, or confession with me.* Father of Elishama a prince of the tribe of Ephraim. Nu.1.10. Also the father of Shemuel. Num.34.20. Also the sonne of Omri. 1.Chr.9.4.

Amminadab — Aminadab. *a free people, or a vowing people, or prince of people.* The sonne of Ram. 1.Chr.2.10. Matth.1.4. and father of Nahshon Numb.2.3. Exod.6.23. Ruth 4.20.* Also the sonne of Kohath. 1.Chron.6.22. called Izhar. Exod.6.18,21.

Ammittai — Amithi. *true, or fearing.* The father of Ionah the Prophet. 2.King.14.25.

Amizabad. *the dowrie of the people.* 1.Chro.27.6.

Amma — Ammah. *his people.* A hill where Asahel Ioabs brother was slaine by Abner. 2.Sam.2.23,24.

Ammedatha, looke Hammedatha, and Ester 8.5.

Ammi. *my people.* Hose.2.1.

Ammiel. *the people of God, or God with mee.* The sonne of Gemalli. Numb.13.13. Also the sixt sonne of Obed Edom 1.Chro.26.5. Also the father of Bathshua, Salomons mother. 1.Chron.3.5. Also the father of Machir of Lo-debar. 2.Sam.9.4,5.

Ammihud, looke Amihud.

Ammiur — Ammihur. *people of libertie.* 2.Sam.13.37.

Amminadab, looke Aminadab.

Amishaddai, Amisladdai — Ammishaddai. *the people of the almighty.* The father of Ahiezer a prince of the tribe of Dan. Numb.1.12.

Amnon — Ammon. *a people, or the sonne of my people.* A people. 1.Sam 14 47. 1.Kin.11.7. Isa.11.14 who descended

Ammonites — of Ben-ammi, the sonne of Lot, and were called Ammonites, that is, *populous, or a multitude.* Gen.19.38. God commanded Israel not to war with them. Deut. 2.18. and also not to suffer them to bee admitted into their fellowship, and why. Deut.23.3,4. Nehem 13.3. God deliuereth them into the hands of Iphtah Iudg. 11.32. They and the Moabites warre against Iehoshaphat, and are miraculously conquered. 2 Chr.20.1, to 30. Their idoles Milcom and Molech. 1.king.11.5, 7. 2.king.23.13. They recouer their land which was occupied by the Israelites. Iudg. 10.7,8. They warre against Iabesh Gilead, and would not make peace with them, except all the citizens would thrust out their right eyes. 1.Sam.11.2. and were ouercome by Saul. 1.Sam.11.11. They are discomfited by Dauid, for the villenous entreating of his messengers, sent to comfort their king. 2.Sam.10.2,4,14. Dauid doth sore afflict them. 2.Sam.3.11. and 12.29,30,31. God threatneth by his Prophets to punish them. Psalme 83.7. Ier.49.1. Ezek.21.28 and 25.1,2. Amos 1.13, 14,15. Zeph.2.8,9. They pay tribute vnto Vzziah. 2.Chron.26.8. Zelek one of Dauids valiant men was an Ammonite. 2 Sam 23.37. 1.Chron 11.39. The mother of Zabad who slewe Ioash the king, was an Ammonitesse. 2.Chr.24 26.

Hemona — Ammoni. *our people.* a citie. Iosh 18.24.

Aminon — Amnon. *faithful, or true, or an artificer, or nourisher, or schoolmaster.* The name of Dauids first borne by Ahinoam 2.Sam.3.2. and 1.Chron 3.1. This man deflowred his sister Tamar. 2.Sam.13.1,14. For the which hee was afterward slaine by her brother Absolom. 2.Sam.13.32.

Amok. *a valley, or depth.* The names of men. Nehe. 12.7,20. — Amoc

Amon. *faithful, true, &c.* as *Amnon*. The sonne of Manasseh an Idolater, who being King of Iudah, was slaine by his owne seruants. 2.Kin.21.18, to 24. called Emodam. Luk.3.28. He left behind him the good king Iosiah. 2 kin 21.16, & 22.1. Looke 1.Chro. 3.14. 2.Chron.33.21,24. Iere.1.2. and 25.3. Zeph.1. 1. Matth.1.10. Also the gouernour of the city of Samaria, vnto whose custodie Michaiah the Prophet was committed. 1.Kin.22.26,27. 2.Chron.18.25,26. Also a mans name. Nehe.7.59. — Ammon

Amorites. *bitter people, or cruell rebels, or great pratlers, or talkatiue.* A people. Ge.15.21. descended of Emori the son of Canaan Ge.10.15,16. They are slaine by Chedorlaomer. Ge.14.7. They deny the Israelites passage thorow their country, & therfore were conquered, & the Israelites inhabited their cities Nu.21.21, 22,24,25,31,32, & 32.39. They kill the Israelites. Deu. 1.44. God commandeth the Israelites to destroy them vtterly, & why. Deu.20.17,18. They make war with the Gibeonites, because they had made peace with Ioshua: but God deliuereth them into Ioshuas hands. Jos.10. 4. They became tributaries vnto the familie of Ioseph. Iudg 1 35. God reserueth them, &c to proue the Israelites withal. Iudg 3.1,2,3. They, &c. became tributaries & bondmen vnto Salomon. 1.Ki 9.20,21.

Amos. *a burden, or burdened, or burdening.* A Prophet. Amos 1.1. 2.Esd.1.39. He was a fig gatherer. Amos 7.14. also the sonne of Naum Lu.3.25.

Amoz. *strong, or mighty.* The father of Isaiah the Prophet. 2.King.19.2. and Isa.1.1. — Amos

Amphipolis. *a city compassed, or a walled city.* A city of Macedonia, by the which Paul trauailed. Act.17.1

Amplias. *make more.* A friend of S. Pauls. Rom. 16.8.

Amram. *a high people.* The father of Moses, Aaron, and Miriam. Exo.6.20. & 15.20. and 1.Chr.6 3. and 23.13. of him came the family of the Amramites. Num. 3 27. 1.Chr.26.23. — Hamram

Amran. *an asse, or clay, or wine.* The son of Dishon. 1.Chr.1.41. called Hemdan. Gen.36.26. — Hamran

Amraphel. *speaking destruction, or ruine, or speaking in secret, or iudgement.* King of Shinar. Gen.14 1.

Amzi. *strong, or mighty.* The sonne of Bani. 1.Chr. 6.46. — Amasai

¶ Anab. *a grape, or* out of the Syrian speech, *a knot.* A city in the mountaines. Iosh 11.21. and 15.50.

Anah. *answering, or singing, or afflicting, or poore.* The father of Aholibamah, one of the wiues of Esau. Gen.36.2,14,20 and 1.Chr.1.38. — Ana, Annas

Anaharath. *drinesse, or burning, or wrath, or neighing, or hoarsenesse, or* after the Syrian speach, *strangling, or suffocation.* A city of the tribe of Issachar. Jos.19.19. — Anaharah

Anaiah. Nehe.10.22. — Anaia

Anak. *a Gyant.* Num 13.23,29. of whom came the Anakims or Giants. Deut.1.28. whom Ioshua destroyed. Iosh 11.21. Caleb expelled the three sonnes of Anak from Hebron. Iudg.1.20. — Enec, Eneeims

Anamim. *a fountaine, or the eye of waters, or an answere or affliction, or a sound of waters.* The sonne of Mizraim. Gen.10.13.

Anammelech. *an answere, or the kings song, or the affliction, or pouerty of the king, or of his counsailor.* The god of Sepharuaim 2 King.17.31. — Anamelech

Anan. *a cloude, or a prophesie, or diuination.* The name of a man. Nehe.10 26. and 1.Esd.5.30.

Anani. *a cloude, or a prophecying, or diuination.* A mans name. 1.Chr.3.24. Esd.10.20.

Ananiah.

Anania Ananias — Ananiah, *the cloud of the Lord, or the diuination of the Lord.* A citie wherein the Beniamites dwelt after the captiuitie. Nehe. 11.32. Also one of Uzziahs captaines. 2 Chr. 26.11.

Also the name of him that with the consent of his wife Sapphira, sold land to the use of the Church, and afterward reserued part thereof to his owne use: who with his wife was punished with sudden death for lying to the holy Ghost. Acts 5.1, 3, to 12.

Also the name of him that baptized S. Paul at Damascus. Actes 9.10, to 19.

Also the name of the high Priest, who caused Paul to be smitten upon the mouth for speaking his conscience. Acts 23.1, 2. and 24.1.

Also the name of the father of Elcia. Iudeth 8.1.

Also the names of men mentioned. Nehe. 3.23. and Dan. 1.7.

Anath. *an answere, or a song, or affliction, or pouertie.* Iudg. 3.31.

Anathema, Maranatha. 1. Cor. 16.22.

Anathoth, *answeres, or songs.* A citie wherein Ieremie was borne. Ier. 1.1. & 29.27. looke Iosh. 21.18. & Isa. 10.30. The citizens whereof, because they would not bee reproued, God threatneth. Iere. 11.21, 22, 23. In this citie Abiathar the Priest was borne. 1. Kin. 2.26. Also the name of the sonne of Becher. 1 Chr. 7.8. Of him came the Anethothites. 1. Chr. 27.12. looke Antothite.

Andreas — Andrew *very strong, or manly.* The name of Peters brother, who became first Iohns disciple. Ioh. 1.35. & afterward the disciple of Christ. Iohn 1.37, 40. Hee brought Peter first unto Christ Ioh. 1.41. 42 He and Peter bee called from fishing unto the office of preaching. Matth. 4.18, 19. Mar. 1.16, 17 Luke 5.10, 11. He is made an Apostle with the other eleuen Luke 6.13, 14. Mar. 3.13, 14, 18. and Mat. 1 1, 2. unto whom Christ giueth power to preach, and do miracles, &c. Mat. 10.1.* Mar. 6.7. Lu. 9.1, 2.

Andronicus, *a victorious man.* Hee slew Onias the high Priest contrary to his othe, 2. Macc. 4.31, 34, 35. for which fact he was put to death at the commandement of Antiochus. 2. Mac. 4.36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16.7.

Anem *an answer, or song of them, or their affliction, or pouertie, or after the Syrian, a sheepe of theirs.* A citie. 1. Chr. 6.73.

Aner *an answer, or song of the candle or light, or afflicting the light.* the brother of Mamre & Eschol. Ge. 14.13. also a city in the tribe of Manasseh. 1. Ch. 6.70

Anian — Aniam. *a people, or the ship of people, or the sorrow, or strength of the people.* 1 Chr. 7.19.

Anim — Anim. *answerings, singings, or afflicted, or poore.* A citie. Iosh. 15.50.

Anna, *idem,* as Hannah. The daughter of Phanuel. Luke 2.36, 37, 38.

Annas *idem,* as Anah. An high Priest, who sent Christ bound unto Caiaphas his father in law. Luke 3.2 Iohn 18.13. Acts 4.6.

Antichristus — Antichrist *for Christ, or against Christ.* He is a liar, & denieth that Iesus is Christ 1. Iohn 2.22. to be come in the flesh. 1. Ioh. 4.3. & therefore he is a deceiuer and false prophet, and so are all such as they be. 2. Iohn 7. and 1. Ioh. 2.26. & 4.1. Of his beginning, looke Dan. 7.8.* Antiochus Epiphanes the king of Syria, bare a figure of him. Dan. 11.31. of the power, qualities, miracles, and kingdome of Antichrist, and his ministers, looke Psal. 10.1.* Eze. 38.2.* & 39.1.* Dan. 8.9.* & 9.27 Mat. 24.24. Mar. 13.27. Lu. 21.8. Iohn 5.43. Act. 20.29, 30, 31. & 1. Tim. 4.1, 2, 3, & 2. Tim. 3.1, 2, 3, to 10. 2. Pet. 2.1.* & 3.3, 4 *Reu. 13.1, 8.* & 14.8.

There were many Antichrists in the time of Saint Iohn, and S. Iude, (as Gods elect) mingled among the true Christians. 1. Iohn 2.18, 19. Iude 4. Hee is called the man of sinne. 2. Thess. 2.3. & shall sit as God in the Temple of God. 2. Thess. 2.4. 9. Hee is a foolish shepheard. Zech. 11.15, 16. He shall be destroyed with the breath of Gods spirit, & preaching of the Gospel. Isa. 11.4. 1. Thess. 2.8. Reu. 17.8, 14.* and 18.1.* and 19.19, 20. and 20.9, 10.

Antilibanus. *for, or against Libanus.* a high hill on the North side of Iudea against Libanus. Iudeth 1.7.

Antioche — Antiochia. *for a chariot, or wagon, or a thing in stead of a chariot or wagon, or against a chariot or wagon.* There be two famous cities of this name: one in Syria, called Hamath. Zechar. 9.2. wherein the name of Christians first began. Actes 11.22, 26. in the which Barnabas & Paul were ordeined preachers. Act. 13.2, 3. The other in the prouince of Pisidia, where Paul and Barnabas preached. Acts 13.14 Galat. 2.11.

Antiochis. *idem* as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4.30.

Antiochus Epiphanes — Antiochus, *idem* as Antiochia. a tyrant surnamed the noble, the son of Antiochus the great. He is called the wicked roote. 1. Mac. 1.11. he subdueth both Egypt & Iudea. 1. Mac. 1.18, 19.* he spoyleth the Temple and wasteth the city of Ierusalem. 1. Mac. 1.23, 33.* and 2. Macca. 5.15.* He erecteth an idole upon the altar of the Lord. 1. Macca. 1.57. reade more Dan. 8.9, to 15. Purposing to ransacke the cities of Elimais and Persepolis, he is repulsed by the citizens. 1. Macc. 6.1, 3, 4. and 2. Mac. 9.1, 2. he is striken with an incurable disease. 2. Mac. 9.5, to 12. 1. Mac. 6.8, 9. He repenteth fainedly. 1. Mac. 6.11, 13. 2. Mac. 9.12. He prayeth unto God who would not haue mercy upon him. 2. Mac. 9.13. but suffered him to die miserably, & in a strange land. 1. Mac 6.13, 16. 2. Mac. 2 9, 18, 28. & 10.9.

Antiochus Eupator — Also the aforesayd Antiochus his sonne surnamed Eupator, who was made king after him. 1. Macca. 6.17. This man entreth Iudea with a great armie. 1. Mac. 6.30, 48. he brake his othe with Israel. 1. Mac. 6.62. of his doings, read 2. Mac. 10.10.* & 11.1.* and 12.1.* and 13.1.* He was slaine by Demetrius appointment. 1. Mac. 7.2, 3, 4 and 2. Mac. 14.2.

Antiochus Sedetes — Also the name of Alexanders sonne surnamed Zedetes, who Tryphon preferred to y^e kingdom. 1. Mac. 11.39, 54. & afterward slew him traiterously. 1. Mac. 13.31. & crowned himselfe king of Asia. 1 Mac. 13.32.

Antiochus Pius — Also the name of Demetrius Nicanor his sonne surnamed Pius: who ioyned in friendship with Simon brother to Iudas Maccabeus, and pursued Tryphon. 1. Mac. 15.1, 2, 11.

Antipas. *for all, or against all.* A faithfull Martyr. Reu. 2.13. It was also the surname of Herod. Looke Herod.

Antipater *for the father, or against the father.* One of the Ambassadors which Ionathan sent to Rome. 1. Mac. 12.16.

Antipatris, *idem* as Antipater. A citie in the land of promise, which Herod the great called after Antipater his fathers name, whither S. Paul was led captiue. Acts 23.31.

Anathothia — Antothilah, *answeres, or songs of the Lord, or afflictions, or needes of the Lord.* The sonne of Shashak. 1. Chron. 8.24, 25.

Anathothite — Antothite. *an answere, or song, or afflicted, or pouerty. one of Anathoth.* 1. Chr. 11.28. look more in Anathoth.

Anob — Anub, *a grape, or after the Syrian speach, a knot.* The sonne of Coz. 1. Chron. 4.8.

Aphedno Apeddo — ¶ Apadno. *the wrath of iudgement, or the tabernacles of his palace.* Dan. 11.45.

Apame Apamia — Apamea. *expelling, or driuing, or chasing away.* The concubine of king Darius. 1. Esd. 4.29.

Apelles.

UMI

Apelles. *idem* as Apamea. A man whom Paul commendeth. Rom 16.10.

Hapharaim Apharaim. *digging, searching, or confounding the sea.* A citie. Iosh. 19.19

Apharsei Apharsaie. *diuiding, or tearing in pieces.* Ezra 4.9.

Apharsathchei Apharsathcaie. *diuiding, or tearing asunder peacocks* Ezra 4.9.

Apharsachei Apharsechaie. *idem.* Ezra 5.6. and 6.6.

Aphec Aphek. *strength, vigor,* or in the Syrian speach *going*
Aphik *forth.* A citie. Iosh. 12.18. & 13.4. & 19.30. 31. & 1. Sam. 4.1. and 29.1. There Ben-hadad king of Syria, was vanquished. 1. King. 20.26, 29.30. called Aphik. Iudg. 1.31.

Apheca Aphekah. *idem* as Aphek Iosh. 15.53.

Aphia Aphiah. *speaking, or blowing.* 1. Sam. 9.1.

Ophrah Aphrah. *dust.* A citie. Iosh. 18.23. Micah. 1.10.

Aphrica. in Hebrew *Put,* which may be interpreted *grosse, or fat.* Nahum 3.9.

Aphrica. in Hebrew *Pul,* which may be interpreted *ruine, or fall, or a beane.* Isa. 66.19.

Apollos Apollo. *leesing, or a destroyer, or destroying.* A Iewe
Apollo borne in Alexandria, who being both eloquent & mightie in the Scriptures, disdained not to bee further instructed in the way of the Lord, by a poore craftsman, named Aquila & Priscilla his wife. Act. 18.24.* reade 1. Cor. 1, 12, and 3.4,5,6.

Apollonia. *perdition, or destruction.* A citie in Macedonia, by which Paul passed. Act. 17.1.

Apollonius. *leesing or destroying.* The gouernour of Syria, whom Iudas Maccabeus slew. 1. Macc. 3.10, 11. & 10.69. & 2. Mac. 3.5. Also the sonne of Menestheus. 2. Mac. 4.21. Also y sonne of Geneus. 2. Mac. 12.2

Apollyon *idem.* looke Abaddon.

Apostles. looke the second Table.

Apphaim Appaim. *a countenance, or face, or furors: or the nostrels, or bakers.* 1. Chr. 2.30.

Apphia. *bringing forth, or increasing.* A deare sister, whom Paul saluteth. Philem. 2.

Appius. A market place where certaine brethren met Paul, at his first comming to Rome. Acts 28.15.

¶Aquila. *an Eagle.* The name of Pauls host. 1 Cor. 16.19. Rom 16.3. Act. 18.2,3,26.

¶Ar. *a rearing vp, or watches.* A citie. Num. 21.15, 28. Deut. 2.9,18. Isa. 15.1.

Ara. *cursing, or seeing.* A mans name. 1. Chr. 7.38.

Araba Arab. *multiplying, or sowing sedition, or a window, or Locust.* A citie. Iosh. 15.52.

Arabia. *euening, or euen, or sweetnesse, or a crowe, or desert.* A countrey in Asia the greater betweene Iudea and Egypt, wherein dwell the Moabites, Ammonites, Idumeans, and many others. Ezek. 27.21. and 2. Chron. 21.16. and 22.1. and 26.7.

Also the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabeans, mention is made. 2. Chro. 9.14. Iob 1,15. Psalm. 72.10. where Paul preached. Gal. 1.17.

The destruction of the Arabians, (that is to say, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Isa. 21.13. looke more in Sheba.

Arad. *a wild asse, or a dragon,* in the Syrian speach. A city of Amorites appertaining to the tribe of Iudah, wherein the children of Hobab, Moses father in lawe dwelt. Num. 21.1. Iosh. 12.14. Iudg 1.16 Also a mans name. 1. Chron. 8.15.

Area Arah. *a way, or a traueller.* Ezra 2.5.

Aram. *highnes, or sublimity, or deceiuing, or their curse.* The sonne of Shem. Gene. 10.22. of whom came the Aramites or Syrians. 2. Sam. 8.5. Gene. 22.21. 1. Chr. 2.23. looke Syria and Syrians.

Also the sonne of Shamer. 1. Chr. 7.34. Also the sonne of Esrom, Mat. 1.3. Luk. 3.33. called Ram. Ruth 4.19

Aram Naharaim. A place. Gen. 24.10.

Aran. *an arke, or their malediction.* Genes. 36.28. 1. Chron. 1.42.

Ararat. *malediction of trembling,* or after the Hebrew and Syrian, *malediction, or light of a runner.* A mount in Armenia Gen. 8.4.

Araunah *an arke, or song, or reioycing, or our light, or* Arcuna
a curse now. A mans name, who sold Dauid his threshing floore, to build an altar in, to offer sacrifice vpon, to appease Gods wrath, as he commanded 2. Sa. 24.18.*

Arba. *foure.* The name of a city called otherwise Hebron. Ios. 14.15. Gen. 23.2. & 35.27. looke Kiriath-arba. Arbah

Archangel. *principall, or excellent among the Angels.* 2. Esd. 4.36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead shall rise againe. 2. Thess. 4.16.

Archelaus. *a prince of the people.* The sonne of Herod. Mat. 2.22.

Archatharoth. *the longitude of crownes or circles.* Ios. 16.2.

Archippus. *a prince, or gouernour of horses.* A mans name. Col. 4.17. fellow souldier with Paul. Philemon 2.

Ard. *ruling, or descending.* The sonne of Beniamin. Ared
Gen. 46.21. of whom came the Ardites. Num. 26.40.

Ardon. *ruling, or descending, or the iudgement of malediction.* Caleb his sonne. 1. Chron. 2.18.

Areli. *the Altar, or light of God, or the sight of God.* Ariel
The sonne of God. Gen. 46.16. of whom came the Are- Arielites
lites. Num. 26.17.

Areopagita. Acts 17.34. looke Denis.

Aretas. *vertuous.* 2. Mac. 5.8. and 2. Cor. 11.32.

Ariel. *the Altar or lion of God, or the light of God.* Areta
looke Isa. 29.1. in the margent. Also the name of a man. Aretha
Ezra 8.16.

Arimathea. *a lion dead vnto God, or the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27.57. Mar. 15.43. Luk. 23.51. Ioh. 19.38. which is called Dumah. Ios. 15.52. and Arumah Iudg. 9.41. and Rumah. 2. Kin. 23.36. which citie Eusebius affirmeth is otherwise called Remphtis.

Arioch. *long, or satietie, or thy drunkennesse and thy lion.* Gen. 14.1. and Dan. 2.14.

Aristarchus. *a right good prince, or the best prince.* A companion and prisoner of Pauls. Act. 19.29. and 27.2. and Colos. 4.10.

Aristobulus. *a very good, or the best counsellour.* The master of Ptolome. 2. Mac. 1.10. Also reade Rom. 16.10. Acts 12.1. in the margent.

Armagedon. *the hill of the Gospel, or Gospelling, or the hill of apples, or fruit, meaning the elect.* The name of a place. Reuel. 16.16.

Arnon *reioycing, or leaping for ioy, or their arke, or the light of the Sunne: or the light, or curse permanent, or eternall.* A flood or riuer. Numb. 21.14. Deut. 2.24. Iosh. 12.12 and 13.9. Iudg. 11.13. Also a citie. Iosh. 21.13. Numb. 21.13.

Arod *idem* as Ard. The sonne of Gad. Gen. 46.16. Arodi
of whom came the Arodites. Num. 26.17.

Aroer *the watch of watches, or raising vp of watches.* A city. Num. 32.34. Deu. 2.36. Ios. 13.2. & 13.9, 16, 25 Iud. 11.26. 1. Sa. 30.28. 2. Sam. 24.5 & 2. Kin. 10.33. Isa. 17.2. The citizens called Aroerites. 1. Chr. 11.44.

Arpachshad. *healing.* The sonne of Shem. Gene. 10. Arphaxad
22. Luke 3.36 his stocke. Genes. 11.12.* Also a king whom Nabuchodonosor vanquished. Iudeth 1.1.*

Arpad. *the light of redemption.* An Iland in Phoe- Arphad
nicia, neere Damascus. 2. King. 18.34. and 19.13. Isa. 10.9. Iere. 49.23.

Arsaces. *lifting vp the shield, or the lifting vp of the shield.* 1. Mac. 14.3. and 15.22.

Artahshashte-

Artaxerxes Artahshashte Artahshashte. *light, or malediction, or feruent to spoile.* the generall name of the Kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 4.7. and 7.1. Nehe. 2.1. and 5.14. and 13.6. looke Ahashuerosh.

Arteman Artemas. *whole, or sound, or sightly, or without fault.* Tit. 3.12.

Arumah. *idem* as Rumas, looke Arimathea.

¶ Asa. *a Phisicion, or healer of sicknesses.* the king of Judah who succeeded his father Abiam. 1. Kin. 15.8. and 2. Chr. 14.1. & 1. Chro. 3.10. He destroyeth the high places, and exhorteth the people to seeke the Lord. 2. Chron 14.3.4. For feare of Baasha king of Israel, hee entreth into couenant with Ben-hadad king of Syria. 1. King. 15.17, to 22. and 2. Chron. 16.1, to 7. and was reproued therefore, and for trusting rather in the help of men, then in the ayde of God. 2. Chro. 16.7. Hee obtaineth victorie against the Ethiopians. 2. Chron. 14.9.* & 16.8. His briefe and faithfull prayer. 2. Chro. 14.11. Hee deposed his mother from her regencie, & why. 2. Chr. 15.16. 1. Kin. 15.13. In his age he was sicke of the goute. 1. Kin. 15.23. & 2. Chro. 16.12. He dieth and his sonne Jehoshaphat succeedeth him. 1. King. 15.24. & 2. Chr. 16.13. & 17.1. Also a mans name. 1. chr. 9.16.

Asael Asahel. *God hath wrought.* Joabs brother who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2. Sam. 2.19, to 24. Hee is buried in the sepulchre of his father. 2. Sam. 2.32. Also other mens names. Ezra 10.15. Tobit 1.1

Asahiah Asaiah. *the Lord hath wrought.* Certain mens names. 1. Chro. 4.36. & 6.30. and 9.5 and 15.6. 2. Kin. 22.12.

Asaph. *gathering.* A renowmed chaunter of Dauids, brother to Heman, looke 1. Chro. 6.39. and 15.9. & 16.5. and 25.1. Also other mens names. 1. Chro. 9.15, 2. Kin. 18.18. 1. Chro. 26.1.

Asrael Asareel *the beatitude of God.* 1. chr. 4.16. A great city.

Aseneth Asenah. *a peril, or thing vnfortunate.* The daughter of Poti-pherah, and wife of Joseph. Gen. 41.45.

Hasabia Hasabias Hashabiah Ashabiah. *numeration, or estimction, or the cogitation, or workemanship of the Lord, or speede, or silence in the Lord.* The sonne of Amazia. 1. Chron. 6.45. a chiefe man of the Leuites. 1. Chron. 25.3. 2. Chro. 35.9.

Asan Ashan. *a fume, or smoke.* A city. Josh. 15.42. and 19.7. and 1. Chron. 4.32. and 6.59.

Asarela Asharelah. *the blessednes of God.* 1. Chro. 25.2.

Asabel Ashbel. *an old fire.* The sonne of Beniamin. Gen. 46.21. 1. Chr. 8.1. called Jediael. 1. Chr. 7.6. of him came the Ashbelites. Num. 26.38.

Ascenez Ashkenaz Ashchenaz. *fire as it were distilling, or as it were sprinkling.* The sonne of Gomer. Genes. 10.3. also a countrey. Jere. 51.27.

Azotus Asdod Ashdod. *idem* as Ashedoth following. Josh. 11.22. & 15.46. The inhabitants called Ashdodites. Josh. 13.3. and Ashdodims. Nehe. 4.7. and 13.23. looke Azotus.

Asedoth Ashedoth. *a robbing of a countrey, or the fire of the beloued, or the fire of the fathers brother.* A place. Josh. 13.20. and 10.40. and 12.8. looke Azotus.

Aser Asher. *blessednesse, or felicitie.* The sonne of Jaakob by Zilpah. Gen. 30.10, 13. of whose posteritie and heritage, looke Gen. 46.17, 18. and 1. Chro. 7.30. Josh 19.24, to 32. His blessing. Deut. 33.24, 25. Gen. 49.20. He did not cast out the inhabitants of Accho nor Zidon. Judg. 1.31, 32.

Aseroth Asheroth. *trees, or woods.* An idole whom the Israelites serued, and therefore were punished. Judg. 3.7, 8.

Asiel Ashiel. *the worke of God.* 1. Chron. 4.35.

Asima Ashima. *the fire of the sea, or the offence.* An idole. 2. Kin. 17.30.

Askelon Ascalon Ashkelon. *the fire of infamie, or a weighing thing, or ballance.* A great citie which Judah tooke. Judg. 1.18. and Samson slew therein thirty men. Judg. 14.19. reade Josh. 13.3. Jer. 25.20. Amos 1.8. Zeph. 2.4. Zech. 9.5. Judeth 2.28. and 1. Mac. 10.86.

Ashnah. *mutation, or fire now.* A citie. Josh. 15.33. Asena

Ashnah. *iteration, or secundation.* A citie. Josh. 15.43 Esna

Ashriel. *idem* as Asareel. The sonne of Manasseh. 1. Asriel
Chron. 7.14. of whom came the Asrielites. Numb. 26. Esriel
31. he is called Azriel. Josh. 17.2. and 1 Chro. 5.24. Azriel

Ashtaroth. *flockes, or riches.* A citie of Moab, Deut. Astaroth
1.4. Jos. 9.10. & 12.4. & 13.12. The giants whom Chedorlaomer slew, inhabited this citie and the borders Ashtoreth
thereof. Gen. 14.5. which was giuen to the Leuites. 1. Chron. 6.71. The inhabitants called Ashteraethites. 1. Chro. 11.44. Also an idole of the Philistims whom the Israelites honoured. 1. Sam. 7.3, 5. Judg. 2.13. and so did Salomon. 1. King. 11.5. and 2. King. 23.13.

Ashtaroth-karnaim. Ashtaroth. *flockes, or riches,* Karnaim, *hornes,* meaning thereby, *the people of the citie of Ashtaroth.* Gen 14.5. Astaroth and Carnaim

Ashtemoth. *the fire of diuination, or consummation, or the fire of perfection, or simplicitie.* A citie in the tribe of Judah. Josh. 15.50. Isthemo

Ashuath. *doing, or making vestments.* 1. Chron. 7.33. Asoth

Ashur, or Asshur. *blessed, or traueiling, or beholding.* Asur
The sonne of Shem. Gen. 10.21. Hee came from the land of Shinar. Gen. 10.11.

Also a countrey. Isa. 7.17, 18, 20. The people called Assyrians. Isai. 8.4, 7. The land is fertile. 2. King. 18. Assyrians
32. Ahaz being faithlesse, seeketh ayde at the king of Asshur. 2. King. 16.7. The king of Asshur taketh Samaria. 2. King. 17.6. Hezekiah yeeldeth vnto Sanecherib king of Asshur. 2. Kin. 11.13, 14.* The Lord punisheth the Assyrians, as they did the Jewes, to the ende they might learne that they were able to doe nothing of themselues. Isa. 10.12, 13.* The destruction of the Assyrians is foretolde. Isa. 17.12. and 30.31. and Nahum 1.2.*

Asia. *full of mire, or dirty, or full of slime, or muddy.* A Countrey called the lesser Asia, conteining Phrygia, Pamphilia, Cilicia, Lycaonia, Galatia &c. It is thought now to be vnder the subiection of the Turke. Act. 2.9. Into it Paul was forbidden to go and preach, by the holy Ghost. Acts 16.6. Paul abode in Asia for a time and there preached the Gospel. Act 19.9, 10, 22. Paul reciteth what he had suffred in Asia. 2. Cor. 1.8, 9

Asiel looke Ashiel. Asael

Askelon. looke Ashkelon.

Asmaueth. *a strong death, or buck Goat, or the strength of death.* 1. Chron. 12.3. called Azmaueth. 2. Sam. 23. Azmaueth
31. looke 1. Chro. 8.36. & 9.42. and 11.33. Ezra 2.24. Asmoth

Asmodeus. *a destroyer, or abounding in sinne, or measuring the fire.* An euill spirit. Tob. 3.8.

Asshurim. *waite layers, or blessed, or slow goers, or beholders, or lookers on.* Gen. 25.3. Assurim

Assir. *bound, or imprisoned, or* in the Syrian speach, Aser
prohibited. The sonne of Korah. Exo 6.24. 1. chro. 6.22. Asir

Assos. *an appropinquation, or comming neere vnto.* A Asson
citie. Act. 20.13.

Assuerus. looke Ahasueros, and Tobit 14.15.

Astyages. *a leader, or gouernour of the citie, or the Duke.* The name of the King of Persia Dan. 9.1.

Asuppim. *the counsell of Elders.* 1. Chro. 26.15. Asuphim

Asyncritus. *incomparable.* Rom. 16.14.

¶ Atarah, or Atarta. *a crowne.* 1. Chro. 2.26. Attarias

Ataroth. *crownes, or a quill to make one drunke, or to* Atroth
fil one withal, or after the Hebrew or Syrian speeches, *the counsel of making one drunk, or ful.* Nu. 32.3, 34, 35

Ater. *the left hand, or shut* Ezra 2.16, 42. Ather

Athach. *thy houre, or thy time.* A citie. 1. Sam. 30.30.

Athiah. *the houre, or time of the Lord.* Neh. 11 4.

Athaliah *the houre, or time for the Lord.* The daughter of Omri king of Israel, and mother to Ahaziah the Athala
king of Judah. 2. King. 8.26. Destroying all the stocke

royall

royall which shee could come by, shee ruled the land of Judah, and [illegible] of all was slaine her selfe 2.Kin.11.1, 2.*and 2.Chron.22.10.*and 31.1.*

Athalai. Athlai. *my houre, or my time, or time vnto me.* A mans name Ezra 10.28.

Attai *idem.* The name of certaine men. 1.Chron.2, 35.& 12.11.

Attalia *encreasing, or nourishing.* A citie in Pamphilia, builded by Ptolemeus Philadelphus, by which Paul and Barnabas iourneyed. Act.14.25.

Attalus *increased, or nourished.* 1.Mac.15.22.

Ethei, Ethi. Ethai. Atthai *houre, time, or ready.* 2.Chron.11.20.

Athens. *without encrease, or of Minerua, or Minervales.* A famous citie in Achaia, whither Paul was conducted. Act.17.15. Where he seeing the people addicted to idolatrie, &c. disputed and preached. Actes 17. 16.* The citizens called Athenians. Act.17.21.

Athenobius. *the loue of Minerua.* The Ambassadour which Antiochus sent vnto Simon: of his message and answere, looke 1.Mac.15.28, to 37.

Atheists. *people without God.* So called because they bee such as thinke there is no God: of their disposition and qualities, looke Ephe.2.12.& 2.Pet.3.3. and in the word Epicures in the second Table, & Wisd.2.1, to 23.

Attoth Addar. Atroth. *idem* as Ataroth and Addar is interpreted. *the cloke, or power, or greatnesse.* Josh.16.5.

Iuah. Aia. ¶ Aua, or Auah, *iniquitie.* A citie. 2 kin.17.24. called Auah. 2.king.18.34. and 19.13. Isa.37.13.

On. Heliopolis. Auen. *iniquitie.* in Hebrew *On*, which is interpreted, *sorrow, or sadnesse, or strength.* in Greeke *Heliopolis*, which is interpreted, *the citie of the sunne.* A citie of Egypt, otherwise called Thebæ. Reade Ezek.30.17. also an idole. Josh.10.8.

Augustus properly signifieth *luckie*. Also it may signifie *consecrated, sanctified, noble, mightie, royall, reuerent, worshipfull, or of great magnificence.* Which name is vsed not onely for the first (so called for his good successe) but also for a surname vnto all the Romane Emperors. Act.25.21. In the 42. yere of Augustus reigne, Christ our Sauiour was borne. Luke 2.1,6,7.

Auim. *wicked men, or peruerse.* A citie. Joshu.2.23. whose citizens were called Auims. Deut.2.23. whose god was Nibhaz. 2.king.17.31.

Auith. *wicked, or peruerse, or naughtie, or ouerthwart.* A citie. Gene.36.35. Auites a people. Josh.13.3.

Vzza. ¶ Aza. *strength, or a Goate.* Ezra.2.47.

Azanias. Azaniah. *hearkening the Lord, or the weapons of the Lord.* Nehe.10.9.

Azariel. Azriel. Azareel. *the helpe of God.* 1.Cor.12.6. Ezra.10.41. Josh 7.2. and 1.Chro.5.24.

Azarias. Asarias. Azariah. *helpe of the Lord.* The sonne of Amaziah king of Judah. 2.Kings 14.21. who is called Uzziah. 2.Chron.26.1. he for vsurping the Priestes office was striken with leprosy and so died. 2.king.15.5. and 2.Chro. 26.16, to 22. he is called Ozias. Matth.1.8. Also hee is called Matthat. Luke 3.29.

Also a Prophet, by whose exhortation Asa sought to reforme religion. 2.Chron.15.1.* Also the high Priest, which with others withstood king Uzziah. 2.Chro.26. 17.18. Also the name of Ethans sonne. 1.Chro.2.8. also a companion of Daniels. Dan.2.17. also the name of others. 1.king.4.2,5.& 1.Chr.9.10,13.& 2.Chron.28.12 and 31.13. Ezra.7.1,3. Nehe.3.23.& 7.7. and 12.33.

Azariel, looke Azareel. 1.Chro.27.22.

Azaricam. Azricam. Azaricam. *helpe rising vp, or reuenging, or voyde strength.* A mans name. Nehe.11.14.

Azarias. Azaz. *a strong one.* 1.Chr.5.8.

Azaziah. Azaziah. *the strength of the Lord.* 1.Chro.15.21. and 27.10.

Azgad. *a strong hoste, or strength of felicitie.* Ezra.2. 12. and 8.12. Nehe.10.15.

Aziza. *strength, or of strength.* Ezra.10.27.

Azmaueth looke Asmaueth

Azmon. *bone of a bone, or our strength.* A citie. Num. Asemona. 34.4. Josh.15.4.

Aznoth tabor. *the eares of election, or of puritie, or af-* Azanoth- *ter the Hebrew or Syrian speech. the eares of contriti-* thabor. *on, or breaking.* a citie. Josh.19.34.

Azor. *a helper, or entrie, or court.* or after the Syrian, *conuerted.* a place. 1.Macc.11.67. Also the sonne of Eliacim. Matth 1.13.

Azotus. in Hebrew *Ashdod.* A famous citie in the Asdod. land of Palestine, betweene Ashkelon & Joppe, wherin Giants dwelt, which citie Joshua wonne. Josh.11.22. It was one of the fiue principall cities mentioned. 1. Sam.6.17. reade Jerem.25.20. Amos 1.8. Zeph.2.4. Zec.9.6. Isa.20.1. and 2.Chro.26.6. In this citie also, Philip preached Christ. Acts 8.40. looke Ashdod.

Azariah. *the helpe of the Lord.* 2.Chro.29.12.

Azariel. *the helpe of God.* 1.Chron 12,6. and 27,22. Azareel. looke Ashriel. Ezra.10.41. Nehe.11.13. Jere.36.26. Azarel.

Azrikam. *idem* as Azarikam. 1.Chro.3.23. and 8.38.

Azubah. *forsaken.* 1.king.22.42. 1.Chro.2.18.

Azur. *holpen, or helper.* Jere.28.1. Ezek.11.1.

Azzah. *strong, or a bucke goate.* Gen.10.19. Josh.10. Gaza. 41. 1.king.4.24. Judg.1.18. and 16.1,2. 1.Chron.7.28 Jere.25.20.

Azzan. *their strength.* Num.34.26. Ozan.

[illegible] *idem* as Azur. Nehe.10.17. Azur.

B.

BAal Bealim. *the idole, or idoles, or Lord, or Lords, or* Beel. *gouerning, or possessing.* The idole of the Sidonians, Baalim. or a generall name to all idoles, because they were as the Lords and owners of al their worshipers. Num. 21.41. Judg.2.11,13. and 3.7. and 6.25. and 8.33. 1. Chro.4.33. Jer.2.8. 1.king.16 32. and 18.19.* 2.king. 10.18, to 29. and 11.18. and 17.26. and 23.4, 20. 2.Chr. 23.17. also the name of certaine men. 1.Chron.5.5. and 8.30. and 9.36.

Baalah. *ruling him, or his idole, or subiected, or posses-* Baala. *sed.* A citie and mount in the tribe of Judah. Josh.15. Baalath. 9,11. Also a citie in the tribe of Dan. Josh.19.44. called Baalath. 1. kings 9 18.

Baalath Beer. *subiected pit.* Josh.19.8.

Baalberith. *the idole of a couenant, or gouerning, or possessing the couenant* Judg.8.33. and 9.4.

Baal-gad. *the idole of fortune, or felicitie.* a citie vnder mount Hermon. Jos.11.17. called Bahalgad. Josh.13.5.

Baal-hamon Cant.8.11. Baal haman.

Baal-hanan. Gene.36.38. and 1.Chro.2.49. Balanan.

Baal-hazor. *a possessour of grace, or of a gift.* 2.Sam. Baal hasor. 13.23.

Baal hermon. *a possessour of destruction, or of a thing cursed, or dedicated, or consecrated, viz. vnto God.* A hil. Judg.3.3.

Baali. *my idole, or master, or Lord ouer mee, or gouerning, or possessing me.* Hos.2.16.

Baal-iada. *an open or manifest idole, or a master gouer-* Beeliada. *nour, or possessor of knowledge.* The sonne of Dauid. Eliada. 1.Chron.14.7.

Baalim, looke Baal. The name of certaine Idoles. 1. Sam.7.4. 2 Chro.28.2. Jere.2.23.

Baalis. *idem* as Baalim, King of the Ammonites. Jer. 40 14.

Baal-meon *the Lord, or master of the house, or gouer-* Beel meon. *ning, or possessing the house. or the idole of sin, or gouernment of sin.* a citie. Num.32.38. 2.Chr.5.8. Ezek.25.9.

Baal peor. *the idole, or Lord of Peor.* An idole. Num. Beel phegor 25.3. whom who so followed was destroyed. Deut.4.3. Baal-pharasim. Josh.22.17. reade Hose 9.10. This idole was called of of the Gentiles, Priapus. Baal-pharasin.

Baal-perazim. *the idol of diuisions, or gouerning, or possessing*

possessing diuisions, &c. A place: why it was so called. 2.Sam.5.20.1.Chro.14.11.

Baal salisa. Baal-shalisha, *the threefolde, or principall idole.* 2. Kings 4.42.

Baal thamar. Baal tamar, *the idole of the palme tree.* A village. Iudg 20.33.

Beel-zebub. Baal zebub, *the idole, or possessor of flies, or the master of flies.* An idole vnto whom Ahaziah being sicke had recourse. 2 king.1.2,3. The Iewes said that Iesus Christ wrought his miracles through Beelzebub, Mat. 9.34. Marke 3.22 Luke 11.15, Matth.10 25.

Beel-sephon Baal-zephon, *the south, or hidden idole.* A citie. Exod. 14.2. Num.33.7.

Baana. Baanah *in affliction, or answering.* One of Ish bosheths captaines. 2.Sam.4.2. who with Rechab his other captaine, traiterously slew their master, and were therefore slaine at Dauids commandement. 2.Sam.4. 5.* Also the father of Heleb one of Dauids worthies. 2.Sam.23.29. Also the sonne of Ahilud, one of Salomons twelue chiefe officers. 1.king.4.12.

Bara. Baara, *a flame, or purging.* 1. Chro.8.8.

Baasa. Baaseiah, *in making, or pressing together.* 1. Chr 6.40.

Baasa. Baasha *idem.* A king of Israel who slewe Nadab, and reigned in his stead, 1.kings 15.28. He destroyeth the house of Ieroboam, according to Gods commandement. 1. Kings 15.29. The Prophet Iehu denounceth Gods iudgements against him and his house 1.King. 16.2,3,4 He maketh warre with Asa king of Iudah all his dayes. 1.King.15.16. He dieth and Elah his sonne succeedeth. 1 Kin.16.6.

Babylon. Babel, and Babylon, *confusion, or mingling, or translation.* the name of a citie. Gene. 10. 10. so named of the confusion of tongues. Gene.11.4,9. This citie situated in Chaldea in the field of Shinar, North from the land of Iudea, was the principall citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant first vsurped the gouernment. Gene. 10.8,9,10. Unto this citie the Israelites were caried captiues: and so remained for the space of 70. yeeres, according as it was prophecied of. Leuit 26.25. Deut.4.26,27,28.& 28.25,36 and 2.king.20.17,18.& 24.12.* and 25.1, to 22. and 2.Chr. 36.6, to 22. Matth. 1.17. Isa.5.5,6,25.* and 7.8. Iere. 1.14.* and 16.13.* & 20 4,5,6.& 25.11. Ezek 7.1 * and 12.1.* and 22.1.* Mic.4 10. Haba. 1.6, to 12. Baruch 6.1.* The cause of their captiuitie. 2.Kings 17.6.* Iere.32.29, to 37. Deliuerance out of this captiuitie, promised and prophecied of. Leuit.26.40. * Deut.4. 29, to 41. and 30.1, to 11. 1.king.8.34,47,48, to 54 and 9.3.2 Chro.6.36, to 40. and 7.14,15,16. Isa.14.2. and 40.1,2 and 43.5,6.& 48.20. Iere.12.14,15. and 16.15. and 24.5.& 25.12. and 26.13. and 29.10. and 30.3. and 31.23,24 to 31.& 32.14,15,37. and 46.27,28. Eze.11 17, to 22. Dan.9.25. Baruch 6.2. and also fulfilled. 2. Chron.36.23. Ezra 1.1.* and 2.1. * and 1.Esdra.2.1, to 16. the God of the Babylonians was Succoth Benoth. 2.kings 17.30.

All nations haue drunken of the wine of the wrath of the fornications of Babylon. Reue.18.3. It is become the habitation of deuils, and the holde of foule spirits. Reue. 18.2. Her merchants were the great men of the earth, and al nations were deceiued with their inchantments. Reuel.18.23. Utter destruction is prophecied against her, and her fauourers. Psa.137 8,9. Isa.13.1.* and 14 22. and 21.1, to 13. and 25.10. and 47.1.* Iere. 25.12.* and 50.1,2.* and 51.1.* Habak 2.16. Reuel. 14.8. and 16.10,19. and 17.1,2.* and 18.2,10,21. The Prophets and Apostles reioyce at her destruction. Reu 18.20. S. Peter wrote his Epistle from Babylon. 1. Pet.5.13. Babylon put for Damascus. Act.7.43.

Bacchides, *a drunkard, or one that holdeth of Bacchus* A captaine of King Demetrius armie. 1.Macca.7.8. who both traiterously slewe the Iewes that trusted in him. 1.Mac.7.10, to 21. and also Iudas Maccabeus. 1.Mac.9.18. And yet [illegible] discomfited by Simon.1 Mac.9.67,68.

Bacchenor, *a drunken, or wine bibbing man.* 2.Macc. 12.35. **Bacenor,**

Badaiah, *the Lord alone.* Ezra 10.35.

Bagoas, *the inward, or most secrete, or aduanced, or lifted vp, or bodily, or one that hath a body.* Olofernes chamberlaine, who was sent to Iudith, to perswade her to lie with his master. Iudith 12.11,12,13. and 13.1,2. **Vagoas,**

Balaam, *the antiquitie, or ancient of the people, or without the people, or the deuourer, or destruction of them.* The name of a Prophet, the son of Beor, whom Balak king of Moab hired to curse the people of God. Numb.22 5,6.* God forbade him both the going with Balaks messengers, and the cursing of his people. Numb.22,12. *Balaam could not curse Gods people, against his wil. Num.22.18. and therfore blessed them. Numb.23.7, to 13. Iosh.24 9,10. Prophecying of the great prosperitie that should come to the Israelites. Num.24.5, to 10. He foretelleth the comming of Christ. Num.24.17. he is slain among the Midianites. Num. 31 8. Hee loued the wages of vnrighteousnesse, and therefore was rebuked of the dumme asse. 2. Pet.2.15, 16. Iude 11. Hee taught Balak to lay a stumbling block before the children of Israel. Reue.2.14. **Bileam,**

Baladan, *without rule, or iudgement, or ancient in iudgement.* 2.King.20.12.

Balak, *couering, or destroying.* Num.22.2,5.& 24.10. **Balac,**

Baldad, *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miserie. Iob.2.11. He laboureth to bring Iob to repent, and to confesse his sinnes: & that by two arguments. Iob 8.2. *He reproueth Iob, for that hee would not heare good counsel: & reciteth the paines of the wicked. Iob.18.2.* **Bildad.**

Baptist. This name was attributed vnto Iohn the sonne of Zacharie, for that hee first began to baptize. Luke 3.2,16. Matth.11.11. looke Iohn.

Barrabas, *the son of confusion, or reproch, or the sonne of the father, or master.* A murtherer, whom the Iewes desired to bee loosed (at the perswasion of the chiefe Priests) that Christ might be crucified. Matth.27.20, 21,22, to 27. Marke 15.7, to 16. Luke 23.18, to 26. Iohn 18.39,40.

Barachel, *blessing, or speaking well of God, or bowing the knee to God.* Iob.32.2.

Barachiah, *blessing, or speaking well of the Lord, or bowing the knee vnto the Lord.* Zech.1.1. **Barachias, Berechiah**

Barbarian what, 1.Chron.14.11. and of the Barbarians kindnesse. Actes 21.2.

Bariesus *the sonne of Iesus.* A false prophet, and sorcerer, who resisting Paul, was striken blinde. Actes 13.6, to 12. **Bariehu. Bar-iesu.**

Bar iona, *the sonne of a doue, or the sonne of Ionas.* The addition of Peters name by Christ himselfe. Matth.16.17. **Bar ionas Bar-iona.**

Barak, *lightning.* The son of Abinoam, whom Deborah, by Gods commaundement sent against Sisera. Iudg.4.6. Barak and Deborah deliuer the people out of the subiection of Iabin. Iudg.4.14,15. * Barak and Deborah praise God for the victorie. Iudg.5.1.* **Barac.**

Barnabas, *the sonne of consolation, or of the prophet.* Hee sold his land, and laid the money thereof downe at the Apostles feet Act.4.36,37. Hee bringeth Paul vnto the Apostles. Act.9.27. He is sent vnto Antioch Act. 11 22 & returneth againe to Ierusalem. Act.12.25. he & Paul were separated, for to preach the Gospel. Act. 13.2. hee and Paul rent their clothes. Acts 14.14 and were so stirred, that the one departed from the other. Actes 15.

Acts 15.39. Hee was seduced by the dissimulation of Peter. Gal. 2.13.

Bartimeus Ierome sayth should bee written Barsemeus, which in the Syrian tongue is interpreted, *blind sonne, or the sonne of blindnesse.* Of whom reade Mar. 10.46.*

Baruch. *blessed, or bending the knee.* Ieremies scribe. Ierem. 36.12. writeth a booke, which was read, and burned. Iere. 36.4, to 27. he writeth another. Iere. 36. 27, 28.* and 45.1. Baruch 1.1., to 6.

Berzellai — Bar zillai. *as hard as yron.* A noble and rich man, who relieued Dauid in distresse, and yet would take nothing in recompence. 2. Sam. 19.32. Hee accompanieth the King vnto Iordan, crauing nothing but that his sonne Chimham might goe with him, and be well intreated. 2. Sam. 19.31, 33, to 40. Dauid chargeth Salomon, that hee should shewe kindnesse vnto the sonnes of Barzillai, and why. 1 King. 2.7. The sonnes of Barzillai, because they could not shew their genealogies, were put from the Priesthood. Ezra 2.61, 62. and Nehe. 7.63, 64.

Bashemath, Basemath — Basmath. *things aromaticall, or confusion of death, or in desolation.* Gen. 26.34, and 1. Kin. 4.15.

Basan, Bashan — Bathan. *in the tooth, or in yuorie, or in sleepe in slumbring, confusion, or slander.* A countrey where Og reigned. Deu. 1.4 a land of giants. Deu. 3.10, 11 12, 13.

Bath. A kind of measure. Eze. 45.10.

Bethsabe, Beth-sheba — Bathseba. *the seuenth daughter, or the daughter of an othe.* The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11.3. with whom Dauid committed adulterie. 2. Sam. 11.4. he causeth Uriah to be slaine, and afterward marrieth her. 2. Sam. 11 14, 27. the childe which Bathseba bare vnto Dauid, sickened, and died. 2. Sam. 12.15, to 23. and afterward shee bare Salomon. 2. Samu. 12.24. Matth. 1.6. She is called Bathshua, the daughter of Ammiel. 1. Chr. 3.5.

Bathsuai — Bathshua *the daughter of saluatiō*, looke Bath-sheba.

Baalia, Bealia — ¶ Bealiah. *the God of an idole, the Lord casting himselfe downe before it, or possessing it, or in an assembly, or in the Church.* 1. Chr. 12.5.

Baleth — Bealoth. *cast vnder, or possessed.* Iosh. 15.24.

Bebai. *voyd, or emptie.* Ezra 8.11.

Bochor — Becher. *the first begotten, or first fruits.* The name of Beniamins sonne. Gen. 46.21. & 1. Chr. 7.6. Also the sonne of Ephraim. Num 26.35.

Bechorath. *idem* as Becher. 1 Sam. 9.1.

Badan — Bedan. *a doore barre, or alone.* 1. Sam. 12.11. and 1. Chr. 7.17.

Badaias, Badaia — Bedeiah. *the onely Lord, or doorebarre of the Lord.* The same of Bani. Ezra 10.35.

Baal-iada — Beeliada. *an open idole, or master of knowledge.* 1 Chr. 14.7.

Beel-zebub, looke Baal-zebub, and Mat. 10.25.

Bera — Beer. *a well, or declaring.* Num. 21.16.

Beera — Beera *idem.* 1. Chr. 7.37.

Beerah. *idem.* 1. Chr. 5.6.

Beer-Elim. *the well of Elim.* Isa. 15.8.

Beeri. *a well explaning, or declaring.* The father of Hose. 1. Hos. 1.1. Also the father of Iudeth Esaus wife. Gen. 26.34.

Beer lahai roi. Gen. 16.14.

Beroth — Beeroth. *wels, explaning, or declaring.* A city. Iosh. 9.17. Deut. 10.6. and 2. Sam. 4.2, 3. Iosh. 18.25.

Bersabee — Beer-sheba. *a well, a wildernes, & a citie*, looke Gen. 21.14, 31, 33. & 26.33. & 28.10. Iosh. 15.28. & 19.2. and 1. Sam. 3.20. & 8.2. & 2. Sam. 24.2, 7. & 1. Kin. 19.3. & 2. King. 23.8. & 1. Chr. 4.28. Neh. 11.30. Amos 5.5.

Behemoth. This worde signifieth *the whole kinde of earthly beasts*, but chiefly one among the rest. Iob. 40. 10.* & 2 Esd. 6.49. It is taken for ye power of Satan.

Bel. *old, ancient, or nothing.* The name of an idole, whereof reade Isa. 46.1. Dan. 14.3, to 23.

Bela. *destroying.* A citie also called Zoar. Gen. 14.2, 8. Also Beniamins sonne. Gen. 46.21. Num. 26.38. Also a king in Edom. Gen. 36.32. — Bala, Belah

Belial. *peruerse, or wicked, or the deuil.* Iudg. 19.22. and 1. Sam. 2.12. & 10.27. Nahum. 1.15. What concord hath Christ with Belial? 2. Cor. 6.15.

Belshazzar. *without treasure, or a searcher of treasure.* A king of Babylon. Dan. 5.1. Who for abusing the vessels of the Temple, & extolling dumbe idoles, seeth a hand writing vpon the wall. Dan. 5.2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome vnto Darius. Dan. 5.6.* — Belte-shazzar, Belshazzar, Balsasar, Baltasar, Bekeshatzar, Beleshazzar

Ben *a son, or a building, or vnderstāding.* 1. Chr. 15.18

Benaiah. *the Lords building* The name of men mentioned. 1. Chr. 4.36. & 15.18. Also the sonne of Iehoiada. 2. Sam. 20.23. who at Salomons commandement slewe Ioab, hauing holde on the hornes of the altar. 1. Kin. 2.22, 28, to 36. Hee was ouer the Cherethites, &c. 1. Chron. 18.17. and is numbred among Dauids three worthies. 2. Sam. 23.20, 21, 22, 23. He is called Benaiahu. 2. Sam. 8.18. — Banaia, Benaias

Ben-ammi. Gen. 19.38. — Ammon

Ben-hadad. *the sonne of noise, or crie.* The sonne of Tabrimon. 1. Kin. 15.18. Who ioyned with Asa king of Iudah, & besieged the cities of Israel. 1. Kin. 15.20. He besieged Samaria. 1. Kin 20.1. He being drunken and blaspheming God, was put to flight by Ahab, and so Samaria was deliuered. 1. Kin. 20.16, to 31. he obtaineth pardon at Ahabs hands: wherefore God was displeased with Ahab, & foreshewed his destruction. 1. Kin. 20.31.* Ben-hadad besiegeth Samaria. 2. Kin. 6. 24. his hoste is miraculously put to flight. 2. Kin. 7.6, 7. he is sicke, and sendeth Hazael to Elisha with a present to know if hee should recouer 2. Kin. 8.7, 8. Hee dieth, & Hazael reigneth in his stead. 2 Kin 8.14, 15. — Ben-adad, Benadad

Ben-hadad the sonne of Hazael, king of Aram, ruleth Israel all Iehoahaz dayes, and why. 2. King. 13.3.

Ben-hail. *the sonne of strength, or of an armie, or the sonne of riches, or griefe.* 2 Chr. 17.7.

Ben-hanan. *the sonne of grace, or godlinesse, or the sonne of separation.* 1. Chr. 4.20. — Benhail

Ben hinnom. *the sonne of Hinnom* A valley. 2. Chr. 28.3. — Ben-hanan

Bene-berak. *the sonnes of lightning.* Iosh. 19.45. — Ben-hinnon

Bene iaakan. *the sonnes of sorow, or labour, or builder vp of sorow, or labour.* Num. 33.31. — Benebarac

Beniamin. *the sonne of my right hand.* Iaakobs yongest sonne, called Ben-oni, that is *the sonne of sorrow.* Gen. 35.18. Iaakob loueth him dearely. Gene. 44.22, 29, 30.* His meale was fiue times so much as any of his brethrens. Gen 43.34. looke Gene. 45.22. Hee is blessed of Iaakob. Gen. 49.27. Moses also blesseth his tribe. Deut. 33.12. Of his children reade Gen. 46.21. and 1. Chr. 7.6. and 8.1. Of their lot. Iosh. 18.11.* — Bene-iaacan

The Beniamites refusing to deliuer those wicked persons that had abused the Leuites wife. Iudg. 19. 25, 26, 27. & defending the in their euill, were all destroyed saue 600. men. Iudg. 20.11, 12, 13, 14.* The Israelites bewaile the want of ye tribe. Iudg. 21.2, 3. Saul was of this tribe. 1. Sam. 9.1.* And Paul. Rō. 11.1.

Beninu. *our sonnes, or our builders.* Neh. 10.13. — Baninu

Beno. *his sonne, or building.* 1. Chr. 24.26. — Benno

Ben-oni looke before in Beniamin.

Ben-zoheth. *the sonne of separation, or the sonne of that feare.* 1. Chr. 4.20.

Beon. *in affliction, or in answering.* Num. 32.3.

Beor. *a flame, or mad.* Num. 22.5.

Bera. *a well shewing, or declaring.* Gen. 14.2. — Bara

Berachah. *blessing, or bending of the knee.* 1. Chron. 12.3. — Baracha, Barachia

Berachiah *speaking wel of the Lord.* Zech.1.1.

Baraia Beraiah *the chusing of the Lord.* 1.Chr.8.21.

Berak *lightning,* looke Barak.

Berea *his will,* or *his daughter.* 1.Macc.9.4.

Bared Bered *haile.* 1.Chr.7.20.

Beri *my sonne,* or *pure,* or *chosen,* or *my corne.* 1.Chr.7.36.

Baria Beriah *in felowship,* or *in enuie.* 1.Chr.23.10. Num.26.44,45.

Berim *chosen men.* 2.Sam.20,14.

Bernice, *a sage victory,* or *the weight of the victory.* The wife of King Agrippa. Acts 25.13.

Merodach Berodach, *the son of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2.King.20.12. and Merodach Baladan. Isa.39.1.

Berotha Berothah *of a well,* or *puritie,* or *a Cypres tree.* One of the townes that boundeth the land of Israel. Ezek.47.16.

Beroth Berothai *Welles,* or *a Cypres tree.* 2.Sam.8.8. The citizens called Berothites. 1.Chr.11.39.

Besee Besai. *a despising,* or *egges,* or *full of myre,* or *dirtie.* Ezra 12.49. Nehe.7.52.

Besodia Besodaiah *the counsel of the Lord.* Neh.3.6.

Besor. *shewing glad newes,* or *incarnation.* 1.Sam.30.10.

Betah *trust,* or *confidence.* 2.Sam.8.8.

Bete Beten *the bellie.* Josh.19.25.

Bethabara. *a house passed ouer,* or *house of anger* (or in the Syrian) *of wheate.* John 1.28.

Beth-anath Beth-anah *the house of affliction.* A citie. Josh.19.38. called Beth-anath. Judg.1.33.

Beth-anoth *idem.* Josh.15.59.

Bethania. *the house of obedience,* or *of affliction,* or *a house of a song,* or *of the grace of the Lord.* The towne of Martha & Marie. Joh.11.1. whither Christ went and lodged. Mat.21.17. Joh.11.1. and 12.1. Lu.19.29.

Beth-araba Beth-arabah *the house of sweet smell.* Josh.15.6,61. and 18.22.

Beth-aram *the house of height.* Josh.13.27.

Beth-arbel. Hos.10.14.

Beth-auen *the house of vanitie and griefe.* Josh.18.12. and 1.Sam.13.5.

Beth-ama-moth Beth-azmaueth. *the house of deaths strength.* Nehe.7.28.

Beth-baal-meon. *an idole of the dwelling place,* or *the Lord by sinne.* Josh.13.17.

Beth-bera Beth-barah *the house of his son,* or *the chosen house.* Judg.7.24.

Bethberai Beth-berei *the house of my maker.* 1.Chr.4.31.

Bethcbar Beth-car *the house of knowledge.* 1.Sam.7.11.

Beth-dagon. *the house of wheate,* or *the house of a scaled fish.* Josh.15.41. and 19.27.

Beth-eden *the house of pleasure.* Amos 1.5.

Beth-el *the house of God.* The place where Jaakob slept when hee went to his uncle Laban, beforetime called Luz. Gen.28.19. whither he afterward went to dwell by Gods commandement. Gene.35.1, to 9. It is taken and inhabited by the house of Joseph. Judg.1.22, to 27. There the Jewes honoured God. 1.Sam.10.3. The Israelites purposing to fight against the Benjamites, do aske counsel of God at Beth-el. Judg.20.18. reade Jos.8.12. & 18.13. 1.Kin.12.29.* 32,33.

Beth-emek *the house of deepenesse.* Josh.19.27.

Bethemee Bethesda *the house of effusion.* So called, because thither raine waters did assemble from diuers places. John.5.2.

Beth-ezel *my neighbours house.* Micah 1.11.

Bether. *diuision,* or *in searching,* or *beholding.* Cant.2.17.

Beth-gader. *a house for a muse.* 1.Chr.2.51.

Beth-gamul *the house of a camel.* Jer.48.23.

Beth-acharam. Beth-haccerem *the house of the vineyard.* Neh.3.14.

Beth-hanan. *the house of grace,* or *mercie.* 1.Kin.4.9.

Beth haran, *the house of an hil.* Num.32.36.

Beth-hashittah, *the house of going out of the way,* or *the house of thornes.* Judg.7.22. Beth-seca

Beth-hogla, or Beth-hoglah. Josh.18.19. Beth-hagla

Beth-horan, *the house of anger,* or *house of libertie.* Josh.10.10. and 16.3,5.

Bethlehem *the house of bread,* or *the house of warre.* A citie in the tribe of Zebulun. Josh.19.15. Also a city in the tribe of Judah, called Ephrah, neere unto which Rahel was buried. Genes.35.19. and unto the which Joseph trauailleth with Marie the Virgine: where she was deliuered of Jesus Christ. Luk.2.4,6,7. Whither also the wise men went and honoured him. Mat.2.1, to 23.

Beth lebaoth, *the house of lionesses.* Josh.19.6.

Beth-ieshimoth *the house of desolation,* or *the house of laying vp in store.* Num.33.49. Josh.12.3. Bethsimoth

Beth-marcaboth. *the house of bitternesse wiped out.* Josh.19.5. and 1.Chr.4.31. Beth-marchaboth

Beth-meon *the house of the dwelling place.* Je.48.23 Beth-maon

Bethnimrah *the house of rebellion.* Num.32.36. Beth-nemra

Beth-palet. *the house of expulsion.* Josh.15.27. and Nehe 11.26. Beth-phelet Beth-phalet Beth-phesés

Beth-pazzez, *the house of diuiding asunder.* Josh.19.21. Beth-phogor

Beth-peor *the house of the opening of the earth.* De.3.29. and 34.6.

Bethphage. *the house of the mouth of the valleyes.* Matth.21.1.

Beth-rapha *the house of health.* 1.Chr.4.12.

Beth-rehob. A citie. Judg.18.28.

Bethsaida. *the house of fruits.* A citie which Christ reproued for their infidelitie. Mat.11.21. Bethsaidah Beth-saida

Beth-shan *the house of iuory,* or *the house of altering.* 1.Sam.31.10. Josh.17.11. Beth-san Beth-shean

Beth-sheba looke Bathseba. Bethsabee

Beth-shemesh *the house of bondage,* or *ministery.* Josh.15.10. & 19.22. Jere.43.13. the citizens of Beth-shemesh, seeing the Arke, reioiced, & offred sacrifices unto the Lord. 1.Sam.6.13.* Of the Bethshemites, for looking into ẏ arke were slain 50070. men. 1.Sam.6.19. Bethsames

Beth-sura *the house of strength.* 2.Macc.11.5.

Beth-tappuah. A citie. Josh.15.53. Beth-thaphua

Bethuel. *the measure of God.* The father of Rebekah. Gen.22.23. Also a citie. 1.Chr.4.30. Bethuel

Bethul *a virgin.* Josh.19.4.

Bethulia, *the virgin of the Lord.* A citie. Judeth 4.6. which Olofernes laid siege unto. Judeth 7.3. The citizens being almost starued for thirst, purpose to yeeld to Olofernes, if helpe came not within fiue dayes. Judeth 7.22.* Bethulie

Beth-zur, *the house of a rocke.* Josh.15.58.

Betonim *bellies.* Josh.13.26.

Beulah *inhabited.* Isa.62.4.

Bezai *egges.* Ezra 2.17. Besai

Bezaleel. *in the shadowe of God.* The sonne of Uri. 1.Chro.2.20. Hee and Aholiab were so endued with Gods Spirit, as they made all that appertained unto the tabernacle, &c. Exo.31.2, to 12. and 35.30.* Also a mans name. Ezra 10.30. Bezaleel

Bezek *lightning.* A citie taken by Judah, who slew 10000. men therein, tooke their king, and cut off his thumbes and great toes. Judg.1.4, to 9. Bezec

Bezer *munition,* or *vine branches.* A citie, whereof looke Deut.4.43. Josh.20.8.

¶ Bichri, *the first borne,* or *first fruits.* 2.Sam.20.1. Bechri

Bidkar *in sharpnesse alone.* 2.King.9.25. Badacer

Bigvai *in my bodie.* Ezra 2.2,14. and 8.14. Begui

Bigthan, *giuing meate.* One of king Ahashuerosh seruants, who with Teresh, would traiterously slay their Bigtana Bagathus

their master, but Mordecai preuented it, and they
were hanged. Ester 2.21,22. and 6.2.
Bikeath-auen *the field of an idole.* Amos.1.5.
Baldad Bildad *old loue, or without loue* looke Baldad.
Bileam, looke Balaam.
Bilgah *ancient countenance.* 1.Chro.24.14.
Belga Bilhah *old or fading.* Rahels handmaid. Gene.29.
Bala 29. Her she gaue unto Iaakob to wife, who conceiued
and bare two sonnes. Gen. 30. 3,4,5,7.
Balaan Billhan, *old, or troubled.* Gen.36.27.
Belsan Billshan *in the tongue.* Ezra.2.2.
Chamgal Bimhal.1.Chr.7.33. the sonne of Iaphlet.
Kimhal Binea, *the sonne of the Lord, or in mouing.* The son
Bonea of Moza.1.Chro.9.43 called Binaah.1.Chr.8.37.
Banaia Binnui *building.* Ezra.8.33.
Banaias Binui *building in my house, or in fairenes.* Ez 10.30.
Bennoi Birsha *in euill.* Gen.14.2.
Binnui Bithiah *the daughter of the Lord.* 1.Chr.4.18.
Bersa Bithron *the house of libertie* 2.Sam.2.29.
Bethia Biziothiah *despite.* Iosh.15.28.
Beth-horon Biztha *idem.*
Bziothia ¶ Boaz, *in strength.* 1.Kings 7.21.
Bizatha Boanerges *the sonnes of thunder* Mar.3.17.
Boas Bocheru *first borne.* 1.Chr.8.38.
Bochru Bochim *in the place of weeping.* Iudg.2.1.
Boen Bohan *in them.* Iosh.15.6.
Boos Booz *in strength.* The father of Obed. Ruth.4.21.
Boaz and 1.Chro.2,12. Matth.1.5. Luke 3.32.
Bosor *taking away.* 2.Peter 2.15.
Boses Bozez *dirt* 1.Sam.14.4.
Baschath Bozkath *in pouertie.* Iosh.15.39.
Bosra Boznai. Ezra.6.6.
Bosrah Bozra, or Bozrah *in tribulation.* a chiefe citie of E-
dom. Gen.36,33.1.Chr.1.44. Iere.49.13.
¶ Bukki *voide.* Num.34.22. Ezr.7.4. & 1.Chr.6.5.
Bocci Bukkiah *the dissipation of the Lord.* 1.Chro.25.4.
Bocciah Bul *ancientnesse.* 1.Kings.6.38.
Bunah *building, or vnderstanding.* 1.Chro.2.25.
Bunni *building me.* Neh.9.4.
Buna Buz *despising.* Ge.22.21. & 1.Chr.5.14. Ier.25.23.
Bonni Buzi *idem.* Ezek.1.3.
Buzites *idem,* Iob.32.2.

C

¶ Cabbon *as though vnderstanding.* Iosh.15.40.
Chebbon Cabul *a footeman.* Iosh.19.27.
Cadesh *holinesse.* Gen.20.1. looke Kadesh.
Cades Caiaphas *a searcher.* The high Priest who was ioy-
Caiphas ned with Annas in that office, contrary to Gods law.
Luke 3.2. He prophesieth. Iohn 11.49,50,51,52. An-
nas sendeth Christ bound unto him. Iohn 18.13,14.
Matt.27.57. Marke 14.53. Luk.22.54. Christ being
by him charged to tell what he was, confessed himselfe
to be that Christ that was looked for. Mat.26.63,64.
Caiaphas forbiddeth the Apostles to preach. Acts 4.6,
17,18.
Cain *possession.* Heb.11.4. looke Kain.
Cainan *possessor, or buyer.* The son of Arphaxad. Lu.
3.36. Also the sonne of Enos. Luk.3.37. looke Kenan.
Calah *opportunitie,* Gen 10.11.
Chale Caldees *mingling, or as deuils.* A people. Ge.11.28,
Caldeans 31. 2.king.25.5. The countrey whereof is called Cal-
Chaldeans dea, looke Caldees.
Calcol *nourishing, or consuming al things* 1.Ch 2.6
Chaleal Caleb *as a Hart, or a Dogge.* The name of a man.
Num.13.7. He & Ioshua commended the land of pro-
mise unto the Israelites, wherefore they had almost bin
stoned. Num.14.7.10. The land of Canaan is promi-
sed to him & his seede Num.14.24. Deut.1.36. He en-
courageth the Israelites to goe unto the land of Ca-
naan. Num.13.31. He sheweth his strength and age &
desireth the heritage due unto him. Ioshua 14.6.7. His
heritage, what it was. Iosh.15.13. and 1.Chron.6.56.
He expelleth from Hebron the three sonnes of Anak.
Iudges 1.20. He is commended. Ecclus.46.10.
Caleb was also the name of Ierahmeels brother,
called Chelubai. 1.Chr.2.9,18,19. Also the name of a
towne. 1.Chro.2.24.
Calneh *all we.* Gen.10.10. Amos 6.2. Chalorne
Canneh *a wall.* Ezek.27.23. Chenne
Calno *altogether himselfe.* Isa.10.9. Calano
Caluerie. Luke 23.33.
Cana *zeale, or emulation.* A citie of Galilee. Ioh.4.
46. where Iesus wrought his first miracle at a mar- Chanaan
riage. Iohn 2.1, to 12. Simon was a Cananite, that Kannan
is, *zealous.* Luke 6.15. Kenaan
Canaan *a merchant.* the sonne of Ham. Gen.10.6.
of whom the countrey of Canaan tooke name. Gen.11.
31. and 12.5. & 13.12. The border of the Cannanites.
Ge.10.19. Canaan is cursed for his fathers fault. Ge.
9.22,25,26,27. The Canaanites were wicked people.
Ge.12.6. and 13.7. for they descended of a cursed fa-
ther. Gen.10.15,16,17,18. The land of Canaan pro-
mised to Abraham and his seede. Ge.12.7. and 13.15
and 15.7. and 17.8. Moses sendeth spies to view it
according to Gods commandement. Num.13.3, to
22. The Canaanites slew the Israelites. Num.14.45.
The Canaanites, that dwelt at Zephath were destroied
by the tribe of Iudah and Simeon. Iudg.1.17. Why
God destroyed them not at once, but by litle and litle.
Exod.23.29,30. God suffereth the Canaanites, Amo-
rites, &c. to soiourne among ye Israelites, to try whe-
ther they would obey him, and wholy depend on him
or no. Iudges 3.1, to 7. God commandeth the Israe-
lites to slay them, least they should be a meane of their
ruine, Num.33.51. * Deut.20.16,17,18. The An-
gel of God reproueth the Israelites for ioyning with
them, whom God willed to be destroyed. Iudg.2.1, to
6. They dwelt among the Ephraimites. Iosh.16.10.
Pharaoh burned the citie of Gezer, and slew the Ca-
naanites, that were therein. 1.king.9.16. They fainted
at Israels comming into their countrey, hearing what
marueiles God had done for them. Ioshua 5.1. The
land of Canaan flowed with milke and honie. Exod.3.
8. and was the habitation of God. Exod.15.13. it was
shewed Moses. Deu.34.4. Salomon made the Canaa-
nites and al that were not destroyed by the Israelites,
tributaries to him. 1.king.9.20,21. 2 Chron.8.7,8. so
did the Israelites also. Iosua 17.12,13. The lande
of Canaan promised to Izhak. Gen.26.3.
The woman Canaanite, who followed Christ, by
faith obtained the recouery of her daughter. Matth.
15.22, to 29. Marke 7.25, to 31.
Candaces *hauing forgiuenesse.* The Queene of the
Ethiopians. Acts 8.27.
Capernaum *the field of repentance.* a citie. Matt.4.
13. and 8.5. Iohn 6.24,59. whose citizens Christ re- Capharna-
prooueth for their incredulitie. Mat.11.23,24. Luke um
10.15. It is called Christs citie. Mat.9.1.
Caphtor *an apple, or violet* A countrey called Cap-
padocia. Acts 2.9. The inhabitants Caphtorims, or Cappadocia
Cappadocians. Iere.47.4. Gen.10.14. They destroyed
the Auims, and dwelt in Hazerim in their steade.
Deut.2.23.
Carcas *the couering of the lambe* Ester.1.10. Charchas
Carchemish *a lambe, or taken away.* 2.Chron.35.20. Chartamis
Carmel *knowledge of circumcision* a citie. Iosh.15. Charmel
55. The citizens called Carmelites. 1.Chr.11.37. Charmi
Carmi *my vine, or knowledge of waters.* Num.26.6. Karnaim
Carnaim *hornes.* 1.Mac.5.43. looke Karnaim. Charsena
Carshena *a lambe sleeping.* Ester.1.14. Chasluim
Casluhim. *hope of life, or as pardoned.* One of the Chaselon
sons of Mizraim, of whom came the Philistims Gen. Chaslonim

20.14.1.Chron.1.12.
Casiphia Chaphia — Casephia. *desire.* A place where the Law was read and taught unto the people. Ezra.8.17.
Castor. *a bever.* Looke Acts 28.11.
¶ Cedron. *m.. blacke, or sad.* A brooke. John 18.1. called Kidron.1.King.15.13.
Ceilan. *dissoluing that.* 1.Esd.5.15.
Cenchreis — Cenchrea. *millet, or pulse.* Acts.18.18.Rom.16.1.
Cendæbeus — Cendebeus. *possession of griefe.* 1.Mac.15.38.
Centurion. *a captaine ouer an hundred.* Of whom reade Exod.18.21. *Deu.1.13,to 19. Acts.21.32.and 22.25,26.and 23.17,23. Christ healeth the Centurions seruant for his faiths sake. Matth.8.5,to 14.Lu. 7.2,11. The Centurion and those that were with him watching Jesus, &c. confessed him to be the sonne of God. Matth.27.54. Paul was committed unto a Centurion Actes 24.24.
Cephas. *a stone.* the surname of Simon, giuen him by Christ. John 1.42.& 1.Cor.1.12.& 9.5.Galat.2.9.
Chephirah — Cephirah. *a little lionesse.* Ezra.2.25. Josh.9.17.
Cæsar — Cesar is deriued of Cæsio, which signifieth *a gash, or a cut.* (Iulius being supposed to be cut out of his mothers womb, was so named) or of Cesius, for that he had gray eyes: but afterward it was retained as a famous surname unto al þ Emperors of Rome, as to Augustus Lu.2.1 to Tiberius Luk.3.1.Matth 22.17.to Claudius. Act.11.28 & 25.12.and to Nero. Phil.4.22.&c.
Cæsarea — Cesarea. *a bush of haire.* A citie surnamed Stratonis. Acts 9.30.& 10.1. and 21.8 and 12.19. Also another surnamed Philippi. Mat.16.13. Mar 8.27. Because Philip the Tetrarch builded it. Also another Cesarea is the head citie of Cappadocia Acts 18.22. In Hebrew it is written Dor. looke Dor.
Calcol — ¶ Chalcol. *nourishing.* 1.king.4.31. looke Calcol.
Chaldees, looke Caldeos. A people. Their countrey, is called Chaldea, or Caldea, and is interpreted *as deuils, or as robbers, or spoylers,* It lieth vpo the Eastside of Judea, betweene Babylon and Arabia. Jer.50.10 and 51.4 In Hebrew it is called Casdim, Gen.11.28
Chamois. Deut.14.5.
Charan Charam — Charran. *a singing, or calling out.* a citie Acts 7.2. called Haran. Gen.11.31. looke Haran.
Chobar — Chebar *strength, or power.* Eze.1.1.
Chodorlahomor — Chedor-laomer. *as generation of bondage.* Gen.14.1
Cheeneth. Ezra.4.10,11,17.
Cheeth — Chelal. *as night.* Ezra.10.30.
Chelub. *a basket.* 1.Chro.27.26. and 4.11.
Callubai — Chelubai. *he altogether against me.* 1.Chro 2.9.
Chellian — Chelluh. *all.* Ezra.10.35.
Chemarims. The name of Baals Priests, looke 2. kings 23.5. Hose.10.5.
Chamos — Chemosh. *as stroking, or as taking away.* Num.21.
Chanaana — 29.and 1.king.11.7.and 2.kings 23.13.
Chenaanah. *a marchantesse, or broken in pieces.* 1.
Chanani — king.22.11.1.Chro 7.10.
Chenani. *my pillar, or foundation, or a hasting.* Ne.9.4
Chenaniah. *my pillar, or foundation of the Lord.* 1. Chro.15.22.
Chaphara — Chephar. *a little lionesse.* Josh 18.24.
Charan — Chephira. *idem.* looke Cephirah.
Cherethins — Cheran. *anger.* Gen.36.26.
Cerethites — Cherethims. *souldiers.* Looke Ezek.25.16. called
Charith, — Cherethites.2.Sam 8.18, and 15.18. and 20.23.
Chereth *fleying.* 1.King.17.3.
Cherub. *as a master, or as a child, or as fighting.* Ez-
Cherubins — ra 2.59.2.Sam.22.11.
Cherubims. *as masters, or as fighters, or as children.*
Chellon — Gen.3.24.Eze.1.5.and 10.1.*
Chesed — Chesalon. *trust* Josh.15.10.
Cesil — Chesed. *as a deuill.* Gen.22.22.
Chesil. *foolishnesse.* Josh.15.30.

Chesulloth. *fearefulnesse.* Josh.19.18. — Casolath
Chezib. Gen.38.5.
Chidon. *a dart.* 1.Chro 13.9.
Chileab. *all, or the restraint of the father,* 2.Sam.3.3 — Cheleab
Chilion. *wasted, perfect, or all like a doue.* Ruth.1.3 — Chelion
Chilmad. *as teaching.* Eze.27.23. — Chelmad
Chimham. *as they, or like to them.* The name both of a man and the citie where he dwelt. 2.Sam.19.28. Jere.41.17. — Chamaam Chineam
Chinnereth. *a harpe.* Num.34.11. — Cenereth
Chios. *open.* Acts 20.15. — Chio
Chisleu. *hoping his feare.* A moneth. Nehe.1.1. — Casleu
Chislon. looke Cislon.
Chisloth-tabor. *feares, or trust of election, or purity.* A city. Josh.19.12. — Cheseleth Thabor
Chittim. *masters, or consumers, or a crowne, or gold.* A countrey. Isa.23.1.& Ez.27.6. Num.24.24. Dan. 11.3. It is called Chetiim, 1.Maccab.1.1. of Kittim. Looke Gen.10.4. — Cethim Kittim
Cor-ashan. *a riuer smoke.* 1.Sam.30.30.
Chorazin. *this secret, or here is a mysterie.* A citie. which Christ reproueth for their incredulitie. Matth. 11.21. Luke 10.13. — Corozain Chorazim
Chozeba. *men lyers, or men that be lyers.* 1.Ch.4.22
Christ. *anointed.* The surname of Messias. Mat.1. 16. looke Christ in the second Table.
Chun. *making ready* 1.Chro.18.8.
Cush *blacke, or Æthiopia.* looke Cush.
Chushan-rishathaim. Looke Cushan-rasathaim, and Judges.3.8. — Chusanrasathaim
Chushi. *blacke, or an Æthiopian.* Jere.36.14. and Cushite. *idem.* Jere.38.7. looke Aethiopia.
Chuza. *saying, or prophesying.* Luke 8.3. — Chusa
¶ Cilicia. *touching* a countrey. Judeth 2.21, 25. Galat.1.21.
Cinnereth. *as a candle.* Josh 19.35. — Cenereth
Cis. *hard.* Acts.13.21. looke Kish.
Cislon. *hope, or confidence, or trust, or couering of an house.* a prince of the tribe of Beniamin. Num.34.21 — Chislon Chaselon
Clauda. *a broken voice, or weeping voice,* Acts 27.16 — Cislion
Claudia. *idem.* 2.Tim.4.21.
Claudius. *idem.* Claudius Cesar the Emperour. Acts 11.28.
Claudius Lysias, the upper captaine of Jerusalem, sendeth Paul to Felix. Acts 23.26.*
Clemens. *gentle, or meeke.* Phil.4.3. — Clemente
Cleopas. *all glory.* Luke 24.13. — Cleophas
Cleopatra *the glory of the countrey.* Daughter to Ptoleme, who was giuē to wife to Alexander. 1.Mac. 10.57,58. & after taken from him, & giuen to Demetrius. 1.Mac.11.12. Cleopatra Dositheus. Est.11,12.
Cloe. a vertuous woman. 1.Cor.1.11. — Cloes
Coelosyria. *crooked Syria, or low Syria.* A countrey 1.Esd.2.17.1 Mac.10.69.2.Mac.3.5. — Cœlosyria Celosyria
Col-hozeh. *euery prophet, or seeing all.* The father of Shallum. Nehe.3.15, and 11.5. Also the father of Baruch. Nehe.11.5. — Col-hozeth Chol-hoza
Colonia. Act.16.12. in the margent, was used to be the name of a citie newly conquered, whither were sent to dwell, certaine number of people taken out of some great citie, who used alwayes the lawes and customes of the citie whence they came.
Colosse *punishment*, and Colossians, *punished.* A citie and citizens. looke Coloss.1.2.
Conaniah. *the strength, or stabilitie of the Lord.* The name of a Leuite. 2.Chr.31.12,13. — Coneniah Chononiah
Coniah. *idem.* Jere.22.24. looke Jeconiah.
Coos. *toppe.* Acts 21.1.
Cor. a measure. Eze.45.14. Looke Homer: for Cor and Homer are one kind of measure.
Corban. *a gift, or oblation.* Marke 7.11.

Caree Core. *bald*. Jude verse 11. looke Korah.
Corea. *bald*, or *cold*. 1. Esd. 5. 32.
Corinthus. *falnesse*, or *an ornament*, & Corinthians, *filled*. a citie and citizens. Act. 18. 1, 8. and 1. Cor. 1. 2. and 2. Cor. 1. 1.
Corim. A measure. 1. Kings 4. 22. and 5. 11. it is eighteene gallons of our measure, or thereabout.
Cornelius, *of a horne*. A vertuous captaine of Cesarea. Acts 10. 1.* and 11. 1, to 19.
Cos, Co, Coo. *idem* as Coos, 1. Macc. 15. 3.
Cosan Cosam. *dividing*. Luke 3. 28. looke Josiah.
Coz. *a thorne*, or *summer*. 1. Chr. 4. 8.
Cosbi Cozbi *a lyar*. Num. 25. 8.
¶ Crates *an harrow*, or *hurdle*. 2. Mac. 4. 29.
Crescens. *growing*, or *increasing*. 2. Tim. 4. 10.
Creta. *given to the flesh*. A countrey now called Candie. 1. Macc. 10. 67. Tit. 1. 5. The people called Creetes. Act. 2. 11. and Cretians who were alwayes lyars, euill beasts, and slow bellies. Titus 1. 12.
Crispus. *curled*, or *crisped*. A chief ruler of the Synagogue of the Jewes, who with all his houshold beleeued in Christ, & were baptized. Act. 18. 8. & 1. Cor. 1. 14
Chub ¶ Cub, *blotting out*. by Cub, is ment Arabia. Ez 30. 5
Chushan Chushi Cusan Cusi. *blacke*, or *blacknes*, or *heate*, or *an Ethiopian*. Habak. 3. 7. and 2. Sam. 18. 21. looke Chushi.
Chusanta-sathaim. Cushan-risathaim, or Chushan rishathain, *blacknesse of iniquities*. The king of Aram-naharaim. Judg. 3. 8, to 12.
Cush. *blackenesse*, or *heate*. A countrey called nowe Ethiopia, looke Æthiopia, so named of Cush the sonne of Ham. Gene. 10. 6. It is inuironed with the riuer Gihon. Gene. 2. 13.
Cuthah and Chut *burning*. 2. King. 17. 24, 30.
Cutha ¶ Cyrus. *as a wretch*, or *as an heire*, or *the wombe*. The king of Persia, who ouercoming ÿ Babylonians, became monarch of the whole world. Dan. 5. 30, 31. as it was prophesied. Isa. 4. 6, 11. He licenceth Zerubbabel with as mony Israelites as would, to goe into Judea, to reedifie the temple 2. Chro. 36 22, 23. Ezr. 1. 1, to 6. according as was prophesied. Isa. 14. 1, 2.* & 44. 28. & 45. 1, to 9. He restoreth all the vessels which Nebuchad-nezzar had caried away before. Ezr. 1. 6.* & 6. 5. Dan. 1. 2. & 2. Kin. 24. 13. & 25. 14, 15. 2. Chr. 36. 7
Cyrene. *a wel*, or *beame of an house*, or *coldnes*, or *rūning against one*, or *meeting*. A citie in Africa. 1 Mac. 15. 23 Mat. 27. 32. Act. 2. 10. & 13. 1. called Kir. 2. kin. 16. 9. The people called Cyrenians. Ac 6. 9. and 11 20
Cyrinius Cytinus Cyrenius. *ruling*. The name of the gouernor of Syria Luke 2. 2.
Cyprus. *faire*, or *fairenesse*. An Ile. 1. Macc. 15. 23. Acts 11. 19, 20 & 27. 4. & 4. 36. whose people are called Cyprians. 2. Mac. 4. 29.

D.

Debbasheth Dabasheth. *objecting infamie*, or *a lying slander*. Josh. 19. 11.
Dabereth Daberath *the word*, or *the thing*, or *a Bee*, or *subjection*, or after the Syrian speach, *a woman leader*, or *captaine*. Josh. 19. 12. and 1. Chr. 6. 72.
Dabereth, *idem*. Josh. 21. 28.
Dagon. *wheate*, or *a fish*. An idole of the Philistims. Judg. 16. 23. 1. Sam. 5. 2. 1. Mac. 10 83.
Dilaias Delaias Del·iah Delilah Dalila Dalida Dalaiah. *the poore of the Lord*, or *a drawing out*, or *emptying*, or *bough*, or *branch of the Lord*, or *leane*, or *barren*. A mans name. 1. Chr. 3. 24.
Dalilah *pouertie*, or *bucket*, or *consumer*, or *leane*. A woman whom Samson loued, who betraied him to the Philistims Judg. 16. 4, to 21.
D·lmanutha. *a prepared bucket*, or *leaues*, or *a bough prepared*, or *numbred*. A countrey. Mar. 8. 10.
D·lmatia. *a frustratorie lampe*, or *lightning of vanitie*. A countrey whither Titus trauailed to preach the Gospel. 2. Tim. 4. 10.
Delphon Dalphon. *the house-eaues*, or *regarding the poore*. Ester 9. 7.
Damaris, *a little wife*, a woman who beleeued in Christ, at the preaching of Paul. Acts 17. 34.
Damascus. *a cup of blood*, or *blood of a sacke*, or *the blood of burning*, or *of a proctor*. A famous city of Phenicia, sometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Judea, reade Eze. 47. 16, 17. & 48. 1. and 2. Sam. 8. 5. 2. Kin. 8 7, 9. & 1. Kin. 11. 24 & Gen. 15. 2. & 1. Chr. 17. 5. Cant. 7. 4. Eze. 27. 18. It was wonne by Tilgath Pileser. 2. Kin. 16. 9. Against it is prophesied. Isa 7. 8 & 8. 9. & 17. 1. Jere. 49. 23. Amos 1. 3, 4, 5. Paul preached in it. Acts 9 19, 20. & escapeth death, and how Acts 9 25. and 2. Cor. 11. 32, 33. Dumesec Damesek Dammesek
Dammim *bloodie*, or *dead men*, or in the Syrian tongue, *of money*. 1. Sam. 17. 1. Dommim
Dan *iudging*, or *iudgement*. A place. Gene. 14. 14. Also the sonne of Jaakob by Bilhah. Gen. 30. 6. Also a citie wherein a remnant of the tribe of Dan dwelled, which before was called Laish. Judge 18. 28, 29. Isa. 10. 30. or Leshem Jos. 19 47, 48. This city bounded the land of Israel vpon the South. Deut. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Jeroboam erected a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.
Dan is blessed of his father. Genes. 49. 16, 17. His tribe is blessed by Moses. De. 33. 22. Their possession Josh. 19. 40, to 49. The Amorites driue the children of Dan into ÿ mountaines. Judg. 1. 34. Of his children & genealogie, looke Ge. 46. 23. Nu. 1. 12. & 1 Chr. 12. 35
Dannah. *idem* as Dan. Josh. 15. 49.
Daniel, *iudgement of God*. The sonne of Dauid by Abigail. 1. Chr. 3. 1. Danna
Daniel the name of a Prophet. Dan. 1. 6. He would not defile himselfe with the kings meate. Dan. 1. 8. He declareth Nebuchad-nezzar his dreame. Dan. 2. 1.* He is aduanced by the king vnto great dignitie. Dan 2. 48. He declareth vnto Nebuchad-nezzar the dreame of the tree. Dan. 4. 2 * Hee foresheweth Belshazzar that he should bee depriued of his kingdome. Dan. 5. 17.* He was made the third ruler of the realme. Dan. 5. 29. Hee was preferred by Darius aboue the three principall rulers, and why. Dan. 6. 3. The gouernors of Darius accuse him to the King, for infringing the decree made by his and their consents. Dan. 6. 12, 13. He is cast into the Lions den. Dan. 6. 16. and 14. 29, to 31. His accusers are cast in and deuoured. Dan. 6. 28. & 14. 42. The vision of the foure beastes signifying the foure Monarchies, is declared vnto him. Dan. 7. 1, 17.* The Angel Gabriel giueth him intelligence of the 70. weekes. Dan. 9. 23, 24. He was fed by Abacuc. Dan. 14. 33. to 42. Hee deliuereth Susanna from the two wicked Judges. Dan. 13. 45.* Hee destroyeth Bel and his temple, and slew the Dragon. Dan. 13. 1, to 28.
Daphne. *a Bay tree* 2. Mac. 4. 33.
Dara. *generation*, *the habitation of a shepheard*, or *of fellowship*, or *of iniquitie*: or in the Syrian speach, *an arme*. 1. Chr. 2. 6.
Darda *the dwelling place of knowledge*, or *the generation of knowledge*. It seemeth to be the same which before is called Dara. 1. King. 4. 31. Dorda
Darius. *Requiring*, or *inquiring*. The King of the Medes who with Cyrus his sonne in lawe, ouercame Belshazzar. Dan. 5. 31.
Darkon. *of generation*, or *the possession*, or *buying of a dwelling place*, or in the Syrian tongue, *a dragon*. Ezra. 2. 56. Darcon
Dathan. *custome*, or *lawe*. One who with Korah and

Abiram rebelled against Moses and Aaron, and were swallowed vp quicke of the earth. Num. 16.1, 3, 31, 32

Dauid *beloued*. The sonne of Ishai Ruth 4.22. and 1. Chr. 2.12, 15. Matth. 1.5, 6. Luke 3.31, 32. 1. Sam. 17.28. God constituteth him King ouer Israel. 1. Sā. 13.14. What maner of man he was. 1. Sa. 16.12 He is anointed king by Samuel. 1. Sam. 16.13. & yet afterward fed his fathers sheep. 1. Sam. 17.15. Ishai sendeth him to Saul with a present. 1. Sa. 16.19, 20. He was greatly beloued of Saul. 1. Sam 16.21. Hee is sent by his father with foode into the Israelites camp. 1. Sam. 17.17, 18. Hauing experience of Gods aide against the Lion and Beare, by faith he doubteth not but he should conquer the great giant Goliath. 1. Sam. 17.31, to 38. Of his faith, and Sauls want of faith. 1. Sam. 17.32, 33, 39, 40. His armour, what it was. 1. Sa. 17.45. He did all things that God should be glorified as well among Heathen, as Israelites. 1. Sam. 17.47. He slayeth the Philistim. 1. Sam. 17.49, 50. Hee brought 200. foreskins of the Philistims vnto Saul, and married Michal. 1. Samu. 18.27. God was with Dauid, and therefore Saul feared him. 1. Sam. 18.28, 29. Dauid and Jonathan made a couenant together. 1. Sam. 18.3. Saul commanded that Dauid should bee slaine. 1. Samu. 19.1. As hee was playing on the harpe before Saul, Saul purposed to haue killed him. 1. Samu. 19.9, 10. His name was much set by among Sauls seruants. 1. Samu. 18.30. Hee slewe the Philistims with a great slaughter. 1. Sam. 19.8. Fleeing from the presence of Saul, hee went to Samuel. 1. Sam. 19.18. Hee is pursued by Saul and his messengers, who prophesying, forgate wherefore they were come, and so he escaped. 1. Sam. 19.20.* & 20.1. He deceiueth Saul. 1. Sam. 20.5, 6. Being troubled in spirit, hee made his complaint to Jonathan. 1. Sam 20.2. Hee reneweth his couenant with Jonathan. 1. Sam. 20.23. Hee hideth himselfe from Saul. 1. Sam. 20.24. Fleeing from Saul, hee came to Abimelech the Priest. 1. Sam. 21.1. Hee eateth of the shewbread. 1. Samu. 21.6. By Dauids example, who by hunger was constrained to eate of the shewbread, Christ excuseth his disciples, who by like necessitie were driuen to gather eares of corne vpon the Sabbath. Matt. 12.1, to 5. Mar. 2.23, to 27. Luke 6.1, to 6.

Dauid being afraid of Achish, counterfeiteth madnes. 1. Sam 21.12, 13. All that were in debt, & vexed in minde came to Dauid, and he was their captaine. 1. Sam. 22.2 Doeg reuealed him vnto Saul. 1. Sam. 22.9. Dauid saueth Keilah by the counsel of the Lord, and afterward departeth into the wildernesse of Ziph. 1. Sa. 23.1, to 16. He dwelleth in the holds at Engedi, whither Saul pursued him. 1. Sam. 24.1, 2, 3. He spareth Saul and cut off the lappe of his garment. 1. Sam 24.4, to 9. He declareth to Saul his innocency. Sam. 24.12. He sweareth to Saul that hee will not destroy his seed. 1. Sam 24.22, 23. He sendeth to Nabal for food, which was denied him. 1. Sa. 25.5, to 12. Dauid minding to bee reuenged of Nabal, is pacified by the wisedome of Nabals wife. 1. Sa. 25.20, to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1. Sam. 25.39, to 43. Hee spareth Saul againe, and taketh away his speare and a pot of water standing at his head. 1. Sa. 26.7* Fearing to perish, he fleeth to Achish king of Gath. 1. Sa. 27.1, to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1. Sa. 27.5, 6. Hee is made the keeper of Achish person. 1. Sam. 28.1, 2. Dwelling among the Philistims, hee slewe many of them, and perswaded Achish they were Jewes which hee destroyed. 1. Samu. 27.8.* Going with Achish to fight against Saul, he is sent backe against, and why. 1. Sam. 29.2.* His two wiues taken prisoners. 1. Sa. 30.5. He comforteth himselfe, asketh counsell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1. Samu. 30.6, to 20. Hee mourneth for Saul and Jonathans death. 2. Sam 1.12. He causeth the messenger to be slaine, who vaunted to haue slaine Saul. 2. Sam. 1.15.

Dauid by the counsel of the Lorde, returned to his countrey after Sauls death. 2. Sam. 2.1, 2, 3. Hee is anointed king ouer Judah 2. Sam. 2.4. The children borne to him in Hebron 2. Sam. 3.2, to 6. and 1. Chr. 3.1, to 5. He recouereth his wife Michal by Abners meanes. 2. Sam. 3.12, to 17. Hee lamenteth Abners death. 2. Sam. 3.33.* Hee curseth Joab for slaying Abner. 2. Sam. 3.28, 29. Hee is anointed king ouer Israel. 2. Sam. 5.3. He taketh the fort of Zion, which is called the citie of Dauid. 2. Sam. 5.7. His children borne in Jerusalem. 2. Sam. 5.14, to 17. and 1. Chr. 3.5. to 10. He discomfiteth the Philistims. 2. Sam 5.17.* He playeth before the Arke of the Lord vpon instruments. 2. Samu. 6.5. and for dauncing there, Michal despiseth him. 2. Sam. 6.16, 21.* He blesseth his familie. 2. Sam 6.20. He refresheth the people after the Arke was placed. 2. Samu. 6.17, 18, 19. Hee praiseth God for his promise, touching his posteritie. 2 Sam 7.18.* 1. Chr. 17.16.* Hee vanquisheth the Philistims. 2 Sam. 8.1, 2. & 1. Chr. 18.1, 2. Hee maketh Syria tributarie. 2 Sam. 8.6. He dedicateth the vessels gotten of the Gentiles. 2. Sam. 8.10, 11. Hee restoreth Sauls possessions vnto Mephibosheth. 2. Sam 9.7.* Hee sendeth his seruants vnto Hanun to comfort him. 2. Sam. 10.2. and 1. Chr. 19.2. who euill entreateth them. 2 Sam. 10.3, 4. and 1. Chr. 19.3, 4.

Dauid committeth adultery with Bath-sheba Uriahs wife, & causeth him to be murthered. 2. Sam. 11.2, to 26. Hee marrieth Bath-sheba. 2 Samu. 11.27. Nathan by a parable reprooueth the fact. 2. Sa. 12.1, to 13. He acknowledgeth his sinne, & is forgiuen, and suffereth patiently Gods correction. 2. Sam. 12.13, to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2 Sa. 13.30, 31. He mortifieth himselfe by fleeing barefooted from Absalom. 2. Sam. 15.30. Hee giueth Mephibosheths goods to Ziba his seruant. 2. Sam. 16.4. He reuengeth not the outrage done to him by Shimei. 2. Sam. 16.10, 11, 12. Understanding of Ahithophels counsel to Absalom, he fleeth. 2 Sa. 17.21, 22. He & his people almost famished, are by Gods prouidence relieued 2 Sam. 17.27, 28, 29. He commandeth not to slay Absalom, but kindly to entreat him. 2. Sam. 18.5. But hearing of his death, he lamenteth. 2. Sa. 18.33. At Joabs perswasion, he dissembleth his sorow and ioyfully receiueth his army. 2. Sa 19.8. His 10. concubines which Absalō had defloured, he put in ward, but lay not with them. 2. Sa. 20.3

Dauids foure battailes against the Philistims. 2. Sam. 21.15.* & 1. Chro. 20.4. Hee causeth the bones of Saul and Jonathan to be buried. 2. Sam. 21.12, to 15. His song for his deliuerance from his enemies. 2. Sam. 22.2.* His worthies. 2. Sam. 23.8.* 1. Chr. 11.10.* His last words. 2 Sam. 23.1, to 8. The spirit of the Lord spake by him. 2 Sam. 23.2. He is moued by God to number his people, that he might punish them for their sinnes. 2. Sam. 24.1. and 1. Chron. 21.1, 2. Three punishments are offred to him for this offence. 2. Sam. 24.13. and 1. Chr. 21.12. Seeing his people destroyed for his sinne, hee prayeth the Lord to spare them and punish him and his fathers house. 2. Sam. 24.17. and 1. Chr. 21.17.

Who went with Dauid when he fled from Saul. 1. Chr. 12.1. to 14. He appointeth ministers to serue before ẏ Lord. 1. Chr. 16.4. He prepareth for ẏ building

of

of the temple, and appointeth Salomon to builde the same. 1.Chr.22.3,to 17. He ordeineth Salomon king 1.Chron.23.1. He numbreth the Leuites, and assigneth their offices.1.Chr.23.3.* To the sonnes of Aaron theirs.1.Chron.24.3. *He ordeineth singers with their places,and porters with their courses,1.Chron.25.1. and 26.1.* And princes to serue the king. 1.Chro.27.1. * Because he was forbidden to build the Temple, he exhorteth Salomon to performe it. 1.Chr.28.2,to 11.He giueth Salomon the paterne both the temple and appertenances should be made.1.Chr.28 11.*What David and his princes offered toward the building,1.Chro.29.1,to 9.Abishag,a faire yong maide,cherished David in olde age.1.Kings 1.1,to 5. Drawing neere vnto death, he giueth Salomon his charge.1.kings 2.1,to 10. Dauids death, and time of his reigne.2.kings 2.10,11.and 1.Chr.29.26.*

The praise of David. Ecclus 47.2.to 12. his kingdome abideth for euer.1.kings 8.13. He followed the Lord with al his heart.1.kings 14.8. saue only in the matter of Uriah. 1.kings 15.5. God would not take al ye kingdome from Salomon nor his sonne for Dauids sake.1.king.11.34,35 David foreshewed the resurrection of Christ. Actes 2.25.to 32. Christ greater then David.Mat.22.43,to 46.Marke 12.35,36,37.Luke 20.41,to 45. David is called a Prophet. Mat.27.35. and Gods seruant,Luke 1.69.Actes 4 25.He bare the figure of Christ. Mat.27.35,36. Marke 12.36.John 2.17.and 15.25.Heb.2,12.

Dabir ¶ Debir *an oratour, or word*,a citie called Ciriath-sannah. Josh.15.49.and Kiriath-sepher. Josh 15.15. taken by Joshua.Joshua 10.38,to 40.Also the king of Eglon. Josh 10 3.

Debora Deborah,*a word,or a bee.* The name of Rebekahs nurse. Gene.24.59.her death.Gen.35.8. Also a prophetesse, who iudged Israel. Judg.4.4 and sent Barak against Sisera.Judg.4.6.*Her song.Judg.5.1.*

Decapolis *of tenne cities.* A countrey Matth.4.25. and Marke 5.20 and 7.31.

Dedan *the beloued of those.*The sonne of Raamah. Gen.10 7.

Dedanim,*idem.* Isa.21.13.

Dieni Dehaue.*of generation.*Ezra 4 9.

Decar Decar *force.*1.king 1.4.9.

Delaia Delaiah.*the poore of the Lord.*1.Chro.3.24.

Delaian Deliah.*idem.*1 Chro.24.18.

Dalila Delilah.looke Dalilah.

Dalphon Delphon.*regarding pouertie.*Ester 9.7.

Delos Delus,*declaring.* A countrey 1.Mac.15.23.

Demas.*the common sort, or fauouring the people.* Coloss.4.14.and 2.Tim.4.10.Phile.24.

Demetrius *belonging to Ceres.*Sonne of Seleucus 1.Mac.7.1.He slayeth Antiochus, and enioyeth his kingdome. 1.Mac 7 4. Hee sendeth Bacchides and Alcimus to afflict the Jewes.1 Mac.7.8,9. He sendeth Nicanor to destroy the Jewes.2.Mac.14.12,13. He would make league with Jonathan: but he refuseth, and ioyneth with Alexander, who slayeth Demetrius.1.Mac.10.3,to 53.

Demetrius, sonne of the said Demetrius, succeedeth Ptolemeus 1.Mac.10 67. & couenanteth with Jonathan to set Judea free,1.Mac.11.19,to 38.but being deliuered by Jonathan,he brake couenant 1.Mac.11.53.and was ouercome by Arsaces 1 Mac 14.3.

Also Demetrius a siluer smith, a wicked man. Actes 19.24.

Demetrius.a man of good report.3.John 12.

Demophon.*slaying the people.*2.Mac.12 2.

Dionysius Denis.*from heauen,or by diuine inspiration,or pricked,or moued forward.* A man surnamed Areopagita, who beleeued in Christ at the preaching of Paul, Actes 17.34.

Derbe.*enclosed in* a citie.Actes 14.6. Derben

Deu el.*know God.*Num.1.14. Duel

Deuteronomie,*a second law.*The fift booke of Moses, which the king is commanded to reade, and why. Deut.17.18.*It is declared vnto the people.Deut.1.5.Moses wrote it & deliuered it vnto the Priests and Elders.and why Deut.31.9,to 14.He caused it to be laide in the side of the Arke,and why. Deu.31.26.27. God commaundeth Joshua to reade and meditate in Deuteronomie day and night,and why.Josh.1.8.Joshua causeth it to be both written vpon stones, and to be read vnto the people. Josh 8.30,31,32,33,34,35. The booke of Deuteronomie is found in the Temple. 2.kings 22.8.2.Chr.34.14,15. Josiah causeth it to be read vnto all the people.2.king.23.2.2.Chro.34.30.

Diana,a latine word of Dies,*the day* for that it giueth light like the day, and therefore the Moone is so called. And idole: the goddesse whom the Ephesians extolled with this commendation.*great is Diana of the Ephesians.*Actes 19.28. Diane

Diklah.*his Diminishing.*Gen.10.27. Decla

Dibon.*abundance of knowledge, or an abounding sonne.*Num.21.30 and Isa.15.2.

Dibon-gad.*the abundance of a happy sonne, or the abundance of vnderstanding, or of the building of happinesse.*Num 33.45.

Diblaim *a cluster of figs,or paste of drie figs.* the father of Gomer. Hos.1.3. Deblaim

Diblaim

Diblath.*idem.*a city Ezek.6.14. Deblath

Diblathaim *idem* a citie. Jere.48.22. Deblathaim

Dibri.*an Oratour,or my word.*Leuit.24.12. Daber

Didymus.*a twinne.* John 11.16. Didimus

Dileam.*poore,or answere of the poore.* Josh.15.38. Delean

Dimon.*where it is red.*Isa.15.9.

Dimonah *a dunghill.*a citie. Josh.15.22. Dimona

Dinah *iudgement.*The daughter of Jaakob by Leah Gen.30.21.she is rauished.Gen.34 1,2. Dina

Dinaie.*iudges.*1 Esdras 4 9.

Dinhabah.*his iudgement in those things.* A city in Edom Gen.36.32. Denaba

Dionysius.looke Denis.

Dioscorinthius.*a heauenly ornament.* The name of a moneth.2.Mac.11 21.

Diotrephes.*nourished of Iupiter.* 3.John.9. Diotrephes

Dishan.*a threshing.*one of the children of Seir,and Dishon *fatnesse,or ashes.*another of his children.Gen.36.21. Disan

Dishon

Dison

Di-zahab.*where much gold is.* Deut.1.1. Dizarab

¶ Dodai.*beloued.*1.Chro.27 4. Dudia

Dodanah.*loue* 2.Chro.20.37. Dodauah

Dodanim.*beloued.* Gene.10.4. Rodanim

Dodo.*his vncle.* 1.Chro.11.12.

Doeg.*carefull.*Sauls chiefe heardman.1.Sam.21.7. who to currie fauour with his master, reuealeth where he had seene David.1.Sam.22.9. and afterward slew the Priests of the Lord.at the commandement of Saul,when none of his other seruants would. 1.Sam 22.17,18,19.

Dophkah.*a knocking.*Num 33.12. Dapho

Dor.*generation.* Joshua.11.2. Judges.1.27. looke Cappadocia. Daphka

Dorcas *a Doe,or Roebucke,&c.* a woman Act.9.36.

Dorda.*generation of knowledge.*1.king.4.31.

Dositheus *giuing to God.*2 Mac.12.19.

Dothan.*the law,or custome.*Gene.37.17. Dotham

¶ Drachma, and Drachmes. a certaine coine. 2.Mac.10.20 and Luke 15.8. Drachme

Drusill. *sprinkled ouer with dew.*Actes 24.25.

¶Dumah *silence,or likenesse.* Gen.25.14. Dume

Dura.*generation,or habitation* Dan.3.1.

E

[Hebal] Ebal. *a heape of ancientnesse.* Genes.36.23. Also a mount,27 4,13.

[Obed] Ebed. *a seruant.* Iudges 9.26.

[Abde melech] [Abed-melech] Ebed-melech. *seruant to the King.* A blacke Moore, Eunuch unto Zedechiah. Jer.38.7. At his sute Jeremie was taken out of the dungeon. Jere.38.8,to 14. Ebed-melech was deliuered out of captiuitie, because he put his trust in the Lord. Jere 39.17,18.

Eben-ezer. *the stone of helpe.* 1 Sam 4.1.

[Heber] Eber. *passing,passage,or anger.* The sonne of Selah, Gen.11.14. His children. Gen.10.25.

[Abiasaph] Ebiasaph. *a father bringing into one, or a gathering father.* Korahs sonne. 1.Chro 6.37.and 9.19. also the sonne of Elkanah.1.Chr.6 23.see Abiasaph.

[Hebron] [Abran] Ebron. *a going ouer, or passing from one place to another, or anger.* a citie. Josh.19.28.

[Hebronah] [Hebrona] [Abrona] Ebronah. *going, or passing ouer, or being angry.* A place where the Israelites rested. Num 33 34.

[Ecbatanis] [Ecbatane] [Ecbathana] ¶Ecbatana. *the brother of death.* A strong citie. Judeth.1.1. Tob.3.7.and 2 Mac.9.3.

¶Ed. *witnesse.* Joshua 22.34.

Eden. *pleasure,or delight,* Gen 2.8. Isa.51.16. and 2.King.19.12.

Eder. *a flocke.* A mans name. 1.Chr.23.23. also a citie. Josh.15.21. also a tower, as some thinke, neere Beth lehem. Mich.4 8. where the Angels tolde the shepheards of Christs birth Luke 2.8.

[Anna] [Adnah] [Adna] Edna. *euerlasting rest,or pleasure.* Certaine names. 1.Chr.12.10 Ezra 10.30. Tob 7.2.

[Idumea] [Idumean] Edom. *earthly,bloody,or red.* The surname of Esau. Gen.25.30. Of him the countrey of Edom was so named Ge.36.31. so an Edomite,that is, *earthly, or bloodie,* is a man of that countrey.1.Kin.11.14. The Edomites denied the Israelites passage thorow their countrey. Nu 20.14.to 22. The Jewes were commanded not to abhorre an Edomite,and why. Deut.23.7. The ruine of Edom is foretold. Num 24.19. Psal.137.7. Isa.21.11.and 34.6. Jere.49.7. Lam.4.21. and why. Amos 1.11,12. Eze.35.8,12. & 25.2.* Obad.1.* Dauid by Joab his captaine, destroyeth the males in Edom,1.King.11.15,16. The Edomites became Dauids seruants.2.Sam 8.14. They rebelled 2 King.8.20,21,22. They are smitten and ouercome by Judah. 2.King 14.7,10.and 2.Chro.25.11.see Esau.

[Edrai] Edrei. *the heap of strength,or might.* Deu.1.4.& 3.10

[Egla] ¶Eglah. *a calfe, or charet.* 2.Sam 3.5.& 1.Chr.3.3.

[Gallim] Eglaim. *drops of the sea.* Isa 15.8.

Eglon. *a calfe, or charet.* a citie whereof Debir was King. Josh.10 3,4. also ye King of the Moabites. Jud.3 12, who Ehud slue in his chamber. Judg.3.21,22.

[Aegipte] [Agyptians] Egypt. *anguish,or tribulations.* In Hebrue Mizraim. a countrey of Aphrica upon the West side of Judea:the people called Egyptians. This country tooke his name of Mizraim the sonne of Ham. Gen 10.6.& 1.Chr 1.8 Psal.78,51.and 105.23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge.43 32. They account shepkeepers an abomination. Gen 46.34. Abraham went downe into Egypt to auoide famine. Ge. 12.10.* He returned thence very rich. Gene.13,1,2. Seuen yeeres of plentie, & seuen yeeres of famine in Egypt.Ge.41.53 54. Jaakob & his houshold enter into Egypt.Ge.46.26. The Egyptians for want of money, sell unto Joseph all that they had. Ge.47.16,to 27 Egypt sore plagued. Exod.7 1.*&8.1.*& 9 1.& 10.1.* & 11.1.* according to the word. Ex.3.18. The captiuitie in Egypt is prophecied. Gen.15.13,14. it beginneth. Ex.1.11.* Act.7.17. Deliuerance from thence is promised. Ge.15.14 & 40.1.& 48.21.& 50.23. Exo 3 10 & 6.1.& fulfilled,& they go forth with 600000.men. Exo. 12,36,37,38.* & 13.1.* and 14.1.* Nu.33.1. Deut. 16.1. Hosea 13.4. after they had soiourned there 430. yeeres. Exo 12 40,41. God commandeth to spoyle the Egyptians. Ex.3.22. & 11.2.& 12.35. The first borne of euery thing in Egypt die. Exod.12.29,30. Of the ruine of Egypt,and deliuerance of Israel, reade Wis. 19.1,to 11. Exo.14.27.* The Israelites desire to returne to Egypt. Exo.14 10,11,12. & 16.1,2,3. & 17 1, 2 3. Num.11.1.& 14 1,2,3,4. & 20.2,3,4,5. against Egypt,is prophecied. Isa.18.1.* 19.1.* & 20,1.* Je.43 7.& 44.14.& 46 2,* Eze.29.1.* & 30.1.* & 31.1.* & 32 1,to 12 Of the realme of Egypt,and the alliance of the same: & of the warre against the land of Syria,looke Dan 11.17 Deliuerance out of Egypt (as the greatest benefit) is often remembred. Exod.20.1,2,3. Leu 22 33.& 26 13. Deu 4.37 & 5 6.& 7.8 & 8.14 & 16.1,3,6. Judg.2.1.& 6 8,9.& 1 Sa.10.18.& 2.Kin.17.7. Mic. 6.4. The Egyptians went forth against Judah. 2.Chr. 12.2,3,4,5. Egypt was won by the king of Babel. 2. Kin.24 7. assaulted of Antiochus. 1.Mac.1.11,to 23. Into Egypt Christ fleeth before Herod. Mat.2 13,14, 15.& returneth thence. Matth.2.19,20,21. The Egyptians after their afflictions forsake their idols, and honour God upon the onely altar Jesus Christ. Isai.19. 19.* Hoshea seeketh aide of the Egyptians, and rebelleth against the King of Ashur 2.King.17 4.

[Aod] [Ahud] Ehud. *praising.* A iudge whom God had raysed to deliuer the Israelites, from the seruitude of Eglon king of Moab. Judg.3.15. Ehud slaieth Eglon. Judg. 3.20,to 31.

[Acar] ¶Ekar. *barren, feeble, without strength.* 1.Chr.2.27.

[Accaron] [Akaron] [Akaronites] Ekron. *barrennesse.* a citie. Jer.25.20. The citizens called Ekronites. Josh.13.3. This citie Judah tooke. Judges 1.18. They send the Arke of God out of their bounds,and why.1.Sam 5 10,11,12.

[Elada] ¶Eladah. *Gods eternitie.* 1.Chr 7 20.

[Ela] Elah. *an elme or oke.* A valley. 1.Sam.17.2. Also a duke of Edom. Gen.36.41. also the name of a King. 1.King.16 6,8,to 15.

[Aelam] [Aelamites] Elam. *a young man, or virgine.* Gen.10.22. of him came the Elamites. Of the countrey and people, reade Isai 11.11.and 22.6. Jere.49.34.* Isai.13.1.* Eze. 32 24. Dan 8,2. Acts 2.9.

[Elasa] Elasah. *the doings of God.* Ezra 10.22. Jere.29.3.

Elath. *strength.* a citie. Deut.2.8.and 2.Kin.14.22. and 16.6

[Elhanan] Elchanan. *the mercie of God.* 2.Sam.23.24.

[Eldaa] Eldaah. *the knowledge of God.* Gen.25.4.

[Elad] Eldad. *Gods beloued.* Num.11.26.

[Elead] Eleadah. *Gods testimony,or witnesse of God.* 1.Chr. 7.21.

[Eleali] Elealeh. *Gods ascension.* a citie. Nu.32.37. Isa.15.4

[Eleale] [Elasa] Eleasah, or Eleasaph. *the worke or doings of God.* 1. Chr.2.39.and 8 37.

[Elaazer] Eleasar. *the helpe, or aide of God.* Sonne of Aaron. Exo.6.23. One of the diuiders of the lande of Canaan. Josh.14.1. as was commanded. Num 34.17. Hee is anointed by Moses Leu.8.13. after Aarons death he became hie Priest. Num.20.28. Deut.10 6 He dieth. Josh 24.33. him succeedeth Phinehas. Exod.6. 25 Num.25.11.

Also the sonne of Abinadab. 1.Sam.7.1. Also the sonne of Abaron.1.Maccabes 6 43. Also a principall Scribe.2.Maccabes 6.18. Also Josephs great grandfather.Matth.1.15,16.

Eleph. *learning.* a citie. Josh.18.28.

Elhanah. *giuen of God.* 2.Sam.21.19.

Elhanan. *Gods grace, or mercie.* 2.Sam 23.24.

[Heli] Eli. *the offering, or lifting up.* The father of the two wicked priests, Hophni and Phinehas. 1.Sa.1.3. He desireth of God to graunt the petition of Hannah. 1. Sam.1.17. Samuel is deliuered unto him, as a pre-

sent

sent to the Lord. 1.Samuel 1.22.* The sinne of Elis sonnes caused the people to abhorre the Lords offering. 1.Sam.2.17. He is threatned, because he beareth with their wickednesse. 1.Sam.2.27.* He reprooueth their wickednesse, but punisheth them not. 1.Sa. 2.23,24,25. Hearing of the punishment ordeined for him, he humbleth himselfe to Gods good pleasure. 1. Sam.3.18. His children are slaine. 1.Sam.4.11. and he being 98. yeeres olde, hearing they were dead, and the Arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1.Sam.4.13, to 20.

Also the name of Iosephs father in lawe: for Eli, otherwise called Ioacim, was father to the virgin Mary, whom Ioseph maried. Luke 3.23. Mat.1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the sonne of Reuben. Numb.26.8. also the sonne of Helon. Num.1.9. also Dauids eldest brother. 1.Sam.16.6 and 17.28.

Eliacim. *God ariseth, or the resurrection of God.* Certaine mens names. Mat.1.13. Luk.3.30.

Eliada — Eliada. *the knowledge of God.* 1.Chr.3.8.

Elia — Eliadah. *idem.* Father of Rezon. 1.King.11.23.

Eliacim — Eliah. *God the Lord.* 1.Chro 8.27.

Eliakim. *the resurrection of God, or God ariseth.* Hilkiahs sonne. 2.King.18.18. Isa.22.20. also Iosiahs sonne, whom Pharaoh Necho made King in his fathers stead. 2.King.23.34. and called him Iehoiakim. 2.Chron.36.4.

Eliam. *the people of God.* The sonne of Ahithophel. 2.Sam.23.34.

Elias, looke Eliiah.

Eliasaph *the Lord increaseth.* A captaine of the Gadites. Nu.1.14.

Eliasib — Eliashib. *the Lord returneth.* 1.Chr.3.24. and 24.12.

Eliathah — Eliatha *my God cometh, or thou art my God.* 1.Ch.25.4

Eliathas — Elidad *the beloued of God.* Num.34.21.

Eli Eli lama sabachthani. Matth 27.46.

Elioenai — Elihoenai. *to the Lord mine eyes.* 1.Chro.26.3.

Eliel. *God my God.* 1.Chr.5.24. and 11.46.

Elioenai — Elienai. *vnto him mine eyes.* 1.Chr.8.20.

Elia a — Elihaba. *my God the father.* 2.Sam.23.32.

Eliezer. *the helpe of God.* Gen 15.2. also the sonne of Moses. Exod.18.4. also the sonne of Iorim. Luk.3.29

Elioenai — Elihoenai, *the God of mine eyes.* Ezra 8.4.

Elihoreph *the God of youth.* 1.Kings 4.3.

Eliu — Elihu *my God himselfe, or he is my God.* One of Iobs friends the sonne of Barachel. Iob 32.2. Who prooueth that age maketh not a man wise, but the spirit of God. Iob 32.7. Hee commendeth the iustice of God. Iob 34.10. and 36.6. also the names of certaine men. 1.Sam.1.1. and 1.Chr.12.20.

Elias, Eliah — Eliiah. *God the Lord, or a strong Lord.* A Prophet
Helias — who foretolde the famine to come among the Israelites. 1.King.17.1. and Iam.5.17. He is fed by the rauens. 1.Kin.17.6. sent vnto the widow of Zarephath, where he raised her sonne to life. 1.King.17.9.* Luke 4.26. sent by God vnto Ahab, whom hee boldly reprooueth, and after both mocketh Baals priests, and slayeth them. 1.King.18.1, to 41. Of his zeale for the Lord. 1.King.19.10. By prayer he obtaineth raine. 1. Kin.18.42.* Iam.5.18. He is persecuted by Iezebel. 1.Kin 19.2. Fleeing from her being almost famished, he desireth to die, but is nourished by an Angel. 1.kin. 19.4.5. In the strength of which meate he trauaileth 40. dayes and 40 nights. 1.King.19.8. Hauing seene the horrible tempest, and spoken with God, hee tooke such courage, that hee was no more afraid of Iezebel. 1.King.19.11, to 15. He is commanded to anoint Hazael, Iehu, and Elisha. 1.Kings.19.15.* He reprooueth Ahab, and foretelleth his and Iezebels death. 1.Kings 21.19, to 25. Hee reprooueth Ahaziah, and why. 1.King.1.16. At his prayer fire came from heauen, and destroyed two captaines with their men. 2.King.1.10,11,12. He was an hairie man, and girded with a girdle of leather. 2.King.1.8. He diuideth the water of Iordan. 2.King.2.8. He is taken vp into heauen by a whirlewinde. 2.King.2.11. Christ interpreteth that Eliiah, promised in Malachi, was Iohn Baptist. Matth.11.10.14. and 17.12. Marke 9.13. Luke 1.17. Hee was seene at the transfiguration of Christ. Matth.17.3. Marke 9.4. Luke 9.28. Hee is praysed. Ecclus.48.1, to 13.

Elika. *the Pelicane of God.* 2.Sam.23.25. — Elica

Elim. *Rammes.* Exod.15.27. Num.33.9.

Elimas. *sudden feares.* a city. 1.Mac.6.1. Tob.2.10 — Elimas, Elimade

Elimelech *my God the King, or the counsell of God.* The husband of Naomi. Ruth 1.2. — Eli-melech, Elmelech

Elioenai. *to him mine eyes.* 1.Chr.3.23. — Elioenai

Elionai. *vnto the Lord mine eyes.* 1.Chr.4.36.

Eliphal. *a miracle of God.* 1.Chr.11.35.

Eliphalet. *the God of deliuerance.* One of Dauids sons. 1.Chr.3.8. and 14.5. and 2.Sam.5.16. Also the sonne of Ahasbai. 2.Sam.23.34. — Elipelet, Eliphelet, Elpalet

Eliphaz. *the endeuour of God.* One of Iobs friends. Iob 2.11. Who reprooueth him of impatience. Iob 4.5. By reason of Iobs afflictions hee would prooue him to be faithlesse. Iob 4.7. Another argument of Eliphas taken of the righteousnesse of God. Iob 4.17. He persisteth to proue Iob wicked, in that the godly be spared, and the wicked punished. Iob 5.1,2.* and so reprooueth him of arrogancie. Iob 15.2.* — Eliphas

Also Esaus sonne by Adah. Gen.36.4.

Eliphaleh. *the God of iudgement.* 1.Chr.15.18,21. — Eliphale

Elisabet. see Elisheba.

Elisha. *my God saueth, or the health of God.* The son of Shaphat, whom Eliiah anointed Prophet in his roume. 1.King.19.16. Elisha sacrificeth a couple of oxen, giueth thanks to God, and immediatly followeth his vocation. 1.Kin.19.21. He was called to be a Prophet from y^e plough taile. 1.kin.19.19,20. He craueth of Eliiah to haue his spirit double vpon him. 2.Kings 2.9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2.Kin 2.15. He diuideth the water of Iordan with his cloke. 2.King.2.14. The children that mocke him, are deuoured of two beares. 2.King.2.23,24. Hee casteth salt into the poysoned waters, and healeth them. 2. King.2.21. He prophecieth whilest the minstrel played. 2.King.3.15. He obteineth waters at Gods hands for the armie of Israel. 2.King.3.17. Being relieued by a rich woman, he obteineth a child for her in recompence thereof. 2.King.4.8, to 18. And by his prayer raiseth him againe from death. 2.Kings 4.18, to 38. Casting meale into a pot of pottage, he made the same fit nourishment for the children of the prophets, which before they thought had bin poisoned. 2.kin.4.38, to 42. — Elizeus, Elisha, Eliseus

God by Elisha healeth Naaman of leprosie. 2.Kin. 5.1, to 15. Luke 4.27. Of whom he would take no reward, because hee would not sell the gift of God. 2. Kin 5.15, to 20. In the time of dearth with 20. loaues he fed an hundreth men. 2.King.4.42,43,44. He causeth yron to swimme. 2.King.6.6. Hee foretelleth the king of Israel, of the comming and intent of the Aramites. 2.King.6.8,9. The King of Aram, offended with his being preuented by Elisha, sent an army to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2.King.6. 10, to 21. Elisha sitting in his house, sheweth what Iehoram purposed against him. 2.King.6.32.

For the loue of Elisha the King causeth to be restored vnto y^e Shunammite all her goods. 2.Kin.8.3. Gehazi rehearseth to the king the miracles which Elisha

had wrought. 2.kin.8.4,5. He foretelleth plenty of vitailes unto y Samaritanes. 2.kin.7.1. He foretelleth the Shunamite of 7 yeeres famine to come. 2.kin.8.1.

Ben hadad sendeth unto Elisha for the recovering of his health. 2.king.8.7.8. Elisha weeping foreshewerth Hazael the euils that hee should doe to Israel. 2.king 8.10,11,12,13. Being sicke, he foretelleth king Ioash, how many victories he should haue against the Aramites. 2.kin.13.14, to 20. He dieth. 2.kin.13.20. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2.King.13.21. He is praysed. Ecclus.48.12.

Elisa Elisa — Elishah. *it is God, or the Lambe of God.* Sonne of Iauan, Gen.10.4. Also certaine Iles, called by that name. Ezek.27.7.

Elisama — Elishama. *the God of hearing.* Num 1.10. 2.Sa.5.16.

Elisaphat — Elishaphat. *my God iudgeth* 2.Chro.23 1.

Elizabeth Elisabeth Elisabet Eliseba — Elisheba. *the oth of God, or the fulnes of God.* Amminadabs daughter, and Aarons wife. Exod.6 23. Also Zacharias wife, who being long barren, at length bare Iohn Baptist. Luke 1.5,7,13.*

Elisua — Elishua. *God keeping safe.* Dauids sonne. 2.S.5.15.

Eliu — Eliud. *God of praise.* Eleazars father. Mat.1.14.

Elizur. *the strength of God.* Num.1.5.

Elcanah Elcana — Elkanah. *the zeale of God.* The son of Korah. Exo.6.24 Also the name of Samuels father. 1.Sam.1.1,19

Elcoshite El.escus — Elkeshite. *late, or in the euening, or the hardnes, or rigor of God.* an inhabitant of Elkosh, a village of Galile in y tribe of Simeon. Because Nahum y Prophet was borne there, he is called an Elkeshite. Nah.1.1.

Elasar — Ellasar. *a departing, or reuolting from God, or rebellious to God.* A countrey in Asia called Pontus. Gen. 14.1. Acts 2 9.

Almodad — Elmoded. *the measure of God, or God measureth.* The sonne of Ioktan. Gen.10.6. and 1.Chro.1.20.

Elnaem — Elnaam. *Gods fairenesse.* 1.Chro.11.46.

Elnathan *God hath giuen, or Gods gift.* 2 King.24.8. Iere.26 22.

Eloi Eloi lama sabachthani. Mat.15.34.

Elon. *strong.* Gen 26.34 Of him came the Elonites. Num.26.29. Also a Iudge. Iudg.12.11,12. Also one of Salomons twelue officers. 1.King.4.9

Ailath — Eloth. *oliues.* A citie. 2 Chro.8.17. and 26 2.

Elpalet, looke Elphalet.

Elpaal — Elphaal. *Gods worke.* 1.Chro 8.11,12.

Elthekeh Elthece — Eltekeh, *the case of God.* A city in the tribe of Dan. Iosh.19.14 and 21.23.

Elthecon — Eltekon. *Gods correction.* A city. Iosh.15.59.

Eltholad — Eltolad *the generation of God.* a city perteining to the tribe of Iudah. Iosh.15.30 and 19.4.

Eleusai — Eluzai *God my strength, or the strength of God.* One of Dauids worthies. 1.Chro.12.5.

Elymas. *a corrupter, or sorcerer.* a Magician, who resisted Pauls preaching, and therfore became blind. Acts 13.8, to 12.

Elsabad — Elzabad. *Gods dowrie.* 1 Chro.12 12. and 26.7.

Elizaphan — Elzaphan. *God of the Northeast winde.* Exod 6.22. Leuit. 10.4.

Simalcue Emalchuel — ¶Emalcuel *God the king, or the kingdome of God, or messenger of God.* He brought vp Antiochus the sonne of Alexander. 1.Mac.11 39.

Emek. *the valley.* Iosh.13 19.

Emims. *feares, or fearefull, or the Ile of waters.* The name of a people Gen 14.5.

Emmanuel, looke Immanu el.

Emaus — Emmaus. *fearing counsell, or abiect people.* A village. 1.Mac.3 40,57. Luke 24.13.

Emor. *an asse* Acts 7.16. looke Hamor.

Amorhi — Emori. *a rebell.* Sonne of Canaan. Gen.10.16.

¶Enaim *a fountain or place where were two waies, or an open place.* In this place sate Tamar whom Iudah lay withall. Gen.38 21.

Enam. *a fountaine, or well, or the eyes of them.* a city. Iosh.15.34. — Enaim

Enan. *a cloude.* A citie. Ezek.47.17.

Endor. *a wel, or the eye of generation, or habitation.* A city. Iosh 17.11. Psal.83 10. 1.King.28.7. — En-dor

Eneas, looke Æneas.

En eglaim. *a well, or the eye of calues* Ezek.47.10. — En-agallim

En-gannim. *the well of gardens, or the eye of protection.* Iosh.15.34. and 19 21. — Eng.nim

En-gedi. *the well, or eye of a kidde, or of felicitie.* A citie neere to the red sea toward the West. 1.Sam. 24.2. Ezek.47.10. Cant.1.13. Iosh.15.62. called also Hazezon-tamar. Gene.14 7. or Hazzon Tamar. 2.Chron 20.2. — En-gaddi En-gadi

En-haddah. *a merry or quicke sight, or the well of gladnesse, or* after the Syrian, or Hebrew, *the one well or eye, or the new well or eye.* A citie. Iosh.19.21. — Anhadak

En-hakkore. *the fountaine of him that prayed, or the well of the caller on.* Iudg.15.19.

Enharod. *the well of great feare.* Iudg.7.1. A place, called also Harodah. Num 33.24,25. — En-harad

En-hazor. *a well, or eye of an entrie, or the hay or grasse of the well.* A city in the tribe of Naphtali. Iosh.19.37.

En-mishpat. *the well of iudgement.* Gen.14.7. — En misfpat

Enoch, looke Henoch.

Enon. *a cloud, or his well, or eye.* a village. Ioh.3.23. — Ænon

Enosh. *man, or desperation.* The sonne of Sheth. Gen.4 26. and Luke 3.38. — Enos

Enosh liued 905. yeeres. Gen.5 11. — Henos

En-rimmon. *the well of height, or the well like a pomegranate.* A city. Ne he.11.29.

En-rogel. *the wel or fountain of searching out.* Iosh. 15.7. and 18 16. and 1.King.1.9.

En-shemesh. *the wel, or fountaine of the sun.* Ios.15.7

En-tappuah. *the well or fountaine of an apple, or inflation.* A citie. Iosh 17.7. — Entaphuah

¶Epaphras. *foming.* a man by whom the Colossians receiued the Gospel Col.1.7. His care & zeale for the Colossians and others commended. Col.4.12,13. — Epaphra

Epaphroditus. *faire, or pleasant.* Of him & his commendation. Phil.2.25.*

Epænetus. *laudable, or worthy praise.* One that first embraced the Gospel in Asia. Rom.16.5.

Ephah. *wearie.* a measure. Exo.16 36. Ezek.45.10, 11. also certaine mens names. Gen.25.4 & 1.Chron. 2.46.47. also a countrey. Isa.60.6. — Epah Ephi

Epher *dust, or leade.* 1 Chro 5.24.

Ephesus. *desireable.* a chiefe city of Asia the lesse: the citizens called Ephesians. Here Paul planted the Gospel. Acts 18.19,20,21. and 19.26. and 1.Cor.16. 8,9. Reuel 1.11. and 2.1. Their great goddesse was Diana. Acts 19.35.

Ephlal *iudging, or praying.* 1.Chro.2 37. — Aphlal

Ephphatha. *be opened.* Mat.7.34. — Ophlal

Ephod. *an ornament.* a garment of linnen. looke Exod.25.7. Iudg.8.27. and 17.5. 1.Sam.2.18 & 21.9. and 22.18. 2.Sam 6.14. Hose 3.4. 1.Chron.15.27. also a mans name Num.34.23.

Ephraim. *fruitful, or increasing.* The second sonne of Ioseph. Gene.41.52. of him came the Ephraimites. Num.26 28. Their lot or inheritance. Iosh.16.1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children Ge 48.5. & why. 1 chr.5.1 Ephraim the yonger preferred before Manasseh y elder. Ge.48. 14. Iaakob prophesieth of y kingdom of Ephraim. Ge. 49.22 to 27. & so doeth Moses. Deut 33.13, to 18. Ephraims genealogie. 1.chr.7.20 to 30. Ephraim & Manasseh craue greater inheritance of Iosua, and why. Iosh.17.14. *Ephraim riseth vp against Iphtah & are

discomfited

discomfited. Iudg.12.1,to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Iudg 1.29. Ephraim riseth vp against Gideon, because hee called them not with him, when he went against the Midianites: whom he appeaseth, affirming that they had done more then hee in slaying Oreb & Zeeb. Iudg.8.1,2,3. By Ephraim is vnderstood the ten tribes. Isa.7.2,to 10. and 9.8,9.* Hose.5.3.* Of Ephraim reade Ierem. 4.13. and 31.5,18,19.

Ephratah, Ephrathah, Ephratha, Euphrata, Ephrata

Ephrath abundance, or fertilitie. The wife of Caleb. 1.Chr.2.19,50. Also the father of Hur. 1.Chr 4.4. Of him the citie of Beth-lehem was so called. Gene.35.19. Mica.5.2. 1.Chr 2.24 Psa 132 6. Where Elkanah dwelt. 1.Sam 1.1. & Dauids father. 1.Sa.17.12

Ephron, dust. A citie destroyed by Iudas 1 Mac 5.46,to 52. looke Iosh.15.9. 2.Chro.13.19. 2.Mac.12.27. Also the name of Zoar, who solde Abram the fielde and caue of Machpelah. Gen.23.6,to 19.

Nephthar, Nephi

Ephthar a shining, but Nephi, or Nephther is purification or cleansing A place. 2.Mac.1.36.

Epicures aiders, or helpers. A sect. Acts 17.18. looke more in the second Table.

Her

¶ Er a watchman. The first borne sonne of Iudah. Gen.38.3. He marrieth Tamar. Gene.38.6. For his wickednesse the Lord slew him. Gen 38 7.

Heran

Eran a follower. Of him came the Eranites. Numb. 26.36.

Erastus. amiable. The Chamberlaine of the citie of Corinth. Rom.16.23. who with Timotheus was sent into Macedonia by Paul Acts 19.22.

Arach

Erech. length, or health. A citie. Gen.10.10.

Heri, Herites

Eri my citie. The sonne of Gad. Gen.46.16. of him came the Erites. Num.26.16.

Asarhaddon

¶ Esaias. looke Esaiah.

Esarhaddon. binding cheerefulnesse. Sonne of Saneherib Isa.37.37,38. 2.king.19.36,37.

Esau. doing, or working. The sonne of Izhak. Ge.25.25. Izhak loueth him, & why. Ge.25.28. The answere which God made vnto Rebekah, touching Esau & Iaakob. Ge 25.22,23 Esau is a cunning hunter. Ge.25.27. He selleth his birthright for a messe of pottage. Ge. 25.29 He marieth two wiues, which were a griefe of minde to Izhak & Rebekah. Ge.26.34,35. He is sent for venison. Gen.27.3,4 5 Iaakob getteth Esaus blessing. Gen.27.6,to 30 Esau made seruant to Iaakob. Gen.27 37. Izhak blesseth Esau. Gene.27.39,to 41. Esau threatneth Iaakob. Gen.27.41. Esau against his fathers wil taketh him wiues of the posteritie of Ishmael. Ge.28.8,9. He meeteth Iaakob with foure hundreth men Gen.33.4. His anger towards him is appeased. Gen.33.4. He receiueth his presents. Gen.33.11. & offereth to keepe him company Gen.33.12. Esau returneth to mount Seir. Gen.33.16. His wiues, riches & genealogie. Gen 36.1.* and 1.Chr.1.35.to 43.

Moses forbade the Israelites to warre with the children of Esau, and why. Deut.2.4,to 8.

None of vs ought to be a fornicator, or a prophane person as Esau. Heb.12.16.

I haue loued Iaakob and haue hated Esau. Rom. 9.13. Mal.1.2 3.

Esdrelon

Esdraelon. the helper of strength. Iudeth 7.3.

Esdras, looke Ezra.

Esaah, Esbaal

Eshbaal the fire of the ruler. 1.Chr 8.33.

Esban

Eshban fire of the sunne. Gen.39.16.

Eschol, Escol

Eshcol, grapes, or a cluster. The name of a riuer, or valley in the land of Canaan, from whence the branch with one cluster of grapes was brought vnto Kadesh. Nu. 13.24,to 28. Deu.1.24 Also a mans name. Ge.14.13

Esean

Eshean held vp. A citie. Iosh.15.52.

Esek

Eshek violence, or force. 1.Chr.8.39.

Ascalon, Askkelon

Eshkelon, the fire of slander. A citie, looke Ashkelon. the inhabitants called Eshkelonites. Iosh.13 3.

Ascalonites

Eshtaol

Eshtaol. a strong woman. A city. Iosh 15.33.

Estaulites

Eshtaulites strong women. A people. 1.Chr.2.53.

Esthemoa

Eshtemoa. a womans wombe. A city. Iosh.21.14.

Hesli

Esli, hard by me. The father of Naum. Lu.3.25.

Esther, Hester

Ester. secret, or hidden. Mordecais vncles daughter. Ester 2.7. She is brought to king Ahashuerosh, & is made Queene in stead of Vashti. Est 2.17. She sendeth to Mordecai to vnderstand why he mourneth. Est. 4.5,to 9. Ester intending to speake to the king for her people, prayeth & fasteth, and causeth others to do likewise. Est.4.16. She desireth that the king & Haman would come to the banquet she had prepared. Est.5.4, to 9 In the midst of the banquet she intreateth the king for her selfe & her people Est.7.3. Her prayer for the deliuerance of her selfe and her people. Ester 14.3.*

¶ Etam. their bird. A city. 1.Chr 4 32.

Ethan strength. A wise man. 1.King.4.31. Also the name of other. 1.Chr.6.42,44.

Ethanim strong, or valiant. The name of the seuenth moneth after the Hebrewes. 1.King.8.2.

Eth-baal vnto an image. King of the Zidonians. 1. King.16.31.

Ethar. talke. A citie. Iosh.15.42.

Æthiopia

Ethiopia. In Greeke signifieth burning, or heate: in Hebrew it is called Chus, or Chush, that is, blacke, or blacknesse. a countrey rising from the flood Indus next Egypt, betweene the flood Nilus and the Ocean sea: it lieth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians.

Zerah the Ethiopian warred against Asa, and was discomfited. 2.Chr 14.9,10.* Moses wife was an Ethiopian. Num.12.1. Philip baptizeth an Ethiopian. Acts 8.27. Ethiopians taken for the blacke Mores 2. Chron.12.3. Of whose destruction, reade Zeph.2.12. looke more Gene.2.13. Ester 1.1. Isa.11.11 & 18.1. and 20.3. & 37.9. Ezek.29.10. & 30.4,5,9. Amos 9.7. Nahum.3.9. Zeph.3.10 Psal 68.31.

Athan

Ethnam a gift. 1.Chr 4 7.

Athanai

Ethnei. strong, or giuing, or of an asse. The sonne of Zerah. 1.Chr.6.41.

Eubulus. prudent, wise, or of good counsel. One who saluted Timothie. 2.Tim.4.21.

Eui. vniust. Iosh 13.21.

Euil merodach. fooles passing ouer bitternesse, or the grinding bitternes of a foole, or a foole bitterly beaten, or ground to powder. King of Babel, sonne to Nebuchadnezzar. 2.King.25.27. Iere.52.31.

Eunice. good victory. A faithfull woman, the mother of Timothie. 2.Tim.1.5.

Eunuch, gelded. looke in the second Table.

Eupator, good father. The surname of Antiochus the sonne of the vngodly Antiochus Epiphanes. 1. Mac 6.17. 2.Mac.2.20. and 10.10,13. His comming into Iudea. 2.Mac.13.1.

Euphrates, fruitfull. A riuer called Perath. Gen.2. 14 and 15 18. Ecclus.24.30.

Eupolemus. fighting well, or a good warriour. One of Iudas Embassadours 1 Mac.8.17.

Euroclydon, the Northeast winde. Acts 27.14.

Eutycus

Eutychus. happy, or fortunate. A yong man whom Paul raised from death to life. Acts 20.9,to 13.

Euodia

Euodias. a good smell. A worthy woman among the Philippians. Phil.4 2.

¶ Exorcists, coniurers, of whom looke in the 2. Table.

Esbon, Assebon

¶ Ezbon hastening to vnderstand. Gene.46.16. 1. Chro.7.7.

Ezekias, looke Hiskiah.

Ezechiel

Ezekiel. the strength of God. a Prophet. Ezek.1.1. when he prophecied: in whose dayes, & where. Ezek. 1,1. His kinred and office. Ezek.1.3. Hee is sent to

turne

turne the people from their errour, Eze.2.3. Hee is fed with the word of God, boldned by his spirit, and sent to the Israelites in captiuitie. Eze.3.1,2,to 16. The similitude of God appeareth vnto him. Eze.8.2. Hee is brought to Ierusalem in the spirit. Eze.8.3. Hee heareth the Lord speake, who foretolde him that the captiues should returne to the land of Israel. Ezek. 11.17. He returneth in spirit frō Iudea vnto Caldea. Ezek.11.24. His wiues death. Ezek.24.18. Hee seeth the glorie of God entring into the Temple, from whence it had before departed. Eze.43.2. Hee seeth the waters issue forth of the Temple. Eze.47.1,2. Hee is praised. Ecclus.49.8,9.

Esel — Ezel. *a walking, or of the way.* 1.Sam.20.19.

Asaliah, — Ezeliah. *neere the Lord,* 2.Chr.34.8.

Ezem *a bone.* 1.Chr.4.29.

Escr. — Ezer. *an helpe.* Gene.36.21. Nehe.3.19. and 12.42. and 1.Chr.4.4. and 7.21.

Ezion-gaber, Ezeongaber — Ezion-geber *counsell of a man.* Num.33.35. and 2.Chr.8.17. Deut.2.8.

Esdras — Ezra. *an helper,* a famous scribe. Ezra 7.6. to whom Artahshashte gaue commission to returne vnto Ierusalem with many Iewes. Ezra 7.1,11.* whose names are rehearsed. Ezra 8.1.* He separateth the strange wiues from Israel. Ezra 9.1.* and 10.1.* readeth the law. Nehe.8.2,3.* and 1.Esd.9.39.* is called Iehozadak. 1.Chr.6.14,15.

Esri, Esrites — Ezri. *my helpe.* 1.Chr.27.26. Ioash was the father of the Ezrites, Iudg.6.11.

Azriel — Ezriel. *the helpe of God.* Ier.36.26. and 1.Chr.5.24.

Azricam — Ezrikam. *an helpe arising.* 1.Chro.3.23. looke Azrikam.

F

Felix. *happie, or prosperous.* The Romane deputie for the countrey of Iurie. Actes 23.24,26. who with his wife Drusilla heard Paul of the faith of Christ. Acts 24.3,23,25.*

Festus. *festiuall, or ioyfull.* The surname of Porcius, who succeeded Felix. Actes 24.28. reade Acts 25.1.* and 26.24.*

Fortunatus, *luckie, or fortunate.* A man whom S. Paul reioyced in. 1.Cor.16.17.

G

Gaal, *an abomination.* The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg.9.26, to 30. Hee is chased from Shechem, and his armie discomfited by Abimelech. Iudg.9.39,40,41.

Gaas — Gaash. *a storme.* A mount. Iosh.24.30.

Gaba. *a hill.* A citie. Iosh.18.24.

Gabelus — Gabael. Tob.9.1,2.* and 1.15. and 4.1. and 5.8.

Gebbai — Gabi. *the backe.* Nehe.11.6.

Gabbatha — Gabbatha. Iohn 19.13.

Gabish. Iob 28.18.

Gabriel. *a man of God, or the strength of God.* An Angel, who appeared vnto Daniel & Zacharie. Dan.8.16.* and 9.21.* Luke 1.11, to 21. and to the virgine Marie, shewing her how she should conceiue the sonne of God. Luke 1.26, to 39.

Gad. *a band, or garison happie, or readie.* The sonne of Iacob by Zilpah. Gene.30.11. Hee is blessed of his father. Gen.49.19. His children. Gen.46.16. The inheritance of his tribe. Num.32.29. Iosh.13.8.24. His genealogie and habitation. 1.Chr.5.11, to 18. Iosua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben and halfe Manasseh, which had conducted their brethren into the land of Canaan. Iosh.22.1, to 7. which thing they were commanded to doe Iosua 1.12.* Deut.3.18,19,20.

Of the tribe of Gad were sealed, 12000. Reue.7.5.

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah. 1.Sam.22.5. Hee denounceth vnto him Gods wrath for numbring of the people. 2.Sam.24.11.*

Gadarens. *walled, or hedged about.* A people. Marke 5.1, to 18. Luke 8.26, to 38. called also Gergesenes. Matth 8.28.* — Gadarenites, Gersenites

Gaddah *his kid, or his felicitie.* A citie. Iosh.15.27. — Gadda

Gaddi. *a kid.* Num.13.12.

Gaddiel. *the God of felicitie.* Num.13.11.

Gaius. *the Lord.* The name of Pauls hoste. Rom. 16.23. whom he baptized. 1.Cor.1.14. He was taken prisoner. Acts 19.29. his loue toward the ministers of the word commended. 3.Iohn.* — Caius

Gaius of Derbe accompanieth Paul into Asia. Act. 20.4.

Galatia, *milking, or of milke.* A countrey. Acts 16.6. and 18.23. The people called Galatians, at whose inconstancie Paul did wonder, & especially because they thought circumcision necessary. Gal.1.6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the lawe. Gal.3.1.* Hee preacheth the Gospel vnto them by diuers afflictions. Galat.4.13. What affection they bare him. Gala.4.15. — Galathians

Galal. *a roule, or a wheele.* 1.Chr.9.15.

Galbanum. *a gumme.* Exod.30.34.

Galeed *the heape of witnesse.* Ge.31.47,48. Looke Gilead. — Galeb

Galilah. *turning, rowling, or a wheele.* A countrey on the North side of Iudea. Iosh.20.7 2.King.15.29. Iudeth 1.8. Matth.4.15. Iohn 7.52. Those of Galile receiued Christ after they had seene him worke miracles. Iohn 4.45. The Apostles goe vnto Galile, and there sawe Iesus risen from death. Mat.18.26,27. — Galile

Gallim. *heaping vp together.* 1.Sa.25.44. Isa 10.30.

Gallio. *milch.* A deputy of Achaia. Acts.18.12,14.

Gamadims. *dwarfes,* Eze.27.11.

Gamaliel. *Gods reward, or the camel of God.* Pauls master, a good doctor of the law. Acts 22.3. by whose counsell the Apostles were deliuered. Act.5.34.*

Gamariah. *a perfection, or consuming of the Lord.* The sonne of Hilkiah. Iere 29.3. and 36.25. — Gemariah

Gamliel. *Gods reward.* Num.1.10.

Gamul *a recompense.* 1.Chr.24.17.

Gareb. *a scabbe.* The name of a hill. Iere.31.39.

Garmites. *bones,* or after the Syrian, *my cause.* 1.Chr.4.19.

Gatam *their bellowing.* The sonne of Eliphaz. Ge.36.11.

Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2.King.12.17. reade Mich.1.10. 2.Sam.1.20.

Gath rimmon. *a high winepresse.* A citie in the tribe of Dan. Iosh.19.45.

Gaza *strong, or a goate.* A citie. 1.Sam.6.17. Acts 8.26. taken by Iudah. Iudg.1.18. — Azzah

Gazabar. *a treasurer.* A prince of Iudah. Ezr.1.8. — Sheshbazzar

Gazer. *a diuiding, or a sentence.* A citie. 2.Sa.5.25.

Gazez. *shauing, or a passing ouer.* 1.Chr.2.46.

Geba. *a hill.* A citie builded by Asa. 2.Sam.5.25. 2.King.23.8. 1.Chr.8.6. 2.Chr.16.6. Nehem.11.31. and 12.29. Isa.10.29. Zech.14.10. Iudeth 3.10.

Gebal *the end.* A citie of Syria. Psal.83.7.

Geber. *a man, manly, strong,* or after the Syrian, *a house cocke.* The sonne of Uri. 1.King.4.19.

Gebim *grashoppers.* A citie. Isa.10.31.

Gedaliah. *the greatnesse of the Lord.* The sonne of Pashur. Iere.38.1. was constituted gouernour ouer the remnant of Ierusalem, after the people were led captiue into Babylon. 2.King.25.22, to 25. Iere.40.5,6. his death. 2.King 25.25. Iere.41.1,2. Also mens names. 1.Chr.25.3. Ezra 10.18. Zeph.1.1.

Gedeon, Heb. 11.32. looke Gideon.
Geder, a wall, a citie in Iudah. Iosh. 15.13.
Gedera. idem. a city. Iosh. 15.36. The citizens whereof were called Gederathites. 1. Chr. 12.4. or Gederites. 1. Chr. 27.28.
Gederoth. hedges. a city. Iosh. 15.41. and 2. Chro. 28.18.
Gederathaim idem Iosh. 15.36.
Gedor. idem. a city. Iosh. 15.58. 1. Chro. 4.38. and 12.7. And mens names 1. Chro. 4.4.18. and 9.37.
Gehazi, the valley of vision. Seruant to Elisha. 2. Kings 4.12. whom his master sent with his staffe to raise to life his hostesse sonne: which he could not doe. 2. King. 4.29.
Gehazi forging lies, got gifts of Naaman, whom his master had healed of the leprie, which his master because he would not sell the graces of God, had refused: for which cause Gehazi and his posteritie is smitten with the leprie. 2. King. 5.22.*
Gehazi declareth vnto the King what miracles Elisha had done. 2. King. 8.5.
Geliloth. Iosh. 18.17.
Gemalli. wares, or a camell. Num. 13.13.
Gemariah, looke Gamariah.
Ge-melah, the valley of salt. 2. Sam. 8.13.
Genesar. the garden of a prince. 1. Mac. 11.67.
Gennesaret. idem. a city. Mat. 14.34.
Genubah. theft, or garden of the daughter. 1. King. 11.20.
Gera. a pilgrime, or a stranger. The sonne of Beniamin. Gen. 46.21. 1. chr. 8.3.5. Also the sonne of Ehud. Iudg. 3.15. Also the father of Shimei. 2. Sam. 16.5.
Gerah. A measure. Num. 3.47. Ezek. 45.12.
Gerar. a pilgrimage, or a striuing. The chiefe citie of the Philistims. Gen. 10.19. and 20.1,2.
Girgashite Gergesites — Gergashites. idem as Girgash. A kinde of people Iosh. 3.10. looke Girgashi.
Gergesenes. idem. a people beyond Galile. Mat. 8.28.
Gershom. a stranger there. The sonne of Moses by Zipporah. Exod. 2.21,22. circumcised. Exod. 4.25. brought to Moses into the wildernesse. Exod. 18.2,3.
Gershon. his banishment. The sonne of Leui. Gene. 46.11. Numb. 3.17. of whom came the Gershonites. Num. 3.21. his office. Num. 4.1.* his genealogie. 1. Chro. 6.1.* their portion. Iosh. 21.27, to 34.*
Gerizim. hatchets. A mount. Iudg. 9.7. whereupon the Leuites were commanded to blesse the Israelites. Deut. 11.29. and 27.12.
Gershunni. banished men. A people of whom Gehiel came. 1. Chro. 26.21. and 29.8.
Geruth. going on pilgrimage. A citie called also Chimham, and why. Iere. 41.17.
Geshan. drawing neere. The sonne of Iahdai. 1. chr. 2.47.
Geshem. raine An Arabian. Nehe. 2.19.
Gessur Gesur Geshuri Gesuri Geshurites Gessurites — Geshur. a walled valley. a countrey, where Talmai reigned. 2. Sam. 3.3. & 13.37. The people were also so called, 1. Chron. 2.23. And also Geshurites dwelling in the middes of Israel. Iosh. 13.13. Deu. 3.14. Iosh. 12.5. and 13.2. 1. Sam. 27.8.
Gether, the valley of searching out. Gen. 10.23.
Geth-semane. a plentifull valley. A place. looke Mat. 26.36. Mar. 14.32.
Geuel. Gods redemption. Num. 13.16.
Gazer — Gezer, looke Gazer. This citie Iosua destroyed, both king & people. Iosh. 10.33. burned by Pharaoh, & afterward reedified by Salomon. 1. kin. 9.16,17. looke more thereof. Iosh. 16.3.10. 1. Chr. 20.4. 1. Mac 5.8.
Gazera — Gezza, the fleece of them, or shauing those. Ezra 2.48.
Giah. a sigh, or ground. 2. Sam. 2.24.
Gibbar. strong, manly, or a man. Ezra 2.20.

Gibbethon. a backe, or an high house, a citie. Iosh. 19.44. called Gittethon. Iosh. 21.23.
Gibea, a hill. Sonne to Sheua. 1. Chro. 2.49.
Gibeah. idem. a citie. Iosh. 15.57. Iudg. 19.12. and 20.9. 1. Sam. 10.26. and 22.6. and 23.19.
Gibeath. a hill. A city in Beniamin. Iosh. 18.28. The citizens called Gibeathites. 1. Chron. 12.3. Also a place where Eleazar was buried. Iosh. 24.33.
Gibeon. idem. a citie from Ierusalem 50. miles. Ios. 9.17. & 18.25. & 21.17. 1. chr. 8.29. Neh. 7.25. Ie. 28.1. — Gebeon Gabaon
The Gibeonites craftily make peace with Iosua, to whō he ioyned thout asking at Gods mouth. Ios. 9.3. to 16.
They hew wood & draw water for the house of God. Iosh. 9.23. Gibeon besieged of fiue kings. Iosh. 10.5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Ioshua: for which Israel was punished with famine, vntill the seuen children of Saul were slaine. 2. Sa. 21.1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19.25. The Amorites war with the Gibeonites for the peace made with Ioshua, & were vanquished Ios. 10.6, to 15.
Giddel great. Ezra 2.47.
Gideon. a breaker, or destroyer. The sonne of Ioash. Iudg. 6.11. The Angel appeareth vnto him. Iudg. 6.12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6.14. He destroyeth Baals altar. Iudg. 6.28. He is called Ierubbaal. Iudg. 6.32. He offreth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg. 6.21. His faith in Gods promise confirmed by the experiment of a fleece of wool. Iudg. 6.37.* He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the armie of the Midianites into his hand. Iudg. 7.9, to 15. — Gedeon
Gideon with three hundred men ouercommeth the huge hoste of the Midianites. Iudg. 7.15.* He would not gouerne Israel, but said, The Lord should. Iudg. 8.22,23. He complaineth vnto God for the affliction of Israel. Iudg. 6.13.
Gideon afrayd hauing seene the Angels face, is comforted of God. Iudg. 6.22,23.
Gideon courteous answere to ye Ephraimites, looke Ephraim He hath 70. sonnes by diuers women. Iudg. 8.30. all slaine by Abimelech their brother, descended of a cōcubine. Iudg. 9.5. His brethren slain by Zebah & Zalmunna Iudg. 8.18,19. The people giue him their golden earrings Iudg. 8.24, to 29. He slaieth ye kings of the Midianites, Zeba and Zalmunna. Iudg. 8.21.
In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8.28. He is commended. Heb. 11.32. His death. Iudg. 8.32.
Gideoni. idem. Num. 1.11. — Gedeon
Gidor. a wall, or hedges. 1 Chr. 8.31. — Gedor
Gihon. a brest, or valley of grace. a riuer. Gen. 2.13. and 2. Chr. 32.30. — Gyhon Gion
Gilalai. a wheele, or marble. Nehe. 12.36. — Galalai
Gilboa. a reuoluing, or searching out. A mount. 1. Sam. 28.4. and 31.1,8. 1. Chro. 10.1. 2. Sam. 1.6.
Gilead. A countrey, city, and mount so called. looke Galeed. Gen. 31.21. Num. 32.1. 1. Chro. 6.80. Deut. 3.10,13. Iosh. 13.11,25,31. Psal. 60.7. Iudg. 10.1. Also the name of Machirs sonne, of whome came the Gileadites. Num. 26.29. Iudg. 10.3.
Gilgal. a wheele, or reuolution. A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passing through ye drie Iordan. Iosh. 4.19,20. In this place the Israelites were circumcised. Iosh. 5.2, to 15. Sauls kingdome renewed in Gilgal. 1. Sam. 11.14,15. From Gilgal Ioshua went to succour the Gibeonites. Iosh. 10.6,7. — Galgal

Balm at Gilead Iere 8.22. 46.11

Gilo — Giloh. *a reioycing, or discouering.* a citie. Josh. 15. 51. 2. Sam. 15. 12. The citizens called Gilonites, as Ahithophel. 2. Sam. 15. 12.

Gineth — Ginath. *a garden.* 1. King. 16. 21, 22.

Genthon — Ginnetho *idem.* Nehe. 12. 4.

Ginethon — Ginnethon *idem* Nehe. 10. 6.

Gimso — Gimzo. *that bulrush.* a citie. 2. Chro. 28. 18.

Gergasi, Girgasites — Girgashi. *drawing neere to pilgrimage.* sonne of Canaan. Gen. 10. 16. Of him came the Girgashites. Gen. 15. 21. looke Girgashites.

Gerzites — Girzites. *an Axe,* a people. 1. Sam. 27. 8.

Gaspha — Gispa. *comming hither.* Nehe. 11. 21.

Gethath, Hepher — Gittah-hepher, *digging a winepresse.* Josh. 19. 13.

Githaim — Gittaim *a winepresse.* a city. 2. Sam. 4. 3. Ne. 11. 33.

Gethaim — Gittite. *winepresses.* The citizens of Gath so called, 1. Chro. 13. 13. and 2. Sam. 21. 19.

Gethite, Gezonite — Gizonite. *shewing* 1. Chro. 11. 34.

Gnidum — ¶ Gnidon. *or age.* an Ile 1. Mac. 15. 23. By it Paul sailed going to Rome Act. 27. 7. there called Gnidum.

Gaah — Goath. *his touching, or his roaring.* Jere. 31. 39.

Gob. *Grasshoppers.* a city called also Gezer, 2. Sam. 21. 19, 20.

Gog. *a roofe of an house.* Sonne to Shemaiah. 1. Chr. 5. 4. Also a people. Ezek. 38. 2. and 39 1, to 17. Reuel. 20. 8.

Golan, *a passing ouer* a city. Deut. 4. 43. Josh. 20. 8.

Golgotha. Matth 27. 33. Mar. 15. 22. Joh 19. 17. called Caluarie. Luke 23. 33.

Goliath *a captiuity, or passing ouer.* a giant of whose stature and defiance, looke 1. Sam. 17. 4, to 12. a reward to him that should kill him. 1. Sam. 17. 25. Dauid cutteth off his head, and bringeth it to Jerusalem. 1. Sam. 17. 51, 54. Ecclus. 47. 4. He taketh Goliaths sword of Ahimelech the priest. 1. Sam. 21. 9.

Goliah — Goliath the Gittite is slaine by Elhanah. 2. Sam. 21. 19.

Gomer. *cõsuming a consumer, or wanting.* The sonne of Japheth. Gene. 10. 2 Ezek. 38. 6. Also a measure, looke Homer, & Omer. Also the daughter of Diblaim wife to Hosea the Prophet. Hos. 1. 3.

Gomorrhe — Gomorrah. *a rebellious people.* One of the fiue cities destroyed with brimstone & fire from heauen. Gen. 19. 24. read Ge. 10. 19. & 13. 10. & 14. 8, to 13. looke Sodom.

Goren Atad. *a thornie corne floore* A place where the Israelites lamented Jaakob. Gen. 50. 10.

Gorgias. *terrible, or swift.* 1. Mac. 3. 38. and 4. 1, 18. and 5. 59.

Gessen, Gosen — Goshen. *a drawing neere.* a parcel of Egypt. where Israel was appointed by Pharaoh to dwell. Gen. 45. 10. and 46. 28, 34. & 47 4, 6. Also a citie in the tribe of Judah Josh. 10. 41. and 15. 51.

Gosan — Gozan. *a fleece of wooll, or a passing ouer.* A riuer. 2. King. 17. 6. 1. Chro. 5. 26. Also a city. 2. King 19. 12. Isa 37. 12.

Greece — Grecia. *deceiuing, or making sad:* after the Greeke, *strong.* in Hebrew *Jauan.* a countrey. Isa 66, 19. Eze. 27. 13. Acts 20. 2. The people called Grecians. Acts 6. 1. looke Greeke in the second Table.

Gudgodah *the happinesse of felicity.* Deut. 10. 7.

Guni *a garden, or couering.* Naphtalis sonne. Gen. 46 24. of him came the Gunites. Num. 26, 48.

Gur. *a whelpe.* a city, neere which, Jehu slew Ahaziah King of Judah. 2. King 9 27.

Gur-baal *the whelpe of the gouernour.* a place where the Arabians dwelt. 2. Chr 26. 7.

H

Hai Ai, Hay Ay — Hai. *a heaping vp together.* a city. Gen. 12. 8. Josh. 12. 9. Ezra 2. 28.

Ahasthari — Haashtari. *a runner.* Ashers sonne. 1. Chron. 4 6.

Habaia — Habaiah. *the hiding of the Lord.* Ezra 2. 61.

Habacuc, Abacuc, Abbacuc — Habakkuk. *a wrestler,* a Prophet Habak. 1. 1. whom God appointed to cary Daniel food. Da. 14. 33, to 40.

Habakkuk in the person of the faithfull doth piteously complaine, that the wicked did persecute the iust. Habak. 1. 2.

Habazziniah — Habazzaniah. *a hiding of the shield of the Lord.* The father of Jeremiah. Jere. 35. 3.

Hablanias, Abel — Habel. *vanity or a gasing.* sonne to Adam. A keeper of sheepe, whose offring was accepted of God: wherefore his brother Kain enuying him, slew him. Gen 4. 4, 8. his faith & righteousnesse. Heb. 11. 4. The first martyr, whose blood crieth for vengeance. Mat. 23. 35. Lu. 11. 51. The blood of Christ speaketh better things, then that of Habel. Heb. 12. 24.

Habaiah — Habiah. *idem* as Habaiah. Nehe. 7. 63.

Habor. *a fellow, or partaker.* a citie. 2. Kings 17. 6. and 18. 11. and 1. Chro. 5. 26.

Hacholiah, Hacheliah — Hacaliah. *waiting of the Lord.* father to Nehemiah. Nehe. 1. 1. and 10. 1.

Hachalia, Hachila — Hachilah *hope in that, or a hooke in that.* hill. 1. Sa. 23. 19.

Hachmoni. *a wise man, or the waiting of a gift.* 1. Chr. 11. 11. and 27. 32.

Hadad. *ioy, or reioycing.* a king of Edom. Gene. 36. 35. & 1. Chro. 1. 46. Also Ismaels sonne. 1. Chro. 1. 30. called Hadar. Gene. 25 15. Also one whom the Lord raised vp against Salomon. 1. King. 11. 14, to 18.

Hadarezer — Hadadezer, looke Adadezer.

Hadadrimmon. *the voice of height.* A towne. Zech. 12. 11.

Hadashah. *newes, or a moneth.* a citie. Josh. 15 37.

Hadassah. *a Myrtletree* a name of Ester. Est. 2. 7.

Hadid. *a reioycing, or sharpe.* Nehe. 11. 34.

Hadali — Hadlai. *loytering, or letting.* 2. Chr. 28. 12.

Hadoram. *their praise.* Gen. 10. 27. 1. Chr. 18, 10.

Hagaba — Hagab. *a grashopper.* Ezra 2. 46.

Hagaba — Hagabah, *idem.* Ezra 2. 45. Nehe. 7. 48.

Agar, Agarims, Agarite — Hagar *a stranger, chewing the cud, or fearing.* Sarahs handmaid. Gen. 16. 1. who conceiuing by Abram despiseth her mistresse. Gene. 16. 4. God foretelleth that her seede should be multiplied. Gen. 16. 10. She is sent away with her sonne Ismael. Gene. 21. 14. Of her came the Hagarims, which were driuen out of the land by the Reubenites. 1. Chr. 5. 10 Of whom & of the Hagarites, looke more Gal. 4. 24, 25. & Psal. 83. 6. & 1. Chr. 27. 31.

Haggedolim — Hagedolim *one of the great men.* Nehe. 11. 14.

Aggeus, Haggeus — Haggai. *pleasant, or turning in a circle.* A Prophet. Hag. 1. 1. The Temple rebuilded through the incouragement of him and Zechariah. Ezra 5. 1, 2. & 6. 14. He reproueth the Jewes for being so careful for their owne houses, & so negligent for the Lords. Hag. 1. 4.

Agarai — Haggeri. *idem* as Hagar 1. Chro 11. 38.

Aggi, Aggites — Haggi. *idem* as Haggai. The sonne of Gad. Gen. 46, 16. Of whom came the Haggites Num. 26. 15.

Haggia, Aggia — Haggiah. *the Lords feast.* The sonne of Shimea. 1. Chron 6. 30.

Hakatan — Haccatan. *litle.* Ezra 8. 12.

Hakkoz *a thorne, the Summer, or an end.* Neh. 7. 63. and 3. 4, 21.

Hakoreim. *as cold as yce, or balde.* 1. Chro. 12. 6.

Hakupa. *a commandement of the mouth.* Ezra 2. 51.

Halah. *a moist table.* a place. 1. Chr. 5 26. 2. Kin. 17. 6.

Halak. *part.* a mount. Josh. 11. 17. and 12. 7.

Halhul. *griefe, or the looking for of griefe.* Jos. 15. 58

Hali *sicknes, a beginning, or precious stone.* Jos. 19. 25

Halicarnassus. *the chiefe dwelling place by the sea side.* 1. Mac. 15. 23.

Halleluiah. *prayse ye the Lord.* Reuel. 19. 1.

Alleluia — Hallohesh. *saying nothing, or an inchanter.* Ne. 10. 24

Halohes — Hallohesh *idem.* Shallums father. Nehe. 3. 12.

Hallohes, Cham — Ham. *crafty, or heate.* sonne to Noah Gen. 5. 32. He mocketh his father being drunken. Ge. 9. 22. He is the

father

father of Canaan. Ge. 9. 18, 22. His children. Gen. 10. 6. 1. Chr. 1. 8. He is cursed of his father. Gen 9 25.

Aman — Haman. *making an vprore, preparing*, or *troubling*. Sonne of Hammedatha, exalted by king Ahashuerosh and honored of all, but Mordecai. Est. 3. 1, 2. For that Mordecai would not doe him reuerence, he getteth licence to put al y^e Iewes to death. Est. 3. 5. He is hanged vpon y^e gallowes which he had prepared for Mordecai. Est. 7. 9, 10. His ten sonnes hanged. Est. 9. 14.

Hemath — Hamath. *anger, heate*, or *a wall*. A citie. Numb. 13. 22. the citizens called Hamathites. 1. Chr. 1. 16.

Hamathi. *idem*. Sonne to Canaan. Gen. 10. 18.

Hamathzoba — Hamathzobah. *the anger, heate*, or *the wall of an armie*. A citie that Salomon ouercame. 2. Chr. 8. 3.

Hemdan — Hamdan. *heate of iudgement*. Gen. 36. 26.

Amelech — Hammelech. *a king*, or *counseller*. Ier. 38. 6.

Amadadatha — Hammedatha. *troubling the law*. Father to Haman. Ester 3. 1.

Hammenoth. *of rest*. 1. Chr. 2. 52.

Hammon. *a heate*, or *the sunne*. A citie. Iosh. 19. 28.

Hamothdor — Hamoth dor. *indignation*, or *heate of generation*. A citie. Iosh. 21. 32.

Hamonah. *his multitude*, or *his vprore*. Eze. 39. 16.

Hamon-gog, *the multitude of the roofe of an house*. Eze. 39. 11.

Hemor, Emor — Hamor. *an asse*, or *dirt*. The father of Shechem. Ge. 33. 19. Hee for the loue of his sonne, perswadeth his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen. 34. 20, to 25. Hee demandeth Dinah of Iaakob to bee wife to his sonne. Gen. 34. 8. hee, his sonne, and all the Sechemites slaine by Simeon and Leui. Gen. 34. 25.

Haniel — Hanniel. *grace*, or *the mercie of God*. Num. 34. 23.

Hamul. *godly*, or *mercifull*. Gen. 46. 12. of him came the Hamulites. Num. 26. 21.

Hamital — Hamutal. *heate of the dewe*. 2. Kin. 23. 31. & 24. 18.

Hanan. *full of grace*. 1. Chr. 8. 23, 38. and 11. 43.

Anna, Hanna — Hannah. *mercifull*, or *taking rest*, or *gracious*. The wife of Elkanah. 1. Sam. 1. 2. She obteineth of God a sonne. 1. Sam. 1. 11, 20. She went not vp to Shiloh to worship, vntill she had wean. d Samuel. 1. Sam. 1. 22. She had three sonnes and three daughters after Samuel. 1. Sam. 2. 21.

Anameel, Hananeel — Hanameel. *the mercie of God*. Ieremiahs vncles sonne. Iere. 32. 7.

Haniel — Hananeel. *grace from God*, or *grace of God*. The name of a towre. Nehe. 3. 1. and 12. 39.

Hanani. *giuing, gracious, mercifull*, or *godly*. The father of Iehu. 1. King. 16. 7. Also a mans name. 1. Chr. 25. 4.

Hananias, Auanias, Hanania — Hananiah. *the grace of the Lord*, or *the mercie of the Lord*. Certaine mens names. 1. Chr. 3. 19. & 25. 4. & 2. Chr. 26. 11. & 8. 24. also a false Prophet. Iere. 28. 1.

Hanes. *rauishment of grace*. A citie. Isa. 30. 4.

Haniel. *the gift of God*. 1. Chr. 7. 39.

Hannathon. *the gift of grace*. A citie. Iosh. 19. 14.

Hanoch. *dedicated*. Sonne to Reuben. Gene. 46. 9. Of him came the Hanochites. Num. 26. 5.

Hanun — Hanan. *mercifull*, or *giuing*. Nehe. 3. 13.

Hanon — Hanun. *idem*. Sonne to Nahash king of the Ammonites, who despitefully returned the messengers of Dauid, whom he sent to comfort him, which afterward was reuenged. 2. Sam. 10. 2, 3, 4. 1. Chr. 19. 2, 3, 4, 5.

Aphses — Happizzer. *taking away*, or *destroying*. 1. Chr. 24. 15.

Hararites — Hara. *a hill*, or *a shewing forth*. 1. Chr. 5. 26. The citizens called Hararites, and Harites. 2. Sam. 23. 11. 1. Chr. 11. 34, 35.

Rabbith — Harabbith. *vsurie*. A citie. Iosh. 19. 20.

Arech, Arec — Harah. *a way of wandering*, or *smelling sweete*. The sonne of Ulla. 1. Chr. 7. 39.

Arakahim — Harakkahim. *the apothecarie*. Nehe. 3. 8.

Haram. *high*, or *loftie*. 1. Chr. 23. 9. Eze. 27. 23. — Horan

Haramah. *throwen downe*. Ezra 2. 26. — Harama

Haran. *anger*, or *being angry*. Father of Lot. Gene. 11. 27. He died in Ur of the Caldees. Gen. 11. 28. — Aran, Haram

Also a citie where Terah Abrahams father died. Gen. 11. 31, 32. from whence Abraham departed into Canaan. Gene. 12. 4, 5. where also Laban Rebekahs brother dwelt, vnto whom she sent Iaakob. Gen. 27. 43 and 28. 10. And is called Charran. Acts 7. 2. Also Calebs sonne by Ephah. 1. Chr. 2. 46.

Harbona. *destruction*, or *his sword now*. Ester 1, 10, and 7. 9. — Harbonah

Harod. *feare*. a well. Iudg. 7. 1. — Harad

Haraphah. *a medicine*, or *the mouth of a mount*. A Philistim, a father of Giants. 1. Chr. 20. 4. His foure sonnes slaine by Dauid & his seruants. 2. Sa. 21. 22. — Rephaim, Raphaim

Hareph. *winter*, or *reproch*. 1. Chr. 2. 51.

Hareth. *libertie*. A forrest. 1. Sam. 22. 5.

Harim. *destroyed*, or *dedicated to God*. A Priest vnto whom the third lot fell. 1. Chr. 24. 8.

Harhas. *anger*, or *the heate of confidence*. 2. King. 22. 14. 2. Chr. 34. 22.

Harhohiah. *heate*, or *anger of the Lord*. Father to Uzziel. Nehem. 3. 8. — Harhaiah

Harhur. *made warme*, or *the heat of liberty*. Ezr. 2. 51

Harnepher. *the anger of a bull*, or *anger increasing*. 1. Chr. 7. 36.

Harosheth *workemanship*, or *a wood*. A citie where Sisera dwelt. Iudg. 4. 2. — Haroseth

Harsha. *idem*. Ezra 2. 52. — Harsa

Harum. *high*, or *throwing downe*. 1. Chr. 4. 8.

Harumaph *destruction*. Nehe. 3. 10

Haruphite *slander*, or *youth*, or in the Syrian tõgue, *sharpe*. 1. Chr. 12. 5. — Haraphites

Haruz. *carefull*. the father of Amons mother. 2. Kin. 21. 19. — Harus

Hasadiah. *the mercie of the Lord*. The sonne of Zerubbabel. 1. Chro. 3. 20. — Hazadia, Asadiah

Hazar-shual. *a wolfes house*. A citie. 1. Chron. 4. 28. Iosh. 15. 28. and 19. 3. — Hasadia, Hazar-sual

Hasenna. *a bramble*, or *an enemie*. 1. Chr. 9. 7. — Asana

Hashabiah *the estimation of the Lord*. 1. Chr. 9. 14. — Asabia

Hashabniah. *the silence of the Lord*. Neh. 3. 10. & 9. 5. — Hasabnia

Hashem *named*, or *putting to*. 1. Chr. 11. 34. — Hassem

Hashmonah *the hasting of a gift*. Num. 33. 29, 30. — Hasmona

Hashub *esteemed*, or *numbred*. 1. Chr. 9. 14. — Hasub

Hashubah. *estimation*, or *thought*. 1. Chr. 3. 20. — Hasubah

Hashum. *silence*, or *their hasting*. Ezra 2. 19. — Hasum

Hashupha. *spent*, or *made bare*. Ezra 2. 43. Nehem. 7. 46. — Hasupha

Hasrah. *wanting*. 2. Chr. 34. 22. — Hasra

Hatach. *smiting*. Ester. 4 5. — Hathach

Hathath. *feare*. 1. Chr. 4. 13.

Hatipha. *robberie*. Ezra 2. 54.

Hatita. *a bending of sinne*. Ezra 2. 42. Neh. 2. 45.

Hatticon *middle, between the middle*, or *preparation*. Eze. 47. 16. — Thichon, Hatichon

Hattil. *an howling for sinne*. Ezra 2. 57.

Hattush *forsaking sinne*. Ezra 8. 2. 1. Chr. 3. 22. — Hattus

Hauah *liuing*, or *giuing life*. The wife of Adam. Genesis 3. 20 and 4. 1. looke Heuah. — Heua, Heuah

Hauilah. *grieuing*, or *speaking to him*. A countrey. Ge. 2. 11. Also the sonne of Cush, the sonne of Ham. Gen. 10. 7.

Hauran. *a hole, liberty*, or *whitenesse*. A citie of Damascus. Eze. 47. 16.

Hauoth-iair. *townes of light*. Num. 32. 41.

Hazael. *seeing God*. He whom God commanded Eliah to anoint King ouer Syria, that hee might take vengeance of Israel for their idolatry. 1. King. 19. 15. Hee asketh Elisha whether his master Ben hadad should

should recouer of his sicknes. 2.Kin.8.9. Elisha fore-
sheweth him what euill he should doe to Israel. 2.Kin.
8.12. He strangleth Ben-hadad his master. 2.Kings
8.15. He discomfiteth the Israelites. 2.Kin.10 32. Re-
ceiuing of Iehoash king of Iudah a great summe of
money, he departeth from Ierusalem. 2.King.12.18.
He taketh Gath. 2.Kin.12.17. He afflicteth the Isra-
elites. 2.Kin.13.3. He dieth. 2.Kin.13.24.

Hasaiah — Hazaiah, looke Hazaiah.
Hazar *imprisoned, or bound.* A citie. Iosh.15.27. E-
zek 47.16.
Hazardar — Hazar-addar, *an imprisoned generation, or fairenes.*
Numb 34.4.
Hazaiah — Hazaiah *seeing the Lord.* Neh.11.5.
Hazar-Enan — Hazar-enan. *an imprisoned, or bound soothsaying.*
Numb.34.9.
Hazar-maueth. Gen.10.26.
Hazar-shual, looke Hasar-shual.
Hazersusah — Hasarsusah. *the hey porch, or entrie of an horse.* A
citie. Iosh.19 5. called Hazar-susim. 1.Chr.4.31.
Hazelphuni — Hazelelponi. *the shadowe of the countenance.* The
daughter of Etam. 1.Chr.4.3.
Hazarim — Hazerim. *porches.* Deut.2.23.
Hazeroth. *palaces.* Num 11.35.
Hazezon-thamar — Hazezon-tamar. *drawing neere bitternesse* A place
where the Amorites dwelled. Gene.14.7. called Haz-
Hazason-thamar — zontamar 2.Chr.20.2.
Hoziel — Haziel. *idem* as Hazael 1 Chr.23.9.
Hazo. *seeing, or prophesying.* Gen 22.22.
Asau — Hazor. *hay.* Iosh.11.1. and 15.23,25. and 19.36.
Hazor — Nehe.11 33.

¶ Heber. *a companion, or partaker.* Sonne to Be-
riah Gene.46.17. Of him came the Heberites. Num.
26.45.
Hebron *fellowship.* a double caue in the lande of
Canaan, wherein Sarah was buried, which caue A-
braham bought to burie in. Gen.13.18. and 23.2,19.
reade more Genes.35.27. Iosh.10.36,37. and 14.15.
Also a citie. Iudg 1.10. Iosh 15.14.
Hegai — Hege *sighing, or speach.* Ester 2.3.
Helam. *the armie of the mother.* 2.Sam.10.16.
Helbah. *milke, fat, or griefe in that.* Iudg 1.31.
Helbon. *idem.* Ezek.27.18.
Helcath, *a portion, or a diuiding* Iosh.19.25.
Helcath — Helcias. *the portion, or gentlenesse of the Lord.* Su-
Helchias — sannas father. Dan.13.29. Also the name of a man. 1.
Helchiah — Esd.8.1.
Heldai. *the world, or rustinesse.* Mens names. 1.Chr.
27.15. Zech 6.10.
Heled — Heleb *idem* 2 Sam.23.29 and 1.Chr.11.30.
Helek *a part, or portion.* Iosh 17.2.
Helem. *dreaming, or healing* 1 Chr.7.35.
Heleph. *a changing, or passing ouer.* Iosh.19.33.
Helez *armed, or set free.* Mens names. 2.Sam.23.
26 1 Chr.2.39.
Helias looke Eliiah.
Heliodorus. *the gift of the sunne.* Treasurer to Se-
leucus. 2.Macc.3.7.*
Helkath — Helkah. *part, or portion.* A citie. Iosh.21.31.
Helkia — Helcai. *idem* Neh.12.15.
Helcath hazzurim. *the field of strõg men.* 2.Sã.2.16
Elkiah — Helkiah. *the gentlenesse, or portion of the Lord.* E-
Hilkiah — liakims father. 2.Kin.18.18.
Helon. *a window, or griefe.* The father of Eliab.
Num.1.9, and 2.7.
Heman. *their trouble, or a tumult.* Lotans sonne.
Gen.36 22. Homan. 1.Chr.1.39.
Heman. *much, or making an vprore.* A wise man 1.
Kin.4.31. 1.Chr.2.6. Also an excellent singer, whom
Dauid appointed ouer the singers that pertained to
the house of God. 1.Chr.6.33. and 25.1.

[illegible] Exod.18.3.
Hemdan *desire, or beautie of iudgement.* Gen.36.26.
Ena Ana — Hena *a troubling.* A citie. Isa.37.13.
Henadad. *grace of the beloued.* Neh.3.18, 24. & 10.9.
Enoch — Henoch *taught, or dedicate.* Kains sonne, of whom
Hanoch — the city Henoch was so called. Gen.4.17. Also the fa-
ther of Methushelah. Ge.5.21. who walked with God
after he begate Methushelah 300. yeeres. Gene.5.22.
Reade Ecclus.44.16. and 49.14. and Heb.11.5. Iude
14. Wisd.4.10, 11.
Hepher. *a digger, or deliuer.* 1.Chr.4.6. Also the fa-
ther of Zelophehad Num.26.33. & 27.1. Of him came
the Hepherites Num.26.32.
Hephzi-bah. *my pleasure, or delight in her.* By this
name Christs Church gathered of Iewes and Gen-
tiles is called. Isa.62.4. Also Manassehs mother. 2.
Kings 21.1.
Hercules. *Iunos glory.* The money that should haue
bene offered to Hercules, was giuen to the making of
galleys. 2.Mac.4.19,20.
Hares — Heres. *the sonne, or earthen pot.* The name of a
mount in Aialon, where the Amorites dwelt vntil the
family of Ioseph made them tributaries. Iudg.1.35.
Heres — Heresh. *a carpenter.* 1.Chr.9.15.
Herman — Hermas. *Mercurie, or gaine.* One whom Paul gree-
Hermes — teth. Rom.16.14.
Hermogenes. *begotten by Mercurie.* A man who for-
sooke Paul. 2 Tim.1.15.
Harmon — Hermon *dedicated to God.* A mountaine. Deu.3.9.
Iosh.12.5. and 13.5.
Hermon — Hermonim. *idem.* Psal.42.6.
Herode. *the mount of pride.* Surnamed ye Ascalonite,
or Herode the great. Hee caused the innocents to bee
slaine. Matth.2.1,16 From whose persecution Christ
fled into Egypt. Matt.2.13,14.15. Also this Herods
sonne was surnamed Antipas, who was Tetrarch of
Galile. Lu.3.1. His opinion of Christ. Matt.14.1,2.
Mar.6.14. Lu.9.7. He celebrateth his birthday. Mar.
6.21. He beheaded Iohn Baptist. Mat.14.10. Mar.6.
16. He maketh friendship with Pilate. Lu.23.12. He
reuerenced Iohn. Mar.6.20. Christs answere to them
that told him, Herode would kill him, Lu.13.31,32,
33. Christ calleth him a Foxe. Lu.13.32. Herod and
his men of warre mocke Christ. Lu.23.11.
Also the sonne of Aristobulus surnamed Agrippa,
who slew Iames, and put Peter in prison. Actes 12.
1,2,3,4. His horrible end. Acts 12.23.
Also the sonne of this Herode, surnamed Agrippa
the yonger, before whom Paul preached and pleaded.
Acts 25.13.* and 26.1.*
The Herodians sent by the Pharises to tempt
Christ. Matth.22.15, to 23.
Herodias. *idem.* Aristobulus daughter, whom He-
rode the Tetrarch married, being his brothers wife.
Matth.14.3,4. and Mar.6.17,18.
Herodion. *Iunos song.* Rom.16.11.
Hesbon — Heshbon. *a number, or thought.* A city of Sihon king
of the Amorites. Num.21.26. Isa.15.4. Iere.49.3.
Hasmon — Heshmon. *a hasty message.* A citie. Iosh.15.27.
Hesron *the arrow of ioy, or diuision of a song.* Sonne
of Reuben, looke Hezron. Of him came ye Hesronites.
Num.26.6. Also the sonne of Pharez, of whom came
another family of Hesronites. Num.26.21. Also a city
called Hazor. Iosh.15.25.
Heth. *feare, or astonied.* Canaans sonne. Gen.10.15.
and 1.Chr.1.13. whose posteritie Rebekah forbiddeth
Iaakob to marry withall. Gen.27.46. and 28.1. Of
him came the Hittites. Gen.23.3.
Eua — Hethlon. *a house to be feared.* Eze.47.15. and 48.1.
Hezekia — Heuah, looke Hauah. 2.Chr.11.3.
Ezekias — Hezekiah; looke Hiskiah. A godly king of Iudah.
2.Kings

2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.King.18.4. He yeeldeth vnto Sanecherib. 2.King.8.13,to 17. Hee sendeth to Isai the Prophet, concerning Sanecherib. 2.King.19.2. Isa.37.2. He obtaineth of God victorie against Sanecherib.2.king. 19.14,to 35.2 Chr.32.20.Isa.37.15,to 36.He receiueth presents from the king of Babel.2.King.20 12. and is reproued therefore, and for shewing his Ambassadours his treasures.Isa 39.1,to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie.2.King.20.1,to 12.& 2.Chron.32.24. Isa.38.1,to 10. His prayer.Isa.38.10.* He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people. 2.Chron.29.2.3.* His exhortation to the Leuites. 2.Chro.29.5,to 12. The Passeouer kept at his commandement.2.Chron.30.1,to 14. Hee prayeth for the people which were not sanctified.2.Chr.30.18.

Hezekiah ordeineth Priests and Leuites to serue in the Temple, and appointeth for their maintenance. 2.Chr.31.2,3,4. He exhorteth the people to put their trust in God. 2.Chr.32.7,8. He dieth 2.King.20.21. and 2.Chr.32.33. Hee is praised. 2.King.18.3,to 9. 2.Chr.29.2. Ecclus.48.17.*

Hizciiah — Hezekiiah.*idem*.the sonne of Neriah.1.Chr.3.23.

Hezir *a hog,or conuerted*.1.Chr.24.15.Neh.10.20.

Asari.Esri. — Hezrai. *an entrie,or hay*.2.Sam.23.35.

Hezri. — Hezro.*idem* 1.Chr.11.37.

Ezron — Hezron,as Hesron.Gen.46.9,12.Iosh.15.3.

Heddai — Hiddai *a praise,or a crie*.2.Sam.23.30.

Hiddekel — Hiddekel,*a sharpe voice*. a riuer called also Tigris. which inuironeth Mesopotamia,whose chiefe force beginneth in the region of the greater Armenia. Gen.2. 14.Dan.10.4.

Hieropolis.*a holy,or sacred citie*.Col 4.13.

Hiel. *the Lord liueth*, or *the life of God*. He that reedified Iericho.1.Kin.16.34.

Hilen,as Helon,looke Holon.

Elkia / Helchia / Helkiah — Hilkiah. *the Lords gentlenesse*. Eliakims father. 2. Kin.18.18.Isa.22.26. Also a mans name.Neh.1.21. Also a Priest. 2.King.22.4 Also Ieremiahs father. Ier 1.1. Also the sonne of Shallum.1.Chr.6.13.

Helkia — Hilkiiah.*idem*.A Priest.Neh.12.7.

Hellel — Hillel,*praising,or foolishnesse*. The father of Abdon Iudge of Israel.Iudg.12.13.

Hymenæus — Himenæus,*a wedding song*.An enemie vnto Paul,& therefore by him deliuered vnto Satan. 1.Tim.1.20.

Hinne — Hin.A measure of moist things.Exod.29.40. Ezek. 45.24.

Hiras — Hirah.*libertie,or anger*.Gen.38.1.

Huram — Hiram.*the height of life*. A king of Tyrus that sent Dauid timber and workemen for to build his house. 2.Sam.5.11. whome also Salomon vsed to the building of the Temple.1.Kin.5.1.*& 2.Chr.2.3.& 1.Kin. 9.11,to 15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.Kin.7.13.*

Hircanus.*the possessor of a citie*.A noble mans name. 2.Mac.3.11.

Hethites / Chittites — Hittites.*broken asunder,or astonying*.a people descended of Heth.Gen.15.20 looke Heth.God commandeth them to be vtterly destroyed. Deut.20.17. They became tributaries vnto Salomon.1,Kin 9.20,21.

Heui / Hiuuites / Heuites — Hiui *liuing,or declaring*.The sonne of Canaan.Ge. 10.17.Of him came the Hiuites.1.Chr.1.15.They are slaine by the Israelites. Iosh.11.19,20. as God commanded.Deut.20,17. The remnant became tributaries.1.Kin.9.20.

Hezeki — Hizki.*strong,or apprehending*.1.Chr 8.17.

Hezekiah / Ezekias — Hizkiah, *the strength of the Lord*. Mens names. Ezra 2.16.Zeph.1.1.

Hizciiah — Hizkiiah.*idem*. A mans name.Neh.10.17.

Also a king of Iudah.1.Kin.18.1.looke Hezekiah.

Hobab. *beloued*. The sonne of Reuel, father in law to Moses, who refused to go with Moses into the land of promise.Num.10.29,30. looke more Iudges 1.16. and 4.11.and 1.Sam.15.6 Ier.35.2. — Obab

Hobah. *a hiding*. A place whither Abram pursued the foure kings, which had taken Lot prisoner.Gen. 14.15,16. — Hoba

Hod,*praise,or confession*.1.Chr.7.37.

Hodaiah.*the praise of the Lord* 1.Chr.3.24. — Hadauia

Hodaniah.*idem*.1.Chr.5.24.and 9.7. — Hodania

Hodesh. *a table*, or *newes*. One of Shaharaims wiues.1.Chr.8.9. — Hodes

Hodiah.*the praise of the Lord*. 1.Chron.4.19. Neh. 10.13. — Hodia / Hodiiah

Hodiiah.*idem*.Neh.5.9.and 10.10. — Hodia

Hoglah. *pleasantnesse,or his compassion*. One of Zelophehads daughters Num.26 33.& 27.1.& 36.11. — Hagla

Hoham,*woe be to them*.King of Hebron.Iosh.10.3.

Holon,as Helon. A citie.Iosh.21.15. Iere.48.21. called Hilen.1.Chr 6 58. — Helon

Holmadam. *God of their garment* Luke 3.28. called Amon.Matth.1.10. — Elmodam

Homam,looke Hemam.

Homer. A kinde of measure.Leuit.27 16. Eze.45. 11.called Omer.Exod.16.32,33,36. — Gomer

Hophni.*a fist, or a little fist*. One of the sons of Eli. 1.Sam.1.3 who with his brother Phineas abused the priesthood. 1.Sam.2.12,to 18. God foreshewedth their deaths 1.Sa.2.34. as came to passe.1.Sa.4.4,to 12. — Haphni / Ophni

Hor *a hill,or shewing*.A mount Nu.20.22.& 33.38.

Horam *their hill*.King of Gezer.Iosh 10.33.

Horeb.*all alone,or forsaken*.A mountaine called also Sinai.Exod.3.1. Deut.1.2. whither Eliiah fledde from Iezebel.1.King.19.8. — Chorebab

Horem. *an offering dedicated to God*. A citie. Iosh. 19.38.

Hor-gagidgad. *the hill of felicitie*. A place. Numb. 33.32,33. — Horgadgad

Hori. *a prince, chiefe or free borne*. Lotans sonne. Gene.36.22. 1.Chron.1.39. Also Shaphats father. Num.13.6.

Horites,*idem*.A people Gen.14.6.and 36.20,21.

Horims *princes,or being angry*.giants which Esaus posteritie chased from mount Seir.Deut.2.12,22.

Hormah. *dedicated,or consecrated*. A citie.Numb. 14.45.and 21.3.Iudg 1.17. — Horma

Horonaim. *angers, or ragings*. A citie of the Moabites.Isa.15.5.

Horonite.*anger*.Nehe.2.10,19.

Hosa.*trusting,or hauing sure cōfidence*.1.Chr 16.38 & 26.10,11. also a citie Iosh.19.29.& 1.Chr.26.16. — Hoshah / Hosah

Hosanna.*Saue I pray thee,or keepe,or preserue I beseech thee,or giue saluation*.Psal.118.25. This prayer the people applied to Christ, at his last entrie into Ierusalem.Mat.21.9.Mar.11.9,10. — Hozah / Hoshiah-na

Hosea,looke Hoshea. A Prophet. Hos.1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatrie.Hose.1.2. — Osee

Hoshaiah. *the saluation of the Lord*. Iezaniahs father.Ier.42.1. also a mans name.Neh.12.32. — Osiah / Hoshaaiah

Hoshama.*heard,or he obeying*.1.Chr.3.18. — Hosaiah

Hoshea.*saluation,or a sauiour*. The sonne of Nun. Deu.32.44 looke Ioshua. Also a king who slewe Pekah sonne to Remaliah traiterously, & reigned in his stead. 2.Kings 15.30. and crauing ayde of So king of Egypt, was imprisoned, and his kingdome transported to the Assyrians.2.King.17.3,4. — Hosama / Ioshua / Hosea

Hotham.*a seale*.The sonne of Heber.1.Chr.7.31.

Hothir. *excelling, or remaining*. The sonne of Heman.1.Chr.25.4.

Hoziel Hoziel, *seeing God.* 1.Chr.23.9.

Huziel Hukoc Hukok, *an engrauer, a scribe, or lawyer.* A citie. 1.Chr.6.75.

Hul. *sorow, infirmitie, or sand.* The sonne of Aram. Gen.10.23.

Hulda Huldah, *the world, circle of the world, or west.* A prophetesse, wife to Shallum. 2.Kin.22.14. to whom king Iosiah sent for counsell 2.Chr.34.21, to 29.

Hupham, *their chamber, or banke.* Beniamins sonne, of whom came the Huphamites. Numb.26.39. called Huppim. Gen.46.21. 1.Chr.7.12,15.

Huppa Huppah, *a chamber couer, or banke.* 1.Chr.24.13.

Huppim, *a chamber, couered, or the sea shore*: looke Hupham.

Hur *libertie, or prince, or whitenesse.* Iudahs sonne. 1.Chr.4.1. called Onan. Gen.38.4. and 46.12. and 1.Chro.2.3. Also Ephratahs eldest sonne. 1.Chro.2.19, 20. and 4.4. Who with Aaron stayed vp the handes of Moses vntil Amalek was discomfited. Exo.17.12. and 31.1. Moses in his absence, committed matters to be decided by Aaron and him. Exod.24.14. Also one of the kings of Midian whom the Israelites slew. Num.31.8.

Huram, *their libertie, their whitenesse, or their holes.* The sonne of Bela. 1.Chr.8.5. looke Hiram.

Huri, *being angry, libertie, whitenesse, or a hole.* The sonne of Abihail. 1.Chr.5.14.

Husa. Ousa Hushah, *hasting, or holding peace.* The sonne of Ezer. 1.Chr.4.4.

Chusai Chusi Husai Hushai *a meaning, or hasting.* A friend of Dauids. 2.Sam.15.32.* He confoundeth the counsel of Ahitophel. 2 Sam.17.5, to 15. He sendeth to Dauid to shew him what was done therein. 2.Sam 17.15. to 23. He beareth Dauid tidings of Absaloms death. 2.Sam.18.21. Also the father of Baanah. 1.Kin.4.16.

Husam Husham, *their hasting, or their silence.* The third king that reigned in Edom. Gen 36.34. 1.Chr.1.45.

Husathite Hushathite, *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1.Chr.4.4. and 27.11. Num.26.20.

Husim Hushim, *idem.* Dans sonne. Gen.46.23. Also one of the wiues of Shaharaim. 1.Chr.8.8.

Huzoth, *streetes, or populous.* Num.22.39.

Huzab Huzzab. A Queene of the Assyrians. Nah.2.7.

Iadason Hydaspes *the knowledge of a sheep, or knowledge of change.* A riuer. Iudeth 1.6.

I

Iakob Iaakob *a supplanter, or deceiuer, the heele, or the footstep.* The sonne of Izhak. Gen.25.26. His natiuitie. Gen.25.26. A plaine man. Gen.25.27. He buyeth Esaus birthright for red pottage. Gen.25.31.* Hee stealeth from Esau his blessing by his mothers subtiltie. Gen.27.18. Hee is blessed of Izhak. Gene.27.28. Esau interpreteth his name. Gen.27.36. Rebekah willeth him to flee to Haran. Gen.27.43. Izhak foretelleth how great a people should come of him. Genes.28.3,4. He goeth to Haran. Gen 28.10. his dreame of a ladder. Gen.28.12. Kissing Rahel he wept. Ge.29.11. Hee serued seuen yeeres for her. Gene.29.18,20. The yeeres ended, hee asketh his wife of Laban, and Leah is giuen vnto him. Gen.29.21, to 27. He serueth other seuen yeeres for her. Gen.29.27,28. Hee loueth her more then Leah. Gen.29.30. Hee telleth Laban what his wages shall bee. Gene.30.32. He came but with a staffe to Laban. Gen.32.10. but after became very rich. Gen 30.43. Labans sonnes murmure against him. Gen.31.1. He fleeth by Gods commandement from Laban and is pursued. Gen.31.13, to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob. Gen.31.24. Being wroth, hee chid with Laban. Gen 31.36, to 42. Hee erecteth a pillar as a couenant betweene him and Laban. Gen.31.44,45. He offereth sacrifice vnto God vpon mount Gilead. Gen.31.54. Going forth on his iourney hee is met by Angels. Gen.32.1.

Iaakob sendeth messengers before to pacifie his brother Esau. Gen.32.3,4,5. He is afraid of Esau. Gen.32.7. His prayer for deliuerance out of danger. Gen.32.9, to 13. Wrestling with the Angel he preuailed, to the end he might vnderstand, that hee should asswage his brothers wrath Gen.32.24,25.

Iaakob is called Israel, and why. Gene.32.28. and 35.10. He erecteth an altar vnto the Lord at Shechē. Gen.33.20. He reproueth his children for slaying the Shechemites. Gene.34.30. Hee commandeth his familie to put away the strange gods. Gene.35.2. God promiseth him great posteritie. Gene.35.11. He buildeth an altar at Beth-el. Gen.35.1,14,15. Hee commeth to Izhak vnto Hebron. Gene.35.27. His children. Gen.35.23, to 27. and 36.8, to 28. and Exod.1.2, to 6.

Iaakob dwelt in the land of Canaan. Genes.37.1. He rebuketh Ioseph for his dreames before his brethren, but noteth them secretly. Gene 37.10,11. Hee sendeth his ten children into Egypt for corne. Gene.42.1,2,3. He reioiceth that he should see Ioseph. Gen.45.28. God comforteth him. Gen.46.2.

Iaakob and his familie goeth into Egypt. Gen.46.6,7. Acts 7.14. He is asked of Pharaoh his age. Gen.47.8. He desireth to be buried with his fathers. Gene.47.30. Being sicke, he calleth to minde Gods promises, and blesseth Iosephs children. Gene.48.1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Gen.48.21.

Iaakob blesseth his children, and foresheweth them things to come. Gen.49.1.* He being 147. yeere old, died. Gen.47.28. and 49.33. was buried in Canaan. Gen.49.29, to 32. and 50.1, to 14. is praised. Ecclus.44.23,24. Before his birth God loued him. Rom.9.13. His faith. Heb.11.21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau. Rom.9.11,13. Mala.1.2,3. and that also we ought to trust in God onely. Hose.12.1.*

Iaakobah, *idem.* 1.Chr.4.36. Iaakoba

Iaakan *tribulation, labour, or violently taking away possession.* 1.Chr.1.42. Deut.10.6. Iakan Iacan

Iaala, *ascending, a little Doe, or little grate.* Nehe.7.58. Ezra 2.56. Iabala Iaalah

Iaalam, *hid, or heire, or little goate.* Gen 36.5. Ialam

Iaani, *answering, afflicting, or making poore.* 1.Chr.5.12. Ianai

Iaareshiah, *a little bed, the bed of the Lorde, or the Lord hath taken away pouertie.* 1.Chr.8.27. Iaresiah

Iaasau, *doing, or my doer.* Ezra 10.37. Iersia Iasi

Iaasiel *Gods work, or the doings of God.* 1.Chr.11.47 Iasiel

Iaazaniah, *the nourishment of the Lord, or the weapons of the Lord.* Ieremiahs sonne Iere.35.3. Also the sonne of Azur. Eze.11.1. Iesania

Iaazer, *a helper, or aider.* A citie. Numb.21.32. 1.Chr.6.81. Isa.15.8. Iaezer Iazer

Iaaziiah, *the strength of the Lord.* 1.Chr.24.26. Iaazia

Iaaziel *the strength of God.* 1.Chr.15.18. Iaziel

Iabal, *falling away, or bringing, or building, or a cheeke.* Lamechs sonne by Adah: father of such as dwell in tents, and such as haue cattel. Gen.4.20. Iobel Iabel

Iabbok, *a making emptie, a scattering, or a wrestling.* A foord Gen.32.22. Deu.2.37. Iaboc

Iabesh, *drought, or cōfusion.* The father of Shallum. 2.King.15.10. Of him the citie Iabesh-gilead tooke name. Iudg.21.8. 1.Sam 31.11. The inhabitants were smitten, and why. Iudg 21.10. 400 maides of Iabesh- Iabbes

Iabes-galaad Iabeſh-gilead reſerued to giue vnto the Beniamites to wife. Iudges 21.12.

Iabes Iabez. *ſadneſſe, ſorow, or griefe.* The name of a city, and of a man 1. Chro. 2.55. and 4.10.

Iabin. *vnderſtanding, or building* king of Hazor, whō Ioſhua ſlew. Ioſh. 11.1,10. Another of Hazor, of ÿ former Iabins linage, who oppreſſed the Iſraelites twenty yeres. Iudg. 4.2,3 ſlaine by Barak. Iudg. 4.23,24

Iebneel Iabneel. *Gods building, or vnderſtanding.* a citie of Iudah. Ioſh. 15.11. and 19.33.

Iabne Iabneh. *building, or vnderſtanding.* a city. 2. Ch. 26.6

Iachan Iacan. *wearying out, or preſſing* 1. Chr. 5.13.

Iachin. *preparing, or ſtability.* The ſonne of Simeon. Gen. 46.10. of whom came the Iachinites. Nu. 26.12. Alſo a Prieſt. 1. Chr. 10. Alſo one of the pillars which Salomō placed in the porch of the temple, 1. kin. 7.21,

Iadan Iada. *knowing.* 1. Chro. 2.28.

Iedaiah Iadau. *his hand, or his confeſſion.* Ezra 10.43.

Iedaa Iadiah. *knowing the Lord.* Ezra 2.36. & Nehe. 7.39

Iaddua *knowen.* Nehe. 12.11.

Iahel Iael. *a litle Doe, or Goate, or aſcending.* The wife of Heber, who ſlew Siſera. Iudg. 4.21.

Iagur. *a husbandman, or ſtranger, or fearing, or gathering together.* a city of Iudah. Ioſh. 15.21.

Iahallel Iah. *euerlaſting.* A name of God Pſal. 68.4.

Ialoleel Iahalleel. *praiſing God, or the clearneſſe, or light of*

Iehaleleel *God.* The father of Ziph. 1. Chr. 4.16.

Iahath. *broken in pieces, or fearing,* or in the Syrian tongue. *deſcending.* The ſonne of Gerſhom. 1. Chro. 6. 20,43. Alſo Benaiahs ſonne. 1. Chr. 4.2. Alſo an ouerſeer of the worke of the Temple. 2. Chr. 34.12.

Iaza Iahaz. *brawling, or ſtriſe.* a place where Sihon by the Iſraelites was diſcomfited. Deut. 2.32.

Iahaſa Iahazah. *ſcoulding, or contention, or the ende of the Lord.* a city. Ioſh 13.18. and 21.36.

Iahaſia Iahaziah, *the viſion of the Lord.* Ezra. 10.15.

Iahſeel Iahaziel *God haſteth, or diuideth.* Sonne to Naph-

Iahzeel tali. Gen. 46.24. and 1. Chr. 7.13. of whome came the

Iaſiel Iahzeelites. Num. 26.48.

Aſael Iahaziel. *ſeeing* God. The name of certaine men. 1.

Iahaſiel Chr. 16.6. and 23.19. and 24.23. Ezra. 8.5.

Iahdiel. *Gods vnity, Gods ioy, or Gods ſharpneſſe, or*

Ieddo after the Syrian & Hebrue, *Gods reuēging.* 1. Ch. 5.24

Iahdo. *I alone, or I one, or his ioy, or his ſharpneſſe of wit,* or in the Syrian tongue, *his newneſſe.* the ſonne of

Iahelel Buz 1. Chro. 5.14.

Achoel Iahchel. *waiting for God, or beſeeching God, or hope*

Iahiel *in God or beginning in God.* Sonne of Zebulum. Gen.

Iahleel 46.14. Of whom came the Iahleelites. Num. 26.26.

Iamai Iahmai. *warme, or making warme.* The ſonne of To-

Iemai la. 1. Chro 7.2.

Iaſſa. Iaza Iahoz *idem* as Iahaz. Num. 21.23.

Iaſſa Iahzah. a citie. 1. Chr. 6.78.

Iacitus Iahziel looke Iahaziel. and 1. Chr. 7.13.

Iair. *illuminated, or lightned, a riuer, or the running water of the riuer.* Sonne of Segub. 1. Chr. 2.22. Alſo the ſonne of Manaſſeh. Deut. 3.14. Numb. 32.41. of whom came the Iairites, 2. Sam. 20.26. Alſo a Iudge in Iſrael. Iudges 10.3.

Iairus. *idem* as Iair. a ruler of the Synagogue. Mat. 5.22. whoſe doughter Chriſt raiſed from death. Mat. 9.18,19,23.24,25 Math. 5.35.* Luke 8.41,42,49.*

Iacim Iakim *riſing, or confirming, or eſtabliſhing.* 1. Chr. 8. 19. and 24.12.

Ialon *tarying or murmuring* 1. Chr. 4.17.

Iambri. *rebellious, or waxing bitter, or changing.* 1. Mac. 9.36,37.

Iambres Iambres. *a rebell, bitter, or changing.* and after the

Iambrah Hebrew, *the ſea with pouertie or want.* He that with Iannes withſtood Moſes 2. Tim. 3,8. Exod. 7.11,12, 22. and 8.7,18,19.

Iames. *a ſupplanter, or maintainer.* Sonne of Zebedeus, who with his brother Iohn, were called from being fiſhermen, to be Apoſtles. Matth. 4.21,22. & 10.3. Mar. 1.19,20. Luk. 5.10,11. and 6.14. Chriſt calleth them *boanerges* Marke 3.17. They were with Chriſt many times. Matth. 26.37. Mar. 1.29. & 5.37. & 9.2. & 13.3. and 14.33. Luk. 9.28. They require a requeſt of him. Mar. 10.35. and Chriſt rebuketh them, and why. Lu. 9.54,55,56, Iames ſaw Chriſt after his reſurrection. 1. Cor. 15.5,7. He was put to death by Herode. Actes 12.2. Alſo the name of the ſonne Alpheus an other Apoſtle. Matt. 10.2. Mar. 3.18. Luke 6.15. He wrote a general Epiſtle vnto the Iewes. Iam. 1.1, &c. and was ſuperintendent of the Church of Ieruſalem. Actes 15.13, to 22. and 21.18.

Iamin. *right hand, or Southwinde.* Simeons ſonne. Gen. 46.10. Of him came the Iaminites. Num. 26.12. Alſo other mens names. 1. Chro. 2.27. and Nehe. 8.7. Iemlech

Iamlech. *reigning,* or after the Syrian ſpeech, *asking counſell.* 1. Chro. 4.34.

Iamnites. *building, or vnderſtanding.* citizēs of Iamnia. 2. Mac. 12.8,9,40. and 1. Mac. 10.69. and 15.40.

Iamuel. *God is his day, or the ſea of God.* Sonne of Iemuel Simeon Gen. 46.10. Exod. 6.15.

Ianna. *anſwering, beginning to ſpeake, afflicted, hūbled, or poore.* The father of Melchi. Luke 3.24. Ianne

Iannes. *idem.* One of Pharaohs enchanters. looke Iambres.

Ianonah. *reſting, tarying, or deriuing.* a citie of E- Ianoah phraim. Ioſh. 16.6. Ianohah

Ianum. *ſleeping.* a citie. Ioſhua. 15.53.

Iapheth *enlarged, or faire, or perſwading, or enticing* Iaphes ſonne of Noah. Gen. 5.32. He is bleſſed of his father. Ge. 9.27. His children. Ge. 10.2, to 6. & 1. Chr. 1.5,6,7

Iaphia. *making ſee, appearing, or lightning.* Sonne Iaphie of Dauid 2. Sam 5.15. and 1. Chro. 3.7. Alſo a mans Iephia name. Ioſhua 10.3 Alſo a citie. Ioſhua 9.12. Iapia

Iaphlet. *deliuered, or baniſhed.* 1. Cor. 7.32. Iephlet

Iaphleti. *idem.* Ioſh. 16.3.

Iapho. *faireneſſe, or comlineſſe.* The name of both a hauen, & city. Ioſh. 19.46. & 2. Chro. 2.16. called Ioppa. Ioppe Ac. 10.5,8. & 11.5. The Barbariſts now cal it Sappho.

Iarah. *a wood, a hony combe, making bare, powring* Iabra *out, watching diligently.* Sonne of Ahaz. 1. Chr. 9.42.

Iareb. *a reuenger.* King of Aſſhur. Hoſe 5.13. Iara

Iared, looke Iered.

Iarephel. *health of God, medicine of God, or God letting looſe.* a citie. Ioſh. 18.27.

Iarha. *the moone, or table, or a ſweet ſmel.* 1. Ch. 2.34.

Iarib. *fighting, chiding, multiplying, or auenging.* Iera Sonne of Simeon. 1. Chro. 4.24. Alſo a Prieſt Ezra 10.18.

Iarmuth. *fearing death, or ſeeing death, or throwing* Ierimoth *downe of death* a citie, ouer the which Piram was king. Ioſh. 10.3. looke Ioſh. 15.35. and 21.29.

Iathen. *ancient, or ſleeping.* 2. Sam. 23.32.

Iaſher. *righteous.* Ioſh. 10.13. and 2. Sam. 1.18.

Iaſhobeam *the people ſitting, the controuerſie of the* Iaſen *people, or the captiuity of the people.* A valiant man Iaſer of Dauids. 1. Chro. 11.11. Alſo mens names. 1. Chro. Ioſeboam 12.6. and 27.2. Ioſebeam

Iaſhub. *a returning, a controuerſie, or a dwelling place.* The ſonne of Iſſachar. 1. Chro. 7.1. called Iob. Iaſub Gen. 46.13. Of whom came the Iaſhubites Num. 26. 24. Alſo a mans name. Ezra 10.29.

Iaſhubi-lehem. 1. Chro. 4.22.

Iaſon. *healing.* The ſonne of Eleazer. 1. Mac. 8.17. Alſo the brother of Onias, who laboured by vnlawfull Iaſubilehem meanes to be high Prieſt. 2. Mac 4.7,8. He ſlewe his owne citizens, and returned with ſhame into his countrey. 2. Mac. 5.6,7, to 11. Alſo a Cyrenian, whoſe fiue

bookes were abridged into one volume. 2. Mac.2.23. Also he whose house was assaulted, for y^t he had receiued Paul & other brethren into his house. Ac.17.5,to 9

Iathaniel
Iasper. A precious stone. Exod.28.20. Reue.21.19.

Iahniel
Iahniel. *a gift of God.* The fourth sonne of Meshelemiah. 1.Chro.26.2.

Iether
Iathir
Iethrai
Iattir. *a remnant, or excellent.* A citie. Ioshua 15.48. and 21.14. and 1 Chr.6.57.

Ionia
Ithri, Ithro, Ithron. *idem.*

Iauan. *making sad.* Sonne of Iapheth. Gene.10,2. and 1.Chro.1.5. His sonnes. Gen.10.4. & 1.Chr.1.7. Also Greece. Isa.66,19. looke Grecia.

Iasher
Iaaser
Iaser
Iazer. *an aide, or helper.* A land. Num.32.1,3. Also a citie. Num.32.35. Iosh.21.39.

Iazez
Iaziel. *the strength of God.* 1.Chr.15.18.

Iaziz. *brightnesse, or* in the Syrian tongue, *a departing.* 1.Chr.27.31.

Iiblean
¶ Ibhar. *chosen.* 2.Sam.5.15.

Ieblaam
Ibleam. *the ancient of the people, or the people decreasing, or clipping them.* A city. Iosh.17.11.

Ibnia
Ibneah, looke Iobamah.

Hebri
Ibniiah. *idem.* The sonne of Reuel. 1 Chr.9.8.

Ibri. *passing ouer, or being angry, or being with yong.* 1.Chr.23.27.

Abezan
Abesan
Ibzan. *the father of a target, or the target, or weapons of a father, or the father of coldnesse.* A Iudge of Israel. Iudges 12.7,8,9.

¶ Ichabod. *where is glorie, or no glory, or wo vnto glory.* The name of Phineas sonne. 1.Sam.4.21,22. brother to Ahiiah. 1.Sam.14.3.

Iconium. *comming.* A city of Cilicia. Actes 13.51. where Paul preached. Actes 14.1.

Iedalah
Iedala
¶ Idolah. *the hand of slander, or an oth, or cursing:* or after the Hebrew and Syrian, *the hand of God.* A city. Iosh.19.15.

Idbas
Idbash. *flowing with hony, or the hand of destruction.* 1.Chr.4.3.

Iedebos
Iaddo
Addo Ieedo
Iddo. *his hand, his power, or his confession.* Mens names. 1.Chro.6.21. & 27.21. looke Ieddo. Also a prophet. Zech.1.1. 1.kings 13.2.

Edomites
Idumeans. *red, earthly, or bloody.* A people descended of Edom. 1.Esd.4.50. looke Edom.

Iarim
¶ Iearim. *a leape, or woods.* A mount. Ioshua 15.10.

Ieathrai
Ieaterai *searching out.* 1.Chr.6.21.

Iethrai
Barachiah
Barachia
Ieberechiah. *speaking well of the Lord, or bowing the knee to the Lord.* Zacharias father. Isa.8.2.

Iebus. *a treading vnder foot, or a tumbling, or rolling, or a manger:* Ierusalem so called. Iudges 19 10. Also called of Chanaans sonne, Iebusi, that is to say, *troden vnder foote, tumbled, or mangers.* Iosh.18.16.

Iebusi. sonne to Canaan. Gen.10.16.

Iebusites *idem.* as Iebusi. Inhabitants of Iebus. Ge. 15.21. whom God commaunded the Israelites to destroy. Deut.20.17. They could not vtterly destroy the Iebusites. Iosh.15.63. Dauid promiseth preferment vnto those that could smite them. 2.Sa.5.8. Salomon made them tributaries vnto him. 1.kings 9.20,21.

Iecamiah *the resurrectiō of the Lord, or the cōfirmatiō of the Lord, or the reuengement of the Lord.* 1.Ch.3.18

Iecampia
Iechoiiah. *the perfection of the Lord, or power of the Lord.* 2.kings 15.2. and 2.Chr.26.3.

Iecenia
Iechoiia
Iechelia
Iecoliah
Ieconiah
Coniah
Conaiah
Chonias
Ieconiah *stability of the Lord.* The sonne of Iehoiakim. 1.Chr 3 16. called also Iehoiachin. 2.kings 24. 6. was taken prisoner. 2.kings 24. 12. according to the prophecie. Iere.22.28. *and is called Coniah. Ier.37. 1,2. was exalted. 2.Kin.25.27. *Iere.52.31. *is called Neri. Luke 3.27.

Ieddiah
Iedaiah. *the hand of the Lord, or confessing the Lord.* 1.Chr.4.37.

Iedaia
Iehedia
Iedeiah. *one Lord, the ioy of the Lord, or* after the Hebrue & Syrian, *the renuing of the Lord.* 1.Chr.24.20,

Iedihel
Iadihel
Iediael. *the science of God, or knowledge of God.* 1. Chr.26.2.

Ieddida
Iedidah. *beloued.* Iosiahs mother. 2. Kings 22.1.

Idida
Iedida
Iedidiah. *beloued of the Lord, or louing to the Lord,* 2.Sam.12.25.

Iedidia
Iediel. *the knowledge of God, or the vnitie of God, or ioy of God:* or after the Hebrew and Syrian, *the renewing of God.* 1.Chr.7.6.

Iedia
Ieria
Iediiah. *the feare of the Lord, or vision of the Lord,* 1.Chr.26.31.

Idithun
Iduthun
Ieduthun. *confessing his law, belonging to the law, or giuing praise.* A musician. 1.Chr.16.38.,42. and 9.16

Iddo
Ieedo. *a witnesse, decked, passed ouer, or a praye.* 2. Chr.9.29. looke Iddo.

Iegar-sahadutha. in the Syrian, *the heape of witnesse.* Genes.31.47.

Iehaleleel
Iehalelel
Iehaleel. *praysing God, or the clearenesse of God.* 1. Chr 4.16. and 2.Chr.29.12.

Ieheziel
Iehaziel. *seeing God, or the vision of God.* 1.Chr.12. 4. and.16.6.

Iehdeia
Iadias
Iehdeiah. *together, onely the Lord, or ioy:* or after the Hebrew and Syrian, *one Lord.* 1.Chr.27.30.

Iehiel
Iehiel. *God hath takē away, or heaping vp.* Ez.8.13.

Iehezkel
Iehezekel. *the strength of God.* 1.Chr.24 16.

Iehia
Ieiiah
Iehiah. *the Lord liueth.* A porter for the Arke. 1. Chr.15.24.

Iehieli
Iehiel. *God liueth, God hath taken away, or God heaping vp.* 1.Chr.15.18. and 23.8. and.26.21.

Ezekias
Iehizkiah. *the strength of the Lord, or the taking the Lord.* 2.Chr.28.12.

Iehoada
Io..da
Iehoadah. *the cōgregatiō of the Lord, the passing ouer of the Lord, the testimony of the Lord, or the decking, or pray of the Lord.* or after the Hebrew & Syrian, *the taking away of the Lord.* Sonne of Ahaz. 1.Chr.8.36.

Iehoaddan
Ioiadan
Iehoadan. *the pleasure, or delights of the Lord.* or after the Hebrue & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2.king.2.14. 2.Chron.25.1.

Iohas
Iohachaz
Iehoahaz
Ioachas
Ioahas
Iehoahas. *the taking of possession of the Lord, or the Lord seeing.* Iosiahs sonne. 2.kin.23.30. 2.Chr 36.1. Deposed & carried captiue ino Egypt, where he died 2.king.23.33. 2.Chr 36.3. His captiuitie was foreshewed. Eze.19.4. He is called Iohanan. 1.Chr.3.15. Also the sonne of Iehu king of Israel. 2.king.10.35. for his wickednesse deliuered into the handes of the Syrians. 2.kings 13.1,2,3. and by prayer deliuered. 2.kings 13.4,to 9.

Ioas
Ioash
Iehoash. *the fire of the Lord, or the offring of the Lord.* 2.kin.11.2. who became king of Iudah. 2.kin.11.21. & 12.1. preserued by Iehosheba, from being destroyed by Athaliah. 2.king.13.3. Hee is made king by Iehoiada. 2.kings.11 4.* He causeth the siluer of dedicated things to be imployed to the repairing of the Temple. 2 kin.12.2,to17. & 2.Chr.24.2,to 14. After the death of Iehoiada, he became an idolater. 2.Chr.24.17,18. He causeth Zechariah to be stoned to death for reprouing him. 2.Chron.24.20,to 23. He was slaine by his owne seruants. 2.kin.12.20 2.Chro.24.25,26. He is
Ioash
called Simeon. Lu.3.30. Also Iehoahaz sonne, a wicked king of Israel 2.kings 13.10,11. He discomfited three times Ben-hadad the sonne of Hazael. 2.kings 13.25. He tooke Amaziah king of Iudah, brake downe the wall of Ierusalem, and spoyled the Temple. 2. King.14.13,14. He dieth. 2.kings 14.16.

Ioar
Ionan
Iehohanan. *the grace, mercie, or gift of the Lord.* A porter 1.Chro.26.3.

Iohannes
Iehoiachin. looke Ieconiah.

Ioachim
Ioiada
Iehoiada. *the knowlege of the Lord.* An high priest, who made a couenant with Iehoash y^e king & his people in the Lords behalfe. 2.kin.11.17. looke Iehoash.

Ioacim
Iehoiakim. *the rising auenging, or establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah. 2.king.

2.King.23.34. & 2.Chr.36.4. 1.Esd.1.37. Hee rebelleth against Nebuchad-nezzar, and is taken prisoner. 2.King.24.1,to 7. 2.Chr.36,6,7,8. as was prophesied. Iere.22,18,19. Dan.1,1,2. More of him. Ierem. 36.1.* He is called Melchi Luke 3.28.

Ioiarib
Iehoiarib, *the fighting, chiding, or multiplying of the Lord.* 1.Chr.9.10.

Iehonadab, looke Ionadab. A subtill man, who was friend to Amnō. 2.Sa.13.3,4,5. Also ẏ son of Rechab, who ioined with Iehu to destroy idolatry. 2.Kin.10.15

Ionathan
Iehonathan *the gift of the Lord, or the gift of a doue.* Sonne of Vzziah. 1.Chron.27.25. Also the sonne of Shimea. 1.Chro.20.7. Also Dauids uncle, a man of counsell and understanding. 1.Chr.27.32.

Ioram
Iehoram, *the height of the Lord, or throwing downe of the Lord.* Son of Iehoshaphat king of Iuda. 1 kin. 22.50. & 2.kin.8.16,to 25. & 1.Chr.21.1.* Also Ahabs sonne, a wicked king. 2.King.3 1,2. who threatned to cut off Elisha his head. 2.King.6 31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King 8. 25.* both slaine by Iehu. 2.Kin.9.14,to 39.

Iosaphat
Iehoshaphat. *the Lord is the iudge, or the iudgement of the Lord.* Sonne of Asa king of Iuda. 1.Kin.15.24 1.Chr.3.10. Matth.1.8. A vertuous king. 2.Chr.17. 3.* Who ioyned in affinitie with Ahab. 2.Chr.18.1. He seeketh counsell at the Prophet of God. 2.Chron. 18.6. and taketh his part. 1.king 22.8. He enquireth of Elisha what should happen unto him. 2.kin.3.12,to 20. Crying unto the Lord for aide against his enemies, he is heard. 2.Chr.18.31. He is reproued by the Prophet Iehu, for helping wicked Ahab. 2.Chr.19.2. Hee exhorteth the Iudges & ministers to doe their dutie. 2.Chr.19.6.* The Moabites & Ammonites warred against him. 2.Chr.20.1. His prayer. 1.Chr.20.6. He ioyneth in friendship to Ahaziah, & is reproued for it by Eliezer. 2.Chr 20.35,36,37. He dieth. 2.Ch.21.1.

Iosaba
Iehosheba, looke Ioshabeth.

Ioshuah
Iosua
Iesus
Iehoshua. *the Lord, or sauiour, or the Lords saluation.* Certaine mens names. 1.Ch.7.27. Hag.1.1. Zech. 3.1. looke Iesus.

Iehoua
Iehouah *the Lord.* One of ẏ names of God. Ex.6.3.

Iehouah-iireh. *the Lord seeth, or will see, or the Lord prouideth.* Gen.22.14.

Iehouah-nissi. *the Lord my banner.* Exod.7.15.

Iehouah-shalom. *the Lord of peace.* Iudg.6.24.

Iehosabad
Iozabad
Iehozabad. *hauing a dowrie, or the Lords dowrie.* Certaine mens names. 2.King.12.21 1.Chr.26.4.

Iehozedech
Iosedech
Iosedec
Iehozadak *iust is the Lord, or the iustice of the Lord.* Mens names. 1.Chr.6.14. Hag.1.1.

Iehu. *he, or he that is, or being.* A Prophet who prophesied against Baasha. 1.Kin.16.1,2,3,4. He rebuketh king Iehoshaphat. 2.Chr.19.2. Also a captaine who was anointed king of Israel by Elisha, to destroy the house of Ahab. 2.Kin.9.2,3,to 11. & 1.Kin 19.16, 17. He destroyeth Ioram, and Ahaziah. 2.Kin.9.14, to 29. and also Iezebel. 2.King.9.30.* He slayeth the 70. sonnes of Ahab. 2.King.10.7. and the 42. brethren of Ahaziah. 2.Kings 10.14. Seeming to sacrifice to Baal, he slew all Baals priests. 2.King.10.18,to 26. He destroyed Baal and his house, and caused it to be made a iakes. 2.Kings.10.26,27,28. God approoueth Iehu his doings against the house of Ahab. 2.Kin.10. 30. Hee walked not in the law of God with all his heart. 2.King.10.31. Hee dieth. 2.Kings 10.35. The promise which God made unto him. 2.Kings 10,30. was accomplished. 2.Kin.15.12.

Iehubba
Haba
Iehubbah. *an hiding, or beloued : or in the Syrian speach, sinne, or binding.* 1 Chr.7.34.

Iuchal
Iehucal. *mighty, perfect, or wasted.* Ier.37.3.

Iud
Iehud. *praysing, or confessing.* A citie of Dan. Iosh. 19.45.

Iehudah
Iudah
Iuda
Iehuda
Iudas
Iehudah. *confession, or praise.* Iaakobs son by Leah. Gene.29.35. By whose counsel Ioseph was solde. Gen.37.26,27. Iudah marrieth Shuah a Canaanite. Genes.38.2. Hee committeth incest with Tamar his daughter in law. Gen.38.18. He confesseth his fault, and ingratitude towards her. Gen.38.26. He offereth himselfe to bee Iosephs bondman, that Beniamin might returne to Iaakob. Gene.44.33. His children. Gen.46.12 He enioyeth the kingly honour and priuiledge of the first borne, which appertained unto Reuben. Gen.49.4,8,to 13. His childrens portion. Iosh.15. 1,2.* His posteritie. 1.Chr.2.3.* & 3.1.* & 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Ioshua. Iudg.1.2,3,4,to 22. They with other Israelites brought Dauid unto Ierusalem. 2. Sam.19.14,15.* They onely folow Dauid. 2.Sa.20 2. Their idolatry and wickednes. 1.Kin.14.22,23,24

Iudi
Iehudi. *praysing, or confessing.* Ier.36.14,21.

Iehudia
Iudaia
Iehudiiah. *a praising, or confessing of the Lorde.* 1. Chr.4.18.

Iehus
Iehush. *keeping counsell, or after the Syrian, fastened.* 1.Chr.8.39.

Iehiel
Ieiel. *God hath taken away, or God heaping up together.* 1.Chr.5.7.

Iehia
Ieiiah. *the Lord liueth.* 1.Chr.15.24.

Iecabzeel
Iekabzeel. *the congregation of God.* A citie. Nehe. 11.25.

Iecamia
Icamia
Iekamiah
Iekannah. *the Lord shal arise, the establishing, or reuenging of the Lord.* 1.Chro.3.41.

Iecamiam
Iekamiam. *the people shall arise.* 1.Chr.23.19.

Iokadan
Iekodeam. *the crookednes, or burning of the people.* A citie. Iosh.15.56.

Iekonia
Iekoniah. *the prouision or stabilitie of the Lord.* Est. 2.6. looke Ieconiah.

Iecuthiel
Icuthiel
Iekuthiel. *the hope or cōgregation of God.* 1.Ch.4.18.

Iemima
Iemimah. Iob 42.14.

Gemini
Iemini. *the right hand.* A land belonging to the tribe of Beniamin. 1.Sam.9.4.

Iemuel. *Gods day, or the sea of God.* Ge.46.10. Exo. 6.15.

Iaphlet
Iephlet. *deliuered, or banished.* 1.Chr.7.32.

Iephte
Iephtah. Heb.11.32. looke Iphtah.

Iephunne
Iephunneh. *beholding.* Num.13.7.8 1.Chr.7.38.

Iere
Ierah. *the moone, the moneth, or smelling sweete.* Ge. 10.26.

Ierameel
Ierahmel
Ierameelites
Ierahmeel. *the mercie of God,* or after the Hebrewe or Syrian, *the beloued of God.* Sonne of Hezron. 1. Chr.2.9. Of him came the Ierahmeelites. 1.Sam.27. 10. Also the sonne of Kish. 1.Chr.24.29. also the sonne of Hammelech. Ier.36.26.

Ramoth
Ierimoth
Ieramoth. and Ieremoth, and Ierimoth. *idem,* as Iarmuth. Mens names. Ezra.10.26,27,29. and 1.Chro. 7.7. and 12.5.

Iared
Iered. *ruling, or comming downe.* The sonne of Mahalaleel. Gen.5.15. 1.Chr.1.2. Luke 3.37. Also the sonne of Ezra by Iehudiiah. 1.Chr.4.18.

Iermai
Ieremai. *my height, or fearing, or throwing forth waters.* Ezra.10.33.

Ieremia
Ieremie
Ieremias
Ieremiah, looke Irmeiah. Certaine mens names. 2. Kin.23.31. 1.Chr.5.24. Also a prophet: his stocke and when hee prophesied. Iere.1.1,2,3. God imboldeneth him to preach. Ier.1.7. He is forbidden to pray for the Iewes. Ier.11.14. He is persecuted. Iere.18.18. and 20.2. Being mocked for preaching, hee complaineth unto God. Iere.20.7,8. Hee is taken of the Priestes, and accused before the gouernours, he answereth that hee had declared nothing but the word of God. Iere. 26.8,12. He sendeth bonds to certaine kings, and admonisheth them to be subiect unto Nebuchad-nezzar. Iere.27.3. Hee is taken going into the land of Beniamin. Iere.37.12,13. smitten and put in prison. Ier. 37.15,

37.15,16. He is deliuered by Zedekiah. Jer.37,17. He is cast into the dungeon. Jer.38.4,5,6. & taken out againe. Jer.38.10,11,12,13. fauoured of Nebuchadnezzar. Jere.39.11,12. hauing leaue to go whither he would. Jere 40.4. hee dwelleth with the people which were left in Jerusalem, vnder Gedaliah. Jere. 40.6. He admonisheth the residue of the people not to go into Egypt. Jer.42.14,15.* He lamenteth king Josiah. 2.Chr.35.25.

Ieria **Ierian** Ieriah. *the feare, vision, or throwing downe of the Lord.* 1.Chr.23.19.

Ierebai. *fighting, chiding, or multiplying.* 1.Chr.11.46.

Ierico Iericho. *the moone, moneth, or his sweet smell.* A rich and faire citie of Beniamin, whither Joshua sent spies. Num.22.1. Josh.2.1. This people hauing seene the spies, were astonished. Josh.2.11. God deliuereth Jericho into the handes of Joshua, and how. Joshu.6.1.* The walles thereof fell downe by faith. Joshu.6.20. Heb.11.30. Joshua curseth those that should build it. Josh.6.26. It is reedified by Hiel. 1.Kings 16.34. Elisha dwelt in it. 2.Kings 2.18.

Ieruel Ieriel. *the feare, or vision of God* 1.Chr.7.2.

Ierimoth, looke Iaramoth.

Ierioth. *pannes, kettles, or cauldrons, or howling out, or breaking asunder.* 1.Chro.2.18.

Ieroa **Iara** Ieroah. *making a sweet smell, breathing the moone, or the moneth* 1.Chr.5.14.

Ieroboham Ieroboam. *fighting against, chiding, or increasing the people.* Sonne of Nebat. 1.King.11.26. who rebelled against Salomon. 1.King.11.27. Ten tribes promised by the Prophet to be giuen him. 1.Kin.11.35. He fleeth from Salomon into Egypt. 1.Kin.11.40. After his returne, he with the people, desireth Rehoboam to release them of the seruitude which they endured vnder his father. 1.Kin.12.3,4. He buildeth Sichem and Penuel. 1.King.12.25. Not sticking vnto Gods promise, hee set vp two golden calues in Beth-el & Dan, causing the people to commit idolatrie. 1.Kin.12.26.* and as he was sacrificing vnto them, was reproued by the Prophet Iddo. 1.Kin.13.1,2,3. His hand which he stretched out against the Prophet dried vp, and restored againe. 1.Kin.13.4,5. No threatning or signes could cause him leaue his wickednesse. 1.King.13.33. For money he made priests of the hie places. 1.King.13.33. He constituted priests for deuils, reiecting the Priests of the Lord. 2.Chron.11.15. His wife is sent to the Prophet, to know if his sonne should recouer of his sicknesse. 1.King.14.2,3. Unto whom the destruction of her husband & his house is foreshewed, and the maner of the childs death to be a signe thereof. 1.Kin.14.5.to 17. Ieroboam dieth, and Nadab his sonne succeedeth. 1.Kin.14.20. His house is destroyed by Baasha, according to the word of the Lord. 1.Kin.15.25,26,27.to 31. Reade Ecclus.47.23,24,25. Howe his sinne is condemned, looke 1.kin.16.19,26. & 2.kin.3.3. & 10.29. & 13.2. & 14.24. & 15.9. & 17.21. & 23.15. Against Ieroboam, reade Amos 7.11.

Ieroboam Also the sonne of Joash a wicked king of Israel. 2.King.13.13. & 14.23. by whom notwithstanding the Lord preserued Israel for his promise sake. 2.Kin.14.24,25,26,27. He dieth, and Zacharias his sonne succeedeth. 2.Kin.14.29.

Iehoram **Ioram** Ieroam. *high, merciful, or after the Syrian, beloued.* Father of Elkanah 1.Sam.1.1. 1.Chr.6.27,34. Also the father of Ibne-iah. 1.Chr.9.8.

Hieronymus **Jerome** Ieronymus. *a holy name.* A gouernour who with Timotheus, &c. troubled the Jewes. 2.Mac.12.2.

Ierubaal Ierubbaal. *Let Baal auenge, or an idole ouercome.* looke Gideon.

Ieru-beseth Ieru-besheth. *idem.* 2.Sam.11.21.

Ieruel. *the feare of God, or the vision of God.* A wildernesse. 2.Chr.20.16.

Hierusalem Ierusalem. *the vision of peace, or the perfect vision, or perfect feare.* The head citie of Judah, builded (as Lyranus on the 28. chap. of Genesis writeth) by Melchisedec, and called by him Salem, that is, *peaceable*, because hee was king of peace and iustice. Hebr.7.1,2. Psa.76.2. Other thinke it was first builded by Iebusi sonne of Canaan, & called after his name. Gen.10.16. Josh. 18. 28. Eusebius sayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruption Hierusalem. Called also Solyma, Luza, Bethel, Hierus, & last of all, Helia, or Ælia (saith Volateran) of Helus Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two parts: the higher, with the Temple placed on the top of Sion, and called of the builder, the citie of Dauid: the tower ioyned to the Temple. 1.Chr.11.4,5,6,7,8. It was in compasse aboue fiue miles and an halfe. Eusebius.

Ierusalem, called Bethel, and before Luz, wonne by the tribe of Judah. Judg.1.21,22,23. The Temple in Ierusalem chosen of God for an habitation. 1.kin.8,13.* 2.Chr.6.1,2. Of the gates. Ezek.48.31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers 2.kin.21.12,13,14,15. & 23.27. Ezek.21.2. Jere.19.3. The burning of it signified by a vision. Ezek.10 2. The vision of restoring of the citie and Temple. Ezek.40.1,2.* The felicitie thereof past, and the calamitie present. Ezek.19.10.* Of the destruction of it, and the women. Isa.3.1,17. After the destruction of it, there should scarce be left one man for vii. women. Isa.4.1. Signes in heauen ouer it 2.Macc.5.2. The captiuitie of it figured. Ezek.3.25. God threatneth to deliuer it into the handes of the king of Babylon. Jerem.34.1. and that it shalbe burned. Jere.32.28,29. Ezek 15.1. and 24.3.* Ierusalem besieged by Rezin and Pekah Isa.7.1. The destruction of it prophesied. Isa.22.1. & 29.3. It is taken and burnt by the Caldeans. Jerem.52.7.* 2.Kin.24.14. and 25.8,9. 2.Chr.36.6.to 19. according as was prophesied. Jerem.34.2. Why it was brought into captiuitie. Jerem.22.9 God sheweth the Prophet the certaintie of Ierusalems destruction. Ezek.33.27.* The Jewes bewaile the destruction of Ierusalem. Psal.79.1. Of the destruction and reedifying thereof. Dan.9 25. Zech.1.16.* & 12.2.* Who inhabited there after the reedifying. Nehe.11.1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1.Macc.1.43.* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4.19. Ierusalem is mooued to reioyce for the returne of her people, and vnder this figure the Church. Baruch 5.1.* The abominations of Ierusalem, notwithstanding Gods benefites. Ezek.16.2,3.* Shee confesseth why she is iustly punished. Jere.10.19.* Christ foreshewed howe hee should die at Ierusalem. Luke 13.33. He rideth into Ierusalem vpon an asse. Matth.21.1. He foretelleth her destruction: the maner, and why. Matth.24.16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24.49. Actes 1.4. Hee weepeth for Ierusalem Luke 13 34. and 19 41. Paul preached at Ierusalem Rom.15 19. Paul commaunded to goe out of Ierusalem, and why. Acts 22.18. Of the new Ierusalem. Reuel.3.12. The holy Ierusalem. Reuel 21. 10.* The celestiall Ierusalem, the mother of vs all, and the habitation of the Elect. Gal 4.26. Heb.11.10. and 12.22. Psal.122.3. Isa.33.20. and 54.1.* and 65.19. Eze.16.3. Tob.13.16.* Baruch 5.1.*

Against

Against Ierusalem and the inhabitants thereof, looke more. Isa 1.& 5 1.* & 8.1.* 34.1.* 65.12. Ier.4.3. & 7.3,4.* & 13.9.* & 17.3,4. & 21 4.* & 23.12. & 25.1, to 32. & 38,18. & 39.1, to 9. Eze.4.1.* & 5.1 * & 22.2.* & 23 2.* Zeph. 3 1. Ierusalem was prophecied to be destroyed of the Romans. Dan. 9.26. Zech 14.1.* Mat. 23.37. & 24 15. Luke 13.34,35. & 19.43,44. & 20.16. & 21.6,24. Ioh. 11.48. which came to passe, by Titus & Vespasian the 41. yeere after Christs ascension, being from the incarnation of Christ 73 yeres, Iosephus. Ierusalem put for the people inhabiting that city. Mat. 3.5. Ierusalem called the citie of the great King. Mat. 5.35. and the holy city. Mat. 4.5. and 27.52.

Ierusa
Ierushah

Ieruscha. *possession, or banishment.* The mother of Iotham. 2. kings 15.33. and 2. Chron. 27.1.

Iesaiah
Iesaia
Esaias
Esaiah
Isaiah
Esay

Ieshaiah. *the health, or saluation of the Lorde.* The name of certaine men. Ezra 8.7,19. 1. Chr. 3.21. and 25.3. and 26.25.

Also a Prophet. Isai. 1.1. he foretelleth Hezekiahs victory against Saneherib 2. king. 19.6,7. he sheweth Hezekiah his sickenesse, and his recouery. 2. kin. 20.1, to 12. he reproueth Hezekiah, for shewing the ambassadors of the king of Babel his treasures. 2. kings 20. 14, to 19. Isaiah saw the glory of God. Isa. 6.1,2. he is sent to the Iewes. Isa. 6. 8, 9. Christ standing vp to reade, had the booke of Isaiah deliuered him. Luke 4. 16,17. Isaiah is prayed. Ecclus. 48.23,24,25,26.

Iesebeab

Ieshebeab. *the sitting, or captiuitie of the father.* 1. Chro. 24.13.

Isbaab
Iaser

Iesher. *right, singing, hauing a regard, or ruling.* 1. Chro. 2.18

Iesisai
Iesesi

Ieshishai. *ancient, or reioycing exceedingly.* 1. Chro. 5.14.

Iesimon

Ieshimor. Num. 23.28.

Isohaia
Isuaia

Ieshohaiah. *the Lord pressing, or the meditation of God.* 1. Chr. 4.36.

Iesua

Ieshua. *a Sauiour,* 1. Chr. 24.11. looke Iesus.

Iesia
Iezia

Iesiah. *a distilling from the head of the Lorde, or a sprinkling of the Lord.* Ezra. 10.25.

Ismiel

Iesimiel. *the naming of God, or astoniednesse of God.* 1. Chr 4.36.

Iesse. Mat. 1.5 looke Ishai.

Ieshua

Iesus, *a sauiour, or the Lord a sauiour, or the saluatiō of the Lord* The Messias, the son of God, borne of the virgin Marie. Matth. 1.20.21. Luke 1.31. Reuealed vnto the wise men. Mat. 2.1,2 Herods opinion of him Mat. 14.1,2. Mar. 6.14,16. Luke 9.7,8,9. hee would not haue his Apostles reueale openly that hee was Christ vntill our redemption was ful finished Mat. 16. 20. Mar. 8.27. & 9.9. Lu. 9.21,36. the Centurion confesseth Iesus, & they also that watched with him. Mat. 27,54. to acknowledge him, is the gift of God. Matth. 16 17. the lawe was giuen by Moses, but grace and trueth came by Iesus Christ. Iohn 1.17. Iesus name is aboue euery name. Phil. 2.9,10,11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God. 1. Iohn 4 15. to know the father to bee the onely very God, & whom he hath sent Iesus Christ, is life eternall. Iohn 17. 3. of Iesus Christ the whole family in heauen and earth is named Ephe. 3.14,15. The testimony of Iesus is the spirit of prophecy. Reu. 19.10. we ought to confesse the Lorde Iesus with our mouth, and beleeue in heart, &c. Rom. 10.9,10. Looke Christ in the second Table.

Iesus
Iehoshua
Ioshua

Also the name of the sonne of Iozadak Zecha 3.1.* Ecclu. 49 12. Ezra. 3.2. Hag. 1.12,14. & 2.3. looke Iehoshua and Ioshua. Also the son of Syrach the author of Ecclesiasticus. Ecclus. 50. 27. also Moses successor. Acts 7.45. Ecclus 46.1. Looke Ioshua. also one of Pauls workefellowes called Iustus. Col. 4.11.

Iether. *excelling, remaining, or searching out diligently, or a small rope.* Eldest sonne of Gideon: Iudges 8. 20. also the sonne of Ezra. 1. Chr. 4.17.

Ietheth *giuing.* Gen. 36.40.

Iethro. *idem* as Iether. Father in lawe of Moses. Ex 3.1. who with Moses wife and children came vnto him into the wildernesse of Sin. Exod. 18,1,2,3.*

Iethuel
Iethus

Ietur. *an order, or keeping.* Gen. 25 15.

Ieuel. *God hath takē away, or God heaping vp.* 1. ch. 9.6

Ieush. *a moth gnawen about, pressing downe, or gathered together.* sonne of Esau. Genesis 36.5. Also the sonne of Bilhan. 1. Chr. 7.10. also the sonne of Shimei. 1. Chr. 23.11.

Ieuz. *idem.* as Ieush. 1. Chr. 8.10.

Ieus
Iudei

Iewes *praysing, or confessing.* A people. Actes 2.5. looke in the second Table, Iewes and Israelites.

Iezonias

Iezaniah. *the nourishment, or weapons of the Lorde.* Iere 40 8. and 42 1.

Iezebel. looke Izebel.

Ieser
Hiezer
Hiezerites

Iezer. *the ysle of helpe, or woe bee to helpe.* Sonne of Naphtali. Genesis 46 24. also the sonne of Gilead, of whom came the Iezerites Num. 26.30.

Ieziel

Ieziel. *the sprinkling of God, or the distilling downe from the head of God.* 1. Chr. 12.3.

Iezoar

Iezohar. *cleare, or white.* 1. Chr 4 7.

¶ Igal. *redeemed, or defiled.* The sonne of Ioseph. Num. 13 8. also Nathans sonne. 2. Sam. 23.36.

Iegedaliah

Igdaliah. *the greatnesse of the Lord.* Iere. 35 4.

Igal
Iegaal

Igeal *a redeemer, redeemed or defiled.* 1. Chr. 3.22.

Iebsam
Iebsem

¶ Iibsam. *their draught, or their confusiō, or bashfulnesse.* 1. Chr. 7.2.

Iedlaph

Iidlaph. *a distilling from the head, or the dropping of an house: or after the Hebrew and Syrian, a band ioyned together.* Gen. 22.22.

Iim-abarim
Ie-abarim

Iie-abarim. *heapes of Hebrewes, or passers ouer, or heapes of angry men, or toward men:* or after the Hebrew and Syrian, *heapes of wheate,* Num. 33.44.

Wilde cats

Iim, *idem.* Num. 33.45. and Iosh. 15.29.

Iim. Isa. 13.22

Imna
Imnah
Iamna

Iimna. *a forbidding, or let, or the troubled sea.* 1. Chr. 7.35.

Aion
Hion

Iimnah. *the right hād, nūbring, or preparing:* or after the Syrian. *appointing.* Son of Asher. Ge. 46.17. and 1. Chr. 7.30. of whom came the Iimnites. Num. 26.44.

Iion. *a beholding, a fountaine, or eye,* A city, north from Iordan 2. kings 15.29. and 1. kings 15.20. and 2. Chr. 16.4.

Iephtah
Iephtha
Iephthahel
Iephtahel

Iiphtah. *opening.* A city in Iudah. Ioshua. 15.43.

Iiphta-el. *God opening.* A valley which boundeth the tribe of Zebulun. Ioshua 19.14,27.

Iekes
Acces

¶ Ikkesh *froward, or wicked.* 1. Chr. 11.28. & 27.9.

Iemla

¶ Illyricum. *a making merry.* A countrey adioyning vnto Italie. Rom. 15.19.

Iimla

¶ Imla, or Imlah. *a replenishing, or circumcision.* 2. Chr. 18.7. and 1. kings 22.8.

Emmanuel

Immanuel. *God with vs.* A name of the Messias Isa. 7.14 and 8.8. Matth. 1.23.

Emmer
Iamra

Immer. *saying, or speaking:* or after the Syrian, *a lambe.* 1. Chr. 9.12. Ezra. 2.37 59. Iere. 20 1.

Imrah. *a rebel waxing bitter, or changing.* The sonne of Zophah. 1 Chr. 7 36.

Amri
Omrai

Imri. *saying, or speaking, exalting, or bitter,* or after the Syrian. *a lambe.* 1. Chr. 9 4 Nehe. 3 2.

¶ India in Hebrew Hodu ꝥ is *a praising, or cōfession, or comely, or faire.* a large country & a rich containing the third part of Asia as Onesicritus thinketh, lying on the south part of the world: Hereof reade Strab. lib. 15. and Plin lib. 6. cap. 16. it is mentioned. Ester. 1.1.

Iobab

¶ Ioab. *willing, or voluntary, or fatherhood, or hauing a father.* Dauids sisters sonne. 1. Sam. 26.6. & 1. Chr. 2.16. who afterward became Dauids chiefe captaine. 2. Sam. 2.13. and slewe Abner and Amasa cowardly.

2.Sa.3.27.& 20.9,10. He fearing to loose Dauids fauour, became the instrument of Uriahs death. 2.Sa.11.6.* By subtiltie, he reconcileth Absolon to his father. 2.Sam.14.2.* He thrust through Absalom hanging by the haire in an oke. 2.Sam.13.18. Hee reproueth Dauid, for lamenting the death of Absalom, and why. 2.Sam.19.5,to 9. Dauid chargeth Salomon to put Ioab to death, and why. 1.Kings 2.5,6. which is accomplished. 1.Kings 2.28,to 36.

Iechonias Ioachaz. *the preparing, or stabilitie of the Lord.* Sonne of Iosiah. 1.Esdr.1.34. looke Iehoahaz.

Eliacim Eliachim Ioacim. *the rising, or the establishing of the Lord.* The hie Priest. Iudeth 4.6. and 15.8.

Ioahe Ioah. *brotherhood, or hauing a brother.* 2.King.18,18. and 2.Chro.34,8.

Ioachaz Ioahaz. *apprehending, possessing, or seeing.* Iosiahs Recorder. 2.Chr.34.8.

Iohanna Ioanna. *the grace, gift, or mercie of the Lord.* Sonne of Rhesa. Luke 3.27. Also the wife of Chusa, who followed Christ. Luke.8.3.

Ioas Ioash *disagreeing, dispairing, fierie, or burning.* Father of the Ezrites and Gideon. Iudg.6.11. who mocked those that honoured Baal. Iudg.6.31.

Ioas Also Ioash with Ain. *idem* as Ieush, the sonne of Becher, 1.Chro.7.6. Also hee who was ouer Dauids store of oyle. 1 Chr.27.28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah. 2.kin.11.2,3. looke Iehoash. Also the sonne of Iehoahaz. look Iehoash Also a citie. 1.Chro 4.22.

Iotham. Ioatham. looke Iotham. Sonne of Ozias. Mat.1.9. Called Iorim Luke 3.29. and Iotham the sonne of Azariah. 1.Chron.3.12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2.kings 15.5 and afterward became king. 2.kings 15,7,32. 2.Chro.26.21,23.

Iob *sorowful, or hated, or fighting, howling out, or abiding enimitie.* A mā vpright & iust, fearing God. Iob 1.1. his children & substance. Iob 1.2,3. Seeing his children vsed feasting he offered sacrifice for them respecting the disorder vsed at feasts. Iob 1.4.5. Satan bereaueth Iob of his substance and children. Iob 1.13 to 20. He prayseth God in his affliction. Iob 1.21,22. His three friends come to visite him. Iob 2.11.* His wife tempted him. Iob 2.9. He is reprehended of Eliphaz, and why. Iob 4.1.* He saith that his paine is more grieuous then his fault. Iob 6.1,2,3. Hee complaineth that his friends forsooke him. Iob.6.14. Hee craueth time to repent. Iob.10 20.* He declareth his patience. Iob.12.4. hee reprooueth his friends with their owne wordes. Iob.13.4. he describeth his miserv. Iob.19.3.* hee prophecieth of the resurrection. Iob.14.14. and 19.26,17. he rehearseth the innocency of his life. Iob 31.1.* his repentance. God restored to him twise as much as he had lost: his death. Iob 42.6.* Iobs patience alledged, for the example of the godly. Iames 5.11.

Iobab. *idem.* Sonne of Ioktan. Gen.10.29. Also the sonne of Zerah. Gene.36 33. Also a king. Iosh.11.1.

Ibneiah Iobania Iobaniah *the building of the Lord, or the vnderstanding of the Lord, or a sonne by adoption.* Sonne of Ieroham. 1.Chro 9.8.

Iochabed Iochebed. *glorious.* wife to Amram, and mother to Moses, Aaron and Miriam. Exod.6.20. Num.26.59. who preserued Moses by putting him into an arke of reede. Exod.2 3.

Ioed. *witnessing, decking, robbing, passing ouer, or after the Syrian taking away.* Nehe.11.7.

Ioel, *willing, or beginning, or swearing.* Eldest sonne of Samuel. 1.Sa.8.2. called also [illegible] 1.Chr.6.28, 33. also the father of Shemaiah. 1.Chr.5.4. also a prophet. Ioel 1.1. also the sonne of Izrahiah. 1.Chr 7.3.

Ioelah Ioelah. *a lifting vp, profiting, or taking away slander.* 1.Chro.12.7.

Ioezer. *helping.* 1.Chro.12.6.

Iogbea Iogbaa Iogbahah Iogbehah. *an exalting, or high.* a citie. Num.32.35. Iudges 8.11.

Iogli. *a declaring, a passing ouer, a turning backe, or a reioycing.* Num.34.22.

Ioha, *making liuely.* 1.Chr.8.16. and 11.45.

Iohanan. *the grace of God, or gift, or mercie of the Lord.* Sonne of Kareah. 2.kings.25.23. who foretold Gedaliah his death Iere.40.13,14,15,16. he pursueth Ishmael. Ier.41.11,12.* he with the Captaines and the people aske counsell of Ieremie. Iere.42.1.* he carieth the remnant of Israel into Egypt, contrary to the minde of Ieremy. Ier.43.5 6,7.

Iehonas Ioannas Iohanan. *idem.* or *gracious, holy,* or *mercifull.* One that fled from Saul vnto Dauid. 1.Chron.12.4. Also Eliasibs sonne. 1.Esdr.9.1. also the sonne of Mattathias 1.Mac.2.2.

Iohn, as Iohanan. Sonne of Simon. 1.Mac.13.54. and 16.1. who slewe those that lay in waite for his life. 1.Mac.16.21,22.* also the father of Eupolemus. 1.Macc 8.17. also the brother of Ionathan taken prisoner by Bacchides. 1.Mac.9.35,36,38.

Iohn Iohannes Iohn, the sonne of Zacharias: his linage, holinesse, and faith. Luke 1.5, to 26,57.* Matth 3.3,4. hee is prophecied of, to come in the spirit of Eliiah. Luke 1.17. A messenger to prepare the way before Christ. Matt.3.1. Iohn 1.23. and bare witnesse of him. Iohn 1.6. Hee was replenished with the holy Ghost in his mothers wombe. Luke 1.15. The neighbours abashed at his natiuitie. Luke 1.65,66. He was circumcised. Luke 1.59. his name giuen him by God. Luke 1.13,60,63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1.80. Herault vnto the Messias, but not the Messias. Iohn 3.28. He exhorteth to newnesse of life. Mat.3.2. Luke 3.3. He giueth rules to be obserued, to the people, to Publicanes, and to souldiers. Luke 3.10 to 15. Mouing the Pharises to repentance by fearing them with the iudgement to come. Mat.3.7. to 13. L.3 16,17. his ioy fulfilled, hauing heard that Christ preached. Ioh 3.29 he pointed with his finger vnto Christ the lambe. &c. Iohn 1.29. he baptizeth in Enon. Iohn 3.23. his disciples reproue Christs, for that they fasted not. Mat. 9.14. Mar.2.18. Lu.5.33. were offended, that Christ had moe disciples then their Maister. Iohn 3.26 hee teacheth his disciples to pray. Luke 11.1. he reputeth himselfe vnworthy to vnloose Christs shoe latchet. Ioh. 1.27. he saith he is neither Christ, Elias, nor any of the prophets. Iohn 1.20,21. He sendeth his disciples to Christ. Matth 11 2. Christ pronounceth him more then a Prophet. Mat.11.9. The Iewes said, he had a deuill. Mat.11.18. he feared not to reproue Herod for his incest Mat.14.4. Herod did much for Iohn Baptists sake, and heard his preaching gladly. Mar.6.20. why he was put in prison and beheaded. Matth.14.4, to 12. Mar.6.7, to 30. the people held him as a Prophet Mat.21.26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth 11.14. all the Prophets and the lawe prophecied vnto Iohn Matth.11.13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force Matt.11.12. Christ by Iohns testimonie, proueth that he was sent of God. Iohn 5.33.

Iohns Baptisme put for his doctrine. Mat.21.25. Luke 20.4. Acts 18.25. and 19.3.

Also the name of Zebedeus sonne, who with his brother Iames, were called by Christ as they were mending their nets. Matth.4.21. and became Apostles.

Matth.

Matth.10.2. They are rebuked of Christ, and why. Luk 9.54,55. Iohn forbade one to cast out deuils by the name of Jesus, but Christ reproued him, and why. Marke 9.38,39,41. Christ reuealeth unto him who should betray him. John 13.23,26. He went with Jesus into the hall of the hie Priest. Joh.18.15. Christ commendeth his mother unto him. John 19,26,27. Running to the sepulchre with Peter, he ouerranne him. John 20.3,4. Hee affirmeth that what he wrote was true. John 19.35. and 21.24. He was banished into the Isle of Patmos. Reuel.1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel.19.10. and 22.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2.John 7. He wrote what he had heard, seene, and handled. 1.John 1.1,2,3. and why. 1. John 1.4.

Also the name of one called Marke. Acts 15.37.

Ioiarib. *the battell, chiding, or multiplying of the Lord.* Ezra 8.16.

Iukadan Iucadam Iekodeam Iokdeam. *the crookednesse, or burning of the people.* a citie in the tribe of Judah. Josh.15.56.

Iokim. *that made the sunne stand.* 1.Chr.4.22.

Iecmeam Iecmaam Iokmeam. *the rising confirmation, or reuengement of the people.* a citie. 1.King 4.12.

Iachanam Iokneam. *possessing, or building vp of the people.* A citie. Josh.12.22. and 19.11.

Iechsan Iocsan Iecsan Iokshan. *hardnes, or an offence,* or after the Syrian, *a knocking.* Abrahams sonne by Keturah. Gen.25.2.

Iectan Iactan Ioktan. *a litle one, or werinesse, or strife.* The sonne of Eber. Gen.10.25.

Iehonadab Ionadab. *voluntarie, or willing.* looke Iehonadab.

Ionas Ionah. *a doue, or culuer, or a destroyed, or rooting vp, or multiplying of people.* The name of a Prophet, the sonne of Amittai. 2.Kin.14.25. Jonah 1.1, who being sent unto Nineueh to preach, fled. Jonah.1.2,3.* cast into the sea, was swallowed vp of a great fish Jona.1.15.* and againe cast vpon the drie land. Jon.2.10. He is sent againe to Nineueh. Jonah 3.1,2. The Ninevites repent at his preaching. Jon.3.5.* Mat.12.41. Lu.11.32. Hee is angry that God spared Nineueh. Jon.4.1. And therefore God reproueth him. Jon.4.9, 10,11. Christ by his example foresheweth, how hee should rise againe the third day. Mat.12.40.

Iona Ionan. *idem.* Josephs father. Luke 3.30.

Ionathas Iehonathan Ionathan. *the gift of the Lord.* Sauls sonne, who with his armour bearer, by Gods helpe, put the garison of the Philistims to flight. 1.Sam.14.1, to 24. He should haue bin put to death by his fathers ordinance, but was preserued by the people. 1.Sam.14.45. Hee maketh a couenant with Dauid. 1.Sam.18.1,2,3. He reuealeth to Dauid his fathers wicked purpose. 1.Sam.19.1,2,3. He excuseth Dauid. 1.Sam.20.28, 29. He promiseth Dauid to declare his fathers wil, by shooting of three arrowes. 1.Sam.20.20.* Hee is slaine. 1.Sam.31.2. and bewailed of Dauid. 2.Sam. 1.4.17.*

Also the sonne of Gershom, Michahs idolatrous priest, who afterward for gaine, became priest unto the Danites. Judg.18.3,4,20.30.*

Also Dauids brothers sonne, reade Iehonathan.

Also the name of Judas Maccabeus his brother. 1.Mac.2.5. constituted gouernour ouer the Jewes after the death of Judas. 1.Mac.9.31. He warreth against his enemies 1.Macc.11.60. Tryphon taketh him by deceite, and putteth him to death. 1.Mac.12.42.* and 13.17, to 25. After him, Simon his brother succeedeth. 1.Mac.13.to 17.

Ioppe Ioppa, looke Iapho. and Acts 9.36. and 10.5.

Iora Iorah. *shewing, declaring, or casting forth, or done suddenly at a time: or after the Syrian, a caldron.* Ezra 2,18.

Ioram, looke Iehoram.

Iordan. *the riuer of iudgement, or the shewing or casting forth of iudgement, or a going downe: or after the Syrian, a caldron of iudgement.* A riuer of Judah so named of his two spring heads, Dan & Ior: it diuideth Galile from Judea, & falleth into the dead sea. Mat.3.5,6. Mar 13.30. Psal.42.6. The plaine of Iorden watered euery where. Ge.13.10 His banks filled, all the time of haruest. Jos.3.15.* Naaman washed himselfe therein, and became whole of his leprosie. 2.Kin.5.14. Iorden

Iorim. *the Lord exalting, or the exaltation of the Lord.* The son of Matthat. Lu 3.29 called Iotham. Mat.1.9 Ioram

Iosaphat, looke Iehoshaphat, and Mat.1.8.

Iose. *sparing, being, or lifted vp.* The sonne of Eliezer. Luke 3.29. is called Achaz Mat.1.9. Iesu Iesus

Ioseph. *encrease, or encreasing, or perfect.* The eleuenth sonne of Jaakob. Ge.30.24. He is beloued of his father, & hated of his brethren Gen.37.4. his dreame, Gen 37.9,10. He is cast into a pit, afterward sold unto the Ishmaelites, and then unto Potiphar. Gen.37.23.* & 39.1. His particoloured coate is brought unto his father, and hee knoweth it Gene.37.31,32 33. Potiphars house blessed for Iosephs sake. Gene.39.3,5. He is made ruler thereof. Gene 39 4. Hee was faire and well fauoured. Gene 39.6. Imprisoned by false accusation of his mistresse. Gene.39.14, to 21. He hath charge ouer the kings Butler and Baker his fellow prisoners. Gene.40.4. Hee interpreteth Pharaohs dreames. Gene.41.25, to 37. Hee is made ruler ouer all Egypt under Pharaoh. Gene 41.40, to 46. Hee solde corne unto all countreys in the famine. Gen.41.57. He speaketh roughly unto his brethren. Gene 42.6,7. He putteth them in ward. Gen. 42.17. He chargeth them with theft, to proue them. Gen.44.4.* He comforteth them, and discloseth himselfe. Gen 45.1,3.4. Hee testifieth that he was solde into Egypt by Gods prouidence for their safegarde. Gen.45.5. He met his father Israel in Goshen. Gen. 46.29. He visiteth him being sicke. Gene.48.2. He is blessed of him. Gen.49 22, to 27. He is displeased, that his father in blessing his children, preferreth Ephraim before Manasseh. Gene.48.17. Hee kisseth his father at his death Gene.50 1. Hee obtaineth licence of Pharaoh to bury his father in Canaan. Gen. 50.7, to 14 He pardoneth his brethren. Gene.50 17, to 22 He dieth and is embalmed. Gen 50.26. Moses departing out of Egypt, caused his bones to be carried with him. Exod.13.19. which were buried in Shechem. Joshua 24.32 His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. Josh. 14.3.4. The Amorites became tributarie unto the familie of Ioseph. Judg.1.35. He was blessed of Moses. Deut.33.13. He is praysed. Ecclus 49.15. His faith. Heb.11 22.

Also a disciple of Christ a rich man of Arimathea. Mat.27.57. Luk 23.50,51. He asked the body of Jesus, and buried it in a tombe prepared for himselfe. Matth 27.58, to 61. looke Marke 15.43, to 47. Luke 23 52.* John 19 38.*

Also ẏ name of him that was presented with Matthias, to succeede in the roome of Judas. Acts 1.23.

Also Maries husband the mother of Christ. Mat.1.16,18.* Luk.1.26.& 3.23 He & Mary went to Bethlehem, to be taxed. Luke 2.4 5. At the warning of the Angel, he fleeth into Egypt Matt.2.13,14,15. & returneth & dwelleth in Nazareth Mat 2.19.* he and Mary hauing lost Christ at Jerusalē, returne to seeke him, & found him disputing with Doctors. Lu.2.43.*

Also the father of Janna. Luke 3.24.

Also the father of Juda. Luke 3.30

Also

Also the father of Semei. Luke 3 26.

Ioses and Iose. The brother of Iames. Matth.13. 55. Marke 6.3. Also another who solde his land, and gaue it to the Apostles. Act.4.36,37.

Iosabad Iezabad
Ioshabad. *hauing a dowry.* One that went with Dauid when he fled from Saul.1.Chron.12.4.

Iehoshabeath Iehosheba Iolabeth Iehoshabat
Ioshabeth. *the fulnes of the Lord, the oth of the Lord, or the Lord returning the houre.* The daughter of king Ioram. 2.King.11.2.and 2.Chro 22.11.

Ioshah. *being, forgetting or owing.* 1.Chro.4.34.

Iosa Iosaia
Ioshamah *the equitie or plainenesse of the Lord, or the Lord setteth vpon.* 1.Chro.11.46.

Iehoshaphat
Ioshaphat, as Iehoshaphat. The sonne of Ahilud, Dauids recorder. 2 Sam.8.16.

Iosbekasa Iesbakassa
Ioshbekashah. *it is requiring, beseeching, or a hard sitting.* 1.Chro.25.4.

Iosiah Iosias
Ioshiah. *the fire, or burning of the Lord.* The sonne of Zephaniah. Zech.6.10. Also the sonne of Amon. 1. Chro 3.14 Of whom Iddo prophecied that he should destroy the idolatry of Ieroboam. 1.King.13.2. Hee became king of Iudah.2 king.21.26. His care to repayre the Temple. 2.King.22.2, to 8. 2.Chro.34 8, to 18 Hee rent his clothes after he heard the booke of Deuteronomie read.2.King 22.11. 2.Chron 34.19. He sendeth to inquire of the Lord, by Huldah ye Prophetesse.2.king.22.13.* 2.Chro.34.21,to 29. he causeth Deuteronomie to be read vnto the people, putting downe Idoles, and causeth Baals priests to be put to death. 2 Kin.23.2,to 21.& 2.Chr.34.29.* he keepeth Passeouer. 2.Kin.23.21.to 26.& 2 Chro.35.1,to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2.Chro.35.20,to 25.& 2.Kin.23.29. Ieremiah lamenteth his death.2.Chro.35 25 his praise.2.Kin 22 2.& 23.25.& 2.Chro 34.2.Ecclu.49.1,2,3,4.his sonne Iehoahaz succeedeth him. 2.Kin.23.30. 2.Chro.36.1.

Iosibi Iosabia
Ioshibiah. *the seat, alteration, or captiuity of the Lord.* 1.Chro.4 35.

Oshea Iosua
Ioshua *idem* as *Iesu, or Ieshuia.* The sonne of Nun. Iosh.1.1. called Oshea.Numb.13 9. Being Moses minister, he went vp with him vnto the mount. Exod. 24.13 and descended from thence with him. Exo.32. 17. Enuying Eldad and Medad for Moses sake, hee would haue them forbidden to prophecie. Numb.11. 28,29. He and Caleb for commending the land of Canaan had bene stoned to death, if God had not defended them. Numb.14 6, to 11. They are promised to liue, and enter into the lande of Canaan. Numb.14. 38. Deuteron.1.36.38. Ioshua is ordained captaine against Amalek. Exod.17.10. and to be Moses successour. Deuteron.31.7. and 34.9. and is encouraged by God himselfe. Deu.31.23. Iosh.1.1,2,6,7,9 He is magnified of God before the Israelites. Ioshua 1.5. None able to withstand him all his life. Ioshua 1.5. God cōmandeth him to meditate in the booke of Deuteronomie day and night, and why. Ioshua 1,8. Hee sendeth spies vnto Iericho Ioshua 2.1. He commeth to Iordan with the people. Iosh.3.1. God commanded him to loose the shooe off his foote, when he spake with him. Iosh 5.13,14,15. God deliuereth the citie of Iericho into his handes. Iosh 6.2.* He humbleth himselfe before God. and why. Iosh.7.6,to 10. he taketh the citie of Ai Ioshua 8.1,2. he causeth Deuteronomie to be read to all Israel. Ioshua 8.34,35. The Kings beyonde Iordan assemble against Ioshua. Iosh.9.1,2. he ouercommeth fiue Kings of the Amorites. Iosh.10.5,to 28. he ouercame many Kings, and countreys Iosh.11.1,to 15. hee left nothing vndone that Moses had cōmanded Iosh 11.15. he and all his house serue the Lord. Iosh.24.15. hee is commanded to diuide the land of promise vnto the residue of Israel. Iosh.13.7. his possession. Iosh.19.49,50. he exhorteth the people not to ioyne with the Gentiles, & why. Iosh.23.2.* his death. Iosh 24.29. he is prayised by the name of Iesus Ecclus.46.1,to 9. Acts 7.45.

Also a Beth-shemite, in whose field the Arke stayed, when it returned from Ekron. 1.Sam.6.14.

Iosiah, looke Ioshiah.

Iosiphiah. *the encrease of the Lord, or the Lord finishing.* Ezra 8.10.
Iosaphia Iosphias

Iotbath. *his goodnesse, or his daughters going out of the way, or a desert turning away.* A land of running waters. Deut.10 7.
Ietebatha Iethebah

Iotbathah. *idem*, 33.33.
Iethebatha

Iotham. *absolute, or perfect.* Sonne of Uzziah. 2. King 15.7,32. looke Ioatham. also the yongest sonne of Ierubbaal. Iudg.9.5,to 22.
Ioatham Iotham Iothan

Iozachar. *remembring, or of the malekinde.* 2.King. 12 21.
Iozabar

Iozadab. *endowed, or hauing a dowrie.* One that helped Dauid against the Amalekites, that burnt Ziklag.1.Chro.12.20,21.
Iozabad Iosabad Iozadad

¶ Iphdiah. *the redemption of the Lord.* The sonne of Shashak.1.Chro 8.25.
Iephdeia Iephdaia

Iphtah. *opening.* Gileads sonne, who fled from his brethren. Iudges 11.3. he sendeth messengers to the king of Ammon Iudg.11.12. and being replenished with Gods spirite, assayleth the Ammonites. Iudg. 11.29. his rash vow. Iudg.11.30,31. he ouercommeth the Ammonites. Iudges 11.32.33. According to his vow, he offereth his onely daughter in sacrifice to the Lord. Iudg.11 39. Whom the daughters of Israel lamented foure dayes a yeere. Iudg.11:40. hee was reuenged of the Ephraimites. Iudg.12.1, to 7. hee dieth. Iudg.12.7. he is prayised. Heb.11,32.
Iphedeiah Iephthah Iephte Iphthath

¶ Ir. *a watchman, a city, a making bare, a powring out a heape of vision, or a yong colt.* 1.Chro 7.12.
Iri Hir

Ira *idem.* 1.Chro.11.28. 2 Sa.23.26. also a Iairite. 2.Sam.20.26. or Ithrite. 2.Sam.23.38.
Iras

Irad. *a wild asse, the heape of going downe, the going downe of a heape, or a heape of gouernement: or in the* Syrian, *a dragon.* Sonne of Henoch Gen.4.18.

Iram. *a city of them, or the watchings or making bare of them, or the powring out of them, or an high heape.* A Duke of Edom. Gen 36.43.
Iran Hiram

Iri. *fire, or light.* 1 Chro.7.7.
Vri

Iriah. *the feare, vision, or throwing forth of the Lord.* An officer that apprehended Ieremiah fleeing to the land of Beniamin. Iere.37.13.
Irijah Irias Iriah

Irmeiah. *exalting the Lord, or the Lords height* A head of the halfe tribe of Manasses. 1.Chron.5.24. also a Prophet. looke Ieremiah.
Ieremias Ieremia Ieremiah

Irpeel. *the health, medicine, or exalting of God.* A citie. Iosh 18.27.
Iarephel

Ir shemesh. *a citie of the sunne:* or in the Hebrew and Syrian. *a citie of bondage.* A citie belonging to the tribe of Dan. Iosh 19 41.
Irsemes Hir-semes

Iru *idem* as Ir. Calebs sonne. 1.Chro.4.15.
Hir

¶ Isaiah, looke Ieshaiah.
Isaias

Iscah. *anoynting, couering, or shadowing,* or in the Syrian, *espying.* daughter of Haran. Gen.11.29.
Iescha Iischa

Ishacar, or Ishshashcar. *a wages, or reward.* Sonne of Iaakob by Leah. Gen.30.18. he is blessed of his father. Gen.49.14.15. and of Moses. Deut.33.18,19. his portion. Iosh.19.17.to 24.
Issachar Isachar Isaschar

Ishai. *a gift, or an oblation, or a debtour, or being.* father of Dauid. Ruth 4.17,22. 1.Sa.16.1,11,12.& 20. 27. 2.Sam.23.1. He sendeth Dauid to his brethren with foode. and to Saul with presents. 1.Sam.17.17. and 16.20. his sonnes and daughters. 1.Chr.2.13,14, 15,16. He is called Iesse. Mat.1.6 Luke 3.32. Christ promised to come of his stocke. Isa.11.1.
Isai Iesse Iessai

Ishbak. *it is voide, or made voide:* or in the Syrian, *forsaking.*
Iesbac Iesboc

forsaking. Abrahams sonne by Keturah. Gen. 25. 2.

Is-boseth, Isboseth
Ish-bosheth. *a man of shame, or the delay of a man.* Sauls son made king ouer Israel by Abner. 2. Sam. 2. 9, 10. he is traiterously slaine by Rechab & Baanah, who for their labour were slaine by Dauid. 2. Sam. 4. 5.* his head buried in Abners sepulchre. 2. Sa. 4. 12.

Iscariot, Scariot
Ishcariot. *an hireling, or a man of death.* Iudas the traitours surname. Lu. 22. 3. looke Iudas.

Iesi
Ishi. *saluatiõ, or hauing regard.* 1. Ch. 2. 31. & 4. 20, 42

Iessi, Isi
Ishiah. *it is the Lord.* 1. Chr. 12. 6.

Iesia, Iesbibenob
Ishibenob. *sitting in prophesie, or taking captiuitie in prophesie.* A giant. 2. Sam. 21. 16, 17.

Isaia
Ishiieth. *it is the Lord.* Ezra 10. 31.

Isma
Ishma. *put vnto, named, or marueiling, or desolation.* 1. Chr. 4. 3.

Ismahel, Ismael
Ishmael. *God hath heard, or the hearing of God.* Son of Abram by Hagar. Genes. 16. 3, 15. What maner of man he was. Gene. 16. 12. Abraham prayed for him, & was heard. Gen. 17. 18, 20. God heard Ishmael in his distresse. Gen. 21. 17. hee became an archer. Gen. 21. 20. his generation and death. Gen. 25. 12, to 19.

Samaias, Ismaia
Ishmaiah. *hearing the Lord, or obeying the Lord.* 1. Chr. 12. 4.

Ismerai
Ishmerai. *a keeper, or keeping.* 1. Chr. 8. 18.

Iethud
Ishod. *a comely man.* 1. Chr. 7. 18.

Ispan
Ishpan. *hid, broken in sunder, or a cony.* 1. Chr. 8. 22.

Istob
Ish-tob. *good man.* 2. Sam 10. 8.

Iisuah, Iesui
Ishuah. *plainnesse, or plaine, equall, putting, or put.* Gen 46. 17. and 1. Chr. 7. 30.

Iisui, Isui, Iesua, Iesuites
Ishuai. *idem.* 1. Chr. 7. 30. Gene. 41. 17. Of whome came the Isuites. Num. 24. 44.

Iesmachia
Ismachiah. *cleauing to, or leaning vpon, or ioyned to the Lord.* 2. Chr. 31. 13.

Ispa
Ispah. *a Iasper stone.* 1. Chr. 8. 16.

Israel. *a prince of God, or preuailing with God, or one that wrestleth with God.* The name of Iaakob giuen him by God. Gen. 32. 28. & 35. 10. And the people descended of him are called Israel. Deu. 4. 1. & 5. 1. or Israelites, whom God called his seruants. Le. 25. 55. They would haue returned to Egypt, & why. Num. 14. 3, 4. What maner of kingdome they should enioy. Numb. 23. 24. Their iourneys. Numb. 33. 1. to 50. God foreshewed that they should become idolaters. Deut. 31. 16. For the offence of one person many of them were slaine. Jos. 7. 1, 5, 11, 12. No man moued his tongue against them. Joshu. 10. 21. The promises made vnto them touching the lande of Canaan, accomplished. Joshua 21. 43, 44, 45. They chuse the Lord for their God, and forsake idoles. Joshua 24. 16, 21, 24. God solde them into the hande of Jabin Judges 4. 2. and for their idolatry were seuen yeeres oppressed of the Midianites Judges 6. 1, to 7. They are deliuered by Deborah and Barak Judges 4. 3.* They are deliuered into the handes of the Philistims and Ammonites. Judges 10. 7. They commit idolatrie with Gideons Ephod. Judges 8. 27. They confesse their sinne, and put away their idoles. Judges 10. 10, 15. 16. They consult for the punishment of the villanie done to the Leuites wife. Judges 20. 2. They send to require passage thorow the Land of Edom. Num. 20. 14. to 22. the Israelites being 40000. men, are twise ouercome by 26700 Beniamites, but at length get the victory. Judg. 20. 17.* They sware not to marry their daughters to the Beniamites. Judges 21. 1. They are discomfited by the Philistims. 1. Samuel 4. 2. They desire a king. 1. Samuel 8. 5, 19, 20. Being afraide of the Philistines, the hide themselues. 1. Samuel. 13. 6. They are vnprouided of weapons. 1. Samuel 13. 22. Afraide of Goliah 1. Samu. 17. 24. Deliuered from famine and warre by the miraculous worke of God. 2. Kings 7. 6, 7. The lepers declare vnto them the prouidence of God. 2. King. 7. 10. Israel is smitten by Hazael King of Syria. 2. kin. 10. 32 deliuered into the hands of Shishak. 2. Chron. 12. 1, 2.* their hunger and captiuity prophesied. Hosea 9. 2.* They are threatned. Amos 2. 6.* Their captiuity into Asshur, and why. 2. King. 17. 6.* God promiseth to deliuer them from the Gentiles Ezek. 36. 5. The ende of their kingdome for their idolatrie. 2. king. 17. 17. 18. Why they went into captiuity. Ezekiel. 39. 23. Of their destruction, and how they were deliuered by Aarons prayer. Wisedom. 18. 20.* Israel reproued. Micah 6. 3.* God promiseth to gather the dispersed ones. Jerem. 50. 4, 5. Why they were chosen of God, and why reiected. Jerem. 15. 11.* Gods benefites toward them, and their vnthankefulnesse for the same. Hosea 11. 1.* Their calamitie then to come, described. Amos 8. 2.* The Israelites shalbe reiected for their idolatry, and at the last returne and beleeue in Christ. Hosea 1. 1.* which shall be when the fulnesse of the Gentiles shall be come in. Hosea 2. 16. Rom. 11. 25. of their exaltation. Micah. 5. 7. 8. Their vaine confidence. Hosea 12. 1.* 1. Ez. 10. 18. Their prosperity foreshewed. Jerem 30. 10. They and their prophets carnall Hose. 9. 7, 8. Who are true Israelites. Rom 9. 7, 8 Peace and mercy vpon the Israel of God. Galat. 6. 16. God will take from the true Israelites all worldly confidence. Micah 5. 10.* Nathanael a true Israelite, & why. Joh 1. 47 Israel inexcusable. Rom 10. 19, 20, 21. Israel hath obteined by grace, that which they could not by workes. Rom. 11. 5, 6, 7. A remnant of Israel shalbe saued. Rom. 9. 27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom. 11. 25. Christ the true Israel. Isai 49. 3. Israel is the people of God. Exod. 3. 14, 15. and 5. 1. and 6. 6, 7. and 19. 5, 6. Leuit. 20. 24, 25, 26. Deut 4. 20, 37. and 7. 6. 7, 8. and 9. 29. and 10. 15. and 14. 2. and 26. 15, 18, 19 & 32. 9, 36, 43. 1. Sam. 10 19. & 12. 12, 22. 2. Sam. 7. 7. & 1. kin 3. 9 & 8. 16, 23. Isa. 19. 25. and 43. 1.* Jer. 13. 11. Ecc. 17. 16. Ten tribes of Israel separated themselues from the house of Dauid. 1. kin. 12. 20. according to þ word of Ahiiah. 1. kin. 11. 30, 31.

Issachar, looke Ishacar.

Iesiah, Iesia
Ishiah. *it is the Lord.* Certaine mens names. 1. Chro. 7. 3. and 23. 20.

Iesias
Ishijah. *idem.* 1. Chro. 24. 21.

Isuah, looke Ishuah.

Iesium
Ishui, looke Ishuai.

Italy
Italy. A countrey so called of the king Italus, or Italis, which signifieth *with calues,* for that it aboundeth with calues. Act. 27. 1. Whither Paul sailed. Act. 27. 6

Ithai *idem* as Ittai. 1. Chr. 11. 31.

Ethai
Ithamar. *Woe to the change, or woe to the hand, or an Isle of the hand or finger, or the change of an Isle.* Aarons son. Ex. 6. 23. & 38. 21. Anointed Priest Le. 8. 2.*

Ithiel. *idem* as Ittiel. Pro. 30. 1.

Etheel, Iethlah
Ithlah. *hanging vp, or heaping vp.* a city in the tribe of Dan. Josh. 19. 42.

Iethela, Ithma
Ithmah. *an orphant, a marueiling, or perfection.* 1. Chro. 11. 46.

Iethna
Ithnan. a city of the tribe of Iudah. Josh. 15. 23.

Iethnan
Ithra. *a remnant, or excellent.* 2. Sam. 17. 25.

Iethra
Ithran. *idem.* Gen. 36. 26. 1. Chr. 7. 37.

Iethran
Ithream *the excellẽcy, or rẽnant of the people.* 2. Sa. 3. 5

Iethream, Iethrite
Ithrite. *excelling or a remaining.* 1. Chro. 11. 40. and 2. Sam 23. 38.

Ithahkazin, Tacasin
Ittah-kazim *an howre, or time of a prince: or now a Prince.* A citie in the tribe of Zebulun. Josh 19. 13.

Ithai, Itai, Ethai, Itti
Ittai. *strong my signe, a plough share, or a comming to.* 2. Sam. 15. 19. and 23. 29.

Ithiel, Ethiel
Ittiel. *God with me, the signe of God, the comming to of God, or the plough share of God* Neh. 11. 7.

Iturea.

Iturea. *kept*, or in the Syrian tongue, *of a mountain or full of hilles*. A region neere to the desert of Arabia whereof Philip was Tetrarch. Lu.3.1.

Aua Iua ¶ Iuah. *iniquitie*. a citie where an idole was honoured. 2.King.18.3,4.

Iubal. *bringing*, or *fading*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen.4.21.

Iubile. *idem*. The yeere of Iubile was euery fiftieth yeere. Leuit.25.10,11,12.

Iuchal. *mighty*, or *perfect*. Iere.38.1.

Iucal Iehucal Iudas Iuda. *confession*, or *praise*. The sonne of Ioanna. Lu.3.26. also the sonne of Ioseph. Lu.3.30.

Iudah. *idem*. looke Iehudath.

Iudas Maccabeus Iudas *idem*. Sonne of Mattathias, called otherwise Maccabeus. 1.Mac.cha.2.&c. & 2.Mac.cha.8.&c. also the sonne of Calphi. 1.Mac.11.70. also he who betrayed his master Iesus Christ, surnamed Iscariot. Matt.

Iscariot 10.4. Lu.6.16. Mar.3.19. Dauid in y^e^ person of Christ complaineth of him. Psalm.55.12,13,14. and of his disloyaltie Psal.41.9. Christs watchword of his treason. Ioh.6.70. Good for him if he had neuer bin borne. Mat.26.24. his treason was by the instigation of the deuill. Ioh 13.2. he is offended at y^e^ expense of ointmēt bestowed on Christ. Ioh.12.3. after he had taken y^e^ sop Satan entred: Christ willeth him to execute his treasō quickly. Ioh.13.27. Christ foretelleth him y^t^ he would betray him. Matt.26.21,23. Iudas a thiefe. Ioh.12.6. not cleane for want of faith. Iohn 13.11. he promiseth the hie priests to deliuer Christ vnto them. Matt.26.14, 15,16. his token a kisse. Mat.26.48. Lu.22.48. Christ calleth him friend. Mat.26.50. He w^t^ his company fell downe backward. Ioh.18.6. he repenteth of his treason, & bringeth againe the reward. Mat.27.3,4,5. his miserable end. Act.1.18. he had felowship in the ministration, & was numbred with the Apostles. Act.1.17.

Also the sonne of Iaakob. Matth.1.3. looke Iudah, or Iehudah also the brother of Simon, and cousin to Christ. Matt.13.55. also the brother of Iames. Luke 6.16. Iohn 14.22. whose Epistle reade Iude 1.* Hee and Silas, are sent with Paul and Barnabas to Antioch. Acts 15.22. also a rebel of Galile. Acts 5.37.

Iudea, as Iudah. a countrey Matth.3.1. Actes 2.9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin onely, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine vnto the Philistims, but Galile, and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Roboboam vnto Ierobeam, so as by that meanes the two tribes, Iuda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, another while the kingdome of Iuda and Ierusalem, and somtimes Beniamin, looke Ierusalem, and 2.Kin.21.12. and 23.27.

Iudith Iudeth, *praising*, or *confessing*. A widow, daughter of Merari. Iudet.8.1. her chaste widowhead commended. Iude.8.4,5,6, to 10. she reproueth the ancients of Bethulia, for limitting the mercy of God vnto time. Iudet 8.11, to 16. & exhorteth them to moue the people to patience. Iudet.8.16, to 32. she giueth counsell. Iudit.8.32. & her prayer. Iudet 9.2.* she is taken of the watch and brought to Olofernes. Iudeth 10.11.* she craueth licence to pray. Iudet.12.5. she cutteth off Olofernes head, & bringeth it to Bethulia Iudet.13.8.* she praiseth God. Iud.16.2, to 18. & dieth. Iud.16.23

Iudith. *idem* The wife of Esau. Gen.29.34.

Iulia Iulias. *full of soft cotten*, or *full of haires*. Rom.16.15

Iulius. *idem*. A Centurion. Acts 27.1.

Iunia. *of Iuno*.

Iushabhesed. *a dwelling place, the seate of mercie*, or *the changing of mercie*. 1.Chro.3.20. Iusabhesed Iosabhesed

Iustus. *iust or vertuous*. a godly man. Acts 18.7. Another called Iesus. Col.4.11.

Iuttah. *turning away*. A city. Iosh.15.55.* 21.16. Iutah

Izebel. *wo to the house*, or *to the ysle of a house*, or in the Hebrew and Syrian, *the ysle of a dunghil*, or *wo to the dunghil*. Wife to Ahab. 1.Ki.16.31. she caused the Prophets of the Lord to be slaine. 1.King.18.4. shee threatneth Eliiah, for the destructiō of Baals priests. 1.King.19.2. she counterfeiteth Ahabs letters to the Elders of Israel, to put to death Naboth for his vineyard. 1.King.21.8, to 17. Eliiah foretelleth her death. 1.King 21.17.* her ill end. 2.Kin.9.30.* Iotha Iezebel Iezabel Iesabel

Izeharites. *clearenesse, oile*, or *pertaining to noone*. A kinred Num.3.27. descending of Izhar. Exod.6.18. or Izchar. Num.27.19. Iesaarites Ishar Iesaar

Izhak, or Itschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen.17.16. & 1.Chr.1.28. who was the seede promised by God. Gene.15.4. Many people promised to descend of him. Gene.17.16. borne according to Gods promise. Ge.21.1,2,3. Rom,9.7. To be offered vp in sacrifice. Gen.22.9. He taketh Rebecca to wife. Gen.24.67. and 25.20. God blesseth him. Ge.25.11. To auoide the famine he dwelt in the land of Abimelech. Gen,26.1. Christ promised to Izhak. Gen.26.3. He calleth his wife sister. Gen.26.7. Abimelech reproueth him, and why. Gene.26.10. Izhak became rich. Gene.26.12,13. His heardmen and the Philistims striue for welles. Gene.26.17,18, to 22. God was with Izhak. Gene.26.24. He erecteth an Altar to God. Gene 26.25. Abimelech seeketh his friendship. Gene.26.26,27, to 34. Hee willeth Esau to kill venison for him, that he might blesse him before his death. Gen.27.3,4. He was stricken with feare, to see the prouidence of God in preuenting the same. Gene.27.33. He blesseth Iaakob and Esau. Gene.27.38, 39,40. He dieth, and is buried by them. Gene.35.29. His children. 1.Chr.1.34. His faith Heb.11.20. His prayse Ecclus.44.22. Izhak Isaac Ishahac Ishahac Isaak

Izhar, as Izeharites. Isaar

Izhari, as Izhar. 1.Chro.24.22. Isari

Izrahiah. *the Lord ariseth*, or *the clearenesse of the Lord*. 1.Chro.7.3. Izrahia Izrahiah

Izreel *the seede of God the dropping downe of Gods friendship*, or *the sprinkling vpon the shepherd of God*. A citie. Iosh 15.56. 1.King.4.12. Hos.1.4,5. Iezrael Iezrahel

Izreelah. *idem*. A city Iosh.19.18. Iesraelah

Izrites. *a fasting*, or *making of earth*, or *tribulation*, or *making narrow*, or *sorrowfull*. A kinred descended of Iezer. Num.26.49. Iezerites Iesrites

K

Kab. A measure containing about three of our wine quartes, which of Doues dung was solde for fiue pieces of siluer at the siege of Samaria. 2.Kin.6.25. Cab

Kabzeel. *the congregatiō of God*. A city. Iosh.15.21. Cabseel

Kadesh. *holinesse*. A city otherwise called En-mishpat. Gen.14.7. Cades

Kadesh-barnea. *holinesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleannesse*. A place. Num.13.26. and 20.1. and 32.8. and 33.36. Cades Barnea

Kadmiel. *God of ancientnesse*, or *God of rising*. Ezra 2.40. and 3.9. Cadmiel Cedmiel

Kadmonites. *ancient*, or *chiefe*. a people. Ge.15.19. Cadmonites Cedmonites

Kahath. *a congregatiō, a wrinkle*, or *bluntnesse*. Son of Leui. Gen.46.11. Exod.6.16. called Koath. 1.Chro.6.1. of him came the Kohathites. Num.26.57. Their portion. Iosh.21.4,20 to 27 Caath Chaath Choath Cehath Cahath

Kain *a possession*, or *possessed*. Adams sonne. Ge.4.1. He, offended that his brothers sacrifice was more accepted of God, slew him. Gene.4.3, to 9. looke more, Cain

1.Iohn

1.Joh.3.12. his children.Gene.4.17. he is cursed and despaireth.Gen.4.11,12,13. Woe pronounced to the followers of Kain.Jude 11.

Kenan — Kainan.*a buyer,or owner.*Gen.5.9.

Kellai, Celai — Kallai.*light,roasting by fire,or my voice.*Neh.12.20.

Camon — Kamon.*a rising,or his establishing.*a city.Judg.10.5.

Kemuel, Camuel, Chemuel — Kamuel.*God hath risen,or God hath raised vp,or established him.*Nahors son by Milcah.Gen.22.20,21.

Kanath — Kanah.*of reedes.*A riuer.Josh.16.8.and 19.28.

Karea, Caree — Kareah.*balde, or Ice.* The father of Johanan.2.Kings 25.23.

Karcaa, Carcaa — Karkaa.*a floore,or dissoluing coldnes.*a city.Jos.15.3

Carthan — Kartā.*a calling,reading,or meeting.*a city.Jos.21.32

Cathis — Kaziz.*a cutting asunder,or an end.*a valley.Jos.18.21.

Cedar — ¶ Kedar.*blacknes,or sadnesse.* Both a mans name, and a people.Gen.25.13.Jer.49.28.Isa.21,17.

Cedma — Kedemah.*ancient,or the first.*Gen.25.15.

Cademoth — Kedemoth.*ancesters,or the chiefe,or a burning,or the crookednesse of death.* A wildernes and a city.Deu.2.26.Josh.13.18.

Kedes. Cades — Kedesh.*holinesse.* A citie.Josh.12.22. and 15.23. looke Kadesh.

Kehelatha, Celatha — Kehelathah.*a whale,a congregation,or the Church.* A mansion.Num.33.22.

Ceila — Keilah.*dissoluing,deuiding,or cutting that,or his fastening.*A citie.Josh.15.44.

Celaia — Kelaiah.*the voice of the Lord,or the easing,or resting of the Lord.*Ezra 10.23.

Celitah, Celita — Kelita.*succour,a gathering together,or a bending of the voyce.*Ezra 10.23.Nehe.8.7.and 10.10.

Camuel — Kemuel,looke Kamuel.

Cainan — Kenan,looke Kainan.

Canath — Kenath,*a buying,a possession,or a bewayling.*A city.Num.32.42.

Cenaz, Cenes — Kenaz.*that birds nest,or this bewayling possession,or buying.*The son of Eliphaz.Ge.36.11,42.Jos.15.17.

Keni.*a possession,a buying,a birds nest,or bewailing.* Moses father in law.Judg.1.16.

Kenites.and Kenesites.*idem.*A people.Num.24.21,22.and 32.12.

Keren-hapuch — Keren happuch.*the horne,or childe of beautie.* Job 42.14.

Karioth, Carioth — Kerioth.*cities,callings,readings,or meetings.*A city.Josh.15.25.Jere.48.24.

Ceros — Keros.*crooked,or crookednesse.*Ezra 2.44.

Cetura — Keturah *smelling sweet,perfuming,or contended for.* Abrahams second wife.Gen.25.1.

Kezia — Keziah.*as pleasant as Cassia,or fine spices.*Job 42.14

¶ Kibroth-hattaauah.*the graues of lust.*A mansion.Num.11.34.and 33.16.

Cibzaim — Kibzaim.*congregation.* A citie.Josh.21.22.

Cedron — Kidron.*making blacke,or sad.*A riuer in the valley betweene Jerusalem and mount Oliuet.2.Sam.15.23.John 18.1.looke Cedron.

Cina — Kinah.as Keni.A city.Josh.15.22.

Kir.*a wall,a blocke,or coldnes,or a meeting.*A citie.Isa.15.1.Amos 1.5.

Kir-haresheth.*a wal of workmanship.*a city.Isa.16.7.

Kir-haresh.*idem.* A city.Isa.16.11.

Kirhares — Kir-heres.*a wall,blocke,or coldnes,or meeting of the sunne.*A city.Jere.48.31.

Ciriath — Keriath,as Kerioth.A city.Josh.18.28.

Cariathaim — Kiriathaim.*idem.*A citie.Josh.13.19.

Cariath-arbee, Ciriath arba — Kiriath-arba.*the fourth citie.* A city builded by Arba,called Hebron.Gen.23.2.Jos.14.15.& 15.13.and 21.11.1.Chron.6.55. At this citie the virgine Marie visited her cosin Elizabet.Lu.1.39 where also the 4.Patriarks,Adam, Abraham,Izhak,& Jaakob were buried.Gen.25.10.and 35.29.and 49.30.and 50.13.

Kiriathiarim, Cariath-arim — Kiriath-arim.*a city of cities,townes,or watchers: or in the Hebrew or Syrian, a citie of enemies,* A citie Ezra 2.25.

Cariath-baal — Kiriath-baal.*a city of an idole,of a ruler,or possessor.* A citie.Josh.15.60.

Kiriath-iearim.*a city of woods.*a city.Josh.9.17.and 15.60.

Kariath-sennach, Carith-senna — Kiriath-sannath.*a city of a blackberry tree*, or in the Hebrew and Syrian, *a citie of enmity.* A citie called also Debir.Josh.15.49.

Kiriath-sephar — Kiriath-sepher.*a city of letters.* A city, called also Debir.Josh.15.15.

Cis — Kish.*hard,or sore,or straw to thatch.*The sonne of Abiel.1.Sam.9.1 and 1.Chro 8.30,33.

Kision, Kison — Kishion.*hardnesse,or sorenesse,&c.*Josh.19.20.

Kishon,as Kish.a riuer or brooke of Galilee neere the hill Tabor.Judg.4.7.1.King.18.40.

Cethlis — Kithlish.*it is a wall:* or in the Hebrew and Syrian, *the company of a lionesse,or as pulled away by violence.* A city.Josh.15.40.

Ketron, Citron — Kitron.*making sweete,or perfuming,* or *abiding together,or a bond:* or after the Syrian, *a knot,* a citie.Judg.1.30.

Cethim — Kittim.*breaking small or golde.*Gen.10.4.

¶ Koa.*hope,a cōgregatiō,a line,or a rule.*Ezr.23.23.

Cehath, Caath — Kohath.looke Kahath,and Gen.46.11.of him came the Kohathites.Num.26.57,58.

Colaiah, Colaia. Colia — Kolaiah.*the voice of the Lord.*Mens names.Nehe.11.7.Jere.29.21.

Corah — Korah.*bald,baldnesse,Ice,or frost.*Gene.36.5.and 1.Chro.2.43.

Core — Kore *crying,calling,reading,or a partridge.*1.ch.9.19

Corathites — Korhites.*idem.*a people.Num.26.58.

Kushaiah, Cusaia — ¶ Kushaia.*hardnes,his grauity,or his office.*1.ch.15.17

L.

Laada — Laadah.*to gather,to assemble together,or to testifie: also passing ouer,or robbing,or for the decking:* or after the Syrian,*taking away.*1.Chro.4.21.

Leedan, Ladan — Laadan *for pleasure,deuouring,judgemēt, for decking, or for a witnesse:* or after the Syrian, *vnto the time.*1.Chro.7.26.and 23.7.

Laban.*white,shining,gentle,or brittle.* Brother to Rebekah.Gen.24.29.Hee runneth to meete Jaakob.Gen.29.13. he giueth his daughter Leah vnto Jaakob in stead of Rahel.Gene.29.23. Hee deceiueth Jaakob.Gen.31.7. He pursueth him.Gen.31.23. He maketh a couenant with him.Gene.31.44. Also the wildernesse, where Moses read Deuteronomie vnto the Israelites.Deut.1.1.

Lebana, Lebanah — Labana.*the Moone,whitenesse,frankincense,or brittle.*1.Esd.5.29.Ezra 2.40.Nehe.7.48.

Lacedemonians.*a lake of deuils, or a well of mad men.*A people.2.Mac.5.9.

Lachis — Lachish.*walking, or he going stood still, or being to thy selfe.*a city.Josh.10.3.taken by Joshuah.Josh.10.32.reade Josh.15.39 and 2.King.14.19.and 2.Chro.11.9.Nehe.11.30.

Lael.*to God,or to the mighty.*Num.3.24.

Laad — Lahad.*praising,to praise,or to confesse.*1.Chr.4.2.

Lehamam, Lehemam — Lahmam.*the bread of them or the warre,or the fight of them.*A citie.Josh 15.40.

Lahemi — Lahmi.*my bread, or my fight.* a mightie Gyant.1.Chro.20.5.

Lais, Laisa — Laish.*a Lyon*,a city,whose inhabitants the tribe of Dan destroyed.Judg.18.27,28.reade Isa.10.30.called also Leshem.Josh.19.47.

Lamech.looke Lemech.

Lemuel — Lamuel. *God to them, or God with them, or with whom is God.* Prou.31.1.

Laodicea.*iust people.* a city in Asia,first called Diospolis,afterward Ros,last of all Laodicea.Reuel.1.11.Coloss.4.16.

Lapidoth — Lappidoth.*lightnings,or lampes.* Husband to Deborah.

rah. Judges 4.4.

Thalassa — Lasea. *thicke, or wise.* A city on the banke of Creta. Acts 27.8.

Lasa — Lasha. *to call, or to anoynt.* a citie. Gen. 10.19.

Lasthenus — Lasthenes. *the strength of a stone.* 1. Mac 11.31.

Lazarus. *the helpe of God.* A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sick, for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised unto life by Christ. Joh. 11.43,44. After which the Pharisees resorted unto his house, to see him. John 12.9. The hie Priestes would haue put him to death, and why. John 12.10,11. his rising againe, turned many to the faith. John 12.42.

Lea — ¶ Leah. *painful, or wearied.* Labans eldest daughter. Gen. 29.16. God seeing her despised, maketh her fruitful. Gen. 29.31.* she bargaineth wt Rahel for her sons Mandrakes, to lie wt Iaakob. Gen. 30.14,15,16. The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Libanus — Lebana, or Lebanah, looke Labana.

Libanon — Lebanon. *idem.* A place of Syria, so called, for the great store of frankincense there. Deut. 1.7. Josh. 11.17. Judg. 3.3 1. King. 7.2.

Lebaoth. *of a lionesse, a signe of the heart, or unto the entring in.* a citie. Josh. 15.32.

Lebbeus. *praising, or confessing.* an Apostle of Jesus Christ surnamed Thaddeus. Mat. 10.3.

Libna — Lebnah. as Labana. a citie. Josh. 15.42.

Lebona — Lebonah. *idem.* a citie. Judg 21.19.

Lecha — Lecah. *walking, or going.* 1 Chr. 4.21.

Lahabim, Laabim — Lehabim. *inflamed, or flames, or sword.* Sonne to Mizraim. Gen. 10.13. 1 Chr. 1.11.

Lechi — Lehi. *the iaw.* a place where Samson slew a thousand men. Judg 15.9,14 15,16,17.

Lamech — Lemech. *poore, humbled, or smitten.* Methushaels sonne. Gen. 4.18 He had two wiues. Gene. 4 19. He boasteth of his murthers unto his wiues. Gene. 4.23. Also the sonne of Methushelah. Gen. 5.25.

Lesem — Leshem. *a name, or putting, or they put unto, or a precious stone.* a citie. Josh. 19.47.

Letusim, Latissim — Letushim. *hammer men, or file men.* The sonne of Dedan. Gen. 25.3.

Leui, Leuites — Leui. *ioined, or coupled or added to him.* Iaakobs third sonne by Leah Gen. 29.34. 1. Chr. 2.1. Of him came the Leuites Exo. 4.14. & 1. Chr. 6.1.* he and Simeon slew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen 49.5,6,7. They are blessed. Deut. 33,8, to 12. God chose ye tribe of Leui, to be his priests. 1. Sam 2.28,30 They are appointed to keepe the Tabernacle. Num 1.47.* and 2.33. They beare the Arke before the people, Josh 3.6. They are separated from the other tribes, and why. Deut. 10.8,9. Eleazar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leui. 8.12.* Of their offices. Numb. 4.2.* They are numbred. Num. 3.16.* They must be nourished. Deut. 12.18,19. They purge the house of God under Hezekiah 2 Chr. 29.5. They are numbred, that returned to Jerusalem with Zerubbabel Neh. 12.1.* Dauid numbreth them, and assigneth to them offices. 1. Chr. 23.3.* The administration of holy things giuen to them Numb. 3.8. Moses deliuereth Deuteronomie to them. Deut. 31.9.

They had no inheritance, and why. Deu. 10.9. & 18.1,2. The first fruits must be brought to them. Deu. 26.2,3. They must offer to God the tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chron. 31.4. Cities assigned unto them. Num. 35.2 Josh. 21.2, to 43. the selling of their houses, & cities. Leu. 25.31, to 35. They put to death idolaters at Moses commaundement. Exod. 32.28. They are driuen out of Israel by Jeroboam. 2. Chr. 11.14 A Leuite ran about the countrey, and became Michahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judg. 19.1,2.*

Leummim. *countreys, or without waters.* Gen. 25.3. — Laumim

¶ Libnah, as Labana. a city. Num. 33.20. Josh. 10.29. and 2. Kings 8.22. Isa. 37.8. — Libna, Lebna

Libni, *idem.* The sonne of Gershom. Exod. 6.17. 1. Chro. 6.20,29. Of whom came the Libnites. Numb. 3.21. and 26.58. — Libnas, Lobni

Licia. *a wolfe.* a prouince of Asia. 1. Mac. 15.23. — Lycia

Linus. *a net.* 2. Tim. 4.21.

Listra. *dissoluing.* a citie. Acts 14.6. — Lystra

Liuiathan. *a coupling together, his fellowship, or deliuered to himselfe.* A fish, called a whale. Job 40.20. 2. Esd. 6.49. Psal. 104.26. Isa. 27.1. — Leuiathan

¶ Lo-ammi. *not my people.* Hose. 1.9.

Lobin. *whitenesse, &c.* as Labana. Reade Libni. — Libni

Lod, *natiuitie, or generation.* a city. 1. Chro. 8.12.

Lod hadid. *rising, ioyning, or rising sharpe,* or after the Hebrew and Syrian, *a new natiuitie, or generation.* a city. Ezra 2.33.

Lois, *bitter.* Grandmother to Timothie. 2. Tim. 1.5.

Lo ruhamah, *without mercy.* Hos. 1.6.

Lot. *wrapped, ioyned, or couered, or bound together.* sonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gene. 13.2,6. Lot chose Sodome to dwell in. Gene. 13.11,12. Hee is taken prisoner, and deliuered by Abram. Gen. 14.12, to 17. Two Angels his ghests. Gen. 19.1,2,3. He would rather suffer his daughters to be defiled, then his ghests should suffer iniurie. Gene. 19.8. He is commended. 2. Pet. 2.7,8. Foretelling the destruction of Sodome to his sonnes in law, they mocked him. Gene. 19.14. He and his house commanded to depart out of Sodome. Gen. 19.15. He is deliuered for Abrahams sake. Gene. 19.29. Being deliuered, he went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gen. 19 30.* Zoar preserued at his prayer. Gene. 19.20,21,26. His wife turned to a pillar of salt. Gen. 19.29. is an example for us, to put no trust in worldly things, and distrust God. Luke 17.32,33. Lots dayes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a possession Deut. 2.9. — Loth

Lotan, as Lot. Gen. 36.20. 1. Chr. 1.38.

¶ Lubim. *the heart of a man, or heart of the sea.* A countrey. Nah. 3.9. the people called Lubims, 2. Chro. 12.3. Jere. 46.9. looke Lybia. — Lybia, Lybians

Lucifer. *bringing light.* Isa. 14.12.

Lucius. *of light.* a Prophet. Acts 13.1. Rom. 16.21.

Lud. *natiuitie, or generation.* Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia, and Isa. 66.19.

Ludim. *idem.* Mizraims sonne. Gen. 10.13.

Luhith. *a floore made of boards, or greenenesse.* a hill. Isa. 15.5. Jere. 48.5. — Luith

Luke. after the Hebrew is interpreted, *a rising to him.* A Phisitian, who became an Euangelist. Col. 4.14. 2. Tim. 4.11. — Lucas

Luz, *an almond, a departing, or bending.* A citie called also Beth-el. Gen. 28.19. Josh. 16.2. and 18.13. taken by the family of Joseph Judg. 1.23. — Luza

¶ Lybia. *grosse, or fat.* A countrey lying from Egypt to the West Ocean: so called of the Mores. Act. 2.10. looke Lubim.

Lycaonia. *a wolfe.* A prouince of Asia where Barnabas and Paul preached. Acts 14.6.

Lydda. *a standing pond of water.* A city of the Philistims on the banke of the great sea, called Diospolis. 1. Mac. 11.34. Acts 9.32,35.

Lydia. *idem.* a countrey in Asia the lesse on the East ioyning to Phrygia: on the North to Mysia: on the South upon part of Caria. 1. Mac. 8.8. called also Lud.

Isai.

UMI

Isa.66.19. of the people. Ierem.46.9. Also a godly woman who beleeued the Gospel. Acts 16.14.

Lysania — Lysanias. *dissoluing sadnesse.* The Tetrarch of Abilene. Luke 3.1.

Lysias. *dissoluing* King Antiochus deputie. 1.Mac. 3.32. 2.Mac.11.1. 1.Mac.6.27.* and 7.2,3,4.

Lysimachus, *dissoluing battel* Menelaus brother. 2.Mac.4.29.

Also the sonne of Ptolemeus. Ester 11.1.

Lystra, as Lysias. A citie. Acts 14.6.

M

Maacha, Maacha, Maacah — Maacah *pressed downe, worne, or fastened.* 2.Sam. 10.6.

Maachah. *idem.* Abishaloms daughter. 1.Kin.15.2. 2.Chr.11.20. Also Calebs concubine. 1.Chr.2.48.

Maachati, Machati — Maachathi. *broken, &c.* as Maacah. Deu 3.14. Josh. 13.11. and 2.Kin.25.23.

Maaddi — Maadai, *yerely, pleasant, decked, testifying, or passing ouer: or* after the Syrian, *taken away.* Ezr.10.34.

Madaia, Madia — Maadiah. *solemnity, or the pleasantnes, or decking of the Lord, or the testimony, or couenant of the Lord.* Ne.12.5.

Maai, *a bellie, or heaping vp* Neh.12.36.

Maakah, looke Maachah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth-akrabbim. Num.34. 4. Josh.15.3.

Maarath — Maarah. *a denne, a making emptie, a powring out of water, or watching.* A citie. Josh.15.59.

Maasi, Maasiah — Maashi. *my worke.* 1.Chr.9.12.

Maasia, Maasias — Maaseiah. *the worke of the Lord.* 1.Chr.15.18. and 2.Chr.26.11.

Maassaios, Maasia — Maasiah, or Maaziah. *the defence, strength, or sure trust of the Lord.* 2.Chr.23.1. and 1.Chr.24.18.

Mahath, Mooz — Maath. *wiping away, defacing, breaking, or fearing, or* after the Syrian, *a smiting.* Luke 3.26.

Maasia — Maaz. *wood, or of wood.* 1 Chr.2.27.

Maazian, Machbanai — Maaziah. *the strength, or succour of the Lord.* 1.Chr. 24.18. and Neh.10.8.

Machabanai — Machbannai, or Macbanai. *a wretch, or my poore sonne, or the pouertie of vnderstanding.* 1.Chr.12.13.

Machabæus — Maccabeus. *smiting, or* after the Greeke, *a warriour.* the sonne of Mattathias. 1.Mac.2.4. Of whom looke more in Iudas.

Macedonia. *a burning, or a worshipping, or a crookednesse:* but after the Greeke, *loftie, or excelling other.* A countrey in Greece. Reade Ester 16.10. 1.Mac.1. 1. 2 Macc.8.20. Acts 16.9,10,12. and 19.21,22,29. Rom.15.26. 1.Cor.16.5. 2.Cor.1.16. and 8.1. and 9. 2. and 11.9. and 1.Thes.4.10.

Machbena, Machabani — Machbenah. *pouertie, the smiting of his sonne, the pouertie of vnderstanding, or the smiting of the builder.* 1.Chr.2.49.

Machi. *poore, or a smiter.* Num.13.16.

Machir. *selling, or knowing.* Ge.50.23. & 2.Sam.9.4.

Machirites *idem.* Num.26.29.

Machmas. *a smiter, or a poore man taken away.* A citie. 1 Mac 9.73.

Machnedebai — Machnadebai. *a smiter, or a poore man vowing of his owne accord* Ezra 10.40.

Machpelah. *double.* Gen.23.9.

Madai. *a measure, iudging, or a garment.* Gen.10.2.

Medan — Madan. *strife, iudging a measure, or a garment.* Gen. 25.2.

Medemenah, Madmanna, Madmenah, Madmenah, Madmen — Madmanah. *a measure of a gift, the preparation of a garment, or a dunghill.* A citie Josh 15.31. Iere.48.2. Isa 10.31. Also a man. 1.Chr.2.49.

Madon. *a chiding, or a garment, or his measure.* A citie. Josh.11.1. and 12.19.

Magbis — Magbish. *excelling other, or height.* Ezra 2.30.

Magdala. *a tower, or greatnesse.* A citie. Mat.15.39.

Magdalene — Magdalene. *magnified, or exalted, or a tower.* The surname of Marry as sister. Matth.27.56 looke Marie.

Magdiel. *preaching, or declaring God, or the apple, or chosen fruit of God.* Gen 36.43.

Magog. *couering, or melting* A man, a people, and a countrey. Gen.10.2. Eze 38.2. and 39.6. Reue.20.8.

Magbiash. *a body thrust hard together, or gathered together, or the moth of the body, or of the garment.* Nehem.10.20. — Magpias, Magphies

Mahali. *infirmitie, or sicknes, or a company of daunsers, or a harpe: or* after the Syrian, *pardon.* Exo.6.19. Num.3.20 and 1.Chron.23.23. Of whom came the Mahlites. Num.3.33. — Mahli, Maheli, Mahelites

Mahalah *idem*, Gileads sister. 1.Chr.7.18. Also the daughter of Ieremoth. 2.Chron.11,18. Also Esaus third wife Gen 28.9 — Malah, Mahalath, Mahelah

Mahaleel. *praysing God, or Gods illumination.* The sonne of Kenan Gen.5.12. Lu.3.37. Also the father of Shephatiah. Neh 11 4. — Malaleel, Maleleel, Mahalaleel

Mahanaim. *tents, or a company of souldiers, or two armies, or campes.* The place where Gods Angels met Iaakob. Gen.32.1,2. Jos.13.26

Mahaneh-dan. *the tents of iudgement.* A place. Iudges 18.12.

Maharai. *hasting, or a hill, or from my hill.* 2.Sa.23. 28. and 1 Chr.11.30.

Mahath. *wiping away, breaking, or fearing, or* after the Syrian *a smiting.* 1.Chr.6.35. and 2 Chr 29.12.

Mahauite. *declaring a message, blotting out, shauing, or the marrow in bones.* 1.Chr.11.46. — Mahumite

Mahazioth. *seeing a signe, or seeing a letter.* 1.Chro. 25.4. — Maasioth

Maher-shalal-hash-baz. Isa.8.3. &c.

Mahlah, as Mahalah. The daughter of Zelophehad. Numb.26.33. — Mahela

Mahli, and Mahlites. looke Mahali.

Mahlon, as Mahali Ruth 1.2. — Mahalon

Mahol. *idem.* 1.King.4.31.

Mainan. *numbred, rewarded, or prepared.* Father of Melea. Lu.3.31. — Menam, Menna

Makaz. *an ende, or ending, yrkesomenesse, or watching summer, or waking hote.* A place. 1.Kin.4.9. — Makaz, Macces

Makkedah. *a burning, or worshipping, or a crookednesse.* A citty. Josh 10.10,28. and 15 41. — Makeda, Makadah

Makkeloth. *Churches, companies, or congregations.* A mansion. Num 33.25. — Makeloth, Maceloth

Malachi. *my messenger, or Angel* A Prophet. Mal. 1.1. and 2 Esd.1.40. — Malachias

Malath-leannoth looke the title of Psal.88.

Malcham. *their king, or their counsellour.* A mans name. 1.Chr.8.9. also an idole. Zeph.1.5. — Malchom, Molchon

Malchiah. *the Lord my king, or the Lord my counsellour.* 1.Chr.6.4. Ezra 10.25. Ier.21.1. — Melchia, Melchias

Malchiel. *God is my king, or God is my counsellour, or God is my kingdome.* Gene.46.17. 1.Chro.7.31. of whom came the Malchielites. Num.26.45. — Melchiel, Melchielites

Malchijah as Malchiah. 1.Chr.9.12. and 24.9. — Melchia

Malchishua. *my king the sauiour, or the king of health, or the mighty king.* Sauls sonne. 1.Sam.14.49. — Melchisua

Malchi-zedek. *king of righteousnesse.* The king of Shalem, to whom Abram gaue tithe of all his spoiles. Ge.14.18,19,20. read Heb.5.6.* & 7.1,2.* looke Shem. — Melchi-zedec, Melchisedec

Malchus. *my king, kingdome, or my counsellor.* The hie priests seruant, whose eare Peter smote off. Joh.18 10.

Maleleel, looke Mahaleel.

Malhah, as Mahali. daughter of Zelophehad. Josh. 17.3 looke Mahlah. — Mahala

Mallothi. *fulnesse, or circumcision.* 1.Chr.25.4. — Malothi

Malluch. *reigning, or counselling.* Mens names. Ezra 10.29.32 Neh 10.4.27. — Maloch

Mamre. *a rebell, bitter, or changing, or set with trees.* A mans name. Gene.14.24. also a plaine neere Hebron, Gen.13.18. — Mambre

Mamzer. *a bastard, or one borne of an harlot.* Deut. 23.2.

Manna — Man *part, portion, or gift, or meate prepared, or what is this?* Food sent vnto the Israelites fro heauen. Exo. 16.15. God rained Man and Quailes vnto the Israelites. Exod. 16.13. Num. 11.31. The sunne melted it, and being kept longer then God appointed, it putrified. Exod. 16.20,21. It fell not on the Sabbath, & why. Exo. 16.25,26. It was reserued, and why. Exod. 16.32. The Israelites loathed it. Nu. 11.6. It ceased after they had taken of the corne of Canaan. Joshu. 5.12. Man not the true bread, but a figure thereof. John 6.31,32,33,35,49,58. Of Man reade Psa. 78.24,25. Wis. 16.20,21. 1. Cor. 10.3. Reu. 2.17.

Menahem — Manahem. *a comforter.* He that slew Shallum king of Israel, and reigned in his stead. 2. King. 15.14. He dieth. 2 King. 15.14.

Manahen. *their comforter, or leader, or the preparation of heate, or a gift not registred.* Acts 13.1.

Manasses
Manasseh — Manasseh, looke Manasseh. Josephs sonne. Gen. 41.51. Jaakob reckoned Manasseh and Ephraim among his children. Gene. 48.5. Manasseh is blessed by Jaakob. Gen. 48.19,20. The habitation of halfe his tribe. Josh. 13.29,30. Joshua commandeth them to goe armed before their brethren. Josh 1.12,13,14. and 4.12. The portion and heritage of the children of Manasseh. Jos. 22.7,8. They destroy not the Canaanites vtterly, but made them tributaries. Judg. 1.27,28.

Also Hezekiahs sonne, who succeeded his father. 2. Kin. 20.21. Mat. 1.10. He became wicked and idolatrous. 2. King. 21.2, to 19. and 2. Chr. 33.1, to 21. Hee is called Er. Luke. 3.28.

Manahthites. *my ladie of rest, or my prince of rest.* A people. 1. Chr. 2.54.

Mandrakes. A kinde of fruit. Gen. 30.14,15. Cant. 7.13.

Mina — Maneh. A kind of weight. Ezek. 45.12.

Manoah
Manoe — Manoach. *rest, or a gift.* The father of Samson. Judg. 13.2.*

Maonathi — Maon. *a dwelling place, or a place of offence, or of sinne.* A citie. Josh. 15.55. Also a man. 1. Chr. 2.45.

Marah — Mara. *bitter, or bitternesse.* The name of Naomi. Ruth 1.20. Also a mansion. Exod. 15.23. Num. 33.8.

Marolah
Merala — Maralah *sleepe, or drunkennesse, or the bitternesse of ascending, or a sacrifice killed, or a sacrifice of Myrrhe, or a leafe of Myrrhe, or teaching sacrifice, or ascension.* A citie. Josh. 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke, *filed, or made fine, or wiped from the rustinesse.* Barnabas sisters sonne. Col. 4.10. 2. Tim. 4.11. Peter calleth him his sonne. 1. Pet. 5.13.

Mardechai, looke Mordechai.

Maresah
Maresa — Mareshah. *from the head, from the beginning, or an inheritance, or the bitternesse of the field.* A citie. Josh. 15.44. Mich. 1.1. Also a man. 1. Chr. 2.42.

Maria — Marie as Miriam, the virgin, wife to Joseph, mother of Christ. Matth 1.16. Her wonderfull conception by the holy Ghost. Luke 1.26, to 39. She visiteth her cousin Elizabeth. Luke 1.40. And is called blessed of her. Luke 1.42. Her song. Luk. 1.46, to 56. She being deliuered of Christ at Bethlehem Luke 2.7. goeth into Egypt, and returneth to Nazareth. Matth. 2.13.* She seeketh her sonne, and findeth him in the temple, disputing among Doctors. Luk. 2.44.* She is called Christs mother John 2.3. and 19.25,26.

Also the mother of John Mar. 12.12.

Also the wife of Cleophas, the virgine Maries sister. John 19.25. who bestowed great labour vpon Gods preachers. Rom. 16.6. the mother of James & Joses. Matth 27.56.61.

Also the mother of Zebedeus children, John and James. Matth. 27.56 and 4.21. Mar. 1.19.

Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, and wiped his feet with her haire. Joh. 11.2. & 12.3. Mat. 26.7. she meeteth Jesus comming to her house. Joh. 11.29. she was very attentiue to heare the word. Luk. 10.39.* Christ asketh her why she wept. Joh 20.15. Out of her Christ cast seuen deuils, & she followed him ministring to him of her substance. Luk. 8.2,3. She runneth to the Sepulchre. Mat. 27.61. and 28.1. Joh. 20.1,2. Christ being risen againe, forbiddeth her to touch him, & why. John 20.17. Shee sheweth to the Apostles the resurrection of Christ. Mar. 16.9,10. Joh. 20.18.

Maroth. *bitternesse.* A city. Mic. 1.12.

Mars streete. looke Acts 17.19,22. — Areopagus

Marsena. *the bitternes of a bramble, or myrrhe of the enemie, or shewing the bramble, or enemie.* Est. 1.14. — Marsana

Martha. *stirring vp, bitter, or prouoking: or after the Syrian, a lady.* Sister of Mary and Lazarus. Luke 10.38,39. cumbred about much businesse Luk. 10.40. and serued supper. Joh. 12.2. her faith. Joh. 11.22,24,27. her distrust verse 39.

Mashal. *a parable, gouerning, or ruling.* A citie. 1. Chr. 6.74. — Masal

Mashmannah. *his fatnesse, or his oyle, or touching, or taking away, a gift, or number.* 1. Chr. 12.10. — Masman, Mishmanath

Mashrecah. *an hissing, or drawing of vanitie, or touching vanitie, or a vine.* A city. 1. Chron. 1.47. Gene. 36.36. — Masreka, Masreca, Masrecah

Massa. *a burden, a taking vnto, or sometimes, or prophesie.* Gen. 25.14.

Massah. *tentation.* A place. Exod. 17.7.

Mathathias. looke Mattithia, and Luke 3.25,26.

Mathusala looke Methushelah, and Luke 3.37.

Matred. *a wand descending, or the wand of gouernment, or after the Syrian, labour.* Gen. 36.39.

Matri. *rain, heaping, custody, or a prison.* 1. Sa. 10.21

Mattan. *his gift, or the loine, or the death of them, or after the Syrian, expectation, or hope.* 2. King. 11,18. 2. Chr. 23.17. — Mathan, Matthan

Mattanah. *idem.* A place Num. 21.18. — Mathana

Mattani, or Matthenai *idem* Ezra 10.33. — Mattenai

Mattaniah. *the gift of the Lord, or the Lord of the loynes: or after the Syrian & Hebrew, the hope of the Lord.* Jehoiakims vncle called also Zedekiah. 2. King. 24.19. also the sonne of Micah. 1. Chr. 9.15. — Matthanias, Matthania

Mattatha. *his gift.* Lu. 3.31. — Matthatha

Mattenai, looke Mattani.

Matthan, as Mattan. Mat. 1.15. — Mathan

Matthat. *a gift, or giuing* Lu. 3.24,29.

Mattattah. *his gift.* Ezra 10.33. — Matthatah

Mattathias, as Mattaniah. Father of Judas Maccabeus. 1. Mac 2.1.* Also other men. Lu. 3.25,26. — Mathathias

Matthew. *giuen, or a reward.* An Apostle and Euangelist, named also Leui, whom Christ called. Mat. 9.9,10. Mar. 2.14 Lu. 5.27.

Matthias. *the gift of the Lord.* 2. Mac. 14.19. Also the Apostle chosen in the roume of Judas. Act. 1.26. — Matthathias, Mathathias

Mattathia. *a gift of the Lord.* The eldest sonne of Shallum. 1 Chr. 9.31. also another. 1. Chr. 15.18. — Mathathia, Mattithiah

Mazzaroth. The morning starre. Job 38.32. — Lucifer

Mauzzim. *strengthened, or strength, or succours.* An idole. Dan. 11.38. — Maozim

¶ Meah. *an hundred cubites.* A tower. Neh 3.1. — Mea

Mearah. *a denne, or a caue, a making emptie, a powring out of water, or watching.* Josh. 13.4. — Maara

Mebannai *a sonne, a building vnderstood, or vnderstanding.* 2. Sam. 23.27. — Mobonnai

Mecherathite *selling, or knowledge.* 1. Chr. 11.36.

Mechonah. *a foote of a pillar, or prouision.* A citie. Nehe. 11.28. — Moconah, Mochona

Medad. *measuring, or the waters of the beloved.* Num.
11.26.

Medam, looke Madan.

Medaba Medeba. *the waters of griefe, or waters springing up.*
Medena A citie Num. 21.30. Josh. 13.9,16.

Medes. *a measure, abounding, or a garment:* in He-
brue, *Madai.* A people. Ezr. 6.2. Isa. 13.17. Actes 2.9.

Mageddo Megiddo, or Megiddon. *a declaring of a message, an*
Mageddon *apple, or the chosen fruit.* A citie. Josh. 12.21. Zechar.
12.11.

Mehetabel. *how good is God? or God doing well.* Ge.
36.39.

Mahida Mehida. *a riddle, sharpnes of wit, or shaving the hand:*
or after the Syrian, *the hand smitten.* Ezra 2.52.

Mahir Mehir. *a reward.* 1. Chr. 4.11.

Mauiael Mehuiael. *teaching, or declaring God, or God blotting*
out: or after the Syrian and Hebrue, *smitten of God.*
Gen. 4.18.

Aman Mehuman. *troubled, making an uprore, or a multi-*
Mauman *tude.* Ester 1.10.

Maiercon Meiarkon. a citie. Josh. 19.46.

Meltias Melatiah. *deliuerance of the Lord.* Neh. 3.7.

Melea. *a queene, or thee counseller:* or after the He-
brue *supplying, or supplied.* Luke 3.31.

Melchia Melchi. *my king, or my counsell.* The name of men
mentioned. Luke 3.24,28.

Melchi-ze Melchi-sedec, looke Malchi-sedec.
dek Melech. *a king, or counseller.* 1. Chr. 8.35.

Milico Melicu. *his kingdome, or counsel.* Neh. 12.14.

Milich Melita. *flowing with honie.* An Isle betweene Epi-
rus and Italie looking toward Cicilia. Acts 28.1.

Malassar Melzar. *the circumcision of a narrow place, or of a*
Malsar *bond, or of a steward.* Dan. 1.11.

Memphis. *from the mouth,* or after the Syrian, *a co-*
uerer, or ouerwhelmer. a countrey. Hos. 9.6. Judet. 1.10

Memuchan Memucan. *prepared, sure, made poore, or smitten.* E-
Mamuchan ster. 1.14.

Menahem, looke Manahem.

Menassch Menasheh. *forgotten, or forgetfulnesse.* looke Mana-
Manassch sheh, and also Ezra 10.33.

Mene, Mene, Tekel, Vpharsin. Dan 5.25.

Menelaus, *power, or strength of the people.* 2. Macca.
5.15. and 11.29.

Mnestheus Menestheus, *cheerefulnesse, anger, or the strength of*
God. 2. Ma 4.21.

Meonenim. *charmers.* Judg. 9.37.

Meonathi Meonathai. 1. Chr 4.14.

Mephaath. *an appearance of waters, or the force of*
waters. A citie. Josh. 21.3. and 13.18.

Mephibo- Mephibosheth. *shame of mouth.* Sonne of Jonathan,
sheth lame of his feet. 2. Sam. 4.4. comforted & well increa-
sed of Dauid for his fathers sake. 2. Sam. 9.6.* Ziba
by false accusation, obteineth all that hee did possesse.
2. Sam. 16.4. Which being knowen, the lands are di-
uided betweene him and Ziba. 2. Sam. 19.29.

Merob Merab. *fighting, chiding, or multiplying:* or after the
Syrian, *the office of a master.* Sauls eldest daughter.
1. Sam. 14.49. promised to Dauid to wife, but giuen
to another. 1. Sam. 18.17,18,19.

Meraioth. *bitternesse, rebellious, or changings.* The
sonne of Zeraiah. 1. Chr. 6.6. Also the sonne of Ahitub.
1. Chr. 9.11.

Marari Merari. *bitter, stirred up, or prouoked.* The sonne of
Leui. Gen. 46.11. Exo. 6.10. Of whom came the Me-
rarites. Numb. 26.57.

Mercurius. *of merchandise.* One of the heathen gods
to whom Paul was likened. Actes 14.12. Also one
whom Paul greeteth Rom. 16.14.

Marad Mered. *a rebel, or rebellious going downe, or bearing*
Merimoth *rule.* 1. Chr. 4.17,18.

Marimoth Meremoth, or Merimoth. *bitternesse, or myrrhe of*
death. Ezra 10.36. Nehe. 3.4. and 10.5.

Meres. *distilling downe from the head,* or after the Mares
Syrian, *an imposthume.* Ester 1.14.

Merib-baal. *rebellion, or fighting against Baal.* The
sonne of Jonathan. 1. Chr. 8.34.

Meribah. *strife, or contention.* A place. Exod. 17.7. Meriboth
Num. 20.13. Ezek. 47.19.

Merodach Baladan. *bitter contention without iudge-*
ment. Baladans sonne, king of Babel. Isa. 39.1. cal-
led Berodach Baladan. 2. King. 20.12.

Merom. *heights.* A riuer. Josh. 11.5.

Meronothi. *my singing, reioycing, or crying out:* or in Meronathite
the Syrian, *bearing rule.* 1. Chr. 27.30.

Meroz. *secret, or leannes.* a citie in Galile. Jud. 5.23 Meros

Mesha. *a burden, or a taking, or saluation.* Sonne of Messa
Caleb. 1. Chr. 2.42. Also a king of Moab. 2. King. 3. Mesa
4,5. Also a citie. Gen. 10.30.

Meshach. *prolonging, or drawing, or hedging in wa-* Misach
ters Dan. 1.7.

Meshech. *idem.* Sonne of Japheth. Gen 10.2. Of Mesech
whom the countrey of Meshech tooke name. Ezek. 27. Mosoch
13. Psal. 120.4.

Meshelemiah. *the peace the perfection, or the recompen-* Meselemia
sing of the Lord. Mens names. 1. Chr 9.21. and 26.1. Mosolomia

Meshezabeel. *God taking away, flowing,* or after the Mesesabel
Syrian and Hebrew, *the saluation of God.* Nehe. 3.4. Mesezebel
and 10.21.

Meshillemith. *peaceable, perfect, giuing againe, or* Mesillamith
the parables of death. 1. Chr. 9.12.

Meshillemoth. *a making peace, perfection, a giuing a-* Mosollamith
gaine, or the parables of death. 2. Chr. 28.12. Mesillemoth

Meshullam. *a peacemaker, or peaceable, perfect, gi-* Mosolla-
uing againe their parables, or their power. 2. Kin. 22.3. moth
Nehe 3.4.6,30, &c. Mesulam

Mesobaite. *the standing place of the Lord, the Lords* Mesullam
standing, or a little Doe. 1. Chr. 11.47.

Mesopotamia A countrey, parcel of the greater Asia
and Syria, betweene Babylon & Arabia, & betweene
the two riuers Tigris and Euphrates, as the Greeke
word Mesos, *middle,* & Potamos, *a riuer* (whereof it is cō-
pounded) to signifie. Act. 2.9. & 7.2. Judet. 2.24. & 5.7.

Messias, *anointed,* but after ÿ greeke, *Christ.* Joh. 1.41

Methushael. *asking death, or his death, or a graue.* Methusael
Gen. 4.18. Mathusal

Methushelah. *he sent his death, or the weapons of his* Methuselah
death: or after the Hebrew and Syrian, *spoyling his* Mathusala
death, or the spoyle of death. The father of Lamech.
Gen. 5.25,26,27.

Methegammath. *the bridle of bondage.* 2. Sam. 8.1.
and 1. Chr. 18.1.

Meunim. *dwelling places, afflicted, offending, or an-* Mehunim
swering. 1. Esd 5.31. Ezra 2.50. Munim

Mezahab. *gilded, or the waters of gold, or what gold.* Mezaab
Gen. 38.39.

¶ Miamin. *the right hand, or preparing waters.* Ez-
ra 10.25.

Mibhar. *chosen, or youth.* 1. Chr. 11.38. Mibahar

Mibsam. *smelling sweete, or confounding them.* Gen. Mabsam
25.13. and 1. Chr. 4.25.

Mibzar. *defending, walled, forbidding, taking away,* Mibsar
or gathering grapes. A Duke. Gen. 36.42. Mabsar

Micah. *poore, lowly, smiting, or smitten, or who is here* Mapsar
in this place? or waters here. Mens names. 2. Samu. Micha
9.12. 1. Chron. 5.5. Judg. 17.1. and 18.13, to 26. 2. Micah
Chr. 24.20. Michas

Michael. *Who is God or who is like God, or the low-*
linesse of God, the pouertie of God, the smiting of God,
God smitten. Sonne of Sethur. Num. 13.14. Also the
sonne of Israhaiah. 1. Chron. 7.3. Also an Archangel. Michaias
Dan. 12.1. Jude. 9. Reuel. 12.7. Michæas

Michaiah. *who as the Lord, or who is like the Lord or* Michaia-
the

the lowlines, or pouerty of the Lord, or the smiting of the Lord, or the Lord smiting. sonne of Imlah a Prophet. 1.kin.22.8, to 29. 2.Chr.18.7, to 28. When he prophesied Mich.1.1, Also the father of Achbor.2.kin.22.12.

Michol
Michal. *who is perfect?* Daughter of Saul. 1.Sam. 14.49. she loued Dauid. 1.Sam.18.20. & was giuen to him in marriage 1.Sam.18.27. How she saued his life, 1.Sa.19.11.to 18. She was giuen vnto Phalti to wife. 1.Sam.25.44. Hee sendeth to Ishbosheth for her. 2.Sam.3.14. Seeing Dauid daunce before the Arke, she contemneth him, and therefore became barren all her life. 2.Sam.6.20.* 2.Chr.15.29.

Machmas
Mechmas
Michmash. *a smiter, a poore man taken away, the smiter stroking, or a poore man touching, or taking away.* A citie. Neh.11.31.

Machmethah
Mechmethah
Michmethah. *the gift of a smiter, or poore man, or the death of a smiter.* A citie. Josh.16.9.

Micri. *a selling, or knowledge.* 1.Chr.9.8.

Michtam. Psal.16.

Mochori
Meddin
Middin. *iudgement, striuing, or chiding.* A citie. Josh. 15.61. Judg.5.10.

Madian
Madianites
Midian *idem* Abrahams sonne by Keturah. Gen.25. 2. of him both countrey & people tooke name Gen.37. 28 Exo.2.15 Nu.25.6.& 31.2.3 Judg.6.1.& 7.14.15

Migdal-eder. *the tower of the flocke.* A place by Bethlehem. Gen.35.21.

Magdalel
Migdal-el. *the tower of God, or the greatnes of God.* a citie. Josh.19.38.

Magdalgad
Migdal-gad. *a happie tower, or a tower compassed about, or greatnesse of happinesse, or the greatnesse compassed about.* A citie. Josh.15.37.

Magdalum
Migdol, *a tower, or greatnesse.* A citie. Jer.44.1.

Magron
Migron. *feare, a barne, or from the throate.* A citie. Isa.10.28.

Maiman
Miiamin. *the right hand, or preparing waters.* 1.Chr. 24.9.

Macelloth
Mikloth *little wands, staues, voices, or looking downward.* 1.Chr.8.32.& 5.37.

Miknia
Macenias
Mikneiah *the possession of the Lord, or the buying the cattel, or herd of the Lord.* 1.Chr.15.18.

Melalai
Milalai *circumcision, or my talke.* Neh.12.36.

Milcah
Melcha
Milcha
Milchah. *a Queene, or woman of counsel.* Daughter of Haran. Ge.11.29. and 22.20. Also the daughter of Zelophehad. Josh 17.3.

Milcom. *their king, or their counseller.* An idole of the Ammonites. 1.Kin.11.5.

Miletum. *red kernels.* A city. Act.20.15. 2.Tim.4.20

Mello
Millo. *fulnesse, or a filling.* A place. Judg 9.6. and 2. Sam.5.9

Mianim
Miniamin, as Miiamin Neh.12.17.

Menni
Minni. *prouision, or gift, or number.* The name of a region. Jere 51.27.

Minneth
Mennith
Minnith *idem* A citie. Jug.11.33. Eze.27.17.

Maria
Marie
Miriam. *exalted, the sea of bitternes, or the myrrhe, or mistris of the sea: or after the Syrian and Hebrue, the lady of the sea.* Daughter of Amram, sister to Moses and Aaron. Exod.15.20. Num.26.59. She watcheth Moses, to see what would become of him. Exod.2.4, to 9. She with other women giue thankes to God for their deliuerance. Exo.15.20.21. For her murmuring she is striken with leprie, and at Moses prayer healed againe. Num.12.1.* She dieth at Kadesh. Num.20.1

Marma
Mirma. *deceit, highnesse, or extolling himselfe.* 1.Ch. 8.10.

Misael
Mishael. *who demandeth, or who requireth? or lent, or who demanding, requiring, or lending? or God hath taken away, or gone backe.* Daniels companion, called also Meshach. Dan.1.7.

Misal
Misgab. A citie. Jerem.48.1.

Masal
Mishal *parables, gouerning, or ruling.* A citie. Josh. 21.30.

Misham. *their sauiour, hauing a regard vnto them, taking away, or touching the people.* 1.Chr.8.12.
Misaham
Misaan

Mishael. *demanding, requiring, required, or lent, or a graue, hell, or pits, or the taking away, or touching of God.* A citie. Josh 19.26.
Misal
Messal

Mishma. *a hearing, or diligent hearing, or obeying.* Gen.25.14. 1.Chr 4.25.
Misma
Masma

Mishmanah. *fatnesse, his oyle, or touching, or taking away prouision, or taking away a gift.* 1.Chr.12.10.
Masmana

Mishraites *spread abroad, touching a companion, taking away a friend, or taking away a shepherd, or malice.* a familie descended of Kiriath-iearim. 1.Chr.2.53.
Misrabethites

Mispar. *a numbring, a shewing, a scriuener, or the bul of tribute.* Ezra 2.2. called Mispereth. viz. *numbring, shewing, or the augmenting of tribute.* Neh.7.7.
Mesphar
Mesperath
Mespharath

Misrephoth-maim. *burning, or hot waters, or the burnings of waters.* A place to boyle water vpon the fire, and make salt thereof. Josh 11.8.
Masereph-roth-maim

Mithkah *sweetnesse, or pleasantnesse.* Num.33.28.
Mithca

Mithnite. *a gift, or the loine: or after the Syrian, hope, or looking for.* 1.Chr.11.43.
Mithanite
Mathanite

Mithridath. *assealing, or beholding the lawe, or breaking the Lawe, or the going downe of death.* Ezra 1.8. and 4.7. 1.Esd.2.11.
Mithridates
Mithridath

Mitylenes. *cleanlinesse, or the wiping of the winepresse.* An Isle against Asia, distant from the neerest borders thereof 5700. paces. Acts 20.14.
Mitylene

Mizar. *little.* A hill. Psal.42.6.

Mizpah, or Mizpeh. *a watch tower, or looking glasse, or iudgement, or a couering.* A place. Gen.31.49. Josh. 11.3.8. and 13.26. builded by king Asa. 1.Kin.15.22. The Israelites consult there against the Gibeonites. Judg.20.1, to 11. Thither also Samuel assembled the Israelites, to pray for them. 1.Sam.7.5.
Mispah
Mitspath
Misphat
Maspha
Mesph

Mizraim Gen.10.6.

Mizzah. *a dropping, or distilling from the head, or a sprinckling by that: or after the Syrian, a consuming, or consumption.* Gen.36.13.
Mizza
Meza

¶ Mnason. *a diligent seeker, or betrothing, or remembring* Actes 21.16.

¶ Moab. *of the father.* Lots son by his eldest daughter, of whom came the wicked Moabites. Gene.19.37. and 36.36. they are ouercome by the Amorites Num. 21.29. Israel forbidden to warre with them. Deut.2. 9. Israel falling to idolatrie, become subiects to them. Judg.3.12, 13, 14. Ehud slayeth 10000. Moabites. Judg.3.29. Chemosh Moabs abomination. 1.Kings 11.7. The Israelites commit whoredome with the daughters of Moab. Numb.25.1. Moabs ruine foreshewed. Isa.16.2. They which Dauid slew not, became tributaries, 2.Sam.8.2. Iehoshaphats & Iehorams miraculous victorie against Moab. 2.Kin.3.5.*

Moladah. *natiuitie, or generation.* A citie. Josh 15. 26. and 19.2.
Molada

Molech. *reigning, or a counsellour.* An idole of the Ammonites. 1.Kin.11.7. The Israelites forbidden to offer their children to it. Leuit.18.21. vpon paine of death. Leuit.20.2,3,4,5. It was destroyed by Josiah. 2.Kin.23.10.
Moloch

Molecheth, 1.Chr 7.18.
Molecath

Moled. *natiuity or generation, or a circumcised hand.* 1.Chr.2.29.

Mordechai. *bitter, contrition, or worne myrrhe, or teaching contrition: or after the Hebrue and Syrian, most pure myrre.* He who brought vp Ester. Ester 2. 5.* who bewailed the Iewes destruction. Ester 4.1.* and was exalted. Ester 6.2.* Also the name of another. Ezra 2.9 Neh.7.7.
Mardechai
Mardocheus
Mordecai

Moreh. *stretching.* A place. Gen.12.6. Deu.11.30.

Moriah. *the feare of God.* A mountain where Izhak should haue bene offered. Gen.22.2. 2.Chr 3.1.
Moriiah
Moria

Molera

Mosera. *learning discipline, or a bond:* after the Syrian, *a giuing, or tradition.* a mountaine where Aaron died, and was buried. Deut. 10.6. Called Hor. Num. 20.22.* and 33.38.39. Deut. 32.50.

Moseroth. *idem.* Num. 33.30,31.

Moses / Moises / Moyses / Mosch — Mosheh. *drawen vp, or drawen foorth, or taken out.* Sonne of Amram. Exod. 6.20. Moses borne, and miraculously preserued. Exod. 2.2, to 11. He slayeth an Egyptian. Exod. 2.11,12. hee would haue pacified two Hebrewes. Exod. 2.13. he fleeth into the land of Midian, and why. Exod. 2.14. where hee marrieth a wife, and hath two sonnes. Exod. 2.15.* Keeping sheepe, he seeth the Angel in a bush Exod. 3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promiseth to be with him. Exod. 3.12. Hee receiueth tokens to assure his vocation. Exod. 4.3. he refuseth the charge committed to him, and why. Exod. 4.10. He with his wife and children goe toward Egypt. Exod. 4.20. Almost killed by the Angel in the Inne, for omitting the circumcision of his sonne Exod. 4.24. Hee and Aaron hauing done their message to Pharaoh, are repulsed, and the Israelites more grieuously oppressed. Exod. 5.1,2.* his rodde turned into a serpent. Exod. 7.10. hee complayneth that the people were not immediatly deliuered after his message done. Exod. 5.22. his song. Exod. 15.1 to 20. While he prayeth, the Israelites ouercome Amalek. Exod. 17.11.* hee condescendeth to the counsaile of Iethro his father in law. Exod. 18.24. The matters of greatest importance are brought to himselfe. Exod. 18.22. He chargeth not to touch mount Sinai, and why. Exo. 19.13. he sanctifieth the people. Exod. 19.14. he and Aaron ascend vp to Sinai. Exod. 19.24. Hee consecrateth the olde Testament, and how. Exod. 24.8. Hee is with God in the cloud 40. dayes and 40. nights. Exod. 24.18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31.18.* he desireth to be rased out of the booke of life, if God would not pardon his peoples sinne. Exodus 32.32. God speaketh to him face to face. Exod. 33.11. Hee desireth God to conduct the people, and him in the way. Exod. 33.13,14,15. God commandeth him to stand in a place to see his backe partes. Exod. 33.21.* Hee might not see Gods face, and liue. Exodus 33.20. Hee returneth from the mount with new Tables. Exod. 34.1, to 29. Speaking to the people, why he vsed to couer his face. Exod. 34.33.* 2. Corinth. 3.13. he murmureth and refuseth to conduct the people. Numb. 11.11, to 16. Hee wisheth all the people could prophecie. Numb 11.29. He was Gods faithfull seruant. Num. 17,7. Hebr. 3.2. Hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14.5. he appeaseth Gods wrath. Num. 14.13, to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Numb. 16.4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num. 16.3,5,28. fearing to be slaine, he fleeth to the Tabernacle. Nu. 16.42,43. The people destroyed, for murmuring against Moses. Num. 16.49. Why he and Aaron entred not into the land of promise. Num. 20.12. Hee sendeth messengers to the king of Edom. Nu. 20.14. he reciteth the Law to the Israelites. Deut. 1.3. Hee desireth God to appoint a gouernour to succeede him. Num. 27.16.* The land of promise is shewed to him. Num. 27.12. Hee constituteth others to helpe him in the gouernement. Deuter. 1.9, to 19. Hee abideth vpon Horeb 40. dayes and 40. nights, without any sustenance. Deut. 9.9. His incouragement to the people that should warre. Deuter. 20.1. He commaundeth to reare vp an Altar after that they had passed Iordan, and caused the Law to bee written thereon. Deuter. 27.2, to 9. He prepareth himselfe to die, comforteth the people, and giueth them precepts. Deut. 31.2, to 14. He and Ioshua are charged to compile a song, and to what end. Deuter. 31.13, to 22. He ascendeth mount Abarim, to see the land of promise. Deut. 32.49. being about to die, he blesseth all the tribes of Israel. Deut. 33.1.* He dieth and was buried by God. Deut. 34.5,6. Israel bewaileth his death 30. dayes. Deut 34.8. His sepulchre vnknowen. Deut. 34.6. He is praysed. Ecclus. 45.1, to 20. Hee had impediment of speech. Exo. 4.10. Aaron was his spokesman. Exod. 4.16. No Prophet like Moses. Deut. 34.10. He briefly sheweth what he did vpon Sinai Deut. 9.7.* and 10.1, to 12. He became mediatour betweene God and the people. Deut. 5.27. he was most meeke. Num. 12.3. he is angry that the Midianites women were preserued. Nu. 31.14,15. His lustie age when hee died. Deut. 34.7. The faith of his parents, and of himselfe. Heb. 11.23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3.2, to 7. Iannes and Iambres resisted him. 2. Timoth. 3.8. The Iewes beleeue that God spake vnto him, but not vnto Christ. Iohn 9.29. Moses and the Prophets the Scripture of y^e olde Testament. Luke 16.29.33. The Iewes would not obey him. Actes 7.39. Moses, in whom the Iewes trust, shall accuse them in that they beleeue not Christ, of whom he wrote. Iohn 5.41.* Moses was wont to be read in the synagogues euery Sabbath day. Acts 15.21. he foretolde the comming of Christ. Deu. 18.15. Acts 3.22. and 7.37. He and Elias appeared at the transfiguration of Christ. Matth. 17.3. The confessing of sinnes after the Law of Moses. Leuit. 16.21,27.

Moza. *found, vnleauened, the end, expressing, or making cleane.* 1. Chro. 2.46. — Mosa

Mozah. *a chiding, a subtill inuention, vnleauened, or a pressing downe.* A citie. Iosh. 18.26. — Mosah / Amosa

¶ Muppim. *out of the mouth: or after the Syrian, a couering.* Gen. 46.21. — Mophim

Musach. *anointing, a couering, or an offering.* looke 2. King. 16.18. where it is written a vaile.

Mushi. *departing, taking away, touching, going back, or caried away violently.* Sonne of Merari. Exo. 6.19. of him came the Mushites. Num. 3.33. and 26.58. — Musi / Musites

Muth-labben. Psal. 9. in the title.

¶ Myrrhe. *a gum.* Exo. 30.23. Psal. 45.8. Mat. 2.11.

Myrtus. *a Myrtle tree.* Nehe. 8.15.

N

Naam. *faire, or pleasant.* 1. Chro. 4.15. — Naham

Naamah. *faire, beautifull, comely, or greatly mouing.* Gen. 4.22. and 1. King. 14.21. — Noema

Naaman. *idem.* Sonne of Beniamin. Gene. 46.21. Also a captaine, who was healed of leprosy by Elisha. 2. King. 5.1, to 20. — Noeman

Naarah. *a maide, a yong man, or shaking off, or watching.* 1. Chro. 4.5. — Naara

Naarath. *idem.* A citie. Iosh. 16.7. — Naaratha

Naariah. *the childe of the Lorde, the shaking of the Lord, the watchman of the Lord, or the Lord watching.* 1. Chro. 3.22. — Neariah / Naaria

Naasson, looke Naashon.

Nabaioth. *buds, or fruits, or prophecies.* Gen. 25.13. — Nebo

Nabal. *a foole, or mad.* A rich man, husband of Abigail, reade 1. Sam. 25.2, to 40. — Naboth

Nabat. *beholding.* Father of Ieroboam. 1. King. 11.26. Ecclus. 47.23. — Nebat

Nabathites. *speaking, prophecying, or budding forth.* 1. Mac. 5.25. and 9.35. — Nabathees / Nabuthites

Naboth. *a speech, prophecie, speaking, prophecying, fructifying, or budding forth.* He that refused to sel Ahab his vineyard, and therefore was stoned by Iezebels wicked practise. 1 King. 21.1, to 17.

Nachon. *ready* or *sure*. A mans name. 2 Sam.6.6.
called Chidon. 1.Chro.13.3.
Nadab, *a prince, or liberal vowing, or of his owne ac-*
cord. The sonne of Aaron. Exo.6.23. he and Abihu &c.
saw God, and in what likenes Exo 24.9,10. They of-
fering strange fire, are deuoured. Leu.10.1,2. also the
sonne of Jeroboam, who reigned ouer Israel. 1 King.
14.20. like his wicked father. 1 Kin.15.26. slaine by
Baasha, who reigned in his stead. 1. King.15.27,28.
Nagge Naggai. *clearenesse, or light*. Luke 3.25.
Nahaliel. *the inheritance, flowing streame, or valley*
of God. Num 21.19.
Nahalol Nahallal. *praysed, bright, or a foote.* a city. Josh.19.
Nahalal 15. and 21.35. Judg.1.30.
Naham. *a comforter, or repentant, or the leader of*
them, or the rest of them. 1. Chro.4.19.
Nahum Nahamani. *idem*. Nehe.7.7.
Nahari, as Nahashon. 2. Sam.23.37.
Naas Nahas. *a snake, or serpent, or south saying, or prophe-*
cying, or like brasse. a citie. 1. Chro.4.12.
Nahas Nahash *idem*. king of the Ammonites. 1. Sam.11.1.
Naas Nahashon. *a noise, neighing, a making warme, or dri-*
Nahason *nes: or after þ Syrian, a strangling*. Brother of Elishe-
Naason ba. Exo.6.23. Nu.1.7. Ruth 4.20. Mat.1.4. Lu.3.32.
Naasson Nahath. *rest, or a leader: or after the Syrian, a going*
Nahshon *downe*. Gen.36.13 and 1. Chro.6.26.
Nahabi Nahbi. *very secret, or hid, my beloued, or resting with*
me, or a leader with me. Num.14.15.
Nachor Nahor. *hoarse, angry, or drie: or after the Syrian,*
strangled. The sonne of Serug. Gen.11.22. Also the
sonne of Terah. Gen.11.26,29. and 22.20.*
Nahesson Nahshon, looke Nahashon.
Nahum, as Naham, a Prophet. Nahum 1.1.
Naim. *fairenesse, beautifulnesse, pleasantnesse, trou-*
ble, or the mouing of them. a citie. Luke 7.11.
Naioth. *fairenesse, beauty, comelinesse, or a dwelling*
place. a place. 1. Sam.19.18.
Naneas Nanea. According to the Persian tongue *Diana*.
2. Mac.1.13.
Noemi Naomi, as Naamath. Wife of Elimelech. Ruth 1.
2.* and 2.1.* and 3.1.* and 4.14,15.16.
Naphis Naphish. *a soule, or resting: or after the Syrian,*
multiplying. Gen.25.15.
Nepthali Naphtali. *my wrestling, comparison, likenes, or croo-*
Nephtali *kednes*. Jaakobs sonne by Rahel. Gen.30.8. his chil-
dren. Gen.46.24. Num.26.48,49,50. 1. Chron.7.13.
he is blessed. Gene.49.21. Deut.33.23. his portion.
Josh.19.32, to 40. Naphtali could not driue out the in-
habitants of Beth shemesh, &c. but made them tribu-
taries. Judg.1.33.
Also a citie. Tob 1.2.
Naphta. Dan.3.46.
Nephthalim Naphtaim, looke Nephtuim. The sonne of Mizraim.
Naphthuim Gen.10.13. and 1. Chro.1.11.
Nephthuim Narcissus. *astonied, or neglecting*. Rom.16.11.
Nathan. *giuen, giuing, or rewarded*. a Prophet who
foretolde Dauid, that his sonne should builde Gods
Church, meaning Christ, of whom Salomon was but
a figure. 2. Sam 7.13,14. he reproueth Dauid for his
adultery. 2. Sam.12.1, to 16. hee is praysed. Ecclus.
47.1. Hee making obeysance, sheweth Dauid how A-
doniah usurped his kingdome. 1. King 1.23, to 28.
Also Dauids sonne. 2. Sam.5.14. Of whose stocke
the virgin Marie descended. Luke 3.31.
Nathanael Nathaneel. *the gift of God*. The sonne of Ishai. 1. chr.
2.14. also the name of a true Israelite. John 1.45.*
Naue. *a posteritie, a sonne for euer, a remayning for*
euer, or fairenesse, or dwelling place: or after the Sy-
rian, a fish. Father of Jesus. Ecclus 46.1.
Nazaret Nazareth. *separated, crowned, or sanctified*. a citie
where Christ was conceiued and brought vp. Matth.
2.23. Luke 1.26. The deuill confesseth Christ to bee
of Nazaret. Luk.4.34. The inhabitants regarded not
their Prophet Jesus. Matth.13.57. but would haue
cast him headlong from their hill. Luke 4.27.
The law of the Nazarites. Numb.6.2. Samson a
Nazarite from his mothers wombe. Judges 13.5. and
so was Samuel. 1. Sam.1.11.
¶ Neah, *moued, or mouing*. a citie. Josh.19.13. Noa
Neapolis, *a new citie*. a citie. Acts 16.11.
Neariah, looke Naariah.
Nebai. *fructifying, or budding forth, speaking, or*
prophecying. Nehe.10.19.
Neballat. *prophecie, cloaked talke, hidden, or budding* Neballath
forth, or prophecying cloakingly. a citie. Nehe.11.34.
Nebaioth, looke Nabaioth, and Isai.60.7.
Nebat, looke Nabat.
Nebo, as Nebai. a citie. Num.32.3,38. & 1. chr 5.8.
Nebuchad-nezzar. *the mourning of the generation,* Nebuchad-
or wailing of iudgement, or the sorowing of pouertie. A rezzar
king of Babel. 2. king.24.1. He receiueth power ouer
all kingdomes. Jer.27.6. he conquereth Egypt. 2. kin.
24.7. Jerem.46.2,13. He destroyeth Jerusalem. 2.
King.24.2,3,4.* and 25.1. Jere.39.1.* According
to the prophecie. Isa.7.8. Jere.25.9. and 32.28.* He
dreameth. Dan.2.1.* he erecteth an image, and com-
mandeth to honour it. Dan.3.1.* Hee dreameth a-
gaine. Dan.4.2. He dwelt seuen yeere among wilde
beasts. Dan.4.29. He is bewayled in mockage. Isai.
14.4.*
Also a great King of the Assyrians in Nineueh, Nabuchodo-
some thinke him to be Cambyses. Judet.1.5.* & 2.1.* nosor
Nebushazban. *speech, prophecie budding, springing,* Nabuzar-
or flowing: or after the Hebr. & Syr. fruit, or budding ban
foorth of deliuering. a prince of Nebuchad nezzar.
Jer.39.13.
Nebuzar-adan. *a budding foorth, a prophecie of for-* Nebuzar-
raine iudgement, or the budding forth of the foote of a adan
pillar. Chiefe steward to the king of Babel. 2. King. Nabuzardan
25.8. Jere.39.13. Necho
Nechoh. *lame, or smitten*. surname to Pharaoh. 2. Nechao
King.23.29.* Nedabia
Nedabiah. *the vow of the Lord, or the prince of the* Nadabia
Lord. 1. Chro.3.18.
Neginoth. Psal.4. in the title.
Neginothai. Habak.3.19.
Nehelamite. *a dreamer, or a dreame, a valley of wa-*
ters, or the inheritance of waters. Jere.29.24.
Neheloth. Psal.5. in the title.
Nehemia. *comfort, or the rest of the Lord, penitent* Nehemias
Lord, or ... Nehem.1.1. Butler to
king Artahshashte. Nehe.1.11. & 2.1. hauing obtained
a letter of the king went to Jerusalem, and builded
vp the walles. Nehe.2.8. He reprooueth the breakers
of the Sabbath. Neh.13.15. and those that had mar-
ried strange wiues. Nehe.13.25. He is praysed. Ec-
clus 49.13. surnamed Tirshatha Neh.8.9. and 10.1.
Nehum. *a comforter, penitent, or a leader of them*. Nahum
Nehe.7.7.
Nehushta. *brasen like the ayre, soothsaying, or a ser-* Nehusta
pent. 2. King.24.8.
Nehushtan. *brasen, made of copper, a soothsaying, or* Nehustan
men of the serpent, or a gift. The name that Hezekiah
gaue in contempt to the brasen serpent. 2. King.18.4.
Neiel. *commotion, or mouing of God*. A citie. Joshua Nehiel
19.27.
Nekoda. *painted, diuers, or inconstant, pointed, a* Necoda
shepheard, or made crooked. A citie. Ezra 2.48,60. Nekodah
Nehe.7.50.
Nemuel. *God sleeping, or the sleeping of God*. Cer- Namuel
taine mens names. Num.26.9,12.
Nepheg. *weake, or slaked*. The sonne of Izhar. Exo.
6.21.

6.21. And Dauids sonne. 2. Sam. 5. 15.

Nephushim Nephusim Nephishesim *diminished, or torne in pieces.* Nehe. 7. 52. Ezra 2. 50.

Nephthalim, and Nephthali, looke Naphthali.

Bphthar Nephthar. 2. Mac. 1. 36.

Nephthoah Nephtoah Nephtoah. *open, or opening.* A fountaine. Iosh. 15. 9. and 18. 15.

Nephthuim Nephtuim. *idem.* Gen. 10. 13.

Nephusim, looke Nephishesim.

Ner. *a candle, or light, or land sowen euery other yere.* Father of Abner. 1. Sam. 14. 50, 51. 1. Chr. 8. 33. 2. Sam. 3. 6.*

Neregel Neregal. *searching out, a footman, or a candle couered, or land sowen euery other yeere couered.* Ier. 39. 3.

Nergel Nergal. *idem.* An idole. 2. King. 17. 30.

Nereus Nereas, as Ner: or after the Greeke. *great.* Rom. 16. 15.

Neri, as Ner. Luk. 3. 27. who is also called Iechonias. Mat. 1. 12.

Neriah Nerias. *the light or candle of the Lord, or the lande sowen euery other yeere of the Lord.* The father of Baruch. Baruch 1. 1. Ier. 32. 12.

Nathaneel Nethaneel, as Nathaneel. diuers mens names. Nu. 1. 8. Ezra 10. 22. 1. Chr. 15. 24. and 2. Chr. 35. 9.

Nathania Nahania Nethaniah. *the gift of the Lord.* 2. King. 25. 23. and 1. Chr. 25. 2. and 2. Chr. 17. 8. Ier. 36. 14.

Nathan-melech Nethan-melech. *the gift of a king, or the gift of counsel.* 2. King. 23. 11.

Nathinei Nathinims Nethinims. *giuen, or rewarded.* 1. Chr. 9. 2. Ezra 2. 43, 58.

Netopha Netupha Netophah. *a drop, or dropping downe from the head, or gumme that droppeth downe from trees, or the bending of the mouth.* Ezra 2. 22.

Nethophathi Netuphati Netophathi. *idem.* A certain familie which had their possessions in the fieldes. Nehem. 12. 28. 1. Chr. 2. 54. and 9. 16.

Nasia Neziah. *a conquerour, or euerlasting, or strong.* Ezra 2. 54.

Nesib Nezib. *standing, or a standing place, or an aduancing of any title or right: or* after the Syrian, *a plant.* A citie. Iosh. 15. 43.

Nibhaz Nobahaz ¶ Nibhaz. *fructifying, or budding forth a vision, or speaking, or prophesying a visiō.* an idole. 2. Kin. 17. 31.

Nebsan Nibsan. *speach, prophecie, the springing foorth of oft sleeping, or of changing, or springing forth of a tooth or iuorie.* A citie. Iosh. 15. 62.

Nicanor. *a conquerour, or victorious.* 1. Macc. 3. 38. and 7. 26.* and 2. Mac. 15. 1.*

Nicodemus. *innocent blood,* after the Greeke, *the victory of the people.* A Pharisee & ruler of the Iewes, who came to Christ by night to be taught of him. Ioh. 3. 1.* reade Ioh. 7. 50.* and 19. 38.*

Nicolas. *a victour, or ouercommer, or the victories of the common people.* A deacon. Acts 6. 5. who (as some thinke) held that wiues should bee common. The sect was called Nicolaitans. Reu. 2. 6.

Nicopolis. *a citie of victorie, or victorious citie.* A citie of Thracia. Tit. 3. 12.

Niger. *blacke, purple, or darke.* The surname of Simon. Acts 13. 1.

Nilus, in Hebrew Shihor. *blacke, or troublous.* A famous riuer in Egypt. Exo. 7. 15. Iosh. 13. 3. Ier. 2. 18.

Nimrim. *a leopard, a rebelliō, a bitternes, or a change.* A citie. Isa. 15. 6.

Nemrod Nimrod. *a rebell, or rebellious, a sinner, or transgressour, or an apostata.* Sonne of Cush. Gen. 10. 8, 9.

Nineue Niniuites Nineueh. *faire, beautiful, or a dwelling place.* A citie builded by Ashur. Gen. 10. 11. The desolation thereof prophesied. Nahum 3. 1. Zeph. 2. 13. Tob. 14. 4. Their repentance after Ionas preaching. Iona. 3. 5.* They shall condemne the Iewes, and why. Mat. 12. 41.

Nisan. *a banner, approuing, or trying flight: or* after the Syrian. *a miracle.* a moneth. Nehe. 2. 1.

Nisroch. *flight, a tender or delicate trying, or banner: or* after the Syrian, *thy table.* An idole. 2. King. 19. 37. Isa. 37. 38. Nesroch

¶ No. *a stirring vp, or a forbidding.* a countrey. Eze. 30. 15. Nahum 3. 8. looke Alexandria.

Noadiah. *the witnessing or testification of the Lord, or the company of the congregation of the Lord, or the decking of the Lord, or the Lord passing ouer: or* after the Syrian & Hebrewe, *the taking away of the Lord.* Ezra 8. 33. Nehe. 6. 14. Noadia

Noah. *a ceasing, or rest.* Sonne to Lamec. Gen. 5. 29. Luke 3. 36. 1. Chron. 1. 4. His three sonnes. Gene. 6. 10. God foretold him of the flood. Gene. 6. 13. He is both commanded to enter the Arke. Gene. 7. 1. and to come forth. Gene. 8. 16. He erecteth an altar to God. Gen. 8. 20. God blesseth him Gen. 9. 1. and promiseth neuer to destroy the world with flood againe. Gene. 9. 9, to 18. He planteth a vineyard, and being drunken is derided of his sonne Ham. Genes. 9. 20, to 26. His yeeres. Gen. 9. 28, 29. Hee is praised. Ecclus. 44. 17, 18. His faith. Heb. 11. 7. Noe

Noah the preacher of righteousnesse. 2. Pet. 2. 5.

Nob. *speach, prophecie, speaking prophesying, fructifying, springing forth, or barking, or barked at.* A citie destroyed by Saul. 1. Sam. 22. 11, & 21. 1. Isa. 10. 32. Nobe

Nobah. *barking, or barked at.* A citie. Numb. 32. 42. Iudg. 8. 11. Nobe

Nod. *fugitiue.* A countrey. Gen. 4. 16.

Nodab. *vowing of his owne accord, or principall.* 1. Chr. 5. 19.

Nogah. *brightnesse, or clearenesse.* 1. Chr. 14. 6. Noga

Nohah. *resting, or a guide.* 1. Chr. 8. 2. Nohaa

Nomades. *men wandering here and there.* A people without certaine abiding. 2. Mac. 12. 11.

Non, looke Nun. and 1. Chr. 7. 27.

Noph. *a hony combe, a distilling from the head, a lifting vp, or a sieue.* A citie. Isa 19. 13. Ier. 2. 16. Ezek. 30. 13.

Nophah. *fearefull, or binding.* Num. 21. 30. Nopha

¶ Nun. *sonne, posteritie, stocke, euerlasting, or remaining for euer: or* after the Syrian, *a fish.* Father of Iosua. Num. 13. 9. Exod. 33. 11. 1. Chr. 7. 27. Non

¶ Nymphas. *a bride.* A worthy man whom Paul saluteth. Coloss. 4. 15. Nympha

O

Obadiah. *seruant of the Lord.* The gouernour of Ahabs house. 1. Kin. 18. 3, to 17. and 2. Chr. 17. 7. Also a Prophet. Obad. 1. 1. Another. 1. Chr. 3. 21. Obadiah Abdias Obadia

Obal. *the frowardnes of antiquitie, or flowing.* Gen. 10. 28.

Obed. *a seruant, or a workeman.* Boaz sonne. Ruth 4. 17. Mat. 1. 5. Luke 3. 32. 1. Chr. 2. 12.

Obed-edom. *the seruant of Edom, or a seruant Edomite.* A Gittite 2. Sam. 6. 10, 11. and 1. Chron. 15. 21 and 16. 38.

Obil. *borne, or brought, led away, caried, sorowful, or waxing olde.* 1. Chr. 27. 30. Vbil

Oboth, *dragons, wombes, fathers, or desires.* A place. Num. 21. 10. and 33. 43.

¶ Ocran. *troubles, or troubling* Num. 1. 13. Ocran

¶ Oded. *sustaining, or lifting vp.* 2 Chr. 28. 9.

Odomeras. *the sonne of praise, or witnesse of a coffer.* 1. Macc. 9. 66. Odares Odaren

Odolla. *a witnesse, or ornament to them, or witnesse, or ornament of his miserie, or the passing ouer, or praye of his miserie.* A citie. 2. Mac. 12. 38. Odallam

¶ Og. *resting bread, or a mocke: or* after the Syrian, *holding downe, or hindred* A great giant king of Bashan. Num. 21. 33.* Deu. 3. 1. to 14. Psal. 135. 1.

Abod ¶ Obad *praising, or confessing*. Ge.46.10. Exo.6.15.
Ohel. *a tabernacle, or tent, or light*. 1. Chr.3.20.
Ohel-moed. *the tabernacle of the congregation*. Exodus 33.7.
¶ Oliuet. A hill two miles on the East side from Jerusalem, the brooke Cedron running betweene, taking name of the plentie of Oliues growing thereupon. Matt.21.1. and 24.3. Luke 22.39. John 18.1.
Holofernes Olofernes. *a strong captaine*. Chiefe captain to Nabuchodonosor. Judeth 2.4.* to chap.15.
Olympas. *heauenly*. Rom.16.15.
Olympius. *idem*. 2. Mac 6.2.
¶ Omar *speaking, or exalting*. Gen.36.11.
Gomer Omer. A measure. Exod.16.16.* Ezek.45.11.
Homer Omri *a bundle, a rebellious, or bitter people*. 1. King.
Amri 16.16, to 29.
Hon ¶ On. *sorow, strength, or iniquitie*. A countrey. Gen. 41.45, 50. Also a man. Num.16.1.
Oman Onam *sorow, strength, or iniquitie of them*. Genes. 36.23. 1. Chr.1.40. and 2.28.
Aunan Onan, as On. Gen.38.4.
Onesimus, *as profitable*. Col.4.9. Philem.10.
Onesiphorus *bringing profit*. 2. Tim.1.16 & 4.19.
Onias. *the strength of the Lord, or a ship*. Ecclus.50. 1. 1. Mac.12.7.
Onix. A precious stone. Gen.2.12. Exod.25.7.
Ono. *griefe, strength, or iniquitie of him*. A citie. 1. Chr.8.12. Ezra 2.33. Nehe.11.25.
Ophel. *a tower, darkenesse, or a little white cloude*. 2. Chr.27.3. and 33.14. Nehe.11.21.
Ophir. *ashes, or a Fructifying*. Joktans sonne. Gen. 10.29. Also a region in Judea, where is store of golde. 1. King.9.28.
Ophni. *fleeing, wearinesse*: or after the Syrian, *a folding together*. A citie. Josh.18.24.
Ephrah Ophrah *dust, leade, or a fawne*. A citie. Josh.18.23.
Ophera Judg.8.27.
¶ Oreb *a crowne pleasant, a comander by faith, mingling together, or the euening*. a prince of y Midianites slaine on the rocke Oreb. Judg.7.25. Psal.83.11.
Aran Oren. *a coffer, reioycing, or the slander of them*. 1. Chr.2.25.
Orion. Job 9.9. and 38.31.
Ornan. *reioycing, the light of the sunne, or light, or slander remaining for euer*. 1. Chr.21.15 & 2. Chr.3.1.
Orpha Orpah. *a necke, or hinder part of a necke, stifnecked, the raising of the mouth, or the making bare of the mouth*. Ruth 1.4.
Orthosaida Orthosias. *vpright, or rectified*. A towne at the foote
Orthosiada of Libanus. 2. Mac.15.37.
¶ Oseas. 2. Esd.1.39. and 13.40. looke Hosea.
Oshea. Num.13.9. looke Joshua.
¶ Othni. *my time, or my houre*. 1. Chr.26.7.
Othniel, looke Othoniel.
Otholia Otholiah *time to the Lord*. 1. Chr.8.26.
Athaliah Othoniel. *the time, or houre of God*. Joshua 15.17.
Othniel Judg 3.11. and 1. Chr.27.15.
Idox ¶ Ox *pleasant, or meerie*. Judeth 8.1.
Ozia Azia ¶ Ozaziah. *the strength of the Lord*. Mens names.
Azaziah 1. Chr.15.21. and 27.20.
Azana Ozem. *the hasting of them, or fasting*. 1. Chron.2.15.
Asom Ozem *idem*. 1. Chr.2.25.
Ozem Ozias. *the strength, or bucke goat of the Lord*. 2. Esd.
Ozia 1.2. Judeth 6.15. and 7.30.
Osias Oziel. *the strength, or bucke goate of God*. Judeth 8.
Vzziel 1. looke Vzziel.
Ozielites, *idem*. 1. Chr.26.23.
Ozni. *an eare, my hearkening, or a goldsmiths balance*. Sonne of Gad: of him came the Oznites. Numb.26. 16. called Ezbon Gen.46.16.
Azriel Ozriel *the helpe of God*. 1. Chr.27.19.

P

Paarai. *a gaping, or an opening*. 2. Sam.23.35. Pharai
Padan Aram. A citie of Syria where Laban dwelt. Mesopotamia
Gen.25.20.
Padon. *his redemption*: or after the Syrian, *the yoke* Phadon
of an oxe. Ezra 2.44.
Pagiel. *God hath met, or the meeting, or the requiring* Phegiel
pardon of God. Num 1.1.
Pahath, Moab. *a duke of Moab* Ezr.2.6. Neh.3.19. Phahath-
Palal *thinking, or iudging*. Neh 3.25. moab
Palestina. *strowed, or couered*, viz. with ashes, or dust, Pala
or decay put to, a double decay, or the drinke of decay, Phalel
or he fell drinking. A countrey in Syria turning to A- Palistina
rabia. Exod.15.14. Psal.60.8. Isa.14.29. Of the people, looke Philistims.
Pallu, or Palu. *marueilous, wonderful, or hidden*. Ge. Phallu
46.9. and 1. Chr.5.3. Of whom came the Palluites. Phalu
Num 26.4.
Palti. *deliuerance, or banishment*. Num 13.10. Phalti
Paltiel. *deliuerance, or banishmēt of God*. Nū 34.26. Phaltiel
Pannag. A place Eze.27.17. Phaltias
Panthicus. The moneth of April 2. Mac.11.30. Xanticus
Paphus. A citie of Cyprus, dedicate sometime to Xanthicus
Venus, where the maidens used before marriage, in Paphos
the honour of Venus to prostrate themselues on the sea shore. Acts 13.6.
Parah, *a cowe, increasing, or stirring vp*. a citie. Jos. Aphara
18.23.
Paran. *fairenesse, praise, springs*. A plaine wildernesse. Gen 14.6. and 21.21.
Paras. *Persia*. A countrey Eze.38.5.
Parmashta *the breaking of a foundation*: or after the Pharmashta
Hebrew & Syrian *a bull of one yeere olde*. Ester 9.9. Phermesta
Parmenas. *continuing*. Acts 6.5. Parmenias
Parnach. *a bull smiting, or smit, or broken*. Nū.34.25 Pharnach
Paroh. *vengeance*. Exod 8.1. looke Pharaoh. Pharao
Parosh. *a flea or gnat*. Ezra 2.3. Neh.3.25. Pharos
Parthians. *fliers for feare, or banished men*. A people. Acts 2.9. Isa.66.19.
Paruah. *fresh, or flourishing*: or after the Syrian, *fleeing*. 1. King.4.17.
Paruaim. 2. Chr.3.6. and 1. King.9.28. Ophir
Pasach. *thy broke piece, or thy diminishing*. 1. ch.7.33. Pasah
Pas-dammim. *a portion, or diminishing of blood*. A Phasech
place. 1. Chr 11.13. Phes-domim
Paseah *a passing ouer, or an halting*. 1. Chron.4.12. Pascha
Ezra 2.49. Phesse
Pashur. *increasing libertie, or spreading out white-* Phassur
nesse. 1. Chr 9.12. Ezra 2.38. Jer.20.3. Phassur
Patara. *white limed or bringing death*. A citie of Ly- Phashhur
cia a prouince of Asia. Acts 21.1. Pathmos
Patmos *deadly, or bringing death*. an Ile Reue.1.9. Pathures
Pathros. *a morsel of dough, or perswasion of decay: or* Phetros
an inlarging of distilling from the head. A countrey. Isa.11.11. Jere.44.1.15.
Pathrusim. *idem*. Gen.10.14. Phethrusim
Patriarke. *the chiefe of the fathers*. Heb 7.4.
Patrobas. *pertaining to the father*. Rom.16.14. Patroba
Patroclus. *of the father, or the glory of the countrey*. 2. Mac.8.9.
Pau. *howling, sighing, or appearing*. a citie. Ge.36.39. Phau
Paul. Jerome saith. Heb. *marueilous, or marueilously*: Other thinke, Heb. & Greeke *the entry into the flocke*, the Greeke word signifieth, *rest*, or *he that hath a rest*, and the Latine, *little*. An Apostle of Christ descended of the tribe of Beniamin Roman.11.1. Philip.3.5. brought vp with Gamaliel. Acts 22.3. A Pharise, and sonne of a Pharise Acts 23.6. Marueilously conuerted Acts 9.3. to 23. and 22.6. to 17 & 26.12. to 19. He persecuteth the Church. Acts 8.1. and 9.1. Gal.1.13. 1. Timoth.1.13. An elect vessel of God, &c. Acts 9.15.
and

UMI

and 22,14. ordeined to preach Christ to the Gentiles. Galat.1.15,16. He did many things against the name of Jesus. Actes 26.9,10. Baptized Actes 9 18. Delivered out of darkenesse, by the light of God, and why. 2. Corinthians 4.6,7. Hee preached openly that Christ was the sonne of God, &c. Acts 9. 20. * Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13.2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 11.13. and 15.16. Galat.2.8.1. Timoth.2.7. 2. Tim. 1.11. And an Ambassadour of Christ. 2. Cor.20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2 Corinth.1.1. and 4.1. Eph. 3.2.2. Tim.1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1. Timoth. 1.1. He learned the Gospel by revelation of Christ, and not of any other. Galat.1.12. Sent to preach, not to baptize. 1. Corinth.1.17. The Churches of Judea glorified God for him. Galat.1.23. The dispensation of the Gospel committed to him, he was constrained to preach it. 1. Corinth. 9. 16, 17. By revelation hee ascended to Jerusalem, to conferre of the Gospel with the Apostles. actes 21.18,19. Galat.2 2. He accounteth all things losse and dung, in respect of the knowledge of Christ Philip 3.8. Hee exhorteth us to convert to God by good workes. Actes 17.30,31. and 26.20. to serve the Lord with all modestie, teares and tentations. actes 20.19. testifying that Jesus is the Christ. actes 18.5. teaching nothing but that which Moses and the Prophets had foretolde. Actes 13. 16, to 42. and 26.23. 1. Corin.1.23,24. He preacheth Christ to the Thessalonians. actes 17. 11,12. and openly. actes 17.22.* He preacheth till midnight. actes 20.7. He preacheth in Antioch. actes 11,23. He teareth his garments, seeing the people about to sacrifice to him. actes 14. 14. His valiant stomacke in offering himselfe into dangers for his flocke. acts 19.30. Three yeeres he ceased not, with teares to give warning of false prophets. actes 20.31. He feared no dangers to preach the Gospel. actes 20. 23, 24 as appeared by his sufferings. 1. Corinth 4.9. and 2. Cor. 4.9. and 11. 24. and 12.7. and 2. Timoth.2.10. and 3.11. He was ready to be bound, and to die for Christes sake. actes 21.13. His affection to the Jewes Rom.2.3. and 10. 1.& 11.14. and to the Philippians and Corinthians. Phil.1.8. and 2. Cor.6.11. Christ sheweth him what afflictions he should suffer for his name. Actes 9. 16. God encourageth him to preach to the Corinthians. Actes 18.9. In prison the Lorde encourageth him to constancie. actes 23. 11. The Angel comforteth him not to feare the danger of the Sea, and why. actes 27.23. He exhorteth the Antiochians not to contemne the Gospel. actes 13 40, 41. Travailing through Galatia and Phrygia, he strengtheneth the disciples. Actes. 18.23. He visiteth all the cities where he had preached, to confirme them. actes 15.32. Hee comforteth those that sailed with him to Rome. actes 27. 9,10. What care he had, that the Corinthians should avoide contention. 2. Corinth. 12 20, 21. and for all Churches. 2 Cor.2.12 and 11.28. Coloss 2.1. and 1. Timoth.1.3 Before Festus he wisheth all that heard him, such as he was, except his bonds. actes 26. 29. The spirit witnessed in every citie, the afflictions that abode him at Jerusalem. actes 20.22,23. Some counsell him not to goe thither. act.21.4. He disputeth before Felix, of righteousnesse, temperance, & judgement to come. actes 24.26. He is conveied by night through a wall, downe in a basket. actes 9. 25. and 2. Cor. 11.33. Persecution against Paul and Barnabas. Actes 13.50. He is presented to Felix. Actes 23.33. and before Festus, accused by the Jewes. Acts 25.6,7. Festus objecteth madnesse to him. Act.26.24. Through God hee is delivered both from Jewes and Gentiles. Actes 26.22. fortie men vow his death, whereof he is advertised. Actes 23.12,13, to 23. He is beaten and imprisoned by the Jewes. Actes 21. 30, to 35. Brought to judgement. Actes 18.12. Commanded of God to goe out of Hierusalem, and why. Actes 22.18. Forbidden to preach in Asia. Actes 16.6. His race in the course of the Gospel. 1. Cor.9.20. * Hee preacheth from Jerusalem to Illyricum. Rom. 15. 19. Hee visiteth Peter, and tarieth with him 15. daies. Gal.1.18. He withstood Peter at Antioch. Galat.2.11. He calleth himselfe the least of the Apostles, and why. 1. Cor. 4.9. and 15.9. and a follower of Christ. 1. Corinth. 11 1. and willeth to follow his example. 1. Corinth. 4. 16. Philip 3.17. and 1. Thess.1. 6. and 2. Thess.3. 9. He approved by his life, that which he taught by his preaching. 1. Corinth.9.27. He that despiseth his doctrine despiseth God. 1. Thess.4.8. Howe hee behaved himselfe in preaching the Gospel. 1. Corinth.2.1.* He desireth to be ayded with the prayers of the faithfull. Rom.15.30 and 2. Cor.1,11. Hee would not justifie himselfe. 1. Cor.4.4. He sawe Christ after his resurrection. 1. Corinth.15.8. Some things hard to be understoode in his Epistles. 2. Peter.3.16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos.4.18 and 2. Thess.3.17. He was not chargeable to any man, but wrought for his living. Actes 18 3. and 23.33,34. & 1. Cor.4.12. & 9.6. and 2. Cor.11.9. & 12.13. & 1. Thess.2.7.9. and 2. The. 3.8. He preacheth at Iconium. Acts 14.1. At Lystra. Actes 14 6 At Berea. Actes 17.10. At Athens. Actes 17.15. and at Corinth. Acts 18.1. Called Saul. Actes 7.58. and 8.1, to 5. and 9.1.

Pedahel, *the redemption of God.* Num.34.28. Pedael

Pedahzur, *a strong redeemer, or a stone redeeming.* Num.1.10. and 7.54. Phedael Pedazur

Pedaiah, *the Lords redeeming.* 2. king.22.1. 1. Chro. 3.18. Phadasseur Pedaia

Pekah, *opening.* The sonne of Remaliah. 2. king.15. 25. to 32. Adaiah Phacee

Pekaiah, *the Lord opening.* The sonne of Menahem. 2. king.15.23. to 27. Peccaiah Phaceia

Peked, *noble, or rulers.* Eze.23.23.

Pekod. Jere 50,21.

Pelaiah, *the miracle, or secret of the Lorde.* Mens names. 1. Chro 3.24. Nehe.8 7. and 10.10. Pheleia

Pelaliah, *thinking on the Lord, or entreating the Lord, or the judgement of the Lord.* Nehe.11,12. Phelelia

Pelatiah, *the deliverance, setting free, or banishment of the Lord.* Mens names. 1. Chr.3.21. and 4.42. Ne. 10.22. Eze.11.1.13. Phalatias Phaltias Pheltia

Peleg, *a division.* Gen.10.25. & 11,18. 1. Chr.1.19. Luke 3.35. Paleg

Pelet, *deliverance, or banishment.* 1. Chro.12.3. Phalet

Peleth, *decay, or judging.* Num,16.1. Phaleth

Pelethites, *idem.* 2 Sam 8.18. Phelethites

Pelonite, *falling, hid, or secret.* 1 Chro.11.27.

Peniel, *seeing God, or the face of God.* a place neere the foord Jabbok. Gen.32.30. Phanuel Penuel

Peninnah, *a precious stone, or our face.* One of the wives of Elkanah. 1 Sam.1.2, to 7. Phenenna

Pentecost *the fiftieth* (viz. day) A feast of the Jewes looke Whitsunday in the second Table.

Penuel, as Peniel Father of Gedor. 1. Chron.4.4 Also a citie, 1. King 12 25 Judg.8.8,17.

Peor *a gaping or opening.* a hill Num.23 28. Phogor

Perath, a river called Euphrates. Ge.2.14. De.1.7

Peres. Daniel 5.28. Phares

Peresh, *a horseman casting out to be slaine, or declaring* 1. Chro.7.16. Pheres Pharea

Phares — Perez. *a diuision.* Iudas sonne by Tamar. Gen. 38. 29. and 1. Chron. 4. 1. of his posteritie were rulers ordeined. 1. Chro. 27. 3. Nehe. 11. 4 looke Phares.

Perez-Oza — Perez-vzzah. *the diuision of Vzzah, or the diuision of strength, or of a goate.* A place so called, and why. 2. Sam. 6 6, 7, 8.

Pergen — Perga. *very earthly.* A citie. Acts. 13. 13.

Pergamos — Pergamus *height.* A citie of Asia. Reuel. 1. 11.

Perida. looke Peruda.

Pherezites — Perizzites. *Rurall, or dwelling in vnwalled villages.* A people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed Deut. 20. 17. Iudah discomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. King 9. 20, 21.

Persepolis *a citie of Persia.* 2 Mac. 9. 2.

Persia. *breaking, diuiding, a horse hoofe, or a crooked nose.* A countrey. 2. Chro. 36. 22.

Persis *idem.* A faithfull woman. Rom. 16. 12.

Peruda — Perudah. *a separation, or diuision.* A mans name.

Pharida — Ezra 2. 55. called Perida. Nehe. 7. 57.

Pharuda — Peter. *A stone, or rocke.* The surname of an Apostle

Petrus — of Christ, otherwise called Simon & Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Mat. 16. 17. He and Iohn vnlearned Acts 4. 13. He & Andrew called by Christ. Mat. 4. 18. Iohn 1. 41.* Mar. 1. 16, 17, 18. His faith, in the name also of ȳ other Apostles. Joh. 6. 68, 69. Mat. 16 16. Through faith he walked on the sea, and staggering therein beganne to sincke. Matth. 14. 29, 30. 31. Christ prayeth that his faith might not faile, and why. Luke 22. 32. Christ reprooueth him, for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt 26. 40. Christ foretold him he could not follow him then, but should afterward. John 13. 36. He stroke off Malcus his eare. Matth 26. 51. Iohn 18. 10. He denieth Christ thrise. John 18. 17, 25, 27. Luke 22. 57, 58, 60 Marke 14. 68.* Matth. 26. 70, 72, 74. and repented. Matth. 26. 75. Marke 14. 72. Luke 22. 62. Christ admonisheth him with what death hee should glorifie God. John 21. 18, 19. Christ reprooued his curiositie in demanding what John should do. John 21. 21, 22. Christ, thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. John 21. 15, 16, 17. He had commission of God to preach to the Iewes Galat. 2. 8. and so he did Acts 2. 14.* and 3. 12.* By a vision is shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldly accompanie with them. Acts 10. 3.* He sheweth the cause why he preached, and kept companie with Gentiles Acts 11. 4. to 19. He is imprisoned and deliuered. Acts 5. 18, 19. and 12. 3, 4, to 18. Sickenesses, healed with his shadowe. Actes 5. 15, 16. He raiseth Tabitha to life, Actes 9. 40. and lodgeth in Ioppa with Simon a tanner. Actes 9. 43. Christ healeth his wiues mother. Matth. 8. 14, 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their duties. 1. Pet. 5. 1, to 12. He healeth the creeple. Act. 3. 4.*

Pethahah-enaim. Gen. 38. 14.

Phathaia — Pethaiah. *the Lord opening, or the Lord openeth, or*

Phathahiah — *the gate of the Lord.* A Leuite. Ezra 10. 23.

Pethahiah — Pethor. A citie Num. 22. 5.

Phathuel — Pethuel. *a morsel of God, or a perswasion of God, or the inlarging of God.* Ioel 1 1.

Phollathi — Peulthai. *my worker, or my worke.* 1. Chro. 26. 5.

Phaleg — Phalec. looke Peleg.

Phallu. *marueilous, or hid.* Gen 46. 9.

Phalti. *deliuerance, or banishment.* 1. Sam. 25 44.

Phanuel — Phanuel, as Penuel Luke 2. 36.

Pharao — Pharaoh. *spreading abroade, vncouering, or making*

Paroh — *bare: or* after the Syrian, *vengeance, or reuenging: and* in the Egyptian, *a king.* Name, to all the kings of Egypt vntill Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17.* Another whose dreames Ioseph expounded. Gen. 41. 1.* who sent for Iaakob into Egypt. Gen. 45. 17, 18. another who not knowing Ioseph is cruell to Israel. Exod 1. 8.* another, who resisted Moses and Aaron, and would not let the Israelites depart. His tyranny, and blasphemie. Exod. 5. 1.* to Chapter 15. another, whose daughter Salomon married. 1. king. 7. 8. another surnamed Nechoh. 2. king. 23. 29.* 2. Chron. 35. 20.* and 36. 1, to 5. Ezekiel 31. 2.* and 32. 2.* another surnamed Hophra. Iere. 44. 30.

Pharathom. *bearing fruit, fructifying, or increasing, or a kowe.* 1. Mac. 9. 50. — Phara

Phares. *a diuision.* Luke 3. 33. Gen. 36. 29. and 46. 12. Matth. 1. 3. looke Peres. — Pharez

Pharises *idem.* A sect of the Iewes which affirmed the resurrection. Matt. 3. 7. looke Pharise in the second Table.

Pharpar. *diminished the or fructifying fruit, or a bul of a bull.* A riuer of Damascus. 2. king. 5. 12. — Pharphar

Pharsites *diuided.* A family descended of Pharez. Num. 26. 20. — Pharezites

Phaselis. *a passing ouer, or halting of natiuitie.* A place. 1. Mac. 15. 23. — Phaselida

Phebe. *cleare, or bright.* Rom. 16. 1. — Phœnice

Phenice. *red, purple, or palme.* a countrey of Syria, where Tyre and Sidon are placed. 1. Esd 2. 17. Ac. 11. 19. also a hauen of candy. Actes 27 12. — Phicol

Phibeseth. *the mouth of treading vnder foote, despite, or from the mouth.* a citie in Egypt Ezek 30. 17. — Phiłetis

Phichol. *the mouth of all, or the perfection of the mouth.* Gen. 21. 22.

Philarches. *the louer of a prince.* 2. Mac. 8. 32.

Philadelphia. *the loue of the brother, or of brotherhood.* a citie. Reuel 1, 11. — Philistines

Philemon. *kissing with God.* Phile 1.

Philetus. *beloued, or amiable.* One that fell from the faith, affirming that the resurrection was alreadie past 2. Tim. 2. 17.

Philip. *a warriour, or warlike or a louer of horses.* A Phrygian. 2. Mac 5. 22. and 13. 23. also an Apostle, Matt. 10 3. Iohn 1. 43 Hee declareth to Nathanael, that the Messias Christ was come. Iohn 1 45. Hee desireth to see the father. Iohn 14. 8. Hee preacheth in Samaria, &c. Acts 8. 5. also a Deacon. Actes 6. 4. called Philippe the Euangelist and had foure daughters virgins which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrarch. Luke 3. 1. whose wife Herod married. Mat. 14. 3. — Philistims

Philippi. *warlike men, or louers of horses.* a city. Acts 16. 12.

Philisthims, as Palestina. A people. Gen. 10. 14. and 21. 32. Shamgar slewe 600. Philistims with an oxe goad. Iudges 3. 31. God deliuereth Israel into their hands, for idolatry. Iudg. 10. 6, 7, 8 and 13. 1. God, to afflict them, mooued Samson to marrie a Philistim. Iudg. 14. 2. Samson burneth their corne, and how. Iud. 15. 4, 5. They put out his eies. Iu 16 21. Their battell against the Israelites. 1. Sam. 4. 2. They carry the Arke to Ashdod, and set it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1 They returne the Arke with giftes. 1. Sam. 6. 4, to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7. 9, 10. They warre against Saul. 1. Sam. 13 17. Jonathan and his harnesse bearer put them to flight. 1 Sam. 14 1, to 24. after the death of Goliath, they flee, and are slaine by the Lord. 1. Sam. 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23 4. They assembled to fight against Saul, 1. Sam. 28. 1. They slay the Israelites.

raelites, with Saul and his sonnes. 1.Sam.31.1,2.* They wage battell against Dauid, and are discomfited. 2.Sam.5.17.* Hee maketh them tributaries. 2.Sam.8.1. He and his seruants slay many of them. 2.Sam.19 8. looke Haraphah. God stirreth them vp against Jehoram. 2.Chro.21.16.

Philologus. *a louer of learning, or a louer of the word.* Rom.15.15.

Philometor. *a louer of the mother.* The seruant of Ptolemeus. 2.Mac.4.21. and 9.29.

Phinees — Phinehas, or Pinehas *a bold countenance.* The sonne of Eleazar. Exod 6.25. Hee slewe Zimri and Cozbi committing fornication before the people, which appeased Gods wrath. Num 25.6. to 16 He stood before the Arke of God, when the Beniamites were destroyed. Judg. 20.28. He is praysed. Ecclus.45.23.* Also one of the sonnes of Eli. 1.Sam.1.3. looke Eli.

Phygellus, *fugitiue.* 2.Tim.1.15.

Phylacteries. Matth.23 5.

Phinon — ¶ Pinon, *a precious stone, or beholding, or the mouth of euerlasting, or the mouth of the sunne* or after the Hebrew and Syrian, *the mouth of a fish.* Gen.36.41.

Phasga — Pisgah. *a hill, height, or prouision.* A mountaine. Num.21.20. and 23.14.

Pharam — Piram. *a wild asse of them, the cruelty of them, or the bull of the mother.* Josh.10.3

Pharaton, Pharathonite — Pirathon. *his breaking, or making bare:* or after the Syrian, *his reuengements.* A city. Judg.12.15. The citizen called a Pirathonite. Judg 12.13.

Phison — Pishon. *the changing greatnesse of the mouth, or an enlarging* a riuer. Gen.2 11. Ecclus. 24.29

Pisidia. *a pitch tree, or blacked with pitch.* a prouince of Asia the lesse. Acts 13 14. and 14.24.

Phaspha — Pispa. *the diminishing of the mouth, or a mouth diminished* 1.Chro.7.38.

Phithom — Pithom *a mouth full of them, or a perfection of the mouth, or the perswasion of them.* A citie. Exod 1 11.

Phithon — Pithon *a mouth full of him, the perswasion of him, or a gift of the mouth.* 1.Chro.8.35. and 9.41.

Phochereth Asebaim — ¶ Pochereth Hazzebaim. *the banishing of the mouth of a Doe, or the cutting of the mouth of warfare.* a city. Ezra 2.57.

Phochereth Sabaim — Pocherethzebaim. *the banishing of the mouth of drunkards.* Nehe.7.59.

Pollux. Acts 28.11.

Pontius. *a band, or of the sea* One surnamed Pilate, a gouernour of the Jewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth. 27.2. Mar.15.1 Luke 23.1. John 18.28.*

Pontus. *the sea.* A countrey of Asia. Actes 2.9. and 18 2.

Porcius Festus. *a festiuall calfe.* looke Festus.

Posidonius. *giuing drinke.* 2.Mac 14.19.

Putiphar, Phutiphar — Potiphar. In the African tongue, *a bull.* Syrian, Hebrew, or Chalde, *a fat bull, or the fructifying of fatnesse.* Gen 37.36. and 39 1.

Phutiphar — Poti-pherah Hebrew and Syri. *scattering abroad fatnesse, or the making bare of fatnesse, or reuengement of fatnesse* Gene 41.45.50.

Priscilla. *ancient.* Rom.16.3. Acts 18.2.

Proselytes. *strangers.* looke in the second Table.

¶ Ptolemeus. *a furrow, or hanging vp waters, or an assembly of waters.* Greeke, *warlike.* Esther 11.1.

Phua, Phuuah, Puuah — ¶ Puah, or Pua. *a mouth a corner, or a bush of haire.* The sonne of Issachar. Gen.46.13. 1.Chro.7.1. also a midwife. Exod.1.15.

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much disdained of the Jewish common people. Matth.5.46. see more in the second Table.

Publius. *common.* Acts 28.7.

Pudens, *shamefast.* 2.Tim 4.21.

Phul — Pul. *decay, or a beane.* King of Asshur. 2.Kin.15.19. also a countrey. Isa.66.19.

Phunites — Punites. *beholding, or my face.* A familie descended of Pua. Num.26.23.

Phunon — Punon. *a precious stone, or beholding.* a place. Num. 33.42,43.

Phur — Pur, or Purim *lot, or lots.* looke Ester 3.7. and 9 26.

Phurim — Put. a countrey Ezek.27 10. and 30.5. Nahu 3 9.

Phut — Puthites *deceiuing, a mouthfull, or breadth.* a family descended of Shobal. 1.Chro.2 53.

Phutiel — Putiel. *Africke of God.* Syri. and Hebr. *the fatnesse of God.* Exod.6.25.

Phuteoli, Puteolis — Puteoli. A city of Italie. Acts 28.13.*

Q

Quadrin. *halfe a farthing.* Marke 12.42.

Quartus. *the fourth.* Rom.16.23.

Quintus Memmius. *the fift defiled.* a Romane Embassadour. 2.Macc.11.34.*

R

Raamah. *a breaking.* Gen.10 7.

Raamias, Raamia — Raamiah. *thunder of the Lord, or euil from the Lord, or a fellow or shepheard from the Lord.* Nehe 7.7.

Raameses, looke Rameses.

Rabba, Rabbath, Rabbath — Rabbath, or Rabath. *much, great, a chiding, or a fighting against.* a city of Judah. Josh 13.25. and 15 60. Another of the Ammonites. 2 Sam.11.1. and 12.29. 1.Chro.20 1. Jere.49 2. Deut.3 11.

Rabbi. *master* Matth.23.7. John 1.38.

Rab-mag *dissoluing the multitude, or melting.* Jere. 39.3,13.

Rabboni *master.* John 20.16.

Rab-saris *master, or set ouer Eunuches.* 2.Kin 18 17. Jere. 39.3,13.

Rabsaces — Rabshakeh *master, or set ouer the drinkers the kisse of the master drinking much, or a great sacke.* 2.Kin.18.17

Racha — Raca. Matth.5 22.

Rachab, looke Rahab.

Rachal. *to whisper, an apothecary, or factor.* A citie. 1.Sam. 30.29.

Radai — Raddai. *ruling, or comming downe.* 1.Chro.2.14.

Ragau. *a companion, or shepheard, his euill, or his breaking asunder.* a citie. Judeth 1.5.

Raguel. *the shepheard of God, a friend of God, or the breaking asunder of God.* Tob 3.7.

Rachab — Rahab. *proude, or strong, or broad, or enlarged, or a streete.* Josh.2 1. Mat 1.5. Heb.11.31. Jam.2 25.

Raham *mercy, or compassion:* or after the Syrian, *a friend* 1. Chro.2.44.

Rachel — Rahel. *a sheepe.* Daughter of Laban. Gen 29.10. She keepeth her fathers sheepe. Gen.29.9. She meeteth with Jaakob. Gen 29 11,12. She was beautifull and well fauoured Gen.25 17. Jaakob serueth twise seuen yeeres for her Gen 29.18, to 31. Being barren, she giueth her maide to Jaakob. Gen.30.3. She desireth children of Jaakob. Gen.30.1. God maketh her fruitfull. Gene.30.22. She hideth away her fathers idoles. Gen.31.19 34 35. She dieth at Beniamins birth. Gene.35.16, to 20. Her children. Gen 46 19. The people at Boaz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4.11. Rahel weeping for her children, would not be comforted. Matth.2.18. Jere.31.15.

Reccath, Reccath — Rakkath. *emptinesse, spittle, or time.* A citie. Josh 19 35.

Recem — Rakem. *voide, vaine, or diuers pictures.* 1.Chr 7 16.

Aram — Ram. *high, or casting away.* Ruth 4.19 1.Chro.2.9. Luke 3 33. Also a mans name. Job 32 2.

Rama — Ramah. *high, or cast away.* a city. Josh.19.36. Mat. 2.18. 1.King.15.17.

Ramath. *idem.* A citie. Josh.19.8.

Ramathe.

UMI

Ramatha — Ramathe. *idem.* a citie. 1.Mac.11.34.
Ramathite. *loftie, exalted, or cast away.* a citizen of Ramath. 1.Chro.27.27.
Ramathaim Zophim. a citie. 1.Sam.1.1.
Ramath lehi. a place. Iudg.15.17.

Ramses, Ramesse, Ramesses — Rameses. *thunder, a hitting in the teeth of a moth, blotting out euill, or broken in sunder of a moth.* a city. Gen.47.11. Exod.1.11. Iudeth 1.9.

Remelia — Ramiah. *exaltation of the Lord.* Ezra 10.25.

Ramoth. *seeing, or beholding death.* a citie. Deut.4.43. Iosh.13.26. and 20.8. 1.King.4.13. and 22.4.

Raphah — Rapho. *release, or medicine, phisicke, or medicine, or a recreating or a Giant.* 1.Chro.8.2,3,7.

Raphael. *the phisicke of God.* An angel. Tob.3.17.
Raphu, as Rapha. Num.13.10.

Razias — Razis. *the secret of the Lord, or the mysterie of the Lord.* 2.Mac 14.37.*

Reaia, Raga — ¶ Reaiah. *the vision of the Lord.* 1.Chr.4.2. & 5.5.

Rebe — Reba. *the fourth, or lying by.* Num.31.8. Iosh.13.21
Rebekah, looke Ribkah.

Rehab — Rechab. *a rider, or riding, or a cart drawne with foure horses.* Father of Ionadab. 2.King.10.15. Ierem.35.2. 1.Chro 2.55. also the sonne of Rimmon. 2.Sam.4.2.

Rahelaia — Reelaiah. *a shepheard to the Lord, or a companion to the Lord himselfe.* Ezra 2.2.

Regom — Regem *stoning, stoned, or purple.* 1.Chro.2.47.

Regom melech — Regem-melech. *stoning the king, a counsellour of the king, or the purple of the counsellour.* Zech.7.2.

Rei *a companion, a shepheard, euill, or my breaking asunder.* 1.King.1.8.

Rehoboam, Roboam — Rehabeam. *dilating the people, the breadth of the people, or a fauour, or fauouring with the people.* Salomons sonne, who succeeded him. 1.kin.11.43. Mat.1.7. 1.chro.3.10. Following the counsell of yong men, rather then of graue counsellours, he is depriued of the kingdome of Israel. 1.King.12.13, to 21. 2.Chro.10.14,16. He reigneth ouer Iudah and Beniamin. 1.King.12.21. He is forbidden by the Prophet to wage battell with Ieroboam. 1.Kin.12.22. and 2.Chron.11.2. He buildeth cities. 2 Chron.11.5. His wiues and children. 2.Chron.11.21. Forsaking the Lord, he is punished by Shishak, and dieth. 2.Chron.12.1.* He is dispraised. Ecclus.47.23.

Rehabia, Rohobia — Rehabiah. *the breadth of the Lord, or the streete of the Lord.* 1.Chro.23.17 and 24.21. and 26.25.

Rohob — Rehob. *breadth, or dilating, or a streete.* a city. Num.13.22. Ioh.19.28,30.
Rehoboth. *breadth, or roumth, or largenes, or streetes.* a citie. Gen.10.11. also a well. Gen.26.22.

Reum — Rehum. *pitifull, or pitied, or godly, or after the Syrian, a friend.* Ezra 2.2. and 4.8.

Recem, Rechem — Rekem. *voide, vaine, or diuers pictures.* Num.31.8. Iosh.13.21.

Romelia — Remaliah. *the exaltation, the greatnesse of the Lord, or cast away from the Lord.* 2 King.15.27.

Rameth — Remeth. *highly, or cast away.* a city. Iosh.19.21.
Remmon *a pomegranate apple, or high.* a city. Iosh.19.7,13.
Remphan. *prepared, or set in aray.* an idole. Ac.7.43.

Remuel, Camuel — Remuel. *God hath risen vp, or raised vp, or God hath established him.* 1 Chron.27.17.

Raphael — Rephael. *the phisicke, or medicine of God.* 1.Chron.26.7.

Raphaia, Rephaia — Rephaiah. *the phisicke, or medicine of the Lord, or the recreating of the Lord.* 1.Chro.3.21. & 7.2.

Rapha — Rephah. *the releasing of the snare.* 1 Chro.7.25.

Raphaims — Rephaims. *Giants, phisitions, or reseruers, or released.* A people of Moab. Gen 14.5. & 15.20. 2.Sam 23.13.

Raphidim — Rephidim *bending things, or letter, slaked hands, or the medicine of the hands.* a place or mansion. Exo.17.1. Numb.33.14.

Resa *affection, or a meeting, or a head.* Luke 3.27. — Rhesa
Resen. *a bridle.* a citie. Gen.10.12.

Reu. *his shepheard, a companion, a friend, or euill, or a breaking asunder.* Gen.11.18. 1.Chron.1.25. called Ragau. Luke 3.35. — Rehu

Reuben. *seeing his sonne, the vision of his sonne, or the sonne of vision.* so named because the Lord did see his mothers affliction. Iaakobs sonne by Leah. Gen.29.32. of him came the Reubenites. Num.26.7. He lieth with his fathers concubine. Gen.35.22. He deuiseth how to rid Ioseph out of his brethrens hand. Gen.37.21. He chargeth them with the death of Ioseph. Gen.42.22. He is depriued of his dignitie, and why. Gen.49.4. He is blessed Deut.33.6. His genealogie. Gen.46.9. Exod.6.14. 1.Chro.5.1. His tribe, with others, are sent to their possessions. Iosh.22.1. They ouercome the Hagarims. 1.Chro.5.10. For their idolatrie they are punished by the Assyrians. 2.King.10.33. 1.Chro.5.26. — Ruben

Reuel. *a shepheard of God, the friend of God, or the breaking asunder of God.* Moses father in law. Exod.2.18. Also Esaus sonne. Gen.36.4. 1.Chro.1.35. — Raguel, Rahuel

Reumah. *high, or eleuated.* Gen.22.24. — Roma

Rezeph. *a pauement, a stretching out, a burning coale, or a fierie stone.* a citie. 2 King.19.10. Isa.37.12. — Reseph

Rezin. *affection, a runner, or postmessenger.* 2.King.15.37. Ezra 2.48. — Rasin, Razin

Rezon. *small, leane, secret, or a secretary, or a prince.* 1.King.11.33. — Razon

¶ Rhegium. *a breaking.* a citie. Acts 28.13.
Rhesa, looke Resa.
Rhode. *a rose.* Acts 12.13.
Rhodes. *idem.* An Ile. Act.21.1. 1.Mac.15.23. — Rodus
Rhodocus. *a chariot of the colour of roses.* 2.Macc.13.21. — Rhodocus

¶ Ribai. *strife, or increased, or chiding, multiplying.* 1.Chro.11.31. 2.Sam.23.29.

Ribkah, or Ribka. *fed, or blunt, contention, or conuention hindred.* Daughter of Bethuel. Gene.22.23. A faire damsell. Gen.24.16. Giuen in marriage to Izhak. Gen.24.57.* Being barren, Izhak prayeth for her, and obteineth his petition. Gene.25.20,21.* By subtiltie shee causeth Iaakob to preuent Esau of the blessing. Gen.27.9, to 30. She sendeth Iaakob to Laban, and why. Gen.27.42.* Rebekah was with child by one, euen by our father Izhak. Rom.9.10. — Rebekah, Rebecca

Riblah. *a skolding, or greatnes to him, or chiding confirmed, or chiding flowing downeward.* a citie of Syria. Num.34.11. 2.King.23.33. — Reblatha, Ribla

Rimmon. *a pomegranate apple, or exalted.* A citie. Iosh.15.32. also a place. Num.33.19. — Rimon, Remmon

Rinnah *a song, or reioycing.* 1.Chro 4.20. — Rimna

Riphath. *medicine, or release.* Gen.10.3. — Ripath

Rissah. *a sprinkling vpon, or the dropping of an house.* A place. Num.33.21. — Risia, Ressa

Rithma. *a Iuniper tree, a sound, or a noyse.* A place. Num.33.18. — Rithmah, Rethma

Rezi, as Rezin. 1.Chro.7.39. — Rezia, Resia

Rizpah, as Rispha. *stretched out.* 2.Sa.3.7. & 21.10. — Rapha, Respha

¶ Roboam, looke Rehabeam.

Rogel. *a foote, or footman, or searching out, or a searcher out, or an accuser: or after the Syrian custome: a fountaine, or well.* Iosh.15.7. 2.Sam.17.27. 1.kin.1.9. — Regelim

Rogelim *idem* a citie. 2 Sam.19.31. — Roglim

Rohgah. *filled, drunken with talke, or filled with separation.* 1.Chro.7.34. — Rohga, Roaga

Romamti ezer, or Romemthi ezer *exalting ayde, or I haue exalted my palace.* 1.Chro.25.4. — Romanthiezer, Romenthiezer

Rome. *preuailing, mighty, or strong, or exalted, or high.* A citie, looke Roma and Romanes in the second Table. — Roma

Raphaia — Rophaiah. *the physicke, or medicine, or recreation of the Lord.* 1.Chr.4.42.

Ros — Rosh. *a head, or top, or the beginning.* Gen.46.21.

Ruben, looke Reuben.

Ruphus — Rufus. *red.* Mens names. Mat.15.21. Rom.16.13.

Ruma — Rumah. *hie, exalted, or cast away.* A city. 2.Ki.23.36.

Ruth. *watered, filled, or made drunken.* Wife of Mahlon. Ruth 1.4. She findeth fauour in the eyes of Boaz. Ruth 2.10.* & 13.1.* is married to him. Ruth 4.9.10 13. beareth him a sonne named Obed. Ruth 4.13.* 1.Chr.2.12. Mat.1.5.

S.

Saba, looke Sheba.

Sabbat — Sabbath *rest*, looke in the second Table.

Sabdi. *a dowrie, hauing a dowrie, or flowing with abundance.* 1.Chr.8.19 and 27.27.

Sabeos — Sabeans. *leading into captiuitie, or goings about, or drunken men, old men.* A people. Isa.45.14. called Shabeans. Job 1.15.

Sabbetha, Sabbatha — Sabtah *a going about, or compasse.* Syrian, *olde age.* Gen.10.7.

Sabthah, Sabathacha — Sabteca or Sabtecha. *the cause of smiting.* Syri. and Heb. *the smiting of old age.* Gen.10.7. 1.Chr.1.9.

Sibbecca, Sachar — Sacar. *wares, a price, or drunkennesse.* 1.Chr.11.35. and 26.4.

Sadoc. *iust, or iustified.* 1.Esd.8.2. 2.Esd.1.1. looke Zadoc.

Sadduces. *iust men, or iustified.* after the Syrian, *cut, or schismes.* A sect among the Iewes, which denied the resurrection. Matth.3.7. Acts 23.8. looke the second Table.

Safe — Sela. Luke 3.35 looke Shelah.

Salamine, Salamnia — Salamis. *mooued, or broken in pieces, or fleeting.* An Isle of Cyprus. Acts 13.5.

Salathiel 2.Esd.5.16. Luk.3.27. looke Shealthiel.

Salecha, Salchah, Salcha — Salcah, or Salchah. *thy basket, or thy lifting vp.* A citie. Josh.12.5. and 13.11. Deut.3.10. 1.Chr.5.11.

Salem. Judeth 4.4. Heb.7.1. looke Shalem.

Salim. John 3.23. looke Shalim.

Sellai, Selui — Sallai. *an exaltation, or treading vnder foote.* Syri. *a basket.* Nehe.11.8. and 12.20.

Sallu, Sellu — Sallu *idem.* 1.Chr.9.7.

Salma. *peace, perfection, retribution, or a garment.* 1.Chr.2.11, 51.54.

Salmanasar. 2.Esd.13.40 looke Shalmaneser.

Salmah — Salmon. *a peacemaker, perfect, or giuing againe.* Ruth 4.20. Luke 3.32.

Salmone. *a flowing, a commotion, or a breaking in pieces.* A high hill in Candy, bowing to the Seaward. Acts 27.7.

Salom, as Salem. Baruch 1.7.

Salomon, looke Shelomoh. 2.Sam.5.14.

Salu, as Sallai. Num.25.14.

Samaias as Semaiah. Tob.5.12.

Samaria. *a keeping, an adamant stone, a brier, a thorne or the dregs thereof.* A countrey, and citie of Syria, betweene Judea, and middle Galile. 1.King.13.32. Isa.7.9. and 10.11.

Samaritanes *keepers, maruelous hard, thorny places, or dregs.* Citizens or inhabitants of Samaria. Matt.10.5. Samaria, the head citie of the ten tribes of Israel builded. 1.King 16.24. Besieged of the King of Aram 1.King.20.1. 2.Kings 6.14. Wonne by the King of Asshur, and the people carried away. 2.King.17.5.* Against Samaria is prophesied, Isa.8.4. and 9.9. Ezek.23.4.* Hosea 8.1.* and 13.16.* and 14.1. Amos 3.9. and 4.1. Micah.1.1.* They would not receiue the word of God. Luke 9.52.53. But afterward did, at Philips preaching. actes 8.5. to 14. Simon Magus bewitcheth them. actes 8.9. The Samaritanes compassion on the wounded man, Luke 10.to 33. By the history of them, the Gentiles calling is described. John 4.5. to 43. The Iewes abhorred them. John 8.48. and medled not with them. John 4.9.

Samgar-nebo. *pepper of a stranger prophesying, or pepper of a striuer speaking.* Jere.39.3. — Semegarnabu

Samos. *full of grauell.* An Isle in the Aegean Sea, acts 20.15.

Samothracia. *full of grauell or rough.* An isle in the bosome of Macedonia, of the kingdome of Thracia, so called because the Samians and Thracians inhabited there. acts 16.11.

Samson, looke Shimshon. The Sonne of Manoah, Judg.13.2.* Hee marieth a daughter of the Philistims. Judg.14.2.* He is deceiued by Delilah. Judg.15.4.* Hee gouerned Israel 20.yeeres. Judg.15.20. He is commended Heb.11.32. — Sampson

Samuel, looke Shemuel. Sonne of Elkanah. 1.Sam.1.20 offered to God, by his mother. 1.Sam.1.22.* Fauoured of God and men. 1.Samu.2.26. God calleth him thrise, reuealeth to him his will, & maketh him his Prophet. 1.Sam.3.4.* He iudgeth Israel in Mizpeh. 1.Sam.7.5. His diligence described. 1.Sam.7.16. Being old, he maketh his sonnes Judges ouer Israel. 1.Samu.8.1. God commaundeth him to anoynt Saul. 1.Sam.9.15.16. which he doeth 1.Sam.10.1. He declareth his innocencie to his people. 1.Sam.12.2,3. He reprooueth them of their ingratitude. 1.Sam.12.7.* And Saul for neglecting Gods commaundement. 1.Sam.15.17. to 24. He prayeth and mourneth for him. 1.Sam.15.11.35. He heweth Agag in pieces. 1.Sam.15.33. God sendeth him to anoynt Dauid king, which he feared to doe. 1.Sam.16.1,2. All his dayes y^e Philistims were brought vnder. 1.Sam.7.13. He dieth, and is bewailed. 1.Sam.25.1. One in the likenesse of Samuel raised by a witch. 1.Sa.28.8.* He is praysed. Ecclus.46.13.* Heb.11.32.

Sanaballat — Sanballat. *a bramble hid in secret: or after the Syrian and Hebrew, an enemie hid in secret.* Nehe.2.10. and 13.28.

Senacherib, Sannacherib — Sanecherib. *the bramble of destruction, or the bramble of a sword.* Syrian & Heb. *the sword, or destruction of the enemie.* King of Asshur, who threatned Hezekiah & blasphemed God. 2.King.18.13.* Isa.36.4.* 2.Chr.32.1.* The Angel destroyeth his armie, & he is slaine by his owne children. 2.King.19.35.* and 2.Chr.32.21. Isa.36.36.* Ecclus.48.18, to 23.

Sensenna — Sansannah *a bough, or a bramble of a bramble.* Syri. and Hebr. *a bramble of the enemie.* A city. Josh.15.31.

Sippai — Saph. *a basen to wash ones feete in, a standing cup, a cup of gold, a threshold, a post, an end, a bulrush, or the sea.* 2.Sam.21.18. and 1.Chro.20.4.

Saphir. A precious stone. Exo.24.10. & Reue.21.19.

Sapphira. *declaring, or numbring: or after the Syrian, feare.* Acts 5.1.

Sara, Saraha — Sarah. *a lady, or dame, or princesse:* meaning of many. Daughter of Asher. Num.26.46. Also Abrahams wife, whose name was changed. Gen.17.15. God promiseth her a childe, being old. Gen.17.19. & 18.10. and shee had one accordingly. Gene.21.1, to 8. She would not haue Ishmael heire with her sonne Izhak. Gen.21.10. She dieth, and is bewailed of Abraham. Gen.23.2.* Her faith. Heb.11.11. She is the free woman. Gal.4.22. she called her husband Sir, or Lord. Gen.18.12. 1.Pet.3.6.

Sarai — Sarai *my dame, or mistresse.* The name of Abrahams wife before it was changed. Gen.11.29. she is taken into Pharaohs court for her beautie, and after restored againe. Gen.12.15.* She gaue Hagar to her husband, by whom he had Ishmael. Gen.16.1.*

Saraph. 1.Chron.4.22.

Sardis

Sardis Sardi. *the prince of pleasantnesse, the song of ioy,* or *that which remaineth:* or after the Syrian, *a diars fat,* A citie. Reue.1.11.

Sardites Sardites. *the taking away of dissention.* Syri. *a dyars fat.* A kinred descended of Sered. Num. 26. 26.

Sardius. a precious stone. Reu 21.20.

Sardonix a precious stone. Reuel. 21.20.

Sarepta. Luke 4 26. looke Zarephath.

Sargon. *taking away defence,* or *garden:* after the Syrian, *a net.* Isa.20.1.

Sarid. *left,* or *remaining,* or *the hand of a prince,* or *a song of the hand.* A citie. Iosh. 19.10.

Saron. *the plaine field of him,* or *his song.* A fertil region, betweene mount Tabor & the riuer Tiber, stretching forth from Cesarea vnto Ioppa, as Ierom witnesseth Acts 9.35

Sara Sarra, as Sarah. Daughter of Raguel. Tob.3.7.* giuen in mariage to yong Tobias. Tob.7.13.* to whom her parents declare þ duety of a good wife. Tob.10.12

Sarachim Sarsechim. *a setting before of couerings.* One of Nebuchad-nezzars princes. Ier.39.3.

Sarug **Serug** Saruch. *palme trees, a twig cut off from a tree,* or *a bough.* Luke 3.35. Gen.11.20.

Sathan Satan. *contrary,* or *an aduersarie,* or *enimie.* Iob 1.6. Mat.4.10. Mar.8.33. looke in the second Table.

Sathrabuzanes Sathrabouzanes. 1. Esd.6.3.

Satyrs. Monsters hauing the head of a man, and the body of a goate: called Gods of the woods. Isa.13.21. some translate them *Apes.*

Shaul Saul, as Shaal. The sonne of Kish. 1. Sam.9.2. The first king of Israel. 1. Sam.10.1.* & 11.5.* Hee commandeth to put Dauid to death. 1. Samu.19.1.* Hee chargeth his seruants of conspiring against him. 1. Sa.22.7 8.* he goeth to Keilah to fight with Dauid. 1. Sam.23.8. Pursuing Dauid he was inuaded of the Philistims. 1. Sam.23 27,28. pursuing Dauid, he is deliuered into his hãds. 1. Sa.24.7.* & 26.2.* Hauing driuen all sorcerers out of the land, he seeketh counsel at a witch 1. Sam.28 3.* He slayeth himselfe. 1. Sa. 31.4. His head caried into the land of the Philistims. 1. Sam.31.9. Dauid mourneth for him. 2. Sam.1.4.* Why he died. 1. Chr.10.13. The men of Iabesh Gilead burie his bones, and fast seuen dayes. 1. Sam.31. 13. which is commended by Dauid. 2. Sam.2.5 His house waxeth weaker, and Dauids stronger. 2. Sam. 3.1. God tooke away his mercie from him. 2. Sam.7. 15. Seuen of his sonnes hanged, & why. 2. Sam.21. 1. to 11. Dauid burieth his and Ionathans bones. 2. Sam.21.13,14. Saul is mentioned. Acts 13.21.

Also the name of Paul Acts 7.58. looke Paul.

Sausa **Susa** Sush . *reioycing,* or *the lifting vp of vanity.* 1. Chr. 18.16.

¶ ceua. *set in order,* or *prepared.* Acts 19.14.

Scribe. *a writer.* Mat.4.20. looke in the 2. Table.

Scythians. *tanners,* or *coblers.* A people. Coloss 3.11. Iudeth.3.10.

Scythopolis. *a citie of tanners,* or *coblers.* This citie is 600. furlongs from Ierusalem. 2. Macc.12.29. the citizens, Scythopolitans. 1. Mac.12. 30.

Saba. ¶ Seba, as Sheba. Gen.10 7. called also Sibo. 1. Chr. 1.9. Also a countrey. Psalm 72.10. Isa 43.3. looke Sheba.

Sacacah Seca ah. *a litle shadow, a couering, a defence, anointing.* Syrian *a beholding.* A citie. Iosh.15.61.

Sachacha **Socho** Sechu. *a defence, a bough,* or *saying nothing.* A citie. 1. Sam.19 22.

Secundus. *the second.* Acts.20.4.

Sed cias. Baruch 1.1. looke Zedekiah, and Zidkiah.

Se le sophim. *a field where men may see feare off.* a place N m 23.14.

Segub. *made strong,* or *exalted.* 1. King.16.34.

Seim. *measures.* Gen.18.7.

Seir. *bristled, hairie, a kid,* or *a deuill,* or *tempest.* A hill Gen.14.6. a countrey. Gen.32.3. & a mans name. Gen 36.20. 1. Chr.1.38.

Seirath. *idem.* a place. Iudg.3.26.

Sela. *a rocke.* a city. 2. King.14 7.

Selah *idem* a citie. Iudg.1.36.

Selah. Psal.3.2.

Sela-hammahlekoth. 1. Sam.23.28.

Seled. *affliction:* or after the Syrian, *a warning,* or *rosting.* 1. Chr.2.30. **Saled**

Selucia. *troubled, broken in pieces,* or *flowing ouer.* a citie builded by Seleucus Nicanor. 1. Maccab.11.8. through which Paul wandred. Acts.13.4. **Celeucia**

Seleucus. *idem.* 1. Mac.7.1. 2. Mac.3.3. **Seleuchus**

Sem, looke Shem.

Semachiah. *cleauing,* or *ioyning vnto the Lord,* 1. Chr.26.7. **Samachia** **Samachias**

Semei *hearing,* or *obeying.* Luke 3.26.

Senaah. *a bramble,* or *enemie.* A city. Ezra 2.35. Nehe.3 3. **Senaa** **Asna**

Seneh. *idem* a rocke. 1. Sam.14 4. **Senes**

Senir *a sleeping candle,* or *the prospering of a candle,* or *prospering of a teacher,* or *a changing.* a hill. 1. Chr 5 23. called Hermon, Shirion, and Senir. Deut.3 8,9. **Sanir** **Shenir**

Sennacherib, looke Sanecherib.

Senuah, as Senaah. Nehe.11.9. **Senua**

Seorim. *gates, estimations, haires of the head, tempests, deuils, hairie,* or *goates.* 1. Chr.24.8. **Sehorim**

Sephar. *a booke, a scribe, a declaring, a number.* Syri. *a hauen.* a mount of India. Gen 10. 30.

Sepharad. *a booke descending,* or *ruling, the ende of rule,* or *the perfectiõ of going down:* a country thought to be Spaine. Obad.1.20. **Bosphorus**

Sepharuaim. *bookes, scribes, declarings, numbers.* Heb. and Syri. *a hauen of the sea.* A citie. 2. Kin 17.24.

Sepharuims. *idẽ.* Citizens of Sepharuaim, who burnt their children in fire to their idoles 2. King.17.31. **Sephardites**

Serah. *sauouring,* or *the mistresse of sauour,* or *the song of sauour.* Gen.46.17. **Sara**

Seraiah. *my prince of the Lorde,* or *the song of the Lord.* 2. Sam.8.17. **Saraiah** **Saraias**

Seraphims. *burning,* or *fierie.* Certaine Angels Isa. 6.2.

Sered after the Syrian, *a diars fat.* Gen.46.14. **Sared**

Sergius. *a net.* A prudent man surnamed Paulus. Acts 13.7.

Serug, looke Sherug. **Sarug**

Sesac, or Seshach, looke Shishach.

Seth, looke Sheth. Ecclus 49.16 Luk.3.38.

Sethur. *hid,* or *destroying.* Num.13.14. **Satcur**

¶ Shaalabbin. *the vnderstanding,* or *sonne of a foxe,* or *the vnderstanding of one looking backe.* a city. Iosh 19.42. **Saclabin** **Selebin**

Shaalbim *looking back on the hearts, a fish in the sea,* or *a foxe in the sea.* a place. Iudg.1.35. 1 king.4 9. **Salabim** **Salcbim**

Shaalbonite. *the sonne.* or *building of a foxe,* or *the building,* or *path of vnderstanding.* 2. Sam.23.32. 1. Chron.11.33. **Saalbim** **Saalbonite** **Salabonite**

Shaal, or Saul. *asked, lent, a graue,* or *hell,* looke Saul, and Ezra 10.29. **Shea Saul**

Shaaph. *flying,* or thinking 1. Chro 2.47,49. **Saaph** **Saaraim**

Shaaraim, as Seorim. A citie. 1. Chr.4.31. **Saraim**

Shaashgaz. *which maketh a passage ouer, regarding, passing ouer,* or *pressing a fleece of wooll.* Ester 2 14 **Saasgaz** **Sulagaz**

Shabbethai *my rest.* Nehem.8.7. and 11.16. 1. Esd. 9.14. **Sebethai** **Sabathai**

Shabeans, looke Sa beans. **Sachia**

Shachia, looke Shiciah. **Sechia**

Shachir. *wages.* 1. Chro 11.35. **Sachar**

Shadrach. *a litle tender dugge, a fine field:* or after the **Sacar** **Sidrach**

the Syrian, *thy sending.* Dan. 1.7.

Shageth Sage — Shage. *ignorant, comprehending, or touching softly.* Syri. *much, or multiplying.* 1. Chr. 11.34.

Saharaim — Shaharaim. *black, troublous, or going early.* 1. Chr. 8.8.

Saharimah — Shahazimath. a city. Josh. 19.22.

Salem — Shalem. *peace.* a city. Gen. 14.18. Psal. 76.2. Hebr. 7.1,2.

Salim — Shalim *foxes, fists, or pathwayes.* a land. 1. Sam. 9.4.

Salisa — Shalishah. *three, or principall.* a land. 1. Sam. 9.4.

Sallecheth — Shallecheth. 1. Chr. 26.16.

Sellum Sallum — Shallum. *peaceable, or a peacemaker, or perfect, or giving againe.* 2. Kin. 15.10. and 22.14.

Salmai — Shalmai. *my garment.* Nehe. 7.48.

Salmanasar — Shalmaneser, *peace, bound, retribution, taken away, or going backe now.* 2. Kin. 17.3.

Shalman. *peaceable.* Hose. 10.14.

Salmon — Shalmon. *idem.* Boaz father. Ruth. 4.21. Mat. 1.5. called Salma. 1. Chr. 2.11.

Shalmah Shalma Sama — Shama. *hearing, or obeying.* 1. Chr. 11.44.

Samarias Semariah — Shamariah. *the keeping, hardnesse, or throne of the Lord.* Ezra 10.32.

Samhur Samaoth — Shamhuth. *desolation, perdition, astoniednesse, iniquity there, the name of iniquitie, or the destroying iniquity* 1. Chr. 27.8.

Samed Samad — Shamed. *destroying, or wearing out.* 1. Chron. 8.12.

Semer Somer — Shamer *a keeper, hardnesse, a throne, or dregges.* 1. Chr. 7.34.

Samgar — Shamgar. *desolation of the stranger, named a stranger, there a stranger, or striving, or considering with a mans selfe of a name.* A Judge in Israel. Judg. 3.31.

Samir — Shamir, as Shammar. a city. Josh. 15.48. Judg. 10.1 Also the sonne of Michah. 1. Chr. 24.24.

Shammah — Shamma. *desolation, perdition, destruction, or astoniednesse there.* 1. Chr. 7.37.

Sampna Samma — Shammah *idem.* Gene. 36.13. Also the sonne of Ishai. 1. Sam. 16.9.

Semma Sammai Semei — Shammai. *my name, my desolations, or perditions, or the heauens.* 1. Chr. 2.28.44.

Sammoth — Shammoth. *names, desolations, or perditions.* 1. Chro. 11.27.

Sammua — Shammua. *hearing, or obeying* Num. 13.5.

Samserai Samsari — Shamsherai. *the name of a conquerour, or there a finger, or conquerour.* 1. Chr. 8.26

Saphan Saphan — Shaphan. *a conie, or one hid, a lip or laid vp, or the bankes, or breaking of things.* 2. King 22.3. and 25.22 1. Chr. 5.12.

Saphat — Shaphat. *a iudge, or iudging.* 1. Chr. 3.22. and 5.12. and 17.29

Saphir — Shaphir. a city. Micah. 1.11.

Sarai — Sharai. *my lord, or prince, or my song.* Ezra. 10.40.

Sarar — Sharar. *the nauill, thought, singing, or the Lord.* 2. Sam. 23.33.

Saresar Sar sar Sarazer — Sharezer. *a treasurer, or he that seeth the narrowe streights, or the treasure of one singing.* 2 King. 19.37. Isa 37.38.

Saron — Sharon. *a plaine field, or his song* a city. 1. Chro. 5.16.

Sasai Sisai — Shashai. *sixe, reioycing, mercie, silke, flaxe, or linnen.* Ezra. 10.40.

Sasac Sesac — Shashak. *a sacke of flaxe, the sixt sacke, the kisse, or cup of ioy* 1. Chr. 8.14,25.

Saue cariathaim — Shaueh Kiriathaim. *the plaine of Kiriathaim.* a place or valley. Gen. 14.5.17.

Saul — Shaul, as Shaol. Mens names. Gen. 36.37. & 46.10. 1. Chr. 4.24. and 6.24. looke Saul.

Saul — Sheal. *idem.* Ezra. 10.29.

Shealtiel Salathiel — Shealthiel. *asked, or lent of God.* 1. Chro. 3.17 Hag. 1.1. Matth. 1.12.

Shear-iashub. Isa 7.3.

Sheariah. *the gate of the Lord.* 1. Chr. 8.38.

Saba Shaba — Sheba. *captiuitie, or compassing about:* or after the Syri. *an oldman.* Gen. 10.7. Also a countrey. Isa. 43.3 and 60.9. 1. king. 10.1. Mat. 12.42. Psal 72.10. of the people. looke Shabeans, and Ioel 3.8.

Shebat. *a scepter, or rod* Zech. 1.7. — Sebah

Shebaniah. *the Lord turning, or taking captiue, or the vnderstāding, or building of the Lord.* Ne. 9.4. & 12.14 — Sebaniah Sabaniah

Shebam. *compassing about.* after the Syrian, *olde men.* Num. 32.3. — Sebama Sabam

Shebarim. *breakings, hopes, or looking for.* a place. Josh. 7.5. — Sebarim

Sheber. *a breaknig, or hope.* 1. Chr. 2.48. — Seber

Shebna and Shenab. *sit downe now, knit together now, or taken captiue now, or building, or he which vnderstandeth.* Isa. 15.22. 2. King. 18.18. — Sobna Sebna

Shebuel. *the turning, the captiuity, or the seate of God.* 1. Chr. 23.16. — Sebuel

Shechaniah. *the habitation of the Lord.* 1. Chr. 3.22 and 15.24. — Sechaniah Sechenia

Shechem *a part, or portion, or a shoulder.* a citie. Ge. 12.6. Judg. 9.1. 1. king. 12.25. called Sychar. Iohn 4.5. Also he that rauished Dinah. Gen. 34.2. — Sychem

Shedeur. *a field of light, or fire, or the light of the Almightie.* Num. 1.5. — Sedeur

Shegub. *exalted.* 1. Kings 16.34. — Segub

Shechariah. *the morning of the Lord, or the blackenesse of the Lord* 1. Chr. 8.26. — Seharia Sohoriah

Sheia. *vanity, a lifting vp, or a tumult.* 2. Sa. 20.25. — Seua Siua

Sheir. *rough, or hairie.* Gen. 36.20. — Seir

Shekel A kind of weight Gen. 23.15. Exod. 21.32. Ezek. 45.12. — Sicle

Shelah. *sending, or spoiling* Gen. 10.24. and 11.12. Luke 3.35. — Selah Sala Selah Sela

Shelah. *dissoluing.* Gen. 38.5.

Shelam. A riuer. Ezra 4.17. — Selam

Shelanites. *dissoluing.* A family descended of Shelah. Num. 36.10. — Selanites

Shelemiah. *the peace, perfection, or retribution of the Lord.* 1. Chr. 26.14 Ezra 10.39. — Salmiah Selemia

Sheleph. *drawing out.* Gen. 10.26. — Saleph

Sheleth. *a captaine, or a prince.* 1. Chr. 7.35. — Seles

Shelomi. *peaceable. perfect, or giuing againe.* Num. 34.27. — Salomi

Shelomith. *idem.* Mens names. 1. Chron. 23.9.18. and 26.25. Also a womans name. Leuit. 24.11. — Selomith Salumith

Shelomoh *peaceable,* looke Salomon. — Salomon

Shelomoth. *peacemaking, perfectnes, or retribution.* 1. Chr. 24.22. — Selomoth Salemoth

Shelumiel, as Shelemiah. a head of the tribe of Simeon. Num 1.6. — Selumiel Salumiel

Shem. *a name, renowned, report, or put.* Noahs son. Gene 5.32. Luke 3.36. He is blessed. Gen. 9.26. His posteritie. Gen. 10.21. and 11.10,11. 1. Chr. 1.17. He is thought to be Melchizedek, looke Melchizedek. — Sem.

Shema. *hearing, or obeying.* 1. Chr. 2.43. Also a citie. Josh. 15.16. — Sama

Shemaah. *idem.* 1. Chr. 12.3. — Samaa

Shemaiah *hearing, or obeying the Lord.* Mens names 1. king. 12.22. 1. Chr. 3.22. and. 4.37. Jere. 29.32. — Semaia Ismaiah

Shemariah. *the keeping of the Lord.* 1. Chron. 12.5. Ezra 10.32,41. — Semeia Semeria Semariah

Shemeber. *the name, or report of a strong man, or the name of a bird, or destroying strength* Gen. 14.2. — Semeber

Shemei *my name, or my desolation, or perdition, or the heauens* Zech. 12.13. — Semei

Shemeiah, as Shemaiah. Ezra. 8.16. — Semeia

Shemer. *a keeper.* 1. king. 16.24. — Semar

Shemida. *a name of knowledge, or the knowledge of the heauens* Num. 26.32. Josh 17.2. 1. Chr. 7.19. — Semida

Sheminith-lenazzeah. 1. Chr. 15.21.

Shemiramoth. *the heights of the heauens, or the height of a name.* 1. Chr. 15.18. — Semiramoth

Shemuel. *appointed, or established of God.* Num. 34. 20. — Semuel Samuel

20.1.Chron.7.2.

Samuel Shemuel. *heard of God*, looke Samuel.

Senazar Sennecer Shenazar. *the treasurer of a tooth, or of one sleeping, or the narrow streight of alteration, or an enemie of tribulation.* 1 Chr.3.18.

Sanir Shenir. *a sleeping candle, the prospering of a candle, or prospering of the teacher.* a hil. Cant.4.8. Deut.3.9. Ezra.27.5.

Sephatia Siphatia Shephatiah. *the Lord iudgeth, or the iudgement of the Lord* 2.Sam.3.4. and 1.Chr.9.8.

Sephi Shephi. *a beholder, a hony combe, a garment, or a looking for.* 1 Chr.1.40.

Sepho Shepho. *a desert, a banke, or a breaking in sunder.* Gen.36.23.

Sephuphan Shephuphan. *a serpent.* 1.Chr.8.5.

Sera Secra Sherah. *flesh, consanguinitie, leauen, or remaining.* 1.Chr.7.24.

Sarabia Sherebiah. *the drought of the Lord, preuailing with the Lord, or singing with the Lord.* Ezra 8.18.

Seraiah Sheraiah. *a prince of the Lord.* 1.Chr 4.14.

Sarug Sherug *a bough, or plant.* Gen.11.20.

Sezbazzer Sassabasar Sheshbazzar. *ioy in tribulation, or an affirming of ioy, or ioy of gathering grapes.* Ezra 1.8.

Sesai Sheshai. *sixe, reioycing, merry, or flaxe.* Num.13.23

Sisai Sesan Sheshan. *a lillie, or rose, or ioyfulnesse, or flaxe.* 1.Ch.2.31.

Seth Sheth. *set, or put.* The sonne of Adam. Gene.4.25. 1.Chr.1.1. looke Seth.

Shethar. *searching out, a remnant, or hid, or putrified.* Ester.1.14.

Setharbuzania Shethar-boznai. *despising me, or he which searcheth out my despisers.* Ezra.5.3.

Setrai Shetrai *a gatherer of money:* or after the Syrian, *a binding, or drawen together.* 1.Chr.27.29.

Sena Sue Sheua. *vanity, or lifting vp, or tumult.* 1.Chro.2.49.

Sebah Shibah *an oth, or abundance.* a well. Gen.26.33.

Shibboleth Shiboleth Iudges 12.6.

Sibama Sabama Shibmah. *ouermuch captiuitie, or much sitting.* A citie. Num.32.38.

Shachia Shichiah. *the protection of the Lord.* 1.Chr.8.10.

Shechemites Shichimites. as Shechem. Num.26.31.

Secron Sechron Shicron. *drunkennesse, a price, or his wares.* A citie. Iosh.15.11.

Zihor Shigaion. Psal.7. in the title.

Shihor. *blacke, or troublous, or morning.* a citie. 1.Ch.13.5. Iosh 13.3.

Sihorlabanath Shihor-libnah. a citie. Iosh.19.26.

Shilhi Salai Shilhi *a sending, a bough, a weapon, or armour.* Syr. *spoyling or spoyled.* 1.King.22.42. 2.Chr.20.31.

Selhim Shilhim. *idem.* A citie. Iosh.15.32.

Silem Salem Shillim. *peace, perfectnesse, or retribution.* Gene.46.24. Num.26.49.

Silo Shilo, or Shiloh. *dissoluing, putting off ones shooes:* or after the Syrian, *mocked, or deceiuing.* a citie. Iosh.18.1. Psal.78.60.

Silo. Siloe Siloam Siloni Shiloah, as Shilhi. a riuer at the foote of mount Sion. Isa 8.6. Iohn 9.7.

Shiloni. *tarying, or he which tarieth, or a peacemaker or abounding:* or after the Syrian, *mocking, or deceiuing.* 1.Chron.9.5.

Silonite Shilonite. *idem* 1.Kings 11.29. 2.Chr.9.29.

Silsa Salusa Shilshah. *three, the chiefe, or a captaine.* 1.Chr.7.37.

Simah Shima. *hearing or obeying.* 2.Sam.21.21.

Simha Shimea. *idem* Mens names. 1.Chro.35.36.30.39.

Sima Samaa Shimeah. *named, put to perdition, or desolation.* 1.Chr.8.32.

Simea Simeam Simaan Shimeam. *the name of the mother, the name of feare, putting to feare, or put to his mother, or their feare, or there a mother.* 1.Chr.9.38.

Semeri Shimei. *hearing or obeying, the name of a heape, or destroying the heape.* Num.3.10. Also one that cursed Dauid. 2.Sam.16.5, to 14. and 19.18, to 24. 1.King.2.8,9,36.

Simeon Shimon Shimeon. *hearing, or obedient.* looke Simeon. Also another. Ezra 10.31.

Simon Shimma. *idem.* 1 Chr.2.13.

Simaa Simeathites Shimmeathites. A people, diligent learners of prophecies. 1.Chr.2.55.

Semei Shimmei, as Shimei, 1.Chr.3.19.

Simon Zimreth Shimon. *putting, put, or a gift of prouiding, or fatnesse, or oyle.* 1.Chr.4.20.

Simeath Semaath Shimrah. *hearing, or obedient.* a mans name. 1.chro.8.21. Also a womans name. 2.Chr.24.26.

Simri Zimri Shimri *keeping, a throne, or dregs.* 1.Chron.11.45. 2.chro.29.13.

Simrith Shimrith. *idem* Mother of Iehozabad. 2.chr.24.26.

Semarith Simron Simronites Shimron. *keeping, a throne, or dregs of him.* The son of Issachar, of whom came the Shimronites. Gen.46.13. Num.26.24.

Semran Semranites Shimron-meron. *a keeper of bitternesse, or strong myrrhe.* a city. Iosh.12.20.

Simeon-meron Semeron Shimshona. *there the second time.* Because the Angel appeared the second time to his father. Iudge.13.24. looke Samson.

Samson Sampson Shinab. *the tooth of the father, the father of changing, or the sleeping of the father.* Gen.14.2.

Sinab Senaab Sinar Shinar. *the watchings of one sleeping, the making bare of a tooth, or the changing of a citie.* The countrey of Caldea. Gen.10.10. and 11.2. Dan.1.2. Isa 11.11.

Sennaar Shinear Shion. *a sound, a noyse, or the wall of strength, or griefe.* a city. Iosh.19.19.

Sion Shephei. *a multitude.* 1.Chro.4.37.

Seon Siphi Shiphrah, or Siphrah. *faire, or a pipe:* or after the Syrian. *doing well, or goodnesse.* Exod.1.15.

Shiphrah Shiphtan. *a iudge, or iudging.* Num.34.24.

Sephora Sephtan Shirion. *a brigandine, or the plaine field, or the song of a Doue.* A hil. Deut.3.9. Psal.29.6.

Siphran Syrion Shisha *sixe, or marble, pleasant, or the lifting vp of a gift.* 1.King.4.3.

Sarion S.sa Shishak. *thy flaxe, thy ioy, or thy sixe,* 1.ki.11.4 and 14.25. Iere.25.26.

Sesac Shittah. *a throne.* a tree. Isa.41.19.

Sisac Sheshach Sesach Shittim. *spreadings out, turnings aside, whippes, or thornes.* a kinde of cedar imputrible. Exod.25.5. Also a place. Iosh.2.1. Ioel 3.18. Num.25.1.

Sittim Shiza. *this gift, or sprinkling on a gift.* 1.Chro.11.42

Sitim. Shoah. *tyrants.* Ezek.23.23.

Sisa Shobab *returned.* Syrian. *a sparke* 1.Sam.5.14.

Sizi Sobab Shobach. *a net, a lattise, by captiuitie, or thy conuersion.* Syrian, *a douehouse.* 2.Sam 10.16,18.

Soba Shobai. *a turning captiuitie, or sitting.* Ezra.2.42.

Zoba Sabach Shobal *a path, an eare of corne, the thigh, or vain ancientnesse.* Gen.36.23. 1.Chro.4.1.

Sobai Sobal Shobek. *made equall to vanity, or put to emptinesse:* Syrian. *forsaken.* Nehe.10.24.

Sobek Shobi, as Shobai, 2.Sam.17.27.

Sobec Shobnah. *a builder.* 2.Kings 18.18 looke Shebnah.

Sobi Socho Shocho. *a defence, a bough, or slacknesse.* A city 2.Chro.11.7.

Socho Shochoh. *idem.* a citie. 1.Sam.17.1.

Soam Soham Shoham. *a pretious stone called Onix.* Syrian, *a keeping backe, or the delay of them.* 1.Chr.24.27.

Somer Shomer. *a keeper, an Adamant stone, a throne, or dregs.* 2.king.12.21. 1.Chro.7.32.

Sophach Shophach. *powring, or powred forth, or a vaine vial,* 1.Chro.19.16.

Sophan Shophan. *a cony, hid, laid vp, wearying, or a breaking.* A city. Num.32.35.

Shoshannim Psal.45 in the title.

Shua *crying or sauing.* Gen.38.2.

Sua. Shuah Suah Sua Shuah. *speaking, praying, intreating, or humiliation, or a ditch, or a swimming.* Abrahams son by Keturah. Ge.25.2.

25.2. Also Hebers daughter. 1.Chr.7.32.

Sual Saul — Shual. *a foxe, a pathway, or a little fist.* A countrey. 1. Sam.13.17.

Subael Shebuel — Shubael. *the returning captiuitie or seate of God.* 1. Chr.24.20 and 25.20.

Suham — Shuham. *the talking, or thinking of those things, a pit, or humiliation of those things, or a swimming, or budding forth of those things.* Num.26.42.

Salamite — Shulamite. Cant.6.12.

Sumathites Shumathites — Shumathite. *renowmed, or comfortlesse, or astonied.* 1. Chr.2.53.

Sunem — Shunem. *the sleeping of them, a changing, or vaine sleeping of them.* A citie. Josh.19.18. 1.Sam.28.4.and 2.Kin.4.8.

Shuah Suah — Shunah. *a pit.* 1.Chr.4.11.

Suni — Shuni. *changed, or sleeping.* Gen.46.16.Num.26.15

Supham — Shupham. *wearing out those, or the beard, or lippe of those, or the banke, or shore of them.* Beniamins sonne: of him came the Shuphamites. Num.26.39.

Suppim — Shuppim. *idem.* 1.Chr.7.12.and 26,16.

Sur — Shur. *a wall, an oxe, or beholding.* A wildernesse towards Egypt. Gen.16.7.and 25.18.

Simri — Shuri. *a keeping, an adamant stone, a throne, or the dregs thereof.* 1.Chr.16.10.

Susan Susis — Shushan. *a lilie, or rose, or ioyfulnesse.* The chiefe citie of Persia Neh.1.8.Dan.8.2.

Susanechaei — Shushanchaie. *lilies, or roses, or the ioy of the lame.* Ezra 4.9.

Shuthalah Shuthelah — Shuthelah *a plant of greennesse, or moist drinke, or putting moistnesse.* Num.26.35. 1.Chr.7.20,21.

Siaa Sia — ¶ Siaho. *a mouing, or after the Syrian, helpe.* Ezra 2.44.Neh.7.47.

Sibechai Sobbochai — Sibbecai. *a bough, or offsprings, or a cottage.* 1. Chro. 11.29.and 27.11.

Sibam Sabamath — Sibmah *ouermuch captiuitie, much hoarsenes, or sitting.* A citie. Josh 13.19. Isa.16.9.

Siccuth. *an idole.* Amos 5.26.

Sichem, looke Shechem.

Siddim. *the laboured field.* a vale. Gen 14.3.

Zidon — Sidon, looke Zidon. A citie in Phenice, built by Zidon the sonne of Canaan Mat.11.21,22. Luke 4.26. Ezek.28.21.* Their idole was Ashtaroth. 1.Kin.11. 5.and 2.Kin.23 13.

Sehon — Sihon. *a plucking vp by the rootes, or a conclusion,* a king of the Amorites. Deu.2.2.* Numb.21.21,to 29.

Silas. *considering, or marking.* He that was sent with Paul to Antioch. Acts 15.22.

Sella — Silla. *an exalting, or a treading vnder foote: or after the Syrian, a basket.* a place. 2 Kin. 12.20

Siloe — Siloam *sent, sending, a bough, a weapon, or armours.* a poole, Joh. 9. 7.also a towre. Lu.13.4. looke Siloah.

Siloah — Siloe. *idem* A well or fishpoole on the West side of the citie of Dauid, called also Gihon. 2.Chro 32.30. and Shelah. Neh.3.15.

Syluanus — Siluanus. *of the wood.* a companion of Pauls 2.Cor.1 19 1 Thes.1.1.and.1.Pet.5.12.

Emalchuel — Simalcue. *the king God, or the kingdome of God, or messenger of God.* 1.Mac.11.39.

Simeon, looke Shimeon. Jaakobs second sonne by Leah. Gen.29.33.he and Leui killthe Shechemites, Gen.34.25.* and are reproued of their father. Ge 49. 5 6,7.he is left for a pledge in Egypt. Ge.42.24 and deliuered. Gen.43.23.his children. Gen.46.10. Exod. 6.15. Num.26.12,13,14.his portion Josh.19 1,to 10 Also a iust man who was assured by the holy Ghost he should not die, before he saw Christ Luke 2,25 to 36 also a Prophet called Niger. Acts 13.1.

Simon. *hearing, or obeying.* An Apostle of Christ. Matth.4.18. looke Peter. Also a leper which receiued Christ into his house. Mat.26.6 Luk.7 40. Another, whom the Jewes compelled to beare the Crosse. Mat. 27.32.another, a coniurer. Acts 8.9, to 25. another, a Tanner. Acts 9.43.& 10.6,32. another, a Canaanite. Matth.10 4. also the sonne of Onias the Priest. Ecclus.50.1.also Judas Maccabeus brother. 1.Mac.2. 3.& 5.21.& 10.74.* & 13,14,15,16.chap. and 2.Mac. 14.17. also a Beniamite, who vttered the treasure of the temple to appolonius. 2.Mac 3.4.5,6.

Sin. *a dart, or armour, or coldnesse.* a wildernesse. Exod 16.1.Num.33.11.

Sina. *idem* a mountaine. Gal.4.25.

Sinai. *a bramble: or after the Syrian, enimitie.* a wildernesse. Exod.16.1.and 19.1.Num.33.15.Deu. 33.2.

Sini. *idem.* Gen.10.17. — Sinis

Sinim. *the South countrey.* Isa.49 12.

Sippai. *a threshold, a waterpot, a siluer cup, or an end.* 2 Sam.21.18. 1. Chro 20.4. — Saph Saphai

Sirach. *a hissing, or a song of the brother, or an empty gift.* The father of Jesus. Ecclus 50.27.

Sirian, looke Syrian.

Sisamai. *a horse, or swallow of waters, or a moth of waters: or after the Syrian, blindnesse.* 2.Chr.2.40. — Sisamoi

Sisera. *seeing a swallow, or seeing a moth, or horse.* Ezra 2.53.Nehe.7.55. — Sisera Sisera

Sisera. *idem* The king of Canaans chiefe captaine. Judges 4 2.* — Sisara

Sitnah. *hatred, a well.* Gen.26.21.

Sithri. *my secret, or my refuge, or hid, or tumbling aside.* Exod.6.22. — Zithri Sethri

Siuan. Ester 8.9. Baruch 1.8. — Siban

¶ Smirna *myrrhe.* a citie in Asia. Reuel.1.11. — Sua

¶ So. *a measure, or vaile.* 2.King.17.4.

Socho. *a couering, or a bough.* 1.Chr 4.18.

Sochoh. *idem* a citie. 1.King.4.10. — Socho

Socoh. *tabernacles.* a citie. Josh 15.48. — Socoth

Sodi. *my secret.* Num.13 11.

Sodom *their secret, a beele, or their morter.* A city of Syria. Gene.10.19. Sodom and Gomorah assaulted. Gen.14.11. Destroyed with fire and brimstone from heauen Gen.19.24. according as was foretold. Gen. 18 20.& 19.13. The Sodomites exceeding sinners. Ge. 13.13. The sinnes of Sodom declared. Ge.19.5. Eze. 16.49,50. Sodom & Gomorah turned to ashes. 2. Pet. 2.6. Jude 7. which yet shall haue easier iudgement, then they that contemne the Gospel. Mat.10.15. The Jewes threatned to be destroyed as the Sodomites, if they obeyed not God Deut.29.23. The Jewes vine, as the vine of Sodom & Gomorah. Deut.32.32.reade Isa 2,2,10.and 3.9.and 13.19. Jer.49.18. Lam.4 6. — Sodom Sodomites

Solomon, looke Shelomoth. Dauids sonne by Bathsheba. Matth.1.6. 2.Sam.12.24.as was promised.2. Sam.7.11,12. 1.Chr.22.9,10 he is put to the Prophet Nathans gouernment. 2.Sam.12.25. he is loued of God. 2.Sam.12.24 he loueth the Lord. 1 Kin. 3.3. God promiseth him to performe his promise, if he walke in his wayes. 1.King.6.12. Dauid promiseth Bathsheba, that he should reigne after him 1.King. 1.13. What precepts Dauid gaue him before his death. 1.King 2.3 Salomon craueth wisdome of God. 1.King.3.5.9. He marieth Pharaohs daughter. 1.Kin.3.1. His sentence on the two harlots. 1.King. 3.16. The number of his songs and prouerbs. 1.Kin. 4.32.his princes and rulers 1.King.4 2. The purueiance of his victuals. 1.King.4.22. The number of his horses. 1.King.4.26. His bookes. 1.King.4.33,34. Peace in his dayes. 1.King.4.24,25. His wisedome. 1.Kin.4.29,30 31. His workemen. 1.Kin 5 13. The forme of the Temple which he builded. 1.King 6.2, to 11. Hee sendeth to the king of Tyrus for trees and workemen. 2.Chron 3.3,to 11. He brought into the Temple, the things that Dauid had dedicated. — Salomon

1.Kings

1.Kin.7.51. he prayeth that all that should pray in the Temple, might bee heard. 1.Kin.8.23. God willeth him to walke before him in purenesse of heart. 1.Kin. 9.4. Solomons gift to Hiram. 1.King.9 11. which Hiram gaue him againe. 2.Chron.8.2. His charets, horses, and riches. 2.Chron.1.14.* Why hee was called Solomon. 1.Chr.22.9. God appeareth to him againe. 1.King.9.2. 2.Chron.7.12. The Queene of Sheba came to heare his wisedome. 1.King.10.1, to 14. he exceeded all kings in riches and wisedome. 1.King.10. 23.* he became an idolater. 1.Kin.11.1, to 9. God raiseth vp enemies against him. 1.Kin.11 14, to 40. His death. 1.King.11.43. his realme diuided. 1.King.12. 20. His prayer to obtaine wisedome. Wisd.9.1, to the end of his booke. His praise and dispraise. Ecclu.47. 13.* Solomons porch. John 10.23. Acts 3.11.

Sopater. *keeping his father without danger, or the health of the father.* One that accompanied Paul into Asia. Acts 20.4.

Sopher. *a scribe, shewing, or numbring.* Ier.52.25.

Sopheret *idem.* Ezra 2.55.

Sophonias, looke Zephaniah.

Iorai — Sorai. *declaring, throwing forth:* or after the Syrian, *a cauldron.* 1.Chr.5.13.

Sorek. *a vine, or vineyard, or hissing.* A riuer. Judg. 16.4.

Sosipater, as Sopater. Mens names. 2.Mac.12.19. Rom.16.21.

Sosthenes *a mightie, or strong sauiour.* The chiefe ruler of the Iewes Synagogues. Acts 18 17.

Sostratus. *keeping his army from danger, or the health of the army.* 2.Mac 4.27.

Sotai. *a conclusion in pleading, or a binding.* Ez.2 55.

Spartia — ¶ Sparta *sowed, or sowing.* The chiefe citie of Lacedemonia. 1.Macc.14.20. and 15.23, the citizens called Spartians. 1.Mac.12 2.

Stachys. *an eare of corne.* One beloued of Paul. Rom.16.9.

Stephana — Stephanas. *a crowne, or crowned.* One whose houshold Paul baptized. 1.Cor.1.16. and 16.15.

Stephanus — Steuen. *idem.* A Deacon full of faith and of the holy Ghost. Acts 6 5.8.* and 7.1.*

Stoikes. A sect. Acts 17.18.

Storax. A sweet gumme. Ecclus.24.17.

Sua — ¶ Suah as Shuah Gen.38.12.

Suah. *rooting vp, or treading vnder foot.* 1 Chr.7.36.

Sual as Shaul. 1.Chr.7.36.

Sucoth — Succoth. *tabernacles, or tents.* A citie. Gen.33.17.
Socoth — Exod.12.37. Judg.8 6. Psal.60.6.

Sucoth — Succoth-benoth. *the tabernacle of daughters, or the*
Socoth be-noth — *anointing of daughters.* A idole. 2.Kin.17.30.

Sodi — Sud. *my secret.* A riuer. Baruch 1.4.

Sukin — Sukkims. *ointing, or ointed, couered, or shadowed.* A people in Africa 2.Chr.12.3.

Suphanites, looke Shupham.

Sur. *a giuing backe, or rebellion.* a citie. Judit.2.28.

Susanna. *a lilly, or rose, or ioyfulnesse,* Wife to Ioacim. Dan.13.1, 2.* also a woman that folowed Christ. Luke 8 3.

Susi *a horse, swallow, or moth.* Num.13.12.

Susis. *idem.* a city. Est 11.3. looke Shushan.

Sichar — ¶ Sychar. *a conclusion, or finishing.* A city. Ioh.4.5. looke Shechem.

Sichem — Sychem as Shechem, looke Shechem, and Act.7.16.

Sichim — Syluanus, Siluanus.

Synagogues. looke in the 2. Table, and Mat. 4.23.

Syntiches — Syntiche. *comming, or telling a tale.* Phil.4.2.

Syracusa — Syracuse. *drawing violently.* A city of Sicilia. Acts 28.12.

Syria — Syria (Hebr. *Aram*) signifieth, *high, descending, or*
Syrians — *the slander of them.* A countrey in Asia, hauing on the East the riuer of Euphrates: on the West the middle sea and Egypt: on the North Cilicia & Cappadocia: & on the South Arabia: which Cyrenius gouerned. Luk.2.2. The Syrians of Damascus slaine by Dauid, and their countrey tributary to him. 2.Sam.8.5, to 9. A small army of them ouercame Judah, for that they forsooke God. 2.Chr.24.23, 24. They ayding the Ammonites against Israel, were slaine by Ioab. 1.Sam. 10.6, to 15. They tooke a litle maid of the land of Israel, that serued Naamans wife. 2.King.5.2. Elisha foretold the Israelites that the Syrians would assaile them, if they went whither they were determined. 2. Kin.6 9. The Syrians besieging Samaria, were chased away by the Lord. 2.Kin.7.6.* The Israelites in subiection to the Syrians. 2.King.13.3. are promised to be deliuered by Ioash. 2.kin.13.17. Laban was a Syrian Deut.26.4. looke Aram

Syrophenissian. *rednesse, or purple, drawne, or drawing vnto it.* An inhabitant of Syrophenissa. Mar.7.26. — Syrophenissa

Syrtes. *drawen, or drawing vnto it.* quicke sands, or shelues neere the Egyptians sea, made by the drift of grauel and sand, dangerous to passe by: they drawe violently vnto them all things that come nigh them: by which Paul sayled Acts 27.17.

T

Taanach. *breaking asunder, or humbling thee, or answering to thee.* A city. Iosh.12.21. Judg.5.19. 1.Kin. 4.12. — Thaanach, Thenac, Thanach

Taanoth-shiloth. *dissoluing, or breaking a figtree, a litle figtree going astray, or a litle figtree of abundance, or peace.* A place Iosh.16.6. — Thaanath-silo

Tabaoth. *rings, circles, drowned, good time, or a good houre.* Nehe.7 46. — Tebbaoth

Tabbaoth, *idem.* Ezra 2.43. — Tabaoth

Tabbath. *good, or goodnesse.* a place. Judg.7.22.

Tabeol, or Tabeel. *good God.* Isa.7.6. — Tabel

Tabeel. *idem* Ezra 4 7. — Tabel

Taberath. *a burning.* A place. Num.11.3.

Tabitha. *a Roebucke.* Acts 9.36.*

Tabor. *a chusing, or puritie:* Syrian, *contrition, or breaking asunder.* A high mountaine in the middle field of Galile. Iosh.19 22. Judg.4 6. Psalm.89.12. Whereon Christ was transfigured. Matt.17.1. Mar. 9.2. Luke 9.28. — Thabor

Tabrimon. *a good pomegranate apple, or high goodnes, or a nauil prepared, numbred, or rewarded.* 1 kin.15.18 — Tabremon

Tadmor. *confession, praise of bitternesse, or myrrhe of confession, or praise.* Hebr. and Syri. *the praise of a master, or Lord.* A citie 2.Chro 8 4. — Thadmor, Palmira

Tahan. *beseeching, merciful, full of grace, or pitching tents.* 1.Chro.7.25. Of him came the Tahanites. Num. 26.35. — Thaham, Thahen, Thehen

Tahapanes. A citie. Ier.2.16. looke Tahpanhes. — Taphnes

Tahash, *hasting.* Gen.22.24. — Thahas

Tahath. *feare, or vnder:* after the Syrian, *a going downe.* A mansion Numb.33.26. Also mens names. 1.Chro.6.24.37. — Thahath

Tahrea. *anger, or wicked contention, or anger, or contention of the shepheard.* 1.Chro.9.41. — Thahrea, Tharaa

Tahpanhes. *the couer of confidence, or hidden confidence.* a city in Egypt neere Nilus. Iere.43.7. looke Tahapanes. — Thaphnis

Tahpenes *hidden tentation, or sleight, or a couered banner.* The wife of Pharaoh. 1.King.11.19, 20. — Thaphpenes

Tahtim-hodshi. 2.Sam.24 6. — Thahtim-hodsi

Talitha cumi. Mar 5.41.

Talmai, *a furrow, or delaying waters, or the assembling together of waters.* Num.13.23 Iosh.15.14. — Thalmai

Talmon. *dew prepared, or dew numbred, or the gift of dewe.* 1.Chro.9.17. Ezra 2.42. — Telmon

Tamath. *blotting out, or shauing, or wiping away, or* — Thamah, Thema

after

after the Syrian, smiting. Neh. 7.55.

Thamar — Tamar. a palme tree. Gen. 38.6.

Tamar. idem. Daughter of Dauid. 2. Sam. 13.1, to 23. also a citie. Eze. 47.19.

Thamor — Tamor. 1. Kin. 9.18 looke Tadmor.

Thammuz — Tammuz. consumed, or a fire. Jerome taketh it for Adonis, Uenus louer. Other for Osyris, an idole of the Egyptians. Ezek. 8.14.

Thanach — Tanach, as Taanach. A citie. Josh. 21.25.

Thanehumeth — Tanhumeth. consolation. Jer. 40.8.

Tanis. a motion, mouing, or moued. a city. Judet. 1.10

Tapheth — Taphath. a distilling from the head, a drop, or a little one. 1. King. 4.11.

Taphnes, as Taphenes. a citie. Judet. 1.9.

Thapuah, Thapua — Tappuah. an apple, a swelling in the body, or tying. A citie. Josh. 12.17. and 15.34. and 16.8.

Tharath — Tarah. an heire, a wretch, or a banished man. A mansion. Num. 33.27.

Tharela — Taralah. the searching out of slander, or the searching out of strength, or the turtle bird of slander or strength. A citie. Josh. 18.27.

Tharea, Tharaa — Tarea. howling, doing euill, the chamber of guileful dealing, or the chamber of a companion: or after the Syrian, chance, or earthly, or lesser. 1. Chr. 8.35.

Terphelei, Tarpelai — Tarpelaie. theeues, diligent and painful. Syrian, and Heb. the hill of wonder, the keeper of decay, or the leafe of labour. a people. Ezra 4.9.

Tharsis — Tarshish. a beholding of the sword, a searching out of marble, the turtle bird of the sword, a Jasper stone, or the sea. Jauans sonne. Gen. 10.4. also a region taken for Cilicia. 2. Chr. 9.21. Isa. 66.19.

Tharsus — Tarsus. winged. A citie in Cilicia. Acts 21.39.

Tharthak, Tharthac — Tartak. chained together, or shut vp. An idole of the Auims 2. Kin. 17.31.

Tharthan — Tartan. searching out, or beholding a gift, or the gift of the turtle bird, or the law of the. 2. Ki. 18.17. Isa. 20.1.

Thathanai — Tatnai. rewarding, or a rewarder. Ezra 5.3.

¶ Tebah. a cooke. Gen. 22.24.

Tebalia, Tabelias — Tebaliah. the baptisme of the Lord, or goodnesse to the Lord himselfe, or the sauce of the Lord. 1. Chr. 26.11.

Tebeth. good, or goodnes. a moneth. Ester 2.16.

Thebez, Thebes — Tebez. an egge, or silken garment. after the Syrian, flaxe. A citie where Abimelech was slaine. Judges 9.50. 2. Sam. 11.21.

Tehaphanes, Taphnis — Tehaphnehes, as Tanis. a citie. Eze. 30.18.

Tehinna, Thehinna — Tehinnah. a beseeching, mercifull, prayer, or very thankeful, or fauour. 1. Chr. 4.21.

Thecua, Tecoa, Thecoa, Thecoite — Tekoa, as Tekoah. a pipe, a noyse fastened. A mans name. 1. Chr. 2.24. and 4.5. also a towne 6. miles from Jerusalem. 2. Sam. 14.2. Amos 1.1. The inhabitant called a Tekoite. 1. Chr. 11.28.

Thelabib — Tel-abib. a heape of new graine. A place where the Jewes were kept prisoners. Eze. 3.15.

Thelah, Thale — Telah. a moistening, or greennesse, or moistening, or making greene. 1. Chr. 7.25.

Telem. a lambe, or the dew of them: or after the Syrian, the shadow of them. A citie. Josh. 15.24. also a porter. Ezra 10.24.

Thelharsa — Telharsha. a heaping vp of deafenesse, or hanging vp of the plough. Heb and Syr. the word of doubtfulnes. A place. Ezra 2.59.

Thelmelah, Thelmela — Telmelah. a heape of salt, or the doubtfulnesse of salt. A place. Ezra 2.59.

Theman, Thema — Tema. a marueiling at perfection, or the Southwind. Ismaels sonne. Ge. 25.15 also a countrey. Job 6.19.

Theman — Teman. South, perfect. Syr. there. The sonne of Eliphaz. Gen. 36.11, 42. also a citie in Edom. Jere. 49.7. Baruch 3.22.

Themani — Temani. moist, perfect, or the South. Syr. ordeined. A countrey. Gen. 36.34.

Themanite — Temanite. idem. a man of that countrey. Job. 2.11.

Temath. noonetide. a countrey. Eze. 48.28. — Temanah

Temani, as Temeni. 1. Chr. 4.6. — Themeni

Temnathah. an image, or forme, or numbring: or after the Syrian, ordeined. A citie. Josh. 19.43. — Themna

Tepho. a place. A fort reedified by Bacchides. 1. Mac. 9.50. — Thopo

Terah. smelling, breathing, or driuing away. Abrahams father. Gen. 11.26. 1. Chr. 1.26. Josh. 24.2. — Tarah, Thare

Teraphim. images, or formes. Judg. 17.5. Hos. 3.4. — Therah, Theraphim

Terebinth. A tree whereout issueth the gum Turpentine. Ecclus. 24.18. — Terebint

Teresh, as Terah. Ester 2.21. — Theres

Tertius. the third. Rom. 16.22.

Tertullus. declaring false things, a lyar, or wondrous. An Orator against Paul. Acts 24.1, 2, 10. — Tartullus

Tetrarch. gouernour of the fourth part of a realme. Luke 3.1. Mat. 14.1.

¶ Thaddeus. praising, or confessing. surname of Lebbeus one of Christs Apostles. Mat. 10.3. Mar. 3.18. — Taddeus

Thamnatha, as Temnathah. A fort reedified by Bacchides. 1. Mac. 9.50. — Thamnata

Tharseas, as Tarshish. 2. Mac. 3.5.

Tharshish. idem. A countrey. 1 Kings 10.22. looke Tarshish. — Tharsia, Tharsis

Tharsians. idem. a people. 2. Mac. 4.30.

Thassi. forgetful, forgetting, or a debtor. 1. Macc. 2.3. — Thasi

Thau. Ezek. 9.4.

Thebez, looke Tebez.

Thecua. hope, a little rope, a line, or congregation. A wildernesse. 1. Mac. 9.33. — Thebes

Thelasar. taking away, heaping vp. A region of Syria. 2. King. 19.12. — Thelassar

Thelersas. a heaping vp of deafenesse. Heb. & Syr. the wood of doubtfulnesse. A place. 1. Esd. 5.36. — Thelharsa

Theman, looke Teman.

Theodocius. giuen to God. One among others, sent to Judas about a peace. 2. Mac. 14.19. — Theodotius, Theodosius

Theophilus. a friend of God, or a louer of God, or deuout, or louing God, or the beloued of God. A worthie man, to whom Luke wrote his Gospel, and Actes of the Apostles. Luke 1.3. Acts 1.1. — Theodotus, Theos Philos

Thessalonica. the other victory of God, or the putting of the other victorie. A citie of Macedonia, where Paul preached the Gospel. Acts 17.1. Reade Acts 17.11. and 1. Thes. 1.1.

Theudas. flowing with water. a rebel. Acts 5.36.

Thomas, looke Tom. an Apostle of Christ, surnamed Didymus, who exhorted the Apostles to die couragiously. Joh. 11.16. He asketh Christ the way to the Father. Joh. 14.5. He would not beleeue Christs resurrection, until he put his finger into his side. Joh. 20.24, to 30. — Theodas

Thracia. a sparke, or stone. a countrey in Europe. 2. Mac. 12.35.

Thummim. trueth, or perfection. Exod. 28.30. Deut. 33.8. Ezra 2.63.

Thyatira. a sweet sauor of labor, or sacrifice of contrition. a citie of Lydia in Asia the lesse. Reu. 1.11. Act. 16.14.

¶ Tiberias. a good vision, a nauil, or a breaking asunder. a citie of Galile by the sea Tiberias, taking name thereof Joh 6.1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Gennesareth: it was builded by Herod the Tetrarch in honour of Tiberius Cesar, and called after his name.

Tiberius. idem. an emperour of Rome. Luke 3.1. — Thebhath

Tibhath. a killing, or a cooke, &c. a citie. 1. Chr. 18.8 — Tebath

Tibni chaffe, or hay 1. King. 16.21. — Thebni

Tidal. breaking the yoke, or the knowledge of lifting vp. Gen. 14.1. — Thidal, Thadal

Tiglath Pileser. hee hath taken away a marueilous captiuitie. Syr. he hath forbidden a marueilous captiuitie. Looke Tilgath Pilneeser. — Theglathphalasar, Theglathphalasar

Tikua Thienath Thecuath — Tikuah, *hope, a little line, or congregation.* 2.Kin.22.14 called Tokhath. 2.Chr.34.22.

Theglath-pilnesar The glath-phalnasar — Tilgath Pilneeser. *forbidding snow falling.* King of Asshur. 1.Chr.5.6. called Tiglath Pileser. 2.King.15.29.

Thilon — Tilon *murmuring.* 1.Chr.4.20.

Timnah, as Timnathah. A citie. Josh.15.57.

Thamnah Thamna — Timna. *a forbidding, perturbation, or a perfect perturbation.* Eliphaz concubine. Gen.36.12 also a duke Gen. 36.40.

Thimna Thamna Thimnath-heres — Timnath-heres. *the image of the sunne, a feined figure, the number of an earthen pot.* Syr. & Heb. *the sun ordeined.* A citie. Judg.2.9. looke Timnath-serah.

Thamnath-hares Thamnath-serah — Timnath-serah. *a figure enlarged, an image remaining, or a numbring the rest.* Syr. & Heb. *an ordeined stench.* a citie. Joshu.19.50. and 24.30. called before Timnath-heres.

Thamnath-sara — Timon. *honourable, or precious.* a deacon. Acts 6.5.

Timothie — Timotheus. *the honour of God, or honouring of God, or precious to God.* A captaine. 1.Mac.5.6. also a Grecian, whom Paul circumcised and wrote unto. Ac.16.1,2,3. 1.Tim.1.2. 2.Tim.2.2. reade 1.Cor.4.17. and 16.10,11. 2.Cor.1.1. Phil.2.19,20, to 25. Rom.16.21. 1.Thes.1.1. and 3.2.

Thiphsah — Tiphsah *a passing ouer, a halting, or the passeouer.* That is, a place where passeouer is kept. A citie. 1.King.4.24. 2.King.15.16.

Thiras — Tiras. *a destroyer.* Gen.10.2.

Thirathites — Tirathites, *singing.* 1.Chr.2.55.

Thirhaka Tharakas Tharaca — Tirhakah. *a dull searcher out, or beholder, a hinderance of the law, or the dulnesse of the turtle birde.* A king. 2.King.19.9. Isa.37.9.

Thirhana Tharana — Tirhanah. *a searcher of mercie, or the turtle birde of mercie.* 1.Chr.2.48.

Thiria — Tiria. *a search, or searching out, or beholding.* 1.Chr.4.16.

Hathirsatha Athersatha Athirsatha — Tirshatha. *dissoluing the foundation, beholding drink, or butler, or the foundation of the turtle bird.* Hebr. and Syri. *beholding the yeere or time, or him that hath authority ouer us.* Nehemiahs surname. Ezra 2.63. Nehem.10.1. looke Nehemiah.

Thirsa Tersa — Tirzah. *pleasing wel, willing, pleasant, or running,* Zelophehads daughter. Num.26.33. and 27.1. also a king. Josh.12.24.

Thesbite — Tishbite. *taking captiue, turning sitting, or dwelling.* Eliahs surname of Thisbo a city of Manasseh on the East side of Jordan, neere mount Gilead. 1.Kin.17.1

Titus. *honourable.* a Greeke whom Paul circumcised not, and why. Galat.2.3,4. Paul calleth him brother. 2.Cor.2.13. and naturall sonne. Tit.1.4. Paul leaueth him in Creta, and why. Tit.1.5 reade 2.Cor.8.6. also an Ambassadour of the Romanes, surnamed

Titus Manlius — Manilius. 2.Mac.11.34.

Thosaite — Tizite *a scattering, scattered, or going out.* A citizen of Tizi. 1.Chr.11.45.

Thoah Thohu — ¶ Toah. *a weapon or a dart.* 1.Chr.6.34.

Tob *good, or goodnesse.* Judg 11.3.

Tob adonia Tob-adonias — Tob-adoniiah. *a good gouernour, or a good Lord, or a good foot of the pillar of the Lord.* 2.Chr.17.8.

Tobia — Tobiah. *a good Lord, or the goodnesse of the Lorde.* Ezra 2.60. Nehe.2.10. Tob.1.1.

Tobias, and Tobit. *idem.* The name both of father and sonne. Tob.1.1,9. reade the whole booke. Also the father of Hircanus. 2.Ma.3.11.

Tobia Tobiah — Tobiiah. *idem.* a Leuite. 2.Chr.17.8. also a captiue. Zech.6.10.

Thochen — Tochen. *the middle, or betweene the middle, or prepared.* a citie. 1.Chr.4.32.

Thogorma Thogarma Togarma — Togarmah. *strong, or bony, or ouermuch inhabited, or a very stranger, or fearing greatly, or doubtful highnes* the sonne of Gomer. Genes.10.3. 1.Chron.1.6. Of him descended a people of Asia the lesse. Ezek.27.14. and 38.6.

Thohu — Tohu *liuing* 1.Sam.1.1.

Thoi — Toi. *erring.* King of Hamath. 2.Sa.8.9 looke Tou.

Thecuath Thicua — Tokhath. *taking vnto him a signe.* 2.Chr.34.22. 2.King.22.14.

Thola — Tola. *a worme.* Mens names. Gen.46.13. 1.Chron.7.1. Judg.10.1.

Tholad — Tolad. *natiuitie, or generation.* a citie. 1.Chr.4.29.

Tholaites — Tolaites. *wormes, or little wormes* a familie descended of Tola. Num.26.23.

Tolman *faithful, or that saith trueth, or a workeman, or vnder master.* 1.Esd.5.27.

Thomas — Tom *a twinne, or deepenesse without bottome.* looke Thomas.

Topaz. *a precious stone.* Exod.28.17 Reu.21.20.

Thophel — Tophel. *decay, or foolishnes.* a place. Deut.1.1.

Thophet Thopheth — Topher, or Topheth. *a timbrel, or tabret, a leading aside, or an enlarging.* a place in the suburbs of Jerusalem, where parents offred their children, halfe burned in fire, to Molech. 2.Kings 23.10 Isa.30.33.

Thogu — Tou, Thou, as Toi. 1.Chr.18.9.

Thochonites — ¶ Trachonitis. *stonie, or cruell.* A region of Syria. Luke 3.1.

Tripolis. *of three cities.* a citie. 2.Mac.14.1.

Trodas — Troas. *bored through.* a citie of Asia the lesse. 2.Cor.2.12. 2.Tim.4.13. Acts 16.8.

Trogyllium. a citie in the Ile Samos. Acts 20.15.

Trophimus. *nourished, or brought vp.* A companion of Paul. Acts 20.4. and 21.29. 2.Tim 4.20.

Tryphena, or Tryphosa. *delicious, or delicate.* Two godly women. Rom.16.12.

Typhon. *idem.* 1.Macc 11.39, & 15.37. and 12.39.*

Thubal — ¶ Tubal. *borne, or brought, or worldly, or confusion, or slander.* Japhets sonne. Gene.10.2. 1.Chro.1.5. The Jewes called Italie by his name. Isa.66.19. Eze.27.13. and 32.26.

Thubal-cain — Tubal-kain. *worldly possession, a birds nest of the world, possessing confusion, or imitating slander.* The first braster and smith. Gen.4.22.

Tubianei — Tubieni. *straw, or mixed with straw, answering wel, or gratifying well.* Jewes so called. 1.Mac.12.17.

Thubin — Tubin. *measured wel, or a good measure, or good wine.* a citie of the Galites. 1.Mac 5.13.

¶ Tychicus. *casual, or happening.* Pauls fellow seruant. Acts 20.4. Eph 6.21 Col.4.7. 2.Tim.4.12.

Tygris. *the sharpnesse of swiftnesse, or a sharp sound, or voice, or a merrie sound, or a merrie for fines.* Hebr. and Syri *one voice, or one onely swiftnesse.* A riuer or flood which compasseth Mesopotamia: of the which mention is made. Tob.6.1. Ecclu.24.29. called Hiddekel. Gen.2.14.

Tyrannus. *ruling, or a prince.* Hee in whose schoole Paul daily disputed Acts 19.9.

Tyro — Tyrus. *a breaking with a flaile, a sige, or binding, or singing, or strength, or a rocke.* A citie by Libanus. The citizens called Tyrians. Ecclus.46.18. Of both the which mention is made. 2.Sam.5.11. 1.Kin.5.1. Psal.45.12. Psal.83.7. Psal.87.4 Isa.23.1. Jer.7.4. Ezek.26.2. & 27.3 * Joel 3.4. Amos 1.9. Zech.9.2,3. Matth.11.21. and 15.21. Mar.3.8 Luke 10.14,15. Acts 21.3,7.

V

Vaizatha Iezatha — Vagezatha. *sprinkling the chamber.* Hebr. & Syri. *two Oliue trees.* Ester 9.9.

Ouenia — Vaniah. *nourishment of the Lord, or weapons of the Lord.* Ezra 10.35

Vania Vasni — Vashni. *second, changed, a tooth, or my yeere.* 1.Chro.6.28.

Vasseni Vasthi — Vashti. *drinking, doubling, putting, or bempe.* King Ahashuerosh wife. Ester 1.9.*

¶ Vel.

¶Vel. *desiring God.* Ezra 10.34.
¶Vlam. *a porch, or gallerie, or strength, or foolishnes*
Olla *of them.* Mens names. 1.Chr.7.16.and 8.39.
Vlla. *a lifting vp, a sacrifice killed on the altar, an in-*
Amah *fant, a litle one, or a leafe.* 1 Chr.7.39.
Amma ¶Vmmah. *darkened, couered, his people, or with him.*
Hanni a citie. Iosh.19.30.
Ani ¶Vnni. *an answere, or song, or afflicted, or poore.*
Vaphsi Certaine men. 1.Chr.15.18,20. Nehe.12.9.
Vapsi ¶Vopsi. *a thing broken, or parched, a portion, a di-*
minishing, or diminished. Num.13.15.
Ophaz Vpharsin. Dan.5.25.
Ophir Vphaz. *pure golde.* A place Iere.10 9. Dan.10.5.
Vrban ¶Vr. *fire, or light.* a citie. Gen.11.28.
Vrbanus. *ciuill, courteous, or gentle in speech.* Pauls
Hur fellow helper. Rom.16.9.
Vri. *my light, or fire.* Mens names. Exodus 31.2.1.
Vrias Chr.2.20.1.king.4.19. Ezra 10.24.
Vria Vriah, or Vriiah. *the fire of the Lord, or the light of*
Ourias *the Lord.* Mens names. 2.Sam.11.3,6,7.* 12.9.
Ezra.8.33. Neh.3.4. Isa.8.2. Iere.26.10. 2.kings
16.11. Matth.1.16.
Vriel. *light, or fire of God.* 1.Chro.15.5. Also an An-
Aurim gel. 2.Esd.4.1.
Vrim. *light.* Exod.28.30.
Vthai. *mine iniquitie, or time, or fro...deste, or an*
Huz *houre.* 1.Chr.9.4.
Hus ¶Vz. *counsaile, or wood:* after the Syrian, *fastened.*
Vs Mens names. Gen 10.23. and 22.21. and 36.28. Also
Vsai Ozi a countrey. Iob.1.1 Lam.4 21.
Vsai Vzai. *then, or he.* Nehe.3.25.
Vzal. *wandring, sailing, sailing forward, or distilling*
from the head. Gen.10.27.
Ozia Vzia. *the strength of the Lord, or the bucke Goate of*
Azia *the Lord.* 1.Chr.11.44.
Oza Vziiah. *idem* Nehe.11.4.
Vzza, or Vzzah. *strength, or a goate.* Mens names.
Ozen-Seera 2.king.21.18. 1.Chro.6.29 and 8.7. 2.Sam.6.3, to 9.
Osen-sara Vzzen Sherah *an eare lappe of flesh, or an eare lappe*
Ozzi *remaining.* A city 1.Chro 7.24.
Azzi Vzzi. *strong, my strength, or my goate.* Mens names.
1.Chro.6.5,51, and 7.2,7. Ezra 7.4. Neh.11.22. and
Ozias 12.19,42.
Ozi Vzziah, as Vzia. Mens names 1.Chro.6.24.2.chr.
Vziel 26.1.* Ezra 10.21. looke Azariah.
Oziel Vzziel. *the strength of God, or the buck goat of God.*
Eziel Koaths sonne. Exod.6.18 Leui.10.4. 1.Chro.6.2. Of
Ozielites him came the Vzzielites. Nu.3.27. Also mens names.
1.Chr.4.42.&7.7.&25.4.2.Chr.29.14. Nehe.3.8.

Z

Sennim Zaanaim. A plaine. Iudg.4.11.
Zaenanim Zaanan. *a going forth.* A citie. Micah 1.11.
Saananim Zaanannim. *mouings, or a mouing, or one sleeping.* A
Saauan countrey. Iosh.19.33.
Sebad Zaauan. *trembling.* Gen.36.27.
¶Zabad. *a dowry, or endowed.* 1.Chro.2.36. and 7.
Sebadiah 21. Ezra 10.27,33,34. 2.Chr.24.26.
Sebadia Zabadiah. *a dowry, or endowed of the Lord.* 1.ch.8.15
Zabbai. *flowing.* Ezra.10.28.
Zabdi, as Zabad. Iosh.7.1,17. Nehe.11.17.
Zabdiel. *the dowrie of God, or endowed of God.*
Certaine mens names mentioned. 1.Chr.27.2. Neh.
11.14. and 1.Mac.11.17.
Zabud, as Zabad. 1.King.4.5.
Zabulon, looke Zebulun. The sonne of Iaakob. Ge.
30.20 and 35.23. Exod.1.3. he is blessed. Gen.49.13.
Deu.33.18. His portion. Iosh 19.9.10, to 17. His chil-
dren. Gen.46.14. Num.26.26,27. They could not ex-
pel the Canaanites, but made them tributaries. Iud-
ges 1.30. Also the countrie where the tribe of Zabu-
lon dwelt. Matth.4.13,15.

Zaccai, or Zacchai *pure, neate.* or after the Syrian,
iust, or made iust Nehe.3.20. and 7.14. Zachai
Zaccheus. *idem.* A man who lodged Christ. Luk.19.
2, to 11. Zacheus
Zacchur, and Zaccur. *mindfull, remembring, or of the* Zacur
male kinde. Mens names. Num.13.5. 1.Chron.4.26. Zachur
and 24.27. and 25.2. Zechur
Zachai, as Zaccai. Ezra.2.9. Zacheus
Zachariah. *mindefull of the Lord, or man of the Lord.* Zacharias
Ieroboams son, who succeeded him: slaine by Shal- Zacharie
lum. 2.king.14.29.& 15.8, to 13. Also Iohn Baptists Zachari
father. Luke 1.5, to 23 his song. Luke 1.67, to 80. Also
a priest. Luke 11.51. Matth.23.35. 2.Chro.24.20,21.
Of this name reade 2.king.18.2. Ezr.8.3.1.Esd.1.1.
and 5.8. 2.Esd.1.40. 1.Mac.5.18. looke Zechariah.
Zacher. *mindfull, or man.* 1.Chr.8.31.
Zadok. *iustified, or iust.* Mens names. 2.Samuel 8. Zadoc
17. and 15.24 1.king.2.35. Ezra.7.2. Sadok
Zaham. *detesting, or vncleane.* 2.Chr.11.19. Zoon
Zair. *litle, or a broken flaile.* A citie 2.ki.8.21. Seira
Zalaph. *a shadow, or ringing, or shakings.* He is Syri. Seleph
a shadow ioyned together. Nehe.3.30.
Zalmon *darknes, or his image, or the shadow of a gift.* Zelmon
A mount. Iudg 9.48. Psal.68.14. Also one of Dauids Selmon
worthies. 2.Samu 23.28. Zalmona
Zalmonah. *a gift of the shadow, or our image.* A man- Salmona
sion. Num.33.41. Zalmana
Zalmunna. *a shadow forbidden, or a shadow or image* Salmana
of perturbation. A king. Iudges 8.5. Psal.83.11. Zalmuna
Zambri. *singing, or a vine, or a thinking.* 1.Mac.2. Zamri
26. Num.25.14. Zom-zom-
Zamzummims *thinking wickednesse, or wickednes* mim
of wicked men. A people. Deut.2.20. Zom zu
Zanoah. *forgetfulnes, or casting from, or that rest, or* mims
that comfort. A city. Iosh.15.34,56. also a mans name Zanoa
1.Chr.4.18 Nehe.11.30.
Zanuah. *idem.* Nehe.3.13. Zanoe
Zaphnath paaneah. *a man to whom secrets are reuei* Zanoa
led, or in the Egyptian tongue, *a sauiour of the world.* Zaphnath-
The name which Pharaoh gaue Ioseph. Gen.41.45. paaneach
Zaphon. *the northeast winde, or hid, or a beholder.* A Saphon
place. Iosh.13.27. Zareth
Zara, or Zarah. *rising, or cleareness.* Gen.38.30. and Zarah
46.12. Num.26.20. 1.Chr.2.4. Sara
Zareah, *leprosie, or a hornet.* A city. Nehe.11.29.
Zared *a strange going down, or power spread abroad.*
A riuer. Num.21.12. looke Zered. Sareptha
Zarephath. *perplexitie of bread, or the perswasion of* Zarphath
perplexity A city betweene Tyre and Zidon. 1.king. Sareptas
17.9. Obad.20. Luke 4.26. Zarthan
Zaretan. *tribulation, or perplexitie, or a binding, or* Sarthan
giuing perplexity. A place. Iosh.3.16. Zarehites
Zarhites. *cleare.* Two families, the one came of Ze- Zareites
rah Simeons sonne. Num 26.13. The other of Zerah
Iudahs sonne Num.26.20.
Zartanah, as Zaretan. A place by Israel. 1.kin.4.12. Zarthana
Zattu *an old tree.* a man Ezra 2.8 Nehe.10.14. Sarthana
Zaza, *belonging to all, or all maner of wayes: a wilde* Zathu. Ze-
beast, or shining bright. Syri. *going backe.* 1.Chr.2.33. thua
¶Zebadiah. *the dowry of the Lord, or the Lord hath* Zethua
endowed. Certaine men. 1 Chron.8.17. and 12.7. and Ziza
26.2. 2.Chr.19.11. Ezra 8.8. Zebadia
Zebah. *sacrifice, or a beast killed in sacrifice for vi-* Zabadia
ctory, or a beheading, or a killing. A king of Midian. Zeba
Iudg.8 5. Psal.83.11. Zebedee
Zebedeus. *a dowrie, or endowed.* Father of Iames
and Iohn. Matth.4.21. his wife maketh request to Zabina
Christ for her two children Matth.20.20,21.
Zebina. *a flowing, or flowring now:* or after the Sy- Seboim
rian, *a selling, or buying.* Ezra 10.43.
Zeboim. *litle Does, or Goates, or faire, or chiefe.* Syri.

willing. A citie. Gen.10.19. and 14.2. a valley. 1.Sam. 13.18. a village. Nehe.11.34

Zebuda
Zebudah. endowed, or an endowing. 2.king. 23.36.

Zabulon Zebulon
Zebulun. a dwelling, or dwelling place, or abyding. Jaakobs tenth sonne. Gen 30.20. looke Zabulon.

Zebul idem Judges 9.28.

Zacharias Zachariah Zacharia Zecheria Zachari Zacharie
Zechariah, as Zachariah. A prophet. Zech.1.1. Many of this name. 1.Chro.5.7.& 9.21,37.& 15.18,20,24 and 24.25.& 26.2,11.& 27.21. 2.Chro.17.7.& 20.14. and 21.2. and 24 20 & 29.1,13. Ezra 8.3,11,16. and 10 26. Nehe. 11.4,5,12.& 12.35,41. Isa.8.2.1. Esdr. 1.8. and 5.8. and 8 38.2. Esdr.1.40.

Zedada Sedada
Zedad, or Zedadah. his side, his hunting, or his traps. A citie. Ezek. 47.15. Num.34.8.

Sedecias Zedechiah Zedechias
Zedekiah, looke Zidkiah. The sonne of Josiah, so named of Nebuchad-nezzer made king of Judah. 2.kin. 24.17.* Jere 37.1. his destruction. 2.king.25.1,to 8. Jere.52.1,to 12.& 39.1,to 8. which was foretold. Jer. 37.8,17. Ezec.12.3,to 21. and 17.12.* and 21.25,26, 27. 2.Chro 36.10. he sendeth to Jeremie to pray for him and his people. Jere.37 3.

Zeb
Zeeb. a wolfe. Judg.7.25. Psal.83.11.

Sela
Zela. a rib, a side, a halting. a citie. Josh.18.28.

Zelec Selec
Zelek. the shadow of one licking, or the ringing of one smiting. 1.Chr.11.39. 2.Sam.23.37.

Zalphaad Salphaad Zelaphaad
Zelophehad. the shadow of feare, or the ringing of feare. Num.26.33.& 27.1, to 8.& 36.2.* Josh. 17.3,4.

Zelzah. noone tide. a village. 1.Sam.10.2.

Samaraim
Zemarim. wooll, or pitch of trees. a citie. Josh.18 22.

Semari
Zemari. idem. Gen.10.18. 1.Chr.1.16.

Semaraim
Zemaraim idem. a hill in mount Ephraim. 2.Chro. 13.4.

Semeron Zemira
Zemirah. a song, or singing, or a vine, or a palme, or a thinking. 1.Chr.7.8.

Zamira Zenan Sanan
Zenam. coldnes, or a target or weapons. a citie. Josh. 15.37.

Zena
Zenas. liuing. Titus 3.13.

Sophonias Sophonia Sophoniah Sophoni
Zephaniah the hiding of the Lord, or the secret of the Lord, or the beholder of the Lord. a Prophet. Zeph.1.1. Other names. 2 kings 25 18. Jer.37 3. 1.Chr.6 36. Zech.6.10.2 Esd.1.40.

Zephania Zephoniah
Zephat looking glasses, a couering, a looking for, or a hony combe. A citie called also Hormah. Judg.1.17.

Sephath
Zephi. a beholder, a couering a looking for, or a hony combe. Gen 36.11.

Zepho Sepho Sephon
Zephon. the northeast winde, or hid, or a beholder. Num.26.15. called Ziphion Ge.46.16. Of him came the Zephonites. Num.26 15.

Ser
Zer. perplexitie, tribulation, or a bond, or a bringing together of strength, or a rocke. a citie. Josh.19 35.

Zara Zarah Serah
Zerah. rising, or cleerenesse. Mens names Gene.36. 13,33 and 46.12. 1.Chr.2.4. Mat.1.3.

Zarahia Zeraiah Saraias
Zeraiah or Zerahiah. the Lord rising, or the cleerenesse of the Lord. Mens names. 1.Chr.6.6,51. Ez.7.4. 1.Esdr.8.2.

Zared
Zered. as Zared looke Zared, and Deut.2.13.

Sareda
Zereda perplexitie. a citie. 1.king.11.26.

Saredatha
Zeredathah idem. a place. 2.Chr.4.17.

Zererath
Zererah. a place. Judg.7 22.

Zares
Zeresh scattering heritage. Hamans wife. Est.5.10

Sereth
Zereth as Zer. 1.Chr.4.7.

Sarathasar Zarathasar
Zerethshahar. of the mourning, bringing together, or the forme of blacknesse. a citie. Josh 13.19.

Sori
Zeri. a bond, a bringing together, rosin, triacle, a rocke, or strong 1.Chr 25 3.

Seror
Zeror. a bond, or abiding, or a litle stone. 1.Sam 9.1

Sarua
Zeruah. full of leprosie, or a hornet. 1.king. 11.26.

Zaruia Saruia
Zeruiah perplexitie, or tribulation of the Lord, or a bringing together, or forme of the Lord. Abishais father. 1 Sam 26.6 Also Ioabs mother. 2.Sam.17.25. sister to Dauid. 1 Chro.2.16. Of her children Dauid complaineth. 2.Sam.16.10. and 19.22.

Zorobbabel Sorobabel
Zeru-babel. repugnant to confusion, or strange from confusion, or dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonne to Pedaiah. 1 Chr. 3.19. Nephew to Shealtiel. Ezra 3.2. Nehe. 12.1. called Sheshbazzar. Ezra 1.8. and 5.14. and Berechiah. Nehe.6.18. He reedifieth the temple in despite of all enemies. Ezra 3.2.* Zech 4.6,7.* He contendeth to proue what thing was strongest 1. Esd.3.4.* and 4 1.* and 5.5. reade Hag.1.1.* and 2.3,5,22.* Ecclus 49 11. Mat.1.12. Luke 3 27.

Zetham
Zethan. their oliue, or a place where oliue trees doe grow. 1.Chr.7.10. and 26.22.

Zethar. that beholding, or searching out diligently, or the oliue tree of beholding, or that turtle bird. An Eunuch Ester 1.10.

Zie
¶ Zia. sweate, or swelling. 1.Chr.5.13.

Siba
Ziba. an host, or army, or strength, or a ship comming. seruant of Saul looke Mephibosheth.

Sibion Sebeon
Zibeon. iniquitie, standing, or swelling of sinne: after the Syrian, dipped, or dipping in. The son of Seir 1. Chr.1.38 Ge.36.20. Also the father of Anah. Ge.36.2

Sibia Sebia
Zibia. a little Doe, or a litle Goate, or chiefe, or the Lord standing: Syrian, willing. 1.Chr.8.9.

Zebiah Sebia
Zibiah. idem Mother of Jehoash. 2.kings 12.1.2. Chr.24.1.

Zechri Zicri
Zicri. a remembrance, or remembring, or mankind. Mens names Exo.6.21.1.Chro.8.19,23,27.& 9.15.& 26 25. 2.Chr.17.16. and 23.1. and 28 7. Nehe. 11.9.

Assedim
Ziddim huntings, or treasons: or after the Syrian, destructions. a citie. Josh.19.35.

Zedekiah Sedecias
Zidkiah. the iustice of the Lord, or the iust of the Lord The sonne of Josiah, looke Zedekiah.

Zedekia Zedkiah Sedecias
Zidkiiah. idem. A false prophet. 1 kings 22.11,24. 2.Chr.18.10,23 Another. Neh.10.1.

Sidon
Zidon. a hunter, or hunting, or the ship of iudgement. Canaans sonne. Gen.10.15. Also a citie on the sea side in Phenice, in the border of Judah, built by Zidon. Ge. 10 19. Josh 11.8. and 19.28. Luke 4.26. looke Sidon.

Siaha
Ziha brightnes, or whitenes, or drought. Nehe.11.21.

Zijm. Isa.13.21. Jere.50 39.

Zekelag Zikelag Siceleg
Ziklag the powring out of water of a measure, or making narrow a measure. A citie Josh 15.31. and 19.5. giuen vnto Dauid. 1.Sam.27.6. burnt by the Amalekites. 1.Sam.30.1.

Zella Sella
Zillah. a shadow, a roasting, or a ringing: or after the Syrian, talke. Gen.4 19.

Zilthai Selethai
Zillethai. my shadow, my ringing, or my roasting: or after the Syrian, my talke. 1.Chr.8.20.

Zilpha Zelpha
Zilpah a distilling from the head or the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gaue vnto Leah. Gen 29.24. and she to her husband Jaakob. Gen 30.9 10.

Zemma Zimma Zamma
Zimmah. thought, wickednesse, or dishonestie. The sonne of Jahath. 1.Chro 6.20. also the sonne of Shimei. 1.Chr.6.42.

Zamram
Zimran. a song, or singing, or a vine, or a thinking. Ge 25.2.

Zamri Zambri
Zimri idem. Certaine men Nu.25.14. 1.kings 16. 9,10,18. 1.Chro.2.6. and 8.36. and 9.42. Also a countrey. Jere.25.25.

Zim
Zin. weapons, a target, or coldnesse. A wildernesse. Num.13.21.

Zina. belonging to all, or all maner of wayes, or a wild beast, or shining bright. or after the Syrian, going backe. 1.Chro 23.10.

Sion
Zion. a heape, or tombe, looking glasses, or drought. A fort in Jerusalem (called also the mount of the Lord, and the holy mount) on the top whereof was a towre, called the citie of Dauid. 2.Sa.5.7,9. 1.Chr.11.5,6, 7. Psal.2.6. The heauenly Zion described. Psa.87.1.*

reade

reade Isa.2.3.and 3.16,17.72.

Sior — Zior.*little, or the ship of one watching.* A citie. Iosh. 15.54.

Ziph. *that mouth, that cheeke.* Syr. *false, or falshood.* A citie. Iosh.15.24,55. Also a desert. 1.Sam.23.14.

Ziphites — The Ziphims discouered to Saul where Dauid was 1.Sam.23.19. and he prayeth Psal.54.1.*

Sipha — Ziph and Ziphah. *idem.* The sonnes of Iehaleel. 1.Chro.4.16.

Sephon — Ziphion, as Zephon, looke Zephon.

Zephron — Ziphron. Heb. and Syr. *the falshood of a song, or reioycing.* One of the cities which boundeth the land of Canaan on the North. Num.34.9.

Ziphor, Sephor — Zippor. *a bird, or sparrow, or crowne, or desert.* Syr. *a kidde, or early.* Num.22.2,4,10,16.

Zipporah, Sephora — Ziphorah. *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moses. Exod.2.21. who fearing Gods vengeance, circumciseth her sonne. Exod.4.25. She and her two children meete Moses in the wildernesse. Exod.18.2, to 6.

Ziltbai, Salathi — Ziltai. *a shadowe, a ringing, or roasting:* or after the Syrian, *intreating.* 1.Cho.12.20.

Sis — Ziz. *a floure, a yong spring, or a bush of haire curled, or sight.* Syr. *a wing.* A place. 2.Chr.20.16.

Sisa — Ziza. *belonging to all, or all maner of way, or a wilde beast, or shining bright.* Syr. *going backe.* Sonne of Shiphel. 1.Chro.4.37. Also the sonne of Rehoboam. 2.Chr.11.20.

Ziza — Zizah. *idem.* 1.Chr.23.11.

Soan — ¶Zoan. *mouing, or moued.* A citie in Egypt. Num. 13.23. Psalm.78.12,43. Isai.19.13. and 30.4. Ezek. 30.14.

Soar, Segor — Zoar. *little.* A citie called also Bela. Gen.13.10. and 14.2. and 19.22,23,30. Also a citie Isa.15.5.

Soba — Zoba, or Zobah. *an armie, or warring, or a commaundement in that, or a swelling.* A citie. 2.Sam.8.5 and 10.6.

Zobeba, Soboba — Zobebah. *an armie, or warfare in that, or swelling in that.* 1.Chro.4.8.

Soar, Sohar — Zohar. *white, or bright.* Father of Ephron. Gene.23 8. Also the sonne of Simeon. Gen.46.10.

Zoheleth. *creeping much, or drawing* a place. 1.Kin 1.9.

Zoheth. *a separation, or that fearefull, or amazing, or that broken asunder.* Heb. and Syr. *that going downe.* 1.Chr.4.20.

Supha — Zophah. *a viole, or binding a commandement, or a commandement of swelling.* 1.Chr.7.35.

Sophai, Zophad — Zophai. *a beholder, or a honie combe, or a swimming, or a couer, or a looking for.* 1.Chr.6.26.

Sophar — Zophar. *the morning time, a crowne, a circle, or a sparrow:* or after the Syrian, *a kid.* Iob 2.11.

Zaraah, Saraa — Zorah. *leprosie, or a hornet.* A citie. Iosh.19.41. Iudg. 13.2,25.

Zorobabel, looke Zerubbabel.

Suar — ¶Zuar. *little, or the commandement of the citie,* or after the Syrian, *a maker narrow.* Num.1.8.

Suph — Zuph. *a watch, or couering, or a honie combe, or a swimming, or looking for.* 1.Sam.1.1. 1.Chr.6.35.

Sur — Zur. *a rocke, or strong, or a former of any thing, or bound, or binding.* A king of Midian. Numb.25.15. and 31.8.

Suriel — Zuriel. *the rocke of God, the strength of God, the forming of God, or the bond, or binding of God.* Nu.3.35.

Zurishaddai, Surisaddai — Zurishaddai. *the rocke, strength, fashion, or figure of the almightie, or of one wasting.* Num.1.6.

Suzims, Susimes — Zuzims. *postes, or lintels ouer a doore, or shining.* Syr. *departing, or money.* Calde *strong.* A mightie people, which Chedorlaomer destroyed for rebellion. Gen 14.5, to 13.

FINIS.

The second Alphabet of directions to common places conteining all the English words, conducting vnto most of the necessariest and profitablest doctrines, sentences, and instructions, which are to be found in the olde and newe Testament.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the Reader, and placed before the first Table.

ABominable: *Abomination* Idolatry to be counted most Abominable. Deut.7.26.

The punishment of the Abominable Reue.21.8,27.

What things are Abominable to the Lord. De.7.25.& 27.15. Is.41.24.

The true seruice of God counted Abomination with the wicked. Exod.8.26.

The Abomination of the Gentiles not to be followed. Leuit.18.22,23,24.

False weights and measures, and doing vnrighteously, abominable. Deut.25 16.

Iudah imitated the abominations of the Gentiles. 1.King.14.24.

That which is highly esteemed among men, is abomination in the sight of God. Luk.16.15. Prou.15.8.

The abomination of desolation standing in the holy place. looke Mat.24.15. Mar.13 14. Luk.21.20. Dan.9.27.

Israels abominations. Eze.8.6.* & 16.2* Isa.1.13,14.

The cuppe and mother of Abominations. Reue.17.4,5.

Abhorre. Wee ought not to aborre any mans person. Deut.23.7.

The slanderer and double tongued, to be abhorred. Ecclus.28.13. and two sortes of people. Ecclus.50.25.

The ministers wicked life causeth Gods word & sacraments to be abhored. 1.Sa.2.17

The wicked abhorre them that reproue their faults. Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom.12.9.

Abide. Except wee abide in Christ, wee can doe no good thing. Iohn 15.4,6,7. Luk. 19.5. Iohn 1.39. and 8.35.

Who abideth in Christ. 1.Ioh.2.6,10. and 3.6,24. And how God abideth in vs. 1.Ioh.2 24,27,28.

Able. Laban not able to hurt Iaakob, and why. Gene.31.29.

No man able to fulfil the Law. Act.15.10

Abolish. Christ hath abolished death. 2. Tim.1.10. and abrogated the lawe of ceremonies. Ephe.2.15. Coloss.2.14. Gal.3.10*

Rom.7.24.* and all outward rites of Iudaicall ordinances. Iſa.1.11, 12, 13. and 9.4. Ieremi.31.31,32,33,34. Hoſe.6.6. Amos 5.21. Mich.2.10.& 6.6. Zech.7.5,6,9. Baruch 2.35. 1. Samuel 15 22. and the order of that prieſthood. Heb.7.11,12.

Abſence. The abſence of a good magiſtrate from his gouernment, breedeth great harme, Nehe.13.6,to 10.

Abſent. Paul abſent in body, and preſent in ſpirit. 1.Cor.5.3. Col.2.5.

To be at home in the body, and abſent from the Lord, what. 2.Cor.5.6.

Abſteine. To abſteine from fornication, and why. 1.Theſſ.4.3. They that cannot, let them marrie. 1.Cor.7 9.

To abſteine from all appearance of euill. 1.Theſſ 5 22.

Abſtinence. True abſtinence is to abſteine from ſinne. Tob.1.10. 1.Theſſ.4.3,4. 1.Pet. 2.11,12.

Unto thoſe that vſe abſtinence, wiſedome is giuen. Dan.1.17. and bodily health. Ecclus.37.30.

Of the abſtinence of Iohn Baptiſt. Mat. 3.4 Luke 1.15. Mar 1 6. Of Moſes. Exod. 34 28.& 24.18. Of Eliiah. 1.kin.19.8. looke Faſting.

Abundance. Abundance of al things commeth of God, and ſhalbe giuen to the thankfull. Deut.8.7 & 28 1. and 30.9. 2.Chr.32.29. And taken away from the vnthankful. Deu. 28.47. Mans life conſiſteth not in abundance of temporal commodities. Luke 12.15. looke Store, and Plentie.

Abundant. God is abundant in goodneſſe and trueth. Exod.34.6.

Abuſes. Abuſes in the Church to bee reformed by good princes according to Gods word. Rom.13.1,to 7. Examples. 2.Kings 18.4. 2.Chr.17.6. 2.King.23.4.* Ezra 6.11, 12, ſee Princes.

Gods miniſters ought alwayes to preach againſt abuſes. Examples. Mat.14.4. Mat. 6.18. Luk.3 11,12,13,14,19. 1.Cor.1.10.* and 5.1.* and 6.1,to 12. and 8.1.* and 10.6, 7.* and 11 17.* and 14.4.* &c.

Abuſe of Gods gifts reproued. Matth.25. 18. Luke 15.13.

Miniſters ought not to abuſe their authoritie in the Goſpel. 1.Corint.9.18. ſee Traditions.

¶ *Acception* of perſons, ſee Perſons.

Acceſſe. Both Iewes and Gentiles haue acceſſe to God through faith, by Chriſt. Ro. 5.2. Eph.2.18. and 3.12.

Account to bee rendred of all at the laſt iudgement. Eccles.11.9. and 12.14. Rom. 14.12. Yea of euery idle word. Matt.12.36. 1.Pet.4.5.

Accurſed, ſee Curſe, and Execration.

Accuſe: Accuſation Mephiboſeth falſly accuſed to Dauid by his ſeruant Ziba. 2. Sam.16.3.

No accuſation to be heard againſt an Elder, vnder 2. or 3. witneſſes, 1.Tim.5.19.

Satan accuſeth mankind before God. Iob 1.10 & 2.5. and is caſt downe. Reue.12.10.

Our wickedneſſe accuſeth vs before God. Ier.2.19. Iames 5.3. ſo doe our conſciences. Rom.2.15.

Moſes accuſeth the Iewes. Iohn 5.45.

Accuſtomed. Accuſtomed to doe or ſpeake euill, hardly won to goodneſſe. Iere.13.23. Ecclus.23.15 ſee Cuſtome.

¶ *Adde* Nothing is to bee added or ſubſtracted to or from the word of God. Deut.4. 2.& 5.22. and 12.32. Ioſh.1.7. Prou.30.5,6. Mat.28.20. Gal.3.15. Reue.22 18,19.

Adminiſtrations Diuers gifts and adminiſtrations of the ſpirit in the Church. 1.Cor. 12.4,5.

Admoniſh. Preachers ſhould admoniſh their flocke. 1.Theſ 5 12. and ſhew them the right way. 1.Sam.12.24. ſee Exhort, Teach, and Preachers.

Adopted. God hath predeſtinated the Elect for his Adopted children, before the worldes creation. Epheſ. 1.5. for that cauſe Chriſt came into the world. Galat.4.4,5. Rom.8.15,23.

To the Iewes appertaineth the adoption of being a peculiar people vnto God. Rom. 9.4.

Aduerſaries. The Lords aduerſaries ſhall be deſtroyed. 1.Sam.2.10.

Aduerſaries which the Lord ſtirred vp againſt Salomō for his idolatry. 2.Kin.15.37

The deuill is our aduerſarie. 1.Peter 5.8. ſee Enemie.

Aduerſitie commeth of the Lord. Iob 1. 21.& 2.10. Pro.3.12. Ecclus.11.14. Not to faint therein. Prou.24.10. That yoke to bee borne in youth. Lam.3.27. Of Aduerſitie, ſee Proſperitie.

Adulterie forbidden. Exo 20.14. Deut.5. 18. We ought to flee from it, and why. Prou. 6.24.* The puniſhment of it. Deut.22.22. Leuit.20 10. Which if man neglect, God himſelfe will execute. Iere.5.7,8,9. and 7 9, 15,16,20.* Eze.22.11,13,14,15. Example. 2.Sam.12,18*

Suſanna had rather die then commit adulterie. Dan.13.23.* Ioſeph likewiſe. Gene. 39.7.*

Adulterers in heart, who. Mat.5.28.

The intent puniſhed, through the act bee vncommitted. Gene.12.17. and 20.3,4.

Adulterers, buggerers, & fornicators ſhall not inherite heauen. 1.Cor.6.9,10. Ephe.5. 5. 1.Tim.1.10. Heb 13.4.

Adulterie the occaſion of murther. 2.Sam. 11.15.* Matth. 14.4,10. Marke 6.18,19, 27.

Adulterie deſtroyeth the ſoule. Prouerb.6. 32.* The cauſe of many euils. Ecclus.23. 17.*

Chriſt calleth the Scribes and Phariſes an adulterous generation. Mat.12.39.

Onely adultery ſeparateth man and wife, Mat.19.6.9.

God wil be a ſwift witneſſe againſt adulterers, Mal.3 5.

An old doting adulterer is to be abhorred. Ecclus.25.2.

Diuers kindes of adulterie. Ier.23.10. 2. Pet.2.14. Eze.22.10,11.* Hoſe.4.2.10,11.

Spirituall adultery. Pſal.73.27. Ier.3.1, 2,9.* and 13.27. Eze.16,17,60.* Hoſ.2.2.

The triall of ſuſpected adulterie. Num.5. 12,13.* read more Gen.26.10. Iudges 19. 2.* Iob 24.15.* and 31.1,9,10,11. Prou. 5.3,to 21. and 7.5.* Wiſd.3.13.* Iohn 8.3, 4,5. Matth.5.27,32. and 15.19. Marke 10. 11. Rom.7.3. and 13.9. Galat 5.19. Iames 4.4 looke Fornication and Whoredome.

Aduocate towards God the Father is onely Ieſus Chriſt. 1.Iohn 2.1,2.

¶ *Affiance,* ſee Hope and Truſt,

Affinitie, ſee Kinred and Tribe.

Affliction. God threatneth afflictions to thoſe that turne to other gods. Deut 31.16, 18. Ioſh.24.20. and to thoſe that tranſgreſſe his lawes, till they confeſſe their ſinne. Leuit.26.40. The Iſraelites cruelly afflicted by the Egyptians, yet would they not obey Moſes. Exod.6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and ſo conuert. Deut.8.2,3. for thereto affliction tendeth Pſal.119.71.

The Iſraelites afflicted for their ſinnes, by true repentance and prayer obtained deliuerance. Iudges 10.13,15,16. and 11.32.

The wicked citizens of Beth ſhemeſh being afflicted, confeſſe the Lord. 1.Sam.6.20.

God ſuccoureth the afflicted. Geneſ.16.7. and 21,17.

God deliuered Iſrael out of their affliction by wicked Ieroboam. 2.King 14.26,27.

Dauid bare his afflictions patiently, as iuſtly ſent of God. 2.Sam.16.10,11,12,13. Pſal.119.75.

Iames exhorteth vs to ſuffer afflictions, and in them to pray. Iam.4.9. and 5.13.

Wee muſt through many afflictions enter into the kingdome of God Acts 14.22.

Hannah for her barrenneſſe, ſore afflicted in mind. 1.Sam 1.7,8,10. yet ceaſeth not to pray to the Lord to become fruitful. 1.Sam. 1.13.

To afflict and humble the ſoule for a day, what. looke. Iſai.58.5. Leuit.23.27,29,32. and 16.31 Num.29 7.

Who ſo ſeeketh God truely in affliction, findeth him. 2.Chr.15.4,15.

By affliction wee are made like the ſonne of God. Heb.2.10.

We ought to ſuccour the afflicted. Ecclus 7.34,35.

God ſeemeth to bee vexed for the affliction of Ieruſalem. Iere.8 21.

God doeth not afflict man aboue meaſure. Iob.34.23.

The ſtudie of Gods Law preſerueth vs in affliction. Pſal.119.92.

No man ſorie for the affliction of Ioſeph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that ſhall be ſhewed. Rom. 8.18.

The Apoſtles afflicted for Chriſtes ſake. Actes 4.3. See Tribulation, and Perſecution.

¶ *Againſt* God no wiſedome preuaileth. Pro.21.30.

Hee that is not with mee, is againſt mee. Mat.12.30.

Age nor honour make men wiſe, but the ſpirit of God. Iob 32.8,9.

Ioſiah at xvi. yeeres of age, was zealous of Gods glory. 2.Chr.34.3.

Honourable age not meaſured by yeeres, but

but by wisedome and good life. Wisd. 4.8,9.

Age is a crowne of glory, and how. Prou. 16.31.

Agree with thine aduersary quickly, and why. Matth. 5.25,26.

Of agreement of brethren. Matth. 23.8. John 20.26. Actes 2.44,46. God and man pleased with the well agreeing of man and wife. Ecclus. 25.1.

Agonie, see Anguish.

Alone. Not good to be alone. Eccles. 4.8, to 13. see Onely.

All lie in wait for blood: euery man hunteth his brother with a net. Mich. 7.2, to 7. Habak. 2.12,15,19.

Christ is All in All. Col. 3.11.

We ought to doe good to all men, but specially to the houshold of faith. Gal. 6.10.

All men but earth & ashes. Ecclus. 17.32. Ge. 2.7. & 3.19. & 18.27. all sinners by Adam. 2. Esd. 3.21,22. & 7.48. and 9.19. Rom. 5.18.

God wil that all men shalbe saued & come to the knowledge of the trueth. 1. Tim. 2.4.

Christ died for all men. 1. Tim. 2.6.

All that beleeue shalbe saued. Mar. 16.16. John 3.15. All haue not faith. 2. Thess. 3.2.

All put for many. Act. 9.35. & 10.38. Phi. 2.21. for the elect. John 6.45. Ephes. 1.22, 23. for the wicked. Luke 6.26. for all sorts. Matth. 8.16.

All, not alwaies vsed vniuersally, as Luk. 6.26. Rom. 11.32. 1. Cor. 6.12. and 10.23. and 13.7. and 15.22. Phil. 2.21. Col. 3.20. 1. Tim. 2.4,6. Tit. 2.11. Reue. 13.16.

That all sorts of men ought to know the Scriptures. Deut. 6.6, to 10. Num. 11.29. Jos. 1.8. Psa. 1.2. Psa. 19.7, to 12. Psa. 119. 9. and 16.105. Pro. 30.5. Luk. 11.52. Joh. 5. 39. Act. 17.11. and 18.24. Rom. 15.4. Col. 3. 16. 1. Tim. 4.13. 2. Tim. 3.15. Reue. 22.10.

All things created, vpholden and gouerned by God onely. Psal. 75.3. Psal. 104.8, &c. Psal. 145.14, &c. Psal. 107.5, &c. Col. 1. 16,17. Heb. 1.2,3.

All things necessary to saluation reuealed by Christ. John 15.15. Actes 20.27. in the scripture. 2. Tim. 3.16,17.

Allegorie. Pauls allegorie of Hagar and Sarah. Galat. 4.22,23. An allegory is one thing spoken & another meant. Gal. 4.24.*

Almes acceptable sacrifice to God. Phil. 4.18. not to be giuen grudgingly, and why. 2. Cor. 9.6.*

Christ commandeth vs to giue almes, and why. Luke 12.33.

All things cleane to them that giue almes rightly. Luke 11.41.

How to giue almes. Mat. 6.2,3,4. Ecclus. 18.14,15,16. and 35.2,9,10,11,15,19. Tob. 4.7, to 12. and to whom. Gal. 6.7,10.

Of almes, & ministring to the poore, with examples thereof. Ex. 22.21, to 28. & 23.9,10, 11. Leu. 19.13. & 23.22. & 25.35,36.* Deut. 15.7. & 16.11,14. & 24.10.* 1. Ki. 17.9, to 17. & 2. King. 4.1, to 8. Neh. 8.10. Est. 9.22. Job 29.12, to 18. Psa. 41.1,2,3. Psa. 82.3,4. and 112.9. Prou. 3.3,9,27,28. & 11.17,26. & 14. 20,21,31. & 19.17. & 21.13,27. & 22.6,16,22, 23. & 28.27. & 31.20. Isa. 5.8,13,23. & 58.7. Ezek. 16.49. Dan. 4.24. 1. Esdr. 9.52,54. Tob. 1.3,7,8,16,17. and 12.8,9. Ecclus. 3. 33. and 4.1, to 10. and 7.32,34,35. & 12.1, to 8. and 14.13. and 17.12,20,21. & 29.11, 12,13,14,22. & 34.18, to 24. Matt. 10.42. & 19.21. & 25.35.* Luk. 6.31, to 39. & 11.41, 42. & 12.33,34. & 14.12,13,14. & 16.9. & 19. 8. & 21.1, to 5. Acts 2.45,46,47. & 3.2,6. and 6.1,2. & 9.36. and 10.2,31. & 11.29,30. and 20.35. and 24.17. Rom. 12.13,20. and 15. 26,27. 1. Cor. 16.1,2. and 2. Cor. 8.4,14.* Eph. 4.28,32. Heb. 13.1,2,3,16. 1. John 3. 17,18. see Mercifulnesse.

Altar. God commandeth the Israelites to ouerthrow the Altars of the Gentiles. Exod. 34.13. And Gideon to destroy the Altar of Baal. Judg. 6.25.

Abraham builed Altars to God. Gen. 12. 7,8. and 13.18. and 21.33. and 22.9. and Izhak Gene. 26.25. and Jaakob Gen. 33.20.

God commaunded Jaakob to build him an Altar at Beth el. Gen. 35.1,2,3,7.

Offerings (in witnesse of the couenant) vpon the Altar which Moses set vp at the foote of mount Sinai. Exod. 24.3,4. to 6.

God commaunded Moses to make him both an Altar of earth and of stone, & howe. Exod. 20.24,25,26.

Aarons Altar to the golden calfe that hee had made. Exod. 32.4,5,6.

The forme of the Altar for burnt offrings, with his appurtenances. Exo. 27.1, to 9. and 30.1, to 8. and where it stoode. Exo. 40.6,29. Also of the Altar of incense. Exo. 37.25.* and 40.26,27. Also of the Altar of Salomons Temple. 2. Chron. 4.1.

The description of the Altar by reuelation. Eze. 43.13.*

How the Altar shall be clensed. Exod. 29. 36,37. Leu. 16.18,19.

No offrings to be made, but on the Altar. Josh. 22.29.

The offerings of the Princes of Israel at the dedication of the Altar. Num. 7.3, 10.*

Moses built an Altar, in memorie of the destruction of Amalek. Exo. 17.15. And Joshua another, after the Israelites passing ouer Jorden, with the Law grauen thereon. Josh. 8.30. as Moses had commanded. Deu. 27.2.* which Altar Joshua buildyd in mount Ebal accordingly. Josh. 8.30.*

Reuben, Gad, and halfe Manasseh, built a great Altar, and to what end. Josh. 22.10, 22, to 32. and Gideon another. Judg. 6.24, 26. and Samuel. 1. Sam. 7.17. and Saul. 1. Sam. 14.35.

After Dauid had built an Altar to the Lord, and offered sacrifice, the plague ceased. 2. Sam. 24.18,25.

The Altar of burnt offrings made by Bezaleel, remained vntill Salomons time. 2. Chro. 1.5.

Adonijah taken from the altar by the commandement of Salomon. 1. Kin. 1.50, to 54.

Joab slaine before the altar, and why. 1. King. 2.28, to 35.

Asa reneweth the Altar before the porch. 2. Chr. 15.8.*

Elijah offended that the Altar of God was broken downe, repaired it, and sacrificed thereon to God, before Baals priests. 1. King. 18.30, to 41.

Ahaz defaced the brasen Altar, and placed thereby an Altar framed after the paterne of the heathen contrary to Gods will. 2. King. 16.10, to 19.

Josiah destroyeth the Altars of idoles, and sacrificeth the Priests vpon them. 2. Kin. 23. 12,15,20.* Zerubbabel with Joshua the hie Priest, reedified the Altar for burnt offrings. Ezra 3.2,4.

Judas Maccabeus destroyed the Altar of burnt offring polluted by the heathen, and builded another. 1. Mac. 4.44,45,46,47.

Christ the Altar of the faithfull. Isa. 56.7. and 60.7. Hebr. 13.10, to 17. Reu. 6.9.

They that waited of the Altar, were partakers thereof: and they that preach the Gospel ought to be prouided for. 1. Cor. 9.13,14. how, and why. 2. Chro. 31.4.

Ambassadours. Preachers are Christs Ambassadors, praying vs by the Gospel to be reconciled to God. 2. Cor. 5.20. Ephes. 6.20.

Ambition sometime ioyned with hypocrisie. Luke 18.9,10, &c.

Ambition to be auoided. Matt. 18.1,2,3. and 23.8,10,11,12. Luke 14.7, to 11. John 3.27. Rom. 12.10. and 1. Cor. 13.4. Jam. 3.1. Examples of Ambition. Mat. 20.20, &c. and 23.5. Joh. 19.10. Acts 8.18,19, &c. and 25.9. and 3. Joh. 9.

Ambition the mother of enuie. Acts. 13.45. 1. Tim. 6.4.

Ambition a great plague to the Church. 1. Tim. 3.6. and 3. John 9. A cause of the end of vnbeliefe. Job 5.44.

Amendement. God winketh at our sinnes, because we should amend. Wisd. 11.20.

Gods scourges are sent for our Amendement. 2. Esd. 16.15,16. looke Repentance.

Amisse. Remember the end of what thou doest, and thou shalt not doe amisse. Ecclus. 7.36.

Angel, signifieth a Messenger commonly taken for spirits celestial which serue God to accomplish his heauenly will, and are of the nature of fire. Heb. 1.7. God the Father created Angels, by his sonne Jesus Christ. Col. 1.15,16. Angels sent either to comfort and defend vs, or to dismay, and punish vs. Mat. 4.11. and 18.10. Gen. 19.11,13.

The appearing of an Angel to Manoahs wife, was fearefull. Judg. 13.3,6.*

An Angel appeared to Moses in a flame of fire. Exod. 3.2. Acts 7.30.

The Law giuen by the ordinance of Angels. Act. 7.53. Gal. 3.17,18,19. Heb. 2.2.

Jaakob saw Angels going vp and downe by a ladder. Gen. 28.12.

The Angels desire to beholde Christ. 1. Pet. 1.12.

Hagar comforted by an Angel. Gen. 16.7, 9, to 15. and 21.14.17, to 20.

Abraham harboureth three Angels. Gen. 18.2, to 16.* and Lot harboureth two. Gen. 19.1,2, to 26.

By a vision of Angels God comforted Jaakob. Gen. 32.1.

The Angel conducted the seruant of Abraham to finde a wife for Izhak. Gen. 24. 7,12,27,40.*

God spake to Jaakob by an Angel in a dreame. Gen. 31.11.

Jaakob wrestling with an Angel preuaileth.

Gen.32.24,25.* He calleth vpon the Angel that deliuered him from all euill, to confirme his blessing to Josephs children. Gen.48.16

Elias comforted by an Angel. 1.Kin.19.5,6. and willed to go to Ahaziah 2.Kin.1.15

Abrahams sacrificing of his sonne stayed by an Angel. Gen.22.11,12.*

God promiseth the Israelites the protection of his Angel. Exod.23.20. and 32.2.

An Angel went before the hoste of Israel Exod.14.19. and 32.34.

An Angel comforteth Joshua. Josh.5.13,14,15.

An Angel appeareth to Gideon. Judg.6.11,to 28.

An Angel with a sword in his hand, in the way resisted Balaam. Nu.22.22,23,to 36.

An Angel reprooueth the Israelites, and why. Judg.2.1,to 6.

The Angel Raphael, guide to Tobias. Tob.5.6. to chapter 13.

An Angel protectour of Judeth to and fro. Judet.13.11.*

By an Angel, 185000. of Saneheribs hoste slaine in one night. 2.Kin.19.35. Isai.37.36. and 2.Chro.32.21. Ecclus.48.21. 1.Mac.7.41. 2.Mac.8.19. & 70000 Israelites striken with the pestilence. 2.Sam.24.15,16,17. and three preserued in the fiery fornace. Dan.3.23,24,25.* & Daniel fed and preserued from the lions. Dan.6.16,to 23. & Cha.14.31,32,33,34.* and the vision of the 70. Weekes declared. Dan.9.21,25.* and Zacharie promise a sonne. Luke 1.13.

The Angels minister to Christ in the desert. Mat.4.11. Marke 1.13. An Angel comforteth him in the garden. Luke 22.43. Hee could haue had legions of Angels to haue deliuered him, but he would not. Matt.26.53. and why. Matt.26.24.

The Angels shew the women that Jesus is risen. Mat.28.5,6. Marke 16.5,6.* Luk.24.4,5,6,to 11. John 20.12,13.

Herod stricken by an Angel, died miserably. Acts 12.23.

The Apostles deliuered out of prison by Angels. Acts 12.7,to 12.

Peters Angel. Acts 12.15.

An Angel willed Philip to preach to an Eunuch. Actes 8.26.

An Angel sheweth Paul that none of them with him in the ship should perish. Acts 27.23,24.

The Angel declared to the shepheards the birth of Christ. Luke 2.9,10,11.

The Angels reioyce at the conuersion of a sinner. Luke 15.7,10.

Christ farre more excellent then Angels, and why. Heb.1.4. yet inferiour in some respects. Heb.2.2.

Christes Gospel disobeyed, more worthy punishment, then that giuen by Angels. Hebrewes 2.2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleeued. Galat.1.8.

An Angel refuseth worship. Reu.9.10. and 22.8,9. and would not let Manoah offer sacrifice to him, but to God. Judg.13.16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col.2.18.

The wife ought to couer her head for the reuerence of Angels. 1.Cor.11.10.*

Angels appointed gardians of children. Matth.18.10. their nature is to comfort. 2.Esdr.5.15. Luke 1.13,30. and 22.43.

Christ shall come to iudgement with all the Angels, Matth.25.31. 2.Thess.1.7.

The children of God shall liue an Angels life, after the resurrection. Mat.22.30. Mar.12.25. Luke 20.35,36.

Angels foode, what. Psal.78.25.

Diuers visions of Angels. Reuel.7.1. and 8.2. and 10.1. and 14.6. and 15.1. and 18.20.

Christ tooke not on him the nature of Angels, but of men. Heb.2.16,17,18.*

Sathan can transforme himselfe into an Angel of light. 2.Cor.11.14.

God spared not the Angels that sinned. 2.Pet.2.4. Jude 6. Of alluding to the fall of Angels. Looke Job 4.18. and 15.15. Isa.14.12,to 22. Ezek.28.2,to 20. Job 8.44. Christians shall iudge the Angels that fell. 1.Cor.6.3.

Dauid compared to an Angel, and why. 1.Sam.29.9. 2.Sa.14.4,17,20. and 19.27.

Paul receiued of the Galatians, as an Angel, and as Christ himselfe. Gal.4.14.

Angels called the children of God. Job 38.7. Psal.34.7. Psal.91.11. Psal.103.20. and Gods armies. Job 25.3. Gene.32.1,2. Josh.5.13,14,15. 2.Kin.6.16,17. and 2.Mac.11.6,to 14. and one, a watchman. Dan.4.10.

The Angel of Gods presence, whose name is wonderfull, counsellour, &c. is Christ. Isa.9.6. and 63.9. The same Joshua worshipped. Josh.5.14.

Angels for preachers, or ministers. Reue.1.20.

The Sadduces denie, that there are Angels. Acts 23.8,9.

Of Angels, reade Isa.6.1,2,3. Eze.1.5.* Da.8.15,16. and 10.5,to 8. and 12.5.* Baruc 6.6. Mat.1.20,to 24. Acts 1.10,11. and 5.19. and 10.3. Rom.8.38.

Of good Angels, looke Archangels, Seraphims, and Cherub.

Of euill angels looke Deuill, and Spirits, and Psal.78.49.

Anger, to bee banished from Christians. Ephe 4.31. Jam.1.21. Col.3.8.

God angry with the Israelites, and why. Deu.32.21. Judg.2.12,13. with Moses, and why. Exod.4.14. Deu.1.37. with Aaron, and why. Deut.9.20. with Salomon, and why. 1.King.11.8.*

God being angry for our sinnes deliuereth vs into captiuitie. Judges 2.14. 1.King.8.33,46.

Gideon prayeth God not to be angry with him, and why. Judg.6.39.

Christ looked on the Pharises angerly, and why. Marke 3.5.

We ought not to prouoke God to anger, and why. 1.Cor.10.22.

If Gods anger be once kindled, hee sendeth vs no seasonable weather. Deut.11.17. and 1.Kin.8.35.

True loue is not prouoked to anger. 1.Corint.13.5.

Haue no familiaritie, neither striue with an angry man, and why. Prouerb.22.24,25. Ecclus.8.15,16.

Meekenesse appeaseth anger. Prouer.15.1,18.

To be angry with thy brother is damnable. Mat.5.22.

Be angry, but how Ephe.4.26.

A mans anger is according to his power and riches. Ecclus.28.10.

Jonah angry with God, & why. Jona.4.9.

God is the Lord of anger, and slow to anger. Nahu.1.2,3. Num.14.18. looke Wrath, Ielousie, Prouoking and Zeale.

Anguish. The Israelites hearkned not vnto Gods message for anguish of spirit. Exo.6.9.

Christs anguish and agonie, at the mount Oliuet. Matt.26.37,38. Marke 14.33,35. Luke 22.44.

Answere, put for to speake. Matth.15.14. and 17.4. and 28.5. Mar.11.14. and 12.35. Luke 13.14. and 14.3. Euery Christian ought to giue an answere to any that aske of his hope, and how. 1.Pet.3.15,16.

A soft answere asswageth wrath. Pro.15.1

What it is to answere a matter before we vnderstand the trueth. Prou.18.13. Ecclus 11.7,8.

Antichrist. Looke in the first Table.

Anointing. With the anointing oyle, not lawfull to anoint mans flesh. Exodus 30.23,24,25. Leuit.30.31,32,33. Looke Ointing

Anointing, a signe that the Priesthoode should be euerlasting. Exod.40.15.

Saul anointed king. 1.Sam.9.16.* and 10.1. and Dauid, first by Samuel. 1.Sam.16.13. then by the men of Judah. 2.Sam.2.4. and afterward by the Elders. 2.Sam.5.3. and Salomon by Zadok, Dauid then liuing. 1.King.1.39.

Dauid washeth and anointeth himselfe, and why. 2.Sam.12.20.

Notwithstanding the plenty of Oliue trees, the wicked shall not enioy the anointing of themselues with the oyle. Deu.28.40.

Dauid would not harme Saul the Lords anointed. 1.Sam.24.5,7.* Hee that layeth hand on the Lords anointed, is worthie death. 2.Sam.1.14,15,16. Psal.105.15.

Ruth washeth and anointeth her selfe, and why. Ruth 3.3. so did Judeth. Judet.10.3.

Cyrus called Gods anointed, and why. Isa.45.1.

Anoint thy head when thou fastest. Matt.6.17.

The holy Ghost the anointing of the faithfull. 1.Joh.2.27. Of which anointing reade Psal.45.7. Psal 89.20. Isa.61.1. Dan.9.24 Luke 4.18. Heb.1.9.

The Apostles anointing the sicke, healed them Marke 6.13. This ceremony, why it is left, looke James 5.14. note i.

Apostles. What is meant by the worde Apostle, and how they were chosen out of the Disciples. Luke 6.13.

The Apostles the light of the world. Mat.5.14. the salt of the earth. Mat 5.13. Marke 9.50. Luke 14.34,35. disposers of Gods secrets. 1.Cor.4.1. Ambassadours. Ephes.6.20. Ministers of Christ. 1.Cor.3.5. and 4.1. Gods labourers. 1.Corinth.3.9. witnesses of the passion and resurrectiō of Jesus Christ, and

and preordeined to preach the same to all nations. Luke 24.47, 48. Acts 1.8, 22 & 2.32. Mat.16.15. Mat. 28.19, 20. &c.

Paul tearmeth himselfe the least of the Apostles, and why. 1.Cor.15.9.

The Apostles faith proued by a tempest. Mat.8.24,25,26. Mar.4.37,38.* Luk.8 23 24. They are reproued that they did not fast. Mat.9.14. mar.2 18. Luk.5.33. Christ foreseweth that they shall fast after his ascension. Mat.9.15. mar.2.20. Lu.5.35. The power that Christ gaue the. Mat. 10.1. Christ commandeth them to preach the Gospel for nothing. Mat. 10.8. They are sent to preach the Gospel onely to the Iewes. Matth. 10.6. They trauell without money, staffe, &c. Mat. 10.9,10. Luke 9.3. Mat.6.8,9.

The Apostles forbidden to salute any man by the way. Lu. 10.4. Their iourney & preaching. Mat.6.12. and the returne. Luke 10. 17. Christ foresheweth them the troubles they should suffer for the Gospel. Matth. 10. 16.* Mat.13.9. Luke 12.11,12. & the griefe whilest he was in the graue. Iohn 16.16,20. They confesse that during their preaching, they wanted nothing Lu.22.35. Christ prayeth for them, & for those that should beleeue by their preaching. Iohn 17.9,15, 20. Hee taught them his fathers will. Ioh.17.8. He foreshewed them y^t they should be dispersed, and leaue him alone at his passion. Iohn 16. 32. He speaketh plainely to them. Ioh.16.29. And therefore they beleeue. Iohn.16.30.

The Apostles reaped that which the Prophets had sowen. Iohn 4.38. Iesus manifesteth himselfe vnto the Apostles, as they were fishing. Ioh 21.3,4. Hauing receiued the holy Ghost, they spake diuers languages. Act. 2.4,6. They preach in the Temple and in the houses. Acts 5.42.

The Apostles put in prison, and beaten for preaching Christ: and commanded to speake no more in that name. Act 4.3. 5.18. and 5.40. They reioyce that they were counted worthy to suffer for Christ. Actes 5. 41. Their epistle to y^e Gentiles. Act.15.23, to 30.

Apostles and diuers sortes of functions ordeined in the Church, to deliuer the Gospel, both to help our infirmities. 1. Cor. 12. 28. and to confound the wisedome of the world. 1.Cor.1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2. Pet.1.19.

Christ the foundation of the Prophets and Apostles. Ephe 2.20.

The xi. Apostles saw Christ after his resurrection. 1.Cor.15.5. & so did 500. brethren at once. 1.Cor.15.6.

The Apostles commaunded to preach the Gospel to all men. Mat.28.19. Mar.16.15. Ioh.15.8.* & 20.22. Act.1.2. & 10.34. Their preaching spread throughout the world, therfore none can plead ignorance. Ro.10.18.*

The Apostles shal iudge the twelue tribes of Israel. Mat.19.28.

Iesus Christ is our Apostle, sent by the Father. Heb.3.1.

Paul the Apostle of the Gentiles. Rom. 11.13. 1.Tim.2.7. 2.Tim.1.11. He vsed not alway the libertie of his Apostleship, as hee might. 1.Cor.9.4,5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom. 16.17,18. & 2. Cor.2.17 & 11.13.

Apparell. Women ought to be comely and not costly apparelled, and why. 1.Tim.2.9, 10. 1.Peter 3.3. to 7. Isa.3.16.*

No man to be the better regarded for his goodly Apparell. Iames 2.1,2,3.

Gorgeous Apparel and delicate fare, meeter for Courtiers, then preachers. Lu.7.25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1.Sam.16.7 looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham, Izhak, & Moses, looke the first table.

How Christ shall Appeare in iudgement. 2.Thess.1.7,8.

Of Appearings, visions, strange sights and hearings, reade Ios. 5.13,14,15. 2.kin.7.6, 7. 2.Ma.3.24,* & 5.2,3 & 10.29,30. & 11.8.

Apple. God kept the Israelites as y^e apple of his eye. Deu.32.10. He that afflicteth the faithful, toucheth the apple of his eye. Zec.2.8

Arke. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruation. Ge.6.14.* & 7.1,7.

The Arke rested on the mountaines of Ararat. Gen.8.4.

Arke. Moses at Gods commaundement made an Arke of wood, wherein he put the tables of the ten commandements. Deu.10. 1, to 6 Exod.34 1,24,28. Exod.31.18.

The forme of the Arke of couenant Exod 25, 10. the situation, Exod 36. 30,31,33.

The booke of the Law put in the side of the Arke, & why. Deut.31.26.* It stood still in Iorden, vntill the Israelites were gone ouer. Iosh.3.14,17. The order of the carying thereof described. Iosh.3.3,4. & 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Iosh.18.1.

The Arke taken from the Israelites. 1. Sam.4.3,4,10,11.

The Arke being placed of the Philistims by the idole Dagon, he fell downe broken, & they were plagued. 1.Sam 5.1,2,3,4. from Ashdod it was remoued to Gath. 1.Sam.5. 8. from thence to Ekron: but the Ekronites tasting like inconuenience thereby. 1.Sam. 5.10.* returned it to the Israelites with giftes, and so it stayed at Beth shemesh. 1. Sam.6.3.5, to 14. from whence some being slaine for looking into it. 1.Samuel 6.19, 20,21. It was brought into Abinadabs house. 1.Sam.7.1,2. Where it stayed with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whom God blessed by meanes thereof. 2.Sam.6.3, to 12. 1.Chron.13.5.* wherefore from thence he brought it to his owne citie Zion. 2.Samuel 6 12, to 20. and 1.Chron. 16.1. from whence when Zadok and Abiathar would haue remooued, hee commanded them to returne therewith 2. Samuel 15.24 to 30. Last of all, Salomon brought it with great solemnity, & placed it in the Temple, 1 King 8.1,6 2.Chr 5 2,7.

What things were in the Arke before Gods enemies had it in possession. Exo.16, 33.34 Deut 40.2,3. & 31.26. Heb.9.4. Nu. 17,10. and what after. 1.King 8.9. 2.Chro. 5.10.

Moses words at the going forward of the Arke, and when it rested. Num 10.35,36.

Arme. The stretched out Arme of God heard of through the world. 1. Kings 8.42.

God foresheweth Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam 2.31,32.

Arme, for strength or power. Exod. 15.16. Zech.11.17. Luke 1.51. Iohn 12.38.

An Arme of flesh for mans power. 2.chron. 32.8.

Armour. Faith Dauids chiefe armour against Goliath. 1.Sa.17.45,46,47. He contemned not the worldly armour which Saul would haue giuen him. 1. Sam. 17.38, 39.

What armour Christ will vse at his comming. Isa.59.17,19.

Not onely the Armour of righteousnesse, and light. 2.Cor.6.7. Rom. 13. 12. but also the whole Armour of God is to be put vpon vs. Ephe.6.11, to 19.

Arrogancie, looke High-minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal.45. 5. Isa.5.28. 2.Sa.22.15. Iob.6.4. Arrowes of famine. Ezek.5.16.

The shooting of three Arrowes a signe betweene Ionathan & Dauid. 1. Sam 20.20.

Of shooting Arrowes, looke 2.Kin 13.15, to 20.

God threatneth the Israelites, that hee would bestow his Arrowes vpon them, and make them drunken with blood, if they forsake him Deut.32.23,24.

I Ascend. No man Ascended to heauen but Christ. Iohn 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. Iohn 20.17.

Of Christs Ascension, looke Christ.

I Ashamed. Adam and Heua being naked, were not ashamed, before they disobeyed God. Gen.2.25.

The wicked more ashamed of men then of God. 2.Sam.13.9.

Not to be Ashamed of Christ & his Gospel, or the professors of them. Luke 9.26. Rom.1.16. 2.Tim.1.8. nor yet of any affliction y^t may happen thereby. Psal.69.6. 2.Cor. 1.5,6. but rather reioyce. 1.Pet.4.13,14.*

The hope of saluation maketh Christians not ashamed of any thing that happeneth for Christs sake Rom 5.5.

Christ not ashamed to call vs brethren, and why. Heb.2.11 Nor God the Father, to be called the God of the faithful. Heb.11.16

Wee ought to be ashamed of our former wicked conuersation. Rom.6.21.

Sound doctrine and vpright life make the aduersaries of the truth ashamed. Matth. 5.16 and why. Tit.2.7,8. 1.Pet.3.16.

Whereof not to bee ashamed. Ecclus.4. 21, to 27. and 22.25 & 42.1, to 9. And whereof to be Ashamed, looke Ecclus.41.17.*

He that hopeth in God, shall not be ashamed. Psal.25.2,20. and 119.46.

The disobeyers of Gods word, to bee excluded the godlies company, that they may be ashamed. 2. Thess.3.14,15.

Ashes. Tamar put Ashes on her head, after she was deflowred. 2.Sam.13.19. A ceremony

monie in token of sorow. Josh.7.6. 1.Sam. 4.12. Est.4.1. Job.42.6. Jere.6.26. & 25.34. Judg.4.10,11. & 9.1. Est.14.2. Jonah.3.6.

Man is but earth and Ashes. Ecclus 17. 33. looke Dust and Earth.

Aske. God graunteth whatsoeuer we aske, according to his will. 1.John 5.14,15. If our heart condemne vs not. 1.John 3.19,20, 21,22. And if we Aske in faith in Christes name, & to his glory. Matth.21.21,22. John 14.13,14. He willeth vs to aske, and we shal haue. Mat.7.7,8. Mar.11.24 Luk.11.9,10. John 16.23,24,26. For whatsoeuer two or three faithfull gathered together shall desire in the name of Christ, it shall be giuen them. Mat.18.19,20.

The wicked obtaine not what they Aske, and why. James 4.3.

Whatsoeuer we Aske of God, it must be done in prayer. Phil.4.6.

Hanna asketh a sonne of God, and obtaineth. 1.Sam.1.17,19.20.

Salomon willed of God to Aske what he would, asketh wisedome, and obtaineth that he Asked and more. 1.Kings 3.5, to 14.

Elisha asked of Eliiah, to haue his spirit double. 2.Kings 2.9.

God asketh nothing at our handes, but feare, obedience, and loue. Deut.10.12.

Asses. The children of Iaakob vsed Asses. Gen.43.18.

Balaams Asse speaketh. Numb.22.28. & 2.Pet.2.16.

Saul seeketh his fathers Asses. 1.Sam.9. 3. and 10.2.*

The 30. sonnes of Iair, rode on 30. Assecolts. Judg.10.4. and the 40. sonnes & 30. nephewes of Abdon on 70. Assecoltes. Judg. 12.14.

Samson with a Iawbone of an Asse slew 1000. Philistims. Judg.15.15.

The Asse and Lyon stoode by the Prophets bodie, slaine by the Lyon for disobedience. 1.King.13.24.

In the great famine of Samaria, an asses head sold for 80 pieces of siluer. 2.Kin.6.25.

The Midianites left the Israelites neither fruit, foode, sheepe, oxen, nor Asse. Judg. 6.4.

Christ rideth vpon an Asse to Jerusalem. Zech.9.9. Matth.21.2,5,6,7. Marke 11.7. Luke 19.35.*

Assist. No man assisted Paul at Rome at her first answering, but God. 2. Timoth.4. 16,17.

Astonishment at Christs doctrine. Matt. 7.28. and 13.54. Mar.1.37. Luke 4.22,33. at his miracles. Mat.9.8,33. & 12.23 & 15. 31. Mar.1.27. & 6.51. & 7.37. and at his answeres. Mat.2.22 Marke 12.17.

Atonement. Wee haue receiued by Christ. Rom.5.11.

Auarice, looke Couetousnesse.

Authoritie of Scripture. Acts 1.16.

Authoritie of a Pastour. 1. Cor.9.18.2. Cor.10.8. 2.Thess 3.9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18.3. looke Vengeance.

Auoide. What company to Auoide. Rom. 16.17,18.

Awake. 1.Cor.15.34. looke Watch.

Audience. No wordes to be vsed, where there is no audience. Ecclus.32.4.

Axe. The Axe not to boast it selfe against him that heweth. Isa.10.15.

The Axe taken for Gods vengeance. Lu. 3.9.

Ayde, Looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Ephes.2.2.

Signes in the Ayre fourty dayes, 2.Mac. 5.2,3. looke Appearings.

B

Babes in Christ. 1.Cor.3.1. 1.Pet.2.2.

Babblers. Against Bablers pratlers, & busie bodies. Eccles 10.11. Ecclus.20.5.1. Tim. 5.13.

Backebitings. Ecclus.21.28 Psal.140.11 looke Talebearer, tongue, Slander, and Speaking euill.

Backpartes of God, what. Exod.33.23.

Balances, looke Weights.

Bald. God forbade the Israelites to make themselues balde. Deut.14.1.

The 42. children that called Elisha baldpate, are deuoured of Beares. 2.Kings 2. 23,24

Bankets. Ecclus 18.33. looke Feasts.

Banning, looke Cursing.

Baptisme, by interpretation, *washing,* or *wetting.* Iudeth 12.7. Mat.3.6. Mar.7.4.

Noahs Arke a figure of Baptisme. 1.Pet. 3.21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea 1.Cor.10.2.

John baptized with water to newnesse of life. Mat.3.2,6,8. Mar.1.4,5. Luke 3.8.

Christ baptized by John. Matt.3.15,16. Mar.1.9. Luke 3.21. John 1.31,33.

Not Christ, but his disciples baptized, Joh.4.1,2. They are commanded to baptize all y^t beleeue in him, & how. Mat.28.19,20.

Whosoeuer shal beleeue and be Baptized, shalbe saued. Mark 16.16.

There is but one Baptisme. Eph.4.5.

By Baptisme we are cleansed and sanctified. Eph.5.26,27. and vnited in one bodie. 1.Cor.12.13.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, iustifieth. Rom.3.22, to 29. and 4.1.* Eph.2.8,9. Gal. 2.16.* and 3.1.*

Lydia beleeued before shee was baptized Acts 16.14,15. and Paul. Act 9.17,18. and the Eunuch, Act.8.38. and Cornelius with the Gentiles in his house. Act.10.47,48.

By Baptisme we put on Christ Gal.3.27.

We are dead and risen with him. Rom.6.3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is well expounded. 1.Pet.3.21.

The Apostles baptized in the Name of Jesus Christ. Acts.2.38.

Baptised vnto Johns Baptisme. Act.19.5.

Paul not chiefly sent to baptize, but to preach the Gospel. 1.Cor.1.17.

He baptized but Crispus, Gaius, and the houshold of Stephanas, verse 14,16. & why. verse 15.

The Samaritanes baptized. Act.8.12. & many of the Corinthians. Act.18.8. and the Gayler. Acts 16.33,34.

Christ was baptized with the holy Ghost. Mat.3.16,17.

Christ baptized with the holy Ghost and with fire. Luke 3.16. Mar.1.8. Matth.3.11. John 1.33. Act.1.5. looke Act.2.18,33. & 6.6. and 8.15,16,17. and 9.17. and 10.44.

Baptized for dead. 1.Cor.15.29.

Baptisme, one of the first principles of Catechisme. Heb.6.1,2.

Infants not to be denied Baptisme. Gen. 9.9. and 17.7,8. Mar.10.14,15,16. Rom.3. 3. and 4.21,22.*

To be baptized with Baptisme. Mark.10. 38. Luke 12.50.

Barley. Ruth caried home the barley which Boaz gaue her. Ruth 5.15,17.

The dreame of the cake of barley expounded. Judg 7.13,14. looke Bread.

Barren. No woman should bee barren, if we could keepe Gods commandements. Exodus 23.26.

Sarah was barren, and God made her fruitfull. Gen.11.30. and 21.1,2. and Rebekah likewise. Gene.25.21. and Manoahs wife. Judg.13.3,24. and Elishahs hostesse. 2.King.4.16. and Elizabeth. Luke 1,7,13. and Hannah. 1.Sam.1.5,6,20 when Peninnah was barren. 1.Sam.2.5.

Leah fruitfull, and Rahel Barren. Gen. 29.31.

Barrennesse and fruitfulnesse not in man or womans power, but in God. Gene.16.2. and 20.18. and 30.2.

Barrennesse a great reproch among the Jewes. Luke.1.25. looke Wombe.

Bases of brasse in Salomons Temple. 1. Kings 7.27. to 38.

Basket. Paul conueied from his enemies out of a window by a Basket. Acts 9.24,25. 2 Cor.11.32,33.

Bastard. A Bastard shall not enter into the congregation of the Lord. Deut.23.2. Ezra. 10.44.

Bastards plants shall take no deepe roote, and why. Wisd.4.3,4,5,6.

Beards. Priestes forbidden the shauing of their Beards. Leuit.19.27. and 21.5. Isa. 15.2.

Dauids seruants Beards halfe shauen off by Hanun in reproch. 2.Sam.10.2,3,4.

Beare. Dauid slew a Lyon and a Beare. 1.Sam.17.34, to 38.

To beare his sinne, what. Leuit.24.15.

Beastes. The Creation of Beastes. Gen.1. 24. and 2.19.

Adam gaue names to all Beastes. Gene. 2.20.

God prouided foode, both for man & beast. Gen.1.29,30.

God punisheth also the Beast, for shedding mans blood. Gen.9.5.

The male and female of euery Beast, taken into the Arke. Gen.7.8,9.

Death threatned to man and Beast, that approched nigh Sinai, whilest God spake to Moses. Exod.19.13. and 34.3.

Beastes cleane and vncleane. Leuit.11.2. to 13.

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to 13. and Deut. 14.4. to 22.

The citie being accursed, men, women, children and beasts are destroyed. Joshua 6, 17.

All the beastes in Egypt died. Exod. 9.3, 4,6.

The harme of any mans Beast to another man, how to be recompensed. Exod. 22.5.

The vision of foure Beasts. Reue. 4.6.

Euery man a beast by his owne knowledge. Jere. 10.14. and 51.17.

God calleth princes or gouernours kine of Beasts. Amos 4.1.

The condition of man and beast. Eccles. 3.19,20.

Paul fought with beasts. 1. Cor. 15.32.

Beaten. Paul & Silas beaten with rods. Act. 16.22,23,37.

Paul thrise beaten with roddes. 2. Corin. 11.25

The Apostles beaten. Acts 5.40.

The officers of Israel beaten vniustly. Exod. 5.14,16.

Offenders beaten. Deut. 25.2,3.

The seruant that knoweth his masters will and doeth it not, shalbe beaten with many stripes: and he that knoweth it not, with few, Luke 12.47 48.

Beautie, see Fairenesse.

Bed. Ogs bed described. Deut. 3.11.

A woman of good estimation made a bed, a table, &c. for Elisha 2. King. 4 8,9,10.

At our going to bed, at our vprising, &c. to thinke vpon Gods lawes, and teach them our children, Deut. 11.18,19, and 6.6,7,8,9.

Bees. Samson found a swarme of Bees with honie in the body of a Lyon. Judg. 14. 6,8.

Before. Solemne feasting before the Lord Exod. 18.12, and offring. 1 Sam. 11.15. and 1.19. and couenant making. 1. Sam. 23.16, 18 2. Sam. 5.3.

Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Ecclus 40. 28,29,30. see Poore.

Beguile, see Deceiue.

Beginning. The world had a beginning by God, who is without beginning. Gene. 1.1 John 1.1,3.

Kings haue no better beginning nor ending then other men. Wis. 7.1, to 7.

The beginning of wisedome is the feare of the Lord. Psal. 111.10.

Beleeue. They that come to God must beleeue that God is. Heb. 11.6.

None can beleeue in Christ, that haue not heard of him. Rom. 10.14.

Those beleeue who are borne againe from aboue, of God, which haue that gift of God Matth. 16.17. John 6.65. for it is his onely gift. Matth 13.11, to 18. to whom God hath giuen a minde to know him. 1. John 5.20, to whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. John 6.39,44 Whose heart is opened by the Lord, to attend to his preachers Actes 16.14. who are ordeined of God to beleeue vnto eternal life. Act. 13.48. who are planted by him. Mat. 15.13. who are taught of God. John 6 45. and to whom the doore of faith is opened Act. 14.27.

The end of the Euangelists care & paines in writing was, that wee should beleeue, and be saued, John 20 30,31. 1. John 1 2,3.

He that shall beleeue, and be baptized, shal be saued: but hee that will not beleeue, shall be damned Marke 16.16.

To beleeue in the light, that we may bee the children of light. John 12.36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darknesse. John 12.44,46.

They blessed, that haue not seene, and yet beleeued Christ John 20.29.

Abraham beleeuing, was reputed righteous Gene. 15.6.

By beleeuing in Christ, we ouercome the world. 1. John 5.5. 1. Cor. 15.57. we receiue remission of our sinnes. Act. 10.43. He is the perfection of the Lawe to iustifie beleeuers. Rom. 10.4.

He that beleeueth that Jesus is the sonne of God, ouercommeth the world. 1. John 5 5 and 1. Cor. 15.57.

The raising of Lazarus from death, caused many Jewes to beleeue in Christ. John 11.40,44,45 and 12.11.

Christ knewe from the beginning, who should beleeue. John 6.64.

The Jewes beleeue not Christ, because they are not of his sheepe. John 10.26.

After Christ had turned ÿ water into wine, his disciples beleeued in him. John 2.9,11.

Mary blessed, because she beleeued Gods message. Luke 1.45.

Why the Apostles beleeued. John 16.30.

To beleeue with the heart vnto righteousnesse. Rom. 10.10.

The Eunuch beleeuing with all his heart, that Jesus Christ was the sonne of God, was baptized. Acts 8.37,38.

Hee that beleeueth in Christ, confesseth that God is true. John 3.33 and receiueth the record that God witnessed of Christ at his baptisme, and transfiguration. 1. John 5. 10. Matth. 3.17. and 17.5. 2. Pet. 1.17.

Whosoeuer beleeueth not God, hath made him a liar. 1. John 5.10.

Beleeuers are the children of God. John 1. 12. and borne of God. 1. John 5.10.

All things possible to him that beleeueth. Marke 9 23.

What tokens followed them that beleeued. Marke 16.17,18.

Hee that beleeueth in Christ, shall neuer hunger nor thirst. John 6.35. nor perish, but haue eternall life. John 3.15,16,36.

The vnspeakeable ioy, and glorie reserued for beleeuers. 1. Pet. 1.7,8. Isa 35.1. They entred into Gods rest. Heb. 4 3.* They shall not be ashamed. 1 Pet. 2.6. Roma. 9.33. At the comming of Christ, they shall rise againe with him. 1. Cor 15. 3.

They that beleeued confessed their sinnes and shewed their workes Acts 19.18.

Paul beleeued, and therefore spake boldly. 2. Cor. 4 13 Ephe. 3.12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1. Pe. 2.7,8

Albeit wee beleeue not, yet abideth God true in his promisses. 2. Tim. 2 13.

Who so beleeueth in the Lord, keepeth his commandements. Ecclus. 32.24. and he that beleeueth not, cannot bee established in the trueth, nor please God. Isa. 7.9. Heb. 11 6. Sundry sorts of beleeuing. Luke 8.12,13. Acts 8.13. looke Faith and Vnbeliefe.

Beloued. Christ the beloued sonne of God, in whom hee is well pleased. Marke 1.11. Matt. 3.17. & 17.5. 2 Pet. 1.17. Luke 9.35.

Dearely beloued. Luke 7.2. 1. Pet. 2.11. 2. Peter 3.1. 1. John 4.1,3. John 2.5,11. Jude 3. Col. 3.12.

Benefits. Gods Benefites on man, to what ende. Deut. 4.32, to 41. & 8.2.* & 29.2, to 10. 2. Sam. 7.8,21. Jerem. 2.2.* Isai. 63.12.* Mat. 8.4. Mar. 1.44. Luke 5.14. Act. 14.17.

Benignitie, looke Kindnesse and Bountifulnesse.

Beneuolence shewed for charitie sake. Ruth 2.8, to 18. Roman 9.3. and 10.2,3. In these words, looke Loue, Almes, & Bountifulnesse.

Almes called a beneuolence. 2. Cor. 9.5.

Beseech, looke Pray.

Beware of dogges, and of concision. Phil. 3.2.

Bewayling, looke Buriall, dead, and Mourning.

Byword, looke Prouerbe.

Bigamie, or hauing two wiues together. Gene. 4.19. and 26.34, &c.

Bill of diuorcement. Deut. 24.1. Matth. 5. 31. and 19.7.

Binde. Samson bound and deliuered to the Philistims Judges 15,10,12,13.

Of *Binding* and Loosing, looke Keyes.

Binde not two sinnes together. Ecclu. 7.8.

Bond. Loue the Bond of perfectnesse. Col. 3.14.

Paul in bonds for the Gospel. Col. 4.3.

Remember them that bee in Bondes, as though ye were bound with them. Heb. 13 3

Bound in spirit, what. Actes 20.22.

Albeit Paul was bound, yet Gods word was not bound. 2. Tim. 2.9.

Birdes. Birdes created by God, and power giuen them to ingender. Gene. 1.21,22.

How Birdes and foules should bee offered in sacrifice. Leuit. 1.14.*

What they ought to doe that finde a birds nest Deut. 22.6. looke Beastes.

Birthright. Esau selleth his birthright to Jaakob for a messe of pottage. Gene. 25.29, 33.*

Birthday. Herod solemnizeth his birthday, Mar. 6.21. Mat. 14.6. and Pharaoh. Gene. 40.26.

Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act. 20.28. A watcher ouer Gods people. Isa. 62 6. one that hath charge of soules. Act. 1.20. A shepheard. John 21.15,16,17. 1. Peter 2.25. A minister of the Gospel. Rom. 15.16. A disposer of Gods secrets. 1. Cor. 4 1. A worker 2. Cor. 6.1. A labourer. Mat. 9 37. an embassadour. Ephe. 6.20.

Of the institution of Bishops. 1. Tim. 4.14. Tit. 1.5. Act. 14.23.

Bishops called Elders and Ministers indifferently. Acts 20.17. Titus 1.5. Rom. 13. 16. 1. Cor. 3.5. 2. Cor. 3.6. and 4.1. Ephes. 3.7. Col. 1.23. 1. Tim. 3.1. & 4.6. & 5.1. 1. Pet. 5.1.

What maner of men should be elected Bishops. 1. Tim. 3.2, to 8. Tit. 1.6, to 10. Ac. 6. 3
A Bishop should be an ensample to others. 1. Tim. 4. 12. 2. Tim. 1. 13. Tit. 2. 7, 8.
A Bishops lips should preserue knowledge Mala. 2. 7.
What is to be required in a Bishop. Tit. 1. 9. 10, 11. 2. Tim. 2. 2. He must not be carefull for worldly things. 2. Tim. 2. 4. What should be his exercise. 1. Tim. 4. 7, 8. *What order of discipline hee should vse. 2. Cor. 2. 1, to 12. and 1. Tim. 5. 20, 21.
Bishops to vse a moderation in rebuking such as go astray 1. Tim. 5. 1, 2.
A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 22.
Many Bishops in Philippi. Phil. 5. 1.
Bishops authority. Ephe. 3. 2. Col. 1. 25.* 2. Thes. 3. 9. Tit. 1. 5, 13. looke Keyes,
Christ the Bishop of our soules. 1. Pet. 2. 25 looke Pastor, Elder, Preacher, and Minister
Bitternesse, Anger &c. not to be in Christians. Ephe. 4. 31.
Bitternes or vexation of soule. 2. Kin. 4. 27.
Bitter waters made sweete. Exod. 15. 25. Ecclus 38. 5.
¶ *Blamelesse*. Paul liued blamelesse, 1. Thes. 2. 10. so would hee haue all Christians to doe Phil. 2. 15.
Blasphemie is the iniurie, slaunder, or opprobrie that is done against God. The blasphemie of the Pharises. Matth. 12. 31, 32. Mar. 3. 28, 29, 30. Luke 11. 15. Of Pharaoh Exod. 5. 2. & 10. 10. 20. Of Sancherib. 2. Kin. 19. 3, 6. Of Holofernes. Iudeth 6. 2, 5. Of Nebuchad-nezzar. Daniel 3. 15. Of the high Priests. Mat. 27. 25, 29, to 44. reade 2. King. 18. 19. 32. & 19. 10, to 14. Matth. 3. 8. Num. 16. 2. 32. *2 Sam. 12. 14 1. Kin. 20. 23. 2. King. 1. 2, 10. 1. Chron. 20. 7. 2. Macca. 15. 5, to 14. 1. Iob. 5. 16, 17. Reu. 13. 5. Zech. 5. 3, 4. Acts 26. 11.
The Blasphemer stoned. Leuit. 24. 14, 15, 16.
Blasphemie against the holy Ghost shall neuer be forgiuen. Matth. 12. 32. Mar. 3. 29. Luke 12. 10.
Paul was a blasphemer. 1. Tim 1. 13.
The name of God dayly blasphemed. Isa. 52. 5. and for that cause God punisheth the world. Isa. 5. 18.* Numb. 11. 20, 33. Psalm. 98. 3, 7. Reu. 3. 16, 17.
All blasphemie should bee banished from Christians. Ephe. 4. 30.
The names of blasphemie are in ye crown of Antichrist. Reu. 13. 1.*
Blasting of corne, Mildeaw &c. sent vs of God for sinne. Amos 4. 9. Hag. 2. 17, 18. 1. Kin. 8. 37.
Blemish. Nothing that hath blemish to be offered to the Lord. Leu. 22. 21, 22.
Blesse. To blesse, put for to praise. 2. Cor. 1. 3. Lu. 1. 68. and to giue thankes 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16, and to curse or blaspheme. 1. King. 21 10, 13. Iob. 1. 5.
God blessed man and wife. Gen. 1. 28. and 5. 2.
God blessed the seuenth day and halowed it. Gen 2. 3. Exod. 20. 11.
God blessed Noah & his sonnes. Gen. 9. 1.
Shem and Iaphet are blessed, Genes. 9. 26, 27.
God blesseth Abraham. Gene. 24. 35 and promiseth to blesse Izhak. Gene. 26. 3. and blesseth Laban for Iaakobs sake. Genes 30. 30.
God blesseth Iaakob. Gen. 35. 9. and Sarah. Gen. 17. 16. and Putiphar for Iosephs sake. Gen. 39. 6. and the Leuites, for slaying the Idolaters Exo. 32. 28, 29. and Samson. Iudg. 13. 24, 25.
God blesseth him that taketh no vsurie of his brother. Deut. 23. 20. and that grudgeth not to lend that may doe him good. Deut. 15. 9, 10.
God blesseth the Israelites in all things. Deu. 2. 7.
The maner of blessing the people prescribed to the Priest. Num. 6. 23.*
Christ blessed yong children. Mark. 10. 16 and his Apostles, ascending up to heauen. Luke 24. 51.
The Angel blessed Iaakob. Gen. 32. 29.
Izhak blesseth Iaakob and Esau. Gene. 27. 27, to 41.
Ishmael blessed at the request of Abraham. Gen. 17. 20.
Rebekah blessed of her parents. Genesis 24. 60.
Laban blesseth his daughters at the departing. Gen. 31. 55.
Iaakob gaue euery of his children a seuerall blessing. Gene. 49. 3.* and blesseth the children of Ioseph, and how Gen. 48. 15.
Moses blessed euery tribe of Israel. Deu. 33. 1.* and the tabernacle, and all that Bezaleel and Aholiab had done Exod. 39. 43.
Aaron blessed the people, after hee had made oblation. Leu. 9. 22.
The Leuites separated to blesse their brethren in the name of the Lord. Deut. 10. 8.
Ioshua blesseth the Reubenites, Gadites, and halfe Manasseh. Iosh. 22. 1, 6. and Caleb. Iosh. 14. 13.
Dauid blesseth the people. 2. Sam. 6. 20.
The house of Obed edom, blessed for the Arkes sake. 2. Sam. 6. 12.
Salomon blesseth all the congregation of Israel 1. King. 8. 14, 15.
Abrahams seruant blessed the Lord, for his prosperous iourney. Gene. 24. 27.
Melchisedech blessed God for Abrahams victorie. Gene. 14 19, 20.
Blessings to those that keepe Gods commandements. Exo. 23. 25. Leu. 26. 3, to 14. Deut. 7. 11, 12, 13.* Deut. 11. 13, to 16. and 28. 1, to 15. and to those that feare God. Psa. 128. 1.*
Blessings pronounced vpon mount Gerizzim. Deut. 27. 12.
The Lord blesse thee: a maner of salutation. Ruth. 2. 4. blessed bee he or thou of the Lord. Ruth. 2. 19, 20. and 3. 10. Gen. 47. 7.
Dauid desireth God that his house might be blessed. 2. Sam. 7. 29.
Wee ought to blesse the Lord after our meales. Deut. 8. 10.
Samuel blessed the sacrifice before the people did eate thereof. 1. Sam 9. 13.
Paul blessed God. 2. Cor. 1. 3, 4 and so did Peter. 1. Pet. 1. 3.
Iael blessed, and why. Iudg. 5. 24, to 28.
Saul blessed those that betrayed Dauid vnto him. 1. Sam. 23. 21.
Dauid confirmed the peoples blessing of Salomon. 1. King. 1. 47, 48.
The Queene of Sheba blessed the Lord 1. King. 10. 9. and 2. Chr. 9. 8.
Iaakob tearmeth his present to Esau, a blessing. Gene. 33. 10, 11.
To blesse a mans selfe in his heart, is to flatter himselfe. Deut. 29. 19.
Izhaks blessing to Iaakob irreuocable. Gene. 27. 33.
God promiseth to blesse Abraham. Gene. 12. 2, 3. which he performed. Gene. 13. 2. and 21. 2, 3. Mat. 1. 2, 16. Act. 2. 18, 21, 25.
Blessed be the Lord, a terme somtime vsed of the wicked. Zech. 11. 5.
The faithfull are blessed with faithfull Abraham. Gal. 3. 9.
The kingdome of heauen is prepared for the blessed. Mat. 25. 34.
Wee ought to blesse those that curse vs. Luk. 6. 28. 1. Cor. 4. 12. & why. 1. Pet. 3. 9.
Blessing and cursing ought not to proceed out of one mouth. Iames 3. 10.
The Blessed of God are called sheepe. Mat. 25. 33, 34.
The description of a blessed man. Psal. 1. 1, 2. and 119. 1.* Mat. 5. 3, to 13.
A blessed thing to giue, rather then to receiue. Acts 20. 35.*
Blessed bee the man that trusteth in the Lord. Iere. 17. 7, 8.
Iudge none blessed before his death. Ecclus. 11. 28.
Blessed are they that are not offended at Christ. Luke 7. 23.
Blinde. Two blinde men healed. Matt. 9. 27, to 32. Mat. 10. 46.* Luke 18. 35.*
Christ healeth the blinde with his spettle. Mat. 8. 22, 23, to 27. Iohn 9. 6.
The blinde borne for the glorie of God. Iohn 9. 1, 3.
If the blinde leade the blinde, both fall into the ditch. Mat. 15. 14.
We ought to lay no stumbling blocks before the blinde. Leuit. 19. 14. Deut. 27. 18.
God punisheth with blindnesse those that obserue not his commandements. Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin. 6. 18, 2. Mac. 3. 27. and 10. 30. Luke 24 16. Act. 9. 8. and 13. 11.
Of the blindnes of heart. Isa. 6. 9. 10. and 59 10. Hose. 2. 6. Psalm. 69. 23. Iohn 12. 40. Mat. 13. 14, 15. Mar. 4. 12. Lu. 8. 10. Act. 28. 26. Rom. 21. 7, 8, 10 and 1. 21.* 2. Cor. 4. 4. Ephe. 4. 18.
The cause of the blindnesse of the Iewes is vnbeliefe. Rom. 11. 20.
Vnlearned Pastours called blind guides Mat. 15. 14.
Rewardes blinde the eyes of the wise. Exod. 23. 8. Deut 16. 19. Ecclus. 20. 28.
Blisters, looke Scab.
Blocke, looke Stumble.
The stumbling blocke of iniquitie. Ezek. 14. 3.
Blood. The life of the flesh is in the blood Leuit. 17. 11. and therefore God forbade the Iewes to eate blood. Deut. 12. 16. Gene. 9. 4. Leuit. 7. 26, 27. and 19. 26. Deut. 15. 23.

The

The Israelites did eate blood. 1.Samu. 14 31,to 35.

The Iewes might not offer blood with leauened bread. Exod.23.18.

The blood stricken vpon the Israelites houses. Exod.12.7,13.

The atonement of our soules was made with blood. Leuit.17.11. and without shedding of blood is no remission. Heb.9 22.

Blood of bulles and goates could not take away sinnes. Heb 10.4. and 9.13.

The olde Testament was ordeined with blood of beastes, but the new with Christes blood. Heb.9.12,19,23.* Christes blood speaketh better things then that of Abel. Hebr.12.24.* for thereby we haue remission of sinnes, & are sanctified. Mat.26.28. Heb. 10.10,18.* 1.Pet.1.2.& 1.Ioh.1.7. Reu.1.5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10.29. and 6.4,5,6. and 1.Iohn 5.16.

Water and blood issued out of Christes side. Iohn 19.34.

God punisheth those that shed the blood of his seruants. Deut.32.41.42.

Shedding of mans blood reuenged both on man and beast. Gen 9.5 6.

The blood of Abel cryed to God for vengeance. Gen.4 10.

Manasseh shedde innocent blood exceedingly. 2.kings 21.16. which was the cause of the destruction of Ierusalem afterward. 2.king.24.3,4.* and 25.1.*

Of water conuerted into blood. Exod.7. 17,19,20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Iosh.20.5. Psal.5.14. Iohn 1.13.

Blood for the redde colour of the grape. Deut.32.14.

To take away the blood, for appeasing of Gods wrath by punishing the murtherer. 1.Kings 2,31,32. 2.Sam 1,16.

The Moabites seeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne destruction. 2.Kings 3.17,22,23.

Flesh and blood cannot inherit the kingdome of heauen. 1.Cor.15.50.

Woe to them that builde vp Sion with blood, and Ierusalem with iniquitie. Mic. 3.10. and 7.2. Heb 2.12.

¶ *Boast.* Many will boast of their owne goodnesse &c. Pro.20.6.

We ought not to boast of to morow. Pro. 27.1. Iames 4.13,16

Loue boasteth not it selfe. 1.Cor.13 4.

Wee ought not to boast of other mens labours. 2.Cor.10.15.

Boast not thy selfe against the branches. Rom.11.18.

Body. The Church is the body of Iesus Christ. Ephe.1.22,23.

All the faithfull are one body in Christ, & one anothers members. Ro.12.5. eph.4.1,4.

Our Bodies are the members of Christ. 1.Cor.6.15. The temples of the holy Ghost consecrated to God, & not to fornication. 1. Cor 6 13,19. The vessels of our bodies to be kept in holinesse and honour. Ephe.4.4. that God may be glorified thereby. 1.Cor.6.20.

He that committeth fornication, sinneth against his owne body. 1 Cor.6.18.

Before wee can beare the image of the heauenly body, we must beare the image of the earthly. 1.Cor.15.35,to 50.

Paul calleth his body the body of death. Rom.7.24.

Sinne must not reigne in our mortal bodies. Rom.6.12.

Our bodies called earthen vessels. 2.Cor. 4.7. earthly houses 2.Cor.5 1. and tabernacles. 2 Pet.1.13.

Being at home in the body, we are absent from the Lord. 2.Cor 5 6

Paul chastiseth his body, & why. 1.Cor. 9.25,26,27.

Our corruptible bodies shall rise incorruptible. 1.Cor 15 53.54. The glory of the heauenly bodies differeth from the earthly. 1.Cor 15.40.

Bodily exercise profiteth litle. 1.Tim.4.8.

Bold. By Christ we may be bold to enter into the holy place. Heb.10 19. and are willed to goe boldly to the throne of grace for mercy. Heb.4 16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat.2.4.& 4.1,3.

Bond, looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of the rib of man, is called Bone of mans bones. Gen.2.21,23

The Israelites are commanded not to breake a bone of the Pascall lambe. Exod 12.46.

Iosephs bones caried out of Egypt. Exo. 13.19.

The bones of two Prophets, saued from burning with others 2.Kings 23 18.

The king of Edoms bones burnt in despite. Amos 2.1.

Bookes. The booke of þ Law found in the Temple. 2.Kings 22.8,10.

Fiue men wrote in 40. dayes 204. bookes. 2.Esdr 14 42,44.

The bookes of the Law burnt and cut in pieces. 1.Mac 1.59,60.

Many bookes and much reading wearieth the flesh. Eccles.12.12

To be registred in the booke of life, what. Phil.4.3. Luke 10.20 Reuel.3.5. & 20.12. and 21.27. and to be put out of the booke of life, what. Exod.32.32,33 Psal.69.28.

Mans conscience a booke, wherein is registred his sinnes. Reue.20.12.

2000. Markes worth of bookes of curious artes burnt. Actes 19.19,20.

Borne of God, who. 1.Iohn 5 1.

Wee must be borne of water, and of the spirit. Iohn 3.3.4,5.

The faithful are borne anew by the word of God 1.Pet 1.23. Iohn 1.12.

He that is borne of God, sinneth not, and why. 1.Iohn 3 9.

As new borne babes wee must desire the sincere milke of Gods word. 1.Pet.2.1,2.

Boundes. Those are cursed that remoue the ancient boundes. Deut 27.17 & 19.14. Pro.22.28. and 23.10. reade Hos.5.10.

Bountifulnesse. Those that haue true loue are bountifull. 1.Cor.13.4.

Gods bountifulnesse toward man. Tit.3. 4,to 8. Ezek.18.30,31,32. and especially to vs Gentiles. Rom.11.22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our heartes vnto the Lord. Iosh.24.23.

Bathsheba bowed her selfe vnto her husband Dauid. 1.Kings 1.16. and Salomon to her. 1.Kings 2.19.

God bowed the heauens, & came downe. 2.Sam.22.10.

The children of Israel bowed downe and worshipped God. Exod.4.31.

Abraham bowed himselfe vnto the Hittites. Gen.23.7.

Bowels of mercy, looke Tender, & Mercy.

¶ *Branches.* The Iewes the naturall branches of the Oliue tree Rom.11 17,to 28.

Brasen serpent, looke Serpent.

Bread, for all things necessary to this present life Ge.18.5,6,7,8.& 21.14. Iudg.19 5 2.Kin.6.22,23. Mat.4.4.& 6.11 Mar.6.36.

The heart is strengthened with bread. Psal.104.15,

Man ought to eate bread, in the sweate of his face. Gen.3.19.

Man liueth not by bread onely, but by &c. Deut.8 3. Mat.4 4 Luke 4.4.

The Lord rained bread from heauen. Exodus 16 4,15.

God will blesse our bread, and our water, if we obey him. Exo.23.25. and we shal eate our bread in plentifulnesse. Leuit.26.5.

The staffe of bread. Leuit.26.26.

The Canaanites were but as bread for the Israelites, and how. Num.14.9.

The bread of affliction. 1.Kings 22.27.

The bread of teares Psal.80.5.

The bread of sorow. Psal.30.20.

The bread of aduersitie. Isa 30.20.

Want of bread in all the land of Egypt and Canaan. Gen.47 13.

An offering of bread Leuit 2 1.

The shewbread. Leuit.24 5,to 10. whereof 1.Sam.21 6

Elisha with twenty loaues of barley bread in time of dearth fedde 100. men. 2.Kin 4. 42,43.

The bread of life is the flesh of Christ. Iohn 6 48,51.

The bread in the Lordes Supper doeth declare vnto vs, that we are made one bread with him. 1.Cor.10.16,17.

Unleauened bread, looke Passeouer.

Unleauened bread of sinceritie & trueth. looke 1.Cor.5.8.

Of breaking of bread from house to house. Actes 2.42,46.

The bread of the Gospel was the Iewes first. Mat.15 26.

Iaakob desireth of God onely bread and clothes. Gene.28 20. and so should Christians Pro.27.24.* Mat.5.25 1.Tim.6.8.

Breath of God taken for his wrath, power, and spirite. Psal 18.15. Iob 33.4. Psal. 33 6.

Brethren dying without issue, the next to marrie his wife and why. Deut 25.5. Mat. 22.24. Mar.12.19.

Unitie of brethren acceptable to God and man. Ecclus.25.1. Psal 133.1,2,3.

The 7. brethren and the mother tormented

vnder

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vnder Antiochus.2.Mac.7.1.*

The princes heart not to be lifted vp aboue his brethren.Deut.15.20.

Of Iosephs brethren.Gen.37.4,11.* and 42.3,6.* and 43.3.* and 14 4,14.*

Iaakob called those of his houshold, brethren. Gen.31.32. and strangers also brethren.Gen.29.4.

Dauid calleth his men of warre,brethren. 1.Sam.30.23.

The Apostles and the elect,Christ calleth brethren.Matt.28.10.Heb.2.11,12.

Christ made like his brethrē in all things, except sinne,and why.Heb.2.17.and 4.15.

All Christians are brethren. Matth.23.8. Rom.1.13.& 8.29.1.Cor.6.6.& 8.11.Eph. 6.21.Col.4.15. and 1.Thess.5.14.

Christ the first borne among many brethren.Rom.8.29.

We ought to lay downe our liues for the brethren.1.Iohn 3.16.

Brethren for kinsfolkes of Christ.Mat.12. 47.Ioh.7.3. 1.Cor.9.5.Gal.1.19. They beleeued not in him. Iohn 7.3,to 6.Luk.8.20.

False brethren. 2.Cor.11.26. Galat.2 4. and 2.Sam. 20.10.looke Brother.

Bribes. Against bribes and extortion. Ier. 22.13.Micah 3.10.

Samuel was no bribe taker. 1.Sam.12. 3,4,5.looke Gifts and Rewards.

Bridle of bondage, looke 2.Sam 8.1.

Brimstone. Burning with brimstone and salt threatned.Deut.29.23.

The Sodomites destroyed with fire and brimstone.Gen.19.24.

The torment of the wicked in þ lake that burneth with fire and brimstone. Reu.21.8.

Brother. Not to defraude or oppresse our brother,and why. 1.Thess.4 6,7,8.

How often our brother repenting, is to be forgiuen.Mat.18.21,22.Luk.17.3,4.& how he is to be corrected.Mat.18.15,16,17.

Not to destroy our brother for meats sake. Rom.14.15. but rather neuer to eate meate, then to offend him. 1.Cor.8.12,13.

Who so hateth his brother, is in darknes. 1.Iohn 2.11.

Brotherly correction.Ecclus.19.13,to 18. looke Correction.

Brotherly kindnesse to bee embraced. 2. Pet.1.7 looke Fruites of Faith.

Of brotherly loue. Rom.12.10. 1.Thes.4. 9. 1.Pet.1.22 Heb.13.1.

¶ *Buckler*. God promiseth Abrahā to be his buckler. Gen.15.1. looke Protector & Shield.

Buffeted. Christ buffeted. Mat.26.67.

To be buffeted for our faults.1.Pet.2.20.

Buggerers,looke Incest and Adultery.

A stewes of buggery in Iury.1.kin.14.24.

Build. Those that disobey God shall build an house,and not dwell therein. Deut.28.30.

None building an house, forced to the warre vntill he had dedicated it.Deut.20.5.

Salomon built many cities and houses. 1 Kings 9.17.to 20.

To build,for to make.Gen.2.22.

To build,for to beare children.Gen.16.2. Ruth 4.11.looke House.

Christ hath builded his Church,as it was foretold.2 Sam.7.13.

Building vsed for teaching.Matth.21.42. 1.Cor.14.17. Gal.2.18.

The faithfull are Gods building. 1.Cor. 3.9.

The Gospel is the foundation of Christs building. 1.Cor.3 11,12.

The stone which the builders refused, is made the head of the corner. Matth.21 42. Mar 12.10 Luk 20 17.Act.4.11. 1.Pet.2.7

To build, for to exalt or preserue. Ier. 12. 16.and 31.4.

Building vp Zion with blood. Micah 3.10.

Bundle. The bundle of life.1.Sam.25.29.

Burdens. The Pharises ouerlade other men with burdens.Mat.23.4.

We ought to beare one anothers burthen. Gal.6.2.

Euery one shall beare his owne burthen. Gal.6.5.

Christs yoke easie, and his burthen light. Matth 11.30. 1 Iohn 5.3.

No burden to be caried on the Sabboth day.Iere.17.21.

Burden,for great calamity.Isa.13.1.

Burie. We are buried in Christ by baptisme into his death.Rom.6.4.

Sara buried. Gen.23.19. and Abraham. Gen.25 8,9.& Iaakob.Ge.50.13 & Moses. Deu.34.6 & Samuel 1.Sam.25.1.& Saul and his sons.1.Sā.31.13.& Asahel. 2.Sam. 2.32.& Abner.2.Sa.3.32.& the disobedient prophet which was slaine of þ lion.1.kin.13. 28,to 31.and Iohn Baptist.Mat.14.12.and Christ by Ioseph of Arimat.Mat.27 59,60.

Abraham purchased a field to burie in. Gen.23.4.*

Burned.All þ cities of the Beniamites burned for committing whoredom. Iudg.20.48.

Ai burned. Ios.8.28.& Hazor.Iosh.11.11. & Iericho.Ios.6.24.& the tower of Shechem, with aboue 1000.men & women.Iudg.9.49.

The priests daughter that plaied þ whore, was to be burnt with fire.Leuit.21.9.

Achan stoned, and after burned with all that he had.Iosh.7.24,25.

Murmurers against God burned.Nu.11.1.

Zimri burned himselfe.1.Kings 16.18.

Idolatrous groues commanded of God to be burned.Deu.12.2,3.which Asa obserued. 1.kin.15.12,to 15.& Iehu.2.kin 10.11,to 36

The Gentiles in burning their children to idoles,not to be followed.Deut.12.31.

Samsons wife and her father burned. Iudges 15.5,6.

Calisthenes was burnt for setting the holy gates on fire.2.Mac 8 33.

Burnt offerings,looke Offrings & Sacrifice.

Busibodies. Against busibodies & pratlers. 1.Tim 5.13. looke more Light huswiues.

Butter, looke Milke.

Abraham set butter and milke before the three Angels.Gen.18.8.

Buy.We must buy as though we possessed not.1.Cor.7.30.

Of buying & selling.Gene.23.15.* & 33. 19.Leui.19.11,35,36.&25.14.* Deut.15. 12.& 25.13,to 17. 2.Sam.24.21.*Pro.11. 1,24,26.& 16.8,11.& 20.10,14,23. Isa.23. 2,8,18.& 58.9,13.Ier.9.3,to 6 Eze.45.10, 11,12.Mic.6.10,11,12.* Ecclus.7.13.and 26.30. and 27.2. Mat.7.2. Luke 14.18,19. 1.Cor.7.30. 1.Thes.4.6.

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¶ *Cake*,looke Barley.

Caldron. Ten Caldrons for the Temple. 1 Kings 7.38.

Calfe. The Israelites honor þ golden calfe, Ex.32.4.which Moses abolished.Ex.32.20.

Ieroboam and Hoshea, made two calues of gold.1.Kings 12.28.

The Calfe honoured of the Israelites at Beth-auen, transported into Assyria. Hose. 10.5,6.

The Calues of our lips the best sacrifice. Hos.14.3.Heb.13.15.

Call. The Lord called Samuel foure times.1.Sam.3.4.

Christ came not to call the righteous, but sinners to repentance.Mat.9.13.Mar.2.17. Luke 5.32. 1.Tim 1.15.

As many as God shall call,shall be saued. Acts 2.39,41.

Many called, but few chosen. Matth.20. 16.and 22.14.

Many called to saluation both of Iewes and Gentiles.Rom.9.24.

Whereunto we are called. Eph.1.1,18.* 1.Thes 4.7. 1.Pet.2.9.

We are not called for our workes sake, but according to his eternal purpose.2. Tim. 1.9. 1.Pet.1.1,2,3.we are called to saluatiō by þ preaching of þ Gospel.2.Thes.2.13,14.

Let vs endeuour our selues to attaine the reward of our high calling in Christ.Phil.3. 13,14.

Of the calling of the Iewes. Hose.3.4,5. Rom.11.25,26.& 2.Cor.3.16. & Gentiles. Zeph 3.8.Rom.15.8.*

Of calling to euerlasting saluation.Ro.8. 29,30.& 11.29. 1.Cor.1.9,24. Eph.4.1. 1. Tim.2.12.& 5.24. 1.Thes.5.24.1.Pet.5.10.

Of calling to preach.Mat.4.18,19. Mar. 3.14. Luk.6.13.Rom.1.1. 1.Cor.1.1. Gal. 1.15.to follow Christ. Matth.8.22. and 9.9. Iohn 1.43.

Call on God in trouble, and he will heare thee. Psal.17.6. 1.Sam.22.4,7 for hee is nigh to all that call vpon him faithfully. Psal.145.18.

Such as call on the Lord with pure heart, are to be followed. 2.Tim.2.22.

They that called vpon Baal, scorned. 1. Kings 18,24,26,to 30.

Whosoeuer shall call on the Name of the Lord, shalbe saued.Rom 10.13. They that beleeue not in him, call not vpon him in truth.Rom.10.14.

Abraham called vpon þ Name of the Lord. Gen.12.8 & 13.4.& 21 33.& Iaakob. Gen. 33.20. and Moses.Exod.34 5,9. and Samson.Iudges 15.18.and 16.28.looke Name.

Candlesticke.The forme of þ Candlesticke of the Tabernacle.Exod.25.31.& 37.17. the situation thereof.Nu.8 4.Exod.26.35.& 40. 24.The vision of þ goldē candlesticke.Zec.4.2.

Ten golden candlestickes that Salomon made.2.Chro.4.7.

The vision of the seuen golden candlestickes.Reue.1.12,20.

By the Candlesticke is vnderstood the office of a pastour.Reue.2.5.

Canticles,looke Songs.

Captiue. How to take a captiue woman

to wife. Deut. 21.10, to 15.

Naamans captiue maid put him in minde of Elisha. 2. Kin. 5.1,2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7.23.

Captiuitie threatned to those that disobey Gods commandements. Deu. 28.47,48. and deliuerance when they turne to him. Deut. 30.1,2,3, to 11. Isai foretolde Hezekiah of the captiuitie. 2. Kings 20.16, to 19.

Ieremie foretold ye Iewes of the 70. yeres captiuitie, and why. Iere. 51.1,11,12. *looke Bondage, Egypt, and Babylon.

Care, or carefulnesse. God careth for his people. Leu. 26.3, to 14. Examples. Gen. 12. 17.* and 21.24,29. looke Affliction.

Wee must not be carefull for any worldly thing. Matth. 6.25.* Luke 12.22. Phil. 4.6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5.7. Psal 55.22.

Our hearts must not be oppressed with cares of this life, and why. Luke 21.34.

Christs care ouer his Apostles and ministers. Matth. 10.1,2.*

Paul had a care for all Churches. 2. Cori. 11.28.

The cares of this worlde choke vp Gods word. Mar. 4.19.

Against worldly carefulnesse and trusting in any thing but God. Exod. 7.4.5.6. Leuit. 25.2. to 22. Deu. 8.1,2,3. Iob 7.4.5.6. Psal. 145.15.* Pr. 10.3, to 6. and 15.25. Mat. 13. 22. Mat. 16.2,3. Lu. 8.14. and 12.11.12. and 14.12,15. 1. Cor. 7.21,32. Heb. 13.5,6

Of godly care, Matt. 6.33. Lu. 1.28. and 2. Cor. 12.10.

Of fleshly care. Matt. 6.13,20,21. and 20. 21. and 26.51. Lu. 9.33.54,55.56. & 11.38. Rom. 8.6.

Careles people bee soone conquered. Iudg. 8.11. and 18.10,27. Looke Securitie.

Caried. God caried the Israelites vpon Egles wings out of all dangers Exod. 19.4. Deut. 32.11,13.

Of being caried vp into heauen. looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3.1, to 5.

Temporall goods called carnall things. 1. Cor. 9.11. looke Flesh and Fleshly.

Carpenter. Iesus Christ was a Carpenter. Mat 6.3.

Cast off. The Israelites cast off God, by crauing a King. 1. Sam. 10.19.

Cattell and vnreasonable beasts ought not to bee otter hardly dealt withall. Gen. 33.13. Exod. 23.11,12. Num 22.23, to 34. Deut 5. 14. and 20.20. Pro. 12.10. Ecclus 7.22.

Caue. Abraham bought a caue to burie in. Gen. 23.9, to 19.

Eliiah fleeing from Iezebel, dwelt in a caue at Horeb 1. Kings 19.8,9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Iudg 6.2.

Cause. God iudged Dauids cause, in punishing Nabal. 1. Sam 25.33.39.

¶ *Celebrate*, looke Feastes, Passeouer, and Sanctifie.

Censers. looke Num 16.6,18,38.*

Centurion A Centurion is a captaine ouer 100 souldiers: such Moses constituted. Exo. 18.21.25. Deut. 1.13.15.

Christ healeth the Centurions seruant. Matth. 8.5, to 14. Lu. 7.2 11.

The Centurion, and those who watched with him, confessed Iesus to be the sonne of God. Matth. 27.54.

Ceremonies. All the Iewes ceremonies but a shadow of the spirituall seruice. Exo. 33.2, 3, to 17. Num. 15.31.* Deut. 16.1. Ezek 20. 7,8* & 1. Cor. 10.1. Heb. 7.12.18.5 and 9.8.

And therefore being ordained to continue but till the manifestation of Christ. Hebr 9. 10,11. are now iustly abrogated by him. Hebrewes 10.5,6,7.

God reiecteth the faithlesse ceremonies of the Iewes. Isai. 1.11, to 16.* & 43.23.24. & 46.1,* & 66.3.4. Ier. 3.13.* Ps. 50.8.* Ier. 7. 4.* and 14.12. Hos. 6.6. Amos 5.21,22,23.* Mic. 6.6,7,8. Mal. 1.8. & 2.2.* Ie. 7.3. to 8.* Mat. 9.13. & 15.2,3,4, to 12. Ioh. 4.20,21, to 27. Acts 13.38, to 42. Rom. 8.1, to 9. Ephe. 2.8.* and Col. 2.8,14.* looke Tradition.

Chaff. As chaffe and wheate ought not to be mingled together, no more ought fables with trueth. Iere. 23.28.

¶ *Changed*. Those whom Christ shal finde aliue at his comming, shall bee changed. 1. Cor. 15.51.52,53.

Charet. Elisha calleth vnto Eliiah, my father my father, the Charet of Israel. 2. Kin. 2.12.

Sisera warred against the Israelites with 900. charets of yron. Iudges 4.3,13.

Salomon has 1400. charets. 1 Kin. 10.26.

Charets of yron were in vse among the Canaanites, as appeareth. Iudg. 1.19.

Chargeth Ahab chargeth Michaiah to tell him troth. 1. King. 22.16.

Paul chargeth the Thessalonians, that his Epistle sent to them, should not bee kept secret from any brother. 1. Thess. 5.27. Hee chargeth also Timothie to be feruent in his vocation. 2. Tim. 4.1,2

Chargeable Paul laboured, because hee would not be chargeable to any. 1. Th. 2.6,7

Charmes, looke Magitians, and Sorcerers.

Charitie. looke Loue.

Chaste. Men chaste three maner of wayes Mat. 19.12. looke Eunuch.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12.6. Reuel. 3.19.

Blessed is the man whom the Lord chasteneth. Iob. 5.17.

Children should be chastised betime Pro. 13.24 and 19.18 and 22.15. & 23.13. looke Correction and Childe

Chastitie Example of Chastity in Ioseph. Ge. 39.7,12.* in Sarah Tobias wife. Tob. 1.13.* In Iudeth. Iudet. 8.4,8. In Anna Lu. 2.37,39. In Susan. Dan. 13.23, to 26*

Example of chastitie in mariage, looke Tob. 8.4 to 9.

We must auoide all things that corrupt chastitie. Ecclus. 9.3 to 12.

Of chastitie, looke more. Wisd. 4.1, to 7. Iudet. 15.11,12,13. and 16.21,22,* 1. Cor. 7.8.9.27.29.34,38,40.

Chance, looke Happe.

Chaine. Of chaines of golde. Exod. 28.14. and yron. 2. King. 25.7. Ezek. 7.23.

Chaire, looke Seate.

Cheere. Dissembling prophets and such as commend wine or good cheere, be meete for the wicked. Micah 2.11.

A ioyfull heart maketh a cheerefull countenance. Pro. 15.13. & causeth good health. Pro. 17.22.

Cheefest Iewes, looke Confesse.

Chiefe shepheard, looke Shepheard.

Child. and women with child. The punishment of him that hurteth a woman with childe. Exod. 21.22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fell in trauell immediatly. 1. Sam. 4.19.

Women with child ript vp. 2. Kin. 15.16.

Woe foretolde to the women with child at the destruction of Ierusalem. Mat. 24.19.

The Angels haue charge of litle children. Mat. 18.10.

We must be children concerning maliciousnes but not in vnderstanding. 1. Cor. 14. 20. Mat. 18.2, to 7.

Children being brought to Christ, he receiued them, and blessed them. Mat. 19.13, 14,15 Mar. 10.13,14.15,16.

Litle children were deuoured of beares. 2. Kings 2.23,24.

Wherein the duetie of parents and children consisteth. Psal. 78.5.6.7.

Wo to that land whose gouernor is a child in wisedome and councill. Eccles. 10.16,17.

The childe shall not be punished for the fathers offence. Ierem. 31.29,30. Ezek. 18. 4,5. Lamen 5.7.

Litle children who. 1. Iohn 2.12.

The captiuity of the children of Israel, and their deliuerance out of Egypt is foreshewed by God Gen. 15.13.14.

The 12. children of Iaakob. Gen. 35.22.

Iaakob sendeth his children into Egypt to buy corne. Gen. 42.1,2

The children of Iaakob knewe not their brother Ioseph. Gen 42.8.

The names of the children of Israel and their children. Gen. 46.7,8 to 28.

Iaakob forsheweth the deliuerance of the children of Israel. Gene. 48.3,4,21. and so doeth Ioseph. Gene. 50.24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exod. 1.1, to 7.

The children of Israel oppressed with burdens, to the end they might not multiply. Exo. 1.9,10,11. The more they were oppressed, the more they grew. Exod. 1.12. They complaine to God of their bondage, and are heard. Exo. 2.23.24,25. They depart out of Egypt with Iosephs bones Exo 12.37. and 13.19. After they had dwelt there 430. yeres. Exo. 12.40. they passe dry foote through the red sea. Exo. 14.22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13.17.18.

The voyage of ye children of Israel in the wildernes to mount Sinai, and Gods goodnes in feeding them, and fighting for them. Exo. 15.22.* and 16. and 17. & 19. chapters.

The children of Israel meete for warre, are numbred. Num 1,2,3.*

The

The children of Israel lothe Manna, and are punished. Num.11.1.4,6,31,33.* They commit whoredome with the daughters of Moab. Num.25.1,2,3.*

The children of Israel being ready to enter into the land of Canaan, are again numbred. Numb.26.2.*. They fight against the Midianites. Num.31.2,to 12. They are loued of God by meanes of election, and not for any goodnesse in them. Deut.7.6.to 12. They passed dry foote through Jordane. Jos.1.16,17. They haue an ouerthrowe at Ai. Josh.7.5.

The children of Israel serue Eglon the king of Moab 18. yeeres. Judg.3.14. They commit idolatrie. Jug.3.7. and are oppressed for their wickednesse seuen yeeres of the Midianites. Judg.6.1,to 7. Their idolatrie and repentance. Judg.10.6,10. Their ruine for their incredulitie. Judeth 5.6,7.

How children ought to be brought vp. Ecclus.30.1,to 14. With what instruction, and to what ende. Deut.4 9,14. & 32.46. as the children of Abraham Genes.18.19. Not as the sonnes of Eli.1.Samu.2.22.* or of Dauid.1.Kin.1.5,6.

God punisheth the children that imitate their fathers in wickednesse. Deut 4.25,26,27 Lam.5.7.

Samuels children imitated not their father in godlinesse 1.Sam.8.3.

Saneherib murdered by his owne children.2.King.19.36,37.

Gideon had 70. children of diuers wiues. Judg 8.30. all but one slaine by Abimelech. Judg 9.5.

Ibzan Judge of Israel had 60. children, Judg.12.8,9.

Abdon Judge of Israel had 40. men children. Judges 12.13.14.

Children eaten, looke Women.

Burning of children in the honor of idols forbidden. Deuter.12 30 31. & 18.10.to.15. Leuit.20 2,to 6.and yet vsed.2.Kings 16.3. and punished 2 King.17.7.*

The true children of Abraham, are those that imitate him in true faith. Rom.9.8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes.1.5. Gal.3.26. John 1.12,17.

Wee are the children of God, and therefore ought to be holy. Deut.14.1,2. 1.Pet.1.15,16.

Those are the children of God, that are led by his Spirit. Rom.8.14.

The children of the resurrection, are the children of God. Luke 20.36.

The children of God, are heires of God, and coheires with Christ Jesus. Rom.8.17.

The worlde knoweth not the children of God, and why.1 John 3.1.

The prodigal childe. Luke 15.11.*

The parable of two children, by which Christ teacheth that the Jewes promised to doe the wil of God, and yet did not. Mat.21.28,to 33.

Children to bee reserued at the winning of certaine townes Deut.20.14.*

To children in malice, &c. the kingdome of God appertaineth Mat.19.14.*

As a childe is trained vp in youth, so shall ye haue him in age. Pro.22.6.

A law to punish disobedient children. Deu.21.19,to 22. Pro.20.20. looke Chaster.

Of the duetie of children, yong folke, and parishioners towarde their father and mother, pastour, and other superiors, looke Gen.47.and 9.23.and 22.1,to 14.and 27.3* and 28.1,to 11.and 37.2.* Exo.20 12.and 21.15, to 16.and Leu.19.3,32.and 20.9.and 21.9. Numb.30.3,4. Deut.5.16. and 21.18.and 27.16. Judg 14.2,1. Sam.2.11.* and 3.1.* 8.3.2.Sam.18.6.and 1.kin 2.3,2 King.2.15 and 12.1,2.and 21.1.2.& 22.1,2.2.Chr.34.1,2. Job 1.5,18.and 7.1,2,3.and 32.1.* Prou.1.3,4,5,and 4.1.and 6.20.and.10.1. and 13.1.and 15.1,20. and 19.26,27.& 20.20.* and 22.6.and 23.20,21,22. and 28.7,14.and 30.11,17,19. Jere.35.6.* Ezek.22.7,10,11. Tob.1.4.and 4.2,to 6.* & 14.12.* Ecclus 3.1,2,to 19. and 6.18.* & 7.29.and 8.1,7,9,to 13. and 22.3. and 23.18,19. and 25.1,to 6.and 32 9,10.11,12. Matt.4.18,to 23.end 5.44.* and 10.21.and 15.4. Marke 10.7,13,14,15,16,19. Lu.2.49.51.& 18.15.16,17. Acts.7.14.and 22.3. Ephes.6.1,2,3. Col.3.20.and 1. Tim.6.1,2. and 2. Tim.3.2.& 1.Pet.5.5 looke more in Sonnes, Daughters, and Parishioners.

Chosen. God hath chosen vs to saluation before the beginning of the world. Ephes.1.4.2. Thess.2 13.

God chose the Jewes onely, because hee loued them De.4.37.and 7.7,to 12 and 10.15.to the end they should be a holy and precious people to himselfe. Deu.7.6 and 14.2.

Many are called, but fewe are chosen. Mat.20.16 as appeareth by the Israelites. Heb.3 16,17.*

God iustifieth his chosen in Jesus Christ. Rom.8.33,34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam.10.24. and 2. Sam.6 21.

Paull a chosen vessell of Christ. Act.9.15.

Howe Gods enemies haue preserued his chosen, contrary to their expectation, looke Jere.37.21.

God hath chosen the foolish things of the world, to confound the wise.1.Cor.1.27.

Christ, is as much to say, as anointed: yet that name is proper to our Sauiour, because that by spiritual unctiō, he was consecrated of God to be the onely Priest, King, & Prophet, which should appease his wrath by his onely sacrifice. Heb.9.13,14. and 10.12,14. reigne ouer all things. John 18.37. & 2.10. Coloss.1.20.and declare his fathers will vnto vs. John 8 26,40. Acts 7.37.

Christ God eternall. John 1.1,2.and 5.19 Prou.8.22,to 32. begotten before all creatures. Col.1.15. whereunto the father, and the holy Ghost beareth witnesse in heauen. 1.John 5.7. and the spirit, water and blood in earth. 1.John.5.8. which witnes also was by voyce from heauen by God the father at his baptisme and transfiguration confirmed. Matth 3.17.and 17.5.

Christ the image of God the Father. Wis.7.26.and 2.Cor.4 4.Col 1.15. Hebr.1.3.

In Christ are hidden all the treasures of wisedome and knowledge. Col.2.3.

In Christ dwelleth all the fulnesse of the Godhead bodily. Col.1.19.

All things were created by Christ. John 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, all things that were in them. Ephe.1.9,10,11.

Christ is promised to Adam to dissolue all the power of the deuil. Gen.3.15.

Christ promised to Abraham. Gene.12.3. and 18.18.and 22.18. to Izhak. Gen.26.3,4. to Jaakob. Gen.28.14. and to Dauid. 2. Sam.7.16.

Christ is to be heard. Deut.18.15,18.

Christ was prophesied to bee borne of the virgin Mary. Isai.7.14.and 9.6. Jerem.31.22. Isa.49.8.

The comming of Christ was foreshewed of Balaam. Num.24.16,17. and of Isaiah. Isa.40.9.

Hannah prophecied of the comming of Christ. 1.Sam.2.10.

Of the comming of Christ, and of his victory against death, sinne, and hell. Isa 25.8. and 35.5.* Hos.13 14. Hab.3.3. Rom.6.9. 1 Cor.15.54,to 58. 2.Tim.1.10. Heb.2 14. 1.John 5.4.5,11,12. Reuel.7.17.and 21.4.

The brasen serpēt bare a figure of Christ, Num.21.8,9.

Izhak, in that he should haue bene offered of his father, bare a figure of Christ. Gene.22.8,to 15.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2.Sam.7.11,12,16. Luke 1 32,33.

The Prophet Isaiah very greatly desired Christ his comming. Isa.62.1,2,3.

Many Prophets & righteous men haue desired to see the comming of Christ. Matth.13.17. Luke 10.24.

Prophesies of Christes kingdome, his Church, and of the word of God. Mic.4.1,2.* Hag.2 10. Zech 3 6.* Obad.1.7,21.

Christ descended of Judah. Gen.49.8 9,10,to 13 Deut.18.15. Matth.1.3,16 Luke 3.23.33.

The natiuitie of Christ couertly foretolde. Jere.33.14,15,to 19. Isa 8.3,4. Eze.44.2.

Christ is conceiued by the holy Ghost. Mat.1.18,to 24. Luke 1.35,38. borne of the virgin Mary. Mat.1.24.25. Luke 2.7. John 1.14. Galat.4 4. in Bethlehem Matth 2.1. Luke 2.4, to 8. according to the prophesie, Mic.5.2.

The incarnation of Christ brought ioy to the faithful. Isa.4.2.* Baruch 3.34.37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Jesus. Mat.1 2,25. Luke 2.21. He is presented in the Temple. Luke 2.22,to 24. he came of the Jewes. Matth 1.1,to 17. Luke 3.23.* Rom.9.5.

The wise men came to worship Christ, and offered presents. Mat.2.1,2,11.

Christ fleeth into Egypt. Matt.2.14. and after Herods death returneth againe. Mat.2.19,to 23. is brought vp at Nazareth, and therefore called a Nazarite. Mat.2.22,23.

Christ at the age of xii. yeeres, disputed with the Doctors. Luke 2.46. Was subiect vnto

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unto Marie and Joseph. Luk. 2.51. went neuer to schoole. John 7.15. was baptized. Matth. 3.16. Mark. 1.9. Luke 3.21. Hauing fasted fortie dayes and fortie nights, he was tempted of the deuill, and comforted of Angels. Matth. 4.1,2,11. Mark. 1.12,13. Luk. 4.1,2,13.

The Nazarites could not beleeue that Christ was the true Messias, because he descended of so base a stocke. Mat. 13.54.* Mar 6.2, to 7. Luke 4.22, to 31.

Christ was sent to saue all men by the preaching of the Gospel. Isa. 60.1, to 8. Luk 2.32.

Christ was not sent to call the righteous, but sinners to repentance. Mat. 9.13. Mark. 1.32, to 40. & 2.17. Luke 5.32. to the ende he might loose the workes of the deuill in them. 1. John 3.8. and might saue them. 1. Tim. 1. 15. finally that they by beleeuing should be made righteous by him, waiting for eternall life. Titus 2.11 * Isa. 42.6,7,16. Psalme 69.6.*

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40.7,8.

Christ came to deliuer vs from the power of the deuill. Luke 1.71. and from the darkenesse of this world. John 12.46.

Christ is not come to destroy, but perfectly to accomplish the Law. Mat. 5.17.

Christ was made a little inferiour to the Angels, by suffering of death, that he might bee crowned with glorie farre aboue them, and destroy death for all men. Heb. 2.9.* and 1.2,3,4.*

Christ more worthy of glorie then Moses, and why. Heb. 3.3, to 7. Greater then Dauid Mat. 22.43,44. Mar. 12.36. Luk. 20.42. or Salomon. Mat. 14.42.

Christ constituted by God, Lord ouer all things in heauen and earth, and head of his Church, &c. John 3.35. & 17.2. 1. Cor. 15.25, 27. Ephes. 1.20,21,22. & 4.8 & 5.23. Col. 1. 18. Heb. 2.8. Hos. 1.11.

God is the father of Christ. John 8.16,18, 19,28. the head of Christ. 1. Cor. 11.3.

Christ knoweth his father, and keepeth his word. Joh. 8.55. and none knoweth the sonne but the father. Mat. 11.27.

The father is alwayes with Christ. John 8.29.

Hee that hath knowen and seene Jesus Christ, hath knowen and seene God. Joh. 14 7,9, to 12.

Christ speaketh the words of the Father. John 3.34.

The Father willeth vs to heare Christ. Mat. 17.15. Mar. 9.7.

Who so heareth not the Gospel of Christ, shall perish euerlastingly. Acts 3.23. Heb. 2. 2,3.

Christ was replenished with grace and trueth. Joh. 1.14.

Christ preacheth & healeth diseases. Mat. 4.17,23. Mar. 1.14,15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matth. 11.1.

Christ prayeth in mount Oliuet by night, and preacheth in the temple by day. Luke 21.37.

Christ preacheth out of a ship. Mat. 13.1,2, to 10. Mar. 1.4. to 35. Luke 8.4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4.16 &c.

The people are astonied at his wisedome. Luke 2.47. Mat. 7.28,29. Marke 6.2. Mat. 13.54. Luke 4.22. and 8 25. Luk. 4.32. Job. 7.46.

Christ spake nothing but parables, and why. Mat. 13.34,35.

Great multitudes follow Christ. Mat. 8.1 His comming and preaching was in great humilitie. Mat. 18.4,11. and 11.29.

Christ was demanded by whose authoritie he did those things that he did. Matt. 21.23. Marke 11.28. Luke 20.2.

Christ preferred not the obedience of his carnall mother, before the commaundement of his heauenly Father. Luke 2.48,49. Neither could the care that hee bare vnto her, withdraw him from preaching the Gospel. Mat. 12.46,47,48,49,50. Marke 3.31,32.* Luke 8.20,21.

Christs will is, that his should bee partakers of his glory and kingdome. Joh. 17.24.

Where Christ first preached the Gospel. Isa. 9.1,2 Mat. 4.13, to 17. Luk. 4.14.* Joh. 2.1, to 22.

Christ sighed to see the Jewes infidelitie. Mar 8.12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Matt. 9.36.

Christ is wearie. Joh. 4.6. hungrie. Mat. 4 2. doeth weepe for Jerusalem. Luke. 19.41. wept and groned, when he raised Lazarus. John 11.33,35,38.

Of Christ his pouertie. Matth 8.20. Luke 9.58.

Christ became poore, that wee might bee made rich. 2. Cor. 8.9.

Women ministred of their substance to relieue Christs necessitie. Luk. 8.2,3.

It was prophesied in how great meekenesse and humilitie Christ should liue. Isa. 42 1. &c. Mat. 12.18,19,20.

Matthew maketh Christ a banquet. Mat. 9.9,10. Mar. 2.14,15. Luk. 5.29.

Christ bidden to a banquet by a Pharisee, refuseth not to goe. Luk. 14.1.

Christ and his mother, and his disciples dined at a wedding. John 2.12.

Christ supped with Lazarus. John 12.2.

Christ dined with a Pharisee. Luk. 11.37

Christ termed a glutton, and a drinker of wine. Mat. 11.19.

Christ eateth with publicanes & sinners, and is reproued of the Pharises Mat. 9.11. Mar. 2.15,16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Luke 24 15, to 52.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Mat. 25 35.

Christ payed tribute. Mat. 17.27.

Sundrie opinions of Christ. Matt. 16.14. Mar. 8.28. Luk. 9.19. John 7.12,40 41,42, 43,46.

The Pharises are asked whose sonne Christ was. Mat. 22.42.

Christ asketh his Apostles whome they thought him to be. Mat. 16,15,16. Marke 8. 29. Luke 9.20.

The people tooke Christ for a Prophet. Mat. 21.46.

Christ publisheth openly that he was sent of God, and that hee was the sonne of God. Joh. 5.18. & 7.29. & 8 18. Prouing the same by the testimonie of John Baptist and the Scriptures. John 5.32,33,39.*

Many that were present at Lazarus raising from the dead, beleeued on Christ. John 12.10,11. John 11.45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Luk. 1.47,54,55. and so did Simeon. Lu. 2.25, to 36. and Anna confesseth that Christ was come. Luke 2. 36,37,38.

The Samaritans came to see Christ, and beleeued in him, confessing him to be the sauiour of the world. Joh. 4.28,29,41,42.

The miracles that Christ did, testified that he was come. Mat. 11.5.

Officers sent to fetch Christ, but they brought him not, and why. John 7.32,46.

The Jewes sought meanes to take Christ but could not, before his houre was come. John 7.30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Jewes, because hee knew them to be hypocrites John 2.24.

After Christ had raised vp Lazarus from the dead, hee walked not openly among the Jewes. John 11.54.

Christ hid himselfe for feare of being stoned by the Jewes John 8.59.

Christ ascended to Jerusalem at the feast of Tabernacles. John 7.10.

Christ deliuereth himselfe very miraculously out of the hands of the Nazarites. Lu. 4.28,29,30.

Christ healed all maner of sicknesses, both corporall and spirituall. Matth. 4.24. Job 7. 23.

Both winds and sea obeyed Christ. Matt. 8.26,27. Mat. 4.39,41 Luk. 8.24,25.

There can be no concord betweene Christ and the deuill. 2. Corin. 6.15. Christ stronger then Satan. Mat. 12.28,29. Mar. 3.24,27. Luk. 11.20,21,22.

Christ of his owne will layde downe his life for his sheepe. John 10.15.

Caiaphas prophesied that Christ should die for the people. John 11.49,51.

Christ deliuered to death, by the determinate counsell of God. Acts 2.23.

Christ right heartily longed to bee baptized for vs, with the baptisme of his death. Luke 12.50. for the loue hee bare towardes vs Ephe. 5.2. Phil. 2.8.

Peter would haue disswaded Christ from death. Matt. 16.22. and Pilates wife would haue had her husband not to deale with him. Mat. 27.19.

The chiefe Priestes consult how they might put Christ to death. Matth. 26 3,4. Mar. 14 1. Luk. 22.2.

Judas selleth Christ for 30. pieces of siluer. Matth. 26.14,15. Mar. 14 10,11 Luke 22,3.

22.3, to 7. Zech. 11.12.

Christ his soule was heauie, euen vnto the death. Mat. 26.28.

Christ through his manhood, fearing death, sweat water and blood. Luke 22.44.

Christ praying against death, willingly condescended vnto his fathers will. Mat. 26. 39, 42, 44, 45.

Christ offered himselfe vnto Iudas. Iohn 18.4. is apprehended by the Iewes. Matth. 26.50. craueth that his disciples might escape free, and why. Iohn 18.8, 9.

Christ very mildely reprooueth him that smote him. Iohn 18.23 Isa. 50.5, 6.*

Christ answered not one word to his false accusers. Mat. 26.59, 60, 63. and 27.12, 14. Psal. 38.13, 14.

Christ confesseth that he is the Christ promised. Mat. 26.63, 64.

Pilate beareth witnesse of Christs innocencie. Iohn 14.4. Mat. 27.24. Lu. 23.4, 22. His innocencie is prophesied of. Psal. 18.23. Isa. 53.* and his wounds. Psalme 22.16. Zech. 13.6.

The people being perswaded by the high Priests, asked Christ to bee crucified. Mat. 27.20, 22, 26.

Christ is mocked Mat. 27.29.

Pardon is promised to the enemies of Christ, if they repent. Isa. 50.10.

Christ is led vnto his death. Mat. 27.31. and suffered without the gate of Ierusalem. Heb. 13.12.

Pilate in y^e superscription affirmed Christ to bee the King of the Iewes: albeit the priests &c. verified it not. Mat. 27.37 Marke 15.26. Luke 23.38. Iohn 19.19 to 22.

Christ was crucified concerning his infirmitie. 2. Cor. 13.4.

Christ crieth to God on the crosse. Mat. 27 46. Psal. 22.1.*

The Iewes reuiled Christ. Mat. 27.39, to 45.

The ignominie and glory of Christ is prefigured in Ioshua the high Priest. Zechar. 3.1.*

The passion of Christ is foreshewed. Dan. 9.26. Zech. 3.7. Isa. 53.1.* Mat. 16.21. and 20.18, 19.

Christ is obedient vnto the death. Phil. 2.8.

Christ died & was buried. Mat. 27.50, 59, 60. Mar. 15.37, 46. Luk. 23.46, 53. Iohn 19. 30, 40.* Rom. 5.6, 8. and 6.3. and 8.32. and 1. Cor. 15.3. and 2. Cor. 5.15. and 1. Thes. 5. 8, 10 whose death argueth Gods great loue towards vs miserable sinners. Rom. 5.6, 8.

Christ by his owne oblation, once for all hath purchased full satisfaction for our sins. Rom. 4.25. Hebrewes 9.12.* Isa. 53.8. that through faith in him, wee should enioy eternall life. Iohn 3.15. and that thenceforth we should not liue vnto our selues, through sinne, but vnto him through righteousnesse. 2. Cor. 5.15.

The Iewes crucified Christ through ignorance. Luke 23.34. Actes 3.17.

Of Christ his descending into hell, reade Psal. 16.10. Isa. 53.10, 11, 12. Act. 2.27, 31. Eph. 4.9. and 1. Pet. 3.18, 19.

Christ rose againe the third day from the dead. Mat. 28.6. Mark. 16.6. Lu. 24.2, 5, 6, 7. Iohn 20.5, 7, 8. Actes 2.24, 31, 32. and 10. 40, 41. and 13.29, 30, 33. Rom. 4.24, 25 and 8.11. and 14.9. 1. Cor. 15.3, 4.* 1. Thess. 4.14 2. Tim. 2.8. according as it was prophesied. Psal. 3.5. and 16.9, 10. and 49.15 Ionah 2. 2. Mat. 12.40 and 16.21. and 17.22, 23. and 20.19. Mar. 8.31. and 9.31. and 10.34. Luke 11.30. and 18.33. Ioh. 2.19, 21, 22.

Of the vertue of Christ his resurrection, looke Hos. 6.2. 1. Cor. 15.20, 21, 22. Colos. 1. 18. Reue. 1.5. Rom. 4.25. Acts 26.23.

Of whom Christ was seene after his resurrection. Mat. 28.9. Mar. 16.19. 1. Cor. 15. 5, 6, 7, 8.

Of Christ his triumph. Psal. 68.18. Hose 13.14. Col. 2.15.

Of the exaltation and abasing of Christ. Isa. 53.13, 14.

Christ ascended into heauen. Mar. 16.19. Lu. 24.51. Acts 1.9, 10, 11. Ephe. 4.8, 9, 10. sitteth at the right hand of God the Father. Mark. 16.19. Actes 7.55. Col. 3.1. Heb. 1.2, 13. and 10.12. and 12.2. 1. Pet. 3.22.

Albeit Christ filleth all in all things, yet counteth he himselfe not perfect without his Church, which is his fulnesse. Ephe. 1.23.

Christ shall appeare the second time Heb. 9.28. with whom wee shall appeare in glory. Col. 3.4.

How Christ shall appeare, and of the maner of his iudgement, looke Matt. 3.12. and 16.27, 28. and 24.30, 31.* and 25.31, 32.* Luk. 21.27. Iohn 5.22, 23. Acts 1.11. 2. Cor. 5.10. 1. Thes. 4.16. Looke Comming.

Christ ordeined of God to bee iudge of quicke and dead. Actes 10.42. 1. Cor. 15.51, 52. 1. Thes. 4.15, 17. 2. Tim. 4.1

God hath giuen vs victorie by Christ ouer sinne, death, and hell. 1. Cor. 15.57.

The father hath reconciled all things vnto himselfe by Christ. Col. 1.20.

Iohn auoucheth that Christ is come. 1. Iohn 1.1, 2.

What ioy those that beleeue in Christ doe purchase. Isa. 35.1.*

An exhortation to come to Christ with an vpright heart, and assured faith. Hebr. 4.11, 12.* Isa. 11.1, 2, 3.*

Those that craue any thing of God by Christ shall bee heard. Isai. 65.24 Iohn 14. 13.

Christ is set foorth vnto vs for an example of life. Eph. 2.5, 6, 7, 8. 1. Pet. 2.21. and also that we should be clothed with his righteousnesse, and followe his steppes. Rom. 13. 14.

An exhortation to moue vs to folow Christ. Hebr. 13.13, 17.* & to haue no confidence in worldly things. Mat. 8.19, 20, 21, 22. Luk. 9. 57, 58, 59.* as hee did when the people would haue made him king. Iohn 6.15.

If we remaine in Christ, wee must walke as he walked. 1. Iohn 2.6.

Christ foreshewed his Apostles that hee should not alwayes bee with them corporally. Matth. 26.11 but by vertue of his spirit hee would, to the ende of the world. Mat. 28.20.

Christ receiued the charge of the faithfull of God his father. Zech. 11.4.

The kingdome of Christ is euerlasting. Psa. 72.5. Isa. 9.7. and 32.17. and 33.20. and 65. 20 Iere. 33.20.* Dan. 2.44. and 7.27. Luke 1.33. Gen. 49.10.

The Gentiles shalbe called to the kingdome of Christ by the Gospel. Mich. 4.2. Acts 26.23.

Christ his power shall bee farre spread abroad. Zech. 9.14.

The wicked are not able to hurt either Christ or the faithfull Psa. 91.1.* and 92.9.*

Christ confesseth to his father that he hath executed his charge, and taught those that he hath commanded him. Iohn 17.4, 6, 8.

Christ hath so taught the Gospel vnto all, that if any perish, hee perisheth through his owne negligence. Iohn 3.16, to 22.

Whosoeuer loueth not Christ accursed bee he. 1. Cor. 16.22.

Christ was a minister to the Iewes, to declare his fathers trueth in his promises: to the Gentiles, to declare his fathers mercie. Rom. 15.8, 9, 10, 11, 12.

As well Gentile as Iewe hath accesse to God the Father, through Christ by one spirit. Ephes. 2.18.

The names of Christ. Isa. 9.6.

Christ our aduocate, 1. Ioh. 2.1. entred into heauen, to appeare in the sight of God for vs Hebr. 9.24. alwayes maketh intercession for vs. Rom. 8.34.

Christ the Lambe of God offered for a redemption. Iohn 1.29, 36. Reue. 5.8, 9.

Christ our Apostle and high Priest. Hebr. 3.1.

Christ the head of euery man, and God Christs head 1. Cor. 11.3.

Christ Lord of the Sabbath. Matthewe 12.8.

Christ the ruler of Israel. Micah. 5.2.

Christ was the desire and expectation of the Gentiles. Isa. 51.5.

Christ is a Sanctuarie, a light, a glorie, a stone, a tried stone, a precious corner stone, a sure foundation, a rising againe of the godly, a stumbling blocke, a rocke of offence to fall on, a snare, a net, a fall, & a signe, which shall bee spoken against by the wicked. Isa. 8.14, 15. and 28.16. Lu. 2.32, 34. 1. Pet. 2.4, 6, 7, 8. Mat. 21.42, 44. Luk. 20.11, 17, 18. 1. Cor. 3.11, 12. Ephe. 2.14, 20.

Christ is the saluation of God. Luk. 2.30. the Sonne of man. Mat. 8.20. and 12.8, 32. and 20.18, 28. Mar. 2.10. looke Sonne of man

Christ the fountaine of grace and vertue. Zech. 13.1 the heire of all things, the brightnesse of Gods glorie, and the ingraued forme of his person. Hebr. 1.2, 3. the portion of our inheritance. Psalme 16.5. our righteousnesse, wisedome, sanctification, and redemption. 1. Corint. 1.30. Isa. 42.13. and hope of glorie. Coloss. 2.27. the true light of men. Iohn 1. 4, 9. and 8.12. and 1. Iohn 2.8 our master. Matth. 10.24. Luke 6.40 46. Iohn 13.13, 16. and 15.20. our mediatour. Hebr. 8.6. and 9.15. Heb. 12.24. and 1. Tim. 2.5. the physitian of sicke sinners. Matth. 9.12. Marke 2. 14, 17. Luk. 5.27, 31, 32. the doore, by which the faithfull enter into life euerlasting. Iohn 10.7, 9. the good shepheard. Iohn 10.1, 11. spirituall meate, drinke, and Rocke. 1. Cor. 10.3,

10.3,4. the first borne among many brethren Rom 8.29.

Christ is the chiefe shepheard. 1.Pet.2.25. and 5 4. the Prince of the kings of the earth Reu.1 5 5. and the one Lord and King ouer all the earth. Zech.14.9. the husband or bridegrome of his Church. Matth.19.15. and 25.1,5 6,10. John 3.29. Mat 2.19,20. Reu.21.9. the atonement and reconciliation for our sinnes. Rom.3.25. and 5.10,11. 1. John 2.1,2. and 4.10.

Christ hath power and authoritie to forgiue sinnes. Mat.9.2,5,6. Mat.2.10. Luke 5.20,24.

Christ confesseth that he is the King of the Iewes. Matt.27.11. Mar.15 2. Luke 23.3.

Christ is the Sauiour of the world. Luke 2.11. 1. Joh 4.14. the saluation and light of the Gentiles, and all beleeuers Isa.49.6. the word of life. John 1,1.4,14. and 1. John 1.1. the way, the trueth and the life. John 14.6.

Christ was a graft of the roote of Ishai, and borne of the virgine Marie. Isai.11.1. Matth.1.16. Luke 3.23,31.

Christ is the vine, and we are the branches. John 15.4,5,6.

Christ was anointed. Psal.45.7. Isa.61.1.

Adam a figure of Christ Rom.5.14.

To proue that Christ in his humane nature did increase in wisedome & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew al things, these directions may satisfie. Isai.7.14,15, 16. and 8.4. and 53.3.* Psal.139 6. Marke 11.12,13. and 13.32. Luk.2.40,52. Matth. 26.39. and 27.4,6. Marke 10.40. Matth.20. 23. John 5.19,30. and 11.33,34. and 14 10, 27. Phil.2.5,6,7. Hebr.2.16,17,18. and 4. 15. and 2.13. and 5.7,8. and 1. Peter 2.24. Reu.19.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anointed of the Lord. 1. Sam.26.11. and 2. Sam.1.14. and so was Dauid. 2. Samuel.23.1. so was Cyrus. Isa.45.1.

False Christs foreshewed. Mat.24.23,24.

Christians. The professors of the Gospel first called Christians in Antioch. Acts 11.26

Christians are taught of God. Isa.54 13. John 6.45 Ier.31.33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa.11.6, to 11

The ioy of Christians, by reason of their deliuerance by Christ. Isa.9.3. and 61.10,11.

A thanksgiuing of the Christians for Gods great mercies shewed them by Christ. Isai. 12.1.*

Christians are a chosen generation, a royal Priesthood, a holy nation, a peculiar and precious people vnto God. Titus 2.14. 1. Pet.2.9.

Wee ought not to be ashamed to suffer as a Christian. 1. Pet.4.16.

Christians are Gods workemanship, ordeined to good workes. Eph.2.10.

What the exercise of Christians ought to be. Acts 17.11.

Christians are free, and how. 1. Pet.2.16. John 8.32,36.

Christians hated of the world. Matth.10. 22. Luke 21.17.

Church signifieth a Congregation: it is taken in the new Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3.15. the body of Christ Eph.1.23. Col.1.18

The Church of God is holy Isa.4.3. the spouse of Christ. Psal.45.10.* Reu.21.9,10.

Head of the Church, see Christ.

Christ gaue himselfe vnto the death for his Church, and why. Ephe.5.25,26,27,29.

The Church is free from sinne, death, and hell. Isa.11.8,9.*

The Church is confirmed in faith by the hope of Gods promises. Michah 7.20.

The Church tooke his beginning at Ierusalem. Isa.2.3. and so became the ioy of the whole earth. Psal.48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes. Psalm.65.1,2,3.* Isa.33.23,24. and 60.1,22.*

Christ vnder the name of *yles*, speaketh to the Church gathered of the Gentiles. Isai. 49.1.* looke Christ. 1. Cor.3.11,12.

The gates of hel shal not preuaile against the Church and faith which is in Iesus Christ. Matth.16.18.

Christ prayeth for the Church. John 17. 9,20.*

In the Church are good and bad vessels of gold, & vessels of earth, hypocrites mingled with the saints. Mat.13.24, to 31. and 47, to 51. 2. Tim.2 20.*

Diuers gifts, administrations and operations in the Church. 1. Cor.12.4,5,6,10.*

Women ought to keepe silence in the Church. 1. Cor.14.34.

The Church of God is not contentious. 1. Cor.11 16.

One maner of doctrine ought to be in all Christian Churches. 1. Cor.14.33.

Phebe was a sister and minister of the Church of Cenchrea. Rom 16.1.

Church discipline. Matth.18.15,16,17. Zech.14.20,21.

Who were forbidden to enter into the congregation or the Church by Moses Lawe. Deut.23.1,2,3

The Church described vnder the figure of Ierusalem. Psal.122.2.* Ezek.48.31.* her preseruation described vnder the same figure. Zech.14.1,2.

The new name of the Church, wherein the will of God shalbe performed. Isa.62.2.

The complaint of the Church for her reiection. Psal.89.38, to 52. Isa.49.21. looke Persecute.

Christ being the protector of his Church, threatneth the enemies, and comforteth his. Zech.14.12 Mich.4.11,12,13.

The restauration of the Church is prophecied. Amos 9 11.*

Many good gifts and blessings were promised to the Church after the preaching of the Gospel. Isa.60.1,2.*

The ioy of y^e Church, for the hope of Gods promises. Isa.61.10,11.

The felicitie of the Chur[illegible] Isa.33.20.* and the eternitie thereof. Ioel 3 20.

The Church of the faithfull are the children of God, borne through his worde and made saints by his spirit. Prou.9 1. John 1. 1,4,12,13. and 3.1,3, to 22. Rom.8.16. and 9.9. Gal.3.7,8. and 4.6 Ephe.1.1, to 10.

The Churches members, are both Iewes and Gentiles. Isa 43.9. John 10.16. 1 Cor. 12,13,14. Ephes.3.6.

God euermore a defender of his Church. Exod.13.21. & 29.45,46 Leu 26.4 Numb. 25.13. Deut.7.19, to 25. and 23.14. and 31. 3,6,8 also 1. King.6.23. Psal.90.1,2. Isai. 43.3. Iere.46.27,28. Zecharie 8.20. and 28. 20. John 14 14,26. 2. Cor.6.16,17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut.12. 19. and 14.27,29. and 25.4. Ezra 7.24. Matth.10.10. Luke 10 7,12. Rom.15.27. 1. Cor.9.7,11,14. Galat.6.6.

The Church ought to pray for her preachers. Acts 4.24, to 31. and 12 5. Rom.15. 30. Coloss.4.3,4. Ephe.6.18. 2. Thes.3.1,2. Heb.13.8.

The faithfull that dwelt together in one house called a Church. Rom.16 5. Col.4.15.

Satan doeth what hee can to hinder the Church. Zech.3.1.

The Church is knowen by Gods worde, looke Matth.7.24. and 16.13, to 19. John 6.58. and 8.47. and 10.27. and 5.39. Actes 2 42. Rom.10.17. 1. Cor.3.11,12,13. Ephe. 5.25,26. 1. Tim.3.15.

The Church once sanctified ought not to defile her selfe againe. Cant.5.3.

Eight seuerall vocations in the Church. 1. Cor.12 28.

One praying and the rest consenting thereto, was vsed in the primitiue Church. 1. Cor.14.16.

Lysimachus the wicked Church-robber slaine. 2. Mac.4.42.

Of the materiall Church, and the vse thereof, looke Synagogue, Temple, and House of God.

Choise life. Deut.30.19. looke Chosen, Freewill, and Free choise.

Circumcision, is sometime taken for the people circumcised. Gal.2.7. Tit.1.10. but most commonly for a sacrament of Gods couenant with Abraham vntil the comming of Christ, that God would be the God of him and his seed, that should trust in him. Gene. 17.9.* Leuit.12.3. John 17.22,23.

Whosoeuer neglected or despised circumcision, was not counted any of Gods people. Gen 17.14.

Abraham and all his housholde circumcised. Gen.17.23.*

Izhak circumcised. Gen 21.4.

God commanded circumcision the second time, and why. Josh 5.2. to 10.

The Shechemites are by a wile procured to be circumcised. Gen.34.13,14,15.*

John Baptist circumcised. Luke 1.59.

Christ circumcised. Luke 2.21.

The Apostles thought it not meet to burden the Gentiles with the lawe and circumcision. Acts 15.10,19,24,28.

Paul Circumcised Timothy, and why. Actes 16.1,2,3.

Paul Circumcised not Titus who was a Gentile, and why. Gal. 2.3,4.

False Apostles constrained the Galatians to be circumcised, and why. Gal 6.12,13.

Circumcision is bondage. Gal 2 4.

In Christ Iesus, neither circumcision nor vncircumcision, auaileth any thing. 1. Cor. 7. 19. Gal. 5.6. and 6.15.

Moses wife circumcised her sonne in a time of necessitie. Exod. 4.25.

Of the Circumcision of the heart & eares of the faithfull. Deut. 10.16. and 30.6. Jere. 4.4 and 6.10. Actes 7.51. Rom. 2.29. wherewith Christ hath circumcised the faithfull. Col. 2.11,12,13. and in stead of the other, hath instituted Baptisme, looke Baptisme.

The Iewes did circumcise themselues, and became Apostates. 1. Mac. 1.16.

Children newe circumcised, slaine with their mothers. 2. Mac. 6.10.

Circumcision maintained in the Apostles time. Titus 1.10. notwithstanding their Edict to the contrary. Actes 15.24,28. Looke Concision.

Circumspect. By meditating Gods Law we are made circumspect Psal 19 11.

Cities. The first cities before and after the flood, were builded by the wicked. Gen. 4.17 and 11.4.

Cities and suburbs giuen to the Leuites, and why. Num 35.2, to 9.

Cities of refuge, see Refuge.

God commanded the idolaters and their cities to be vtterly destroied and burnt. Deu. 13.12, to 17.

The fort of Zion became the citie of Dauid. 2. Sam. 5.7,9.

God is the defender of cities. 2. King. 19. 34. and 29.6. Psal. 127.1.

The portion of the citie of Ierusalem. Ezekiel 45.6.

If God spared not the citie where his Name was called vpon, he will not let other goe free. Jere. 25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is set on a hill, cannot be hid. Matth. 5.14.

We haue here no continuing citie. Hebr. 13.14.

The description of the new and heauenly citie Ierusalem, of ŷ which God is the founder. Heb. 11.10 & 12.22. Reu. 3.12. & 21.10.*

Cities threatned by Christ. Matth. 11.21. and 23.37. Luke 19.43,44.

Citie, for the people of the citie of Ierusalem. Matth. 21.10.

¶ *Clay.* God is our father, and we are the clay. Isa. 64.8. Job 10.9. see Man.

Cleane beasts &c, See Beasts.

None cleane that is borne of a woman. Job 25.4.

The Scribes and Pharises made cleane the vtter side of vessels: but their hearts were full of briberie and excesse. Matth. 23.25.

The Apostles were made cleane onely by giuing credite to Gods word. John 15.3. and 13.10.

Those that bee pure and cleane in heart, shall see God. Matth 5.8.

Cleaue. God commaundeth vs to cleaue vnto him by faith. Deut 13.4. and 11.22.

Those that cleaue vnto the Lord shall bee preserued, but idolaters shall bee destroyed. Deut. 4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euil. Ro. 12.9.

Clarkes and *Cleargie*, see Elders.

Cloake, see Mantell.

Cloth, and *Clothes.* God clothed Adam and Heua. Gen. 3.21. see Foode.

The Israelites being sanctified, washed their clothes, Exod. 19.14.

The high Priest ought not to rende his clothes for the dead Leuit. 21.1,10,11.

Gideō clothed wͭ Gods spirit. Judg. 6.34

We ought to clothe the naked. Matt. 25. 36,43.* Isa. 18.7. see Tearing.

Cloude. The Temple is filled with a Cloude. 1. King. 8.10,11.

God rideth in the cloudes in his glorie. Deut. 33.26.

The glory of God appeared in a cloude. Exod. 16.10.

The Israelites were guided in their iourneys by a cloude. Exod. 13.21,22. Num. 9. 1,22. Exod. 14.19,20.

God spake vnto Moses in a cloud. Num. 11.25. Deut. 31.15.

A cloud rising out of the West, is a signe of raine. Luke 12.54.

The vision of the white cloud Reu. 14.14

Cluster. A cluster of grapes of exceeding bignesse and weight. Num. 13.24.

¶ *Coadiutors* in the Gospel. Ro. 16.3. Col. 4.11. 1. Cor. 3.9.

Coales of fire were kindled at the Lords wrath. 2. Sam. 22.8,9.

We ought to heap coales of fire vpon our enemies head. Rom 12.20. Prou. 25.21,22.

Coate. Josephs coate dipped in goates blood. Gen. 37.31,32,33.

He that hath two coates, let him part with him that hath none. Luke 3.11.

Of Aarons coates. Exod. 20 39,40.

Samuels coate. 1. Sam. 2.19.

Christ his coate was without seame. Joh. 19.23.

God made Adam coats of skinnes. Gen. 3.21. see Raiment, Garment and Apparel.

Cockatrice. Isa. 11.8.

Cold. God wil spue out of his mouth, those that are neither cold nor hote. Reue. 3.16.

Collections, see Gatherings, and Almes.

Colledge There was a Colledge in Ierusalem. 2. King. 22.14. 2. Chro. 34.22.

Cumbred, see Care. 2. Cor. 11.28.

Comlinesse, see Fairenesse.

Come nere. When God will come neere vnto vs. Deut. 4.7. and 33.3.

Comfort. Christ willeth vs to be of good comfort, and why. John 16.33.

Dauid comforteth himselfe in the Lord. 1. Sam. 30.1,6.

Moses comforteth the Israelites in the Lord. Deut. 31.6.

God is the God of all comfort, and comforteth vs, and maketh vs able to comfort others in all tribulation. 2. Cor. 1.3,4. Example in Iaakob. Gene. 28.15.

Examples of comforting one another, in Joseph. Gene. 50.19,20,21. and 45.3, to 16 in Dauid. 2. Sam. 12.24. in Jonathan. 1. Sam. 23.16,17. in Paul. 1. Thes. 4.18. and 5.14. and 2.11,12. 2. Thes. 2.16,17. and in Christ John 14.1,3.* John 14.1,19.

Comforter. Christ promiseth vs the holy Ghost to be our Comforter. John 14.16. and 15.16. and 16.17.

Jobs wife was a wicked comforter vnto him. Job 2.9. & his friends miserable comforters. Job 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.1,2, to 7.

How diligent the faithfull ought to be in the studie of God Commandements, and teaching their children the same. Deut. 6.7, to 16.* Deut. 11.18,19,20.

Sinne tooke an occasion by the Commandement, and reuiued. Rom. 7.1,9.

The newe Commandement of Christ, is mutuall loue. Joh. 13,34,35. and 14.21,23. 1. John 3.23. whereby the Law is fulfilled. Rom. 13.9,10. Matt. 22.37,38,39,40. Keeping the commaundements, obteineth life. Matth. 19.17.

The obseruation of Gods Commandements, profiteth vs where circumcision doth not 1. Corint. 7.19. Jewish fables, and commandements of men to be auoyded. Titus 1. 14.

To feare God and keepe his commandements, is the whole duety of man. Eccles. 12.13.

The commandements of God ought to be done in charitie. 1. John 3.14,15,17,18. and 1. John 5.2.

Hee that keepeth Gods commandements, dwelleth in God, & God in him. 1. Joh. 3.24.

Hee that loueth God, keepeth his Commandements. 1. John 5.3.

Who so beleeueth in the Lorde, keepeth his commandements. Ecclus. 32.24.

The new commandement of Christ, the old commandement of God. 1. John 2.7,8.

God will not forsake those that keepe his commandements. 1. Kings 6.13.

Dauid exhorteth Salomon to keep Gods commandements, and why. 1. King. 23.4.

Paul affirmeth that the commandements, which he had taught, were of the Lord, and not of himselfe. 1. Corint. 14.37. and Moses likewise. Exod. 20.1,22.

Blessings or cursings to those that obserue or breake the commandements. Deut. 11.16,17,21,26,27,28. Exod. 23.22,25.* see Blesse, and Curse.

Comming. Of the first comming of our Sauiour Iesus Christ. Mal. 3.1,2.

Of the great desire that the Prophets haue had for Christ his comming. Isa. 62.1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foreshewed that his comming should shortly bee published thorow all the world, by preaching of the Gospel, and the vertue of miracles. Matth. 16.28.

Of the second comming of Christ. Reuel. 6.16. which should be sudden. Mat. 24.37,38. Luke 17.26,27. 2. Pet. 3.10. Reuelat. 3.3. Matth.

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Matth.24.27. Of the terriblenesse thereof, looke more. Mala.4.1,2,3.* Zeph.1.14,15, 16.* Mat.16.17.and 24.30,31.and 25.21.* Lu.17.24.*and 21.27 1.Thes.4.16.

Christ shall come from heauen as hee ascended thither. Acts 1.11.

The faithfull waite for the comming of Christ. 1.Cor.1.7. Heb.9.28.

Christ shall not come before there be a departing first, and the man of sinne be disclosed. 2.Thes.2.1,to 4.

The comming of the Lord draweth neere. Iam.5.8.

Why the Lord slacketh his comming. 2. Pet.3.9. looke Iudge, and Iudgement, & Day of the Lord.

Commit. An example, that wee ought not to commit our selues into the handes of the wicked, if wee may conueniently shunne it. Neh.6.3.

Of committing sinne, looke Transgression, Trespasse, and Sinne.

Commodities. Three commodities come vnto vs by prophesying: that is, by reading, preaching and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwise. 1.Cor.14 3,4.

Common, for polluted or vncleane. Actes 10.14 Mat.7.2.

All things were common among þ faithfull in the primitiue Church, and how. Actes 2.44.and 4.32.

The common people be neuer long pleased with any superiour. Eccles.4.15.

The cōmon wealth prospereth when godly princes haue the gouernement. Pro.28.2, 10,12.28. and 29,2,4,7,8,14. by good counsell, and not by oppression. Pro.11.14,18.

Commotion. A commotion in Ierusalem, at Christs comming thither. Mat.21.10.

Communicate, for to be a partaker with the faithfull in Gods worde and Sacraments, whereof, and of the communion of Saints, looke 1.Cor.11.22,to 26.* Ephes.4.4,5,6. and 5.30. Col.2.19. Rom.12.5. Phil.2.1,2. looke Fellowship, and Supper of the Lord.

Communication. In profitable and honest communication, the faithfull ought to be occupied. Exod.18.7,8. & 22.28. Psal.15.2.* Pro.13.2,3,5. & 24.28,29* & 25.11,12.and 29.11. Eccle.5.1,2,5.6. Ecclu.7.14. Mat.5.37.& 12.31,to 38. Eph.4.25,29,31. & 5.3,4, 12,19,20. Col.3.8,17. 1.Pet.3.9,10,15,16

Euill communication, looke Tongues.

Companie. Good companie wee ought to embrace. Gen.19.17. Psal.25.4,5.& 31.6,7. Prou.13.20. Amos 5.14,15. Ecclus.6 35, 36,37.38 Ecclus.8.8,9.and 9.16,17,18,19 and eschew and abhorre the contrary. Leu.7. 21. Num.16.26.& 25.1.* Iosh.23.12. and 2. Chro.19.2. Iob 31.3. Psal.36.1,to 5. Prou. 1.10.and 4.14. and 6.12. and 20.26.and 22. 26.and 23.3,6 and 24.16. Eccles.4.1. Iere. 16.3,5. Ecclus.12.7.& 13.1. Mat.7.13,14. Actes 19 9. 2.Cor.6.14. Ephes.5.7. 2.Thes. 3.14,15. 2.Tim.4.15. Reue.18.4.

Unlawfull companying ought to be punished by death, looke Leu.18.20 and are cursed. Deu.27.20. Exod.22.19.

Compassion. God had compassion of the Israelites gronings. Iudg.2.18.

Of Gods mercifull compassion towards man. Ionah.4.11. Exod.33.19. Deu.32.36. Gen.39.2. 2.King.13.4,5. Iudg.2.18. looke Mercie.

Compelled. Iosiah compelled his subiects to serue the Lord. 2.Chron.34.33. looke Discipline.

Competent. The wise man desired of God but a competent liuing, & why. Pro.30.8,9.

Complaine. Moses complaineth to God for that hee had not deliuered Israel out of captiuity so soone as he would haue had him. Exod.5.22,23.

Ioshua complaineth to God, because his people were put to flight at Ai. Iosh.7.7,8,9

Gideon complaineth to God, for that the Israelites were afflicted by the Midianites. Iudg.6.13.

Complaints of the Prophets for want of righteous men. Mic.7.1,2,3. Psal.53.3.*

God heareth the complaints of the distressed. Exod.2.24 Psa.9.12.and 18.9. Nehe 9. 9. looke Crie and Mourne.

Conceite. We ought not to be wise in our owne conceit. Iob.37.24. Pro.26.12. Rom. 15.1.

There is a generation pure in their owne conceite, & yet are not washed from their filthinesse. Pro.30.12. 2.Pet.2.10 see Flatter.

Conception and fruitfulnesse the giftes of God. Gen.4.1,17. and 16.4,19.36. & 20.18. and 21.2. and 25.23.and 29.32.* and 30.5, to 25. Exod.2.2. Iudg.14.3. 1.Sam.1.20. 2.Sam.12.24. Hose.1.3,6,8. Lu.2.24.

Concision. Paul calleth the doctrine of circumcision, concision. Phil.3.2,3.

Concord betweene man and wife, and also betweene brethren is agreeable to God and man. Ecclus.25.1.

Paul exhorteth to vnitie and concorde. Rom.12.2. and 15.6. and declareth that the Spirit hath distributed to euery man seuerall gifts, that concord might be nourished. 1.Cor.12.11.

Concord of the faithfull preferred before all sacrifices. Mat.5.24. looke Vnitie.

Concubine, for a maried wife. Iudg.19.1,2, 24. but they had not þ superioritie of controlling þ houshold, as the wife had. Gen.25.1,6.

Dauid had both wiues and concubines. 2. Sam.5.13.

Dauid left ten concubines at Ierusalem, which Absalom lay withall. 2.Sam.15.16. and therefore Dauid afterward neuer accompanied with them 2 Sam.20.3.

Salomon had 700. wiues and 300. concubines, 1.Kings 11.3.

Concupiscence is that euill inclination that is by nature in man sithence his fall, which traineth him vnto euill. Gen.8.21. which we had not knowen to haue bin sinne, if the law had not forbidden it. Rom.7.7.

Concupiscence ought to be resisted & mortified, and how. Galat.5.16,18. Colos.3.5. 2. Pet.1.4. and 2.10. and 3.3. Ecclus.18.30, 31. Rom 13.14.

Euery man is drawen vnto sinne, by his owne concupiscence. Iames 1.14,15.

Of the fruits of concupiscence. Iam.4.1, 2. looke more of concupiscence in Couet, Desire, and Lust.

Condemne. Hee that is mercifull will not condemne innocents. Mat.12.7.

Who can condemne Gods chosen. Is.50. 9. Rom.8.33,34.

As all men are condemned by Adam, so are they iustified by Christ. Rom.5.18.

The Niniuites and Queene of Sheba shall condemne the Iewes, and why. Matth. 12.41,42. Lu.11.31,32.

Hee that beleeueth in Christ, shall not bee condemned. Ioh.5.24. and he that beleeueth not, is condemned already. Iohn 3.18. looke Iudge.

No condemnation to the faithfull, which walke after the Spirit. Rom.8.1.

We are here chastened of the Lord, to the end wee should not bee condemned with the world. 1.Cor.11.32.

The law is the ministerie of condemnation. 2.Cor.3.7,8.

A cōdemned persō ought to giue God glory, and humbly confesse his faults. Iosh.7.19

Blessed is hee that is not condemned in his conscience, and fallen from his hope in the Lord. Ecclus.14.2.

Condition. The condition of all men is alike, and how. Eccles.7.1,to 7.

The condition of men & beasts alike, and how they differ, looke in the margent. Eccle. 3.19,20.

The lawe of God giuen vpon condition, how, looke in the margent. Rom.3.27. and 8.1,2.

Confesse. Pharaoh confessed that God was righteous, and that hee and his people were wicked. Exo.9.27.

Iethro confessed the God of Israel to bee the true God, and why. Exod.18.11.

Naaman being healed of his leprie, confessed that there was no God but in Israel. 2.King.5.15.

God punisheth the faithfull, vntill they confesse their sinnes. Num.21.7.

Achan confessed his sinne vnto Ioshua. Iosh 7.20.

Moses confesseth vnto God the sinne of his people, and by his feruent prayer mitigateth Gods wrath. Exod.32.31,32.*

The high Priest was commanded to confesse his and the peoples sinnes, vpon the head of the Scape goate. Leuit.16.18,22.

God requireth at our hands confession of our sinnes, before we can be purged. Numb. 5.6,7,to 11. Leu.5.5*

The Israelites confesse before the Lorde in Mispeh. 1.Sam.7.6.

Of confessing of sinnes before God. 1.kin. 8.46,to 49. Psal.32.5.

How to confesse our sinnes truely. Ierem. 14.20,21,22. Dan 9.4,to 20. Psal.41.4.and 51.3 and 25 7.and 19.12. 1.Esd.9.8. Lu.15. 18,19.and 18.13. looke Prayer.

Those that were baptized of Iohn, confessed their sinnes. Matth.3.6.

Many that beleeued, came and confessed and shewed their works. Acts 19.18,19.

If we confesse & acknowledge our sinnes, God is faithfull to forgiue vs our sinnes, according to his promise. 1.Iohn.1.9.

Wee ought to confesse our sinnes one to another. Iames 5.16.*

God dwelleth in him, that by true faith confesseth Christ to be the sonne of God. 1. John 4.15. which confession is the gift of God. Mat.16.16,17.

Wee ought not to bee ashamed to confesse our sinnes. Ecclus.4.26.

Many of the chiefe of the Jewes durst not confesse Christ publikely for feare of the Pharisees John 7.13. and 12.42.

Christ will not confesse those before his Father, that are ashamed to confesse him before men. Matth.10.32,33. Luke 9.26. and 12.8. Mar.8.38.

It was foreshewed that the Gentiles should after their receiuing of the Gospel, confesse one God, and yeeld due praises unto him. 2.Sam.22.44,45,49,50.*

To confesse and forsake sinne, obtaineth mercie, but he that hideth his sinnes shall not prosper. Pro.28.13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom.10.9,10.

To cōfesse, put for to praise or giue thanks. Lu.2.38. and 10.21.

Wee ought not to bee ashamed to confesse Christ. 2.Tim.1.8. Heb.4.14.

Fasting, prayer, confession of sinnes, and willingnesse to heare Gods word. Nehe.9.1, 2,3. Looke Faith.

Confidence, looke Trust, and Hope.

Confirmeth. God confirmeth his promises to thē that walke in his wayes. 1.Kin.2.3,4.

God will confirme his in the trueth unto the end. 1.Cor.1.8.

Conformable. Paul was conformable to all indifferent things, and why. 1.Cor.9.22. and 10.33,34,33.

Confusion. God is not the author of confusion, but of peace. 1.Cor.14.33.

Confusion of tongues. Gen.11.9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Conscience. The conscience of the wicked is alwayes fearefull. Wisd.17.10. but the righteous is as bold as a lion. Prou.28.1.

The praise of a good conscience. Pro.15. 15. and 17.22.

Our consciences are redressed by the Gospel. Pro.12.25.

Saint Paul reioyced that hee enioyed a quiet conscience. 2.Cor.1.12. & exhorted Timothie, to seeke to enioy the like. 1.Tim.1.19.

The faith of Jesus Christ quieteth a godly conscience. Rom.5.1.

Who so doth any thing against his conscience, is condemned, & why. Rō.14.21,22,23.

We ought not to wound the conscience of our weake brethren, & why 1.Cor.8.7,to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1.Cor.4.3,4.

The fruits of a quiet conscience. Lu.2.29. Act.20.26. Rom.9.1. 1.Pet.3.15,16,21.

We ought to couet to enioy a quiet conscience, both toward God and man. Act.23.16.

True repentance purchaseth a quiet conscience. Job 11.13.to 19.

Mardocheus refused not to honor Haman of pride, but for conscience sake. Est.3.2,3,4.

Blessed is hee that is not condemned in his owne conscience. Ecclus.14.2.

The booke of a mans owne conscience, shall be his accuser at the last day. Reue.20. 12. Rom.2.15,16. John 8.9.

Consecrated. The Leuites consecrated their handes to God, by slaying the Israelites. Exod.32.19.

The law of the consecration of the Nazarites. Num.6.2,13,18,21.

Of the consecration of Aaron & his sonnes. Exod.30.19,20,30.* Leu.8.9. looke Aaron.

How the high Priestes were consecrated, looke Priests.

Of the consecration and purifying of the Leuites. Num.8.6.*

Consolation. Christ the consolation of Israel. Luke 2.25. looke Comfort.

Conspiracie, looke Treason.

Constellation. Looke Signes of heauen.

Consult. The wicked consult against the godly Psal.83.5.

Consuming. To whom God is a consuming fire. Deut.4.24. Heb.12.29.

Contemne. God will punish those that contemne his word, lawes, and preachers. Isai. 28.14.* Ezek.33.30,31,32,33. Hose.5.10. Example in Manasseh. 2.Chron.33.10,11. looke Despise, and Mat.7.6.

Content. To bee content with foode and raiment, & to couet no riches but godlinesse, and why. 1.Tim.6.6.to 10.

To be content with the state whereto wee are called, without grudging. Phil.4.11.

Contention. Nothing to bee done through contention or vainegl ory. Phil.2.3.

A contentious man apt to kindle strife. Prou.26.21.

The lot causeth contentions to cease. Pro. 18.18.

Contention, a worke of the flesh. Gal.5.20.

The Lord hateth them that raise contentions Prou.6.19.

Hatred stirreth up contentions, but loue couereth all trespasses. Pro.10.12.

To the wicked the godly seeme contentious. Jere.15.10. Looke Quarelling, Debate, Dissention, Strife, and Roman.13.13. and 1. Cor.1.11.

Continencie, a speciall gift of God. Matt. 19.11. and 1.Cor.7.7.

Continue. We ought to continue in goodnesse for many causes. Gene.19.17. Job.2.3. Pro.3.27,28. & 23.17. Eze.18.17,19,20.* & 33.7,12 Ecclu.2.1,2.* & 11.20.* Mat.24. 13 Lu.9.62. Joh 8.31,32,61. Act.2.42. and 11.23. & 13.43. & 14.22. 2.Tim 3.14. Heb.3. 12.* 2.Pet.2.20,21,22. 1.Joh.2.19. Reu.2. 25,26. Looke Perseuere.

Controuersies decided by the Judge. Deu. 25.1,2,3.

Conuersation. The conuersation both of Jew and Gentile, before they knew Christ. 1.Pet.4.3. Ephe.2.1,2,3. Rom.1.24.*

Christ hath redeemed us from our vaine conuersation. 1.Peter 1.18.

Good conuersation the sacrifice of faith. Phil.1.12,to 18.

The summe of Christian conuersation. Phil.4.8,9.

The conuersation of Christians ought to be in heauen. Phil.3.20. It ought to be holy & honest, especially among ŷ ignorant & enemies of the word. 1.Pet.2.12. 2.Pet.3.11.

Considering the end of the Apostles conuersation, wee ought to followe their faith. Heb.13.7.

Conuersion. To shewe our conuersion, whiles we may sinne. Ecclus.18.20.

An exhortation to true conuersion. Joel 2. 12.*

God is mercifull to such as conuert unto him. 2.Chr.30.9.

Except we conuert, we cannot enter into the kingdome of God. Mat.18.3.

Hee that feareth the Lord, conuerteth in heart. Ecclus.21.6.

Coppersmith. Looke Alexander.

Coard. A threefold coard not easily broken. Eccles.4.12.

Cornehoorders. Against Cornehoorders, looke Amos 8.4,to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Job 1. 11,12. and 42.11,12. Looke Chasten.

Of brotherly correction, exhortation, and warning, reade Gen.37.21,22. Leu.19.17. Pro 1.22,23.24,25.* Pro 9.7,8,9.& 10.17. & 12.1.& 15.31. Pro.17.10.& 22.15.& 25.8, 9,10,12.& 27.5,6.& 28.23.& 29.1. Ecclus.7. 7. Ecclu 19.13,to 18.& 20.1,2.& 21.6,7. and 31.31. Matt.18.15,to 18. Luke 17.3. Galat. 2.11.* & 6.1. 1,Tim,2.24,25,26. Heb.3.7,8, 12,13. Jam.5.9,10,11 looke Discipline.

The correction of the wicked, a warning for the godly. Deut.13.10,11. & 17.12,13. & 19.19,20.& 21.18,19,20,21. Prou.19.25. & 21.11. Ecclus.23.18,19,20,21,22. Act.5.3, 4,5,6,11,13. 1.Tim.5.20.

The corrector or rebuker ought to bee blamelesse himselfe. Matt.7.3,4,5. Lu.6.39. John 8.7,9. 1.Tim 3.2. Tit.1.6,7.

Of correction of children. looke Chasten.

Corrupt. The earth was corrupt before God. Gen.6.11.

All mankinde through Adams fall corrupted. 2 Esd.9.19.& 7.48. and 3,21. Gen.3. 6,7. Rom 5.12.*

The mount of corruption, why so called. 2 King 23.13.

Couenant. God maketh a couenant with Noah. Gen.6.18.* & 9.9,to 18 and with Abraham Gen.15.18. and 17.2,to 22.

Abraham maketh a couenant with Abimelech, and why Gen.21.23,to 33.

The Israelites make a couenant with God. Exod.24.3,7,8. and God with them. Exod.19.5,6.

Eliiah grieued, that the Israelites had forsaken Gods couenant, 1.Kings 19.10,14.

Jehoiada maketh a couenant betweene the Lord, the king, and the people. 2.Kings 11.17.

Izhaks couenant with Abimelech. Genel. 26.28,31. And Jaakobs with Laban. Gene. 31.44,to 49.*

Dauids couenant with Jonathan. 1.Samuel 20.16. for the which he well entreated Mephibosheth 2.Sam.9.7.

God promiseth a newe couenant to the faithfull. Jere.31.31,to 34. Isa 42.5,6. and 49.8. Luke 1.31.

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The godly ought not to make any couenant with the wicked, and why. Exo.23.32, 33.and.34.12,15,16.looke Mariage.

Ahab maketh a couenant with Benhadad king of Syria.1.King.20.34,42.

The Israelites for making Couenants with the wicked, are punished. Judg.3.6,8.

The Fathers couenant with God, bindeth the children.Deut.29.14,15.* & 31.13.

The people make a couenant with the Lord, and seale it. Nehe.9.38.

The couenant of salt, what. Num.18.19. looke Testament.

Couet. We ought not to couet our neighbours wife nor any thing that is his. Exod. 20.17.Deut.5.21.

Paul coueted no mans siluer, gold, or apparel. Acts 20.33.looke Desire.

Couetous. The miserable state of a couetous rich man. Eccles.6.2,3.

Couetousnesse is vnsatiable. Pro.27.20. the roote of all euill. 1.Tim.6.10.

Idolatrie. Ephes.5.5. Col.3.5. not to bee named among Christians.Ephe.5.3.wherefore Christ willeth vs to take heede and beware. Luke.12.15.to 35.Heb.13.5.

Judges ought to hate couetousnesse. Exo. 18.21.

An exclamation against couetous magistrates. Isa.3.14.*

Woe to those that are couetous. Isa.5.8. Habak.2.6,9,12.

We ought to pray that our hearts may be inclined to Gods testimonies, and not to couetousnesse. Psal.119.36.

Couetousnesse infecteth all sorts of people. Iere.6.13.and 8.10.

Nothing worse then a couetous man, and why. Ecclus.10.9.

The couetous man enuieth himselfe. Ecclus.14.3,4, to 17. and whereunto he is resembled, looke Partridge.

The children of Eli, being couetous, peruerted iudgement. 1.Sam.2.12, to 18.

The couetousnesse of Gehazi punished. 2.kings 5 20,27.*

Against couetous preachers, which make marchandise of Gods people. 2.Pet.2.3.

The couetous Pharises mocked Christ, for reprouing their couetousnesse. Lu.16.14.

Paul vsed no coloured couetousnesse, or flattering words. 1.Thess.2.5.

The couetous, &c. shall not inherite the kingdome of God. 1.Cor.6.10

Couetous wretches, instead of releeuing Gods children, vse to reuile them. 1.Sam. 25.10,11.

Of Couetousnesse, and the punishment thereof, looke more Josh 7.1. 1.Sam 8.3. 1. king.21.1,2,3.* Psal.37.* Pro.1.10, to 20. and 11.1,24.26,28,29.and 18.8,20 22.and 30.8,9,14,15. Eccles.2.26.and 4.8.and 5.9, 10,12 to 17. Isa.32.6.and 56 11. Amos 8.4, 5,6.* Mich.6.10.* Ecclu.31.1,3,5,6,7,24. 2.Mac.4.7, to 36. Mat.16.19,20.21,24.* Mat.26.14,15,16.and 27.3, to 11. Joh.12. 6 Acts 5.1,2, to 11. and 8.18, to 25. and 24. 26,27. 1.Tim.6.17.and 3.3,8 Tit.1 7. Out of the heart proceede euill thoughtes, couetousnesse, &c Mark.7.22.

Counsell. Dauid prayeth that Ahitophels wicked counsell might bee turned to foolishnesse. 2.Sam.15.31. which came to passe. 2. Sam.17.1,7,10 15.

Those that disobey Gods commandements shalbe without counsell. Deut.32.28.

No counsell can resist God. Prou.21.30.

The counsell of God is beyond mans reach. Rom.11,33,34.

The difference betweene aged and yong mens counsell. 1.king.12.6,7,9,10,11.

Ruth followed the counsell of her stepmother Naomi. Ruth. 3.1, to 6. In doubtfull matters we ought to aske counsell of Gods word, and prophets. Gene.25.22,23 Leuit. 24.12. Numb.9.8.and 15.34,35, and 27.5. Deut.17.8, to 14.and 21.5.* Judg.1.1. and 20.18, to 24 and 20. 3,3,4.1. Sam.9.9. and 10 22.and 23.2,11,12. and 30.7.8.2.Sam. 2.1.and 5.19. and 21.1. and 1 king.14.2,3. and 22.5,8, to 39.2.kin.3.11,13. and 8.8, to 16.and 22.13,14. Psal.119.9. Pro.3.1, to 7 Isa.8.19,20.and 9.13.and 25.1,9.and 45. 11, Isa.30.1,2.and 37.1,2.Eze.14.1,2.Jer. 7.2,3.Tob.4.19. Ecclus.8,9.and 9.16. and 37.15,16.Luke 16.29.

At the dead, sorcerers, and false prophets, we ought not to aske counsell. Leuit.19.31. and 20.6.Deut.18.10, to 15. and 1.Sam. 28.7,15.*and 2.kin.1.2,3. 2.Chro.18.5,21. Isa.8.19.Dan.2.27.and 4.4.and 5.7,8.

Good counsell of whomsoeuer, not to bee disdained. Exod.18.19 24.

God confoundeth wicked counsels. Psal. 33.10,11. Gen.11.7, 8. and 37.21. and 50. 20.Num.22.4,12,20.* and 23.8.*and 24. 5.* and 2.Sam.15.2,31.*and 17.14.Neh. 4.15.Est.7.4.8.*Job 5.12. Psa.2.1,2,3,4. Psal.20.8. Psal.21. 8,9, 12. Isai. 7.4, 5,7. and 19.3. Matt.27.62.*and 28.2,3,4 Acts 5.17,27, 38,39. * and 9 22,24.25. and 23. 30.and 23.1.and 27.42.*

God worketh all things after the counsell of his owne will. Ephe.1.11.

The reward of following euill counsell, 1. kings 11.13, to 16.

Paul reuealed to ỹ Elders of the Church, the whole counsell of God. Acts.20.27.

The Pharises, and Herodians take counsell against Christ. Mat.12.14. and 22,15, 16.Mar.12.13.and 3 6.

Jeroboam taketh counsell to withhold the people from the true seruice of God. 1. king. 12.27,28,29.

Jezebels wicked counsel against Naboth, 1.king.21.5,7, to 11.

We ought not to bee guided by our owne counsels, Pro.23.2.

God threatneth them that leane to their owne counsell, Eze.11.21.

Of generall Counsels, looke in Doctours and Doctrine.

Counsellers. Euil counsellers purchase hatred to their prince, where good might happen. 2.Sam.10.3.

Wicked counsellers make a wicked king. 2.Chro.22.3,4,5.

Countenance. A mans countenance, garmente, and gestures doe bewray his disposition. Ecclus.19.27.28.

Counterfeit. The wicked can counterfet, Est.5.10.looke Dissemblers, and Faining.

Countreys, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod.29.9,10, to 20. and 38.9, to 21.and of the situation thereof. Exod.40.33.

Courtiers should reade the Scriptures. Acts 8.28.

The Court of the Temple of Salomon. 2.Chro.4.9,10.

Courteous. Christians ought to be courteous one to another. Ephel.4.32.

Cowardnesse. God will punish those that transgresse his commandements, with cowardnesse and faint hearts. Leui.26.36,37. Deut.28.65,66.67.and 32.25.

Cowards or faint hearted might not goe to warre, and why. Deut.20.8.

Craft. looke Subtiltie.

Create. God created all things of nothing. Genes.1.1.*by Christ Col.1.16. for his will and pleasure, and for mans sake. 2.Esdr.6. 55.Reu.4.11.looke Man.

Creator and Creatures, God is our Creator Deut.32.18.

The Creator may bee knowen by his workes. Wisd.13.5.Rom.1.19,20.

Gods power declared by his Creatures. Job.12.7,8.

The creation of Gods wonderfull workes commended. Ecclus.42.15.*and 43.1,27.*

Gods creatures must conforme themselues to his will. Isa.45.9.

Those that trust in creatures, are deceiued. Isa.30.16.

Christ was begotten before all creatures. Col.1.15,17.

Euery creature of God is good. 1.Tim. 4 4.5.

Euery creature gaue glory to the Lambe, Jesus Christ. Reu.5.13.

Creatures subiect to vanitie: howe, and why. Rom.8.19,20, to 24.

Christ commanded his Apostles to preach to euery creature Mark 16.17. which commandement they haue fulfilled. Coloss.1.23. Rom.10.18.

The regenerate ought to become newe creatures. 2.Cor.5.17.Gal.6.15.

Creeples from their mothers wombe, healed by Peter and Paul. Act.3.2,7.& 14.10.

Cry. The cry of the Ekronites went vp to to heauen. 1.Sam 5.10,12.

Habels blood cried vnto God for vengeance. Gen.4.10.

The crie of Sodome and Gomorah ascended to God. Gen.18.20,21.

The Lorde heareth the crie of the afflicted. Deut.26.7.Exod.3 3.

The Israelites crying to the Lorde, were deliuered. 1.Samu.12.10,11. Judg.10.10. and 11.2,3.

Moses crying to the Lord for Israel against Pharaoh was heard. Exo.14 15,16.* and Samuel, against the Philistims. 1.Sa. 7.8.9.

Dauids enemies cryed to the Lord, but he answered not. 2.Sam.22.42.

The hyred seruant oppressed, crying to God, shalbe heard Deu.24.14.15.Jam.5 4.

Christ will auenge his elect that crie to him perseuerantly. Luke 18.1,7.

With God feedeth ỹ yong rauens that cry to

to him, much more his chosen. Luk.12.22, to 25. Psal.147.9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro.21.13.

All crying, euill speaking, &c. to be banished from Christians. Ephe.4.31.

Crosse. Christ is led with his Crosse to bee crucified Matth.27.31,33. Mark.15.20,22 Lu.23.26,33. Joh.19.16,17. He cryeth on the crosse, that he was forsaken. Mat.27.46. Psal.22.1,2. What anguish he endured on the crosse. Psal.22.14.

To beare the crosse of Christ. Mat.16.24 Mar.8 34,38. Luke 9.23,24,25,26. else not to enter into Gods kingdome. Mark.10.21. 23,24,38. Mat.20.16,20, to 24.

He that taketh not his crosse to follow after Christ, is not worthy to be Christes disciple. Mat.10.38.

The crosse or affliction is commended, and why. Mat.5.3, to 12. Job 5.7. Prou.10. 27. and 12.1. Ecclus.2.1, to 6.

Crosse, put for preaching of ỹ Gospel. Ph. 3.18 for the benefit of redemption. 1.Cor.1. 17. and for Christ crucified. 1.Cor.1.18,23.

Paul reioyced nothing more then in the crosse of Christ. Gal.6.14.

The crosse of affliction is layd on all true beleeuers. Gen.4.8. and 27.41.* and 37.18. Exod.2.15. 1.kin.19.2. Matt.10.9,10,16.* and 24.9. Mark.13.9,13. Luke 13.26 and 21.17. Joh.15.18. and 16.2. Act.9.14 Gal.4. 29. 1.Thessal.3.3,4. 2.Tim.3.12. 1.Pe.4. 12. and that by the prouidence of God. La. 3.37. for their wealth and profite. 2.Samu. 3.14,15,16. Job 5.15,16,17.* and 33.16, 17. Prou.3.12. Jerem.46.27,28. 1.Cor.11. 29,32. Heb.12.6, to 12. 1.Pet.4.13. Reu.3. 10,12. to traine them thereby to the knowledge of God Exod.1.12.* 2.Chro.32.20.* Prouerb.6.23. Judeth 8.9.* Matth.7.13. Luke 24.19,25, to 33. John 12.25,26. Acts 14.19,30.* Rom 8.17.2. Chron.4.8, to 13. and 5.1,2,3.* Phil.2.8, to 12. 2.Thess.1.5, 6. Heb.2.9,10. and 12.2,3 and so to preserue them till the comming of Christ. Prouerbs 17.3. and 27.21. Ecclus.27.5,8. 2.Thessa. 1.7.1. Peter 1.7,9. and therefore is not only to be borne patiently. Matth.5.5. and 10. 28,38. John 15.11. Luke 21.19. John 16. 20. Actes 5.41. and 16.25. 2 Corinth.8.2. Coloss.1.11,12. Hebr.10.36. James 1.2,3. 1.Peter 4.13,16. 2. Thessal.1.4. but also most ioyfull to bee imbraced of them. Job. 5.17.* Psal.89.33, 34, to 38. Prouerb.23 18. Jsa.26.1.* Jerem.3.24,31,32.* Matth. 5.4,6,10,11,12. Joh.15.2,7,8,11. Joh.16. 20.22,33.1. Corinth 10.10,13.2. Cor.1.4,5, to 8.

The Crosse was layd vpon Dauid for his adultery. 2.Sam.12.10, to 19.

The foolishnesse of the preaching of the crosse. 1.Cor.1.23. is the power of God to saluation in those that beleeue. 1.Cor.1.18.

How the crosse of Christ is made of none effect 1.Cor.1.17. looke Affliction, Persecution, and Tribulation.

Crowne the crowne of life is promised to those ỹ endure tentation. Ja.1.12. Re.2.10.

The crowne of Gods ministers are those whom they winne vnto Christ by their preaching. Reue.3.11. Phil.4.1. 1. Thess.2.19.

The crowne of righteousnes shalbe giuen vnto all that loue the appearing of Christ. 2. Tim.4.8.

Crowne of glory. 1.Pet 5 4.

The Crowne of thornes, put on Christes head. Matth.27.29.

Of Dauids crowne which hee tooke from the head of the king of the Ammonites. 1. Chron.20.2.

¶ *Crucifie.* true Christians crucifie the flesh. Gal.2.19. and 5.24.

Paul preached Christ crucified. 1 Cor 1 23. In respect whereof hee esteemed not the knowledge of any thing. 1.Cor.2.2.

Saint Paul was crucified to the worlde, and the world vnto him. Gal.6.14.

Christ was crucified. Matth.27.35. Mar. 15 24. Luke 23.33. John 19.18. 1. Cor.2.8.

Crueltie. The earth was full of cruelty. Gen.6.11 looke Tyranny.

¶ *Cubite.* Albeit a cubite is counted but for one foote and a halfe, yet some thinke the common cubite of the Hebrewes did containe 2. foote and a halfe whereof two doe make a Geometrical cubite, that is fiue foote by the standard after which measure it is thought the Arke was made. Gen.6.15,16.

2000. cubites, or a mile, a distance betweene the Arke and the armie, when they should passe Jordan. Joshua 3.4.

Cup, for the wine in the Lordes supper. Matth.26.27. 1.Cor.11.25.

The Cup and bread signifie that we are ioynt pertakers of the fruites of Christs passion: that is, one body, and coheires with him of euerlasting saluation. 1.Cor 10,16,17.

Cup, taken for the death of Christ. Mat.20 22,23. and Mat.10.38. and for the wrath of God. Mat.26.39. Mat.14.36. Luke 22.42.

Curious questions. 1.Tim.5.13. Luke 12. 29. 1.Tim.6.5. Matth.24.36. John 9.2. and 14.21. and 21.20,21,22. Acts.1.6,7,8. Acts 17.19,21. Rom.9.22. and 11.33. Coloss.2. 16.* 1. Thess.5.1.2. Tim.2.14. and 1. Pet. 4.15. looke Disputation.

We ought not to bee curious in Gods workes and why. Ecclus 3.22. Deut.29.29.

Curious artes are to be auoided. Col.2.8, 18. Acts.19.19,20.

Curse. Rebekah forced not to take vpon her the curse of Jzhak. Gen.27.13.

The curse which Jotham asked to fall vpon the Shechemites came to passe. Judges 9.19,20,57.

The Jsraelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Judges 21.1,18.

Of the curses of God on the transgressors of his commandements. Leuit.26.14, to 42. Deut.28.15.* and 11.28. Job.27.13.*

Of the maner of cursing. Deuter.27.13, 14,15.*

Dauid desireth Gods curses to fall on Joab for slaying Abner. 2.Sam.3.9.

God turneth the curse of Balaam, into a blessing Num.23 5,11. Josh 24.9.10.

God cursed the earth, when he sent the deluge. Gene.8.21.

The earth was cursed for mans sinne. Ge. 3.17. the serpent for enticing Heuah. Gen. 3.14. Cain for killing his brother. Genesis 4.8,11.

God promiseth Abram to curse those that curse him. Gen.12 3.

Cursed is he that curseth Jaakob. Gene. 27 29.

Balak sendeth for Balaam to curse Gods people. Num.22.5,6.

Goliath cursed Dauid. 1. Sam.17.43.

Joshua cursed ỹ Gibeonites. Jos.9 23,27.

The Shechemites cursed Abimelech. Judges 9.20,27.

Dauid cursed those that stirred vp Saul against him. 1. Sam.26.11.

Cursed is he that fulfilleth not all the commandements of the law. Galat.3.10. Deut. 27.26.

Cursed is he that hangeth on a tree Deu. 21.23.

Christ was cursed for vs, and why. Galat. 3.13.14.

We ought not to curse. Leu.19.14 Rom. 12.14. but blesse, euen those, that curse vs. Matth.5.44. Luke 6.28.

Dauid cursed not Shimei, who cursed him. 2. Sam.16.5, to 14.

Those that shall stande on Christes left hand, shall be accursed. Matth.25.41.

The Pharises called those cursed that beleeued in Christ. John 7.49.

Whosoeuer cursed the name of the Lord, was stoned to death. Exod.21.17. Leuit.20. 9. Mat.15.4.

Cursed be the man that trusteth in man, &c. Jere.17.5,6.

Cursed be he that doeth the worke of the Lord negligently. Jere.48.10.

Of cursing, looke more. Gen.9.25. Num. 5.18.* Josh.8.34. Pro.26.2. Jerem.29.17, 18. and 49.13. Zech.8.13.

The godly haue cursed, and how. Jere.20. 14,15. Job.3.1.*

Curtaines of the Tabernacle. Exod.26.1. to 15. and 36.8, to 20.

Customes of the Hebrewes. Genes.32.32. and 43.24.25. Judg.11.34,37,39,40. Ruth. 4.7. and 2. Chr.35.24.

Custome is a lawe to the wicked. Wis. 14.15. looke Accustomed.

Custome is an ill president. John 18 39. Mat.27.15.

Against custome contrary to the trueth. looke Exod.23.2. Leuit.18.30. Deut.12.32 2. kings 17 39,40. Matth.15 9. Mar.7.8,9. 1. Cor.11.16. Jere.10.3.

A good custome Acts 25.26.

Cutting our selues, looke Balde.

Baals Priestes cut themselues. 1. kings 18.28.

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Daintie looke Wanton, Diet, and Apparel.

Damnation, looke Condemne, and Hell.

The Damned are called Goates. Matth. 25.33.

Danger. He that loueth danger shall perish therein Ecclus.3.27.

No man ought rashly to put his life in danger. Eccles 8.8.

God deliuered the Jsraelites out of great danger. Exod.14.2,3,4,16.*

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Darkenesse vpon the deepe. Gen.1.2.

The ix. plague of Egypt was palpable darkenesse. Exod.10.21,22. and why. Wisd. 18.4.

Darknesse ouer all the land of Iurie, when Christ died. Mat.27.45. Mar.15.33. Luke 23.44.

In God is no darkenesse. 1.Iohn 1.5.

We Gentiles were darkenesse. Eph.5.8. but now are light. 1.Thes.5.5.

The light shineth in darkenesse, and the darkenesse comprehended it not. 1.Iohn 1.5.

The workes of darknesse. Rom.13.12,13.

God will lighten things that are hidde in darkenesse. 1.Cor.4.5.

If we walke in darknesse, we haue no fellowship with Christ. 1.Iohn 1.6.

Whosoeuer hateth his brother, is still in darkenesse. 1.Iohn 2.9.

There is no communion betweene light and darkenesse. 2.Cor.6.14.

The Lorde will lighten the darkenesse. 2.Sam.22.29.

The dayes of darkenesse. Eccles.11.8.

Darknesse put for ignorance of God. Iohn 3.19. Mat.4.16. for the whole corruption of mans nature. Ephes.5.8. for sinne. Rom.13.12. Ephes.5.11. 1.Ioh.1.6. for blindnesse of minde. Mat.4.16. Luke 1.79. Ioh.8.12. and 12.46. Acts 26.18. Col.1.13. 1.Thess.5.4. 1.Pet.2.9. 1.Iohn 2.8.

Vtter darkenesse. Mat.8.12 and 25.30.

Of darke speeches, looke Parables, and Riddles.

Dare. Who dare stand against God. Wisdome 12.13.

Daughter. What care an honest man ought to haue of his daughter. Ecclus.42.9,10,11. and 26.10.

Like mother, like daughter. Ezek.16.44.

Daughter of Zion, for all the number of the faithful. Cant.3.11. reade Isa.3.16.

Daughters for cities. Ezek.16.46. Matth.21.5. for citizens. Luke 23.28.

A wise daughter is an heritage to her husband. Ecclus.22.4.

The daughters of Princes, ware a garment of diuers colours. 2.Sam.13.18.

Of the daughter sold to be a seruant, reade Exod.21.7, to 12.

No man ought to perswade his daughter to whoredome. Leuit.19.29.

Iphtah offered his onely daughter in sacrifice. Iudg.11.31,39. looke Children and Women.

Daunced. The Israelites daunced before the golden calfe. Exod.32,18,19.

The Beniamites tooke of the daughters of Shiloh, when they kept their solemne feasts of dauncing. Iudg.21.21,22,23.

Dauid daunced before the Arke. 2.Sam.6.14,16. 1.Chro.15.29.

To shun the woman that is a dauncer & a singer: & why. Ecclus.9.4. reade Exo.15.20. Iudg.11.34. 1.Sam.18.6. & 29.5. Eccles.3.5. Matt.14.6. Marke 6.22. Luke 15.25. looke Piped.

Day. The day was created by the word of God. Gen.1.3,5.

Two great lights to diuide the day and the night. Gen.1.16,17,18.

Day and night shal not cease to the worlds end. Gen.8.22.

God is the life and length of dayes to the faithfull. Deut.30.20.

The longest day that euer was or shal be, in Ioshuahs time. Iosh.10.13,14.

God will prolong their dayes that obserue his lawes. 1.Kings 3.14.

The Lord the Iudge be Iudge this day: a kinde of othe. Iudg.11.27.

How a man may see good and long dayes. 1.Pet.3.10.* Psal.34.12.*

Redeeme the time, because the dayes be euill. Ephes.5.16.

Superstitious obseruation of Dayes reproued. Gal.4.10. Col.2.6,16,17.*

All dayes ought to be alike among Christians. Rom.14.5,6. Mat.12.1, to 9. Mar.2.27. Luke 13.15,16. Iohn 5.10,11.

One day with the Lord is as a thousand yeeres. 2.Pet.3.8.

A day for a yeere. Ezek.4.6.

The day of saluation. 2.Cor.6.2.

The day of the Lord is at hand. Rom.13.12. it is vnknowen. Mat.24.36,43. & 25.13. 1.Thess.5.2. it wil be fearefull. 2.Cor.5.10,11. Mal.4.1,5. Amos 5.18. reade 2.Thess.2.1,2,3. Zech.14.7. looke Iudgement.

The great day of Gods wrath is come. Reue.6.17.

Sunday called the Lords day, and why. Reue.1.10.

The day of death vnknowen. Eccle.9.12.

Dayly bread, looke Foode.

Widowes neglected in the dayly ministring. Acts 6.1.

We ought to releeue our brethren destitute of dayly foode. Iames 2.15.

The dayly sacrifice of Christians. Malac.1.11.

Christ taught dayly in the Temple. Mat.26.55. Luke 19.47.

Scriptures searched dayly. Acts 17.11.

Paul died dayly. 1.Cor.15.31.

¶ *Deacons.* Of Deacons, and what men they ought to be. 1.Tim.3.8, to 14.

Deacons ordeined in the Church by the Apostles and why. Act.6.2,3, to 7. of their office. Rom.12.8.

Dead. The dead raysed vp by Elijah. 1.Kin.17.22. by Elisha. 2.kin.4.35. by Christ. Mat.9.25. & 22.52,53. Mar.5.41. Luke 7.12,15. by Peter. Act.9.36.* by Paul. Acts 20.9,10,11,12,40. and by touching the dead bones of Elisha. 2.Kings 14.21.

The dead is not to be sought vnto. Deut.18.11. Isai.8.19,20. looke Praying for the dead.

The Iewes might not cut or make themselues balde for the dead, and why. Deut.14.1,2.

The high Priest might not be present at the buriall of the dead. Leuit.21.1,2,3,4.

Fasting and prayer with teares, cannot profit the dead. 2.Sam.12.22,23.

The dead shal heare the voice of the sonne of God, and liue. Iohn 5.25.

Dead mens bones burned. Amos 2.1.

To be dead to sinne, how. Rom.6.2.

The faithfull seeme dead vnto the world, when they before God, doe liue in Christ Iesus. Col.3.3,4.

Christ rising from the dead, was made the first fruits. 1.Cor.15.20. and first borne of the dead. Col.1.18.

We are buried by baptisme as dead with Christ. Rom.6.4.

Being dead with Christ, from the ordinances of the world, wee are not burdened with traditions, and why. Col.2.20.*

Widowes that liue at pleasure, are dead being aliue. 1.Tim.5.6.

Of the burial and bewayling of the dead, looke Mourning.

Deafe. God maketh dumme and deafe. Exod.4.11.

Curse not the deafe. Leuit.19.14.

Christ healed a deafe man. Mar.7.32.*

Dealing plainely, looke Simple.

Deare. Luk.7.2. Act.20.24. looke Beloued and Precious.

Dearely beloued, looke Beloued.

Dearth, looke Famine.

Death. God foretolde Adam, that whensoeuer he did eate of the tree of knowledge, he should die the death. Gen.2.16,17.

Death followeth the breach of Gods commandements. Deut.30.17,18,19.

The death of Adam and all his posteritie vnto Noah. Genesis 5.5.* Of Noah. Gen.9.29. Of Terah Abrahams father. Genesis 11.32. Of Abraham. Gen.25.8. Of Sarah. Gene.23.2. Of Deborah Rebekahs nourse. Gen.35.8. Of Izhak. Gen.35.29. Of Iaakob. Gen.49.33. Of Ioseph and all his brethren. Exod.1.6. Of Aaron. Numb.20.28. and 33.38. Deut.10.6. and 32.50. Of Moses. Deut.34.5. Of Ioshua. Iosh.24.29. Of Gideon. Iudg.8.32. Of Iphtah. Iudg.12.7. Of Samson. Iudg.15.30. Of Saul and his children. 1.Sam.31.6. as was foreshewed him by the Deuil. 1.Sam.28.19.

The death of Saul and Ionathan, is told vnto Dauid. 2.Sam.1.4.

The death of the sonne of Dauid, begotten in adulterie. 2.Sam.12.18.

The death of Dauid. 1.Kings 2.10. Of Salomon. 1.Kings 11.43.

The death of beastes the first plague of Egypt. Exod.9.3,4,6. Death of the first borne, the tenth. Exod.11.5. and 12.29.

We must striue for the trueth, and defend iustice to the death. Ecclus.4.28.

The remembrance of death is very bitter to some, and acceptable to other. Ecclu.41.1,2.

Death is better then a bitter life. Ecclus.30.17.

Iob desireth death. Iob 6.8,9.

¶ The day of death is vncertaine, and therefore we ought to watch. Luke 12.39,40,45,46. Mat.13.33, to 37. Iam.4.13,14,15. Eccles.9.12.

Dauid deliuered from the sentence of death, which he pronounced against himselfe, was yet punished for his offence. 2.Sam.12.11,13,14.* and 16.21,22.

Death is swallowed vp in victory. Hos.13.14. and 1.Cor.15.54. by Iesus Christ. 1.Cor.15.57. Heb.2.14,15.

The woman of Zarephath imputed the cause of the death of her childe, to be her sinnes,

sinnes. 1.Kings 17.18.

Christ goeth to the Father by suffering death. John 14.2.*

God is glorified by the death of his saints. John 21.19 Phil.1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Phil.2. 17,18.

Paul foresaw that his death was at hand. 2.Tim.4.6.

Paul willingly conformed himselfe to Christs death, that he might attaine to the glory of the resurrection by him. Phil.3.10, 11,20

Pauls death brought fruit to the Corinthians.2.Cor.4.12.

Christ foreshewed his Disciples of his death Matth.16.21. and manner thereof, John 12.32,33. and how wee should beleeue the Gospel after his death, then if he had bene alwayes present. John 12.24.

Christ his soule heauie, euen to the death. Matt.26.38,Mar.14 34,35,36

Christ condemned to death. Matth 27.22, 23,26. Mar.15.13.14,15. Luke 23.23,24. deliuered to death for our sinnes.Rom 4.25. Heb.9.15.

God hath reconciled vs to himselfe by the death of his Sonne.Col.1.20,21,22.

Death is the wages of sinne. Rom.6.16, 23. James 1.15.

The sting of death. 1.Cor 15.56.

The death of Jesus Christ hath saued vs from death.Rom.5.6,7,to 19.

Peter prooueth the death and resurrection of Christ.Acts 2.23,24.40.

Second death.Reu.20.14.& 21.8 Job.5. 24.25.

Christ compareth his death vnto baptisme. Luke 12.50.

Death, and the time thereof is appointed for all men. Deuter.31.14. Joshua 23.14. 1.Sam 26.10 Job 14.5.Psal 89.48. Eccles.3.2.and 8.8. Ecclus.17.2. John 7.30. and 8.20.Rom 5.12 Heb.9.27.

Death of the faithfull called a sleepe.Deu. 31.16.Mat.9.24 & 27.52. John 11.11,12, 13.Acts 7.60 & 13.36. 1.Cor.7.39. and 11. 30. 1.Thess.4.13.

Playing vpon instruments, vsed at the death or buriall of any.Matth.9.23.

Sudden death, or euerlasting damnation, or both prepared for the wicked. Gen.7.21, and 14.15.& 19 24.25 Exod 15.28.Numb. 16.31,32,33.49.* Ester 7.8,9. and 2.Kin. 1.10.12.&c. Mat.9.55.56.

Wee ought rather to suffer death, then commit idolatry.Dan.3 16,17,18.

Precious is the death of Saints. Psal. 116.15

After death commeth the iudgement. 2. Esd.14.35 Heb.9 27.

Through enuie of the deuill came death into the world. Wis.2 24. by Gods sufferance, Ecclus.11.14. None is to be iudged blessed before his death, and why. Ecclus. 11.28.

Of death and of those that be the occasion of their owne death, looke Die, and Kill.

Deaw fell with the Manna. Exod.16. 13,14.

The heauens dropped the deawe vnto Gods people.Deut 33.28.

Izhak prayeth God to giue Jaakob the deaw of heauen. Gen.27.28.

God gaue neither deaw nor raine in three yeeres together.1.King.17.1.

Moses blesseth the tribe of Joseph with the deaw of heauen.Deut 33 13. and prayeth, that his doctrine may drop as the raine, and his speach as the deaw.Deut.32.2.

Debate betweene Abrahams & Lots herdmen Gen.13.7,8. looke Contention.

Debtes. The widowes debtes paid by the encrease of the oyle. 2 Kin.4.1,2,to 8. looke Lending.

Deceiue our brethren wee may not. Leuit. 19.11.looke Defraude.

Michal deceiued her father with an image.1.Sam.19.12.

A lying spirit in the mouth of all Ahabs prophets,to deceiue him 1.Kin.22.20,22,23.

Jaakob deceiued Esau.Gene.27.36. and Laban Jaakob.Gen.31.7.

Dauid deceiued Saul. 1.Sam.20.1,5.* and Achish king of the Philistins. 1.Sam. 27 8,to 12.

Let no man deceiue vs with vaine wordes. Ephes.5.6.

How mans heart may deceiue him.Deut. 11.16,17. through pride.Obad.3.

Men are deceiued, for want of the knowledge of the Scriptures.Matt.22.29. Mar. 12.24 looke Erre and Errour.

Euill men and deceiuers shall waxe worse and worse.2.Tim.3.13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth.27.63. John 7 47.

Gods preachers also are counted deceiuers.2.Cor 6 8.

Who be meere deceiuers, looke 2.Joh.7. 2.Tim.3.1,to 10.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1.Kin.8.63,64.* confirmed by God.1.Kin. 9 3.

Of the dedicating of a new house. Deut. 20.5.

Of the dedicating of the Temple in the time of Esdras. Ezra 6 16,17.

Of the dedication of the wall at Jerusalem.Nehe.12.27.

Of the dedication of the altar vnder Judas Maccabeus. 1 Mac.4.56.

Feest of dedication. John 10.22. looke Sanctifie.

Deedes. Good deeds are tokens of amendment of life.Mat.3.8 9,10.Luke 3.8,9.Act. 26.20. looke Doe, and Workes.

Deepe. The deepe. Gen.1.2. is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils craue that they may goe out into the deepe Luke 8.31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defile. How the name of God is defiled. Leuit.18.20.and 19.12.

How the Priests of the Law were defiled. Leuit.21.1. Ezek.44.25 looke Pollute.

Deflowre, looke Rauish.

Defraude not one another. 1.Thess.4.6. looke Deceiue.

Degree, looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2.Sam.4.9.and 22.1,4.*

God sent Gideon to deliuer the Israelites. Judg.6.14,16.

Joseph foretold the deliuerance of the Israelites.Gen.50 24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe.Exod.3. 20,21,22.*

The Israelites are commanded to celebrate the day of their deliuerance. Exod.12. 2,14.

Moses sheweth Jethro how God had deliuered Israel from Pharaoh.Exod.18.8.

God deliuered Paul out of the mouth of the Lion.2.Tim.4.17.

Christ hath deliuered vs from sinne, the deuill, and the law.Luke 9.56. 2.Tim.1.9. and being deliuered, we are become seruants to righteousnesse Rom.6.16,17,18.

Samson called his victory, a great deliuerance.Judg.15.18.

God promised Ahab to deliuer the hoste of Ben-hadad into his hand.1.King.20.13.

Delight. God delighteth in Christ and his chosen.Mat.3.17.and 17.5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2.Thess.2.11.

Denie. A stone pitched on ende, for a witnesse against the Israelites, that afterwards should denie their God.Josh.24.26,27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did.Matth.26.35, 70,72,74.

If wee denie Christ, he will denie vs. 2. Tim.2.12. Luke 12.9.

He is an Antichrist that denieth that Jesus is Christ.1.John 2.22.

Depart. All that call on Christ must depart from iniquitie. 2.Tim.2.19.

We ought not to depart from God, to serue idoles.Deut.11.16. 1.Sam.12.20,21.*

Samson being departed from God, his strength departed from him.Judg.16.19,20.

Paul and Barnabas departed asunder. Actes 15.36,37,38,39.*

Depose. Asa deposed his mother, and why. 2.Chro.15.16.

Descend. God descended to see the affliction of his people. Exod.3.8. and to see the tower of Babel.Gen.11.7.

Of Christ his descending into hell, looke Christ.

Desert, looke Merite.

Desire, looke Concupiscence.

Despaire. The children of Israel despaire. Exod.5.21.

Comfort for such as despaire. Ezekiel 33. 11,to 20.Psalm.103.8,to 19. Looke Comfort.

The 4. lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2.Kings 7.3,4.8.*

The punishment of desperate wicked men. Jere.16.12* and 18.12.*

Despise. The wicked despise gouernment. Jude 3.

Who

Who so despiseth God and his word, shall be despised of him, and destroyed. 1.Sam.2.30. Prou.13.13.

God hath chosen the despised things of the worlde, to confound the mighty. 1.Corinth.1.27,28.

He that despiseth the faithfull minister of the Gospel, despiseth God. 1.Thess.4.8. looke Contemne.

Destroy. God destroyeth dumbe creatures for mans sinne. Zeph.1.3.

God destroyeth Sisera and all his charets. Iudg.4.15.

Destruction threatned to the Israelites. Deut.28.48,51,53.

Pride goeth before destruction. Prou.16.18.

Couenant making with idolaters, bringeth destruction. Iudg.2 2,3.

Deuils. God forbiddeth to offer to deuils. Leuit.17.7.

Deuil, signifieth a cursed speaker or an accuser. Iude 9 Reu.12,9,10.

The Israelites consecrated their children unto idoles and deuils. 2.Kings 17.16,17. Deut.32.17.

Deuils cast out, looke Fasting, and Matth. 17.20,21.

Deuil in the maide, looke Diuination.

Deuils know and confesse Christ. Matt.3.11. Luke 4.41. Actes 19.15.

The Iewes sayd that Christ had the deuil. Mar.12.24. Mat.3.22.

Wee ought not to reioyce that deuils are subdued unto us, but rather &c. Lu.10.20.

The Gentiles sacrificed to deuils. 1.Cor. 10 20.

Those that sacrifice to deuils, are deuils felowes. 1.Cor.10.20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils Mat.8 33.& 9.32,33.& 12.2.& 17.18. Mar.1.25.& 5.1,to 14. Luk.8 26,to 34. and 11.14.

The deuill possessing the serpent, seduceth the woman. Gen 3 1,to 7. and is vanquished by Iesus Christ. Gen.3.15.

The deuil cannot hurt when he wil, nor so much as he would. Mat 8.31,32,33. Mar.9.22. Luke 4.13. Reu.2.1,2,10. and 7.2.3.

The deuill called the prince of this world. Ioh.14.30. and 16.11. and of darknes. Eph. 6.12. and that ruleth in the aire. Eph 2.2.

The deuil is our aduersarie. 1.Peter 5.8. Mat 13.39.

The deuill is a murtherer, liar, and father of lies and liars. Iohn 8.44. and the king of pride. Iob 41.25.

The children of the wicked are the seed of the deuil. Matt.13.25,38,39. and his deceiued captiues 2.Tim.2 26.

Christ hath destroyed the deuils power ouer us Heb.2.14. and therefore he appeared. 1.Ioh.3.8.

Wee may ouercome the deuill with faith, and the word of God. 1.Iohn 2.14.

Wee ought not to giue place to the deuil. Eph 4.27.

Christ calleth the Iewes the children of the deuil. Iohn 8.44.

Iudas betrayed Christ by the prouocation of the deuill. Ioh.13.2.

Euerlasting fire prepared for the deuill and his Angels. Mat.25.41.

The deuill laboureth continually for the destruction of men. Zach.3.1.2. Matth.4 3. to 12. Luke 8.12. and 22,31. Reue.2.10 his power is of God. 2.Chron.18.21. Iob.1.12. and 2.6,7 Matth.8.32. Mar.5.13. Col.1.16 2.Tim.2.26.

Deuilish wisdome, what. Iam.3.15 16.

Deuices. God confoundeth the deuises of the wicked. Iob.5.12,13. Dan.6.2,15,24.* and 13.61. and 14.31,42.

Desert, looke Wildernesse.

I Die. Moses died upon mount Abarim. Deut.32.49,50.

Gideon feared to haue died, because hee had seene an Angel. Iudg.6.22. so did Manah. Iudg.13.22,23.

Aaron died on mount Hor. Numb.20,23, no.24,25,26,28.

How Samson died. Iudg.16.30.

The children of Israel wish to die. Exod. 16.3. Num.14.2,3,4. so did Moses. Num.11 14,15. and Elijah 1.king.19.3 4.

Whether we liue or die, we are the Lords. Rom.14.8. Phil.1.21,22.

Thomas exhorteth his felowes to die with Christ. Ioh.11.16.

Christ earnestly desired to die for us, that the Gospell might the sooner bee preached thorow the world. Lu.12.49,50,51.

Christ died for our sinnes, and rose againe for our iustification. 1.Corint.15.3,4. Rom. 4.25.

To eate any thing that dieth alone, forbidden, and why. Deut.14 21.

Christ died for all men, and why. 2.Cor. 5.15.

Christ died for us, declaring his loue. 1. Iohn 3.16. that we might enioy the grace of God Heb.2.9.

We must be ready to die for our brethren by Christs example. 1.Ioh.3.16.

Those that beleeue not in Christ shall die. Ioh 3.36. as contrariwise. Ioh.6.40.

To die in the Lord, and die the death. Reuel.14.13 Mat.7.10.

Be good to thy friend before thou die. Ecclus.14.13,to 16.

The soule that sinneth shall die. Eze.18.4.

Herod died miserably. Actes 12.23 so did Antiochus. 2.Mac.6.5,6.*

Goe to the fathers, and enter into the way of all the world, is for to die. Gene.15. 15 Iosh.23.14.

Diet. Moderate diet commended. Prou. 15.16,17 and 27.27. Dan.1 12, to 17. Ecclus.39.19,to 31, and 37.28.

Difference betweene man and beast, looke Condition.

Difference betweene a body and a spirit. Luk.24.39.

Difference of meates. Matth.15.11. Actes 10.13,14,15. Rom.14.14,17.

Digge. A law for him that diggeth, or openeth a well. Exod.21.33.

Whoso diggeth a pitte, shall fall therein. Ecclus 27.26. Prou.26.27. Psalm.57.6. Eccles.10.8.

How the proude digge pits for the godly, looke Psal.119.85.

Dinner. Better is a dinner of greene herbes with loue, then a stalled oxe with hatred. Prou.15.17.

Direct. We ought to direct our heart unto the Lord. 1.Sam 7.3.

The Lord directeth both our tongues and doings. Pr.16 1,9,33.& 19.21. looke Prepare.

Dissensions ought not to bee among Christians. 1 Cor.1.10,11.& 3.10,11. looke Contention, Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to be Christs disciple. Iohn 9 28.

The disciples were afraid on the sea. Mat. 14.26,30. Mar.6.48,49,52.

The disciples of Christ would haue disswaded him from going to Iudea, and why. Iohn 11.8.

Christs disciples being an hungred, plucked the eares of corne to eate on ye Sabboth day. Matt.12.1,2.

Christes disciples forbade one to cast out deuils, and why. Mar.9.39.

The disciple offended at the waste of oyntment. Matth.26.7,8,9. Mar.14 3,4,5. Iohn 12 3,4,5,6.

Christ foretold his disciples that they would forsake him. Mat.26.31. Mar.14.28. Ioh.16 32. and so they did. Mat 26.56. Mar.14.50.

Some of the disciples doubted of Christes resurrection. Mat.28.17.

Christ came among his disciples, the dores being shut. Iohn 20.26.

Christs disciples knowen by mutuall loue. Iohn 13.35.

Who so loueth any thing more the Christ, cannot be his disciple. Mat.10.37.

Who so giueth a cuppe of drinke to a disciple of Christ, shall not lose his rewarde. Mat.10 42. looke Apostles.

Discipline Of the commodity of discipline, and discommodity of the contrary. Pro.13. 13,14,18. Wisd.6,17,18,19*

Fooles despise discipline. Pro.15.5.

An order of discipline described in Ezra. chap.7.11,to 27. 1.Esd.8.25.

Discipline of the Church Mat.18,17.

Discord, looke Contention.

Disdaine. We may not disdaine to bee taught, no not of our inferiour. Exod.18.24. Acts 18.24,26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of ye breach of Gods commandements. Exodus 15.26. Deut 7 12,15. and 28 35,59.& 29.22. Mat. 9.2. Iohn 5.14. 1.Cor.11.30.

Intemperance breedeth diseases. Ecclus. 31.19 20.* and 37.29.

Christ healed a man that had bene diseased 38 yeeres. Ioh.5.5,to 10. looke Sicknesse, and Infirmities.

Disguising rayment forbidden both man and woman. Deut.22.5.

Disobedient to God and his word, subiect to many curses. Deut.28.15.* Iere.26.4,5,6. Deut.30 17,18.

Achan for disobedience stoned to death. Iosh 7.11,14,15,18,25.*

The Israelites for disobedience, were caried captiue into Syria. 2.King.17.6,to 24.

A pro-

A prophet for his disobedience was slaine by a lion. 1. King 13.24.

All men for y^e disobedience of Adam, were subiect unto sinne, death, & damnation. Rom. 5.12.

Disobey. Whosoever disobeyed the priests or Judges, was put to death. Deu. 17.9, 10, to 14.

Of disobedience & the punishment therof, looke more. Gene. 3.2.* and 19.14.* Leu. 10. 1.* and 26.15.* Num. 14.10. & 16.1, 2. and 20.2.* Deut. 11.28. & 27.15.* 1. Sam. 12.9. and 13.9, to 15. & 15.23. & 28.7.* 2. Sam. 6. 6, 7. 1. King. 11.1, to 14. and 13.1, to 25. & 14. 7, 8, to 19. & 20.31.* 2. Chr. 7.19.* & 26.16.* Isa. 24.5, 6.* Jere. 11.3.* & 13.11.* and 17. 23.* & 35.13, 17. Jonah 1.3.* Matth. 14.28, 29, 30. & 17.8, 14. Act. 7.39, to 43. Rom. 2.1, to 10. Gal. 3.10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4.1. and manifold graces. 1. Pet. 4.10. and ought to be faithful distributers of the same. 1. Cor. 4.1, 2. Looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputatiōs, foolish questions, and brawlings about the Law, ought to bee avoided, and why. Tit. 3.8, 9, 10, 11. 1. Tim. 6.3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Jewes dissembled. Gal. 2.11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10.27.

Dissemblers can thinke one thing, & speake another. 2. Sam. 13.20, 22, 26, to 29, and 26. 16, to 25.* and 17.15.*

Dissembling prophets be meet for the wicked. Micah 2.11.

Dissimulation ought not to be used among Christians. 1. Pet. 2.1.

Jeremie dissembled, and why. Jer. 38.26, 27. looke Counterfeit.

Distrust, looke Vnbeliefe.

Diuination or soothsaying ought to be punished with death. Leuit. 20.27. it ought not to be used. Isa. 8.19.

Paul dispossessed a spirit of diuination. Acts 16.16, 17, 18. looke Soothsayers.

Diuine. Joseph counterfeited himselfe to diuine and prophesie. Gen. 44.15.

Diuision, looke Strife, and Contention.

Diuision of tongues, looke Tongues.

Diuorced. None ought to be diuorced. 1. Cor. 7.27 except for fornication. Matth. 19.9

Moses suffered a bill of diuorce. Deu. 24. 1, to 5. Mala. 2.16. Matt. 19.7, 8. Mar. 10.4, 5. contrary to the first institution. Matt. 4.5, 6, 9. Mar. 10.6, 7, 8, 9, 11, 12.

¶ *Doe.* God doe so to thee, and more also: a kinde of adiuration used of the Hebrewes. 1. Sam. 3.17.

The obseruers of Gods commandements, shal prosper in all their doings. Deu. 29.9.

We must doe, as wee would bee done to. Mat. 7.12. Lu. 6.31. Tob. 4.15.

Wee are commanded not onely to heare, but also to doe Gods cōmandements. Deut. 4.1, 5, 6, 10, 13, 40, & 5.1, 27, 31. and 6.1, 2, 3, 24, 25. and 7.11, 12. & 8.1. & 10.12. Josh. 22. 5. Jere. 7.3, 4. for, Not every one that sayth, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the Fathers will. Matth. 7.21. For, not the hearers, but the doers of the Law shalbe iustified. Rom. 2.13. Lu. 6.46. Actes 26.19, 20. and 1. John 2.4. and 1.6. for those that heare Gods word and doe it not, deceiue themselues. James 1.22. and are foolish builders. Mat. 7.26, 27. Luk. 6.49. but the doers are wise builders. Matth. 7.24, 25. Luke 6.48. and are blessed. John 13.17.

Good doers commended. Matth. 25.34.* called Christ friends. Joh. 15.14. S. Lukes Gospel conteineth all that Jesus did and taught. Acts. 1.1.

We ought to doe all things to the glorye of God, and in Christs name. Matth. 5.16. 1. Cor. 10.31. Col. 3.17. and 1. Pet. 1.11.

Doe good to all, but chiefly to them of the houshould of faith. Gal. 6.10.

The glory of well doing, pertaineth to God, 1. Sam. 25.34 looke Workes and Welldoing.

Dore. Christ is the Dore. Joh. 10.1, 9. Act. 14.27.

God standeth at the Dore, and knocketh. Reu. 3.20

Dore of utterance. Col. 4.3.

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. Joh. 14.26 Psal. 51.10, 12, 13

Paul the Doctor of the Gentiles, in faith and veritie. 1. Tim. 2.7. 2. Tim. 1.11.

Christ ordeined Doctors in his Church. 1. Cor. 12.28. and why. Ephes. 4.11, to 17.

Doctors and such as turne men to righteousnesse, shall shine as the starres for ever. Dan. 12.3.

Doctors ought to be guided by the rule of the same worde they preach. Rom. 12.6. 1. Pet. 4.10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4.1, 2. 2. Pet. 2.2. looke Disputations.

Doctrine is the gift of God. Rom. 12.7.

Wholesome doctrine. Tit. 2.1.*

Doctrine of deuils. 1. Tim. 4.3. 2. Pet. 2.1, 3. Jude. 4.

The Jewes call the Gospel new doctrine. Mar. 1.27.

Wee ought not to approve any that teacheth other doctrine then of Christ. 2 John 10.11.

We ought not to bee caried about with strange doctrines. Heb. 13.9.

The Scriptures are written for our doctrine. Rom. 15.4.

The forme of doctrine which God hath giuen, is charitie. Rom. 6.17.

They that followed Christ, were astonied at his doctrine. Mar. 11.18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1. Tim. 4.13, 15, 16.

An idole or stocke, is a doctrine of vanitie. Jer. 10.8.

True doctrine ought to be taken out of the Scriptures. Acts 28.23.

True doctrine chiefly maintained by humilitie. Phil. 2.1, 2, 3, to 9.

No doctrine but Christs ought to bee receiued. Col. 2.8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Exod. 23.13, 21, 22. Deut. 4.2. & 12, 30, 31, 32. and 13.1, 2, 3, 8. Jos. 1.7, 8. Psal. 12.4. Pro. 5.1, 2, to 15. & 30.5, 6. Isa. 8.19, 20. & 29.13, to 17. Jere. 2.8, 11, 13, 27, 18.* & 23.16, 17, 18.* Eze. 13.2, 3, 6, 7. Mat. 5.19. & 7.15, 16, to 21. & 15.9. & 16.6, 12. & 17.5. & 24.4, 5, 11, 23, 24. Mar. 7.6, to 14. Luke 16.13, 15. Joh. 13.16, 20, 35. Actes 15.5, to 30. Acts 20.32. Rom. 16.17, 18. 1. Cor. 1.12, 13. & 3.5, 6, 7, 18, 21. & 7.12, 25, 35. Gal. 1.8, 9, 10. Ephe. 4. 14, 15. Phili. 3.2, 16, to 19. Col. 2.4, 6, to 9. 1. Tim. 1.3, to 7. & 4.1.* & 6.3. 2. Tim. 1.13. and 2.14, 15, 16.* Heb. 13.7, 9. 1. Joh. 2.18, 19.* and 3.7. and 4.1, 2, 3, 6. 2. Joh 7, to 11. Jam. 2.1, to 4. & 2. Pet. 3.16, 17, 18. Reuel. 22.18, 19.

Dogges. Jezebel was eaten with dogges. 2. Kin. 9.36.

Dogges or whelpes put for the Gentiles. Mat. 15.26. Mar. 7.27.

Dogges also for stubborne enemies of the Gospel, Matth. 7.6. and for false prophets. Phil. 3.3.

The dogge is returned to his own vomit. 2. Pet. 2.22. Pro. 26.11.

Hazael asked Elisha, if he were a dogge, and why. 2. Kings 8.13.

A dead dogge, for a despised person. 2. Sam 9.8.

Unpreaching pastours called dumbe and greedie dogges. Isa. 56.10, 11.

Of dogges. 2. Sam. 3.8. Job 30.1. Psal. 22.16, 20. Eccles. 9.4. Tob. 5.16. and 11.4. Luke 16.21. Reue. 22.15. looke Hire.

Domage, looke Hurt.

Dumbe. God maketh eloquent, dumbe and deafe. Exod. 4.11.

The dumbe healed, looke Deuill.

Zacharie becommeth dumbe, for his incredulitie. Luke 1.18, 19, 20.

Heliodorus suddenly striken dumbe, is healed again at the praier of Onias. 2. Mac. 3.29.33.

Dumbe creatures spoken unto. Ezek. 6. 23. and 36.1. Micah 6.1, 2.

Dumbe creatures punished for mans sake. Zeph. 1.2, 3.

Dominion. Christs dominion endureth euer. Psa. 145.13. is farre aboue all principalitie, power &c. Ephe. 1.21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to bee abhorred, and why. Ecclus. 28.14.*

Double hearted. Ecclus 2.13. & 3.28.

Doue sent out of the Arke. Gen. 8.8.

Doues dung sold for fuel. 2 King 6.25.

Dough. The Israelites caried unleauened dough for haste out of Egypt. Exo. 12.39.

Dowrie. Leahs dowrie. Gen. 30.20.

Dowrie of virgins. Exo. 22.16, 17.

Shechem offereth Jaakobs daughter a large dowrie. Gen. 34.11, 12.

¶ *Dragon.* The Dragon Satan bound for 1000. yeeres. Reue. 20.2.

Of the Dragon that fought with Michael and his angels. Reue. 12.3, 7.

Daniel slayeth the Dragon without sword or staffe. Dan 14.26.27.

Dragons taken for great and monstrous fishes.

fishes. Psal.148.7.

Draw. None can beleeue in Christ, except the Father draw him. Ioh.6.44.

Dread, looke Feare.

Dreame. Iaakob dreamed hee saw a ladder. Gen.28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen.20.6.

Laban warned by a dreame, to speake well to Iaakob. Gen.31.24.

God willeth Salomon by a dreame, to aske what he would. 1.King.3.5.

God spake to the Prophets by dreames. Num.12.6. 1.Sam.28.6.

Ioseph rehearseth his two dreames to his brethren. Gen.37.5,9 to 12.

Of the dreames of Pharaoh, looke Gen. 41.1,to 8.

A souldier expounded his fellowes dream. Iudg.7.13,14.

God is the interpreter of dreames. Gene. 41.16. Dan.2,28,30.*

Of dreames, reade more Gen.31.3,to 14. and 40.5.* and 46.2,to 5. 1. Sam.3.4.* 2. Sam.7.4,to 18. Iob 7.14 and 33.15,to 18. 2.Macc.15.11,to 18. Matt.1.20,to 24. & 2. 12,13,19,22.* Acts 16.9.

Dreames that doe leade from God, ought not to be regarded. Deu.13.1,2,3,5. Ier.23. 16,25,to 28.* & 27 9,10. Ecclus.32.2, to 8.

Dreames make fooles to haue wings. Ecclus.34.1.

Pilates wife was troubled in her dreame, for Christ. Matt.27.19.

Dreames come by the multitude of businesse Eccles.5.2.

Yong men shall see visions, and olde men shall dreame dreames. Acts 2 27.

Dresse. God put Adam in Paradise to dresse it and keepe it. Gen.2.15.

Drinke, Drunkennesse, & *Drunkards.* The Israelites murmured, and contended with Moses for want of drinke. Exod.15.24. and 17.1,to 8.

Eliiah being fed by rauens, dranke riuer water. 1.King.17 5,6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudg.7.4,to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit.10.8,9.

Strong drinke is raging. Pro.21.1.

A Prophet is commanded not to drinke nor eate in Beth el. 1.King.13 9.

Dauid being very drie would not drinke of the water, which his three worthies fetched. 2.Sam.23.15,16,17.

The Israelites dranke of the red licour of the grape in the lande of promise. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit.11.32,33,34.

The Iewes did drinke the spiritual drink that we drinke of. 1.Cor 10.3,4.

The Apostles filled with the holy Ghost, counted drunke. Acts 2.13.

Christ also called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to bee drunke, when he saw her lips mooue, and heard no voyce. 1.Sam 1.12,to 19.

Noah being drunke, was mocked by his sonne Ham. Gen.9.21,22.

Lot being drunke, committed incest. Genes.19.33,35,36.

Dauid would haue made Vriah drunke. 2.Sam.11.13.

Amnon being drunke, was slaine by his brother Absalom. 2.Sa.13.28.

Benhadad being drunke, was discomfited by Ahab. 1.King.20.16,20,34.

Elah being drunke, was slaine by Zimri. 1.King.16.8,9,10.

Nabal was drunke. 1.Sam.25 36.

Olofernes being drunke, was slaine by Iudeth. Iudeth 13.2,8.

Princes ought to abhorre drunkennesse. and why. Pro 31.4,5.

Christians must abhorre drunkennesse, Luke 21.34. Eph.5.18. Rom.13.13.1.Cor. 6.10. & 11.21. 1.Pet.4 3. Matt.24.49.

Drunkennesse condemned. Pro.30.1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Prou.23. 20,21. 1.Cor.5.11.

A woe against drunkards. Isai.5.11,12, 22. and 28.1. Ioel 1.5 Hab.2.15.

A drunken woman is a great plague. Ecclus.26 8.

A labouring man, giuen to drunkennesse shall not be rich. Ecclus.19.1.

Drunkennesse a worke of the flesh. Galat. 5.21.

Gods arrowes drunke with his enemies blood. Deut.32.41,42.

Dropsie healed on the Sabbath day. Luke 14.2,4.

¶ *Dust.* Man is dust, and to dust he shall returne. Gen 3.19. and 18.27. Eccle,12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam.1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act.13.51. as Christ willed his Apostles to doe. Mat.10.14,15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duety of man consisteth, looke Ecclus.12.13.

¶ *Dwell.* Moses foreshewed that the Israelites should dwell in safety. Leuit.26.5. Deut.11.29,30,31.

God dwelt with the Israelites vpon mount Zion. Exod.15.17.

Paul dwelt in Rome by himselfe two yeeres. Acts 28.16,30,31.

The dwelling of Israel in Egypt, was 430. yeeres. Exod.12 40,41.

What it is to dwell in Christ. 1.Iohn 2. 6. Ioh.6.56.

The Spirit of God assureth vs that hee dwelleth in vs. 1.Iohn 3 24.

We dwell in Christ Iesus, if we confesse him to bee the Sonne of God. 1.Iohn 4.11, 13,15,16.

Christ assureth vs, that in his Fathers house are may dwelling places. Ioh.14.2.

E

¶ *Eare.* The eare of seruants which would not bee let at liberty, bored with an awle. Exod.21.6 Deut.15.17.

All eares hearing of Eli his punishment, shall tingle. 1.Sam.3.11.

He that hath eares to heare, let him heare. Mat.13.9. Mar.4.9. Luke 8.8.

God giueth to those that loue him, eares that can and will hearken to his word. Deu. 29.2,3,4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek.23.25.

Nose and eares taken for Princes and Priests. Ezek.12.2.

It was lawfull to gleane eares of corne vpon necessitie. Deut 23.25. Mat.12.1.

Early. Elkanah and his wiues rose early, and worshipped. 1.Sam.11.19.

Of early rising. Gene.19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Exo.8.20. & 9.13. 1.Sa. 17.20. Isa.37.36. and 50.4. 2.King.3.22. Ier.32.33. Matt.20.1. Mar16.2.

The murtherer riseth early to kill the poore, and needy. Iob 24.14.

Earnest. Gods Spirit the earnest of our inheritance. 2.Cor.1.22. & 5.5. Ephes.1.13, 14. and 4.30. Rom.8.15,16,17. Gal.4 3,6.

Earth. God separateth the earth from the waters, which first were mingled together. Gen.1.2,9.

God gaue the earth vertue to bring forth hearbes and trees. Gen.11.12.

The earth cursed, see Cursed.

Adam was driuen out of Paradise to till the earth. Gen.3.23.

The earth corrupt before God. Gen.6.11.

Noah got his liuing by tilling the earth. Gen.9.20.

By whom the earth was ouerspread. Gen. 9.19. and 10.32.*

All the earth is the Lords. Exod.9.29. and all that is therein. Psal.24.1.

The earth and fruits thereof cursed to the disobedient. Deuteron.28.15,16,17,23,38, to 43.

Moses calleth heauen and earth to witnesse. Deut 32.1.

Naaman craueth that hee might cary of the earth of the land of promise, to sacrifice thereon to the true God. 2.King.5.17.

The earth and all that is therein, shall burne at the day of iudgement, and afterward there shall bee a new earth, wherein righteousnesse shall dwell 2.Peter 3.10,13. Reue.21.1. Isa.65.17. & 66.22.

Why art thou proud, O earth and ashes? Ecclus.10.9. looke Dust.

Earthquake. The earth trembled at the deliuerie of the Law. Exo.19.18. Psa.68.8. Heb.12 26. and when God spake to Eliiah. 1.King.19.11,12.

Earthquakes foreshew that God is angry, and will punish the vngodly. 2.Sam.22.8. Psa.18.7. Isa.13 13. & 24.18,19,20. & 29 6. As appeareth by Korah Dathan, & Abiram Num.16.1,to 36. and Vzziah. 2.Chron.26. 16.* Amos 1.1. Zech.14 5.

The earth quaked at the death of Christ. Mat 27.51,54. when hee rose againe. Matt. 28.2. and after the Apostles prayers. Act.4. 31. and 16.26.

Earthquakes preceede great alteration of Religion Reue.6.12 & 8.5 & 16 18. and also are signes of Christ his speedie comming

vnto iudgement. Ioel 13.10. Matth.24.7. Mar.13.8. Luke 21.11.

Earthly. The first man of the earth earthly. 1.Cor.15.47,48.

Easter, looke Passeouer.

Eate. He that will not worke must not eate. 2.Thes.3.10,11,12.

The Apostles had no leasure to eate. Mar.6.30,31.

The faithfull are forbidden to eate no meate, so they doe all to Gods glory. 1.Cor.10.25,31.

To eate the flesh of Christ, looke Supper of the Lord.

The Israelites sate downe to eate and drinke, and rose vp to play. Exod.32.6.

The minister may eate and drinke at his Churches charge. 1.Cor.9.4,7,to 16.

We ought not to eate any thing that dieth alone. Deut.14.21.

What the Iewes should eate and offer, and where. Deut.12.11,12,13,14,15,16.

God sendeth plenty of foode to eate, to those that loue him. Deut.11.13,14,15.

Hannah so vpbraided with barrennesse, that she could not eate. 1.Sam.1.6,7.

Samuel blessed the sacrifice before the people did eate. 1.Sam.9.13. looke Easting, Fatte, Foode, and Women.

Ebrewes might not eate bread with the Egyptians. Gen.43.32.

Abram called an Ebrew. Gen.14.13. and Ioseph. Gen.39.14.

Paul boasteth of his being an Ebrew, and why. 2.Cor.11.16,17,18,22.* Phil.3.5.

Edge, looke Garment.

Edifie. Christians ought to exhort & Edifie one another. 1.Thes.5.11. with that which is good to Edifie withal. Rom.15.2. 1.Tim.1.3,4,5.

Effeminate, looke Wantons.

Egle. The Iewes forbidden to eate of an Egle. Deut.14.12.

The properties of an Egle. Deut.32.11. 2.Sam.1.23. Ier.4.13. Lam.4.19. Hos.8.1. Psal.130.5. Iere.49.16. Obad.1.4. Prou.30.19. Exod.19.4. Mica.1.16. Matt.24.28. Luke 17.37.

The parable of the two Egles, and the signification. Ezek.17.2,3,7.

Elders ordained by election throw all Churches. Acts 14.23. Tit.1.5.

Pauls exhortation to the Elders of Ephesus. Acts 20.17.*

What maner of men Elders ought to be. Titus 1.6,to 10.

What Elders are worthy of double honour. 1.Tim.5.17.

Receiue no accusation against an Elder vnder two or three witnesses. 1.Tim.5.19. looke Bishops.

Elect. The elect are few in number. Mat.7.14. and 20.16. and 22.14.

Elected to saluation from the beginning of the world. Ephe.1.4. 1.Pet.1.2. Reuel.17.14.

The Elect of God cannot be condemned. Rom.8.33,34.

Gods purpose is by his election. Ro.9.11

S. Paul knewe that the Thessalonians were Elect. 1.Thes.1.4.*

Those that are Elect depart from iniquitie. 2.Tim.2.19.

The Elect onely beleeue. Acts 13.48.

The Elect feare God, and be mindfull of pleasing him. Mal.3.16.

Election. Israel hath obteined by free Election, that which hee could not by workes. Rom.11.5,6,7.

Election proceedeth from grace, and not of workes. Rom.9.11,12,13.

The Iewes being enemies to the Gospel for our sakes, touching the Election, are beloued for their fathers sake. Rom.11.28.

Election lieth in God & not in vs. Rom.9.11,16.

We must make our Election sure by good workes. 2.Pet.1.10. looke Chosen, and Predestination.

Eloquence. Aaron appointed to assist Moses in stead of eloquence. Exod.4.10,14,16.

Elements. The Elements shall melt with heate. 2.Pet.3.10.

The powers of the Elements were knowen to Salomon. Wisd.7.17.

All the Elements serue the will of God. Wisd.19.17. looke Rudiments.

Embrace. Esau embraced his brother Iaakob. Gen.33.4. So did Ioseph both his brother Beniamin. Gen.45.14. & his father Iaakob Gen.46.29. and Iaakob embraced Iosephs children. Gen.48.10.

There is a time to embrace, and a time to abstaine. Eccles.3.5.

Wisedome will bring them to honour that embrace her. Prou.4.8.

The right hand of Christ embraceth his Church Cant.2.6.

King Eupator embraceth Iudas Maccabeus. 2.Mac.13.24.

Embawming, looke Gen.50.2,26.

Enchanter, looke Finger.

The punishments of Enchanters. Reuel.22.15. Looke Sorcerers, Soothsayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Mich.7.18. &c.

God *Encourageth* Iosua and the Israelites. Iosu.1.6,7,18. Deu.31.6,7,8,23. S. Peter and Paul. Acts 10.16. & 18.9. & 23.11.

The godly haue neede of encouragement in their faith. Mat.9.22. Luke 1.36. Act.11.23. and 14.22. and 15.36. and 16.5. and 18.23,27. and 20.1,2,6,17.*

The *Encrease* of the doctrine of Christ ought to bee attributed vnto God onely. 1.Cor.3.6,7.

Ende. When the ende of all transitorie things shall come. 1.Cor.15.24.

The ende of all things is at hand 1.Pet.4.7.

The wise will consider their end. Deu.32.29. & so shal they not doe amisse. Ecclus.7.36

The ends of the world are come vpon vs. 1.Cor.10.11.

Ending, looke Beginning.

Endued. Christ willeth his Apostles to abide in Ierusalem, till they were endued with the holy Ghost. Luke 24.49.

Endure, looke Continue, and Perseuere.

Enemies. God deliuereth the disobedient into the hands of their enemies. Deut.28.25

God threatneth to take vengeance of his enemies. Deut.32.41,43.

If we feare God, hee will make our enemies to feare vs. Leu.26.7,8. Deut.6.2,13,14. & 11.13,22,25. and 28.1,7.

God made Iaakobs enemies afraide of him. Gen.35.5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14.20.

God deferreth to afflict, lest the enemie should swell. Deut.32.27.

If we loue God, he will lay his curses on our enemies. Deut.30.6,7.

God sold the Israelites into the hands of their enemies. Deut.32.30,41. Iudg.2.14. and 3.7,8,12,14 and 4.2. and 6.1. and 10.7,8. see Aduersary.

Saul became Dauids enemie, because he saw that God was with him. 1.Sam.18.11,12,15.

Dauid fled to his enemies, and there liued in more safetie then among the Israelites. 1.Sam.21.10.* and 1.2.*

We ought both to loue our enemies, & doe them good. Mat.5.44. Luke 6.27. 2.Kin.6.22,23. (& not to reioyce at their hinderance. Pro.24.17.) that we may winne them to amendment. Deut.23.4,5. Prou.25.21,22. Rom.12.20,21. Examples in Dauid toward Saul. 2.Sam.1.17. 1.Sam.24.5,to 8. & 26.8.* & toward Shimei. 2.Sam.16.5,10,11 to 15. Example also in Christ. Luk.23.34. and in Steuen. Act.7.34. And God hath reconciled vs to himselfe, euen when wee were his enemies. Col.1.21.

Christ hath many and diuers enemies. Iohn 15.18. Acts 20.30.

Christs enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Matt.10.26. for they fall into great destruction. Mat.10.15.& 22.7,44. Luke 19.27. 1.Cor.15.25. Heb.1.13.

Who bee the enemies of Christ his crosse. Phil.3.18.

Gods enemies constrained to speake well of God & the godly, sometimes against their conscience. 1.Sam.24.17,18.* & 26.21,24,25. Exod.9.27. & 10.16,17. 2.Mac.9.12.

Enprisonment, see Prison.

Ensample, see Example.

Entising, see Flattering.

Enuie of the Philistims, see Welles

Rahel enuied Leah. Gen.30.1.

The Egyptians enuied the encrease of the Israelites. Exod.1.12.

Labans sonnes enuied the prosperity of Iaakob. Gen.31.1.

The brethren of Ioseph enuied him. Gen.37.4,8,11.

Dauid forced not of the enuie of his brother Eliab. 1.Sam.17.28.

Saul enuied Dauid, because the chiefe prayse of the victorie was ascribed to him. 1.Sam.18.8,9.

Enuious folkes ought to be shunned. Pro.23.6.

Christ was deliuered vnto Pilate through the enuie of the hie Priests Matt.27.18.

Hee that is endued with charity, enuieth no man. 1.Cor.13.4.

Enuie is forbidden Christians Gal.5.21. 1.Pet.

1.Pet.2.1.Prou.14.13.Mat.7.1.Luk.5.30. Rom.1.29. and 13.13. Phil.1.15. 1.Tim. 6.4. Tit 3.3. James 4.5.
Through enuie of the deuill came death into the world. Wiſd.2.24.
Examples of enuie. Matth.20.24. Luke 15.25.* Actes 7.9. and 17.5.
Where enuie and ſtrife is, there is ſedition and all maner of euill workes. Iam.3.14.16
What ſhould an enuious man doe with money. Ecclus.14.3.
The wicked enuie the godly. Dan 6.4. ſee Hate.
¶ *Epicures* and Stoikes diſputed againſt S.Paul. Acts.17.17.18.
Epicures and Atheiſts are deſcribed. Wiſ. 2.1. to 23. 2.Pet 3.3.4. Ephe.2.12. Rom.1, 21.* Of their puniſhment. Rom 2.8,9,12. Reu.20.15. and 22.15.
Epiſtle. The Corinthians are the Epiſtle of Ieſus Chriſt, and of Saint Paul. 2.Cor. 3.2.3.
Peter warneth vs to beware of the difficultneſſe in Pauls Epiſtles. 2.Pet.3.16.
Pauls Epiſtle to the Romanes, was written out by one Tertius. Rom.16,22.
¶ *Equall*. Ieſus Chriſt being in the forme of God, thought it no robberie to bee equall with God. Phil.2.6.
Equalitie among Chriſtians how to be vſed. 2.Cor.8.14.
¶ *Erre*. Why the Iſraelites erred in their hearts. Pſal.95.10.
Couetouſneſſe cauſeth many to erre from the faith 1.Tim.1.6. and 6.10.
They erre that imagine miſchiefe and wil not be reformed. Pro.14.22. Ecclus.17.1.
God cauſeth no man to erre. Ecclus.15. 12.
Who ſo conuerteth him that hath erred from the trueth, doth ſaue a ſoule from death. James 5.19.
The wicked thinketh it not enough to erre themſelues, except they drawe others with them. Wiſd.14.21.* Iſa 30.10,28.
Errour and darkeneſſe are appointed for ſinners. Ecclus 11,16. Rom.1.27.
In the latter dayes men ſhal giue heed to ſpirits of errour. 1.Tim.4.1.
The laſt errour ſhalbe worſe then the firſt. Mat.27.64.
How to diſcerne the ſpirit of errour from the ſpirit of trueth. 1.Iohn 4.6.
¶ *Eſtate*. No eſtate exempted from the reading, and expounding of the Scriptures. Nehe.8.8,13.
Eſchew. We ought to eſchew euil, and doe good. Ecclus.4.20. and 1.Pet.3.11.
Eſteeme. Paul eſteemed not to know any thing ſaue Ieſus Chriſt, and him crucified. 1.Cor.2.2.
¶ *Eternall* life. Mat.19.16,17. and 25.35, 36,46. Mar.10.17. to 32. Luk.18.18, to 31. Iohn 4.36. and 5.39. & 6.68. and 10.28. and 12.25. 1.Tim.1.16. and 6.12. looke Life.
Eternall iudgement. Heb.6.2.
Eternall redemption. Heb 9.12.
Eternall inheritance. Heb 9.15.
Eternall glory. 1.Pet.5.10.
Eternall fire. Iude 7.
¶ *Euer*. Taken for the continuance of this world. Eccles.3.4. for fiftie yeeres. Exod.21 6. for the time til Chriſts firſt comming. Exodus 12.14,17. 1.Chro.17.12. for ſo long as a promiſe is kept. Exod.32.13. and for many times or often. Iohn 18.20. but ſimply for a time without end, as 1.Thes.4.17.
Of euerlaſting life, looke Life.
Euidence hidden in the ground, and why. Iere.32.14.
Euil. All the imaginations of the thoughts of mans heart are euil continually. Gen 6.5. and 8.21.
How wee may take the euill foorth of the mids of vs. Deut.13.5.
No euill can come to thoſe whom God fauoureth. Pſal.23.4. and 91.10. and 121.7.
Euill ſhall hunt the cruell man to deſtruction. Pſal.140.11.
Hee that followeth euill, ſeeketh his owne death. Prou.11.19.
The feare of the Lord cauſeth man to depart from euill. Pro.16.6.
Wo to them that ſpeake good of euill, and euill of good. Iſa.5.20. Michah.3.2.
Of the two euils which Gods people committed. Iere.2.13.
Euery man ought to turne from his euill way, &c. and why. Iere.25.5.
All prouocation to euill, is infectiue. Prou. 6.27,28,29. and to be ſhunned. 1.Theſſal.5. 22.
Adam eating the forbidden fruite, knewe good and euill. Gene.3.5,7.
We ought not to render euil for euil. Pro. 20.22. and 24.29. 1.Pet.3.9. Rom.12.17. 1.Theſ.5.15.
Nabal rendred Dauid euill for good. 1. Sam.25.7, to 11.
The euil pretended againſt Ioſeph in ſelling of him, turned to good. Geneſis 50.20. Rom.8.28.
Wee ought not to doe euill, that good may come thereof. Rom 6.1.
Iehoram acknowledgeth that the euill of Samaria came by Gods prouidence. 2.Kin. 6.27.30,33.
We are euill by nature. Matth.7.11. Luk. 11.13,48. Gen.6.5.
We ought not to follow a multitude to do euill. Exod.23.2.
The Iewes accuſe Chriſt for an euil doer Iohn 18.30.
The worſhipping of idoles is the beginning, the cauſe, and the end of all euill. Wiſ. 14.16.*
To put farre the euill day, for being careleſſe of Gods wrath, and liuing in all voluptuouſneſſe. Amos 6.3.
Worldlings are wiſe to doe euill, but not to doe well. Iere.4.22.
The wicked procede from euill to worſe. Iere.9.3.
No euill in a citie, looke Citie.
We muſt not companie with euil men, nor enuie them. Pro.24.1.
Ceaſe from doing euill. Iſai.1.16. Looke Good.
Euil gotten goods purchaſe ſhame. Actes 1.18.
Eunuches or gelded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3. Leuit 21.18.*
Eunuche were chiefe officers vnto Princes. 1.Sam.8.15. Act.8.27. looke Chaſte.
¶ *Exalt*. Who ſo exalteth himſelfe ſhalbe brought low. Luk 14.11. he y^e humbleth himſelfe ſhalbe exalted. Phil.2.8,9. Luk 18.14.
God exalted the kingdome of Dauid. 2. Sam.5.12.
Examine. Wee muſt examine our ſelues, whether we be in the true faith, or no. 2.Cor. 13.5. and not to come to the Lords Supper before. 1.Corint.11.28,29.* Looke Trie and Prooue.
Exemplar, looke Faſhion.
Example. God by his owne example, prouoketh vs to be holy. Leuit.11.44. and 19.2. and 20.7. and 21.8.
Chriſt gaue vs an example. Iohn 13.15. Phil.2.5, to 9. 1.Pet.2.21.*
Biſhops example, looke Biſhops.
Paul willeth vs to followe his example. Phil.3.17. 1.Tim.1.16. 2.Theſſ.3.9.
The old Teſtament was a paterne or example to be accompliſhed in the new. Heb.8, 5. and 9.23.
The newe Teſtament is an example or paterne of things to bee performed in the euerlaſting kingdome of Chriſt. Heb.9.24.
An example of Gods compaſſion toward man. Ionah.4.10,11.
The euill example of men in authoritie, cauſeth inferiours to ſinne. Iere.50.6.
The afflictions of the Iewes are written for our example. 1.Cor.10.6,11.
Exceſſe of wine breedeth drunkenneſſe. Ephes.5.18.
Exceſſe was one of the ſinnes of Sodome. Ezek 16.49.
Incommodities growing by exceſſe. Ecclus.31.16.* and 37.29,30.
Againſt exceſſe of apparell and fare. Ecclus.11.4. Acts 12.21,22,23. Luke 16.19.* 1.Pet.4.3,4. looke Apparell, Drunkenneſſe, and Gluttonie.
Excommunicate. Thoſe that profeſſed Chriſt, excōmunicate out of the Synagogue Iohn 9.22,34. and 12.42. and 16.2.
The maner how Paul did excommunicate 1.Cor.5.4,5.
Paul excommunicated Hymeneus and Alexander. 1.Tim.1.20.
The faithfull ought to excommunicate from their fellowſhip all that liue diſorderly. Pro.22.10. Mat 18.8,9,17. Rom.16.17,18 2.Theſſ.3.6. 1.Tim.6.5. 2.Tim.2.19. and 3. 5. Titus 3.10,11. 2.Ioh.10.
How a diſordered perſon Excommunicated, ſhould bee entreated of vs. 2.Theſſal.3. 14.15.
An excommunicate thing, what? Ioſh. 7.1.
Excuſes of the vngodly. Ecclu.32.18. will not preuaile. Mat.8.21. & 25.44. and 27.24.
Exerciſes of wiſe men, and the commodity thereof. Ecclus.39.1, to 13.
The dayly exerciſe of Chriſtians ought to be in meditating in Gods Law. Act.17.11. Pſal.1.2.
The exerciſe of an Elder or Biſhop. 1. Tim.4.7, to 17.
Execrable. An execrable thing, what? Ioſh

Josh.6.17.
Who so loueth not Jesus Christ, let him be had in execration, that is, excommunicate to death. 1.Cor.16.22.
Exhort. God exhorteth Salomon and his people. 1.King.3.9, to 10.
Moses exhorteth all men to obey God, for that he is bountifull unto such. Deut.4.1, to 14.*
Exhortation must follow doctrine. Col.3. 16. 1.Tim.6.2. & is necessary in the Church. Acts 2.40. and 11.23. and 13.15. Rom.12.8. 1.Tim.4.13. 2.Tim.4.2. Tit.1.9. and 2.15. Heb.13.22.
Before wee can exhort and admonish one another effectually, wee must be replenished with goodnesse and knowledge. Rom.15.14
How diligent Paul was to exhort to take heede of false prophets. Acts 20.31.
We ought to exhort or admonish one another. 1.Thess.5.11, 14. Heb.3.13.
Exorcists. Looke Witches.
Experience. He that hath good experience can talke of wisedome. Ecclus.34.9. & 25.6.
Miserable experience was mans destruction. Gene.3.7.
Patience bringeth experience: and experience hope. Rom.5.4.
Extortioners compared to the horse leaches two daughters. Pro.31.15. looke Oppression
Eye. The eyes of God were alwayes upon the land of promise, that is, he made it fruitfull. Deut.11.12.
The Philistims put out Samsons eyes. Judg.16.21.
Nahash the Ammonite demanded ẏ right eyes of the men of Jabesh. 1.Sam.11.2.
Zedekiah hath both his eyes put out. 2.kin. 25.7.
The eyes of Adam and Heuah were opened. Gene.3.7.
The woman seeing the tree pleasant to the eyes, ate thereof contrary to Gods commaundement. Gen.3.6.
God opened the eyes of Hagar to see the well of water. Gen.21.19.
God opened the eyes of Balaam to see the Angel. Num.22.31.
Gods eyes are upon the hautie to humble them. 2.Sam.22.28.
Such as disobey God, shall looke in vaine for comfort, till their eyes fall out. Deut.28. 65.
Eyes able to see Gods benefites, looke Eares.
Wee may not doe what seemeth good in our owne eyes. Num.15.39. Deut.12.8.
Saul being little in his owne eyes, was made King. 1.Sam.15.17.
Hee that hideth his eyes from the poore, shall haue many curses. Prou.28.27.
All things are naked and open unto Gods eyes. Heb.4.1.
God promiseth that his eyes and heart should be perpetually in the Temple. 1.Kin. 9.3.
Of the single eye and wicked eye. Mat.6. 22, 23. Luke 11.34.
Of the euill eye that is grieued to looke on his needie brother. Deut.15.9. Also the euill eye put for enuie. Mat.20.12.
The light of the body is ẏ eye. Lu.11.34.
An eye for an eye. Mat.5.38. Exod.21.24. Leuit.24.20
The eye hath not seene, &c. 1.Cor.2.9.
Job was the eyes of the blind. Job.29.12.
Rebels haue no eyes, looke Eares.
Whence are red eyes. Prou.23.29.
Euery eye shall see Christ at the day of judgement. Reue.1.7.
God shall wipe away the teares from the eyes of all the faithfull. Isa.25.8. Reue.7.17. and 21.1.
Lust of the eyes, looke Lust.
Paul prayeth for the illumination of the eyes of the faithfull. Ephes.1.16, 18.
Dauid prayeth God to turne away his eyes from vanitie. Psal.119.37.
Job made a couenant with his eyes, and why. Job 31.1.
Of prohibition of eyes, looke more. Gen.6. 2. and 34.1, 2. and 39.7. 2.Sam.11.2. and 13 1. Isa.3.16. Prou.23.30, 31, 33. Ecclus 9.5, 7, to 10. and 20.28. and 25.23. and 41.11, 12 13. and 26.11, 12. 2.Pet.2.14. Mat.5.29.
Eyes lift up in prayer towardes heauen. John 11.41. and 17.1.

F.

Fables. Prophane and olde wiues Fables, 1.Timot.1.4, to 8, and 4.1, 2, 7. 2.Tim.4.4. looke Doctours.
The Apostles in their doctrine were not directed by deceiueable Febles. 2.Pet.1.16*
Face. The Israelites appeared before the face of the Lord. Deut.31.11.
The Face or presence of God, went with the Israelites. Exod.33.14.
Moses hid his face, for hee was afraide to looke on God. Exod.3.6.
Moses could not see Gods face, and liue. Exod.33.20.
Moses spake to God face to face. Exo.33. 11. Deut.5.4. and 34.10.
The Lord passed before Moses face. Exo. 34.5, 6.
Wee shall see God face to face, after this life. 1.Cor.13.9, 10, 12.
Gideon saw an Angel face to face. Judg. 6.22, 23.
God will hide his face from those that forsake him. Deut.31.16, to 19.
Wee must pray feruently, that Gods face may shine upon us. Num.6.25.
Seeke the face of God. Psal 27.8, 9.
God will set his face against, &c. Leu.17. 10. and 20.2, to 7. and 26 17.
The face of God hidden. Jere.33.5.
Faileth. God neuer faileth those that trust in him. Deut.14.38.
Faining. Christians ought to loue without faining. 1.Pet.1.22.
Dauid fained himselfe mad, and why. 1. Sam.21.11, 12, 13.*
Faint hearted. looke Cowardnesse.
Fairenesse. Saul was a goodly yong man and a faire. 1.Sam.9.2.
Dauid was faire and of a comely visage. 1.Sam.16.12.
Absalom excelled in fairenesse, and comely proportion. 2.Sam.14.25.
The sonnes of God saw the daughters of men, that they were faire. Gen.6.2.
Abraham and Izhak feared to bee slaine for their wiues sakes, because they were faire Gen.12.11, 12, 13. and 20.2. and 26.7.
Rahel was a faire woman. Gene.29.17. so was Abigail. 1.Sam.25.3. and Bathsheba. 2.Sam.11.2. and Tamar Absaloms sister. 2.Samuel 13.1 and Tamar, his daughter. 2.Sam.14.27. and Abishag. 1.Kings 1.3, 4. looke Fauour.
Faith. The definition of Faith. Heb.11.
The faith of God put for his trueth in accomplishing that which he hath spoken Rom 3.3.
Faith put for the gift of working miracles. 1.Cor.12.9. and 13.2.
Such as haue faith in God shall prosper. 2.Chron.20.20. and 1.Sam.12.20.*
Except the word of God bee mixed with faith, the hearing thereof doth profit nothing. Heb.4.2.
Without faith, it is impossible to please God. Heb.11.6.
God doeth unto us according to our faith. Mat.9.29.
Faith commeth by hearing of the word of God. Rom.10.17. and it is the worke of God in us. Ephes.1.18 19. of the which Christ is the authour and finisher by the holy Ghost. 1.Cor.12.5, 9, 11. it is giuen us for Christs sake. Phil.1.29. 2.Pet.1.3, 4. and therefore commeth not of our selues. Mat.16.17. Mat. 9.24. Ephes.3.17.
Wee ought not in matters of faith, to bee led by mans wisedome, but by Gods trueth. 1.Cor.2.3, 4, 5.
The efficacie of faith, which onely justifieth. Isai.5.3, 11, 12. Habac.2.4. Mat.5.36. and 16.16. Lu.1.45. and 7.50. and 8.48. Joh. 5.24. Act.10.43. and 13.39. and 16.31. Rom 3.23, 24, 28. and 4.5. and 5.5. Gal.2.16, 21. and 3.11, 22. and 5.6. Ephes.2.8. Phil.3.9. 1.Pet.2.6, 7. Heb.4.2.
Faith was counted unto Abraham for righteousnesse. Gen.15.6.
The readinesse of Abraham to offer up his sonne, declared his faith. Gen.22.2, 11.
Elisha endued with strong faith, feared not those that were sent to apprehend him. 2. King.6.16, 17, 18.
The faith of Gideon strengthened by the fleece of wooll. Judg.6.36, to 41.
Jonathan with his armour bearer discomfited the Philistims through faith. 1.Sam. 14.6, to 24.
Dauid by faith, feared not to fight with Goliath. 1.Sam.17.26, 32*
The faith of Daniel and his companions. Dan.3.17.
Of the faith and constancie of seuen brethren and their mother. 2 Mac.7.1.*
Of the faith of Jesus Christ, and his hope in tentation. Psal.3.4.5.6.*
God confirmeth the Israelites faith, by recording to them his benefits. Deut.8.2, 3.*
God trieth our faith by signes and wonders, &c. Deut.13.1, 2.
Abrahams faith proued. Gene.22.1.
Of the faith of Eliiah. 1.Kings 17.1, 22. 2.Kings 4.1, 42, 43.
Faith is necessary for him that wil come to Christ. Heb.11.6.

Faith purifieth the hearts. Acts 15.9.

Of Faith proceedeth the obseruation of Gods commandements. Ecclus. 32.23,27.

We ought to pray in the Holy Ghost, to be edified in faith and loue. Iude verse 20.21.

True faith is that, that worketh by loue, and bringeth forth good workes. Galat. 5.6. 2. Pet. 1.5, to 16.

Against the faith of the Church, the gates of hell shall not preuaile. Mat. 16.16,18.

All the chosen are regenerated by faith, and freely iustified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.

The ende of our faith is the saluation of our soules. 1. Pet. 1.9.

Those that are iustified by faith, are at peace with God. Rom. 5.1,10.

Paul by faith waited for the hope of righteousnesse. Gal. 5.5.

We are raised vp from sinne by faith Col. 1.12.

Wee are by grace saued through faith in Christ Ephes. 2.8,9. 2. Tim. 3.15.

We know God by faith, 1. Iohn 2.3.

Wee haue boldenesse, and free accesse to God by faith in Christ Ephe. 3.12.

By faith wee resist the deuill, and ouercome both the world and him. 1. Iohn 4.5. 1. Pet. 5.9.

We are blessed of God by faith. Gal. 3.14.

We are preserued vnto saluation by faith. 1 Pet. 1.5.

Christians see God by faith, not with their bodily eyes 2. Cor. 5.7.

Faith maketh vs to reioice in tribulation. Rom 5.2, to 5.

The holy Ghost is receiued by faith, looke Holy Ghost.

By our inclination to good workes, wee learne whether wee haue true faith or no. Phil. 5. 1. Iohn. 2.3,4,5.

The brestplate and shield of faith & loue. Ephes. 6.6. 1. Thes. 5.8.

The true knowledge of faith, the summe of Christianitie. 1. Thes. 3.5.*

Faith vnfained is knowen by loue. 1. Tim. 1.5.

Faith, hope and loue continue: other gifts cease. 1. Cor. 13.8,13.

What things the fathers attempted and what they endured by faith. Heb. 11.4.*

Of Abrahams faith. Rom. 4.17.*

Of the faith of Iohn Baptist. Iohn 1.31, 33,34. Of Andrewe verse 37.40. Of Philip and Nathanael verse 43.45.* and of Peter. Mat. 16.16.

The faith of the Thessalonians. 1. Thess. 1,8.

Let vs followe the faith of the Apostles, looke Conuersation.

Christ prayed that Peters faith shoulde not faile. Luke 22.32.

The thiefe saued by faith. Luke 23.43.

The faith of the Centurion and those that watched Christ. Mat. 27.54.

Peter and Iohn by faith healed a creeple borne. Acts 3.2,6,7.

A sinfull woman for her faiths sake, is forgiuen. Luke 7 47,50.

By faith wee receiue the forgiuenesse of sinnes. Actes 26,18.

Felix and Drusilla his wife, instructed in the faith. Actes 24.25,26.

The godly glorified God for Pauls conuersion to the faith. Gal. 7.22,23.

The faith of the leper. Matth 8.2. of blind men. Mat. 9.27,28,29. and 20.30.* Marke 10.46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth. 9.18,19. Of the woman with the issue of blood. Mat. 9.21,22. Of the father of him that was possessed. Mat. 9.24. Of the Canaanitish woman. Matt. 15.22, to 29 Mat. 7.24, to 31. Of the ruler in Capernaum. Iohn 4.50 Of the Panim Centurion. Mat. 8.6, to 14 Luk. 7.2, to 11. Of a man lame borne. Acts 14.8 9,10. Of the sicke of the palsie. Mat. 9.2 Mar. 2.5 Luk. 5.20 and 7.2, to 11.

Sicknesses are healed by faith Matt. 14. 39 Marke 6.56.

Christ tried the Apostles faith by a tempest. Mat. 8.24,25,26.

Peter walketh vpon the water by faith. Mat. 14.28,29.

Faith as much as a graine of Mustard seede. Matth. 17.20, and 21,21. Luke 17.6. Iohn 15.7,8.

Christ reprooueth his Apostles for want of faith. Mar. 4.40.

The Apostles desired Christ to increase their faith. Luke 17.5.

Whatsoeuer we aske in faith shalbe granted. Mat. 21.22. Mar. 11.24.

The doore of faith opened vnto the Gentiles. Acts 14.27.

The Pharises neglecting faith, iudgement, &c. tithe mint, rue, &c. Matth. 23.23. Luke 11.42.

We ought to draw neere to Christ with a true heart in assurance of faith. Hebr. 10. 22,23.

Moses exhorteth the people to haue faith, in the victorie promised them. Deut 20.3.

Paul exhorteth to bee stedfast in faith. 1. Cor. 15.1,2. Acts 14.1,3,22.

An exhortation vnto faith and good workes. Psal. 37.3,4,5.

All men haue not faith, 2. Thes. 3.2.

When the sonne of man commeth, shall he finde faith on the earth? Luke 18,8.

Of trying and examining our faith, looke Examine.

Wee must fight the good fight of faith. 1. Tim. 6.12. and perseuere therein. Col. 1.23. Iohn 15.4. and growe from faith to faith. Rom. 1.17.

Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 12.33,34. Rom. 10.14. Heb. 11.6.

Faith taken for the doctrine of the Gospel. Acts 6.7. 1. Tim. 3 9. and 4.6. and for a full perswasion of Christian libertie in things indifferent. Rom. 14.22.

Reuolters from the faith. Hebr. 6.4, to 9. and 2. Pet. 2.20,21,22.

Good instructors in the faith. 1. Tim. 4.6.

God will performe in vs his worke of faith. Psal. 138.8.

Of faith, hope and loue. 1. Cor. 13.13.

Wee must doe good to all, but specially to those of the houshold of faith. Gal. 6.10.

By no worldly thing can man assure himselfe of Gods fauour but onely by faith. Ecclus. 9.1,2,3.

Fruits of faith, looke Fruits.

Faith obtaineth that which the sacrifices prefigured Gal. 3.23.

The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. Looke Beleeue, Works, and Iustifie.

Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3 19,20.

God foretolde that hee would stirre vp a faithfull Priest. 1. Sam. 2.35.

Moses was a faithful seruant of the Lord. Num 12.7 Heb. 3.5.

God is faithfull. 1. Cor. 1.9. 2. Thess. 3.3. 1. Iohn 1 9.

All the faithfull are one bodie in Christ. Rom. 12.4,5.

The faithfull are called the house of God. 1. Peter 4.17. a chosen generation borne of God, a royall and holy Priesthood, an holy nation, a peculiar people, and a spirituall house, and why. 1. Pet. 2.2,5,9. The Temple of the liuing God. 1. Cor. 6.16. beloued of God Iude 3.21. children of God. Iohn 3. 1,10. made free by Christ. Iohn 8.36. Ephe. 1.1. and coheires with Christ of his euerlasting kingdome. Tit. 3.7. Rom. 8.17.

The faithfull in afflictions humble themselues to God. Iob 1.20,21.

God promiseth to be a father to the faithfull 2. Cor. 6 18.

God is carefull for the faithfull. Psal. 101. 6,7,8.

The Prophet exhorteth the faithfull to godlinesse and patience. Psal. 37.28.*

God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai. 51.2.*

The confession of the faithfull. Isai. 15.9.

The faithfull put their trust in God only. Psal. 146.3,4,5,6.*

The faithfull acknowledge their persecutions to come by Gods prouidence. Psalme 38.1.*

The ioyes of the faithfull, and torments of the vnfaithfull. Isa. 65.13,14.*

Prayers of the faithfull against persecuters. Looke Persecution.

God spareth the faithfull for their great profit. Mal 3.17,18.

The faithfull praise God, by whose grace they serue not Idoles. Wisd. 15.1,2.*

A comparison betweene the faithfull and the infidels. Psal. 37.1,24.*

The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.

The faithfull ought not to haue felowship with an infidel. 2. Cor. 6.14,15,16.

Vnto the faithfull all things are pure. Titus 1.15.

The faithfull ought to bee stedfast in the doctrine which hath beene taught them. 1. Iohn 2.27.

The faithfull desire to bee remooued from the bodie, & to dwell with God. 2. Cor. 5.4.8.

The faithfull be strangers in this world. Heb. 11.13,16.

The faithfull ought to bee ready alwayes to render a reason of their hope. 1. Peter 3. 15,16.

The congregation of the faithful, to be gathered by the preaching of the Gospel, is prophesied of. Isa. 11.12.

The faithfull ought to be united in Spirit. Acts 1.44 * and 4.32.

Among the faithful of the primitiue Church, there was none that lacked any thing necessarie. Acts 4.34.35.

The Lord knoweth how to deliuer the faithfull out of affliction. 2. Pet. 2.5.6,7,9.

Life promised to the faithfull. Prouerbes 10.16.

The faithfull hope onely in the mercie of God. Psal 52.9.

The faithfull are the children of Abraham by promise. Rom. 9.8.

The faithfull shall not come into condemnation. John 5.24. looke Beleeuers, Children, of God, Church, Saints, and Conuersation.

Faithfulnesse is required in the disposers of the secrets of God. 1. Cor. 4 2. Matth. 28. 19,20.

God will reward euery man according to his faithfulnesse. 1. Sam. 26.23.

Of the faithlesse, looke Infidelitie

False. We are forewarned of false prophets, who are knowen by their fruits. Matt. 7.15, 16. & 24 4,5,11,24. Acts 20.31. Phil. 3.18. Deut. 13.1, to 6. Jere. 23.9,16,25, to 35.*

False witnesse. Exod. 20. 16. and the punishment. Deut. 19 16,21.

We ought not to be false witnesses, or credite a false tale. Exod. 23.1.

False prophets termed woolues. Act. 20.29 and deceitful workers 2. Cor. 11.13. who vnder the colour of the Gospel, serue their own bellies. Rom. 16.18.

How a false prophet may be knowen. Deu. 18.22.

Foure hundred false prophets assembled before Ahab 1. Kings 22.6. 2. Chro. 18.5.

Of the doctrine and couetousnesse of false prophets. Ezek. 22.25. Jerem. 23.9, 25, to 35.*

False prophets flatter Gods people. Jere. 6.14. and 14.13,14.

Of false friends. Ecclus 37.1, to 7.

No degree but dealeth falsly. Jere. 6.13. and 18 10.

Fall. We ought not to reioice at our enemies fall, and why. Pro. 24.17 18.

The righteous shall see the fall of the wicked. Pro 29.16. and 11.5.

Christ the fall and rising againe of many in Israel Luke 2.34.

We must take heede we fall not from the grace of God. Heb. 12.15.

It is better to fall into the hands of God then man. 2 Sam. 24 14.

It is better to fall into the handes of the wicked, then to sinne before God. Dan. 13. 23.

It is a feareful thing to fal into the hands of God. Heb 10 31.

Saul fell downe with the Prophets and praised God. 1. Sam. 19.24

Abraham did fall on his face and laughed. Gen. 17.17.

Ruth fell on her face before Boaz. Ruth 2,10.

Moses and Aaron fel on their faces before the Lord Nu 20.6. so did Joshua. Josh 7.6.

Moses fell downe before the Lord, praying for the Israelites. Deut. 9 18.

We ought to help vp an oxe or an asse that is fallen. Deut. 22.4.

To fall taken for to die. 2. Sam. 3.34, to be deceiued. Ecclus 23.1. Luke 6.39. and to be dishonoured, Ester 6.13.

The iust man falleth seuen times, and riseth again, but the wicked fall into mischiefe. Pro. 24.16.

He that thinketh hee standeth, must take heed lest he fall. 1. Cor. 10.12.

A man may fall with his tongue, and not with his will. Ecclus. 19 16.

Where the tree falleth, there it lieth. Eccles. 11.3.

To fall on the necke. Gen. 45.14.

Familie. looke Flocke.

Familiar. Saul sought vnto a witch that had a familiar spirit. 1. Sam. 28 7.

Famine threatned to the disobedient. Leu. 26.26. Deut 28.23 & 32.24. looke Amendement.

Famine sent vs by reason of our sinnes. 1. king. 8.35.

Abraham to auoide famine in Canaan, went into Egypt. Gen. 12.10. Izhak for the same cause, soiourneth among the Philistims. Gen. 26.1,6.*

Seuen yeeres famine in Egypt and all lands thereto adioyning. Gen. 41.30,54.

How Joseph dealt in the time of famine. Gen. 47.12, to 27.

Three yeres famine in the time of Dauid. 2. Sam. 21.1. Another great famine in the time of Ahab. 1. Kings 18.2. Another in the time of Jehoram. 2. Kings 6.25, to 29.

Famine prophesied. Jere. 14.1, to 7. Ezek. 9.10 11.* and 12.16,18,19 Hos. 9.2.*

In the famine God enriched Izhak with plentie. Gen. 26.1,13,14,15,16.

The widow of Sareptah relieued in the famine. 1. Kings 17.12 14.15,16.

Elisha foretolde the Shunammite of the famine of seuen yeeres. 2. Kings 8.1,2.

Elimelech fleeing the famine soiourned in the land of Moab. Ruth 1.1,2,3.

Eliiah foretolde the famine vnto Ahab. 1. King. 17.1.

In the famine Elisha maketh the bitter pottage sweete. 2. Kings 4 41.

A famine in Jerusalem in the time of Zedekiah. 2. King. 25.3.

Agabus foretold of an vniuersall famine. Acts 11.28.

A famine of the word of God Amos 8. 11.

The arrowes of famine Ezek. 5.16. looke Hunger.

Faune. The fanne of Christ is the Gospel. Matth 3 12. Luke 3.17.

Fashion. God commandeth Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25.9,40.

The fashion of this worlde goeth away. 1. Cor. 7.31.

Fasting. How we should fast. Matth. 6.16, 17,18.

What fasting the Lord requireth. Isa. 1. 16,17. and 58.6,7.

Fasting and sacrifices do not profit the obstinate. Jere. 14.12.*

Fasting without true workes of mercie, vnprofitable. Zech. 7.9,10,11.*

A question concerning fasting. Zech. 7.3. 5,6,7.

Lunatike deuils are not cast forth but with prayer and fasting. Matt. 17.15,18,20, 21. Mat 9.29.

Daniel praied vnto the Lord with fasting. Dan 9 3.

After fasting and prayers, hands were laid on Paul and Barnabas. Acts 13.2,3.

Prayer and fasting at the ordaining of Elders. Acts 14.23.

Pauls often fastings. 1. Corint. 11.27. and 6.6.

Anna fasted and prayed fourescore and foure yeeres continually Luke 2.37.

Sarra Raguels daughter fasted & prayed to God with teares. Tob 3.10.

The children of Israel fasted before the Lord. Judg. 20.26. Againe they fasted, confessing their sinnes. 1. Sam 7 6. looke Confession.

Jehoshaphat proclaimed a generall fast throughout all his dominion. 2. Chro. 20.3.

Esdras proclaimed a fast. Ezra 8 21.

Turne to the Lord with fasting and mourning. Joel 2.12, to 18.

The Nineuites proclaimed a generall fasting. Jonah 3.5,6,7.

Moses fasted forty dayes & fortie nights. Exod. 34.28. so did Eliiah. 1. Kin. 19.8 and Christ likewise. Matt. 4.2. Of whose fasting reade Psal. 35.13. and 69.10. and 109.24.

Dauid and his men wept, and fasted vntill euen 2. Sam. 1.12.

The inhabitants of Jabesh Gilead fasted seuen dayes. 1. Sam. 31.13.

Dauid fasted, and prayed vnto God, for the childes life. 2. Sam. 12.16.

Ahab fasted, and lay in sackecloth; and God pitied him. 1 King. 21.27 29.

Judeth (sauing a few dayes) fasted all her widowhood. Judeth 8.6.

Ester fasted and prayed three dayes and three nights. Ester 4.16

A generall fast proclaimed. Jerem. 36 9.

Christs disciples reprooued, because they fasted not, and excused. Mat. 9 14,15.

Fasting a ceremonie appertaining to burials. 1 Sam. 31.13.

The wicked Elders obey Jezebel in proclaiming a fast. 1. King. 21.9,11.12.

The hypocrites cast God in the teeth with their fasting. Isa 58 3.

An example of true and false fasting. Luk. 18.11, to 14.

Of fasting more for feare then for deuotion. Jere. 36.6.

Fastings, nor prayers of the wicked regarded. Ecclus. 34.18,27.*

Of measurable abstinence, the dayly fast of Christians. Ecclus. 31.12.* and 37.28, 29,30 Matt. 15.11,18,19,20. Luke 21.34. Rom. 13.13,14.1. Corinth. 7.5. Gal. 4. 16, to 20.* Phil. 3.18,19 1. Thes. 5.5, to 9. 1. Tim. 4.8. Col. 3.5,8,12,13 1. Pet. 1.13, to 17. and 5 5,6,8. 2. Pet. 1.5, to 9 1. John 2.16, 17. Ephes 5.3,4.5.18. looke Abstinence.

Fathers ought not to prouoke their children

to wrath. Ephe.6.4. Col.3.21.

Fathers are charged to teach their children the law of God. Deut.11.19.

God commandeth the childe to honour his Father and mother. Matth.15.4. Mar.7.10. looke Children.

Cursed is hee that honoureth not his Father and mother. Deut.27.16.

He that smiteth his Father or mother, shall die the death. Exod.21.15.

Of them that curse Father or mother. Leviticus 20.9. Pro.20.20. and 30.11.

Fathers and mothers must not bee loued more then Christ. Matth.10.37. Luke 14.26. Neither shall they bee followed in euill. Matth.15.2,to 22. Actes 7.51. and 1.Pet.1.18.

The child ought not to die for his Father, nor the Father for his childes sinne. Deu.24.16. Jere.31.29,30.

The childe ought to aske his Father what God had done for him. Deut.32.7.

Jesus Christ onely knoweth the Father, and reuealeth him to whom it pleaseth him. Matth.11.27.

The spirit of God emboldeneth vs to call God our Father. Gal 4.6.

Christ willeth vs to call no man Father in earth, and why. Matth.23 9.

Joseph was the supposed Father of Christ. Matth.13.55. Luke 3.23.

God is our Father. Deut.32.6. Esa 63.16. 2.Esdras 12.29. 1.Cor.6.18. and him must wee honour and feare. 1.Peter 1.17,18.* Mala.1.6.

He that knoweth Christ, knoweth the Father. John 14.7.

Job was called the Father of the poore, and why. Job 29.16.

Father taken for a chiefe gouernour, or prince. 1.Chron.2.24. For Preachers and Prophets. 2.king.2.12. and 13.14. 1.Cor.4.14,15. Gal.4.6,19. Phil.10. For aged men. Leuit.19.32. 1.Timoth.1.2,3.&c. for magistrates. Exod.22.28. Deu.16.18. Rom.13.4. and for predecessors. Matth 23.30,32. Actes 15.10. Heb.1.1.

Fatherlesse. God doeth right vnto the Fatherlesse. Deut.10.18.

We ought to be a father of the Fatherles. Ecclu.4.10. after the example of God. Psa.61.5. and 146.9.

The Jewes are led captiue for vexing the Fatherlesse and widow. Ezek.22 7.

Of oppressing or relieuing of the Fatherlesse, looke Widow.

Fat. Israel being waxed Fat with store, forsooke God. Deut.6.10,11,12. and 8 7,8,9,10.* and 31.20,21. and 32.15.

God commanded the Israelites not to eate the Fat of the beasts offered. Leu.7.23,24,25. and 3.17.

The Fat of Lambes, Rammes, Goates, wheate, &c were Gods blessings on the land of promise. Deut.32 14.

Fat for plentifull. Ecclus.38.11. for wealthie. Psal.22.29. Pro.28.25.

The Fatte of the land, what. looke Gene.45.18.

Fatnesse, for the spirit of wisedome, knowledge, and zeale. Jere.31.14.

Izhak blessed Jaakob with the Fatnesse of the earth. Gen.27.28.

Fauour. Who so is mindfull of mercie and trueth, shall finde Fauour in the sight of God and man. Pro.3.34.

Louing Fauour is better then siluer or gold. Pro.22.1.

Grace & Fauour of men commeth of God. Gen.38.4. Exod.11.2,3. and 12.35,36.

Ruth found Fauour in the sight of Boaz. Ruth 2.2,9,10,13. reade 2 Kings 25.27.* Psal.105.19,20,to 23. Jere.40.2,3,4. Dan.1.9. Nehe.1.11. and 2.5, to 9.

Gideon craueth a signe of God, to knowe whether hee were in his Fauour or no. Judg.6.17.

Such as Fauour the wicked, are worthie death. Rom.1.32.

Fauoured. Joseph was a well Fauoured person. Gen.39 6. looke Faire.

Feare in affliction is expelled by calling to minde Gods benefites, power, and promises. Deut.7.18,19.

Wee must make an end of our saluation, with Feare and trembling. Philip.2.12. 1.Pet.1.17.*

We ought to Feare God. Deut.4.10. and 14 23. Reue.14.7. Exod.20.18,20.

Whom we ought to Feare, and whom not. Matth 10.28. Luke 12.5, and 1 Pet.3.17.

Whosoeuer Feareth God, and worketh righteousnesse, is accepted with him. Actes 10 35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes and Judges must Feare God. Deut.17.19. Exod.18.21.

God delighteth to haue his people to feare him. Deut.5 29.

Joshua exhorteth the Jewes to Feare the Lord. Josh 24 14.

The Israelites hauing seene the mightie power of God, Feared the Lord. Exo.14 31. and 19.16. Deut.5 5,23,to 28.

Moses Fearing the wrath of God, prayed vnto him for the Israelites. Deut.9.18,19.

The prayse and commodities of the Feare of God. Psal.103.13 & 128.1.* Pro.10.27. and 14,27. and 19.23. and 22.4. and 28 14. Ecclus.1.11, to 34. and 2.* and 34.13, to 18

Of the Feare of God. Mal.1.16.

He that Feareth God, will neither speake nor doe euill. Leuit.19.14.

Adam after hee had sinned, was afraid of God. Gen.3.7,10.

Joseph feared God Gen.42.18. so did the midwiues in Egypt. Exodus 1.17,20,21.

The seruants of Pharaoh that feared God, were preserued from the haile. Exod.9.20.

Obadiah feared God 1. King.18.3,12.

Euery man ought to feare his father and mother. Leuit.19.4.

Let vs feare, lest by forsaking Gods promises we perish through infidelitie. Heb.4.1,3.

Those that obserue not Gods commandements, shall feare their life day and night. Deut.28.66.

The brethren of Joseph feared him. Gen.45 3. and 50.15, to 22.

Saul was afraid of Dauid, because God was with him. 1.Sam.18.28,29.

The people feared Salomon for his wisedome. 1.Kings 3.28.

Dauid seeing Uzzah stricken, Feared. 2.Sam.6.6,7,9,10.

Jaakob Fearing Esau, falleth to prayer. Gen.32.7,9, to 13.

The Israelites afraid at the challenge of Goliath. 1.Sam.17.11,24.

Samuel was afrayd to annoint Dauid king. 1.Sam.16.2.

Saul was afrayd of the hoste of the Philistims. 1.Sam.28.5.

Eliiah fled for Feare of being slaine by Jezebel 1.king.19.23.

Wee ought to Feare them to whom Feare belongeth. Rom.13.7.

The people being afrayd of Gods wrath, followed Saul & Samuel with one consent. 1.Sam.11.7. Israel dwelt without feare all the dayes of Salomon. 1.Kings 4.25.

A commendation of the feare of God which was in Abraham. Gen.22.12,16,17,18.

Elisha feared not the king of Syria his armie 2.Kings 6.14,15.

Perfect loue expelleth feare. 1.Joh.4.18.

God threatneth, that they shall bee afraid in their chambers, who prouoke him by idolatry. Deut.32.21,25.

The meanes to feare God, is to heare his word Deut.4.10 and 6.2.

The king of feare. Job 18.14.

Feare for imbracing. Psal 72.5. for zeale. Psal.119.53. for reuerence. Josh 4.14 for obedience towards men. Rom.13.4.7. 2.Cor.7.5. Ephe.5.6. 1.Pet.3.14.

A godly feare. Psal.119.120.

The feare of the Lord. Pro.8.13. Psalm.34.11,12.

What feare is. Wisd.17 11.

The honourable seede are they that feare the Lord. Ecclus.10.20.

Who so feareth God, departeth not from him Jere.32.40.

Foure things to bee feared. Ecclus.26 5.

The elect feare God. Mal.3.16.

Those that feare God, shall haue no euill report. Judeth 8.8.

Blessed is the man that feareth alway. Psal.112.1. Pro.28.14.

God giueth wisedome to such as feare him. Ecclus 43.33.

The beginning of wisedome is the Feare of the Lord. Psal.111.10.

None forsaken that feareth the Lord. Ecclus 2.11. Neither shall any euill happen to them Ecclus 33.1.

We ought to eat in the Feare of the Lord. Ecclus.9.18.

Pouertie is the Feare of the needie. Prou.10.15.

Feare the Lord, and honour his ministers. Ecclus 7.29.

The prayse of the Feare of God, aboue riches, strength, and beautie. Ecclus 40.26,27.

He that feareth God, conuerteth in heart. Ecclus 21.6. and is vpright without hypocrisie. Pro.14.2.

Job feared God and eschewed euill. Job 1.1,8 Prou 14.16.

Of worldly and carnall Feare. John 9.22.

and 12.42. and 19.8.
Cornelius feared God with all his household. Acts 10.2.
Simeon feared God. Luke 2.25.
Iudgement and righteousnesse follow the feare of God. Isa 5.7.
Ministers must not feare, looke Ministers,
Of childly feare. Ierem. 36.16. Mat.5.33. Act.9.31. & 10.2. 2.Cor.7.1. Eph.5.21. Col. 3.22. 1.Pet.2.17.
Of naturall feare. Mat.14 26. Isa.14.13
Of seruile feare. 2.Kin.74.32,33. Iosh.1. 16. Iere.36.16. Rom.8.15. Luk.1.74. and 1. Iohn 4.18. Reue.21.8.
We ought not to feare the reproach of men, and why. Isa.51.7,8.
He that feareth inconueniences, shall neuer doe his duetie. Eccles.11.4.
That which the wicked feareth, shal come vpon him. Prou.10.24.
Esther was trained vp in the feare and knowledge of God. Est.14.5.
Of the persecution of those that feare the Lord. 2.Esd.16.62, to 66. and how God will deliuer them. vers.66. and punish the wicked. verse 68.
It is a fearefull thing to fall into the hands of the liuing God. Hebr.10.31. looke Timorous.
Feast. The Iewes feasts were many, looke Sabboth and Passeouer: and looke Pentecost in the first Table.
The feast of blowing of hornes or trumpets. Leuit.23.24. Numb.29.1, to 7. and 2. Chro.5.3,13.
The feast of humbling, reconciling, and cleansing sinnes. Leuit.16.29,30. and 23.7. Numb.29.7, to 12.
The feastes of boughes or boothes, or Tabernacles, called also the feast of gathering fruites. Exodus 23.16. Leuit.23.34, to 37. Numb.29 12.* Deut.16.13, to 16. and 31. 10, to 14. Ezra 3.4. Nehe.8.1,2,14,15.* 1. Esdr.5.51,52. 2 Mac.1.9,18.* & 19.5, to 9. Iohn 7.2.
The feast of the newe moone. Numb.28. 11, to 16. and 1.Sam 20.5,24. Ezek.45.18, 19. & 46.7. with other feastes: as Est.9.21.* 2.Mac.15.36,37.
The dedication of the Temple was also counted a solemne feast among the Iewes. 1.Kings 8.65. Iohn 10.22.
What ẏ Iewes should offer at euery feast. Exo.23.14, to 20. Leuit.23.2.* Num.20.3.*
God hateth the Iewes feastes, for that they were prophaned. Isa.1.11, to 15. and 66.17. Amos 5.21,22. and 8,5,10. Mal.2.8,13.
Why Christ was not apprehended on the feast day. Matt.26.5.
Iesus on the feast day, droue buyers and sellers out of the Temple. Iohn 2.14,15 16.
Abraham made a feast when Izhak was wained. Gen.21 8.
Whom wee ought to bid to our feastes: and howe wee should behaue our selues in feasting. Ecclus 9.17,18. Exod.18.12. Lu. 14.12,13,14. Tobit.2.1,2. and 4.16,17. 1. Cor 5.8.
The poore ought to bee remembred at our feastings. Nehe.8.10.
Iob feared misorder and abuse in his children feasting. Iob 1.5.
Izhak made a feast to Abimelech. Genes. 26.30,31. and Ioseph to his brethren. Gene. 43.31,32. and Salomon to all his seruants. 1.Kings 3 15.
Of feastes vsed at sheepe shearing. Gene. 38.12. 1.Samu.25 4,11,36. 2.Samu.13. 24,28.
Pharaoh made a Feast on his birth day. Gene. 40.20. so did Herode. Matth.14.6. Marke 6.21.
Wedding feastes. Gene.29.22. Iudg.14. 10. Iohn 2.2, to 11.
Dauid made a Feast vnto Abner. 2.Sam. 3.20.
Adoniah made a Feast vnto his brethren. 1.Kings 1.5,9,25,41,49.
The lowest roomes at Feasts. Luke 14.8, to 12.
Matthewe made a great Feast for Christ, his disciples, and others. Luke 5.29. Marke 2.15. Matth.9.9,10.
The chiefe places at Feasts. Mat.23.6,7.
The office of a Feast-maker, Ecclu.32,1,2 looke Solemne.
Feasting, for fasting. Isai.22.12,13.
¶ *Feeble.* We ought to comfort the feeble minded. 1.Thess.5.14.
Hannah barren, and feeble, had children. 1.Sam.2.5.
Feede. Iaakob was fed of God all his life long. Gen 48.15.
How Dauid did feed Israel. 2.Sam.5.2. Psal.78.72.
Iudges and gouernors ought to see Gods people fed. 2.Sam.7.7.
Christ commaunded Peter to feede his sheepe. Iohn 21.15,16,17.
Peter willeth the Elders of the Church, to feede the flocke of Christ. 1.Pet.5.1, to 5.
Those that feede a flocke are worthie to eate of the milke. 1.Cor.9.7.
The greene pastures & waters for Christians to feede on, are to bee found in the Scriptures. Psalme 23, 23. Iohn 6, 27, 55.56.
Feete. It was a courtesie in olde time, first to wash the feete of such as a man harbored. Gen.18.4.5. & 19.1,2. and 24.32,33. Iudg. 19.21. Gen.43.24.
Abigail humbleth her selfe to wash Dauids seruants feete. 1.Sam.25.41.
The feete of the Israelites did not swell in the wildernesse. Deut.8.4.
God maketh the feete of his chosen, to bee like Hindes feete to doe his will. 2.Samu. 22.34.
Iosua causeth his chiefe men of warre to set their feete on the neckes of Kings. Iosh.10.24,25.
Ruth slept at the feete of Boaz. Ruth 3. 4,8,14.
Asa had a disease in his feete. 1.King.15. 23. 2.Chro.16.12.
A sinfull woman washed Christes feete. Luke 7.37,38.
Christ washed his disciples feete. Ioh.13. 5,14,15.
Iob was feete to the lame. Iob 29.15.
Fellow helpers, looke Coadiutors.
Fellow seruant. Tychicus a fellow seruant in the Lord Col.4.7.
Fellowship. The faithfull continued in the Apostles doctrine and Fellowship. Acts 2.42.
To haue Fellowship with God and his Sonne, is to beleeue in Christ, and to walke in the light. 1.Iohn 1.3,5,6,7.
The ioyfull Fellowship of Christs members Psal.14.7. and 15.1.*
Righteousnesse hath no Fellowship with vnrighteousnesse, nor light with darkenesse, nor the godly with infidels. 2.Corint.6.14.* Ephes.5.7,8. and 1.Thes.5 5,6.
Feuer. God will smite such as disobey him with feuers. Deu.28.22.
Christ healed Peters mother in lawe of a feuer. Matth.8 14,15. Marke 1.30,31.
¶ *Fielde.* The Israelites might not sowe their field with mingled seed. Leuit.19.19.
Of him that hurteth his neighbours field or vineyard. Exod.22,5.
Wee ought not to remooue the markes or bounds of the field. Deut.19.14.
Absalom causeth Ioabs field to bee set on fire. 2.Sam.14.13.
The field of blood. Acts 1.19.
The field which Ieremie bought of Hanameel. Iere.32.7, to 16.
Fight. looke Warre.
Figge. The parable of the Figge tree. Mat. 24.32,33.
The cursing of the figge tree. Mat.21.19, to 23. Mar.11.13,14.
The parable of the vnfruitfull figge tree. Luke 13.6, to 10.
The Figge would not bee king ouer other trees. Iudg.9.10,11.
Fill. God will fill vs with all good things, if we loue him. Deut.11.13,14,15.
Wee ought not to forget God, when wee are filled with his benefites. Deut.8.10,19. and 6,10,11,12. as did the Israelites. Deu. 32.15.
Finde. To seeke God and to find him, and to lose him, how 2.Chro.15.2,4,15.
Gods iudgements cannot be found out by man. 2.Esd.5.40.
Finger. A giant slaine that had 24. fingers and toes. 2.Sam.21.20,21.
Tables written with the finger of God. Exod.31.18.
Pharaohs enchanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorcerie. Exodus 8. 18,19.
The finger of God, what. Luke 11.20.
Firmament. Gen.1.6.6,7,8. Psal.150.1.
First. The first borne of man or beast, dedicated to God. Exo.13.2.13,14 and giuen for a parcell of the Leuites inheritance. Num.3.12,13.
The first borne of man might bee redeemed, and how. Exod.13.13.
The first foale of an asse was redeemed with a lambe. Exod.13.13.
Christ was the first borne of euery creature. Rom.8.29 Col.11.5.
How the first fruites ought to bee offered. Deut.26.2,3, to 12.
The first fruites pertained to the high Priest. Num.5.9. See Tithes.

Christ

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Christ the first fruits, first borne, and first begotten of the dead. 1. Corint. 15.20,21,22. Col.1.18. Reue.1.5.
All the first borne of Egypt are slaine. Exod.12.29.
The first borne are the Lords. Exod.22.29,30 and 34.19,20. Leuit.27.26. Num.8.14,16,to 20. Deut.15.19.1.Sam.1.11,20,22,28. Eze.44.30. Luk.2.23.
Of the firstlings or first fruits. Exo.23.16. and 34.26. Leu.23.10 Num.18.13 Deut.18.4.2.Chron.31.11. Nehe.10.34,37. Pro.3.9,10. Eze.44.36.
The prerogatiue of the first borne ouer his brethren. Gen.4.7. and 25.31,32,33. Genes.49.3. Deut.21.15,16,17.2.Chro.21.3.
We that haue the first fruits of the spirit, doe grone for deliuerance. Rom.8.21,22,23.
The first borne were otherwhiles reiected, and how, and why. Gen.9.22,25. and 48.14,18,19. and 49.4.
If the first fruits be holy, the whole lumpe is holy. Rom.11.16.
Fishes created by the word of God. Gene.1.21,22.
Preachers called Fishers. Ezek.47.10. Mat.4.19. Mar.1.17. Luk 5.10.
Flame, looke Angel.
Flattering. How hurtfull flatterie is. Prou.27.6. and 28.23 Eccles.7.7. Hab.2.15.
Against flatterers. Prou.24.24. and 18.8. and 26.22,28.* Mat.11.7. and 14.4. and 18.15 Rom.16.18.1.Cor.11.17.1.Thes 2.5.
Flatterie of false prophets, looke False
Worldlings flatter both God and themselues. Psal.78.36. and 36.2. looke Worldlings and conceit.
The nature of flatterers. Prou.29.5. Rom.16.17,18. Psa.41.5,to 9. examples of flatterie. Mat.22.16. John 18.22. Actes 3.4. and 12.22. and 24.2,3.
Harlots haue flattering lips. Judg.14.15,16,17. and 16.5,6,10,13,15,to 19. Prou.2.16,to 20. and 5.3,to 7. and 6.24.* & 7.5,21.*
Absalom, by flatterie, sought to aspire to his fathers kingdome. 2.Sam.15.2,3,4,5,6.
Flea. Dauid tearmeth himselfe a Flea, 1. Sam.26.20.
Flee. Christ willeth vs if wee be persecuted in one citie, to flee into another. Mat.10.23. so did Paul and Barnabas. Act.14.5,6.
Elisha willed one of the sonnes of the Prophets to flee, as soone as he had anoynted Jehu. 2.Kin.9.3.
God willed Elijah to flee from the presence of Ahab. 1.Kin.17.3.
Dauid fled. 1.Sam.15.14. and 19,10,12. and 22.3,4,5.
Elijah fled from Jezebel. 1.Kin.19.3.
Moses fled from Pharaoh. Exodus 2.15. Num.16.42. and Jaakob from Esau. Gen.27 43,44.
The disciples fled. Mat.26.56.
Joshua seemed to flee before the people of Ai Josh.8.9,15,to 30.
The Syrians flee frō Ahab. 1.Kin.20.20
Sisera fled. Judg.4.17,21.
Absalom fled. 2.Sam.13 29,34.
The Philistims fleeing were slaine. 1. Sam.17 51,52.
The Israelites fled before the Philistims 1.Sam.31.7.
Fleece. Of the experience of the Fleece of wooll. Judg.6.37,to 41.
Flesh taken for man simply. Matth.24.22. Act.2.17. Rom.3.20. and 7,18.1.Corin.1.29 Gal 2.16. for the naturall affection of man. Matth.26.41. for the outward shew of man. John 8.15. for outward pompe and ostentation, or for weake state and condition. 2. Corinth.10.2,3. for the common course of nature. Galat.4.29. for this present life. 1.Pet.4.1. for the ceremonies of the lawe. Galat.3.3. for the mortall bodie. Phil.1.22. for the generation after the flesh. Phil.3.3,4. 2.Cor.5.16.
Flesh and blood taken for man or any thing in mans nature corrupted. Matth.16.17. John 3.6. Roman.7.18. and 8.5,6. Gal.1.16 Ephes.6.12. and for men corrupt through sinne. 1.Cor.15.50.
The Jewes might not eate any flesh torne of beasts. Exod.22.31. nor that touched any vncleane thing. Leuit 7.19. neither might they cut their flesh for the dead. Leuiticus 19.28.
Man and wife are but one Flesh. Gene.2.24. Matth.19.5. Mar.10.8. Ephes.5.31.1. Cor.6.16.
The people fell a lusting for flesh, & God gaue it them. Num.11.4,13,18,19. and punished them from their lust. verse 33,34.
Hophni and Phinehas tooke from the people perforce, the flesh of the sacrifice. 1.Sam.2.13,to 16.
Elijah is nourished with bread and flesh by rauens. 1.King.17.6.
Flesh attributed to fishes. 1.Cor.15.39.
Man being destitute of Gods Spirit is but flesh, working fleshly whatsoeuer he doth Gene.6.3,12.
All flesh is grasse. 1.Pet.1.24.
Jesus Christ being made man, became partaker of our flesh and blood, & why. Hebr.2.14.1.Joh.4.2.
The true knowledge of Christ is not reuealed by flesh and blood. Mat.16.17.
By the sinne of the flesh, is vnderstood fornication, and all such sinne as our nature is inclined to. Gal 5.16,17,19,20,21.
The flesh naturally desireth fleshly things. John 3.6. Rom.7.14. and 8.3,5.
The wisedome of the flesh is death. Rom.8.6.
They that are in the flesh cannot please God Rom.8.8.
No goodnesse dwelleth in the flesh. Rom.7.18.
Those that liue after the flesh shall die. Rom.8.13.
The faithfull must banish from them all fleshly lusts. Rom.13.12,13,14. Gala.5.13. Eph.2.2,3.1.Pet.2.11. Gal.5.24.
The deedes of the flesh are mortified by Gods spirit. Rom.8.3.
No trust in fleshly helpes Obad.1.7. Nahum 3.9,19.
Of the frailtie of the flesh. Eccles.14.17,18.
The flesh approueth his owne counsels. Prou.15.21.
The flesh is deceiued by his owne wisedome. Pro.14.8.
The peruerse opinion of the flesh, thinketh that God hath no regard vnto it. Job.35.13.
The flesh is contrarie to the spirit. Galat.5.17.
Flesh of Christ, looke Supper.
For a stony heart, God will giue a heart of flesh. Eze.11.19.
Flies in Egypt. Exod.8.21,24.
Flocke, looke Feede, and Foode.
The flockes of cattell are cursed to those that disobey God Deut.28.18.
We ought to know the state of our flocke, or family. Pro 27.23. and to feede them with true doctrine, and good examples. 1.Pet.5.2,3,4. Actes 10.2.* Rom.16.5. Ephes 6 4. 1.Tim.5.8.2.Tim.4.19. looke Houshold,
Christs flocke little. Luk 12.32.
Flood. Noahs flood. Genesis 6.17.* and 7.10.
Floore. Christs floore. Matth.3.12. Luke 3.17.
Flowre. Man is but a flowre of the grasse. Jam.1.10,11. looke Grasse.
An offering of flower. Leuit.2.1.
Folde, looke Sheepfold.
Follow. We ought to follow goodnes. Gal.5.4.18,1.Thess.5.15.
Wee ought to follow Gods word. Deut.13.1,to 12. and obey it. Deut.13.4.1.Sam.12.14.
Joshua and Caleb constantly folowed the Lord. Num.32.12.
To follow Christs steps, is to suffer affliction patiently, as he did. 1.Pet.2.21.
Great multitudes followed Christ, and he healed them all. Mat.12.15.
Christ shewed by miracle, how they shall want nothing that followe him. Mat.14.13, to 22. Mat.6.34,37,to 45. Luk.9.11,to 18.
Who so will follow Christ, must haue no lets to stop him. Mat.8.22.
To followe strange gods, looke Whoring.
Wee ought not to followe a multitude to doe euill. Exod.23.2.
We ought to be followers of God as deere children. Ephe.5.1.
Wee ought not to follow that which is euill, and why. 3.John 11.
Paul willeth vs to bee followers of him 1.Cor.4.16.2.Thess.3.7,8.
The Thessalonians became followers of Christ and his Apostles, and howe. 1.Thess.1.6.*
We ought to bee followers of them which through faith and patience inherite the promises. Heb 6.12
Foode of Gods word preserueth them that be godly. Wis.16.26.
God ordeined foode for man and beast, Gene.1.29,30.
Jaakob desireth of God foode and apparell. Gene.28.20.
The Midianites destroy all the foode of the Israelites both in field and house. Judg.6.1,to 7.
God giueth foode and raiment to the fatherlesse. &c. Deut.10.18.
Christ willeth vs to aske our dayly foode. Mat.

Matt.6.11. and not to be carefull for things of this life. Matth.6.25, * 31,33. looke Raiment.

The Succothites and Penuelites slaine for that they would not giue foode to Gideon and his men. Iudg.8.5.9,16,17.

Fooles ought to bee scourged with roddes. Pro.26.3.

Fooles are the authours of contentions, Prou.18.6.

Fooles delight to talke what they list, uncontrolled. Prou.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very cumbersome for fooles. Ecclus.21.19.and 22 7.

A fooles counsell is not to bee regarded. Ecclus.8.17.

Riches profit not a foole. Pro.17.16.

The heart of fooles is in their mouth. Ecclus 21 26.

Honour is unseemely for a foole. Prouer. 26.1.

A foole thinketh his owne wit best. Prou. 12.15.

A foole is incorrigible Pro.17.20.

Of the nature and qualitie of a foole, and how he should be regarded. Prou.12.16.and 26.4,to 15. Ecclus 21.20.

Foolish Iewes regarded not God for all his benefits. Deut.32.5,6.

Christians may not vse foolish talking or iesting. Ephe.4.5,6.

The preaching of the Crosse is counted foolishnesse, 1.Cor.1.18.

To bee truely wise, is to bee accounted a foole in the world. 1.Cor.3.18,19.

God hath chosen the foolish things of this world, to confound the wise. 1.Cor.1.27.

Paul was counted a foole for Christ his sake. 1.Cor.4.10.

God hath made the wisdome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1.21.

Dauid did very foolishly in numbring his people. 2.Sam.24.10.

The naturall man iudgeth the doctrine of the Gospel foolishnesse, 1.Cor.2.14.

Foolish questions, See Questions.

Foote of pride Psal.36.11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Mat.9.39.

Forerunner. Christ our forerunner & high Priest Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sam.18,25.

Forget God, looke Fill.

The Israelites hauing forgotten God, were plagued, Deu.32.17,18,to 27.& deliuered into their enemies hands. 1.Sam.12.9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gene.40.21,23.

Forgiue. We ought to forgiue. Ecclus.28. 1,2, to 9. Mat.5.23,24,25. and 6.12, 14,16. and 18.15,16,17.* Eph.4.26,32.and 5.21. Coloss.3.12,13. Luk.17.3,4.

Ioseph forgaue his brethren. Gene.50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning. Gen 20.6. Num.34.18. Exod. 34.7. Psalm.19.12. and 103,2,12. Isai 45. 25.and 44 22.and 51.12. Ier.31.34.& 33.8. Psal.3.8.& 17.7. and 32.1,2,5. and 49 7,8. and 51.14. and 79.9. Dan.9.9. Hose.13.4. Micah 7.18,19. Mar.2.7. Lu.5.21. through Christ Iesus. Isa.45.25.and 53.5,6.* Dan. 9.24. Matt.1.21.and 9.2,6. Mark.2.5,9,10. Mat.26.28. Luk.1.77.& 2.30,31. Luk.5.20, 24.and 24.47. Iohn 1.29. Acts 4.12.and 10 43. and 13.23,38,39. 1.Cor.6.11.and 15.2, 3. 1.Cor.5.18,19,21. Gal.1.4. Col.1.14.and 2.11,13. 1.Tim.1.15. Tit.2.14. Heb.1.3.& 9.13,14,22, 26,28. 1.Pet.1.9,10,11,18.* and 2.24.& 3.18.& 4.1,13. 1.Ioh.1.7,9. and 2.12.& 3.5.and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes Rom.4.7. is annexed to the Gospel. Mat.16.19. Ioh.20.23.

Foreknowledge. looke Counsell and Prouidence.

Fornace. Egypt is called the yron fornace. Deut.4.20.

Fornication. The bodie is not for fornication. 1.Cor.6.13.

We ought to abstaine from fornication. 1 Cor.10,8. 1.Thess.4.3. Acts 15.20,29. Hebr. 12.16.

To auoide Fornication, euery man may haue a wife. 1.Cor.7.2.

Fornicators shall not inherit the kingdome of heauen. 1.Cor.6.9.

Christians ought not to eate with fornicatours, 1.Cor.5.11.

Fornication ought not once to bee named among Christians. Ephes.5.3.

S. Paul excommunicated the fornicator. 1.Cor.5.1,to 6. whom vpon amendement hee receiued againe and comforted. 2.Cor.2.1, 7,to 12.

Of fornications that deserue death. Leuit. 18.6,29.* looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, and honoured the golden calfe. Exod.32.8 & serued Baalim and Ashtaroth. 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Sam.12.20,21, 22. Deut.4.31.

God will not forsake them that walke in his wayes 1.King.6.12,13.

God promised Ioshua that hee would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1.Kings 9 9.

Those that forsake God, shalbe consumed. Iosh.24.20.

The Israelites forsaking God, were deliuered into the Philistims hands. Iudg.6.1, 13.and 10.7.

None forsaken that feare God. Ecclus.2. 11.

Those that forsake any commoditie for the loue of Christ shalbe wel recompensed. Mat. 19.29.

We ought to forsake all that wee haue, to follow Christ, and why. Matt.16.24,25,26. Lu.9.23,to 27.and 14.33. Examples in Abraham. Gen.12.1,4,5.& 17.23.& 21.12,14. and 22.2, to 20. In Dauid. 1.Sam.17.45. 2.Sam.15.25,26,30,31. In Elisha. 1.Kin. 19.20,21. In Eleasar. 2.Macca.6.18.* In the Apostles. Matt 4.19,to 23. and 8.1,23.* Mat.10.28 and in Paul. Phil.3.7,8.

We forsake God, when we sweare by another thing. Ier.5.7. and 4.2.

Forswearing, looke Othe.

Forte. The forte of Zion, was the citie of Dauid. 2.Sam.5.1,7. which was besieged. 1.Mac.6,18,19,48,51. and Simon the brother of Iudas enioyed it. 1.Mac.13.47,49.

Fortie. It rained fortie dayes and fortie nights. Gene.7.12.

Fortie persons and moe conspired the death of Paul. Acts 23.12,13,14.

The punishment of fortie stripes. Deut. 25.2,3.

In Sodome, fortie righteous could not be found. Gen 18.29.

Moses was in the mountaine fortie dayes and fortie nights. Exod.25.18.

Eli iudged Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.King.2.11.

Salomon had fortie thousand stalles of horses. 1.King.4 26.

Israel was in the desert of Sin fortie yeeres. Num.14.33,34.

Christ was in the desert fortie dayes Mar.1.13.

The Temple was in building fortie and sixe yeeres. Ioh.2.20.

Iesus appeareth vnto his disciples fortie dayes after his resurrection Acts 1.3.

Signes seene in the ayre fortie dayes long. 2.Mac.5.2. see Falling.

Fortune, looke Prouidence.

Foules, looke Birds.

Fountaines. Leuit.11.36. Gen.21.19. and 16.7 and 21.25, and 24.11,13,16. and 29.2, 10,11. Exod.2.15. Iohn 4.6. looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.King.3.19.

Christ the fountaine of grace and veritie. Zech.13.1. Ioh.1.17.

Foure. A riuer sprang out of Eden, & was diuided into foure heads. Gen.2.10.

Abimelech laide waite against Shechem with foure bands of men. Iudg.9.34.

Foure thousand Israelites sleine by the Philistims. 1.Sam.4.2.

Foure thousand fed, see Loaues.

The elect shall be gathered from the foure windes. Mat.13.27.

Lazarus dead foure dayes. Iohn 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beasts full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reue. 7.1.

Dauids sentence of foure fold restitution, and death also against himselfe. 2.Sam.12. 5,to 15.

Zacheus restored wrongfull gotten goods foure fold. Luke 19.8.

Foure things insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome verse 21.

Foure full of wisedome. verse 24.

Foure comely in going. verse 29.

Foure things to be feared. Ecclus.26.5.

Fourteene thousand 700. Israelites died

of

of the plague, besides them that died in the conspiracie of Korah. Num.16.49.
Christe fourteene generations in the genealogie from Abraham to Christ. Matt.1 17.
Found. Moses found fauor in Gods sight. Exod.33.13,14.
God found Iaakob his inheritance in a waste land, and roaring wildernesse. Deut. 32.9.10.
Foundation. Christ is the foundation of the Church.1.Cor.3.11.
Preachers must build vpon Christ the foundation.1.Cor.3.10,to 16.
The foundations of the mountaines shall be set on fire in Gods wrath. Deut 32.22. & the foundations of the world were discouered at his rebuke.2.Sam.22.16.
Paul would not build on any mans foundation.Rom.15.20.
Foxe. Christ called Herode a Foxe. Luke 13.32.
Foxes haue holes, but Christ had no resting place.Mat.8.20.
Samson tied firebrands to 300. Foxes tayles. Iudg.15.4.5.
Foxes for heretikes.Cant.2.15.
False prophets like Foxes, and why. Ezek. 13.4.
¶ *Frailtie* of man, see Man.
Free. God required of the Israelites free offerings.Exod.25.2.
Free cities, see Refuge.
Wee ought to stand fast in the libertie whereunto Christ hath made vs free. Galat. 5.1.that is, from sinne. Rom.6.7,18,22.and how.1.Pet.2.16.
Freedome proclaimed to the Israelites in the yeere of Iubile. Leuit.25.10,11.
Elisha hauing freely receiued Gods gifts, bestowed them freely to helpe Naaman. 2. King.5.15,16.
Freewill. Of mans freewill before his fall. Genes.1.26,31,and 2.15. Ecclus 15.14,to 18 and 17.1,to7,12. Wis.2.23. Col.3.9,10. Ephes.4.23,24.
Of mans freewill after his fall, and how that without Gods spirit he can doe nothing but sinne. Gen.6.5.& 8.21.& 20.6. Deut.29. 2,3,4. Psal.14.3. and 49.20. and 116.11. Pro.16.1.9. and 19.21. & 20.9,24. and 21. 1. Isa.63.17. Iere.10.23. and 24.7. and 31. 14,18. Ezek.36.26,27. Hos.13.9,14. Mat. 10.20. and 15.18,19. and 16,17,23. Marke 2.11,12. Iohn 1.12,13. and 3.5,6,27. and 6. 44,45. and 15.2,4,5,6. Acts 16.14.& 26.18. Rom.8.6,7. and 9.16. 1.Cor.3.7.& 4.7. and 12.3. and 15.10. 2 Cor.3.5. Eph.2.1,2,3,5, 12. Phil.1.6. and 2.13,21. and 4.13. Tit.3. 3,to 9. Hebr.13.20,21. Iam.1.14,17. and 4.8. Ecclus.17.14. Rom.5.6. Gal 5.17.
Friends and neighbors ought to be loued. Leuit.19.18.
. The heartie counsell of a friend is most sweete. Pro.27 9.
Our friendes ought to bee entertained. Pro.27.9. Ecclus.9.12. and cherished. Ecclus 14.13,to 17.
The secrets of our friend, we may not discouer. Ecclus.27.16,to 22.
Beware of deceitfull friends, and why. Obad.7. Mat.7.2,4,5.
The propertie of a friend, and howe wee should chuse him, and behaue our selues toward him. Ecclus.6.6,to 18.
Sweete talke multiplieth friends Ecclus. 6.5.
Riches ingender friendship. Prou.19 4, 6,7.
What things breake friendship, and what constancie and charitie ought to bee among friends. Ecclus.22.20,to 26.
How to behaue our selues with a friend that is our superiour. Pro.23.1,6,7,8.
Friends ought to be friendly one to another, and why. Pro.8.24.
The propertie of a true friend. Pro.17.17 Ecclus.27.6. and a fained friend. Ecclus. 27.1,to 6.
How a man may know a friend. Ecclus. 12.8,9.
We ought not to giue our friend power ouer vs. Ecclus.33.18.
Friendship of this world, enimitie with God Iames 4.4.
We ought to make vs friends, by distributing our temporall goods to the poore, and why. Luke 16.9.
Christ called his Apostles friends. Iohn 15.14. & calleth Iudas friend. Mat.26.50.
Of deceitfull and wicked friends. Deut. 13.6,8,to 12. 2.Sam.3.27. and 15.7,10. and 20 9,10. Psalm.55.12,13,14. Iere.9. 3,to 7. and 12.6,14. and 41.2,6,7. Dan.11. 26,27,32.
Hushai a faithfull friend to Dauid. 2.Samuel 15.37. and 16.16,17.
Froward, see Generation.
Fruits. The tree is knowen by his fruit Mat.7.16,21. Luke 6 43.
Fruits of righteousnes and of sinne. Rom. 6.1.* and fruits of the spirit. Gal.5.22 *
God placed the Israelites in the lande of Canaan, to eate the fruits of the fieldes. Deut.32.13.
The spies sent to Canaan, brought of the fruit. Num.13.21,24.
Fruit of bodie, and fruit of ground, &c. blessed to those that loue God. Deut.28.1,3. and cursed to those that doe not. Deut.28.18.
Fruit of the body eaten. Deut.28.53. see Women.
We are deliuered frō the curse of the law, that we should bring forth fruit. Rom.7.4.6.
Our motions to sinne, bring foorth fruit vnto death. Rom.7.5.
God made Leah fruitfull Gen.29.31. and Rahel. chap.30.22. Ruth 4.11.
Of vncircumcised fruit. Leuit 19.23.
What be the fruits of faith after regeneration. Zech.8.16,17. 1.Ioh 3.14 2.Pet.1. 6,to 10. Nehe.9.1,2,3.
Fruits of righteousnesse. Phil.1.11. and fruits of mans inuentions. Michah 7.13. Looke Confession, and Faith.
¶ *Fulfilling.* Wherein the fulfilling of the Law consisteth. Hose.12.5. Deut.11.12,14. Rom.13.8. Gal 5.14. and 6.2.
Christ hath fulfilled the Law for vs. Mat. 3.15. Rom.8.4. Matt.5.7. see Christ, Obedience. and Faith.
Fulfil the measure put for making perfect and finishing all wickednes. Matth.23 32. Gen.15.16.
Fulnesse. The fulnesse of Christ, is the Church. Ephes.1.23.
Christ came at the fulnesse of time, and why. Gal.4.4.5. Eph.1.10.
Of Christ his fulnesse we haue all receiued. Iohn 1.16.
Full. Christ ful of grace & trueth. Ioh.1.14
Woe be to them that be full, for they shall hunger. Luke 6.25.
The wicked full of vnrighteousnes. Rom. 1.29.* and 3.10.14,to 19.
The wisedome of God is full of mercie and good fruits Iam.3.17.
The full age of Christ. Eph.4.13.
Funerals, see Mourning.
Furious men abound in transgression. Prou.29.22. looke Wilfull.
Furniture necessary for a Preacher. 2. King.4.10. see Armour.
¶ *Fire* breaking out. Exod.22.6.
Fire was not kindled on the Sabbath day. Exod.35.3.
Of fire that should neuer bee put out. Leuit.6.12,13.
Fire was in the tabernacle by night. Exo. 40.38.
God consumed Gideons sacrifice by fire, and why. Iudg.6.21.
Fire from heauen consumed Elijahs sacrifice. 1.Kings 18.24,38,39.
Fire mingled with haile, the seuenth plague of Egypt. Exod.9.24,25.
Sodom and Gomorah destroyed with fire and brimstone from heauen. Gen.19.24,25.
The murmurers against God, consumed with fire. Numb.11.1.
Nadab and Abihu destroyed with fire, and why. Leu 10.1,2.
The two captaines ouer fiftie, were with their fifties consumed with fire from heauen. 2.King.1.10,12.
Of purifying by fire. Num.31.20,23.
Ahaz consecrated his sonne in fire vnto idoles. 2.King.16.3.
The fire wherewith the wicked shall bee tormented. Marke 9.44.
Euerlasting fire prepared for the deuill and his angels. Mat.15.25.
The faithlesse shall be cast into hell fire Iohn 15.6.
The fire shal consume reuolters and blasphemers. Heb.10.27.
God is a consuming fire to the wicked. Deu.4.9,10,24 Heb.12.29. & a comfortable fire to the godly. Exod.13.21,22. Nu.9.15.
God came downe in fire, when hee deliuered the law. Exod.19.18.
The glory of God appeared in mount Sinai, as a consuming fire. Exod.24.17.
Consuming fire went out of Gods mouth. 1.Sam.22.9.
Fire was kindled in Gods wrath against Israel. Deut 32.22.
Christ desired that the fire of his Gospel were kindled. Luke 12.49.
Euery mans worke shall be tried by fire. 1.Cor.3.13,15.
Elijah was taken vp into heauen by a chariot and horses of fire in a whirlewinde. 2.King.2.11.

The Angel appeared to Moses in a flame of fire. Exod. 3.2.

The lake that burneth with fire & brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macc. 1.18, 19, 22, 24.*

Of the vnquenchable fire of hell, Matth. 3.12. and 5.22. Mat. 9.43.

Fire taken for warre. Num. 21.28. for the effect of Gods Spirit. Matth. 3.11.

Fiery triall, put for affliction. 1. Pet. 1.7. and 4.12.

Fiery law, so called because it doth terrifie, and fray the conscience. Deut. 33.2.

G

Gage, see Earnest, and Pledge.

Garish attire, see Apparell.

Garments of linsie woolsie forbidden. Deu. 22.11.

The souldiers cast lots for Christ his garments. Matth 27.35.

Sicknesses healed by touching the hemme of Christs garment. Mat. 14.32. Mar 6.56.

Saul discerned not Samuel by his garments. 1. Sam. 9.18.

White garments. Eccles. 9.8.

What a mans garment, &c. betokeneth, see Countenance.

We ought to hate the garment spotted by the flesh. Jude 23. see Vestures and Coates.

Gazing. Saint Paul was made a gasing stocke to the world 1. Cor. 4.9, 10.

Gate. Judges were wont to sit in the gate to heare controuersies, and giue iudgement. Deut. 21.19. and 22.15. Gen. 34.20. Ruth 4.1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gene. 24.60. Matth. 16.16, 18.

The straite gate leadeth to heauen. Matt. 7.13, 14.

Gathering. The tribe of Dan called a gathering hoste. Josh. 6.13.

The feast of Tabernacles after the gathering in of corne. Deut. 16.13.

Manna gathered euery day, saue the Sabbath. Exod. 16.4, 5, 15.*

S. Paul exhorteth to charitable gatherings for the poore saints. Rom. 12.13. & 15.25, 26. 1. Cor. 16.1, 2. Act. 11.29. and 12.25.

Against those that gather riches and hope therein. Luk. 12.16, to 35. Ecclus. 11.18, 19.

Gaine. Against such as teach for gaine. 1. Tim. 6.4, 5. Tit. 1.11.

Godlinesse is great gaine. 1. Tim. 6.6.

Of those that are greedy of gaine. Pro. 1.19. see Couetousnesse.

¶ *Gelded* folkes, see Eunuches.

Genealogie of Simeon. 1. Chr. 4.24. Gen. 46.10. Exod. 6.15.

The Genealogie of Beniamin. Gen. 46.21. and 1. Chr. 7.6. and 8.1.

The Genealogie of Judah. Gen. 38.3. and 46.12. and 1. Chr. 2.3. and 4.1, to 24.

The Genealogie of Issachar. Gen. 46.13. 1. Chr. 7.1.

A briefe Genealogie from Adam to Esau and Jaakob. 1. Chr. 1, 1, to 35.

Fables and Genealogies ought not to bee heeded. 1. Tim. 1.4.

Generation, taken for ancesters. Matt. 1.11. for condition or estate. Luke 16.8. for an age, or the people liuing in that age, or for a certaine time. Mat. 24.34. Luke 1.48. Hebr. 3.10.

The generation of Ishmael. Gene. 25.12, to 19. of Izhak, Gen. 25.19. of Jaakob. Gen. 46.8, to 28. of Jesus Christ. Matt. 1.1. Luke 3.23.*

Christians a chosen generation 1. Pet. 2.9

The Israelites a froward and crooked generation. Deut. 32.5.

The Pharises and Sadduces, a generation of vipers. Matt. 3.7. and 12.34. Luk. 3.7.

Of foure wicked generations, looke Prou. 30.11, to 15.

Our generation and creation is of God. Deut. 32.11.

To all creatures on earth, God gaue vertue of continuall generation, Gen. 1.11, 12, to 29.

Gentiles maners and abominations to be auoyded. Ephes. 4.17, 18, 19. Roman. 1.21.* Deut. 14.1. Leuit. 18.26.*

Gentiles called sinners. Galat. 2.15. and whelpes, see Dogges.

The conuersation of the Gentiles before they knew Christ. Ephes. 2.11, 12. 1. Cor. 8.1.* and 12.2.

The crosse foolishnesse to the Gentiles, see Crosse.

God suffred the Gentiles to walke as they listed vntill the preaching of the Gospel. Act. 14.16.

Jesus foretold that he should be deliuered into the hands of the Gentiles. Luk. 18.32.

Jesus Christ the expectation of the Gentiles. Gen. 49.10. Isa 60.9.

The election of the Gentiles. Psal. 18.49. and 80.9.

The conuersion of the Gentiles. Psal. 113.4, 8. Isa. 2.2. Acts. 11.18.

The vocation of the Gentiles, 2. Sam. 22.44, 50. Isa. 66.10. Zeph. 3.8.

The Gentiles pertaine to the kingdome of Christ. Psal 2.8. Rom. 15.12.

The Gentiles of themselues farre from Christ. Ephe. 2.12. and righteousnes. Rom. 9.30.

The doore of faith opened to the Gentiles. Actes 14.27. Christ foretelleth their entrie. Mat. 8.11, & 12.18, 20, 21. conuersion. Mat. 24.14. Marke 13.10, 13, 14. spirituall worship. John 4.20, to 24. as vnto whom hee was sent. Luke 2.30, 31, 32. Actes 2.39. and therefore calleth them his sheepe. John 10.14, 16. because the Jewes would not enter. Luk. 14.19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Jewes refused it. Mat. 10.5, 6. Mar. 7.27. Actes 13.45, 46, 47. Galat. 3.8, 9.

The election of the Gentiles is free. Rom. 10.20.

Gentiles desire Philip that they might see Jesus. John 12.20, 21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act. 15.9. and 10.11, to 17.

God reuealed the glorious mystery of his grace to the Gentiles. Col. 1, 26, 27. Matt 2.1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Mat. 28.19, 20.

As many of the Gentiles as were ordained to life beleeued. Acts 13.48.

The Jewes forbad the Apostles to preach to the Gentiles. 1. Thess. 2.16. * Acts 11.1, 2, 3.

Paul a minister of the Gentiles. Rom. 15.16. their Apostle. Rom. 11.13. 1. Tim. 2.7. their teacher. 2. Tim 1.11. sent to them. Act. 9.15. Gal. 2.7. Ephes. 3.2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10.45.

The Apostles Epistle to the Gentiles. Act. 15.23, to 30.

The offering vp of the Gentiles faith, called an acceptable sacrifice vnto God. Rom. 15.16. The glory whereof is due to God, verse 17, 18.

Saluation refused of the Jewes, came to the Gentiles to prouoke the Jewes to follow them. Rom. 11.11.

The Gentiles are citizens with the saints, and of the houshold of faith. Ephes. 2.19. and light in the Lord. Ephes. 5.8.

Saint Paul calleth the Gentiles a wilde oliue tree. Rom. 11.17.

Jewes and Gentiles conioyned in one. Ephes. 2.13, to 18.

The Gentiles are become the children of God. Rom. 9.26.

The Gentiles ought not to boast of their election, and of the Jewes reiection. Rom. 11.18, to 26. but to remember what they were before they knew Christ. Ephe 2.11.*

There should moe Gentiles then Jewes, beleeue in Christ. Isa. 54.1.*

The Gentile Achish had a care of Dauid. 1. Sam. 29.9, 10. and 27.2, 12. and 28.2. and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. King. 5.1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. King. 5.15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord. 1. Kin. 10.1. to 11.

Gentlewomen, see Apparel.

Gentlenesse commended. Mat. 5.5. 25. and 11.29 and 18.1, 2, to 17. 1. Cor. 13.5. Gal. 5.22, 23. Ephe. 4.2. Col. 3.12. Titus 3.2. as a fruit of the spirit. Gal. 5.22.

¶ *Ghost*. Christ yeelded vp the ghost vpon the Crosse. Matt. 27.50.

¶ *Giftes*. The seruant of Abraham gaue gifts to Rebekah & her parents. Gen. 24.53.

Voluntarie giftes required toward the making of the Tabernacle. Exo. 25.2, to 10.

What gifts God gaue Salomon 1. Kin. 3.5, 12, 13, 14. and 4.29.*

Asahel presumed of Gods giftes. 2. Sam. 2.18, 19, to 24.

Saluation is the gift of God. Eph. 2.8.

Jesus Christ giuen for vs, is the gift of God. John 3.16 and 4.16. Rom. 5.15, 16.

To giue the holy Ghost, is the gift of God. Actes 8.17, 18, 20. So is it to vnderstand and interprete the Scriptures. Luke 24.45. and is to bee obtained by prayer. 1. Cor. 14.

14.12,13.
It is þ gift of God with patience to beare affliction. Phil.1.29.
All things that we enioy, are Gods good gifts. Matt.25.15,to 31. Luke 19.12,to 28. 1.Cor.4.7. Iam.1.17. 2.Pet.1.3.
Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8,11,12.
The gifts of God are without repentance. Rom.11.29.
Euery man hath his proper gift of God. 1. Cor.7.7.
Gods giftes are diuers, according to his grace giuen vs. Rom.12.6.
Of the gift of tongues. Acts 2.4.1.Cor 12 28,30. and 14.1,to 12. and of healing. 1.Cor. 12.28,30.
To sit on the right or left hand of Christ, is the gift of God. Matth.20.21,23. Marke 10.37,40.
The giftes of God must bee applied to his glory. 1.Pet.4.10,11. lest we bee depriued of them, and cast into hell fire. Mat.25.27,28, 30. Luke 19.23,24,26.
Giftes blind the eyes of the wise. Ecclus. 20.28. Therefore Iudges ought not to receiue them Deut.16.18,19. Exod.23.8.
Giftes for tribute. 2.Sam 8.2.
God measureth the gift by the heart. Mar.12 42,43,44.
Of gifts & presents, looke more. Ge.32.13. & 33 8,to 12 & 43.11,25,26.1.Sa.8.3. De. 27.25. 2.Sa.8.10. 2.kin.5.15,16,22,23,27.
Giue, and it shalbe giuen vnto you. Luke 6.38.
Great and precious promises are giuen vs by Christ. 2.Pet.1.4.
The holy Ghost teacheth vs that all things that we haue, are giuen vs of God. 1.Cor.2. 10,11,12.*
To whom much is giuen, of him shall bee much required. Luke 12.48.
It is a blessed thing to giue rather then to receiue. Acts 20.35.
God giueth all things. Gen.33.11.
God gaue the citie Iericho into the hand of Ioshua. Iosh.6.3,4,5.
God loueth a cheerefull giuer. 2.Cor.9.7.
God gaue Samuel to succeede Eli in the Priesthood. 1.Sam.1.27,28.
Girded. God girded Dauid with power to conquere his enemies. 2.Sam.22.40.
Saint Paul willeth vs to stand girded with veritie. Eph.6.14.
¶ *Gladnesse*, see Ioy, and Reioycing.
Glasse. He that heareth & doeth not, is as he that beholdeth his face in a glasse. Iam.1. 23,24.
We see now through a glasse darkely, but then shall we see face to face. 1.Cor.13.12.
Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.
The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudg. 8.2. see Widowes.
Glory. The glory of God appeared in the cloud. Exod.16.10.
The sight of the glory of the Lorde, like consuming fire. Exod.24.17.
The glory of the Lord appeared, when Ioshua and Caleb should haue been stoned. Numb.14.10.
The glory of the Lord filled the tabernacle. Exo.40.34,35. & the Temple. 1.kin.8.11.
The glory of God appeared to Moses and Aaron. Num.16.42,44.
Moses besought the Lord to shew him his glory. Exod.33.18.
The Arke of God, called the glory of Israel. 1.Sam.4.21.
Isaiah saw the glory of God after a sort. Isa.6.1,to 6.
God discomfiting Pharaoh & all his host, got glory to himselfe. Exo.15.11. Rom.9.19.
God filleth all the earth with his glory, by punishing the infidelity of his people. Num. 14.21.
God was the sword of the Israelites glory. Deut.33.29.
God chose the children of Israel vnto his glory. Deut.26.18,19.
Dauid did all that he did, to the glory of God. 1.Sam.17.45,46,47.
The counsels of the wicked turne to Gods glory. Psal.66.10,11,12.
All people created to the glory of God. Deut.26.19.
The Philistims being plagued with Emerodes and Mice, their priestes exhorted them to giue glory to the God of Israel. 1. Sam.6.2,to 6.
The glory of Christ, as the glory of the onely begotten Sonne. Iohn 1.14.
Glory put for mercie. Rom.9.23.
The glory of God is reuealed to vs by the Gospel. 2.Cor.4.6.
The sickenesse and raising of Lazarus, was the glory of God. Iohn 11.4,40.
Glory to God in the high heauens. Luke 2.14.
Abraham gaue glory to God, when he constantly depended on his promises. Ro.4.20.
God did shew the riches of his glory vpon the elect, by his mercie. Rom.9.23.
All glory is due vnto God onely for whose pleasure all things were created. Reu.4.11. Phil.4.19,20.
Glory to the Lambe who was slaine for vs. Reu.5.12.
No man ought to glory in any thing but in God. Ier.9.23,24. & 1.Cor.1.31. 2.Cor. 10.17.
Christians ought to doe all things to the glory of God. 1.Cor.10.31.
The good workes of man, set forth Gods glory. Phil.1.9,10,11. 1.Pet.2.12.
The holy Ghost foreshewed Christ his sufferings and glory. 1.Pet.1.11.
Our light afflictions are not worthy the eternall weight of glory, which they bring. Rom.8.18. 2.Cor.4.17.
Man is the image of Gods glory, and the woman is the glory of the man. 1.Cor.11.17
The glory of the Ephesians was Pauls suffering. Ephes.3.13.
The Thessalonians were Pauls glory and crowne. 1.Thess.2.19,20.
Paul preacheth the Gospel not for glory of men, but to please God. 1.Thessal.2.3,to 14.*
Christians should not be desirous of vaine glory. Gal.5.26. looke Vaineglory, Confesse and Die.
The glory of the wicked is to their shame. Phil 3.19.
Glorified. God wil be glorified. Leu.10.3. and therefore hee defended his people wonderfully. Exod.14.25.
How God is glorified. Exod.14.31.
We must glorifie God for deliuering vs from the Deuill and sinne, as the Israelites did, for their deliuerance from Pharaoh. Exo.15.1,2,to 20.
God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1.Pet.4.11.
Wee ought to pray that the word of God may haue free passage, and bee glorified. 2. Thess.3.1.
Christ was glorified, when Iudas went to betray him. Ioh.13.31.
Christ desired his Father to glorifie him among men. Iohn 17.1.
Benhadad glorified himselfe in þ strength of his armie, and was discomfited. 1.Kin.20 3,18,25,30.
He ought to glorifie God, that suffereth as a Christian. 1.Pe.4.14,16. Mat.5.10,11,12
God is to be glorified by the puritie of our bodies. 1.Cor.6.20.
Iesus Christ shall bee glorified by his Saints. 2.Thess.1.18.
If we will be glorified, wee must suffer with Christ. Rom.8.17.
Of the glorifying of our bodies, Looke Phil.3.21. and Body, and Resurrection.
Gluttonie is a worke of darkenesse. Rom. 13.13. and of the flesh. Gal 5.19,21. to be auoyded. 1.Pet.4.3. by the example of Esau, who was prophaned thereby. Heb.12.16.
Wee may not keepe company with gluttons or belly gods. Prou.23.20.
A prayer against gluttonie. Ecclus.23. 1,6.
Of the rich Glutton. Luke 16.19.* Looke Drunkennesse and Surfetting.
¶ *Gnashed.* The Iewes gnashed at Steuen with their teeth. Acts 7.54.
Of gnashing of teeth, looke more Matt.8. 12. and 13.50. and 24.30.
Gnat. The Pharises strained out a gnat, and swallowed vp a camel. Matt.23.24.
¶ *Goe.* God did goe before the Israelites to giue them. Deut.31.3.
How the Israelites did goe out of Egypt. Exod.12.37,38,39.
To goe vnto his Fathers, put for to die. Gen.15.15.
To goe into the number, put for being inrolled. Exod.30.13.
God. God is a Spirit. Iohn 4.24.
God is one. Mar.12.29. Ioh.17.3. 1.Cor. 8.6. 1.Tim.2.5. Alpha and Omega, beginning, and ending, first, and last. Reuel.1.8, 11,17.
God the Father tooke great delight in his Sonne. Matth.3.17.
Christ prooueth that hee was God, and that the Father wrought by him. Ioh 5.17. and 10.31.
No man hath seene God, can see him, or know him as he is, but Christ. Iohn 1.18. and 4.22. 1.Tim.6.16.

One God, and Father of all, aboue all, through all, & in vs all.1.Cor.8.6.Eph.4.6.
God dwelleth not in Temples made with hands.Acts 17.24.and 7.48.
The name of God.Exod.3.14.
God filleth heauen and earth, and seeth all things.Iere.23.24.
Nothing hidden or vnknowen to God. Ecclus.16.17,18.
We liue, mooue, and haue our being in God. Acts 17.28.
The wicked thinke there is no God, or that God hath no regard to worldly things. Iob 22.13,14.& 24.1,2.* & 34.19.Psal.10.4,13.and 14.1.and 53.1.and 73.11.
Nothing is certaine without God. Wisd. 11.22.
All things are possible with God. Genes. 18.14.Mat.19.26.Luk.18.27.Mar.10.27.
God needeth no mans help.Iob 26.2,3,4.*
Because God hath made all creatures, they ought to humble themselues vnto his ordinances.Isa.45.9,10,11,12.
All things are Gods. Psal.24.1. of God, through God, and for God.Rom.11.36.
God doeth all things vnsearchably. Pro. 25.2,3.
Philip desired to see God the Father. Ioh. 14.8.
All workes of God are exceeding good. Ecclus.39.16.Gen.1.31.
The God and Father of Christ, is our God and Father. Iohn 20.17.
God was the Israelites God, and dwelt amongst them.Exod.29.45.
There is no God, but the God of Israel. Deut.4.35,39.and 32.39. 1.Sam.2.2.
The Lord sayd that he was ẏ God of Israel, and bade them not to feare the gods of the Amorites.Iudg.6.10.
God chose the Israelites, to the ende hee would be their God.Exod.6.7.Deut.4.20.
God would be knowen to be the Lord, by signes and miracles.Exod.7.17.
Our God is God of gods, and Lorde of Lords.Deut.10.17,21.Isa.45.1,5,12.
God was declared to be the only and true God of Israel, by sending fire to consume Eliahs sacrifice.1.King.18.36,37,38.
Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King.5.15. So did Iethro.Exo.18.11.And Rahab.Iosh.2.11.
None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut.32.39.
God was the onely conducter of the Israelites.Deut.32.10,12.
God is he that doeth all things in vs. 2. Sam.22.30.
Dauid did all things that God might be glorified.1.Sam.17.45,46,47.
God giueth all things.Gen.33.11.
God careth for vs.1.Pet.5.7.
Of the familiarity and bountifulnesse of God toward Abraham. Gene.18.10,17,18, 19,24.* and 19.29.
God was with Izhak for his fathers sake, and therefore willeth him not to feare. Gen. 26.24.
God was with Iaakob in his way, and on him onely he depended.Gene.28.13,15,20. and 46.4.
God was with Ioseph. Gen.39.2,3. with Caleb. Iosh.14.12. and with Iosuah in whatsoeuer he did. Iosh.1.9.and with Ionathan 1.Sam.14.10,15,45.
God promised Gideon that he would bee with him.Iudg.6.12,16.
God would be knowen to be our deliuerer out of bondage.Exod.16.6.Deut.5.6.
God refused to conduct his people, for their idolatries sake.Exod.33.3.
God fought for Israel. Iosh.10.42.
God deliuered into the handes of the Israelites, their enemies Deu.2.21.and 3.2.
God will haue all victorie to be ascribed vnto him.Iosh.24.11,12.for he deliuered the Philistims into the handes of Dauid. 2.Sa. 5.24,25. and Og into the hands of the Israelites.Deut.3.3. Therefore hee sent but three hundred men with Gideon. Iudg 7.2, 4,6,7.
God was he that chased the Amorites, and other.Exod.34.11.
God gaue Hezekiah victory for his owne names sake, and for Dauid his seruants sake. 2.King.19.34.
God will not bestowe his grace alwayes in vaine. Iudg.10.10.to 14.
How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, see saw God. Exod. 24.9,10,11.
God appeared to Ioshua like a man with a drawen sworde in his hand. Iosh.5.13, 14,15.
Manoah and his wife thought they had seene God, when they sawe but his Angel. Iudg.13.3,22.
God ought to be followed. Ephe.5.1.and blessed, and why.2.Cor.1.3,4.
The children of Israel not able to heare God speake. Exod 20.18.19.
The people seeing the sicke of the palsie healed, glorified God.Mar.9.8.
How to offer to God our selues, and all that we haue.Rom.6.13.
We ought to feare, worship, and offer to God onely.2.Kings 17.36.
All knees shal bow vnto God. Isa.45.23.
We must loue and serue God with all our heart and soule.Deu.6.5.13.& 11.13 and submit our selues vnto him.Ecclus.4.8.and by prayer seeke vnto him onely, and we shal finde him.Deu.4.29,30.31.Ecclus.38.2,9.
Unto God onely belongeth all honour and glory.Isa.42.8.
We cannot serue God and riches.Mat.6. 24.Luke 16.13.
We ought not to tempt God.Deut.6.16.
He that is of God, heareth Gods worde. Iohn 8.47.
Hee that is of God, ought to walke as Christ walked.1.Iohn 2.6.
All things are of God, by Iesus Christ.2. Thess.1.11,12.
God, the giuer of all grace beginneth the good worke in vs, and performeth it. 1.Cor. 4.7.Phil.1.6.Heb.13.21.
God is to be acknowledged the author of all goodnesse.1.Cor.8.6.7.
God is he that iustifieth vs for the loue of Christ.Rom 8.31,33.
We are elected of God to be sanctified by his spirit.1.Pet.1.2.
God hath raised vs vp to life with Christ, and why.Eph 2.5,6,7.
God hath called vs vnto glory & vertue. 1.Pet.1.3.
The Pharises despised the counsell of God Luke 7.30.
We are in God, and dwell in him, if wee loue God and our neighbour.1.Ioh.2.5.and 3.24.and 4.12.
Our God is the God of mercie, patience and comfort.Rom.15.5. 2.Cor.1.3.
God cannot lie.Titus 1.2.
God will giue eternall life to those that he hath promised the same.Heb.10.23,36.
Gods giftes, and calling are without repentance. Rom 11.29.
Those that cleaue to God, shal liue, whereas those that follow idoles shal perish.Deut. 4.3.4.
God chastiseth him whom he loueth.Hebr. 12.6.
The first fruites ought to be offered vnto God.Exod.23.16,19.
Iaakob going into Egypt, offred sacrifice vnto God.Gen.46.1.
Ioseph attributeth vnto God both his selling into Egypt, and the honour that he receiued there.Gen.45.8.
God suffereth the spirit of errour to possesse the mouth of false prophets.1.King.22 21,22.
God sent an euill spirit betweene the inhabitants of Shechem and Abimelech, that they might destroy one another.Iud.9.23.24
Of the prouidence of God toward the Samaritanes afflicted.2.King.7.16.*
The mercie of God toward all men.Wis. 11.20,26.and 12.1,2,8,10.*
None good but God onely. Matt.19.17. Marke 10.18. Luke 18.12.
God is loue.1.Ioh.4.16.
Preachers are Gods laborers. 1.Cor.3.9.
God onely conuerteth the heart. 1.King. 18.37.
God touching our hearts, we shall follow. 1.Sam.10 26.
God ruleth the steps and wayes of men. Prou.20.24.Ier.10.23.
Paul prayeth God to guide his iourney. 1.Thess.3.11.
God beholdeth the heart, not outward appearance.1.Sam.16.7.
God foreshewеth things to come, and not idoles. Isa.42.8,9.
God is the authour of peace, and not of confusion.1.Cor.14.33.
God onely is holy.Reue.15.4.
The description of God. Exod 34.5,6,7. his power and benignitie. Isa 40.10.*
The name of God is our protection.Pro. 18.10.
How God is to bee sought for, and who finde him.Wisd.1.1,2.
God onely forgiueth sinnes.Marke 2.7.
God sau eth without sworde.1.Sam.17.45
God is onely wise.Rom.16 27.
God seeth and searcheth the heart, and reines. Actes 15.8. 1.Thessal 2.4. Reuel. 2.23.

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2.23. Psal.7.9. Iere.11.20.& 7.11.& 17.10.
God onely was the finder of wisedome. Baruch 3.32,36.
In punishing the wicked, God is esteemed sanctified. Isa 5.16.
It was the will of God, that Rebekah should be the wife of Izhak. Gene 24.50,51.
Moses the man of God. Deut 33.1.
Of those that worship both God and Idoles. 2.King.17.33.
The Israelites did choose to serue God, and rejected idoles. Iosh. 24.16,21,22,23, 24,31.
Satan called the god of this world. 2. Cor.4.4.
God made Moses a god to Pharaoh. Exodus 7.1,2.
To sanctifie God, what. Deut. 32.51.
God speaketh by his preachers. Ierem.7. 23,26.and 11.7,10.
How God is pacified. Dan.4 24.
God is able to abate the pride of princes. Dan.4.34.
God neuer faileth those that trust in him. Dan.14.38.2.Mac.15.26,27.
What God requireth of vs Micah 6.8.
God only gouerneth all things.2.Esd.6.6
God is the preseruer and giuer of kingdomes.2.Chro.36 23.Est.16.16.
How God is tempted. Psal 78.18.
God is our father. Deut.32.6. Mala.1.6, 2.Esd.1.29.
Godhead. The fulnesse of the godhead dwelleth in Christ. Col.2.9.
Godly. How we are partakers of the godly nature.2.Pet.1.3.
All that liue godly shall suffer persecution. 2.Tim 3.12.
Godlinesse causeth a king to bee blessed. Prou.25.2.4.
Godlinesse, or vngodlinesse doeth neither profit or hurt God, but man. Iob 35.6,7,8.
Godlinesse hopeth for eternall life. Tit.1. 1,2.
Wee ought to exercise faith, true Godlinesse, and holy conuersation. 1.Tim.4.7,8. 2.Pet.3.11.
Gods. If we honour strange gods, we shal perish. Deut.5.7,to 10.
The gods that are made with hands, are no gods. Act.19.26.
Rahel stole away the gods or idoles of her father. Gen.31.19,30.
Iaakob commaunded his houshold to put away the strange gods. Gen.35 2.
Samuel exhorteth the people to put away the strange gods, to serue the true God. 1. Sam.7.3.
Gods vsed for Iudges and Princes. Exo. 22.8. Psal 82.1,6. for Angels. Psal.95.3.*
Gods the worke of mens hands. Deu.4.28
Of the diuersitie of the gods of the Gentiles.2.Kin.17.29,30,31.
Many be called gods, yet vnto vs there is but one.1.Cor.8.5,6.
The gods of the Gentiles are not to bee feared. Baruch 6 3,4,22,26.*
The true God blasphemously compared to the gods of the Gentiles 2.King.18.33, 34.35.and 19.10,12,13.
He that wil serue the Lord, must put away strange gods. Iosh.24.23.
No mention may bee made of any other gods but the Lord. Exod.23.13.
Who so offereth to other gods, ought to bee slaine. Exod. 22.20. looke Idolatrie and Superstition.
Those to whom Gods word is giuen, are called gods Iohn 10.34,35.
Golde or siluer that appertained to idoles, may not be put to priuate vse, and why. Deu 7.25,26.
The weight of golde that came yeerely to Salomon. 1.Kings 10,14. The Queene of Shebas gift vnto him and of diuers things made of golde.1.Kin.10.10,16,17,18,21.
Gold and siluer as plentie as stones. 2. Chron.1.15.
Golde or siluer cannot deliuer any from Gods wrath. Ezek.7.19.
Iosua reserued the golde, siluer, &c. at the sacking of Iericho, and put it into the treasure of the house of the Lord. Iosh.6.19.24.
If any man build gold on the foundation of Christ, his building will endure. 1.Corin. 3.12.
Christ sent his Apostles to preach without golde, siluer, &c. Math.20.9. Mar.6.8. Luk.9.3.
Good. None good. Psa.14.3.& 53.1,3 Ro. 3.10, nor pure. Iob 35.4. but God only. Mat 19.16,17. Mar 10.18. Luk.18.19.
God saw all that hee had made, and loe it was very good. Gene.1.31.
God made all his good to goe before Moses. Exod 33.19.
Cleaue to that is good, and abhorre that is euill. Rom.12.9. Gal.4.18. 1.Thessalon. 5 15.
We ought to be wise to good, and simple to euill. Rom.16.19.
Do good to all, but especially to the faithfull. Gal.6.10.
Wee ought to doe good euen to our enemies. Luk.6.35.
It is lawfull to doe good on the Sabbath day. Luk.6.9,10.
God will consume idolaters after he hath done them good. Iosh.24.20.
Dauid did good for euill. 1.Sam.24.5,7, 8.and 26.9.
We ought to doe that is good in the sight of the Lord Deut.6,18.
Good and euill. Deut.30 15.
Our corrupt nature can not do that good we would. Rom.7.18,19.
Good intent contrary to Gods word, is sinne. 1.Sa.13.11,to 15.& 15.11,13,19,20.
Vzzah for his good intent, contrarie to Gods commandement, was slaine by God. 2.Sam 6.6,7. looke Thoughts.
Goods of him that is taught, are to be imparted to the teacher. Gal.6.6.
Shame is the rewarde of euill gotten goods. Act.1.18. looke Riches and Blessings.
Goodnesse. Ouercome euil with goodnesse Rom.12.21.
Mans heart vnreformed by God, is vnapt to goodnesse. Hag.1.14.
Goshauke. It was not lawfull for the Iewes to eate of a Goshauke. Deut.14.12.
Gospel is the glad tidings to saluation. Luk.2.10. Rom 10.17.
The Gospel declareth howe Christ died for our sinnes, was buried, &c.1.Corinth.15. 1,to 5.
The Gospel giueth eternall life by Christ vnto Gods chosen, according to his purpose and grace. Ephes.1,7,9.2.Timot.1.9.Tit. 2.11.
The Gospel called the wisedome of God. Matt.11.19.1.Cor.2.7. the mysterie hidden from the beginning of the worlde. Ephes.3. 9.Col.2.26. the administration of the spirit and righteousnesse. 2.Cor.3.8,9. a mysterie, or secret.1.Cor.4.1.Col.4.3. and the reuelation of the mysterie. Rom.16.25.
Wee are saued by the Gospel. 1.Corinth. 15.2.
The Gospel is the new couenant. Ierem. 31,31.
The Gospel preached by Christ first in Galile. Isa.9.2. Mat.4 16.
It was foretold that the Gospel should bee reuealed to the Gentiles. Isai.29.18. and preached. Isai. 27.12,13. and howe sinners should receiue the same. Isa.29.24.
Whither the Gospel traineth vs. Heb.12. 22,23,24.
The Angel declared the Gospel vnto the shepheards. Luk.2.10.
The promise of eternall life reuealed by the Gospel. Ephe.1.3. Tit.2.11.
The Gospel which the Apostles heard in secrete, should bee preached openly. Math. 10.27.
Christ sent his Disciples to preach the Gospel. Mat.28.19,20. Mar.16.15,16.
The Gospel to be preached throughout all the world. Matth.24.14. Mar.13.10. and to euery creature, Mar.16.15. and so it was, Col.1.23.
Paul preached the Gospel from Ierusalem to Illyricum. Rom.15.19.
The maiestie of Christ is declared by the Gospel.2.Cor.4.4.
None ought to bee forbidden to preach the Gospel, albeit he be vnworthy, and why. Luke 9.49,50.
Who so loueth father or mother more then Christ, is not worthy to bee a minister of the Gospel. Matt.10.37,39.and 16.25. Marke 8.35.
The deceitfulnesse of riches, &c. maketh the Gospel to bee vnfruitfull in many. Mar. 4.15,17,19.
The Gospel compared to seede sowen. Matth.13.3,to 10.18,to 24.
All those to whom the Apostles preached the Gospel, beleeued not. Rom.10.16. Isai. 53.1.
The Gospel is hid to some through their incredulitie.2.Cor 4.3,4.
The Gospel from the time of Iohn Baptist, suffereth violence. Matth.11.12. Luke 16.16.
Those that haue not beene faithfull in riches of iniquitie, are not to bee trusted with the Gospel. Luke 16.11.
The Gospel vnknowen to the wise Iewes, and yet knowen to the silly Apostles. Matth. 11.25.
The Gospel compared to a treasure hidden,

uen, and a precious stone found. Matth.13 44,45.

The Pharises beleeue not the Gospel, neither will suffer other to beleeue. Mat.23.13. Luke 11 52.

The Gospel bringeth dissention and death to the professors thereof. Mat.10.34,35. Act. 14.1,2.to 7.

What they shall receiue, who for the Gospels sake haue forsaken all things. Matt.19, 28,29.

None but such as are called and chosen, receiue the Gospel, and bring foorth fruits. Mat.20.1,8,to 17.

Our conuersation must be such, as becommeth the Gospel. Phil.1.27.

The terrible iudgement of God against such as contemne the Gospel. 2.Thess.2.10, 11,12.

The Gospel is the more aduanced by good workes. Col.1.6.

The Gospel prophesied of, to bee preached in diuers languages. Isa.28.11.

The Church is gathered by preaching of the Gospel. Isa.60.3.

The conscience is gladded with the word of the Gospel. Pro.12.25.

The Gospel of Iohn why it is written. Iohn 20.30,31.

Gouernour. Ioseph Gouernour ouer the land of Egypt. Gene.42.6.

Against wicked gouernours of cities. Zep. 3.3. looke Princes and Magistrates.

¶ *Grace.* Noah found grace in the eyes of the Lord. Gene.6.8,9. so did Moses. Exod. 33.17.

Hannah desired to find grace in Elies sight 1.Sam.1.8.

By the rich grace of God wee are redeemed. Ephes.1.7. Tit.3.7.

The Prophets foretold of grace to come to vs by Christ. 1.Pet.1.10.

God determined before the beginning of the world to bestow his grace on vs. 2.Tim. 1.9. that hee might bee glorified for so great grace bestowed. Ephe.1.4,5,6.

The grace of God appeared that we should liue holily, waiting for the blessed hope of eternall life. Tit.2.11, to 15.

Wee are saued not by workes, but by grace in Iesus Christ. Ephes.2.8,9. Iohn 1.17. or else were grace no more grace. Rom. 11.6.

The remnant of the Iewes shall be saued by grace. Rom.11.4,5.

They make frustrate the grace of Christ, who seeke to be iustified by workes. Gal.5.4.

We ought to trust in the grace offered by the Gospel. 1.Pet.1.13. and not to receiue the same in vaine. 2.Cor.6.1.

Who so reiecteth the grace of God offered, can looke for no mercie. Heb.10.26,27.

The Apostles wish grace & peace to those Churches they write vnto. Rom.1.7. 1.Cor.1 3. 1 Pet.1.2.

We ought to grow in grace and the knowledge of Christ. 2 Pet 3.18.

As we profit in the knowledge of God and Christ, so shal the grace of God be multiplied vnto vs. 2. Pet.1.2.

Grace put for the doctrine of the Gospel. Titus 2.11. Heb.13.9. 1.Pet.5.12 for faith and the fruits thereof. 1.Pet.1.5. For free gifts. 1.Cor.1.4. For spirituall gifts. 2.Pet. 3.18. For the ministerie and preaching of grace. Gal 2.9. For free forgiuenesse of sins. 1. Iohn 1.17. For the whole calling of the faithfull. Heb. 12.15. For the efficacie and power of the spirit. Acts 14.26.

Of Grace, before and after meales, looke Thankesgiuing and Praise.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c, Exod.36.6,7.

Grafted. To what ende wee are grafted with Christ into his death. Rom.6 3,4,5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom.11.17,19.

Grapes, looke Cluster.

It was permitted the Iewe to eate of his neighbours grapes, but not to carie any away Deut.23.24.

Grasse. God will send grasse to feede the cattell of those which loue him. Deuter.11, 13,15.

All flesh is grasse, and all the grace thereof is as the flower of the field. Isa.40.6. 1.Pet. 1.24.

Grashopper, looke Blasting.

Graues. The graues did open at the death of Christ. Matth.27.52.

Iaakob set a pillar vpon Rahels graue, Gene.35.20. 1.Sam.10.2.

No man knoweth where Moses graue is. Deut.34.6.

Iosiah commanded, that none should touch the graue of ye man of God. 2.Kin.23.17,18.

The graues of lust. Num.11.34.

The graue described. Iob.10.19,21,22.

The Lord bringeth downe to the graue, and raiseth vp. 1.Sam.2.6.

Grauen. Michaiahs grauen and molten image. Iudg.17.3.4.

Great. God is great. Deut.10.17.

Who shall be greatest in the kingdome of heauen. Mat.18.4. Mar 9.34. Lu.9.46,48.

God hath done great things for his people 1.Sam.12.24.

Saul foretold Dauid that hee should doe great things. 1.Sam.26.25.

Moses desired God that his power might be great. Num.14.17.

The *Greekes* seeke after worldly wisdome 1.Cor.1.22.

A prophesie of the kingdome of the Grecians Dan.11.2,3.

Greeting. Of the greeting betweene Moses and Iethro. Exod.18.7.

Paul willeth the faithfull to greete one another with an holy kisse. Phil.4.21. 1. Thess.5.26.

The Scribes and Pharises loued greetings in the markets, &c. Matth. 23.7. looke Salutation.

Grieue not the holy Spirit of God Ephe. 4.30.

It grieueth Gods enemies that his children prosper. Nehe 2.10.

Grone. Euery creature groneth with vs, for the reuealing of the sonnes of God. Rom. 8.22.

God heard the groning of the Israelites, Exod. 6.5,6. and had compassion on their gronings, for their Iudges sakes Iudg. 2.18.

Grewe. Samuel grewe and the Lord was with him. 1.Sam.3.19.

Grudging. looke Murmuring.

Grudgingly. We must not giue almes grudingly. 2.Cor 9.7.

¶ *Guided.* Wee must be guided by Gods word, and not by good intent. Eccles 4.17.

Guile. No guile found in the mouth of Iesus. 1.Pet.2.22.

All guile ought to be laid aside of Christians. 1.Pet.2.1. looke Wrong

¶ *Gyants.* Emims, Zamzummims, and Anak. Deut.2.10,20.to 24. Num 13.33.34

Gyants were mighty men, and contemners of God Gen. 6.4.

Dauid discomfited foure Gyants, the sons of Haraphah. 2.Sam. 21.2,*16,2.

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¶ *Habitation.* The land of Canaan Gods holy Habitation. Exod.15.13.

Wee grow to bee an Habitation of God, by the building of the spirit. Ephes.2.21.

Hailestones. God destroyeth his enemies with Hailestones. Iosh.10.11.

Hallowed bread, looke Bread.

Halte. Iaakob Halted on his thigh. Gen. 32.31.

To halte betweene two opinions, what. 1.King.18.21.

Hand taken for strength. 1. Kings 18.46. Lu 1.66. Act 11,21. for ministery or seruice. Leuit.26.46.

Tamar deflowred of Amnon, layd her handes on her head. 2.Sam.13.19.

The leprous hand of Moses became sound. Exod 4.6,7. so did the dryed hand of Ieroboam. 1.King.13.4,6.

The Apostles reproued for eating with vnwashen hands Mat.15.2. Mar.7.2,3,4,5.

The Pharises marueile that Christ sate at dinner with vnwashen hands. Luke 11. 37,38.

Pilate washed his handes in token of Christs innocency. Mat.27.24.

Paul willeth vs to worke with our owne handes. 1.Thess. 4.11, as himselfe did. Actes 18.3. day and night. 1.Thess.2.9. 2. Thess.3. 8. to relieue himselfe and others. Act.20. 34.

Paul willeth him that hath stollen, hence forth to labour with his hands. Eph.4 28.

God will prosper our handie worke, if wee loue him. Deut.30.9. for he is the directour of the same. Psal.90.17.

Christ lifting vp his handes, blessed his Apostles Luke 24.50, 51.

If our hand offend vs, wee ought to cut it off. Mat.5.29,30.

Christ healed the dried hand on the Sabbath day. Mat.12.10,12,13.

The Apostles healed the sicke, by laying on their hands. Marke 16.18. so did Christ. Lu.4.40.

Children brought to Christ that he might lay his hands on them. Mat.19.13. Marke 10 13.to 16.

Ioshua replenished with wisedome, by the laying on of Moses hands. Deut.34 9.

Paul recouered sight, by laying on of A-

nenias hands. Acts 9 17,18.
Stretching forth the hands to God, taken for acknowledging the offence. 1.Kin. 8.38.
Salomon praying, stretched out his hands toward heauen. 1.King. 8 22.
Moses praying, spread his hands vnto the Lord. Exod. 9.29,33.
So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exod. 17. 11,12.
Lifting vp the hands to heauen, a maner of swearing. Deut. 32.40. Gene. 14.22. Reuel. 10.5.
To lift vp the hand against any, is to rebell. 1.King. 11.26.
None can deliuer any out of Gods hands. Deut. 32.39. nor auoyde his handes. Amos 9.2.
The Lords hand is not shortened. Num. 11.23.
Gods hand was sore against the Iewes, when he deliuered them into their enemies hands. Iudg. 2.15.
The hand of the Lord was against the Philistims all the dayes of Samuel. 1.Samuel 7.13.
The hand of God is vpon any when hee afflicteth them with any kind of plague. 1.Sam. 5.7.
The faithfull are in Gods hands. Deut. 33.3.
The hand of God for a cloud. Exo. 33.23. Looke Laying.
What Gods right hand signifieth. Luke 22.69. Acts 7.55.
Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2.14.
Hanged. The Philistims hanged vp Sauls body on the wall of Bethshan. 1. Sam. 31.10.
The seuen kinsemen of Saul were hanged before the Lord. 2.Sam. 21.1,2,6,9.
Rechab and Baanah were hanged for murthering Ishbosheth. 2.Sam. 4.5,6,12.*
Whosoeuer was hanged on a tree, ought to be buried the same day. Deut. 21.22,23. because he is cursed. Gal. 3.13.
Happe, looke Prouidence.
Happy. Ten things happy. Ecclus. 25.7, to 14. looke Blessed.
Hard. The things hard and perillous. Ecclus. 26.30.
Nothing too hard for God. Ierem 32.27. Gen. 18.14*
Harden. Whom God will, he hardeneth. Rom. 9.18. and 11.7.
To harden our hearts, is to bee obstinate. 1.Sam. 6 6. Iohn 12.40.
God hardened the hearts of the Hiuites, and why. Iosh. 11.20.
God hardened Pharaohs heart. Exod. 7. 3,13,14. and 8.15,32. & 9.7,12,34,35. and 10.1,20,27. and 11.10. and 14 4,8.
God hardened the spirit of Sihon, and why. Deut. 2.30.
Heart hardened, taken for forgetful. Mar. 6.52.
The hardnesse of heart is the fountaine of ignorance. Ephe. 4.18. looke Heart.
Hare forbidden the Iewes to eate. Leuit. 6.6. Deut. 14.7.
Harlots. Two harlots pleaded before Salomon. 1.Kings 3.16.
He that coupleth himselfe with an harlot, is one body with her. 1.Cor. 6.16.
Harlots shall sooner enter into the kingdome of God then proud Pharisies. Matth. 21.31,32.
Of the behauiour of harlots. Prou. 9.13, to 18. looke Whores.
Harnesse, looke Armour.
Harte. The Iewes might eate of a Harte, &c. Deut 14.5.
Haruest. The law of haruest. Leuit. 19.9, 10. and 23.22.
Our haruest shalbe plentifull, if we please God. Leuit. 26.3,4,5.
Whitsuntide was the feast of the first fruites of haruest. Leuit. 23.16.
Samuel called vpon God in the time of haruest. 1.Sam. 12.17.
Pray the Lord to send labourers into his haruest. Matt. 9.38.
The Apostles reaped the haruest which the Prophets had sowen. Iohn 4.38.
The Lords haruest. Reue. 14.15.*
Hate. God punisheth those that hate him. Deut. 5.9.
Wee ought not to hate our brother in our heart. Leuit. 19.17.
Christ was hated of the world, and why. Iohn 7.7.
Christians are hated of all men for Christs names sake. Matt. 10.22.
Wee ought to doe good to them that hate vs. Matt. 5.44.
Dauid loued those that hated him. 2.Sam. 19.6.
He that hateth his brother is a mansleyer. 1.Iohn 3.15. and 2.9,11.
Izhak is hated of Abimelech and Phicol. Gen. 26.27. and Iaakob of Esau. Gen. 27. 41. & Ioseph of his brethren. Gen. 37.4,5,8.
The Egyptians hated the Israelites. Exod. 1.12. Psal. 105.25.
Amnon hated his sister, after he had deflowred her. 2. Sam. 13.15. and therefore Absalom hated him. 2.Sam. 13.22.
He that calleth vpon God, shall be deliuered from them that hate him. 2.Sam. 22, 18.
Wee ought to hate all for Christes sake. Luke 14.26. Iohn 12.25.
Three sortes of men hated. Ecclus. 25.2. Looke Enuie and Malice.
Hautinesse, looke Pride or Nobilitie.
Haile mingled with fire, destroyeth cattel and other things in Egypt. Exodus 9.18, 24,25.
Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.8.
All the haires of our heads are numbred. Matth. 10.30 Luke 12 7.
Absaloms haire polled yeerely, weied 200. shekels. 2.Sam. 14.26.
Long haire comely for a woman, not for a man 1 Cor. 11.14,15.
Broyded haire forbidden. 1.Tim. 2.9. and 1.Pet. 3.3.
Head. The people that feare God, shalbe made the head, and not the taile to any nation. Deut. 28.13.
Christ is the head of whom the body of the Church dependeth, and is nourished. Ephe. 1.22. & 4.15,16. Col. 1.18. & 2.10,19. 2.Samuel 22.44.
Christ brake the Serpents head. Gene. 3.15.
The mans head must be bare when hee prayeth, and the womans couered. 1.Cor. 11.4,10.
The head for an honorable man, or prince. Isa. 1.6. and 9.15. Amos 9.1. Num. 1.4.
Heale. God onely healeth, and deliuereth from afflictions. Deut. 32.39.
God healeth all our infirmities. Exod. 15. 26. Iere. 17.14.
We are healed of our sinnes by Christ his stripes. 1.Pet. 2.24.
Health. The health of Israel is the Lord. Iere. 3.23.
To whom health is promised. Prouerbes 4.22.
Health is the most excellent thing in the world. Ecclus. 30.15,16.
Heape. The wicked heape sinne vpō sinne. Ecclus. 3.29.
Heape coales, looke Coales.
Heard of swine, looke Swine.
Heardmen. Strife betweene the Heardmen of Gerar and Izhak. Gen. 26.20. looke Shepheards.
Heare. Samuel heareth God speake vnto him. 1.Sam. 3.10,11.
The Israelites would not hearken to Moses, and why. Exod. 6.9,12.
The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1.42,45.
All ought to heare and obey Gods voyce. Iosh 8.35. 1.Sam. 12.14.
Such as heare Gods voyce, are his chiefe treasure, &c. Exod. 19.5,6.
God commaundeth vs to heare the Prophet Christ. Deu. 18.18,19. Mat. 17.5. Luk. 9.35. 2.Pet. 1.17.
None can heare without a preacher. Rom. 10.14.
Faith commeth by hearing the worde of God preached. Rom. 10.17.
Christ exhorteth all that haue eares, to heare. Mat. 13.9. Mar. 4.3,9. Luke 8.8.
Preachers must speake whether the people will heare or not. Iere. 7.27.
To heare put for to beleeue. Matth. 7.24. Iohn 10.8,16. 1.Tim. 4.16. 1.Ioh. 4.6 and for to vnderstand. 1.Cor. 14.2.
Hearing onely is not sufficient. Mat. 7.21. Luk. 11.28. Rom. 2.13. Iames 1.22.* looke Doe.
Diuers kindes of hearers. Matth. 13.19, 20.* Iohn 7.40,41.
They that heare Gods preachers, heare God himselfe. Luke 10.16. and are of God. Ioh. 8 47. and contrariwise. 1.Ioh. 4.6. looke Parishioners.
Famine of hearing, see Famine.
We ought to be swift to heare, and slowe to speake. Iames 1.19.
God will not heare contemners of his word and preachers. Iere. 11.11.

Dauids

Dauids enemies crying for ayde, were not heard, 2.Sam.22.42.

God heard Elijah. 1.King.18.37,38.

God will heare the cry of the afflicted and oppressed calling on him. Exo.22,23. 2.Samuel 22.7.

Whom God doeth heare, and whom not. John 9.13.

God heard the voice of Ishmael. Gen.21.17 of Leah and Rahel. Gen.30.6,17.and of Iaakob in his tribulation. Gen.35.3.

Moises was heard of the Lord. Exod.32.14. Num.14.20 Deut.9.16,19.2 Samuel. 1.Sam.7.9.and Manoah. Iudges 13.8,9.

Heart comforted with bread. Iudg.19.5.

The heart of man is deceitfull and wicked aboue all things. Iere.17.9. Gene.6.5. and 8.21.

To blesse a mans selfe in his heart, is to flatter himselfe in his wickednesse. Deuter.29.19.

God knoweth the secrets of all hearts, and trieth them. 1.Sam.16.7. 1.Kin.8.18. Acts 15.8. 1.Thes.2.4. 1.John 3.20. Reue 2.23. 1.Chro 28 9. Psal.7.9. Iere.11,20. and 17.10. and 20.12.

God shall make manifest the counsaile of the heart. 1.Cor.4.5.

Of the abundance of the heart the mouth speaketh Luke 6.45. Matt.12.34,35.

What defileth the heart, and what not. Mat.15.11,19. Mar.7.15,18,19,to 24.

The hearts are purified by faith. Act.15.9

God turneth and reneweth the hearts of men, and why. Ezek.11.19. and 36.26,27. Ier.32.39,40. 1.King.18.37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1.Kings 8.58.

God gaue Saul another heart to bee a new man. 1.Sam.10 6,9.

With the heart man beleeueth vnto righteousnesse. Rom.10.9,10.

God must open the heart, if any heare attentiuely. Acts 16 14. and reforme it, before it be apt to goodnesse. Hag.1.14.

Where our treasure is, there wil the heart be also Mat 6.21.

Our heart will not condemne vs before God, if &c. 1.John 3.18,19,20.

Wee ought to speake vnto our selues and make melodie vnto the Lord in our hearts. Ephes 5.19. The word of God ought to bee laid vp in our hearts. Deut.6.6. and 11.18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1.Sam 1.10,to 14. and hauing obteined, her heart reioyced. 1.Sam.2.1.

To beleeue in heart. 2.Esd 1.37.

God measureth our almes according to the heart. Marke 12.31, to 44. Luke 21.1, to 5.

Wee ought to draw neere to Christ with a pure heart. Hebr 10.22. and follow them that call vpon God with pure hearts. 2.Tim.2.22.

It is God that stablisheth our hearts in holinesse. 1.Thess.3 13. 2.Thess.2 16,17.

The Pharisis coueted rather to haue their cuppes then their hearts cleane. Matt.23 25.

Christ mourned for the hardnesse of the Pharises hearts Marke 3.5.

We ought to forgiue our brother from our hearts. Mat.18.34,35.

We ought to loue and serue God with all our heart. Deu.6.5,13. and 10.12. and 11.1. Luke 10.27.

Asa his heart was vpright with the Lord. 1.Kings 15.14. And so must ours be. Chap. 8,61.

Joshua exhorteth to serue God with all the heart and soule. Josh.24.14,23. and 22.5.

We may not attribute to our vprightnesse of heart, eternall life which God giueth freely Deut.9.4,5.

Wee ought to turne to God in heart, if we looke to obtaine mercie. 1.Kings 8.47, 48.

Dauid followed God with all his heart, 1.Kings 14.8.

Hezekiah walked before the Lord with a perfect heart. 2 Kings 20.3.

Our heart is turned from God, when we serue strange gods, or trust in any thing beside God. Deut.29,18.

The idolatrous wiues of Salomon turned away his heart from God. 1.Kings 11.3,4.

Those that turne their heart from God, shall haue their liues shortened. Deuter.30.17,18.

The cry of a contrite heart vnto God. Psal.130.*

If wee returne vnto God with all our heart, he will turne vnto vs. Deut.30.9,10.

Samuel exhorteth to turne to God, with all the heart, and to serue him onely. 1.Sam.7.3.

Josiah turned to the Lord, with all his heart. 2.Kings 23.25.

God promiseth mercie to those that conuert in heart. Deut 30.1,2,3.

Salomon craueth of God an vnderstanding heart 1.Kings 3.9.

The King is commaunded to reade the Law, lest his heart should be lift vp. Deut.17.14.*

Our hearts ought not to be lift vp to forget God, and why. Deut.8.5,14.

Pharaohs heart hardened. Exod.9.34.

God giueth to those that feare him, an vnderstanding heart. Deu.29.3,4. and to those that disobey him, a faint heart. Leuit.26.36.

The Shechemites mooued the hearts of the Israelites to receiue Abimelech. Iudg.9.2,3,6.

The hearts of the Amorites and Canaanites fainted at the Israelites comming. Josh 5.1.

The Israelites hearts melted, when they were discomfited at Ai. Josh.7.5.

Boaz comforted the heart of Ruth, by speaking kindly. Ruth 2.13.

Heart hardened against the poore, Looke Harden.

God giueth the disobedient a trembling heart. Deut.28.65.

Sauls heart sore astonied, when hee saw the Philistims assembled against him. 1.Sam.28 5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1.Sam.24.6.

Moses willeth the Israelites to set their hearts to Gods word. Deut.32.46.

Wee ought not to seeke after our owne heart. Num.15 39,40.

The hearts of the simple deceiued by Absalom. 2.Sam.15.2,to 7,11.

We ought to loue one another with a pure heart. 1.Tim.1.5. 1.Pet 1.22.

Saint Paul walked in the simplicitie of his heart. 2.Cor.1.12.

Dauid fed the Israelites in simplicitie of heart. Psal.78.72.

The thankesgiuing of a true and faithful heart. Psal.103.*

God led Israel 40. yeeres in the wildernesse to proue their hearts. Deut.8.2.

Josiahs heart did melt, when he heard the Law read. 2.King.22,10,11,18.* 2.Chron. 34.27.

They whose heart God had touched, followed Saul 1 Sam.10.26.

The sorow of the heart hath slaine many. Ecclus.30.23.

How a mans heart may deceiue him. Deu.11,16.

The pride of the heart deceiueth man. Obad.3.

The heart of God for the purpose of his will, &c. 1.Chr.17.19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the worde of God. Pro.4.4.

Gods lawes written in the hearts of the faithfull. Heb.8.10.

One heart and one way expounded. Iere.32.39. Act.4.32. Ezek.11,19. & 36.26,27.

Woe to the double hearted. Ecclus.2.13. and 3.28.

Hee that feareth the Lord, conuerteth in heart. Ecclus.21.6.

The reward of them that set vp idoles in their hearts. Ezek.14.1,3,to 11.

Of the keeping of the heart. Pro 4.23.

Dauid was a man after Gods own heart. 1.Sam.13.14.

God sory in his heart. Gen.6.6.

The heart is made holy and pure through Christ. Psal.51.10.

Heart of the earth, for the inward part of the earth Mat.12.40.

Heart for the desire of the heart. Mat.6.21. For the soule. 1 Pet.3 4. For the conscience. 1.Thes.1.3,13. 1.John 3.20,21 and for the will. Acts 4.32.

Heathen. Such as refuse admonition, ought to be vnto vs as Heathen men. Matt.18.17.

Heauen, and the Heauen of Heauens, is the Lords. Deut.10.14. and is called his throne and dwelling place, though it be not able to conteine him. 1.Kings 8.27,30,39,43,49. Mat.5.34. Acts 7.49.

The Heauen called the firmament, made by the word of God. Gen.1.8.

The Heauens, created and preserued by Gods worde, shall be dissolued with fire. 2.Pet.3.5,7,12.

Paul taken vp into the third Heauen. 2 Cor.12 2.

Heauen open. Matth.3.16. Acts 7.56.

Heauen and earth are called to witnesse. Deut.32.1.*

God openeth the heauens, in giuing raine in due season. Deut.28.12.

Whosoeuer worshippeth the hoste of heauen, ought to be stoned to death. Deut.17.2, 3,5.

Heauen and earth shall passe. Mat.24.35. Mar.13.31. Heb.1.11. Reu.21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth.25.34. and 5.3,to 13.

Heauie. The hand of the Lorde heauie against them of Ashdod. 1.Sam.5.6.

The rich yong man loath to sell all, went from Christ heauie. Luke 18.22,23.

The Pharises did binde heauie burdens for other. Mat.23.4.

Christs soule heauie, euen to the death. Matth.26.38. his disciples eyes heauie also, verse 43.

Of heauinesse, and harme comming thereof. Psalm.31.10. Ecclus.25.14. and 30.21. and 38.18,to 24. looke Sorow and Weeping.

Heeles. The Israelites being waxen fat, spurned with their heeles against God. Deu. 32.15.

Iudas lifted vp his heele against Christ. John 13.18. Psal 41.9.

Satan may bruise the heele of the godly, but not ouercome them. Gen.3.15.

Iniquitie compasseth vs euen at the heels, when we are in miserie. Psal.49.5.

Hell. In hell there is no meate. Ecclus. 14.16.

The discription of hell Isa.30.33.

How hell is prepared from the beginning for the deuill, and his Angels, and all wicked persons. Matt.25.30,41.46. Job 10.21,22. Isai.66.15,16,24. Dan.7.11. Wisd.5.1,to 15. Matt.3.10,12. and 5.20,to 27. and 6.16. and 8.12,29. and 13.30,42. and 18.8,9. and 22.13. and 23.33. Mar.9.43,to 49. Luke 3.9.to 17. and 10.15. and 16.23. * Phil 2.10. Hebr.10,27. 2.Pet.2.4. Iude 6. Reue.6.8. and 19.20 and 20.10,14,15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen.37.35.

Helpe. God did helpe Israel against the Philistims 1.Sam.7.10.

Our helpe in time of need, is Christ. Heb 4.16.

The helpe of Israel is the Lorde God. Deut.33.26.

The Israelites cry to the Lord for helpe. Judges 6.7,8,14.

God helpeth the faithfull oft times miraculously. Hose.5.13.* 2. King.6.17. and 19. 35. 2. Macca.10.29,30. and 11.8. looke Appearing.

Henne. Christ would haue gathered the Israelites, as a henne her chickins. Matth. 23.37.

Herbes. The weake may eate herbes: so that hee iudge not those that eate them not. Rom 14.2,3.

Herbes with their seedes, created by the word of God. Gen.1.11,12.

Heresie. There must be heresies, and why. 1.Cor.11.19. 2.Pet.2.1.

Heresies are the workes of ye flesh. Gal.5.20.

Christ his religion counted heresie. Actes 24.14.

Heretikes, after twise admonition, ought we to reiect. Tit.3.10,11.

Heritage, looke Inheritance.

Heires. Christ hath regenerated vs by the holy Ghost, that we should be heires of eternall life. Titus 3.5,6,7.

Jesus Christ is the heire of al good things. Luke 10.14. Hebr.1.2.

Abraham the heire of the worlde by faith. Rom.4.12.

Christians heires of God, through Christ. Gal.4.7. Rom.8,17.

Heire of wormes, looke Proud.

Of heires, looke more First borne.

Hide. God will hide his face from those that forsake him. Deut.31.17,18.

Eliiah bidden to hide himselfe from the rage of Ahab. 1 Kings 17.3.

The Israelites did hide themselues for feare of the Philistims. 1 Sam.13.5,6.

He that hideth his sinnes shal not prosper. Prou.28.13.

High. The people sacrificed in high places before the building of the temple. 1.Kin.3.2

Jeroboam made an house of high places. 1.Kings 12.31,32,33.

Amaziah and Jehosaphat tooke not away the high places, which Jeroboam had erected. 2.Kings 14.4. 1.King 22.43 but Hezekiah did. 2.Kings 18.4,to 9.

Salomon offred incense in the high places before hee built the Temple. 1.king.3.3 and after also by the prouocation of his wiues. 1. kings 11.4,to 10.

Mountaines and high trees, for proude and loftie people. Isa.2.14.

We ought not to be high minded. Rom.12 16. and why. Prou.16.16. and 18.12. looke Abomination, Presumption.

Samuel willed Saul to goe vp into the high place. 1.Sam.9.19.

The heauens are not so high to finde as Gods perfection. Job 11.7,8.

Holy. God onely is holy. Reu.15.1. Psal. 99.5,9.

God is holy, and hee onely will be honoured Josh 24.19,20.

The Beth-shemites did confesse that the God of Israel was the holy Lorde God. 1. Sam.6.20.

God commanded his people to be holy vnto him. Exodus 22.33. Num.15.40.

The wicked count themselues as holy as the godly, and all degrees alike holy. Num. 16.3.

The Israelites an holy people of God. Deu.14.2,21 & 26.19. by hearing his word, and keeping his couenant. Exod.19.5,6.

Those whom God hath predestinate, are holy, in that they are iustified by Christ. Rom.8.30.

We ought to bee holy in conuersation, as he is holy that called vs. 1.Pet 1.15,16. and why. 2.Pet.3.10.11.

The place is holy where Gods worde is declared. Josh.5.15. Exod.3.5. Actes 7.33. Psal.74.7,8.

The holy places whereinto Christ is entred for vs. Heb.9.24.

* Giue not that which is holy vnto dogges. Matth.7.6.

Timothie knew the holy Scriptures of a childe. 2.Tim 3.15

Holy dayes. looke Feast.

Holy Ghost. No man can say that Jesus is the Lord, but by the Holy Ghost. 1.Corinth. 12.3,4.

The Holy Ghost promised to the Apostles. Luke 24.49 John 14.16,26. Actes 1.8 and sent to them. Acts 2.4.

God giueth the Holy Ghost to them that feruently desire him Luke 11.13.

Our loue proceedeth from the Holy Ghost, and by him is shedde abroad in our hearts. Rom.5.5. 1. John 4.13.

Jesus Christ was conceiued by the Holy Ghost. Luke 1.31,35.

Christ dispossessed deuils by ye Holy Ghost. Matth 12.28. Luke 11.20.

The Holy Ghost is giuen the faithfull, to answere the aduersaries in the trueth. Mat. 10 19,20.

The Holy Ghost declared to the Prophets, the sufferings and glory of Christ. 1. Pet.1.11.

The Prophets spake as the Holy Ghost moued them. 2.Pet.1.21.

We are elect that we might be sanctified by the Holy Ghost. 1.Pet.1.2.

The sending of the Holy Ghost was prophesied of. Joel 2.28,29

Christ promised to send the Holy Ghost. Luke 24.49. who was not sent till Christ was glorified. John 7.39.

The Holy Ghost called the comforter and spirit of trueth Joh.14.16,17,26. Acts 1.8.

Christ baptizeth with the Holy Ghost. Matth.3.11.

The Holy Ghost is called the water of life. John 4.10. and 7.38.

Christ gaue his disciples the Holy Ghost. John 20.22,23.

The Holy Ghost was giuen to the Apostles according to Christes promise. Actes 2.4.

The Samaritanes receiued the Holy Ghost. Acts 8,17.

To whom the Holy Ghost is giuen. Gal. 3.2.

The faithfull are sealed with the Holy Ghost. Ephe.1.13. and 4.30. who is the earnest of the inheritance promised to confirme vs in the assured hope thereof. 2.Cor.1.22. Ephes.1.14.

The grace of the Holy Ghost powred vpon the Gentiles. Acts 10.44.45

Our bodies are temples of ye Holy Ghost. 1.Cor.6.19.

Zacharias was filled with the Holy Ghost, and prophesied. Luke 1.67.* so did Simeon. Luke 2.25,to 36.

John Baptist filled with the Holy Ghost from his birth. Luke 1.15.

The Holy Ghost was not giuen vnto Jesus Christ by measure. John 1.16. and 3.34. Heb.1.9.

The Holy Ghost reproueth the world of sinne, of righteousnesse, and of iudgement. John 16.8.

The Holy Ghost beareth witnesse in our con-

consciences, that we are the sonnes of God. Rom.8.15,16. and that God dwelleth in vs. 1.Iohn 3.24.

By the vertue of the Holy Ghost, we are made strong against death, sinne, and the deuill. 2.Tim.2.7.

How the Holy Ghost was the teacher of the Apostles Iohn 14.26. and 16.13.

The Holy Ghost witnesseth in our hearts, that repentance & remission of sinnes come by Christ. Acts 5.31,32.

The Holy Ghost forbade Paul to preach in Asia. Acts 16.6.

The gifts of the Holy Ghost diuers, yet one selfe same spirit. 1 Cor.12.4,11.

Both Iew and Gentile inspired with the Holy Ghost, hath accesse to the Father, by Christ his Sonne. Ephes.2,18. and 3.6.

Sinne against the Holy Ghost neuer forgiuen. Mat.12.31,32. Mar.3.29.

Holinesse to the Lord, was a superscription in the high Priests mitre. Exod.39.30.

True holinesse required in Christians continually. Luke 1.75. Eph.4.24. 1.Thes. 3.13. and 4.3,4.2.Cor.7.1.

Honestie is not to bee learned of vnhonest men. Ecclus.3.7,11.

We ought to behaue our selues honestly, &c. 1.Thes.4.12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the harde rocke. Deut.32.13.

Honie in the carkase of a lion. Iudg.14. 8,9.

Ionathan tasting honie, contrary to his fathers edict, hardly escaped death. 1.Sam. 14.26,27.

Honie eaten temperately is very good. Pro.24.13. and 25.26,27.

Honour. We ought to honour the person of the olde man. Leu.19.32. Also masters. 1. Tim.6.1.

We ought to giue honour to whome wee owe honour. Rom.13.7.

Wee ought to honour all men, namely, kings. 1.Peter 2.17.

Elders worthy double honour. 1.Timoth. 5.17.

In giuing honour wee ought to goe one before another. Rom.12.10.

Those that honour God, God will honour them. 1.Sam.2.30.

Those that receiue honour one of another, and seeke not the honour that commeth of God alone, cannot beleeue in Christ. Iohn 5.43.

God gaue Salomon riches and honour vnasked. 1.Kings 3.13.

Manoah and his wife purposed to honour the Angel. Iudges 13.17.

Christ honoured his Father, and the Iewes dishonour him. Iohn 8.49.

Whosoeuer honoured not the Sonne by beleeuing in him, dishonoureth the Father that sent him. Iohn 5.23.

Eli honoured his children more then God. 1.Sam 2.22. to 26.

Saul hauing sinned, coueted to be honored before the elders of his people, by Samuel. 1.Sam.15.30.

The husband ought to giue honour to the wife, and why. 1.Pet.3.7.

Honor is vnseemely for a foole. Pro.26.1

Humilitie goeth before honour. Pro.15.33

Wee must honour God with our riches, and first fruits. Pro.3.9,10.

Hope is Gods gift. 2.Thess.2,16.

Hope is no hope, when the thing we hope for is seene. Rom.1.24.

He that hopeth, abideth with patience for that he seeth not. Rom 8.25.

Hope ought to bee certaine. Philip.1.20. Col.2.13. Heb.3.6. and 10.23.

Hope is strengthened by considering Gods benefits receiued. Matt.16.8,9. Rom.5.2,3, 4. 2.Cor.1.10.

We must hope in God. 1.Pet 1.21.

Hope is one. Eph.4.4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1.Pet.1.3. whereby wee are made heires of eternall life Tit. 3.7.

As we are called in one hope, so ought we to be one bodie and one spirit. Ephes.4.4.

Christ the hope of glory. Col.1.27.

We ought to reioyce in hope. Rom 12.12. for thereby we are saued. Rom.8.24.

Hope is the helmet of saluation. 1.Thess. 5.8. Ephe.6.11,17.

The Scriptures confirme Christians in hope. Rom.15.4.

Wee must pray that wee may abound in hope, through the power of the holy Ghost. Rom.15.13.

Hope maketh not ashamed, and why. Rom.5.5.

Paul reioyceth for ẏ Thessalonians hope in their great tribulations. 1.Thess.1.2,3,6.

How farre hope doth extend it selfe. 1. Cor.13.13. and 15.15.

The hope of the creature for the deliuerance of the children of God. Rom.8.20.

Hope put for faith. 1.Pet.3.15. For promise Hebr.6.18. for things which are hoped for. Ephes.1,18. Col.1.5. Titus 2.13. Rom. 8.24.

Hope compared to an anker. Heb.6.19.

The hope of the hypocrites is vaine, & shal perish. Iob 8.13. Wisd.3,10,11. Neither haue they any hope after this life. 2.Esdr.8. 55,56.* and 9.9, to 14. Wisd 3.18,19. and 4.19,20. and 5.14.*

Blessed is hee that is not fallen from his hope in God. Ecclus.14.2.

Hope deferred is a fainting to the heart: Pro.13.12.

The hope of the faithfull must onely depend on God and his eternall worde. Genes. 26.2, to 11. Iudg.7.1.2, to 8.* 1.Sam.4.3. & 17.32,37.* & 22.3. 1.Kin.20.28.* 1.Chron. 21.1,2, to 14. 2.Chro.26.7.* & 20.15, to 17. Psalm.9.10. & 13.5. & 21.7. & 32.1. & 40.4. & 62.5.* & 65.5. & 67.1.* & 70.1,5,6. and 91.2. and 115.9. & 42.5. & 146.3,4,5. Pro.3.5. and 22.19. and 28.25,26. and 30.5. Isa.26.3. and 30,2,3. and 31.1. and 36.4, to 11. and 40.31. Ier 23.37. and 7.4,8. and 9.4.23,24. & 17. 5.7. and 22.13, to 18. and 39.18. Lam.3.21, 24,16. Eze.29.16. Hose.12.6.

The hope of the vngodly is deceiueable. 2. King.18,19.* and 19.35. Wisd.5.4,6.* Ecclus.5.1, to 9. 1.Mac 2.9,44.

Hoarding, Looke Gathering.

Hoarehead, looke Honour.

Horne, taken for glory and estate. Iob 16. 15. Psal.75.5. and 89.24. & 112.9. and 148. 14. for strength. Deut.33.17.

God is the horne of our saluation. 2.Sam. 22.3.

God exalted the horne of his anoynted, when he sent his Sonne into the world. 1. Sam.2,10. Luke 1.69.

Hannahs horne was exalted by becomming fruitfull. 1.Sam.2.1.

Blowing of hornes, looke Feast.

Zidkiah made hornes of yron. 1.Kin.22.11.

Hornets sent before the Israelites, to destroy their enemies. Iosh.24.12. Exo.23.28. Deut.7.10. so as they were ready to fall before them. Deut.12.29. Iosh 2.9. and 5.1. or seeke their fauour. Iosh.9.10.* Or els resist them to their destruction. Iosh.11.20.

Horses of Salomon. 1 Kin.4.26. 2.Chro. 9.25.

A Horse is but a vaine helpe to saue a man. Psal.33.17. neither is God delighted with his strength Psal.147.10. And therefore woe to them that trust in horses & worldly helpes. Isa.30 1,2,16. For they shall not helpe them when God will punish. Mic.5.10.

The wicked are like fed horses, and why. Iere.5.8.

A scornefull friend is like a wilde horse that neyeth. Ecclus.33.6.

Hospitalitie commended and commanded. Rom.12.13. Heb.13.2. Tit.1.8. Isa.58.7.* Matth.25.35. Luke 10.38. and 14.12. to 14. 1.Tim.3.2. and 5.10. 1.Pet.4.9. 3.Iohn 5. Iam.1.27. Acts 9.43. and 16.15,34. and 17. 2. and 21.16. and 28.7.

Examples of Hospitalitie in Abraham. Gen 18.2, to 9. In Lot. Gen.19.1,2,3. In Bethuel. Gen.24.25,31. In Moses father in law. Exod.2.20. In Manoah. Iudg.13. 15. In the Leuites father in law. Iudg.19. 3,4, to 8. In the citizens of Gibeah. Iudg. 19.16, to 22. In the widow of Zarephath. 1. Kin 17.9.* In the woman of Shunem. 2. King.4.8, to 11. In Iob. Iob 31.16, to 22. In Tobias. Tob 2.2. In Martha Luke 10. 38.* In Zacheus Luke 19.5, to 11. In Lydia. Acts 16.15, to 19. In Phebe. Rom.16. 1,2. In Priscilla and Aquila. Acts 18.2,3. In Stephanas. 1.Cor.16.15,16,19. and in Gaius. Rom 16.23.

Incommodities of not being able to keepe hospitalitie. Ecclus.29.24.*

Of such as be able and will not. Deut.24. 19, to 33. Iudg.8.5, to 18. and 19.25.* and 20.4.* 1.Sam.25.9, to 39. Isa.16.4.* Wisd. 19.13,16.*

Hoste. Euery hoste of the Israelites must campe vnder the ensigne of their fathers house. Numb.2.2,3.*

Who were those that should be put out of the hoste. Numb.5.2,3,4.

The hoste of heauen and earth, what. Gen.2.1.

The hoste of heauen taken for Gods Angels. 1.King.22.19.

The hoste of heauen honoured both of Gentiles and Iewes. 2.Kin.17.15,16. and 21.2,3. Acts 7.42.

The Lord of Hosts onely to be honoured & feared. Isa.1.24,29. Jer.11.17,20. Mal.1.6.
House infected with the leprie, how it is to be cleansed. Leu.14.34.*
Of the sale & redeeming of lands, houses, &c. Leu.25.23,29,39.*
The houses of Salomon, and his wife, builded 1.King.7.1,2,8.
What we ought to do, when we build faire houses. Deut.8.11,12,17,18. looke Dedicating.
As we sit in our houses, we must meditate on Gods word. Deu.11,19. and 6.7.
Of the gouernement of the house of Salomon. 1 King.4.7,22.* and 10.4,5 to 10.
The people wish that the house of Boaz might bee like the house of Pharez. Ruth 4.12.
Beth-el the house of God. Gen.28.2. and 35.6,7,15. Judg.18 31.
Dauid seeing that his sonne was dead, went into ŷ house of the Lord 2.Sam.12.20
The house of him whose shoe is put off, vsed for a prouerbe. Deut.25.9,10.
Dauid might not build God an house. 2. Sam.7.5. and why. 1.King.5.3.
God promiseth Dauid to establish his house for euer. 2.Sam.7.16.
God promised to build Jeroboam a sure house. 1.King.11.38. and promiseth to Zadok likewise. 1.Sam.2.35.
Rahel and Leah builded the house of Israel. Ruth 4.11.
God called the people of Israel his house. Numb.12.7. and the house of Israel Gods vineyard. Isa.5.7.
The house of God, is where his worde is declared. Gen.28.13, to 18.
The house of God, is the Church. 2.Sam.7.13.
The faithfull are the spirituall house of God. Heb.3.6. and 1.Pet.2.5.
The Temple the house of prayer. Isa.56.7. Matt.21.13. looke Temple.
House taken for mans bodie. 2.Corinth.5.1,2.
Paul preached publikely, and throwout euery house. Acts 20.20.
Better to goe into the house of mourning then feasting. Eccles.7.4.
What we must doe returning from Gods house, to our owne 1.Chr.12.43.
We ought to set our house in order before we die. 2.King.20.1.
Houses maintained by briberie shalbe destroyed. Job 15 34.
Houshold. Abraham instructed his household. Gen.18.19.
Houshold of faith, looke Faith.
Humble. The humble excuse of the Reubenites, &c. for erecting an altar. Jos.22.21, 22, to 32.
The prayer of the humble pearceth the cloudes, &c. Ecclus.35.17.
God giueth grace to the humble. Jam.4.6. 1.Pet.5.5.
Paul humbled himselfe, that hee might exalt the Corinthians. 2.Cor.11.7.
Who so will bee greatest in the kingdome of God, must humble himselfe as a little childe. Mat.18.2,4. Mar.9.35. Luke 9.48.
Paul was humbled, yet perished not. 2. Cor.4.8,9.
He that humbleth himselfe shal be exalted. Mat.23.12. Lu.14.11. James 4.10. Examples of the Publicane. Luke 18.13,14. And Christ himselfe. Phil.2.8,9.
Ahab humbled himselfe before the Lorde. 1.King.21.27,29.
We ought to humble our selues vnder the mightie hand of God. 1.Pet.5.6,7. 2.Esdr.8.48,49.
God punisheth man to humble him. Lam.3.20,22,31,32,33.
Whereby God humbleth man. Eccles.3.10, and 1.13
To bee humbled, is to know a mans selfe. Deut.8.16.
God humbleth whom hee please. Tobit 4.19.
To humble the soule, is to fast. Leuit.23.27.
Humbled taken for subdued. Judg.3.30. and for defloured, or defiled. Deut.21.14. and 22.24,29.
God humbleth the pride of them that trust in themselues 2.Samu.22.28. Luke 1 51, 52.
The Israelites often humbled by the Midianites. Judg 6.2,6.
The Midianites humbled before the Israelites. Judg.8.28.
To humble our selues to hell, is by worldly meanes to seeke saluation Isa.57.9 &c.
Hannah was humbled or brought lowe by barrennesse. 2.Sam.2.7. looke Lowly.
Humblenesse of minde to be embraced. Ephes.4.2. Col.3.12. looke Meeknesse.
Humilitie taught by the parable of ghests bidden to a feast. Luk.14.7, to 12. by the example of Christ. Matth.11.29. Phil.2.1, to 8
The praise of humilitie. Prou.16,19. Ecclus.10 8.
The preferment of humilitie. Pro.15.33. and reward thereof. Pro.22.4.
Humilitie purchaseth Gods fauour. Dan.10.12. 1.King.21.27,29.
God doeth alway reward true humilitie. Gen 18.27. & 29.31.* and 41.40 51.* Exod.3 5,10,11.* and 4.10.* Judg.6.11,13,22.* 1.Sam 7 6, to 13. 2.Chron.12.6,7,12. & 32.26. & 33.12 13 & 34.27,28. Psal.34.18. Pr.11.2. & 18.12. & 25.7. & 29.23. Isai.37.1, to 8,14.* & 57.15. & 66.2,4. Jer.1.2,6 7. Jona.3.5,6.* Ecclus.3.19,21,22. & 7 5,17. & 11.1,12. Judet.4 9, to 16. Judet.9 9,11.* Mat.3.4,14,15.* & 5.3,5.11, to 13. and 8.2, to 14. & 15.22, to 19 & 20.26,27. and 21.5 Mar.9.35,36,37. & 10.43,44. Luke 9.23,48 & 10.16. & 15.17.* and 22.24,26. John 13 4,12, to 18. Act.10.30,31,35. Rom.11.18,20. 1.Cor.4.6.* and 5.2. and 15 8, to 12. Hebr.11.25.* Reuel.4.10,11. and 19.4.
Hundred. An hundred folde more in this world, promised to those that forsake all for Christ. Matth.19.29. Mar.10.29,30. Luke 18.29.
Hundreds, &c. Exod.18.21. Deu.1.13,15. and 31.28. looke Centurion.
Hunger. Christ was hungrie. Matth.4.2. and 21.18. Luke 4.2.
God filleth and giueth bread to the hungrie. Luke 1.53. Psal.146.7.
Paul had learned both to be full and hungrie. Phil.4.11,12.
Hunger and other afflictions. looke 1.Cor.4.11,12,13. 2.Cor.11.23,27.*
Those that hunger and thirst for righteousnesse shalbe filled. Matt.5.6. if they come to Christ. John 6.35.
If our enemie hunger, wee must feed him. Rom.12.20. Prouer.25.21. much more our brother. Isa.58.7,10. Ezek.18.7. Tob.1.16. and 4.16. Ecclus.4.2.
The faithful shal neither hunger nor thirst after this life. Isa.49.10. Reu.7.16.
To make emptie the hungrie soule. Isai.32.6.
Christ hungrie in his members. Matt.25.35,40,42,45.
Hurt. If we hurt any, we must recompense it, or bee punished. Exod.22.5, to 16. and 21.22. God would not suffer Laban to hurt Jacob. Gen 31.7.
He that hurteth any of Gods people, hurteth himselfe Zech.2.8.
Husband. Sarah obeyed her husband Abraham, and called him Lord 1.Pet.3 5,6. Gen.18.12.
Elkanah a louing husband. 1.Sam.1.5, 8,23. so was Izhak. Gen.24.67. and 26.8.
The husband is the wiues head. 1.Corin.11.3.
Of the duetie and authoritie of husbands toward their wiues. Gen.2.23,24. and 3.16. Num.5.12,13.* and 30.7,8,9. Deut.22.13, to 22. & 24.1, to 6. Eccl.7.19,26. & 9.1. Wisd.2.23. Pro 5.15, to 21. Mal.2.14,15,16. Tob.10.12. Eccles.9.9. 1.Corin.7.3,4,5,11,12, 27,29,33. Ephes.5.25.* Col.3.19. Tit.2.4, 5. 1.Pet.3.7. looke Wife.
Husbandrie, looke Plough, and Tillage.
Huswiues, looke Busiebodies.
J Hypocrisie is a deceit in the heart. Pro.12.20.
Hypocrisie of the Jewes reproued Isa.29.13.* and 58.2, to 6.
Hypocrisie the leauen of the Pharises. Lu.12.1.
Against Hypocrisie. Psal.139.1.*
Hypocrites are a generation pure in their owne conceit. Pro.30.12.
Hypocrites murmure, for that God heareth them not. Isa 58.2,3.
The judgement of hypocrites is confusion and despaire. Job 36.13.
The blindnesse of hypocrites will neuer suffer them [illegible] knowledge their sinnes. Mal.3.7,13 [illegible],15.
Agai[illegible] the Je[illegible] which were hypocrites, Isa 4[illegible].2, to 1[illegible].
Agai[illegible]tes, that sanctifie themselues by [illegible] workes Isa 66.3,4.
The Lorde sheweth euidently, that the Jewes were hypocrites, Jere.2.13.*
Of the hypocrisie and hypocritical repentance of Saul. 1.Samu.15.13,20,30.* and 18.17,19.
Hypocrites pretend to set foorth Gods glory when they maintaine idolatrie. Ezra 4.2, to 17.
Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction.

Nehe.6.19. Eccl.19.25,26.
The hypocrites shal not come before God. Iob 13.16.
When hypocrites reigne, it is a signe of Gods displeasure. Iob 34.30.
Hypocrites in heart, what they are, & what is their end. Iob 35.13,14.
The crie of hypocrites God will not heare. Psal.18.41.
Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal.78.34,36,37. yet God forgiueth such otherwhiles. vers. 38. and why. verse 39.
Euery one is an hypocrite and wicked. Isa.9.17.
Hypocrites seeme godly, but their deedes bewray them. Iere.5.2.
Of hypocrites, and their reward. Ezek.14.1,3,4,7,10,11.
Hypocrites will cloke their sinnes with the visard of leaning vpon the Lord. Micah 3.11.
An hypocrite hurteth his neighbour with his mouth. Pro.11.9.
Vaineglorious hypocrites haue their reward. Mat.6.2.
What hypocrites discerne, and what they doe not. Luke 12.56,57.
Of hypocrisie, looke more. 2.Samu.15.2,3,to 7. 2.King.1.1.* Gene.3.10. and 15.22. and 20.5.* and 27.8. Ierem.2.20. and 9.3. Eze.33.31. Wisd.1.2.to 13. Ecclus 19.24,25,26. & 32.16. 2.Mac.6.21.* Matth.2.7,8. and 7.5,21,22.* & 15.7.8,9. & 16.3. & 22.18. and 23.13,14,15.* and 24.51. Mar.7.6,to 24. Lu.11.39,to 45. and 18.9,to 15. Actes 5.3,to 12. and 8.18,23,24. and 13.10,11. Ro.2.1,3,4,5,17.* Gal.2.11,12,13. 1.Tim 4.2,3. 1.Pet 2.1,2,16.
Hyre. We may not keepe backe the labourers hyre, and why. Deut.24.14,15. and 25.4. Leuit.19.13.
Christ giueth all men hyre alike. Matth.20.8. Looke Wages, and whore.
The Hyreling will flee, when hee seeth the wolfe. Iohn 10.12,13.
All Hyrelings for money, may bee called Michahs priests. Iudg.18.4.
Hysope dipped in the blood of the Passeouer. Exo.12.22. reade Ioh.19.29. Heb.9.19.

I

Iakes. Baals temple was made a Iakes. 2.King.10.27.
Iawbone, looke Asses.
Idle talke and iesting condemned. Eph.5.4. Mat.12.36.
Pharaoh calleth the people, [illegible] they desired to serue God, Idle. Ex.5.8.
Against idle huswiues. 1.Tim.5.[illegible]
Against idle shepheards [illegible] ,to 17.
Idlenesse one of the sinnes of Sodome. Eze.16.49.
Dauid through his idlenesse committed adulterie. 2.Sam.11.1.*
Against Idlenesse. Pro.12.11. & 18.9. Ecclus.33.24,26. 2.Thess.3.10,11,12. 1.Tim.5.13.
Idole. What an Idole is. 1.Ioh.5.21.
Idolaters shall not inherite the kingdom of heauen. 1.Cor.6.9.
Let vs not be Idolaters, lest wee perish as did the Israelites. 1.Cor.10.7.
Wee ought to flee from Idolatrie. 1.Cor.10,14.
The destruction of the Israelites came for their Idolatrie. Ierem.16.11.* Ezek.6.4. 2.Kings 17.4.
Ieremiah reproueth the people for their Idolatrie. Iere.44.2.*
Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3,5.*
Idolatrie of the Israelites reproued, and yet not forsaken. Hos.12.10,11,14.
The idolatrie of Aholah and Aholibah. Ezek.23.2,3,4.*
The description of the Israelites Idolatrie, and how it was punished. 2.King.17.7,13,18.*
Of the Idolatrie of the line of Iudah. 1.King.14.22.*
Ieroboam prouoked Israel vnto Idolatry. 1.Kin.14.7,16.*
God left the Idolatrous Canaanites among the Israelites. Iudg.2.2,3. Iosh.23.12,13.
God reputeth disobedience for Idolatrie. 1.Sam.15.23.
The Israelites became Idolaters, committing whoredome with the daughters of Moab. Num.25.1,2,18.
Idolatrie committed with the golden calfe. Exod.32.4,to 7.
Of the punishment of Idolaters. Exod.22.20. and 23.32,33. Deut.17.2,5,to 8. and 29.23,26. and 30.17,18. Reu.21.8.
We may not honour Idoles, nor companie with Idolaters. Exo.23.24. 2.Chro.20.37. 1.Cor.5.11.
All places of Idolatrie ought to be destroyed. Deut.12.2,3.
We may make no compact with Idolaters. Exo.23.24,32,33. and 34.12,*17. Deu.11.16,17. Iosh.23.7.
What euils proceed of Idolatrie. Wis.14.26,27.*
Against Idolaters, looke Psal.97.7.
Idolaters are cursed and miserable. Deut.27.15. Wisd.13.10.*
Of the vanitie of Idoles. 1.Samu.12.21. 1.Kin.16.26. Isa.46.1,2,5.* Iere.10.8. and how they tooke their beginning. Wisd.14.1,10,13,to 27.
Idoles are vnprofitable, & can doe nothing. Isa.44.9,to 21.
Idoles are mocked. Isa.41.23.* Wis.13.10.*
Against Idoles and Idolatrie. Iere.10.3,4,5,8. Eze.6.6. Baruc.6.3.* Psal.115.4,to 7. and 135.15,to 19. Isa.40.18,19,20. & 42.8.
Wee ought to make no Idoles or grauen image. Leu.26.1. for cursed is the Idole and Idole maker. Wisd.14.8.
An Idole is nothing in the world. 1.Cor.8.4.*
No agreement betweene the Temple of God and Idoles. 2.Cor.6.16.
We ought not to turne to Idoles, or make molten gods. Leu.19.4.
Against worshippers of Idoles. Hab.2.18,19,20. Amos 4.2,3,4.* Isa.42.8. Wisd.15.6. and 16.1,to 20.
We ought not to sacrifice our children vnto Idoles. Leuit.20.2,to 6.
Asa destroyed Idolatrie. 1.Kin.15.12,13. and so did Iosiah. 2.King.23.4,5,20.
Of meate consecrated vnto Idoles. 1.Cor.8.4.
Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie. 1.Cor.10.28.
The golde or siluer of images and Idoles, is not to bee coueted, but abhorred, and why. Deut.7.25,26.
No kindred or friendship is to bee regarded, which allureth to Idolatrie. Deut.13.6.
Idolatrie called fornication. 2.Chr.21.11.
It is a worke of the flesh. Gal.5.20.
Nothing is too deare for Idolaters. Iere.10.9.
Idolaters haue plentie. See Plentie.
Idoles called by the name of blinde and lame. 2.Sam.5.6.
Couetousnesse called Idolatrie. Col.3.5.
Idoles and all that belong to them, called filthinesse. 2.Chr.29.5. Acts 15.20.
Idoles called new gods. Deut.32.17.
Idolatrous Leuites, looke Leuite.
Idolaters by prayer thinke to moue their gods. Ionah 1.5,6. looke Image and Gods.
Ielous. God is Ielous, and will haue vs trust in him onely. Exod.34.14. Deut.5.9. Exod.20.5. Nahum.1.2.
Paul ielous with godly ielousie. 2.Corin.11.2. and not as others were. Gal.4.17.
Eliiah ielous for the Lorde of hostes, and why. 1.King.19.14.
The law of ielousie. Num.5.11.*
Gods ielousie for Zion. Zech.8.2.
A ielous and a drunken woman is a great plague. Ecclus.26.6,8.
Against ielousie. Ecclus.9.1.
God is ielous against them that feare not his threatnings. Deut.29.20.
God moued to ielousie with idolatrie. Deu.32.21.
Iesting, looke Idle.
Iewes baptized vnto Moses. 1.Cor.10.2.
The Iewes exercised in affliction, & why. Deut.8.2,3,5,15,16.
Of the Iewes obstinacie. Isa.48.4. Actes 28.27.
The reprobation of the Iewes, & their calling againe. Gene.49.10. Deut.4.26,to 32. Psal.59.6,11,to 16. Iere.31.1.* Isa.10.20,21,22. Ezek.33.28,29. & 37.22.* Hose.3.4,5. Lu.21.24. Rom.11.25,26. Ioh.10.16.
The vnion of the Iewes and Gentiles in Christ. Isa.19.24. Ephe.2.15,18.*
Iewes of two sorts. Rom.2.28,29.
Paul desireth to be deliuered from the disobedient Iewes. Rom.15.31. looke Infidelitie.
Ignorance no excuse. Lu.12.48. Deut.30.11. Rom.10.6,7,8.
The heathen are strangers from the life of God through ignorance. Ephe.4.18.
Sacrifices priestly offered for the ignorances of the people. Heb.9.7.
The ignorance of the foolish, is put to silence by our well doing. 1.Pet.2.15.
All men by nature are ignorant of God. Wisd.13.1. 2.Esd.5.39.
None can pleade ignorance. Deut.30.11. Rom.10.6,7,8.*

A prayer for the Ignorances. Haba. 3.2.*

Ignorance of the Scriptures, is the occasion of Gods wrath & breedeth all sinne, and sorrow. 2. kin. 17 26. Psal. 95. 10, 11. Pro 18. 29, 30, 31. Isa. 1. 3, 4. and 5. 13. Wisd. 5. 6, 7. and 14. 21. Ecclus. 4. 25. Mat. 15. 14 Mar. 12. 24. Iob. 3. 19, 20, 21. and 12. 35. Rom. 1. 28. * Rom. 10. 2, 3. 1 Cor. 14. 38. and 15. 34. 1. Cor. 28. 1. Thess. 4. 13. Acts 3. 17.

The Athenians worshipped ignorantly. Acts 17. 23.

Who so is simple and ignorant, must haue recourse to the holy Scriptures. Pro. 9. 4, 5. Iohn 6. 55. 58.

Image. Why no Image was seene, when God gaue the Law. Deut. 15. 1, to 20.

God forbad ye making of Images to serue, or bow downe vnto. Exod. 20. 4, 5. Leu. 26. 1.

The danger that commeth by making Images. Deut. 4. 25, to 29.

God abhorreth the Images that are made to be honoured. Deu. 9. 12. and curseth them that make them. Chap 27. 15.

The Iewes did trust in Images, & sought to them for aide. Deut 32. 37, 38.

God commanded the Israelites to destroy all Images and their worshippers. Deut 7. 2, to 6. Num. 33. 52.

Micah had a grauen and a molten Image in his house. Iudg. 17. 4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Iud. 18. 13.*

Those that loue and worship Images, what they are worthy of. Wis 15. 6. & 16. 1, to 20.

The sight of Images, stirreth vp the desire of the ignorant vnto idolatry. Wis. 15. 5.

Images set vp. 1. kings 12. 28, 29.* 2. Chr. 25. 14 & 33. 2, to 10. Dan. 3. 1, to 8. Hos. 13. 2. 1. Mac. 1. 57. looke Idoles.

Images pulled downe and defaced. Exod. 32. 20. Deu. 9. 21. Iudg. 6. 25, 28. & to. 16, 1. Sam. 7. 3, 4. 2 kin. 10. 26, 27. & 11. 18. 2. king. 18. 4. 2. Chr. 14. 3. & 15. 8 & 27. 3. & 23. 17 & 19. 16. & 30. 14. & 31. 1. 2. Chr. 33. 15. & 34. 3, to 8. 1. Mac. 5. 67. and 13. 47, 48. and 14. 7.

Warnings, exclamations, & threatnings against Images and idolaters. Deut 4. 23, to 29. & 5. 32. & 6. 3, 12, to 17. 27. 25, 26. * & 8. 11. * & 11. 16, 17, 18. & 12. 30, 31. & 13. 3, 8.* & 29. 20. * & 30. 17, 18. Iosh. 23. 11. * & 24. 14, 20. 2. Chro. 7. 19. * Isai. 1 20-24, 25. & 2. 8, 9, 18. * Ie. 5. 6, 7, 19. * & 7. 9. * & 17. 3, 4. & 19 3. * Ezek. 6. 3. * & 23. 22, 23, 24, to 36. * Hos. 4. 12. * Mich. 1. 5. * Hab. 2. 18, 19. Zeph. 1. 2.*

Worshipping of Images punished. Exod. 32. 20 27, 28. Leuit. 1, 2, Num. 25. 4, to 10. Iudg. 2. 14, 15. & 3. 8, 12. & 4. 1, 2. & 6. 1, to 7. and 10. 7, 8. & 13. 1. 1. King. 11. 14, 23. * & 13. 4. & 14. 10, 11, 17. 2. kings 2 4, 16. * & 21. 12, to 17, 23. and 24. 18, 20. and 25. 16, 27. * and 28. 5, to 9. and 29. 8, 9. & 33. 11. Lam. 1 3. * and 2. * & 3. 1, to 18, 42 * and 4 1, 9. * Ezek. 5 12. Rom. 1. 24. * 1. Cor. 10. 5 7, 8.

God created man in his owne Image incorruptible. Gen. 1. 27. Wis 2. 23. and to the same Image he shall be renued. 1. Cor. 15. 49. Ephe. 4. 23, 24. Col. 3. 10.

Iesus Christ the Image of the inuisible God. Col. 1. 15.

Man is the Image and glory of God. 1. Cor. 11. 7.

The Image of a voyce. 2. Esd. 5. 37.

Imagination. He that seemeth to himselfe to be somewhat, deceiueth himselfe in his owne imagination. Gal. 6. 3.

The imaginations of mans heart are euill continually. Gen 6. 5. and 8. 21.

Wee may not follow the Imaginations of our owne heart. Num. 15. 39. looke Thinke.

Imitate looke Follow.

Immortalitie. God onely hath immortalitie 1. Tim. 6. 16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5. 4, 5. Ephes. 1. 14.

This mortall must put on immortalitie. 1. Cor. 15. 53.

Adam had bene immortall, if he had not eaten the forbidden fruite. Gen. 2. 7. & 3. 22.

The keeping of Gods Lawes is the assurance of Immortalitie. Wisd. 6. 18. and Immortalitie maketh vs neere God. Wis. 6. 19. looke Soule.

Impatience. Iob is reprehended of Impatience. Iob. 4. 2, 5, 6.

The remedie for impatience. 1. Thessal. 5. 18.

Of Impatience, and the punishment thereof. Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 4, to. 16. and 14. 1, 2, 3, 4, 10, 22. * and 21. 4, 5, 6. Iob 3. 1. * Pro. 12. 8, 13, 18, 19 Ecclus. 2. 15.

Impossible For obstinate blasphemous Apostates to be renewed by repentance. Heb. 6. 4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. Gen. 18. 14. Matt. 19 25, 26. Marke 10. 24. to 28. Luke 1. 37. and 18. 25, 26, 27. Zech. 8. 6.

It is impossible for man to fulfill the Law of God absolutely. Deut. 6. 1, 2, 5, 6. & 27. 26. Mat. 5. 17, 21, 22, 27, 28, 38. 39. * Acts 15. 10. Rom. 7. 14, 15, 17, 23, 24. * and 8. 3. 1. Cor. 2. 14. Iam. 2. 10. Gal 3. 22. 9, 10, 11.

Incarnation. The Incarnation of Iesus Christ brought ioy vnto ye faithful Isa. 4. 2.*

Incense. Of offering incense. Leuit. 2. 1.

Incest of Lot. Gen. 19. 34.

Incest forbidden. Leuit. 18. 6, 22, 23. and 20. 15, 16. Rom. 1. 27.

Inchanters, looke Soothsayers.

Incomprehensible are all Gods workes. 2. Esdr. 4. 11.

Incorruptible. Man created incorruptible. Wisd. 2. 23.

Man shall rise againe incorruptible. 1. Cor. 15 52, 53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but some not expedient for some respects. 1. Cor. 6. 12, 13. Ecclus. 37 27.

Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22.

Infamie, looke Report and Slander.

Infidels, How the Iewes became infidels. Deut. 32. 18. 1. Sam 17. 10.

Nothing pure to Infidels. Tit. 1. 15.

Satan blindeth the eyes of the Infidels. 2 Cor. 4. 4.

Of Infidel beasts which denie the resurrection. 1. Cor. 15. 32, 33.

The ende of Infidels. 1. Peter 4. 17, 18. Rom. 2. 8, 9.

Horrible iudgements denounced against Infidels. 2. Thess. 2. 10, 11, 12.

We ought not to company with Infidels, and why. 2. Cor. 6. 14, 15.

Infidelitie of the Israelites pursued by Pharaoh. Exod. 14. 10, 11, 12. of Moses and Aaron when the people chidde for water. Num. 20. 10, 12.

Moses reproueth the Israelites for their Infidelitie. Deut. 1. 32.

Infirmities shall be taken away from them that obey God. Deut. 7. 15.

Christ felt our infirmities, and yet was without sinne. Heb. 4. 15.

Christ crucified concerning his infirmitie, liued through the power of God. 2. Cor. 13. 4.

Paul reioyced in infirmities, and why. 2. Cor. 12. 9, 10.

Mans Infirmitie, and Gods grace. Ezek. 3. 14.

Ingratitude, looke Vnthankefulnesse.

Inheritance. To whom the inheritance of the deceased without heire male shal descend. Num. 27. 8, to 12.

Naboth would not forgoe his inheritance. 1. King. 21. 3.

God was the inheritance of the Priestes and Leuites. Deuter. 18. 1, to 9. and 10. 9. Num. 18. 8, 20, 26.*

The inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 18. 22.

An inheritance immortall is reserued for vs in heauen. 1. Pet. 1. 4.

Why Christ refused to diuide the inheritance betweene the two brethren. Luke 12. 13, 14.

No fornicators, idolaters, &c. shall inherite the kingdome of heauen. 1. Corinth. 6. 9, 10. Ephes. 5. 5.

Iniquitie. Because iniquitie shalbe increased, the loue of many shalbe cold. Mat. 24. 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. Exod. 20. 5. Deut. 5. 9.

God forgiueth iniquitie. Exod 34. 7.

He that hath loue, reioyceth not in iniquitie, but in trueth. 1. Cor. 13. 6.

Those that are elect, depart from iniquitie. 2. Tim. 2. 19.

Iniuries to be reuenged, Christ forbiddeth. Mat. 5. 39. 40.

We must rather suffer iniurie, then goe to law with our neighbour. 1. Cor. 6. 7.

We ought not to bee angry, nor doe any thing by iniurious practises. Ecclus. 10. 6.

We ought not to be mindefull of iniuries. Leuit. 19. 18.

Ioseph pardoned his brethren the iniurie they had done him. Gene. 50. 17, 19, 21. and Dauid suffered the iniurie of Shimei. 2. Sam. 16. 7, 10.

Moses reproued him that had iniuried his fellowe. Exod. 2. 13. and defended Iethros daughters from iniurie. Exod. 2 17.

Dauid reuenged the iniurie done to his seruants. 2. Sam. 10. 5, 12.*

Innocents are oppressed. Eccles. 4. 1.

None innocent before God. Exod. 34. 7.

We ought not to slay the innocent. Exod. 23. 7. and cursed is hee that taketh rewarde

to that end. Deut.27.35.
Innocent. Uriah & other Innocents slaine by Dauids commandement. 2.Sam.11.17.
Samuel pleadeth his innocencie before the people. 1.Sam.12 2,to 6.
The innocencie of Tobias. Tob.2.13,14.
Job reciteth his innocencie. Job 31.1.*
Herod causeth the innocent children to be slaine. Mat.2.16
Pilate said he was innocent of the blood of Christ. Mat 27.24.
Abimelech tooke Abrahams wife with innocent hands. Gen 20.5.
Innocent as Doues, looke Simple.
Euery man ought to defend his innocencie. Josh 22.21,to 32 1.Samuel 1.15,16.1. King. 18.18.* Jere 37.13,14,18. John 8. 46,49.* Acts 2 13,to 37. and 6.11,13. and 7.2.*and 28.17.*
Inordinate affection ought to be mortified in vs. Col.3.5.
Euery brother walking inordinately, is to be shunned. 2.Thess.3.6.
Inquire. We ought to inquire or sue to God for aide in sicknesse, and not to idoles. 2.King.1.16.
Joshua made peace with the Gibeonites, and inquired, or counselled not with God. Josh.9.14,15.
Instructed. God instructed the Israelites 40.yeeres. Deut.8.2,3.
Instruments of musicke played vpon by Dauid & his people before the Arke. 2.Sam. 6.3,5,12. which hee afterward appointed to continue. 1.Chr.15.16.
The Instruments of a foolish sheepheard. Zech.11.15.
Insurrection, looke Rebell.
Intemperancie breedeth diseases. Ecclus. 31.19,20. and 37.29.
Intent. Of good intent, looke Good.
Intercessor. Abraham an intercessor for the Sodomites Gen.18.23.*
Christ is our onely intercessor vnto God his father. Rom.8.34 1. John 2.1. looke Mediator.
Interpretation of dreames commeth of God. Gen.41.8,15.16.
He that speaketh a strange tongue, ought to pray that he may interpret it. 1.Cor.14.13.
The interpretation of tongues is a gift of the holy Ghost 1.Cor.12.10,11.
Interest looke Vsurie.
Intise. We ought not to consent vnto such as intise vs vnto sinne. Pro.1.10.20.
Inuention. Curses against wicked workes and inuentions of men, Deut.28.20* Wisd. 15 4.
Vaine inuentions are not to be regarded. Psal.119,113.
Inuocation, looke Call, and Prayer.
The *Inward* man delighteth in the Law of God. Rom.7.22. and is renued daily. 2 Cor 4.16.
Iourney. Paul iourneyed often 2 Cor. 11.26,
Of the 42. iourneyes of the Israelites. Num 33 1,2.*
A Sabbaths dayes iourney. Acts 1.12.
Ioy. The faithful suffer with ioy the spoyling of their goods, and why. Heb.10.34.
What ioy is in heauen for one sinner that conuerteth Luke 15.7.
The sorowes of the godly shall be turned into ioy. John 16 20,21,22.
All true ioy and peace proceedeth from the holy Ghost. Rom.14.17. Galat.5.22. by the preaching of the Gospel. 1 John 1.4.
Christ would that his ioy should be fulfilled in vs. John 17.13,17,19.
The two Maries did ioy in Christs resurrection. Matth.28.8, and so did his disciples. Luke 24 41,52.
The birth of Christ was tidings of great ioy. Luke 2.10.
Of ioy and peace of conscience, looke Act. 2.46 and 8.8 and 13.52.
The feare of the Lorde giueth ioy. Ecclus. 1.12. and prolongeth the life of man. Ecclus.30.22.
Ioyfull giuer, looke Giuer.
Ioyes ordeined for the godly. Rom.2.7,10. 1.Cor.2.9. Isai 35.10. and 51.3,11.
Israelites of two sorts. Rom.9.6.1.Cor. 10.18. Gal.6.16. looke Children.
Italie. Paul saileth into Italie. Act.27. 1,6.* looke in the first Table.
Cornelius captaine of the Italian band. Acts 10.1.
Iudges, & Iudgement. Iudges are exhorted to iustice and wisedome. Wisd.6 1,2,3.
Whoso presumptuously disobeyeth ẏ Iudge that iudgeth right, ought to die. Deut.17.12.
The Iudge ought not to haue any regard of persons. Leuit.19.15.
Iudges ought to be mercifull to the widow and the fatherlesse. Pro.3.3.
Iudges termed gods. Psal.82.1.
Wee ought not to raile vpon Iudges, &c. Exod.22.28 Acts 23.5.
An example of a true Iudge or Prince. 1. Sam.12 3.*
Of Moses Iudges, see Centurion.
Othniel was iudge ouer Israel. Judg.3. 9,10. so was Deborah. Judg.4.4
God many times deliuered his people for their Iudge sake. Judg.2 18.
The Israelites hauing no Iudge, became idolaters. Judg.17 6.*
Samuels children were bribing Iudges. 1.Sam.8.3.
Wicked Iudges condemned innocent Naboth. 1 king.21 11,13.
That God is Iudge of all the worlde, and how he iudgeth, reade Gen. 18.25 Deut.10. 17,18. Job 34.11,12 Psal.7.8,11.and 94. 2. Pro.24.12. Isai.11.3,4. Ecclus. 35 12. Matth.16.27 Rom.2.1, to 12. 1.Cor.4 3,4. Heb.12 23.2.Tim.4.1.Mal.3 5.
Christ shall iudge both quicke and dead. Acts 10.42. Rom.14.9 to 13 Joh.5.27.
We may not be rash iudges of other. Mat. 7.1,2,to 6.
Iudges ruled in Israel 450. yeeres. Actes 13.20.
Like Iudge like officers. Ecclus 10.2.
The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. John 5.43.
Iudge none blessed, before his death, and why. Ecclus.11.28.
Iudges execute not mans iudgement, but Gods. 2.Chr.19.16.
The faces of Iudges are couered by God. Job.9.24.
Iudges and Princes shall abide the sorest iudgement, if they abuse their authoritie. Wisd.6.5,to 10.
God doeth iudgement to the fatherlesse and widow. Deut.10.18.
God iudged Dauids cause against Nabal. 1.Sam.25.38,39.
Moses iudged controuersies betweene the Israelites from morning till euen. Exod.18. 13. so did the Elders. Exod.24.14.
Why Aaron bare the names of the twelue tribes in the brestplate of iudgement. Ex. 28.29.
Samuel went his circuit to execute iudgement yere by yere, all his life. 1.Sa 7.15,16
In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Exod.23.2.
What equitie is required in iudgement. Exod.23.1,7,to 10
Weightie matters in iudgement were decided by the high Priest. Deut.17 8,9.
We ought not in iudgement to peruert the right of strangers, fatherlesse, &c. and why. Deut.27 17,18.
Abraham commanded his houshold to doe righteousnesse, and iudgement. Gen.18.19.
Jeremiah exhorteth the king of Judah to execute righteousnesse and Iudgement. Jere. 22 3.*
Dauid executed iudgement to all his people. 2.Sam.8.15.
All the wayes of God are iudgement. De. 32.4.
We must haue Gods iudgments before our eyes 2.Sam.22.23.
If Gods hand take hold on iudgement, he wil reuenge those that hate him. Deu.32.41
Gods iudgements are iust, and like a great deepe. 2.Esd.5 40. Rom.11.33. Psalm.36.6.
Whatsoeuer we do, is subiect to the iudgement of God, and not of men. Rom.14.6,8, 10.13,14.*
The iudgement and vnsearchable wisedome of God is manifested by his workes. Job 37.1,2.*
The iudgements of God are wonderfull. Wisd.16.17.
The wicked haue no consideration of Gods iudgements. Pro.28.5.
God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81 11,12
Of the great iudgement of God against the wicked. Wisd.17.1.*
Iudgement mercilesse to them that shewe no mercy Jame 2.13.
Gods iudgements against such as beleeue not his Gospel. 2.Thes.2.10,11,12. and such as withdrawe other frō the trueth. Gal.5.10.
God iudgeth the heart not by outwarde appearance. 1.Sam 16.7. neither ought we to iudge by likelihoods. Ecclus. 11.2. John 7.24.
If God should iudge according to right, no man should be innocent Job 9.28.
Gods iudgement beginneth at his owne house. 1 Peter 4.17 Prou 11,31, and why.

1.Cor.

1.Cor 11,32.
God iudgeth when he punisheth.Gen.15.14.1.Sam 3.12,13.
To iudge his people, taken for to pitie them.Deut.32.36.
The iudgment of God against the sonnes of Eli.1.Sam.2.25.
Of the iudgement of God against the carnal Israelites.Hose.4 2,3.* and against the enemies of his people.Ioel 3.1,4,12.*
God iudgeth the cause of his, when hee auengeth their wrong.1.King.8.32,45,49.1.Sam.25.38,39.
Christ was not sent to iudge the world, but to saue it.Iohn 3.17.and 12.47.
Christ iudgeth as he heareth, & his iudgements is iust.Iohn 5.30.
He that refuseth Christ, shall be iudged by his word.Iohn 12.48.
The maner of Gods comming to iudgement.Psal.50.3,to 7.Matt 25.31.*2.Thes.1.7,to 11.
The day of iudgement is knowen to the Father onely.Marke 13.32.*Matth.24.36. What signes shall preceed the same.Matth.24.29.Mar.13.24.*Then wil God reueale the counsels of all hearts. 1.Cor.4.5. Then shal one be taken and the other refused.Mat.24.40.Luke 17.36.Looke Comming.
Iohn Baptist threatned Gods iudgement to moue to repentance.Mat.3.7,to 13.
The Saints shall iudge the world 1.Cor.6.2.Wisd.5.1,2,15,16. Matth.19.28. Iude 14,15.
Gods miracles, called his great iudgements.Exod.7.3,4.
Iudgement put for law and right. Leuit.19.37.Psal.9.16.
The lawe iudgeth no man before it heare him.Iohn 7.51.
Christ forbiddeth to iudge our brother or neighbour.Mat.7.1,to 6.Lu.6.6,37,41,42.
Hee that iudgeth his brother, iudgeth the Law Iam.4.11,12.
We may not iudge the seruants of Christ concerning meates, and why. Rom.14.3,to 9.Col.2.21,22,23.
Iudge not before the time 1.Cor.4 5.
The spirituall man discerneth all things, and is not iudged of any.1.Cor.2 15.
Why Christ came vnto iudgement into this world.Iohn 9.39.
Christ shall bring foorth iudgement vnto victorie.Mat.12.20.
Christ affirmed that the iudgement of the world was by his vanquishing of the deuill. Iohn 12.31.
Paul passed litle to be iudged of any: nay he iudged not himselfe.1.Cor.4.3,4.
We shal render accounts of al our doings at the last iudgement.Eccles.11 9,14.
To be corrected by iudgement, what. Ier.4.6,28.and 10.24.
Of Gods place of iudgement.Ioel 3.12.
Of the generall iudgement.Reade 2.Esd.7.31.32,33.
After death shall the iudgement come. 2.Esd.14.35.Heb.9.27.
Wee must haue boldnesse in the day of iudgement.1.Iohn 4.17.
Iudgement, for a setled state of gouernement.Mat.12.18. For equitie. Matt.23.23. For punishment. Act.8.33.Rom 2.3.For authoritie and power. Ioh.5.22,27.and 16.11. For restoring things out of order. Iohn 9.39. For Gods secret counsel and workes. Rom.11.33.Reue.19.2.For affliction and correction.1.Cor.11.32.1.Pet.4.17.
Gods iudgements ought to bee declared vnto our children.Ioel 1.3.
Gods iudgements are shewed vpon persecuters.Amos 7.17.
The wicked tremble at Gods iudgements Acts 24.26.
The wicked vnderstand not iudgement. Pro.28.5.
Of the office and authoritie of Iudges.Exodus 21,*and 22.*and 23. * Leuit.24.14.* Deut.17.2.*and 25.* Iosh.7.10. * 1.Sam.12.* Ecclus.4.9,10. and 10.1,2. and 42.2. Psal.82. *Prou.18.5.Isa.5.7,23.and 10.1,2.Iere.5.28.Luk.18.2,to 9.and 23.1,to 26. Iohn 8.15,26,27.Iames 2.4,6.
Against peruerse iudgement. Ecclus.11.7,8,9.Acts 28.4,6,1.Tim.5.19,21.
Before iudgement must goe experience. Gen.3.8,14.*and 11.5.and 18.21. Exod.3.7,8.Deut.13.14,15.*and 17.4,5.and 19.18 19.Iosh.7.19,20,21,*& 22.21,*33.Iudg.20 3,4,13.*1.Mac.7.6,*23,24.Ecclus.11.7,8. Dan.13.48,49,*62.
Iudgement of doctrine appertaineth to the faithfull. Deut.13.4, to 12. Iob.34.1,to 5. Iudeth 8.28,29.Mat.7.6,29. 1.Cor.14.32, Col.2.8,16,19.1.Iohn 4.12,13.
The iudgement of the dead is immediatly to life or death. Mat.16.26. Luke 16.22.* and 23.43.Iohn 3 15,26.and 5.24,29.looke Purgatorie.
Iust men shall shine as the Sunne. Matt.13.43.looke Day.
The iust shall liue by faith. Hebr.10.38. Gal.3.11.Rom 1.17.Heb.2.4.
Those are iust, whose sinnes are couered. Psal.32.1,2.Rom.4.7,8.
Of iust and vpright men. Gen.6.9.Iob 1.1.Luke 1.6.and 2.25.
God is iust.Deut.32.4.
Iohn Baptist was sent to turne the disobedient to the wisedome of iust men.&c.Luk.1.17.looke Righteous.
Iustice. Abraham the paterne of Gods iustice.Isa.41.2.
Iustification. Christ died for our sinnes, and rose for our iustification.Rom.4.25.looke Righteousnesse.
Iustifie. None can bee iustified in Gods sight.Iob.9.2,15.Psal.143.2.
The Gentiles iustified through faith. Galat.3.8.
We are iustified by faith in Christ. Rom.4.24. and 5.1. and by the spirit of God. 1.Cor.6.11. before wee can bring foorth good fruits Luke 1.45.75.
God iustifieth, who can condemne.Rom.8.33,34.
No man is iustified by the lawe, but by faith in Christ.Gal.3.2,*26.
If we be iustified by the lawe, Christ died in vaine.Gal.2.21.
Those that will be iustified by the Lawe, haue no neede of Christ.Gal.5.4.
Wisedome iustified of her children. Matt.11.19.
Those that are iustified are no detters to the flesh but to the spirit of God. Rom.8.12,13. and are at peace in their consciences. Rom.5.1,3,9,10,11. and are heires of eternall life.Titus 3.7.
Howe God iustifieth vs. Actes 13.38,39. Titus 3.5.
By our wordes we shall be iustified or condemned.Matt.12.37.
Confession of mouth, and faith of heart iustifieth Rom.10.9,10.
To iustifie God, is to praise him as iust, Luke 7.29.

K.

Keepe. How God kept Israel.looke Apple.
We must keepe Gods commaundements. Exod.15.26.in keeping whereof is great reward.Psal.19.11.
God did great actes for his people, that they should keepe his commandement.Deut.11.7,8. And is mercifull to those that keepe them.Exod.20.6.
God promised to keepe Iaakob, wheresoeuer he went. Gen.28.15,20. And so he kept Dauid.1.Sam.25.39.2.Sam.8.6.
Wee ought to pray to God that hee will keepe vs.Num.6.24.
Iosuua exhorteth the Reubenites, &c. to keepe Gods commandements Ios.22.2,3,5
How to keepe the feast of Christs passeouer.1.Cor.5.7,8.
Moses kept the sheepe of Iethro his father in law.Exod.3.11.
Dauid being anoynted king kept his fathers sheepe.1.Sam.17.15.
He that beleeueth in the Lord keepeth his commandements.Ecclus.32.24.
The keeper of the prison of Philippi conuerted.Acts 16.27,to 35.
We must pray to be kept blamelesse to the comming of Christ.1.Thess.5.23.
To keepe holy, Looke Sanctified.
Keyes of binding and loosing.Mat.16.19. and 18.16,17.*Iohn 20.23.
Wherein the Keyes and authoritie of the Church consisteth. Mat.16.15. Luk.22.24,25,26.Actes 2.38.*1.Pet 5.2,3.
The keye of Dauid.Reue 3.7.
The keye of the bottomlesse pit.Reu 9.1.
Kill. God doth kill and make aliue.Deut.32.39.1.Sam.2.6.
God would haue killed Moses in the inne Exod 4.24.
God willed the Israelites to kill all the people that they found in the land of promise Deut.7.16.
We ought not to kill. Exod.20.13.Deut.5.17 Gene.9.6.
Whosoeuer killeth must be killed.Gen.9.6.Exod.21.12,to 15.Leu.24 17.Saul commanded that Dauid should be killed. 1.Sa.19.1.
Of those that haue killed themselues. 1.Sam.31.4.2.Sam.17 23 1.King.16.18. 2.Mac.16.13.&14.37,41.Mat.27.5.Act.1.18
For Christes sake wee are killed all day long.Rom.8.36.
If the wicked refraine to kill, howe much more ought the godly.Ionah.1.14.

Kindnesse. Christians ought to put on kindnesse,&c.Col.3.12,13,14.

Kindred,looke Tribe.

King. The King is ordeined to doe equitie and iudgement.1.King.10.9.

A King by iudgement maintaineth his realme.Prou.29 4.

The King ought not to haue many wiues, and why Deut.17.17.

Kings are forbidden to drinke wine excessiuely,and why.Prou.31.4,5.

The Kings heart is in the hand of the Lord.Prou.21.1.

The wrath of a King is as messengers of death Prou.16.14.and 20.2.

Wo to the land when the King is a child. Ecclus.10.16.

Ieremiah exhorteth the King to execute iudgement Iere.22.3.

The Lord will set a wise King ouer his beloued.2.Chro.1.11.

What is the honour of a King, and howe his throne may be established.Prou.25.4,5.

Kings changed,looke kingdome.

The King must reade Deuteronomie all his dayes.Deut.17.18,19,20.

The health and victorie of Kings commeth of God Psal.144.10.

We must honour the King,and submit our selues to his ordinances.1.Pet.2,13,17.and pray for all that are in authoritie.1.Tim.2.2.

An exhortation vnto Kings and Iudges. Psal 2.10,11,12.

When the Israelites had no King or magistrate,euery man did what he listed.Iudg. 17 6.

The Israelites desire a King to iudge them.1.Sa 8 5,19.20.Wherefore Samuel reproueth them.1.Sam.10.19.and 12.12.

King and people doing well,shalbe preserued: doing euill,shall perish.1.Sam.12,14, 15,25.

What maner of men earthly Kings naturally are.1.Sam 8.9,11,to 19.

A law written for the Kings to obserue. 1. Sam.10.25.

Saul is constituted King against his will. 1.Sam 10,22,23,24.

Iehoiada the high Priest taught Iehoash the King 2.Kings 12.2.

Dauid,Iosiah,& Hezekiah were Kings that feared the Lord Ecclu.49.4.and so was Asa and Iehoshaphat.1.Kin.15.11.2.Chr.17.3.

Prophets boldly reprooued Kings. 2.Kin. 5.8 2.Sam.12.7.

The people honoured King Salomon for his wisedome.1.Kings 3.28.

Fiue Kings hanged. Iosh.10.16,22,to 38.

The King of Ai hanged.Iosh.8.29.

Elah King of Israel,being drunken, was slaine by his seruant.1.King.16.9,10.

The Kings of Edom.1.Chro.1.43.*

To the King euerlasting, immortal,&c.bee glorie for euer and euer.1.Tim.1.17.

Christ affirmed that hee was the King of the Iewes.Mat.27.11.Pilate confesseth it, the Iewes denie it.Iohn 19 15.

Christians are Kings and Priests, &c. 1. Pet.2.9.Reue.5.10.

Kings haue committed fornication with the great whore.Reue.17.2.

Of the King of feare.Iob.18.14.

Kings haue dominion ouer their subiects bodies and cattel.Nehe.9.37.looke Princes.

Kingdomes are preserued by God. Ester 16.16.

The kingdome of Saul was renewed in Gilgal.1.Sam.11.14.

Adonijah vsurpeth the kingdome of his father.1.Kings 1.5.

The change of kingdomes is a worke of God for sinne.Iob.34 24.Ecclus.10 8.Pro. 28.2.

The ende of the kingdome of Israel is threatned Amos 8.2 for their sinnes. 2.Kin. 17 7,8. and of the kingdome of Iudah. 2, Kings 23.27.

The state of a kingdome consisteth in the goodnesse of the king.Ecclus.10.2,3.

Of the foure monarchies or kingdomes of the world.Dan.7.17.

The succession of the foure kingdomes. Zech.6.5.

The kingdome of Christ described.Gene. 49.10.Isa.32.1,2.*Psal.72 1.*

Christs kingdome shall haue no end. Isa. 9.7.Luke 1.33.

God confirmeth his promises touching the kingdome of Christ.Isa.54 4.*

Christ teacheth that it is our fathers pleasure to giue vs the kingdome of heauen. Lu. 12,32.

Christes kingdome is not of this world. Iohn 18.36.appointed to the faithful by him selfe, as his father appointed it to him.Luk. 22.29,30.

The kingdome of God is prepared for the chosen.Mat.25.34.

Through many afflictions the godly are vouchsafed to enter into the kingdom of God Acts 14 22.2.Thes.1.5.

Who shall not inherite the kingdome of God.Galat.5.19,20,21.1.Corin.6.8,9,10. and 15.50.

The parable of the figtree shewing when the kingdome of God is neere. Matth.24. 32,33.

Kingdome of God, taken for the administration of the Gospel.1.Corin.4.20 For the Gospel it selfe.Matth.21.43.for all that belongeth to the glorie of God. Matt.6.33.for Gods spirituall gouernment of the faithfull in the person of Christ.Mar 1.15.for euerlasting life. Iohn 3.3. and for the preaching of the Gospel.Mar.4.30,31,and 9.1.

Kingdome of heauen for the new state of the Church.Matth.5.19.and 11.11. and 15. 43.for the doctrine and preaching of the Gospel.Mat.11.12.& 13.24.For the kingdome of Messias.Mat.3.2.for eternall life.Mat.5. 20.and 7.21, and 19. 23. and for the visible Church.Mat.5.19.and 13.24,47.

Kingdome of the Sonne of man, for the glorie of Christs ascension, or for the preaching of the Gospel.Mat.16,28.

The Apostles were commanded to preach that the kingdome of God was at hand. Matth.10.7.

To whome it is giuen to vnderstand the mysteries of the Kingdome of heauen. Mat. 13,11.

Wherein the kingdome of God consisteth. Rom.14.17.

The kingdome of heauen suffereth violence.Mat.11.12.

The kingdome of God is not in word,but in power.1.Cor.4.20.

To whom the kingdome of heauen appertaineth.Matth.19.14.Mar.10.14,15.

None can enter into the kingdome of God except he be regenerate.Iohn 3.3,5,to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Luke 14.15,to 25. Matth.22.2,to 15.

Rich men hardly enter into the kingdome of heauen.Matth.19.24,25,26.Mar.10,23, to 28.

The kingdome of God is within vs.Luk. 17.21.looke Leauen.

First seeke the kingdome of God.Matth. 6.33.

The Pharises neither enter into the kingdome of heauen themselues,nor suffer other. Matth.23.13.

Christs casting out of deuils by vertue of the holy Ghost, shewed that the kingdome of heauen is come.Matth.12.28.

The Pharises aske Christ,when the kingdome of heauen shall come.Luk.17.20.

The Iewes dreamed of a restitution of the kingdome of Dauid. Mar.11.7,to 12. and the Apostles asked Christ, when hee would restore the kingdome to Israel.Acts 1.6.

Of the spirituall kingdome of God. 1. Sam.2 9,10.and 29.9,11,to 26. Psal.2.9, 10.and 9.*and 21 5.*and 72.*and 110* and 45.*and 22.25.*and 144.18*Isa.11. 1.*and 41,to 18.and 42.3,4,7 Ierem.23.5. and 33 20.*Ezek 34.23.*and 37.16.Dan. 2.44,45,46 and 4.28,31.*and 7.27.and 9. 24,25.Hose.3 4,5 Mich.4.*and 5.*Zech.7. 9*Luke 22.69.*and 23.2.Iohn 12.32,36, Heb.1.2.and 2.3.

Kisse. Izhak kissed his sonne Iaakob.Gene.27.27.

Iaakob kissed Rahel,Gen.29.11.and Iosephs children Gene.48.10.

Laban kissed his sonnes and daughters. Gene.31.55.

Esau kissed Iaakob Gene.33.4.

Ioseph kissed his brethren. Gene.45.15. and his father being dead.Gene.50.1.

Aaron kissed Moses.Exod 4.27.and Moses father in law.Exod.18.7.

Naomi kissed her two daughters in lawe. Ruth.1.9.

Samuel kissed Saul.1.Sam.10.1.

Ionathan and Dauid kissed each other.1. Sam.20.41.

Dauid kissed Absalom. 2.Samuel 14.33. and Absalom the people.2.Sam.15.5.

Dauid kissed Barzillai.2.Sam.19.39.

Elisha desireth that he might goe kisse his father and mother.1.Kings 19.20,21.

A chaste and holy kisse, a token of perfite charitie.Rom.16,16.1.Cor.16.20.2.Cor.13. 12.2.Thes.5.26.1.Pet.5.14.

The brethren kissed Paul at his departing.Acts 20.37,38.

The sinfull woman kissed Christes feete. Luke 7.38,45.

Iudas betrayed Christ with a kisse.Luke 22.48.Mat.26.48,49.Mar.14.44,45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.Kings 8.54. so did Daniel. Dan.6.10.

The 50. souldiers sent to Eliiah, fell on their knees before him. 2.Kin.1.13,15.

God hath reserued 7000. in Israel that had not bowed their knees to Baal. 1.Kings 19.14,18.

Those that kneeled downe to drinke water, were forbidden to goe with Gideon. Jud. 7.5,6.

Miserable apostumes in the knees, shal afflict the disobedient. Deut.28.35.

Know. God will be knowen to be Lorde Exod.7.17.

We know God, if we keepe his commandements, 1.John 2.3,4,5.

To know and bee knowen of God, looke Gal.4.9.

The Lord knoweth who are his. 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4.1. 1.King.1.4. for to do good. Ruth.2.10, and for to proue or allow. Reu.2.2.

God hath not cast away his people whom he knew before. Rom.11.2.

Whom God knew before, them hee ordeined to bee like fashioned to the image of his Sonne. Rom.8.29.

Wee must meditate in Gods Lawe, to learne to know our duetie, and doe it. Josh.1. 8. 1 King.2.3.

Knowledge puffeth vp, but loue edifieth. 1 Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exod.31.3. and 35.30. so was Hiram 1.King.7.17.

John Baptist brought knowledge of saluation. Luke 1.77.

We ought to increase in the knowledge of God. Col.1.10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2.Tim.3.7.

Wee ought to haue a zeale according to knowledge. Rom. 10.2.

The tree of knowledge of good and euill. Gen.2.9. and 3.1,5,7.

The Lord is a God of knowledge. 1.Samuel 2.3.

The knowledge of God is better then burnt offerings. Hose.6.6.

The true knowledge is to rest vpon God. Hose.14.9. see Wisedome.

The Priests lips should preserue knowledge. Mal.2.7.

Kow. Of the sacrifice of the redde Kowe. Num.19.2,9.

Two milch kine sent away from Ekron, with the Arke of God. 1 Sam.6.7,10,12.

Unthankefull princes are called kine, and why. Amos 4.1.

L.

Labour. Mans life is a continuall labour and trauaile. Job.7.1.* Eccles.1.8. Psal 90.10. Ecclus.18.6.

We ought to liue of our labours. Prouer. 5.15.

The prayse of labour. Prouer.12 11. Ecclus.7.15.

Labour bringeth abundance. Pro.14 23.

He that shunneth labour, shall come to pouertie. Pro.20.4. and 21.5,17.

The labours of the disobedient shall be deuoured with grashoppers. Deut.28.38.

God beheld the labour of Jaakobs hands Gen.31.42.

Pharaoh commanded to oppresse the Israelites with labour. Exod.1.14. and 5.9.

Paul boasted not of other mens labours. 2.Cor.10.15.

Paul approueth himselfe the minister of God in labours. 2.Cor.6.5. and 11.23.*

Our labour shall not bee in vaine, if it bee wrought in the Lord. 1.Cor 15.58.

Those that die in the Lord, rest from their labours, &c. Reuel.14.13.

We ought to reuerence those that labour in the Gospel. 1.Cor.16.16.

The Apostles reaped the Prophets labours. John 4.38.

The Labourer is worthy of his wages. Luke 10.7. 1.Tim.5.18.

The Labourers are few. Matt.9.37.

God heareth the crie of Labourers and men in aduersitie. Deut. 26.7.

Labour and trauaile for sinne is layd vpon all men. Gen.2.19. and 3.19. Exod.20.9, 10,11. and 34.21 Deut.5.13,14.15. Tob.2. 11.* Psal.104.23. Prou.10.3.4.5,16. and 14.4.23. Eccles.3.10. and 1.13. John 21. 3,6. Actes 18.2,3. and 20.34. Ephes.4.28. 1.Cor.4.12. 1.Thess.2.9. 2.Thess.3.10.

Labour maketh not rich, but the blessing of God. Gen.3.18. & 26,12. and 30.27,30.* Deut.8.3,4,16. Job 42.10.* Pro.10.3,6. Eccles.11.2,3,4. Ecclus.11.11, to 18.

Lacke. He that giueth vnto the poore, shall not lacke, Pro.28.27.

Ladder. Jaakob sawe a Ladder in his dreame. Gen.28 12.

Laden. Christ calleth vnto him all that are laden. Matth.11.28.

Lake burning with fire and brimstone. Reue.21.8.

Lambe. The oblation made with a Lambe. Leuit.3.7.

The maner of eating the Paschal Lambe, Exod.12.3, to 29.

Christ is the Lambe who hath taken away our sinnes. John 1.29. Reuel.5 8,9.

How the Lambe Christ is honoured. Reu. 5.6,13. which stood vpon mount Sion. Reuel.14.1.

Christ willed Peter to feede his Lambes, John 21.15.

Lame Mephibosheth accused. 2.Sam.4.4 and 16.1, to 5.

Lamentation of Dauid ouer Saul and Jonathan. 2.Sam.1.17.*

Israel lamented for the Arke. 1.Sam.7.2

Iphtahs daughter lamented her virginitie, two moneths vpon the mountains. Judg. 11.38.

The old Prophet lamented the death of the other Prophet whom he had deceiued. 1. king.13.29.

Lampes for the Candlestickes of the Tabernacle. Exod.25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the ten virgins. Matt 25. 1, to 14.

Lands, looke Famine in Egypt.

Language. One Language a good space after the flood. Gen.11.1.

The Apostles spake all languages. Act.2. 8. see Tongues.

Large. God gaue Salomon a large heart. 1.King.4.29.

Last dayes prophecied of. 1.Tim.4.1. 2. Tim.3.1. and 2.Pet.3.3.

The Last shall be first, and the first Last. Matt.20 16. and 19.30.

Law. The terrible deliuery of the Law, & the cause thereof. Exo.19.16,18. Deut.33.2. and 5.22, to 28. Heb.12.18, to 22.

Moses repeateth the Law. Deut.1.2,3.

Moses commanded the Law for an inheritance of the Congregation of Jaakob. Deut 33.4.

Cursed bee he that confirmeth not all the words of the Law, to doe them. Deut.27.26.

Their reward that keepe the Lawe, and their punishment that despise it. Deuter.28. 10.* Baruch 4.1.

God commaundeth to reade the Law day and night, and why. Josh.1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts, Deu.11.18, 19,20.

Moses exhorteth the people to keepe the Law. Deut.4.1. So doth Joshua. Josh.22.5.

The Law of the burnt offerings. Leui.6.9.

The Law of him that toucheth, or is in the tent of the dead. Num.19.13,14.

The high Priests and Judges ought to iudge according to ye Law. Deu.17.9,10,11.

The Jewes are compelled to forsake the Law of God 2.Macc.6,1.

What the Law of God is, and the fruite thereof. Psal.19.7, to 12.

The Lawe taken for the doctrine of the Law. Mat.7.12. for other bookes besides the bookes of Moses Joh.10.34. and 12.34. and 15.25. Rom.3.15. For the whole doctrine of God. Jam.1.25. and for outward profession. Phil.3.5. for the whole doctrine of saluation. Isa.2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal.3.19.

The Law was giuen by Moses. Joh.1.17 and 7.19.

The constitution of the Law appertaineth to the Jewes. Rom.9 4.

The knowledge of sinne commeth by the Law. Rom 3.20.

The Law was added because of transgressions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred Rom.5.20.

The Law is a schoolemaster to leade vs to Christ. Gal.3.24.

The Law is holy, iust & good. Rom.7.12.

The Law is good, if it be vsed lawfully. 1. Tim.1.18.

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moses an immortall yoke. Acts 15.10.

The Lawe called the strength of sinne. 1. Cor.15.36. because it is an occasion of sinne.

Rom.7.5,8. called also the Law of sinne and death. Rom.8.2. & of wrath Rom.4.15.& the ministration of death and damnation. 2.Cor. 3.7,9.& the oldnesse of the letter. Rom.7.6.
None of the Jewes kept the Lawe. John 7.19.
The Law giueth not life. Gal.3.21.
No man is iustified by the Lawe in the sight of God. Gal.2.16. and 3.11.
As many as are of the workes of the Law, are cursed. Gal.3.10.
The ende of the Lawe is loue. Matth.5. 43,44 and 7.12. and 22.37, to 41. John 13. 34,35. Rom.13.8,9. Gal.5.14,22. and 6.2, 10.1.Tim.1.5.
Christ hath abrogated the Law. Ephe.2. 15.2.Cor.3.7,11. Matt.21.13. Acts 13.38, 39 & 15.10,11. Rom.7.6. Gal.4.24,25. and 4.3, to 8. Col.2.17 Heb.8.9.*
The Law was a shadow of good things to come. Heb 10.1,10.
The Law was read in the Synagogues euery Sabbath. Acts 13.27.
The Jewes alledge the Law to put Christ to death. Joh.19.7.
Christ came to redeeme those that were vnder the Law. Gal.4.5.
Christ is the end of the Law. Rom. 10.4.
That which the Law could not doe, Christ hath accomplished. Rom.8 3,4.
The Law made nothing perfect Heb 7.19
The similitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Law is ceased. Gal.4.1,22.
Christ came to fulfill the Lawe and the Prophets. Matth.5.17.
The Law is not giuen to the righteous, but to the Lawlesse, disobedient, &c. 1.Tim.1. 9,10. Gal 5.18.
God hath written his Lawes in the hearts of the faithfull. Heb.8.10.
The Law of God delighteth the spirits of the faithfull Rom.7.22.
The wisedome of the flesh is not, nor can not be subiect to the Law of God. Rom.8.7.
The law of our members rebelleth against the law of our minde. Rom.7.23.
The Law of Christ is a Lawe of libertie. Jam.2.12.
The royall Law is the loue of our neighbour. Jam.2.8.
If the Law were glorious, how much more the Gospel? 2.Cor.3.7,8,9.
Who so shal faile in one point of the Law, is guilty in all. Jam.2.10.
Against wicked law makers, looke Isai. 10.1.
Wicked lawes ought to be broken Dan. 6.15.
Custome is a Lawe to the wicked. Wisd. 14.15.
There is one Law giuer which is able to saue and to destroy. Jam.4.12.
The first Law. Gene.2.16,17. transgressed, and punished Gen.3.6.*
The Law of the ten commandements was giuen by voice. Exod.20.1, to 18. written in Tables. Exod.31.18. Deut.5.22. which are broken. Exo.32.19. Deut 9.17. and renued. Deut.10.1, to 6. Exo.34.1,28.
The Law is read. Deut.31.9, to 14. Josh. 8.35. Acts 15.21. 2.King.23.1,2,3. 2.Chr. 34.18. Nehem.8.1, to 9. 1.Esd.9.40, to 48. 2.Mac.8.23.
Before the Lawe, a sinne was not counted sinne. Rom.5 13.
Of transgressing the Law of God, or the king, see Transgresse.
The Lawe of God cannot bee fulfilled without the Spirit of God. Deut.5 29,33. and 30.14. Psal.119.1,2.* Luk.18.14,16, 27. Acts 15.9,10,11. Rom.8.1, to 18. Gal.5. 16,18,22.*
The Law was giuen to bring forth fruite in vs. 2.Esd.9.31.
Prosperity followeth them that loue Gods Law. Psal.119.16.
The Law of faith giuen vpon condition, and how. Rom.3.27. and 8.1.
We may not goe to lawe vnder vnbeleeuers. 1.Cor.6.1, to 9.
Laugh. Abraham and Sarah laughed, and why. Gen.17.17. and 18.12.
Woe vnto them that laugh now, for they shall weepe. Luke 6.25.
Though some laugh Gods messengers to scorne, yet some profite thereby. 2.Chron.30. 10,11.
Laughter, see Countenance.
We ought to laugh no man to scorne. Ecclus.7.11. see Pastime.
Lay. see Whoredome.
Laying on of hands. Gen.48.13.* Exo.29. 10. Leuit.1.4. and 3.2 8,13. Num.27.18.* Mat.19.16. Acts 6.6. & 8,17, to 25. & 13.3. & 19.6. 1.Tim 4.14. and 5.22.2.Tim.1.6.
Leadeth. Gods long suffering leadeth to repentance. Rom.2.4.
Leafe. The sound of a leafe shaken, shall chase the wicked. Leuit.26.36.
Learne. The Elders of Israel did learne Gods Law. Nehem.8.13.
Least. Gideon confesseth himselfe least of his fathers house. Judg.6.15.
Paul least among the Apostles, 1.Cor.15 9. and of all Saints. Ephe.3.8.
Who so shall breake one of the least commandements, and teach men so, shalbe called least in the kingdome of heauen. Mat.5.19.
The least in the kingdome of heauen, is greater then John Baptist. Matth.11.11 Luke 7.7,28.
Leaue, see Forsake.
Leauen, The meate offerings were made without leauen. Leu.2.11.
Leauened bread might not be eaten at the celebration of the Passeouer. Exod.12.15.
The kingdome of God compared to leauen. Matth.13.33.
Leauen take for pernicious doctrine. Mat. 16.6,12. Gal.5.9.& for hypocrisie. Luk.12.1.
The Leauen of malice ought to be purged in vs. 1.Cor.5.7,8.
Leese. To seeke God, and to find or leese him 2.Chr.15.2,15.
Of leesing or finding Oxe, Sheepe, Asse or garment. Deut.22.1,2,3.
Legions of Angels and deuils. Matth.26. 53. Mar.5.9. Luke 8.30.
Lending. The Law of lending, borrowing, and receiuing to custodie. Exod.22.7,9,14, 15. Leuit.7.4. Deut.24.10.
Of lending to the poore. Exod.22.25,26, 27. Deut.15.2,7, to 12. Ecclus.29.1, to 12, Matt.5.42. Luke 6.30,35.
Leprow, see Hand.
Leprosie. How it was to be knowen. Leu. 13.2.* and how to be cleansed. Leuit.14 2.* and how greatly to be taken heede of. Deut. 24.8.
Naaman the Syrian healed of a Leprosie. 2.King.5.15.
The Lepers declared to the Samaritanes the prouidence of God. 2.King.7.10.
Miriam became leprous for grudging against Moses. Num.12.10. and was secluded the hoste seuen dayes. Num.12.15. according to the law. Leuit.13.46. Num.5.2. 2.King.15.5.
Christ healed one of the Leprie. Matth.8 2,3.
Of the ten Lepers which were cleansed by Christ. Luk.17.12, to 20.
King Uzziah striken with Leprie, for vsurping the Priestes office. 2.Kings 15.5. 2.Chr.26.19, to 22.
Lesser, see Men.
Letter taken for the Law. 2.Cor 3 6. Or for the signe of the sacrament, when the truth is not conioyned. Rom.2.27,29.
Uriah caried a letter of his owne death. 2.Sam 11.14.
Of Jezebels counterfeit letters, 1.Ki.21.8.
Paul calleth the Law the oldnesse of the Letter. Rom.7.6.
Leuites that serued idoles, no more admitted to the Priesthood, and why. Eze.44.10, to 15. looke in the first Table.
Lewde. God giueth the wicked ouer vnto a lewde minde. Isa.57.20,21.
Liberall. We ought to be liberall to the poore. Ecclus.11.1.
Libertie. The creature shall be deliuered from corruption into the glorious Liberty of the sonnes of God. Rom.8.21.
Christs seruant is at liberty in the Lord. 1.Cor.7.22.
The libertie of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh. 1.Corin.8.9. Gal.5.13. 1.Pet.2.16.
Of the Libertie which we haue by Jesus Christ. Isa.43.15.*
Paul vsed not his libertie. 1.Cor.9.4,15.
False preachers promise false libertie 2. Pet.2.19.
Libertie proclaimed in the 50. yeere. Leu. 25.10. Deut.15.2,3.
Lice sent vpon man and beast in Egypt. Exod.8.16,17.
Life breathed into mans face. Gene.2.7.
The Life of man is a vapour. Jam.4.14. is a winde. Job 7.7. is short. 1.Cor.7.29. is vanitie. Psal.39.5,6. through sinne. Psal. 90.7, to 11.
Job is wearie of his life. Job 10.1.
God prolongeth and shorteneth the life 2. King.20.5,6. Deut.30.16,18. Exod.23 26.
Long life promised to those that obey God. Exod 23 26. and that honour father and mother. Exod.20.12. Deut.5.16. Ephes.6.2,3.
The life of the wicked shall hang doubtfull before them. Deut.28.66.

The saints loued not their liues, in respect of the promises of Gods word. Reue. 12.11.
Jesus Christ is the life. John 14.6. Col. 3.3. 1. John 1.2. And hath swallowed vp death, that wee might bee heires of euerlasting life. 1. Pet. 3.9, 10, 12.
Christ is the bread of life, which giueth eternall life. John 6.48, 54.
Christ hath life in himselfe, as the Father hath. John 5.26.
In the word was life, and the life was the light of men. John 1.4.
To know the onely God and Christ whom he hath sent, is life eternall. John 17.3.
Life eternall is the promise of God. Titus 1.2. 1. John 2.25. through Christ. John 10.28. and 17.2. Rom. 6.22, 23.
Being iustified by grace, wee are made heires of eternall life. Titus 3.7.
God hath giuen vs eternall life, and that life is in his Sonne. 1. John 5.11. who layd downe his life for his sheepe. Joh. 10.15.
The Apostles preached eternal life. 1. Joh. 1.2.
Those that heare Gods word, and beleeue the same, haue life eternall. John 5.24. 1. Joh. 5.13.
If we will enter into life, we must keepe the commandements. Matth 19.17.
Life eternall, is the end of righteousnesse. Rom. 6.22.
The life of Christians is hid with Christ in God. Col. 3.3. Looke Saluation, and Eternall life.
The tree of life in the middest of Paradise terrestriall. Gen. 2.9.
Adam driuen out of Paradise, lest hee should eat of the tree of life. Gen. 2.22, 23, 24.
Of the miserie and vnstablenesse of mans life, looke more Gene. 3.17, 18, 19. 2. Sam. 14.14. 1. Chron. 29.15. Job 3.3.* and 8.9. and 9.25, 26. and 13.12. Psal. 103.15, 16. and 102.3, 9, 11. & 143.4. Eccles. 2.1.* and 3.1.* & 7.1, 2. Isa. 40.6, 7, 8. Wisd. 2.1, to 6. and 5.8, to 14. Ecclus. 14.17, 18. & 18.7, 8, 9. and 40.1, to 12. Luk. 12.20. Eph. 5.16. Heb. 13.14. 1. Pet. 1.14. James 1.11.
The life of the faithful must be conformable to the life and doctrine of Christ. Gene. 17.1, 9.* Exo. 20.1, to 18. Leuit. 11.44, 45. and 19.2, 3, 4. and 20.2.* Mat. 5.3.* & 6.1.* and 7.1.* Luk. 6.20.* Joh. 13.14, to 18. & 15.2, to 21. & 21.19, 22. Rom. 6.3.* & 8.1, to 18. & 13.8.* & 15.4.5. Eph. 2.10. & 4.1, 2, 3, 15, 17.* & 5.1, 2.* Phil. 1.27. & 2.2, to 17. Col. 2.6. and 3.1.* 1. Thes. 4.1, to 13. Tit. 2.12.* & 3.8, 14. 1. Pe. 1.14, 15. & 2.1, 2, 11.* & 3.2.* and 4.1, 2. 1. Joh. 1.7. & 2.6. Heb. 12.1, 2, 3.
During thy life giue not away thy substance. Ecclus. 33.18, 19, 20.
He that will saue his life, shall lose it: and contrariwise. Matth. 10.39.
Life and death, pouertie and riches, commeth of the Lord. Ecclus. 11.14.
False witnesse to be punished life for life. Deut. 19.18, to 22. looke Soule.
Lifting vp the heart. Deut. 8.14.
Lifting vp the hand. Looke Hand.
Light. God is the Light of the faithfull. 2. Sam. 22.29.
Dauid was called the Light of Israel. 2. Sam. 21.17.
Christ the true Light, which Lighteneth euery man. John 1.4, 9. and 8.12. and 9.5. at his comming wil Lighten things that be hid in darkenesse. 1. Cor. 4.5.
Awake thou that sleepest, and Christ shall giue thee Light. Ephe. 5.14.
The light of the wicked shal be quenched. Job 18.5.
No wickednesse so close, but it shall come to light. Eccles. 10.20.
The Gospel is a Light. Act. 26.23.
The Light created. Gen. 1.3.
God is Light. 1. John 1.5. and dwelleth in light. 1. Tim. 6.16.
Light, for all happinesse. Acts 20.23.
Why Christ which is the Light, was not receiued of the Jewes. John 3.19.
The faithful ministers are the light of the world. Matt. 5.14.
While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light. John 12.36.
If we walke in the light, as Christ is the Light, we haue fellowship one with another. 1. John 1.7.
He that hateth his brother, is not in light. 1. John 2.9.
It is light, which maketh all things manifest. Ephes. 5.13.
The Gentiles were darkenesse, but now are light in the Lord. Eph. 5.8.
Christians ought to shine as lights in the world. Phil. 2.15, 16.
Two great lights created, and why. Gen. 1.14, 16, to 19.
The armour of light, what Rom. 13.12.
Linage, looke Tribe.
Like mother, like daughter. Eze. 16.44.
Like master, like man. 2. Sam. 13.28, 29. Gen. 17.23.
Like people, like Priest. Isa. 24.2. Hos. 4.9. and 6.9.
Those that are crucified with Christ, are made like to his image. Rom. 1.29.
Likenesse, looke Image and Similitude.
Likelihoods. Wee ought not to iudge by likelyhoods. Joh. 7.24.
Line, looke Weights.
Lions sent to destroy the Samaritanes. 2. King. 17.25.
Samson slewe a Lion. Judg. 14.6. so did Dauid. 1. Sam. 17.35.
A man slaine of a Lion, for disobeying Gods commandement. 1. King. 20.35, 36. and likewise a prophet. 1. King. 13.18, to 25.
Christ the Lion of the tribe of Judah. Reuel 5.5.
Liplabour. Eccles. 5.1. See Prayer.
Lippes, looke Calfe.
Little children must heare the Law read. Deut. 31.10, to 14. Josh. 8.34, 35.
Little babes in faith, must haue the milke of the Gospel. 1. Cor. 3.1, 2.
Little children appointed to enter into the land of Canaan. Deut. 1.39.
Saul being little in his owne sight, was made king. 1. Sam. 15.17.
Little ones, put for vile persons in the sight of the world. Matth. 10.42.
Little number, See Plagues.
Liue. The iust shal liue by faith. Hab. 2.4.
The man that fulfilleth the Law, shal liue thereby. Leuit. 18.5, 36.
Wee shall liue because Christ doeth liue in vs. Joh. 14.19. Gal. 2.20.
Man cannot see the face of God, and liue. Exod. 33.20.
We liue, and die to the glory of God. Roman. 14.8, 9. not to our selues 2. Cor. 5.15.
None may liue idlely. 2. Thes. 3.10.
We ought to die vnto sinne, and liue vnto God. Rom. 6.10, 11.
All liue vnto God. Luke 20.38.
To liue in pleasure, is death. 1. Tim. 5.6.
The liuing God. Josh. 3.10.
I liue for euer, an oth of God. Deu. 32.40.
As thy soule liueth: as þ Lord liueth, othes of men. 1. Sam. 1.26. Judg. 8.19. Rut. 3.13.
Liuing in ioy in this world. Eccles. 8.15. and 9.7.
Man liueth by the word of God. Deut. 8.3. Matth. 4.4.
Let the King liue, for, God saue the king. 1. Sam. 10.24.
The creation of all liuing and mouing things. Gen. 1.21, 24.
Adam gaue names to all liuing creatures. Gen. 2.19.
God prouideth nouriture for euery liuing thing. Gen. 1.30.
Loaues. 4000. fed with 7. Loaues and a few fishes. Mat. 15.33, 34. & about 5000 with 5. loaues & two fishes. Matt. 14.17, to 22. Mar. 6.38, to 45. John 6.9, to 16. looke Bread.
Log. A measure. Leuit. 14.10.
Looke, see Countenance.
To desire God to looke downe vpon vs. Deut. 25.15.
The Lord looked vpon the Israelites tribulations. Exod. 2.25. and 4.31. and caused Saul to be anointed their king. 1. Sa. 9.16.
Hannah prayed that God would looke on her trouble. 1. Sam. 1.11.
Moses prayed God not to looke vpon the stubbornnesse of his people. Deut. 9.27.
Loopes or Strings, see Strings.
Long suffering of the Lord, let vs suppose to be saluation. 2. Pet. 3.15. looke Patience.
Loosing of sinnes, looke Keyes.
Lord. Our God is the onely Lord. Deut. 6.4. Ephe. 4.5.
The Lord is at hand. Phil. 4.5.
All things be the Lords, and therefore nothing created for our vse, maketh vs vncleane. Rom. 14.14.
The Lord hath done great signes in Egypt, and why. Exod. 7.5.
Pharaoh knew not the Lord. Exod. 5.9.
It is the spirit of the Lord that altereth man 1. Sam. 10.6.
The Lord blesse thee, looke Salute.
The duetie and authoritie of Lordes and masters Exod 21.2.* 12, 26, 27. Leuit. 19.13. and 25.39.* & 15.12, to 19. & 25.1, 2, 3, Job 31.13. Pro. 29.12, 19, 21. Jer. 34.8, 9.* Ecclus 7.20, 21, and 33.23.* and 42.5. Ephes. 6.9. Col. 4.1.
Syr, or Lord, a courteous and reuerent name. Gen. 24.18, and 23.6. Acts 25.26.
The husband is called the wiues Lord. Judges 19.26.

Iaakob

Iaakob calleth his brother Lord. Gen. 33. 13,14.
Christ the Lord of glory. 1. Cor. 2. 8.
Sunday the Lords day. Reuel. 1. 10.
Lordship. How those that haue Lordship, or rule, ought to vse the same. 2. Sam. 23. 3.
Lost, looke Leese, and Deut. 22. 1.
Lots. Of casting of Lottes. Leuit. 16. 8, 9, 10. & 33. 54. Ios. 7. 13, to 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41, 42. Prou. 16. 33. & 18. 18. Nehe. 11. 1. Ezek. 20. 19. Ionah. 1. 7. Acts 1. 23.*
The wicked cast Lottes to doe mischiefe. Ester 3. 7.
Loue commeth of God, and he that loueth, is borne of God. 1. Iohn 4. 7.
We are called the sonnes of God, through the loue which God hath shewed vnto vs. 1. Iohn 3. 1, 2.
Wherein the loue of God appeared. Rom. 5. 8. 1. Iohn 4. 9, 10.
The loue of God is shed in our hearts by the holy Ghost. Rom. 5. 5.
God hath chosen vs, that we should be holy before him in loue. Ephes. 1. 4.
Loue is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.
Loue ought to bee without dissimulation. Rom. 12. 9.
The loue of God is not in him, who being able, doeth not helpe, seeing his brothers neede. 1. Iohn 3. 17, 18.
God loueth vs with an euerlasting loue. Iere. 31. 3.
Whosoeuer hath loue, will doe his neighbour no harme. Rom. 13. 10.
Loue couereth the multitude of sinnes. 1. Pet. 4. 8. Pro. 10. 12.
Loue edifieth. 1. Cor. 8. 1.
Loue is the bond of perfectnes. Col. 3. 14. therefore wee must loue without faining. Rom. 12. 9, 10. Ephes. 5. 2. 1. Thess. 4. 9. 1. Iohn 3. 11. 1. Pet. 1. 22.
All things ought to bee done in loue. 1. Cor. 16. 14.
Ioseph exhorted his brethren to loue one another. Gen. 45. 24.
Christian debt is loue. Rom. 13. 8.
Who so is perfect in loue, shall haue boldnes in the day of iudgement. 1. Ioh. 4. 17, 18.
S. Paul wisheth to the faithfull increase of loue, and why. Ephes. 3. 17. Phil. 1. 9, 10, 11. 1. Thess. 3. 12, 13.
Christ foresheweth that loue should ware cold, and why. Matth. 24. 12.
The wounds of a louer are faithfull. Pro. 27. 6.
Commandements of loue. Exod. 20. 12, to 18. Pro. 3. 27, 28.
Loue of neighbours acceptable to God and man. Ecclus. 25. 1.
The great loue of Iaakob toward Rahel. Gen. 29. 18, 20. 30.
Amnons wicked loue. 2. Sam. 13. 1, 2.
Salomon assotted in the loue of his idolatrous wiues. 1. Kings 11. 1, to 9.
The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death. Deut. 13. 1, to 12.
God loued vs, before we loued him. 1. Ioh. 4. 19. and chose vs, because he loued vs. Deut. 7. 7, 8. and 10. 15.
God loueth the people. Deut. 33. 3.
The inestimable loue of God toward his children. Hose. 2. 1.* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.
God loued Salomon. 2. Sam. 12. 24, 25.
God so loued the world, that he gaue his onely begotten sonne, and why. Iohn 3. 16. Ephe. 2. 4. 1. Iohn 4. 10, 11.
Christ so dearely loued vs, that he gaue his life for vs. Ioh. 15. 13. Gal. 2. 20. Ephe. 4. 2.
The Father loued the Sonne, and why. Iohn 10. 11, 17.
Christ hath taught vs the Gospel, that we might be loued of God. Iohn 17. 23, 26.
Who loueth God perfectly indeede. 1. Iohn 2. 3, 5.
If we loue the world, the loue of God is not in vs. 1. Iohn 2. 15.
Whereby we know that we loue God. 1. Iohn 5. 1, 2.
All things worke for the best to them that loue God. Rom. 8. 28. The crowne of life is promised to them. Iam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3
Saul loued Dauid. 1. Sam. 16. 21. so did Ionathan as his owne soule. 1. Sa. 18. 1, 3 & 20. 17. aboue the loue of women. 2. Sa. 1. 26.
We ought to support one another, & folow the trueth in loue. Ephe. 4. 2, 15.
He that loueth not his brother, abideth in death. 1. Iohn 3. 14.
Good ministers must bee had in singular loue for their workes sake. 1. Thes. 5. 13.
We ought to edifie our selues in the loue of God. Iude 20, 21.
All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6. 10.
We must loue Christ before we can keepe his word. Iohn 14. 15.
Those that be the children of God, loue Christ. Iohn 8. 42.
Those that loue Christ, reioyce that hee went to the Father. Iohn 14. 28.
Who so loueth the Sonne, shall be loued of the Father, and the Sonne. Iohn 14. 21.
Because many sinnes are forgiuen the sinfull, they loue much. Luke 7. 37, 47.*
We are knowen to be Christs disciples, by mutuall loue. Iohn 13. 35.
Christ loued Marie, Martha, & Lazarus. Iohn 11. 5. and the yong man. Marke 10. 20. and Iohn the Euangelist. Iohn 21. 20.
Christ asked Peter three times if he loued him. Iohn 21. 15, 16, 17.
We ought to loue our enemies. Matth. 5. 44. Pro. 25. 21. Rom. 12. 20. as Dauid loued Saul. 1. Sam 24. 7.* and 26. 9.*
Thou shalt loue the Lord thy God, and thy neighbour as thy selfe. Mar. 12. 37. to 41.
To loue God aright, is more then al burnt offrings. Mar. 12. 29,* 33. Deut. 6. 3, 4.
We are exhorted to loue God, and our neighbour. 1. Iohn 4. 7.* & 3. 23. Ios. 23. 11.
Iosua exhorteth the Reubenites to loue God. Ios. 22. 5.
God requireth of vs to loue him. De. 10. 12.
God circumciseth our hearts, that wee should loue him. Deut. 30. 6.
Salomon loued God. 1. King. 3. 3.
God is mercifull to those that loue him. Exod. 20. 6. Deut. 5. 10. and 7. 12, 13.
To loue God, and obey his worde, is life and felicitie. Deut. 30. 16, 20.
The commendation of loue, and the properties thereof 1. Cor. 1. 3.*
God is the God of peace and loue. 2. Cor. 13. 11.
God chastiseth whom he loueth. Hebr. 12. 6. Pro. 3. 10 Reue. 3. 19.
The care of discipline is loue: and loue is the keeping of Gods Law. Wisd. 6. 17, 18.
Of the great loue of God toward those that beleeue in him. Exo. 20. 2, 6. Deu 6. 10. 11, & 7. 6, 7, 8, 13. Ios. 24 17, 18. Pro. 8. 17. Ier. 31. 3 Ecclus. 4. 10, 12, 14. Iohn 10. 10, to 19. and 11. 5. and 13. 1.* & 15. 9, to 14. and 16. 23, 26. Rom. 5. 8. Gal. 2. 20. Eph. 2. 4. and 5. 2. 1. Ioh. 4. 9, 10, 11. Ecclus. 17. 29.
True faith worketh by loue. Gal. 5. 6.
We know that we are the sonnes of God by true loue. 1. Ioh. 3. 17.* which is the new and old commandement. 1. Iohn 2. 8. and 3. 23. 2. Iohn 5.
What they are worthy of that loue images. Wisd. 15. 6. and 16. 1, to 20.
Prosperity followeth them that loue Gods Law. Psal. 119. 165.
Lowe. Let the brother of lowe degree, reioyce when he is exalted. Iames 1. 9, 12.
He that is low in his owne sight, to set forth Gods glory, is of great account with God and good men. 2. Sam. 6. 22. see Meeke and Humble.
Loynes. Eliah girded vp his Loynes, and ranne. 1. King. 18. 46. so did Gehazi. 2. King. 4. 29.
We must gird vp the loynes of our mind, and how. 1. Pet. 1. 13.
Christ willeth vs to gird our loines about. Luke 12. 35.
Loyterers, see Idlenesse.
Lucre, see Gaine.
Luke-warme, see Cold.
Lunatike. Christ healed one that was lunatike. Matt. 17. 15, 18. Marke 9. 17, to 30. Luke 9. 38.
Lust. Graues of lust. Num. 11. 34.
We must shunne the former lusts of ignorance. 1. Pet. 1. 14. and youth 2. Tim. 2. 22. and of concupiscence. 1. Thes. 4. 4.
The people lusteth after flesh, and is punished. Num. 11. 33.
Lustes choke in vs the word of the Gospel. Marke 4. 19.
Looking on a woman to lust after her, is adultery in the heart. Matt. 5. 28. Pro. 6. 25, 29, 32. Ecclus. 25. 23.
The lust of the two wicked Iudges punished. Dan. 13. 8, 11, 20, 62.
The lustes of the flesh, and lustes of the eyes, are not of the Father. 1. Ioh. 2. 16.
We may not obey the lusts of sinne. Rom. 6. 12. see Concupiscence.
Lying. A lying spirit in the mouth of all Ahabs prophets. 1. Kings 22. 23.
The olde prophet made a lie vpon a good intent to the man of God. 1. King. 13. 18.
Lying ought to be auoided. Ephes. 4. 25. Col. 3. 8, 9. Reue. 21. 27. and 25. 15.
Lying is of the deuill, and he is the father thereof. Ioh 8. 44.

The

The iudge ought not to receiue a lie or false tale. Exod. 23.1.
All men are liars. Isa. 9.17.
An Amalekite to please Dauid, forged a lie. 2. Sam. 1.10.
The Lord hateth a rich man that is a lyar Ecclus. 25.2.
The Cretians were lyars. Titus 1,12.
The Iewes lyars. Iohn 8.55.
Ananias and Sapphira lyed to the holy Ghost. Acts 5.2,3.
God can not lye. Tit. 1.2. Heb. 6.18.
Iaakob by his mothers counsell, made a lye to obteine the blessing. Gene. 27.19.*
Of lying looke more. Gen. 3.3 and 37.32. & 39.14,15. Leu. 19.12,16. 1. Sam. 15.3,7,8. 2. Kin. 5.22,25. Wis. 1.5,6,8,11. Ecclu. 7.12 & 20,23,24,25. & 26.5. Pro. 6.17. & 12.17,18 19. Hos. 4.2. Rom. 3.4. 1. Ioh. 2.4,22 & 4.20.
Cursed be hee that lyeth with his fathers wife, &c. Deut. 27.20,22.

M.

Mad. Hee that anointed Iehu King ouer Israel, was termed a mad fellowe. 2. Kings 9.11.
Festus tolde Paul, that much learning made him mad. Acts 26.24.
God will smite the wicked with madnesse, Deut. 28.28,34.
What madnesse is. Eccles. 1.17.
Magistrates. How we ought to obey Magistrates. Rom. 13.1, to 8.
Christ payed tribute to the Magistrate, Mat. 17.24.*
How the Magistrates throne is stablished. Pro. 25.5.
Wicked Magistrates regard not the causes of the poore. Prou. 29.2.
Magistrates ought to be no drunkards, and why. Prou. 31.4.5.
A good Magistrate is the gift of God. Ecclus. 10.4.
Three chiefe points necessarie for a Magistrate. Est. 10.3. looke Princes, Iudges, Rulers, Elders, and Powers.
Magicians, looke Soothsayers, Sorcerers, Witches, and Wisemen.
To *Make.* God did make. Deuter. 32.15. therefore we ought not to aske him why hee did so. Rom. 9.10.
Men praise them that make much of them selues. Psal. 49.18.
Male. God created the male and female. Gene. 5.2.
Malice. God destroyeth the wicked in their owne malice. Psal 94.23.
Malice of women Ecclus. 25.14.*
Who so ceaseth not from malice, shall perish 1. Sam. 12.25.
Maliciousnesse vtterly to be banished from Christians. 1. Cor. 5.8 Ephes. 4.31. Col. 3.8. 1. Pet. 2.1. Iames 1.21.
We ought to be children concerning maliciousnesse. 1. Cor. 14.20. looke Enuie.
Mammon, looke Riches, or Luke 16.13.
Man. In what estate man was created. Gen. 1.26,27. & 9.6. Wis. 2.23. Ecclus. 7.31. to what ende. Isai. 43.7. of what mould. Gen. 2.7. & 3.19 & 18.27. Iob 4.19. and 10. 9, to 13. Psal. 146.4. Ecclus. 10.9. Man is a winde that passeth & returneth not. Psal. 78.39. grasse. Isa. 40.6,7,8. dung & wormes. 1. Mac. 2.62.
God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 1.28,29.2 Esor 6.55.
God forbade man the eating of the tree of knowledge. Gene. 2.17. and gaue him foode. Gene. 1.29
Man placed in paradise, to dresse it. Gene. 2.15. where hee gaue names to all things. Gene. 2.19,20.*
The name of man giuen to both sexes indifferently. Gene. 5.2.*
God gaue man an helper like vnto himselfe. Gen. 2.18,21*
Mans dignitie. Psal. 8.4.*
The heart of man is naturally wicked. Gene. 6.5.
Vncleane by birth is man. Iob. 25.4.*
Man is full of miserie. Iob 14.1. borne to trauell. Iob 5.7. & why. Eccles. 1.13. & 3.10.
All men are lyars. Psal. 116.11. Isa. 9.17. by nature the children of wrath. Ephes. 2.3. and beasts by their owne knowledge. Iere. 10.14. and 51.17. they are in Gods handes, as clay is in the potters. Ecclus. 33.12. their dayes are numbred. Iob 7.1. their helpe is vaine, they are vanitie. Psalme 60.11. and 62.9.
What mans righteousnesse is. Isa 64.6.
Man looketh on the outward appearance. 1. Sam. 16.7.
Iesus Christ knoweth what man is, and what is in him. Iohn 2.25.
By one man came death vnto all mankinde 1. Cor. 15.21,22.
God reformeth mans heart, before it bee apt to goodnesse. Hag 1.14.
The first man Adam was made a liuing soule. 1. Cor. 15.45.
The first man was of the earth earthly: the second, the Lord from heauen. 1. Cor. 15.47.
Iesus Christ is a man Iohn 8.40.
Paul diuideth man into three parts. 1. Thess. 5.23.
Paul went not about to please men, but God. Gal. 1.10.
It is lawfull for euery man to haue his wife. 1. Cor. 7.1.
The Pharises teaching mens precepts, worshipped God in vaine. Matt. 15.2, to 10. Marke 7.2, to 14.
Fables of men that turne from the trueth, are to be auoided. Titus 1.14.
Moses called the man of God. Deut. 33.1. so was Eliiah. 1. Kings 17.24. and an Angel Iudg. 13.6.
The Prophet is called the man of God. 1. Sam. 9.6. 1 Kings 12.22.
Fiue comely men from heauen ayded Iudas Maccabeus. 2 Mac. 10.29.
Seuen women faine to take holde on one man. Isa. 4.1.
The woman ought not to weare a mans nor a man a womans raiment. Deut. 22.5.
Man is the womans head: and Christ the mans. 1. Cor. 11.3.
Of mans infirmitie, and Gods grace and power. Ezr. 3.14. Iob 40.2.
Of those that haue recourse to mans helpe, and forsake God. Isa. 31.1. *Ierem. 17.5,6.
Of the regeneration of man, Matth. 18.3 Iohn 1.13. and 4.13,14,23,24. and 7.37,38, 39. 1. Cor. 4.15. Gal. 4.5,6,19.* Ephe. 4.13.* and 16.22,23,24. Col. 3.9,10. 1. Pet. 2.1,2.
A wauering minded man, is vnstable in all his wayes. Iames 1.8.
We ought not to feare the reproch of men, and why. Isa 51.7,8.
The Spirite or breath of man ascendeth. Eccles. 3.21. and 12.7.*
Wherewith a man sinneth, by the same shall he be punished. Wisd. 11.13.
God destroyeth dumme creatures for mans sinne. Zeph. 1.3.
Why God punisheth man by litle & litle, and destroyeth him not at once. Wisd. 12.2, 10,20. Amos 4.6.*
Mans anger is according to his power. Ecclus. 28.10.
Man with man wrought filthinesse among the heathen. Rom. 1.27.
Mans merites, looke Merites.
Man and wife one flesh. Gene. 2.24. Matt. 19.5. 1. Cor. 6.16. Ephe. 5.31. Marke 10.8.
Saul was turned into another man, and how. 1. Sam. 10.6,9.
The man of sin, 2. Thes. 2.3,8. looke Men.
Maners. Euil speakings corrupt good maners. 1. Cor. 15.33. Looke Custome.
Mansions, looke Iourneyes.
Manslaughter reuenged. Gene. 4.8,* 19. 23,24. and 9.5.
When the manslayer shalbe iudged innocent. Deut. 19.4, to 11.
Whosoeuer hateth his brother, is a Manslayer, and hath not eternall life abiding in him. 1. Iohn 3.15.
Of Manslaughter forbidden, transgressed, & punished. Gen. 37.18.* and 42.21. Exod. 1. 22. & 2.11,14,15. and 20.13. & 23.2,3. Leui. 24.21. Num. 24.20. and 25.7.* Deut. 5.17. and 19.11,12,13. and 21.1, to 10. and 27.25 Iosh. 20.2.* Iudg. 9.5.* 1. Sam. 18.11.* 2. Sam. 4.5.* 1. Kin. 2.5,6,28, to 36. & 21.13.* 2. King. 14.5,6. and 21.16,23,24. Prouerb. 6.17. and 28.17. Lam. 4.13. Ezek. 11.6, to 14. and 22.3, to 17. & 24.6.* Hos. 4.2.* Hab. 2.7,8. Ecclus. 34.21,22,23. Matth. 5.21, to 27. and 15.19. and 19.18. and 23.29.* and 26.4,14,15,16. and 27.3,4,5.21. Mar. 15.7,11. Luke 23.25. Iohn 8.44. Acts 3.14. Rom. 1.29. and 13.9. Gal. 5.21. 1. Tim. 1.9. 1. Peter 4.15. Iames 5.6. 1. Iohn 3.12. Reuelat. 13.10. and 21.8. and 22.15. looke Murther.
Mantell. Eliiah cast his Mantell on Elisha. 1. Kings 19.19.
Eliiah diuided the waters with his Mantel. 2. Kings 2.8. so did Elisha, verse 14.
Many there be that go into the broad gate of destruction. Mat. 7.13.
The godly Preacher turneth many from their iniquitie. Mal. 2.6.
Many Prophets and righteous men desired to see Christ in the flesh Matth. 13.17. Luke 10.24.
Many shall come in the Name of Christ, and deceiue many. Matth. 24.5. Mar. 13.6. Luke 21.8.
Many shal come from the East and West, and shall sitte downe in the kingdome of heauen

heauen. Matth. 8.11.

Christ hauing done many good workes, asked the Jewes for which of them they would stone him. John 10.32.

Many of the Jewes beleeued. John 4.42. and 11.45. and 12.42. Acts 4.4.

Christ spake many things in parables. Matth. 13.3.

We may not walke as many doe, who are enemies of Christ his Crosse, and why. Phil. 3.17.*

In many things we sinne all. James 3.2.

Merchants of Babylon were the great men of the earth. Reue. 18.23.

The marchants of the earth are waxed rich by Babylon, but they shall weepe for her destruction. Reue. 18.3,11.

A marchant cannot lightly keepe him from wrong. Ecclu. 26.30. looke Buying.

Markes to knowe false Apostles by. Rom. 16.18.

Those that shall bee saued are marked Ezek. 9.4,6. Reue. 7.3. Exod. 12.22,23. looke Bounds.

Mariage instituted. Gene. 2.22.* Matth. 19.5.

The praise of mariage. Prou. 18.22.

Against such as breake their faith in mariage. Mal. 2.11, to 17.

Raphael instructed Tobias how he should marrie. Tob. 6.15.

Confirmation of marriage. Gene. 9.1,7.

Pauls counsell to married folkes and to widowes. 1. Cor. 7.8,9.

New married men exempted from al publike businesse the first yeere. Deut. 24.5.

Yong widowes are willed to marrie, and why. 1. Tim. 5.14.

An olde manner to marrie the elder before the yonger. Gene. 29.26.

Mariage feasts, looke Feasts.

With what feare of God the mariages of Izhak and Tobiah were celebrated. Gene. 24.1.* Tob. 7.12,13. and 8.1.*

Hee that had not on a marriage garment, was cast into vtter darkenesse. Matt. 22.11, 12,13.

Against mariage with infidels for worldly respects. Gen. 6.1,2. and 19.14,15 Deuter. 7.2,3,4 and 20.18 and 21.12. 1. King. 11.* 2. Kings 8.18,26.2. Cor. 6.14. * Looke Couenant.

Mariage forbidden by deceiuers. 1. Tim. 4.3.

Mariage compared to the coupling of Christ and his Church. Ephe. 5.29.

Second mariage. Rom. 7.2. 1. Cor. 7.8,9, 39. 1. Tim. 5.14. Looke Diuorce.

Mariages of ministers lawfull. Acts 21.9. 1. Cor. 7.2,9. & 9.5. Phil. 4.3 1. Tim. 3.2,4,5. and 4.1,3. Tit. 1.6. Heb. 13.4.

Of Marriage, looke more. Gene. 3.16. and 8.16. Exod. 34.12,15,16. & 23.32,33. Num. 31.16. and 25.1.* and 21.1,2 and 28.1. and 89.15.* and 24.1, to 9. Josh. 23.7. Judg. 3. 6. and 14.2.* Ezra. 9.2. * Nehe. 13.23. Est. 2.17. Prou. 18.22. Ecclus. 25.1,8.* and 40. 15,19. Matth. 8.14. and 19.3, to 13. and 22. 24, to 34. Luke 14.8, to 12. 1. Tim. 3.2, to 4. Titus 1.6.

Of Spirituall marriage betweene God and the faithfull. Cant. throughout. Psal. 40. 1. *54.1. *and 62 5. Jere. 31.32. Ezek. 16.8. Hose. 2.2.* Matth. 2.15. and 22.2. and 25.1. Mar. 2.19. Luk 5.34 John 3 5.2. Cor. 11.2. Reue. 19.7. and 21.2.

Martyrs. The felicitie of Martyrs. Wisd. 3. 1, to 10. their comfort. Matth. 10 28,29. and 16.25. Luk 21.16,18. Rom. 8.36,37. 2. Tim. 3.12.

Martyrdome of seuen brethren and their mother, 2. Mac. 7.1.* & of Eleazar. 2. Macc. 6.18*

Master. Our onely Master is Christ. Mat. 23.8.

The disciple is not aboue his Master. Mat. 10.24.

Wee ought not to couet to be Masters, and why. Matth. 23.8. Jam. 3.1.

Of Masters dutie, looke Lords.

Matter. Gods spirit ministreth Matter to speake in the trueth. Job. 32.18.

Maide. The high Priest might not marry but a maide. Leuit. 21.13.

A law for a Maide that is corrupted. Exo. 22.16,17. Deut. 22.28,29.

Of a maiden forced in the fields. Deut. 33 23.25.

The maide that played the whore in her fathers house, was stoned to death. Deuter. 22 21.

The 400. maids giuen to the Beniamites to wife. Judg. 21.12,14. looke Steale.

Maidens taken in warre, were reserued aliue, and why. Numb. 31.18.

Of the Jewes bond maides. Exod. 21.7. Leuit. 19.20. and 25.44. Deut. 15.12. looke Virgins and Seruants.

Measure. With what measure a man doth mete, it shall be measured to him. Matt. 4.24.

To measure themselues with themselues, what. 2. Cor. 10.12.

Fulfill the measure, looke Fulfill.

False measure, looke Weights.

Meate. What Salomons Meate was for one day. 1 King. 4.22,23.

All meates lawfull for the faithfull. Actes 10 15. Rom. 14.2,3,14.

Being receiued with thankesgiuing and prayer. 1. Tim. 4.3.4.5.

Spirituall meate, which lasteth for euer, Christ giueth vs. Joh. 6.27,51. 1. Cor. 10.3.

Wee ought not to iudge our brother for meates sake. Rom. 14.14,15.

Forbidding meates is the doctrine of deuils. 1. Tim. 4.1.

Christs meate, what. John 4.34.

Dauid had meate brought him by Gods prouidence. 2. Sam. 17.28,29.

Medcines, looke Phisitians.

Mediatour betweene God and the Israelites, was Moses. Deut. 5.5.

One Mediatour betweene God and man, Christ. 1. Tim. 2.5. Heb. 12.24. Mat. 11.28. Luke 3.22. John 10.1,2,7. Rom. 8.31,32, 34. and 10.13. 1. Cor. 1.30 Hebr. 7.24,25. 1. John 2.1,2.

Christ our mediatour, God and man in one person. Mat. 1.23. and 12,18. and 16.16 Mar. 1.11. Joh. 1 14. and 3.13. and 6.69. and 14.1. and 5.17,18. & 11.25,26. & 14.6. and 16. 23. and 20.28,31. Act. 20.28. Rom. 3.25,30. and 4.3. and 5.10 and 8.2. and 9.5. 2. Cor. 5, 19 Phil. 2.5,7. Col. 1.14,15,19,20. and 2.9. 1. Tim. 2.5. Heb. 1.3. and 4.14. and 5.8,9.

Meditate. Children taught by their parents, ought to meditate in Gods law continually. Deut. 11.18,19. Psal. 1.2.

Joshua bidden to meditate in the law day and night. Josh. 1.8.

Meeke. Wee must learne of Christ to bee meeke, and lowly in heart. Mat. 11.29.

The meeke shall inherite the earth. Matt. 5.5.

Moses was a meeke man aboue all others Num. 12.3.

The Meekenesse of Paul in rebuking faults. 1. Cor. 4.21. and of Dauid towards Shimei. 2. Sam. 16.11.

Of meekenesse, looke more Josh. 7.19. 2. Sam. 25.5.* 1. King. 12.7. Pro. 15. 1. Ecclu. 1.22. Matth. 5.5 Galat. 6. 1. Ephes. 4.2. 2. Tim. 2.25. Looke Humblenesse, Lowlinesse and Gentlenesse.

Meete, looke Salutation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutuall loue. Rom. 12.5. 1. Cor. 10.16,17. and 12,12. * Ephes. 4.25.

Wee ought not to giue our members vnto sinne. Rom. 6.13.

Our bodies are the members of Christ. 1. Cor. 6.15,19.

The members of the body of sinne, must be mortified. Col. 3.5.

Members, for all the parts and powers of man. Rom. 6 19. and for the part not regenerated. Rom. 7.23.

Men, put for persecuting men. Mat. 10.17

Men ought to loue their wiues. Eph 5.28 Pro. 5.18.*

The counsell of men will come to nought Acts 5.38,39.

What men shall be in the latter dayes. 2. Tim. 3.2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Judges 21.25. and 20.1.*

Wee ought not to feare the reproches of men. Isa. 51.7.

Why men be lesse and lesse. 2. Esdr. 5.53, 54.55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. Ephes. 2.4. 2. Samu. 24.14. Psal. 32.10 Joel 2.13.

The Lord is mercifull to those that loue him. Exod. 20.6. and 34.6,7. Deut. 4.31.

God will not forsake his people, because he is mercifull. Exod. 4.31.

God will heare the crie of the afflicted, because he is mercifull. Exod. 22.27.

Gods mercie is euerlasting. Luke 1.50.

Of the praise of Gods mercie. Ecclus. 17. 28. Psal. 30 * and 2. Sam. 7.23.

Samuel alleageth vnto the people the mercies of God. 1. Sam. 12.7.*

Of the mercie of God toward his, and his iudgements toward the wicked Psal 62.12. and 101.1.*

Lot confessed that it came of Gods mercie, that hee perished not among the Sodomites,

mites.Gene.19.19.

Salomon acknowledgeth the mercie of God to David, in placing him king in his stead.1.Kings 3.6.

God in mercy redeemed his children out of captiuitie. Exod.15.13. All things in this life to be attributed to Gods mercy. Deut. 8.18.

The mercy of God extendeth it selfe euen to beastes Psal.36.5,6,7.

Mercy is promised to those that repent. Deut.30 2,to 11.

The mercy and trueth of God promised. Psal.89.1,2.*

The onely mercy of God hath deliuered vs from sinne by the blood of Jesus Christ. Isa.52.3.

God will not withdraw his mercie from his chosen. 2.Sam.7.15.

Wee are regenerated by the mercie of God.1.Peter 1.3.

Through the tender mercie of God,Christ became man. Luke 1.78.

Christ tooke on him our flesh,that he might bee a mercifull and a faithfull high Priest. Hebr.2.17.

It is not in him that willeth, or in him that runneth, but in God that sheweth mercie. Rom.9.16,18.

God hath mercie on whom he will.Exod. 33 19.Rom.9.15,18.

Paul propoundeth to the Jewes Gods mercy.Rom.11.6.7.

The Gentiles haue obteined mercie, that the Jewes might follow the.Rō.11.31,32.

Paul obteined the office of preaching by Gods mercy. 2 Cor 4.1.

Let vs looke for the mercie of the Lorde Jesus Christ. Jude 21.

Moses confessed the mercy of God. Nū. 14.18,19

Naomi wisheth her daughters in lawe Gods mercy.Ruth 1.8.

Paul wisheth mercy to the house of Onesiphorus. 2.Tim.1.16.

God sheweth mercy on his enemies, that they may shew mercy on his friends. 1.Kin. 8.50.

God will haue mercie and not sacrifice. Matth.9.13.

Bee mercifull as your father is mercifull. Luke 6 3,6.

How greatly Christ esteemeth the workes of mercy.Mat 25.35.*

Mercy promised the mercifull.Mat.5.7.

God blesseth the mercifull and liberall. Pro.11.25,26.*

Judgement mercilesse, to him that sheweth no mercy. James 2.13.

David shewed mercie vnto his enemie Saul 1.Sam.24.7,8. which mercy Saul is compelled to acknowledge.1.Sam.26.21.

Jonathan required David to vse like mercie to his posteritie,as he vsed to him. 1.Samuel 20.15.

Saul spared the Kenites because they shewed mercy to Israel. 1 Sam 15 16.

To deale mercifully and truely is to doe that a man desireth. Gene 47.29.

God hardened the Hiuites hearts, that no mercie might bee shewed to them. Josh. 11.26.

To shew mercy, put for to saue life. Judg. 1.24.Josh.2.12.

The praise of mercy. Pro.14.21.& 19.17.

Jaakob confesseth himselfe vnworthy the least of Gods mercies.Gen.32.10

We ought to pray God to be merciful vnto vs.Num 6.25.

Gods mercy to Joseph Gen.39.21.

God was mercifull to his people, for their enemies crueltie. Judges 2 18.

God bee mercifull to thee, my sonne, was Josephs blessing to his brother. Gen.43.29.

Wee ought to shew mercy with chearefulnesse.Rom.12 8.

God more enclineth to mercie then to wrath. Mica.7.18,19.

God is he that sheweth mercy. Jere.9 24.

Gods mercie is as great as himselfe, and his punishment as his mercy. Ecclus.2.21. and 16.12.

To shew mercie to the fatherlesse, is acceptable to God. 2.Sam 9.3.

God is mercifull to such as conuert vnto him.2.Chro.30.9.

An example of Gods mercie toward man. Jonah 4.11.

Of the mercifulnesse of God toward the faithful Gene.18 15.* Exod.6.1.and 9.26. and 12 3,7. and 20.6. and 34.6 7. Numb. 20.8. Deuteronomie 4.30,31. and 5.10. and 7.9. and 10.17,18. and 28.1,to 15. and 30. 1,11. and 32.4,10,36. and 2.Sam.7.8,9, 15 and 12 13 and 24.10,12,14.*1.King.8. 23.2.King 20.1.5,to 12 Neh.9.17.* Psal. 21.7 & 35.5,7.& 85.1,10.& 86.5.& 103.10.* and 111.4.& 126.*& 145.8,9 Isa.30.18.and 54 7,8,10.& 55.3,7. Jere.12.15,16.& 18 8. Ezek.18 32.* and 33.14,15,16.Hose.2.14, 23.* Joel 2 13.Jona 4.2. 2.Esd.2.10.* and 7.62.* Wisd 11 20.* Ecclus 2.12. & 3.19, 21.& 17.19.and 18.4 Mat.11.28 & 18.11.* Luke 1.50,58,72.& 6.36.& 15.4.* and 23. 34,43.Rom.11.4,30,31,32. 2.Corinth.1.3. Ephes 2,4.1.Tim.1.13,to 18.

Mercifulnesse of the faithfull toward their neighbours and the reward thereof. Prou. 3.3,4.& 14.22,31.& 16 6.& 19.17.& 21.21. and 25 21,22.Isa.58.6.*Hos.6.6.Mic.6 8. Zech.7 9,10, Ecclus 3.33,34. and 28,2,4. and 35.19.Matt 5.7.& 9.13. and 10 42. and 18 15.* & 25.35,to 41. Mar 9.41, Luke 6. 27.35,36. and 10.30,to 38. Rom.12 8. Galat 6.10,16. Col.3.12. 1.Tim.5.10 Looke Almes,Pitie and Compassion.

Of vnmercifulnesse, and the punishment thereof. Exo.1.10.* Judg.8.4,to 18. 1.Sam. 25 10.* Job 20.5.* Prou.21 13 Isai 57.1. Amos 1.3.* Ecclus 35.18. Matth 18.28.* and 25 41.* Luke 16 19.*James 20.13.

Bee not mercifull to those that offende of malice. Psal.59 5.

Mercifeate. Exod.25 17.and 26.34.& 35. 12,13.and 37.6.

Merinesse and *Mirth*,looke Pastime.

Merites, Against mans merite. Deut.9. 4,5 6. Job 9.3,20. Psalm.143.2. Isa.64.6. Matt.10.8 and 13 11.& 18.27.& 24.22 and 25.34 Lu 1.30.48.and 12 32.& 17.7,9,10. and 18.14 Joh.1.6.& 3.15,16. & 6,40,45. & 10.28.& 13.16. Acts 13.48.& 15.16.& 26.8, Rom 3.10,11,12,19,20,27.& 4.2.and 6.23, and 9 32.and 10 3 and 11.2,5,6,32,35,36. 1.Cor.1.27 and 3 5.& 4.4.7.& 15.57 Galat. 1 15.and 2.16. and 3.18.& 5.4. Ephe.1.4,5. and 2.4,8,9,13.Phil.1.29 Col.1.12 and 2. 13 2.Thes.1.11.and 2 16. 2.Tim.1.9.& 4. 8. Tit 3.5,7.Heb.2 10 Jam.2.5.*1.Pet.1. 2,3,9,18 and 5.10. 2.Pe.1.3. 1.Joh.1.10. and 2.12.and 3.1.& 4 10,19 Jude 21. Reu. 3.18.and 4.10,11 and 21.6.and 22 17.

Messengers. The Kings wrath is as Messengers of death. Pro.16 14 looke Preachers, Ministers, Angels, and Prophets.

Midwiues in Egypt feared God.Exod. 1.15.17.*

Mightie. God is mightie and terrible. Deut.10 17.

Christians weapons are mightie. 2 Cor. 10.4.

Company not with one that is mightier then thy selfe Ecclus.13.2.

Apollos mightie in the Scriptures. Acts 18 24,26. 1.Cor.1.12.

Of Dauids mightie men and worthies. 2.Sam.23 8.*

Mildeaw, looke Blasting.

Milke. The land of Canaan flowed with milke and hony.Exod.3.8.Deut.32 13,14.

Abraham set butter and milke before his ghests.Gen.18.8.

Jael gaue Sisera milke to drinke. Judg. 4.19

To whom the milke of the worde appertaineth. Heb.5.12,13,14 1.Corinth.3.1,2. 1.Pet 2.2.

Milstone ought not to be taken to pledge, and why.Deut.24 6.

Mind. The wicked are deliuered vp vnto a reprobate minde, and why.Rom.1,18.Isa. 57.20.

Christ hath giuen vs a minde to know the true God. 1.John 5.20.

Wee ought to be like minded one to another.Rom 15.5 6.

Trauaile of minde,see Labour.

We ought to be of that minde that Christ was of 1.Pet.4.1.

The mind of man is vaine.Eph.4.17,18.

Mindfull. We ought not to be mindefull of wrong Leuit.19.18. looke Remember.

Ministers. What maner of men the ministers of the Temple should be. Leuit.21.10.

Who so murmureth against Gods ministers,murmureth against God himselfe Exo. 16 2,3,8.

God chose the house of Aaron to minister before him.1.Sam 2.28. Elisha was the minister of Eliah.1.Kin.19.21. and Joshua of Moses Josh 1.1.

Jesus Christ came to minister and to giue his life for our redemption. Matth.20.28. Marke 10.45.

Christ is the minister of Saints, and Bishop of Christians Heb.8.1,2.

Paul was a minister of the Gospel. Col. 1.25. so was Apollos. 1.Cor 3.5.and 4 1.

Paul a minister of the new Testament of Jesus Christ among the Gentiles.Rom.15. 16. 2.Cor.3.6 and 11 23. Col.1.25.

Christ gaue instructions to the ministers of his word.Matth.10.1.*

The Ministers of the worde ought to feede the flocke. John 21.15.

What loue true Ministers beare to the Church. Phil.1.8.*

How the minister should declare the words of God. 1.Pet 4.11. and suffer persecutions. Mat.10.24,25. John 12.26.

We ought to loue the ministers of ẏ word. 1.Thess 5.12,13. and honour them. 1.Tim. 5.17. and pray for them. Ephe.6.19. Col.4. 3. 2.Thess 3.2.

Ministers ought not to seeke their owne, but the honour of the Lorde Jesus. Phil.2. 21. Neither ought they to bee couetous. 1.Tim 6.5. Titus 1.7.

Ministers of the worde ought to haue all things necessary. Matth.10.10. Luke 10.7. Rom.15.27. and 9.10,11,14. Gal 6.6. and 1.Tim.5.18. As Paul being in prison had. Phil 4.10,14,16,18.

We ought to pray for the encrease of labouring ministers. Matt.9.38.

He that will be chiefe among Gods ministers, ought to be made their seruant. Matth. 20.26.27. Luke 22.26.

Ministers shall receiue according to their labour. 1.Cor 3.8,14.

Phebe a Minister of the Church of Cenchrea. Rom 16.1.

Against false Ministers, see False.

Ministers that tickle the eares with fables. 2.Tim.3.6. and 4 3. Titus 1.10.

The Ministers disorder causeth religion to be contemned. 1.Sam 2.17.

God giueth his Ministers such vertues as are answerable to their vocations. 1.Sam. 10.9.

The holy Ghost speaketh by his Ministers. Matth. 18.20.

Death ought not to fray Gods Ministers from declaring the trueth. Jere.26.12, to 16. Acts 18 9,10.

The office of Ministers. Ezek.33.2. looke Priests and Preaching.

Ministring to the poore. Rom.15.16,26. 1.Cor.8.4. looke Almes.

The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. Ephe.4.12. Acts 20.24.

Miracles. God shewed Miracles, that hee might be acknowledged the onely God. Exo. 7.3,4,5.

God wrought miracles by his Prophets. 2 Kin.4.1, to 8.* and by Moses Exod 4.3.5. and 14.21. and declared by miracles that he was with Joshua. Josh.3.7.

The Father is glorified by the miracles of his Sonne. Matth.15 31. Mar.7 37.

Power of working miracles is the gift of Gods spirit. 1.Cor.12.10. for to confirme his word. Marke 16.17 18.

No man could doe such miracles as Christ did, except God were with him. John 3.2.

Miracles are wrought onely by the power of Christ. Actes 3.12,16. and 9.34. Marke 16.17.

The Apostles prayed that they might worke miracles. Acts 4.30.

Christ was approoued the Sonne of God by miracles. Acts 2.22.

The Galileans seeing Christes miracles, beleeued in him. Joh.4.53. so did other. Joh. 2.23 Matth.12.15,22,23.

All glorified God for the miracle. Acts 4. 22,24. and turned to the Lord. Acts 9.35.

The first miracle that Jesus wrought. John 2.11.

The Apostles wrought many miracles. Acts 2.42. and 3.15.

God wrought no small miracles by the hands of S Paul. Acts 19 11.

By the miracles at Christs death the Centurion confessed him to be the sonne of God. Matth.27 54.

The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Christ are not written. John 20.30. and 21.25.

It was foretolde that seducers should worke miracles. Matth 24.23,24. 2.Thess. 2.9,10 Reuel 13.14. & 16.14.

Miserie of m[illegible] looke M.n.

Mitigate. True repentance mitigateth Gods wrath. Jonah 3.5.*

A Moate in thy brothers eye. Matt.7.3.

Mocked. Christ was mocked. Mat.27.29. John 19 3. Marke 15.20. so was Elisha. 2.Kin.2.23. and Dauid of Michal. 1.Sam. 19 17.

Elijah mocked Baal and his Prophets. 1.King.18.27.

What men mocked Job. Job 30.1, to 15.

Men of high degree feare to be mocked. Jere.38.19.

Of *Moderate* fare looke Diet.

Modestie required in a Bishop 1.Tim 3. 2. and in young men. Ecclus.32.8,9.

Money deliuered, looke Lending.

Unto Money all things are obedient. Eccles.10 19.

Moneth Abib, wherein the Israelites departed out of Egypt. Exod.13 4.

The oblation for the first moneth. Ezek. 45.18.* and of the seuen first dayes of the seuenth moneth, &c. Num 29.1.*

Monuments. Why Monuments were and may bee erected. Josh.4.6.* Looke Stones and Graue.

Mortall. The wise man counted himselfe mortall. Wisd.7.1.

Morter untempered. Ezekiel 13,15. and 22.28.

Mortification. 2.Cor.4.10,11,12. Col.3. 5. Rom.8.13.

Mother. Hee that honoureth not his mother, is accursed. Deut.27.16.

Christ shewed who are his mother and brethren Mat.12.47.* Mar.3.34,35. Luke 8.20,21.

Christ commendeth his mother to Saint John. Joh 19.26,27.

Rizpah shewed a mothers affection on Sauls seuen sonnes hanged. 2.Sam.21.10.

Of the grieuous punishment of the seuen brethren, and their mother. 2.Maccabees 7.1.*

The mother gaue her childe sucke three yeeres. 2.Maccab.7.27. looke Father, and Martyrdome.

Mother tongue most commodious to edifie withall. 1.Cor.14.3,4.

Motions of sinne, while we are in the flesh, haue force to bring foorth in vs fruite vnto death. Rom.7 5.

Moulten, looke Grauen.

Mount. Neither man nor beast might approch neere the mount of Sinai. Exod.19. 12,13. and 34.3.

Elijah sate vpon the toppe of the mountaine. 2.Kings 1.9.

Of the woman which sate vpon 7. Mountaines. Reuel 17.9.

The Syrians blasphemed God, calling him the god of the mountaines, and therefore were destroyed. 1.King.20.23,28,29.

The Mountaines shall drop sweete wine. Amos 9.13. Joel 3.18.

Christ taught vpon the Mountaine. Mat. 5.1,2.

Mourning. Christ mourned for the Jewes hard hearts. Mat.3.5.

Samuel mourned for that God had reiected Saul. 1.Sam.15.35.

Of feigned mourning of women. 2.Sam. 14.2, to 21. Jere.9.17.

Of mourning and buriall of the dead. Gen. 5.5.* & 23.2.* & 25.8,9. & 35.29. and 37.34, 35. & 47.29,30. & 49 29.* and 50.1.* Leuit. 10.5.6. and 19.28 Numbers 19.11,14. and 20.28,29 Deut.14 1. and 28.26. and 34.8. 1.Sam 18.37. & 16.1. & 25.1. & 31.12,13. 2.Sam.1.11,12 & 2.4,5 & 3.31.* & 10.2,4. & 12.20, to 24. & 14 2.5. & 19 1,2,3. & 21.12. 1.King.13.29,30,31. 2.Kin.22.19,20. Job 1.20,21. Jere.34.4,5. 2.Esd 2.23. Tob.1. 20. & 4.3.5. Ecclus 22.10,11,12. and 34.30. 1.Mac.12.52. & 13.25,26,27. 2.Mac.12. 39.* Matt 9.23. Luke 7.12. Act.8.2. & 9.37. looke Lamentation, Sorow, and Weeping.

Mouth. God giueth man a mouth, and power to speake. Exod.4.11.

The worde is neere thee, euen in thy mouth, and heart. Deut.30.14.

God spake vnto Moses mouth to mouth. Numb.12.8.

God put his words in the mouth of Christ, to declare vnto vs Deut.18.18.

Joshua not hauing counselled with the mouth of the Lord, made peace with the Gibeonites. Josh.9.14.

To open the mouth to the Lorde, is to vow, which may not be done rashly. Eccles. 5.1. Judg.11.36.

Of opening the mouth. Mat 5.2. Acts 8. 35. and 10.18.

A froward mouth must Christians banish. Pro.4.24. looke Heart.

A Mule. Salomon rode on a Mule. 1.Kin. 1.33.34. So did Absalom 2.Samuel 18. 9,14.

Be not like horse and Mule, which want vnderstanding. Psal 32.9.

Engendring of Mules first found by Anah. Gen.36.24.

Multitudes ought not in all things to bee followed. Exod 23.2. Mat.7.13. and 16.15. and 24.5. Luke 6.26. and 13 22,23,24 Joh. 6.60,65,67. Act.1.15 and 9.27. and 28.22.

Great multitudes followed Christ. Matt. 15.30. and he fed them. Marke 8.1,2, to 10. taught them. Marke 10 1. John 6.1, 2.* and healed them all Matthew 4.23,24,25.

and

ud 12.15. Mat.3.10. Luke 5.15.and 6.17, 18,19.

Murmuring to bee auoided in all things. Phil.2.14.1.Cor.10.10.Wisd.1.11.

Murmurers were consumed with fire from the Lord. Num 11 1.

The murmuring Israelites are consumed by the hand of God.Num 16.41.*

The Israelites murmured for fish Num. 11.1,4. because the water was bitter.Exod. 15.24. for want of water. Exod.17.1,2,3. Num.20.2,3.for bellie cheare.Exod.16 2,3. and for the way.Num.21.4,5.

Moses murmured against God. Num. 11, 10, to 16. Aaron and Miriam against Moses.Num.12.1. and the people against Moses, after they heard there were Gyants in the land of Canaan. Numb.13.34. and 14. 2,4.

Who so murmureth against Gods ministers,murmureth against God himselfe. Exo. 16.8.

Moses putteth them in remembrance of their murmurings.Num.32.8.

God threatneth the Israelites murmurings.Num.14.29,t 36.

Of murmurers,looke more Mat.9 11.Lu. 5.30.and 15.2.and 19.7. Joh.6.41,61.Rom. 1.31,39. Jude 16.looke Rebellion.

Murther abhorred of infidels. Actes 28.4. Law for murther.Num.35. 6*

Punishment for murtherers. Reuel.21.8. looke Kill,and Manslaughter.

Musicke ought to be giuen eare vnto.Ecclus.32 5,6,7.

Mustard. The increase of the Church taught by the parable of the graine of Mustardseed.Lu.13 19.

A Myst went vp from the earth,and watered it at the beginning.Gen.2.6.

Mysterie. The mysterie of our saluation is the Gospel reuealed in the Scripture.Rom. 16.25,26.

The mysterie of the Gentiles receiuing, reuealed to Paul. Ephes.3.4,6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and iustified in the spirit. 1.Tim.3. 1,16.

Cleannesse required before and after the communicating of Gods mysteries. 1.Sam. 21 5,6.

The mysterie of the great whore.Reuelat. 17.5.

The mysterie of iniquitie.2.Thes.2.7.looke Secret

Myter. Of Aarons myter,looke Exod.39. 28.and 28.39.

N

Naked. Adam before the transgression, was naked,and yet not ashamed.Ge.2.25.but after,he knew he was naked.Gen 3.7,11.

Saul being naked, prophesied with the Prophets.1.Sam.19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe.Exod.32.25.

Nakednesse threatned to the disobedient. Deut.28.48.Hos.2.3

Names giuen to all beastes and foules by Adam.Gen 2.20.

Mothers were wont to giue Names to their children.Gen.29.32. * & 30.24. Judg. 13.24.

The neighbors gaue name to Boaz child Ruth.4.17.

The high Priests daughter that playeth the whore, polluteth the name of her father. Leuit.21.9.

Joshuahs name famous throughout al the world,and why Josh.6 27.

A man ought to haue a regard of his good name.Ecclus 41.12,13.

God made Dauid to haue a great name vpon earth.2.Sam.7.9.

The builders of the Tower of Babel, sought to get them a name vpon earth. Gen. 11.4.

To stirre vp the name of the dead. Ruth. 4.10,11.

Names written in heauen.Luke 10.20.

God will put out their name from vnder heauen, that flatter themselues in wickednesse.Deut 19.20.

The Jewes are commanded to destroy the name of Amalek from vnder heauen. Deut 25 19.

To destroy Idoles,and abolish their names Deut.12.3.

The name of God.Exod 3.14.

God reuealed not his great Name Jehouah,to Abraham,Izhak,and Jaakob. Exod. 6.3.

The name of God is a strong tower. Pro. 18 10.

Dauid ouercame Goliath in the Name of the Lord of hostes.1.Sam.17.45,49.

Gods Name is holy Lu.1.49,51,52.

God exalteth the name of such as keepe his lawes Deut 26 19.

The place that God chuseth to put his Name there, is to be sought vnto. Deut. 12.3.

God will not forsake his people for his great Names sake.1.Sam.12.22.

The great Name of God heard ouer all. 1.King 8 41,42.

Dauid blessed the people in the Name of the Lord 2.Sam 6.17,18.

Elisha cursed the children in the Name of the Lord.2 King 2 24.

When men began to call on the Name of the Lord Gen 4.26.

Abraham called on the Name of the Lord. Gen.12 8.and 13 4 so did Hagar. Gen 16. 13.and Izhak Gen.26.25.looke Calling.

Moses did publish the Name of the Lord. Deut.32 3.

The Leuites blessed Israel in the Name of God.Deut.10 8.

Eliah in the Name of the Lord, redified the Altar 1 King.18.30.32.

Who so blasphemed Gods Name, was stoned to death Leuit 24.11,14,16.

Take not the Name of God in vaine. Exo. 20 7.Deut.5 11.

Sweare by the Name of God, and not of Idoles.Deut.6.13.

Gods Name was in the Angel that guided Israel,Exod.23.21.

To put the Name of God vpon any, is to pray for him.Num.6.27.

Joshua feared Gods name should be blasphemed, if Israel were ouercome. Joshua 7.9.

The false Prophet speaking in the Name of the Lorde, should die. Deuter.18 20,22. looke Pollute.

Name vsed for power. Matth.7.22. John 1.12.and 22.23. Actes 3.6. For dignitie. Phil.2.9.

Names put for men Reue.3.4.Acts 1.15.

A good name better then great riches. Prou.22.1. then a good ointment Eccles.7. 3.and maketh the bones fat Pro.15.30. and endureth foreuer. Ecclus.41.13.

Narrow is the way that leadeth vnto life. Matth.7.14.

Nations. God diuided to the nations their inheritance Deut.32 8.Ecclus.17,15

The Jewes aboue all nations, created to Gods glory. Deut.26 19.

Why God did roote out the nations by litle and litle. Deut.7.22. Judg.3 1.

Moses foretelleth that all nations that resisted Joshua,should be destroyed. Deuter. 3.21.

The Nations are with God as a drop of a bucket.Isa.40 15.

Christians are an holy nation.1.Pet.2.9. Exod.19.6 looke Gentiles.

Natiuitie, looke Birth.

Naturall branches God spared not.Rom. 11.21,24.

The naturall man perceiueth not ye things of the Spirite of God, and why.1 Corinth. 2.14.

Wee must first beare the naturall body before wee can enioy the spirituall. 1. Corinth. 15.45.

Timothie, Pauls naturall sonne, how. 1. Tim.1.2.

Nature taken both in ill and good part, Ephe.2.3. 1.Cor.11.14.

All men by nature are vaine and ignorant. Wisd.13.1.

Two natures in Christ Matt.1.23. John 1.14.and 3.13 and 6.62.Acts 20.28.Rom. 1 3 4.Phil.2 6,7.

Nayle. Jael driueth a nayle into Sisera his temples as he slept.Judg 4 21,22.

As a nayle in the wall sticketh fast, &c. so doeth sinne betweene selling and buying. Ecclus.27.2.

Thomas would not beleeue till hee saw the print of the nayles of Christes woundes. John 20 25,27,28.

Necessitie looke Scripture.

Neede of all things threatned to the disobedient Deut.28 48 looke Poore & Beggers.

Negligently, looke Cursed.

Neese, looke Seuen.

Neighbours. We ought to bring home our neighbours Oxe or Sheepe,&c. that goeth astray,if we know the too. Deut 22 1.

Euery man hath a commandement giuen him concerning his neighbour, Ecclus.17. 12.

Wee ought to lende to our Neighbours. Ecclus.29.1,2.

Neighbour,vsed for another man. Matth. 22.39.

Those that contemne their Neighbours, reproouch-

reprooued. Mala.2.10.

Wee ought not to defame our neighbour. Ecclus.19.8,10.

Meane to reproue our neighbour. Ecclus. 29.17. Leu 19.17.

Hee is our neighbour, that needeth our helpe. Lu.10 30,to 38.

Euery man must please his neighbour in that that is good to edification Roma.15.2. 1.Cor.10.24.

Loue of our neighbour fulfilleth the Law. Rom 13.8,9,10.

God threatneth destruction vnto þ Iewes euill neighbours, that trouble them. Ierem. 12.14.

A neighbour neere is better then a brother farre off. Prou.27.10.

Neast. The lawe for him that findeth a birds neast. Deut 22.6,7.

To set mans neast on high. Haba.2.9.

Net. The parable of the draw net. Matth. 13.47,to 51.

The net of God, what. Ezek 12 13. and 17.20. and 32.3 Hose.7.12. and net of man, what. Hab.1.16. Hos.3.1.

New. The Israelites erected new gods. Deut.32.17

Christians must be new creatures. Gal 6. 15. 2.Cor 5.17.

Newe heauens, and newe earth. 2.Peter 3 13.

Newnesse of life is the Spirit. Iohn 3.6.

Wee ought to walke in newnesse of life. Rom.6.4. Acts 3.26. and 20.21. Gal.5.17.* Ephes.4.1. and 5.1,to 21. Col.3.1 * 8.16, 20.* 1.Thes.4.3.to 13. 1.Pet.1.23.and 2.9, to 13. 1.Iohn 2 3,to 7.

To serue God in newnesse of spirit. Rom. 7 6.

Wee must put on the newe man. Ephes.4. 24.

The New Testament. Heb.8 8,10.* and 10.16.17. Gen.3 15. Mat 26,28.

Paul an able minister of the New Testament 2.Cor.3.6.

The Newe commandement. 1.Iohn 2. 8. and 3.23.

Next of kinne, looke Custome.

Neyeth. Euery man neyeth after his neighbours wife. Iere.5.8.

❡ *Niggardnesse*, looke Couetousnesse.

Night. The parable of him that came to borrow bread of his friend at Midnight. Lu. 11.5,to 11.

The night was created by the worde of God. Gen.1.5.

Ioseph by night fledde into Egypt with Christ and Marie. Mat.2,14.

The shepheards watched their flockes by night. Lu 2.8.

Anna serued God night and day. Luke 2. 36.37.

Peter trauailed all night, and could get nothing. Lu.5.5.

Nicodemus came to Christ by night. Ioh. 3.1,2.

The night commeth when no man can worke. Iohn 9.4.

If any man walke in the night, he stumbleth, and why. Iohn 11.10.

The Angel by night opened the prison doores, and brought the Apostles forth. Act. 5.19. and 12.6,to 11.

The night is past, and the day is at hand. Rom.13.12.

We are children of the day, and not of the night. 1.Thess.5.5.

Night diuided into watches. Matt.14.25. and 24.43. Lu.12.38.

Night otherwise diuided. Mar.13,35. and 14 30. looke Day.

❡ *Nobilitie* defiled by pride and foolishnes. Ecclus.22.9.

Numbred. The Israelites meete for warre numbred. Num.1.3.*

None, but for very few. 1.Cor.2.8.

Nourishment, looke Foode and Meate.

Nose looke Eares.

Nourse. Naomi nourced Ruths childe Ruth.4.36.

Mothers ought to nource their owne children. 2.Esd 8.10. 2.Mac.7.27. looke Sucke.

❡ *Nature,* see Correction and Discipline.

O

Obedience God more esteemeth, then all sacrifices, & why. 1.Sam.15.22,23. Eccles. 4.17. Hose.6.6. Iere.7.22,23.

We ought to obey the voice God. Exod. 15.26. Deut.30.20.

The people promised to obey Gods voice. Exod.24.3 7.

Blessing promised to those that obey God Deut.11.27.

Saul is reiected of God, because he obeyed not. 1.Sam.28.18.

Wee ought to bee obedient to those that helpe to aduance the Gospel. 1.Cor.16.16.

Christ obeyed his Fathers will vnto the death Heb.5 7.8. Phil.2.8. by whose obedience we are made righteous Rom.5.19.*

We ought to be obedient children. 1.Pet. 1.14.

We ought rather to obey God then men, Acts 5 29. and 4.19

Paul prooueth the Corinthians obedience. 2.Cor.2.9. and reioyced thereat. 2.Corinth.7 13,14,15.

Obedience due to parents. Exod.20.12. Leuit.19.3. Deut.5 16. Tob.4 3.

Christ obeyed his mother and supposed father also. Lu 2.51.

We ought to obey those that haue the ouersight of vs. Heb.13.17. vpon paine of excommunication. 2.Thess.3.14.

We ought to obey Magistrates. Exo.22. 28. Rom.13.1,to 7. Deut.17.8,to 14.

The children of Israel were obedient to Iosua. Deut 34.9. Iosh.1.16,17.

Abrahams obedience praised of God. Genes.22.3,16.*

The Gentiles obeyed the Gospel as soone as they heard it preached. 2. Samuel 22.45.

Obedience of the Rechabites praised and rewarded Iere.35.6.*

How God and his word must be obeyed before all things, and what profit we reape thereby. Gen.12.4.* and 17.1.* and 26.2.* Exod.1.15.* & 19 5.* & 22 22.* Leui.10.22. & 26.3,4.* Deut.4.1.* & 7.1.2 11,27 & 13. 4.* & 18.9.* & 24.8,9.* & 27.10.* and 28.1,10 15. Iosh.22.2.* 1.Sam. 12.8,9,* 2.King.10. 6.* 2.Cor.7.12.* Pro.1.8,9.* and 15.31.* Isa.48.17.* and 55.3,7. Ierem.11.3.* and 17.5,7,13,22.* Dan 3.17.* Hos.13 1,to 8. Ecclus.35.1.* 2 Mac.7.1,6.* Matth.4 19, to 23. and 7.21.* and 8,27. and 9.9. and 15. 35.* and 17.24.* and 23.3. Luk.5.4,to 12. and 10.3,to 21. Iohn 2.7,to 11. Rom.16.19. 1.Thess 4.3.* and 5 10.*

Oblations, looke Offerings.

Obligation, looke Handwriting.

Obstinate. Destruction of the obstinate is prophesied. Ezek.6.11.* Ierem. 7.15,16. and 17.27. and 19.2,to 10. looke Harden and Stiffe necked.

❡ *Occasion.* It came of the Lorde, that Samson sought an occasion against þ Philistims. Iudg 14.2,4.

Sinne tooke occasion by the commandement, and wrought &c. Rom.5.8.

❡ *Odour.* God willl not smel the sauour of their sweete odours, that disobey him. Leui. 26.31.

❡ *Offend.* Wee ought not to offend our weake brother for meates sake. Rom.14.20, 21. or giue him occasion of falling. 1.Cor.8. 9.* and 10.32.

Christ foretolde his Disciples that they should bee offended by him. Matth 26.31, Mar.14.27.

Peter was an offence to Christ. Matth. 16.23.

Christ willeth vs to beware of offence. Matth.18.6,to 10.

Paul is tormented in spirit for the offences of other. 2.Cor.11 29.

Not to be offended for persecution. Iohn 16.1,to 4.

Some of Christes disciples offended at his preaching Iohn 6.61,65,66.

The Pharises were offended in hearing Christ Mat.5,12.

Happy are they that are not offended at Christ. Matt.11.6.

The Nazarites offended with Christ, and why. Mat.13.57 Mar.6.4. Luk 4 22,24.

The godly are an offence to the wicked. Exod.10.7.

Whatsoeuer doeth offend vs, we ought to auoide. Exod.34.12 to 18. Deut.7.2,3,4,5, 16.25,26. and 13.6.* Matth.5 29,30 and 16.22,to 27. Mar.9.42,to 48. Rom.16.17, 18.

Offering done without leauen. Leui.6.15, 16 17.

The offering for sinne done by ignorance. Numi.15.24 to 30. Leuit.4.2.*

All meate offerings must be seasoned with salt. Leuit.2 13.

Offering of beasts. Leuit 3.1.*

The offerings of the princes at the dedication of the Tabernacle Num 7.2.*

Offrings of euery solemne feast day. Num. 28.2.* and of the 8. first dayes of the 7. moneth. Num.29.1.*

God esteemeth not the offerings of the obstinate. Iere.14.12. Ecclus.34 18.

Christ was offered once for vs Heb.7.27. and 9.26. and 10.12.

The pure offering of the Gentiles. Mala. 1.11.

We ought to offer vnto God onely. Exod. 22.20.

20.20.Leuit.7.3,to 10.
Wee ought not to offer unto God any vile thing.Mal.1.8,13,14.looke Sacrifices.
Office of any man maketh not his prayer or sacrifice acceptable to God.Mal.1.9.
¶ *Oynting Oyle*. Exod.30.23,to 34. looke Anoint.
¶ *Older* Testament abolished with Christs Priesthood.Heb.8.3,13.looke Testament.
Of Eli his house should neuer bee olde man.1.Sam 2.32.
Olde adulterer,looke Adulterer.
The olde man his person is to bee honoured Leuit.19.32.
The olde in understanding shal flourish in the Church.Isa.65.20.
The olde way the best way. Iere.6.16.
Olde commandement,see Loue.
Old man with his workes we ought to put off.Coloss.3.9. and crucifie, and why. Rom.6.6.
Oliue. The Oliue refused to reigne ouer other trees.Judg.9.9.
Wild Oliues ingraffed, ought not to boast against the naturall branches. Rom.11.14, 17,18.
One heart,and one way expounded. Iere. 32.39.Ezek.11,19.and 36.26,27.
Be we Jew or Grecian, man or woman, all are one in Christ.Gal.3.28.
Christ prayeth his Father, that all the faithfull should be one.John 17.21.
All that beleeued were of one heart and one soule.Acts 4.32.
Onely.God is our God onely.Deu.32 39.
The Lord only or alone led the Israelites Deut.32.12.
God onely deliuereth out of tribulation. 1.Sam.10.19 gouerneth all things.2.Esdr.6. 6.is onely good.Lu.18.19.onely wise.Rom. 16.27.is only to be serued and feared.Deut. 10.20.and 6.13.Mat 4.10.
Christ the onely begotten sonne of the father.John 1.14.and 3.16.and 1.Joh.4.9.
Onely beleeue.Luke 8.50.
The elect onely beleeue.Acts 13.48.
¶ *Open*. Elisha prayed God to open the eyes of his enemies.2.King.6.20.
Wee ought to open our hand to our poore brother.Deut.15.8.
God opened the wombe of Leah. Genes. 29.31.
Pauls mouth was open to the Corinthians.2.Cor.6.11.Looke Mouth.
Operations of the holy Ghost are diuers, and diuersly bestowed.1.Cor.12.6,to 12.
Opportunitie,looke Time.
Oppresse.Thou shalt not oppresse thy brother.Leuit.19.13.
Samuel an upright Judge,and neuer oppressed any 1.Sam.12.3.4.5.
None comfort the oppressed.Eccles.4.1.
Against oppression.John 5.8,9.and Mal. 3.5.looke Wrong,Defraud,and Vsurie.
Opprobrious Hee that is accustomed to opprobrious speech, will neuer bee reformed. Ecclus.25.15.
¶ *Ordeined* unto eternal life. Acts 13.48.
Order.All things ought to be done honestly and by order.1.Cor.14.40.
Hezekiah before he died was willed to put his house in an order. 1.Kings 20.1. which was denied to Alcimus.1.Mac.9.55.
Ahithophel put his house in order,and hanged himselfe.2 Sam.17.23.
Of the land where is none order, looke Job.10.22.
Other things will I set in order when I come.1.Cor.11.34.
Ordinance,see Abolish.
Of publike ordinances, Pro.16.11.
Against wicked decrees and ordinances. Isa.10.1,to 5.
Organs inuented.Gen.4.21.
Originall sinne,see Sinne.
Orphanes,see Fatherlesse.
¶ *Ostrich*,& of his nature.Job 39.17,to 22
¶ *Othe*. God hath kept his Othe with the posteritie of Abraham, Izhak, and Jaakob. Deut.7.1,8. Josh.21.43.Lu.1.72,to 76. as he promised.Gen.15.18.and 26.3.
Izhak and Abimelech tooke an othe each of other.Genes.26.28,29.31. so did Jaakob and Laban.Gen.31.50.*
Howe Abraham tooke an othe of his seruant.Gen.24.2,to 9.
Saul bound the Israelites with an othe, 1.Sam.14.24.
Saul falsified the othe made to the Gibeonites.2.Sam.21.2.
Othes are to bee performed. Numbers 30.3.
When the Judge shal take an othe. Exo. 22.10,11.
An othe is the ende of all strife. Hebr.6. 16.
God bound himselfe with an othe.Heb.6. 17,18.Isa.54.9,10.
Othe abused. Matth. 23.16.* and 26.63, 72.Mat.6.26 Acts 23.12.
Peter with an othe and cursing, denyed he knew Christ.Mat.26.72,74.Mat.14.66, to 71.
Herods rash othe.Mat.14.7,9.
Shimei put to death for breaking his othe.1 Kings 2.36,37,42.*
The chiefe of Israel in the name of the rest receiued an othe to walke in Gods law. Neh.10.29.*
Diuers formes of othes.Gene.22.16.and 42.15.and 47.31.1.Kin.19.2.Judeth 1.12. Looke in Periurie and Sweare.
¶ *Owe*,looke Loue.
Outward,looke Appearance.
Outward man.2.Cor.4.16.
¶ *Oxe* that goreth,what shalbe done therwith.Exod.21.28,35,36.
The offering of oxe or bullocke.Leu.3.1.
Saul hewed a yoke of oxen in pieces,and why.1.Sam.11.7.
The oxe ought not to bee mosseled, that treadeth out the corne. Deut.25.4 1.Cor.9. 9,to 15.
The Jewes might eate the flesh of oxen. Deut.14.5,16.
Oxen in the Temple, under the molten Sea, 1.Kings 7.23,24,25. 2.Chronicles 4. 3,4.
¶ *Oyle*,looke Debts.
The holy oyle Exod.30.23,to 26.
The mouth of a strange woman more soft then oyle.Pro.5.3.

P.

¶ *Pacified*. How God may bee pacified. Dan.4.24.
Painted.Jezebel painted her face. 2.Kin. 9.30.
Palsie healed by Christ. Matth.9.2,6,7. and by Peter.Acts 9.33,34.
Alcimus being striken with the palsie that he could not speake,died miserably. 1.Macc. 9.55,56.
Parable of Nathan to Dauid.2.Sam.12. 1,to 5.of the Thistle and Cedar. 2.Chro.25. 18.of Gods vineyard the Jewes.Isai.5.7.of the two Egles. Ezek.17.3,7. * of the seething pot, and Ezekiels wife being dead. Ezek.24.3,16.
Jesus spake nothing to the multitude without Parables, and why. Matth 13.13. which he expounded to his Disciples. verse 18.36.
The Parable of children piping in the market place.Mat.11.16,to 20.Of the uncleane spirit that returneth worse then he went out. Matth.12.43,44,45. Of the sower. Matth. 13.3. Of the tares. verse 24.25. Of the graine of mustard seede. verse 31. Of the leauen.verse 33.Of the treasure hid.vers.44. Of the precious pearle. verse 45.46. Of the draw net.verse 47.to 51. Of the Publicane and Pharise. Luke 18.9.to 15. Of the two sonnes. Matth.21.28. Of the figge tree. Matth.24.32. Of the theefe. Matth.24.43. Of the talents. Matth.25.15. Of the tenne virgins.Matth.25.1,to 14. Of the Samaritane. Luke 10.30. to 38. Of the rich man. Lu.12.16,to 22. Of the fruitlesse figge tree. Lu.13 6,to 10. Of the prodigall sonne.Lu. 15.11.* Of the steward.Luk.16.1,to 9. Of the wicked judge and the widow.Luk.18 1, to 9. Of the candle light. Matth 5.15.Luk. 11.33. Of the house built upon the sande. Matth 7.26.Of the lost sheepe.Matth.18.2. Of the unmercifull seruant. Matth.18.28. Of the labourers in the vineyard. Matth. 20.1. Of the vineyard hired foorth. Matth. 21.33. Of the King that made the mariage. Matth.22.2. Of the faithfull and naughtie seruant.Matth 24.45.48. Of the seede that groweth and increaseth. Mar.4.27. Of the importunate friend.Luk.11 5.Of the strong man armed. Luk.11.21. and of the piece of siluer lost.Lu.15.8.
Of the signification of a parable.Lu.8.10.
Parables are darke speeches. Psal.49.4. and 78.2.
Parable for prophesie. Nu.23.7.for a iest. Habac.2.6.looke Prouerbe.
Paradise unknowen. 2.Esd.4.7 looke Eden in the first Table.
Pardon looke Forgiue.
Many sometimes pardoned for a few godly.Genes.18.24,32. and 19.21. yea for one. Iere.5.1.
Against Pardons and Purgatorie. Isai.1. 18.and 57.1,2. and 43.25. Ezek 18.26,27, 28.Hose 13.14. Psal.51.7. and 103.11,12. Eccles.9.5,6. and 11.3. Wisd.3.1,2,3. Ecclus 14.14,16. Tobit.3.6. Matth.7.13,14. and 25.46. Mar.3 29. Luke 16.23,26. and 23.42.43.46. John 3 18,36. and 5.24,29. and.17.24. Acts 7.59. Rom.8.1. Gal.6.10.

Phil.1.21,23. 1.Thess.4.13. 2.Tim.4.7,8. Heb.9.14,27. 1.John 1.7.Reu.14.13.looke Purging.

Parentage. How in old time was executed the right of Parentage Ruth 4.1,7.

Parents must bee honoured, obeyed, and helped. Exo.20.12.Deut.5.16.Ephes.6.1,2. Mat.15.4.

Wee ought not to curse or smite our parents. Exod.21.15,17.

Those that despised their parents, are led captiues. Ezek.22.7,10,15.

Parents are commanded to shew their children how they were deliuered from Pharaohs tyrannie. Exod.13.7,10,15.

Parents and childrens dutie wherein it consisteth. Psal.78.5,6,7,8.looke Father and Children.

Parishioners must render double honour to their spirituall fathers. 1.Timothie 5,17, 18.1.Corinth.4.1,15.and be carefull lest the seede of Gods word bee vnfruitfull in them. Mat.13.3,* 10,18,24.* looke Children and Heires.

Partakers of Christs sufferings. 1.Pet.4. 13.

Wee are made partakers of Christ, if we persist in faith. Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge.1.Sam.26.20.

The couetous resembled to Partridges. Jerem.17.11.

Passion of Christ. Zech.13.7. Matth.26. 31.*

Passeouer celebrated and kept vnder Ezra. Ezra.6.19,20.

When, with what order, and what oblations the Passeouer was celebrated. Exod.12. 2,to 29.and 13.3.to 11. and 23 15. and 34. 18.Deut.16.1. Eze.45.18 21. how Christians must keepe the feast of Passeouer.1.Cor. 5.8.

Joseph and Mary went yeerely to Jerusalem at the Passeouer.Luke.2.41.

Christ kept his Passeouer with his disciples. Mat.26.17,18,19.

Our Passeouer Jesus Christ was sacrificed for vs.1.Cor.5.7.

Wee must alwayes continue the memoriall of the Passeouer. Exod.12.14.

Wee ought to eate the Passeouer, how and where. Exod.12.43.44.45.

The solemnitie of the Passeouer is commanded. Leu.23.2,5.

The Passeouer commanded to be celebrated againe, and the punishment of the neglecters thereof. Num.9.2,5,13.

The Passeouer kept by Joshua. Josh.5.9, 10.by Hezekiah. 2.Chron.30.1.* by Josiah. 2.Kin.23 21,22 23. and no Passeouer from Samuels dayes kept like his. 2.Chron.35. 18.19.

Pastime. Hee that loueth pastime, shall bee a poore man. Pro.21.17.looke Play.

Pastor. Christ the chiefe Pastor promised. Eze.36.25,26.Jer.23.5.*

Against false pastors which seduce þ people. Jer.12.10. and scatter and destroy the sheepe of Gods pasture. Jer.23.1 to 5.looke Watchmen, Bishops, and Shepherds.

Patience. God is the God of patience and consolation. Rom.15.5.

God by his patience and long suffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath. Rom.9.22.2.Pet.3.9,15.

The prophets are set before vs for examples of long patience. Jam.5.10.

The patience of Job, and Tobit. Job 2.10 Tob.2.10.and 3.2.

The praise of patience. Pro.16.32.

Wee ought to bee patient, not seeking reuenge. 1.Thess.5.14,15.Col.1.11.

Loue is patient. 1.Cor.13.4,7.

Christians haue neede of patience, and why. Heb.10.36.

Faith being exercised with afflictions, engendereth patience. Rom.5.3.Jam.1.3.and patience experience. Rom.5.4.

Paul reioyceth of the Thessalonians patience. 2.Thess.1.4. and suffered persecution himselfe patiently.1.Cor.4.11,12,13.

Our patience must bee made perfect through good workes. James 1.3,4.

Who bring forth good fruit with patience. Luke 8.15.

Aduersitie in youth traineth vs vnto patience. Lam.3.27.

By your patience possesse your own soules. Luke 21.19.

Our patient minds ought to bee knowen to all men. Phil.4.5.

Patriarke expounded. Heb 7.4.

The Patriarkes came of the Jewes. Rom. 9.5.

Jaakob begate the twelue Patriarks. Act. 7.8,9.

Of the Patriarke Dauid. Acts 2.29.

¶ *Peace* be with you, or vnto you, a kinde of salutation. 1.Samu 25.6. Genes.43.23. Judg.19.20.Luke 24.36.John 20.19.

Goe in peace, a kinde of leaue giuing. 1. Sam.1.17.Luke 7.50.and 8,48.

God is the author of peace. 1.Thess.5 23. 1.Corinth. 14.33. Rom 15.33. and Christ is our peace, and preacher thereof. Ephes.2. 14,17.

Peace, for reconciliation between God and man. Act.10.36. for quietnesse of conscience. Luke 2.14.for safe and sound.1.Cor.16.11. for true ioy and felicitie. Mat.10.13.Luk.1. 79.and 19.42.& 24 36.Joh.14.27.Rom.1.7 and 8.6.

Paul exhorteth the Corinthians vnto peace.2.Cor 13 11.

We ought to haue peace with all men, as much as lieth in vs. Rom.12.18. Ephe.4.2. Heb.12.14.1.Pet.3.11.2.Tim.2.22.

Moses would haue set peace betweeen two Hebrewes. Exod.2.13.

Paul wisheth to all Christians peace. Rom.15 13.Ephe.1.2.2.Thes.3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioyceth that hee should enioy peace in his dayes.2.Kings 20.19.

Peace betweene Salomon and Hiram. 1. Kings 5.12.

Peace in Israel all Salomons dayes. 1. Chro.22.9.1.Kin.4.24.

The Lord gaue peace to the Israelites in Joshua his dayes.Josh.22.4.

Peace in the Church. Actes 9.31.Isai.66. 12.

When men shal say peace, sudden destruction shall come.1.Thess 5.3.

If peace bee offered a citie, and accepted, it must be spared. Deut.20.10,11.

Israel forbidden to make peace with Moab and Ammon. Deut.23.6.

Gideon called his Altar, The peace of the Lord. Judges 6.24.

The Lord promised peace to his people. Hos.14.4.*

Peace of heart by Jesus Christ. Psal.46. 8,9.

Peace in the Church. Isa.66.12.

Peace in heauen, and glorie in the highest places. Luk.19.38.

Glorie to God, and peace in earth, see Glorie.

The faith of Christ bringeth peace of conscience. Rom.5.1,2.

The peace of Christ passeth all vnderstanding Phil 4.7.

Jerusalem knew not what belonged to her peace. Luk.19.42.

The peace of God ought to rule in our hearts. Col.3.15.

Peace on the house of those that receiue Gods ministers. Mat 10 13.

The doctrine of Christ bringeth peace to those that suffer afflictions. John 16.33.

Christ left peace among his disciples. Joh. 12.27.

Samuel was asked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace, resigned his right to his nephew. Gene.13.8.

Josephs brethren could not speake peaceably to him, and why. Gene.37.4.

Be peaceable.1.Thess.4.11.

Peacemakers the children of God. Matth. 5.9.

The inward peace betweene God and the beleeuing by Christ. Isa.2.2,to 6.& 9.2,to 8, and 11.1. *Hos.2.18.*and Mich 4.1.* Zec. 9.9.*Lu.24.25,to 50.Joh.14.27,and 16.33. and 22 19.Acts 10.36.

Peculiar. Christians a peculiar people, and holy nation. 1.Pet.2.9.Tit.2.14.looke Precious.

Pelicane vnlawfull for the Jewes to eate of. Deut.14 17.

Penance. looke Amendement.

Pence. One beeing forgiuen 10000 talents, would not forgiue an hundred pence, Mat.18.24.*

Two pence giuen to the hoste, to relieue the wounded man. Luk.10.35.

Penie. A measure of wheate for a pennie. Reue.6,6.

Of the lost pennie. Luke 15.8.

People. God hath not cast away his people which he knew before. Rom.11.2.

Two manner of people in the wombe of Rebekah. Gene.25.23.

God tooke the children of Israel, to be his people. Exod.6.7.Deut 4.7.1.King.8.51.

God appointed a place for his people Israel.2.Sam.7.10.

Israel promiseth that they will bee Gods people, 2.Kings 11.17.

The

The people remained at the foot of mount Sinai. Exod. 19.21.
The people murmured in despaire of entring into the land of promise. Num. 14.1,2. and 13.32.*
The people of Canaan not all destroyed, but made tributaries. Judg. 1.27,30,33.*
The wickednesse of the people. Ezek. 22.29 who neither regarded God nor his word. Jere. 6.19.
The people of the land, what tyrannie they use. Ezek. 22.29.
Gods people are alwayes charged with breach of lawes, and diminishing princes profits. Est. 3.8.
Two manner of people God abhorreth. Ecclus 50.25,26.
Of Gods people, see Church.
Perfect is the worke of the mighty God. Deut. 32.4.
If thou wilt be perfect, sell that thou hast, &c. Matth. 19.20,21.
Whosoever sinneth not in word, is a perfect man. Jam. 3.2.
Perfect in Christ Jesus. Col. 1.28.
We ought to be perfect as our heavenly Father is perfect. Matth. 5.48.
Paul exhorteth us to perfection. Heb. 6.1. 1. Cor. 1.10.
The Lawe could bring nothing to perfection. Heb. 7.19.
Perfume. The confection or making of the perfume. Exod. 30.34,35.*
Perill, see Danger.
Periurie forbidden. Leuit. 19.12.
Against Periurie, untrueth, light and false othes Exo 8.8,15,25,28,32.& 9.27,28,34, 35.& 20.7 Leu. 5.1,4.& 24.11, to 17. 1. Sa. 4 6, to 18. 1. Kin. 8.31,32. 2. Chr. 36.13 Hose. 4.2. Zech. 5.4.& 8.17 Mal 3.5. and 4.1. Ecclus. 23.9,10,11. and 27.14. 1. Mac. 6.61, 62. and 7,15,16 and 11.9, to 19. & 3.43, to 49. 2. Mac. 4.7.* and 12.3.4. Matt 5.34, to 38.& 26.69.* Marke 6.23, to 30. looke Othe, and Swearing.
Pearle, see Parable, and Swine.
Persecution commeth by Gods appointment. Psal 39.9.* and therefore we are armed against the same Matt. 10.17.* and 24 9,13. Joh. 5.18 20.* and 16.1,32.*
Who so wil liue godly in Christ, shall suffer persecution. 2. Tim. 3.12.
Whom persecution withdraweth from the true profession of Gods word. Mat. 4.17.
Being persecuted in one citie, wee may flee to another. Matth. 10.23.
The ministers of Gods word ought not to feare persecution, and why. Matth. 10.28.
The Lord deliuered S. Paul from many persecutions. 2. Tim. 3.11.
Paul suffred persecution patiently. 1. Cor. 4.12.& the Lord deliuered him. 2. Tim. 3.11
Blessed are they that suffer persecution for righteousnesse. Matth. 5.10.
Great persecution against the Church. Acts 8.1. 1. Pet 1.1.
We ought to pray for those that persecute us Mat. 5.44. Rom. 12 14. 1. Cor. 4.12.13.
Gods iudgements upon Persecuters. Amos 7.17.
The Prophets complaine against wicked persecuters of the iust. Habak. 1.1.* 2. Esdr. 16.62.*
A prayer against those that persecute the Church. Ecclus. 36.1, to 18. see Affliction, and Tribulation.
Perseuere in the faith. John 15.4.
God will confirme the faithfull in perseuering unto the end. 1. Cor. 1.8. see Continue, and Endure.
Persons. We ought not to haue respect of persons in iudgement. Leuit. 19.15. Deut. 1 17. and 16.19. Pro. 24.23.
God receiueth all such as obey his word, without regard of person. Isa. 56.3, to 9.
God accepteth no mans person. 1. Sam. 16.7. Actes 10.34. Ephes. 6.9. Job 34.19. Wis 6.7. Ecclus. 35.12,13. Rom. 2.11. Gal. 2.6. Col. 3,25. 1. Pet. 1.17. Deut. 10.17. 2. Chr. 19.7.
No respect of persons among Christians. James 2.1, to 12. looke more Pro. 18.5. and 28.21. Matt. 22.9,10,39. Rom. 10 12,13.
Pestilence threatned to those that disobey Gods Law. Leuit. 26.25. Deut 28.21. 1. King. 8.37. see Blasting.
Dauid of three plagues chose the Pestilence, and why. 2. Sam. 24.13,14,15. which ceased, when he had sacrificed. verse 25. See Plague.
Perswaded. A man throughly perswaded in trueth, ought to bee stedfast therein. 2. Tim. 3.14.
¶ *Pharise.* Paul was a Pharise. Act. 23.6.
What the Pharises and Sadduces differ in Acts 23.8.
The Pharises were blinde. Joh. 9.39,40.
The Pharises would haue none to beleeue in Christ. Joh. 7.48.
The Pharises and Scribes taught the people without authoritie. Matt. 7.29. Luke 4 32. Mar. 1.22.
The Pharises reproue Christ and his Apostles and why. Matth. 9.11,14. and 12.1,2. Luke 5.33.
The Pharises consult howe they might destroy Christ. Matth. 12.14, and giue charge, that if any man knew where hee was, hee should bewray him. John 11.57.
The Scribes and Pharises sit in Moses chaire. Matth. 23.2.3.
The Pharises sent officers to apprehend Christ. John 7.32.
A Pharise bade Christ to dinner. Luke 7. 36.
The Pharises asked the man that was borne blinde, how hee had receiued his sight. John 9.15,17.
The Pharise and Publicane pray in the Temple. Luke 18.10, to 15.
The Pharises & Sadduces are called generations of vipers. Matth. 3.7. hypocrites and serpents. Matt 7.5.& 23.13,33. theeues and robbers. John 10.8.
The Pharises are rebuked by Christ. John 8.7. by Steuen. Actes 7.51,52. by Paul. Acts 23.3,6 Phil. 3.2.
The Pharises mocke Christ. Luke 16.14.
Phials or pots for the Temple. 2. Chro. 4. 11.
Philosophie ought to bee taken heede of. Col. 2.8.
Physicians ought to be honoured, and why. Ecclus. 38.1, to 9.
Physicians could not heale the womans bloody flixe. Marke 5.25,26.
Asa sought not to God, but to Physicians in his sickenesse. 2. Chr. 16.12.
¶ *Pietie*, see Godlinesse.
Pillar. A cloudie Pillar by day, and a fiery by night, directed the Israelites. Exo. 13.21 Num. 14.14. Deu. 1.33. Psa. 78.14. 1. Chr. 10.1.
God appeared to Moses in the pillar of a cloud. Deut 31.15.
The pillars of the Tabernacle. Exod. 27. 10,11.
The two pillars of brasse for the Temple, and forme of them. 1. King. 7.15,41.
James, Cephas, and John were counted pillars in the Church. Gal. 2.9.
Piped, see Parable.
Pitch. He that toucheth pitch, shall be defiled therewith. Ecclus. 13.1.
Pitchers of the 300. men that were with Gideon Judg. 7.16.*
Pit, see Digge.
Korah, &c. went downe quicke into the pit. Num. 16.30, to 34.
Pitie. Peter willed Christ to pity himselfe. Mat. 16 22. see Mercie and Compassion.
¶ *Place.* Not lawfull for the Jewes to offer in euery place Deut. 12.5, to 15.
Plagues, see Amendment.
Plagues are sent for contemning Gods word and preachers. Jere. 29.18,19.
God plagued the Egyptians, that they might learne that he was the only true God. Exo. 7.1.* & 8.1.* & 9.1.* & 10.1.* & 12.1.*
Plagues sent upon the disobedient. Deut. 21.15.* see Curses and Blasting.
No end of plagues to the euill man. Prou. 24.20.
In all plagues God reserueth a remnant, to declare the cause of his punishment. Eze. 12.16.
It is a plague for a rich man not to haue a liberall heart. Eccles. 6.2.
To know the plague in our owne heart, is to confesse our selues sinners. 1. Kin. 8.38.
Played. The Israelites played before the golden calfe. Exod. 32.6,19.
Samson played before the Philistims. Judg. 16.25,26.27.
Dauid, and others played on instruments before the Arke. 2 Sam. 6.5.
Dauid was a cunning player on an harp. 1. Sam. 16.16,17,18,23. and a sweet singer 2. Sam. 23.1.
Manslaughter counted a play with souldiers. 2. Sam. 2.14,15,16.
Planted, God planted the Garden of Eden. Gen. 2.8.
God planted Israel in the mountaine of his inheritance. Exod. 15.17.
God promised to plant this people, that they shall moue no more. 2. Sam. 7.10.
He that planteth a vineyard, may eate of the fruit. 1. Cor. 9.7, to 15.
Paul planted, & Apollos watered. 1. Cor. 3.6.
Euery plant which y heauenly father hath not planted, shalbe rooted up. Mat. 15.13.

Bastard plants shall take no deepe roote, and why. Wisd.4.3,4,5.

Plate. The plate for the holy crowne was of pure gold. Exod.39.30. and set vpon the forefront of the Miter. Exod.28.36,37.

Pleas[e]. Samuel pleased, and was in fauor both with God and men. 1 Sam.2.26.

Euery man ought to please his neighbour in that that is good to edification. Rom.15.2

Those that goe about to please men, serue not Christ. Gal.1.10.

Without faith it is vnpossible to please God. Heb.11.6.

God is well pleased in his Sonne. Matt. 3.17. and 17.5. 2.Pet.1.17.

Three things please God. Ecclus 25.1.

Pleasure. All things created for Gods pleasure. Reuel.4.11. see Resist.

Pledge. Iudah gaue Tamar a Pledge, Gen.38.17,18.

When Pledges shall be restored. Exod.22. 26,27.

What ought not to bee taken to pledge. Deut.24.6,17.

We may not take any pledge by violence, nor sleepe with it. Deut.20.10, to 14. looke Earnest.

Plentie is an argument of Idolaters, for their religion. Ier.44 17,18,19.

Plentifulnesse. Want of Plentifulnesse, is to be imputed to our sinnes. Hagge.2.17, 18.20.

Plow not with an Oxe and an Asse together. Deut.22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Those that offer their children to Molech, pollute the name of God. Le.18 21 and 20 2,3. so doe the periured. Leu.19.12.

Pollution comming by night, how it was purged Deut.23.10,11.

The *Poole* Bethesda. Iohn 5.2.

Poore among vs, and why. Deut.15.4,5, 11. Matt.26.11. Iohn 12.8.

Wee ought not to turne our eye from the poore. Ecclus 4.1,5, to 9. but be carefull of them. Deut.15.7, to 11. 2.Cor.8.7,9.* and 9.1.*

Lending to the poore, see Lending.

He that stoppeth his eares at the crie of the poore, shall crie himselfe, & not be heard. Prou.21.13.

Paul laboured to relieue his owne necessitie, and other poore brethren. Acts 20.34.

The reward of relieuing the poore. Mat. 25 40. Luke 16.9.

Wee ought to bid the poore to our feasts, and why. Luke 14.13,14.

God hath chosen the poore of the world, which are rich in faith. Iam.2.5.

We ought to giue to the poore cheerefully, and why. Rom.12.8. 2.Cor.9.7.

Paul was willed in his preaching to the Gentiles, to be mindeful of the poore at Ierusalem. Gal.2.9,10.

Pauls care for the poore Saints. 1.Cor. 16.1,2,3.

The liberality of those of Macedonia and Achaia toward the poore Saints. Roman. 15.26.

Poore mens pledge, see Pledge.

Iudges ought not to respect the rich more then the poore. Exod.23.3. Leuit.19.15. nor ouerthrow the right of the poore Ex.23.6,7.

The poore must bee relieued, not oppressed. Pro.22.2,7,9,16,22.

Against oppressors of the poore. Amos 5. 11.* Ecclus.5.7.

Wicked magistrates regard not poore mens suites: but he that doeth, his throne shalbe stablished. Pro.29.2,4,7,14.

The poore labourers hire must not be detained. Deut.24.14,15.

God raysed the poore out of the dust. 1. Sam.2.8. and exalting the poore, punisheth the hautie. 2.Sam.22 28. Luk.1.48,51,52.

The children of the Prophets were poore. 2.Kin.4.1,2. so was the widow of Zarephath 1.King.17.9, to 17.

We may not oppresse or mocke, but haue mercie on the poore, and why. Prou.14.31. and 17.5.

The godly poore, better then the wicked rich. Pro.28.6. Psal.37.16,17, to 23.

What a poore man that oppresseth the poore, is like. Prou.28.3.

God hateth the poore man that is proud. Ecclus.25.2.

Blessed are the poore in spirit. Matt 5 3. Luke 6.20.

The poore receiue the Gospel of Christ. Matth.11.5.

Elisha helped the poore. 2.King.4.1, to 8.

He that hath mercie on the poore, lendeth vnto the Lord. Pro.19.17. & shall not lacke. Prou.28.27.

God regardeth the poore. Iudg.6.15,16. and is their strength. Isa.25.4.

Poore and rich, by nature both alike. Nehemiah 5 5. Eccles.9.3.

Wee are willed to bee liberall vnto the poore, and why. Eccles 11.1.

We must be content with our state, bee it poore or rich Phil.4.11.

What poore men God regardeth. Isa.66. 2, see Widow.

The comfort of poore men. Mark.10.28, 29,30. Luke 9.23, to 27.

Better is a poore wise childe then an old foolish king. Eccles.4.13.

Pouertie and shame to him that refuseth instruction. Pro.13.18.

Pouertie with the feare of God, is commendable. Pro.15.16,17.

He that is fallen into pouertie, ought to be relieued. Leuit.25.35,36,37.

The Philippians relieued Pauls pouertie. Phil.4.10,14,16.*

In prosperitie thinke vpon pouertie. Ecclus.18.24. see Competent.

Pouertie and riches are of the Lord. Pro. 14.31. Ecclus.11.14.

Christ his pouerty. Matt.8.20. Luke 2.7, 12.16. and 9.58.

Porch of Salomon. Acts 3.11. called the great court 2.Chr.4.9. & taken for the Temple where Christ preached. Mat.21.23.

Porters ordeined. 1.Chr 26.1.*

Portion. The Lords portion is his people. Deut.32.9.

Elkanah gaue portions to his wiues, and children. 1.Sam.1.4,5.

Possible. If it be possible, haue peace with all men. Rom.12.18.

Christ prayed that if it were possible, that houre might passe from him. Matt.14 35.

If it were possible, the very elect should be deceiued. Mat 24.24. Marke 13.22.

If it had been possible, ye would haue giuen me your eyes. Gal.4.15.

All things are possible to God. Gen.18. 14. Matth.19.26. and him that beleeueth. Marke 9.23.

Posteritie, looke Seede.

Pot. Ezekiel prepared a pot. Ezek.24.3. see Phials.

Potter. We are in the Lords hand, as clay in the potters. Ier.18.6. Rom.9.21.

Power of God vanquisheth the enemie, not worldly helpes. Isa.31.8,9.*

God is of power and might. Deut.10.17. His power is not diminished. Isa.50.2. Hee would haue it knowen to all. Isa.53.1.

Pharaoh resisted, that Gods power might be knowen. Exod.9.16.

All power shall bee taken from those that disobey God. Deut.28 32,33.

Mans strength is onely in the power of God, as may appeare by Peninnah & Hannah. 1.Sam.2.9. and Samson. Iudg.16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. Deut.8.17,18.

The Gospel is the power of God vnto saluation. Rom.1.16.

The preaching of the crosse, is the power of God. 1.Cor.1.18.

Paul approueth himselfe a minister of God, by yͤ power of God. 2.Cor.6.4,7. which was annexed to his preaching. 1.Cor.2.4,5.

Paul had power to edification, not to destruction. 2.Cor.13.10. Which wrought in him mightily. Col.1.29.

We are preserued by the power of God, vnto saluation. 1.Pet.1.5.

Gods powe[r] is made perfect through weakenesse. 2 Cor.12.9.

God ministreth to vs the power of his spirit by faith. Gal.3.5.

To bee endued with power from on high. Luke 24 49.

Nicanor trusteth to his power, and Iudas in God. 2.Mac.15.25,26.

Mans anger is according to his power. Ecclus 28.10.

We ought not to burthen our selues aboue our power, in keeping company, and why. Ecclus.13.2, to 15.

Powers All powers are ordayned of God. Rom.13 1. Wisd.6.3.

We must obey them for conscience sake, &c Rom.13.5. 1.Pet.2.13,14.17 Titus 3. 1. Looke Kings, Princes, Iudges, and Magistrates.

Prayer. Christ prayeth for vs, and obteineth whatsoeuer we aske in his name. Iohn 16.23,24,26.

Christ prayeth for the Apostles, & all that should beleeue through their preaching. Ioh. 17.9,20.* and for Peter, that his faith should not faile. Luke 22.32.

Before wee pray, wee must forgiue, else God

God will not forgiue vs.Mat.11.25,26.

By the examples of the sonne and the importunate friend, Christ exhorteth vs to pray in hope.Mat.7.7,to 13.Luke 11.5,to 14.

Wee ought to pray with the spirit and vnderstanding.1.Cor.14 15.

Wee know not what to pray as we ought, but the spirit maketh request for vs. Rom.8.26,27.

John Baptist taught his disciples to pray, and so did Christ. Matth.6.5,9,to 16. Luke 11.1,to 5.

The Canaanite woman prayed to Christ. Mat.15.22,to 29.Mat.7.25,to 31.

Izhak prayed to the Lord to make his wife fruitfull Gene.25.21.

Iaakob prayed God to deliuer him from Esau.Gene.32.9,10,to 13.

God heard the prayers of Leah and Rahel.Gene.29.31.and 30.6,22.

Dauid prayed God to pardon his sinne.2.Sam.24.20. and to blesse his house. Chap.7.25.

Moses in prayer beseeched God to shewe him his glory.Exo.33.18.& that he might go ouer into the land of promise.Deu.3.25,26.

Eliah prayed for raine. 1.Kings 18.42.

Dauid prayed that the counsell of Ahithophel might bee turned into foolishnes.2.Samuel 15.31.

We ought to pray in the holy Ghost. Jud.20,21.

We must pray continually,and why.Luk.21 36.Rom.12.11,12.Ephes.6.18,19.Col.4.2,3.

Paul prayeth for the increase of loue. 1.Thessal.3.12. Phil.1.9. and knowledge of Gods will.Col.1.9.

Moses and Aaron pray God to punish onely the rebels.Num.16.22.

Samson prayeth God to restore his former strength.Judges 16.28.

Naomi prayed God that his fauour & rest might be on her two daughters in law. Rut.1.8,9.

God commaunded the Jewes to pray for the life of Nabuchodonosor, and the prosperitie of Babylon. Jere.29.7.Baruch.1.11.

Hezekiah prayed God to send him aide against the king of Asshur. 2.Kings 19.15, to 20.

Samuel prayed for the Israelites against the Philistims.1.Sam.7 8,9.

Joshua prayed and mourned before the Lord, because the Israelites were discomfited.Josh.7.6,to 10.

Moses prayed God to bee with him in gouerning and leading the people.Exo.33.13.

Elisha prayed that his enemies,sent to apprehend him, might bee smitten with blindnesse.2.King.6.18.

Hannah prayed for a childe.1.Sam.1.10, to 19.

Jehoahaz prayed, and was deliuered from the king of Aram.2.King.13.4.

Salomon prayed the Lord, that whosoeuer did pray in the Temple, might be heard. 1.Kings 8.30.

Paul prayed for Timothy night and day. 2.Tim.1.3.

Pray one for another: the prayer of the righteous auaileth much.James 5.16.

We ought to pray for kings,& for all men. 1.Tim.2.1,2.

Wee ought to pray for them that sinne not vnto death.1.John 5.16.

Abraham prayed for the Sodomites.Gen.18.23.*and for Abimelech.Gen.20.17,18.

Moses prayed for the Israelites 40.dayes and 40.nights.Exo.32.11,to 14 Deu.9.25,26.* that God would pardon their incredulitie. Numb.14.13,to 20. or rase him out of the booke of life.Exod.32.31,32.

Pharaoh prayeth Moses to pray vnto God for him.Exod.8.8,28.and 9.28.and 10.17.

The Israelites pray Samuel to pray for them.1.Sam.12.19.

Moses prayed God to forgiue Aarons idolatrie.Deut.9.20,21.

Aaron prayed Moses, that hee would pray vnto God to helpe their sister Miriam of the lepry.Num.12.10.*

Aaron prayed for the people, & the plague ceased.Num.16.47,48.

Manoah prayed, and why.Judges 13 8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Saneherib.2.kin.19.2,3,4.

If any bee afflicted, let him pray. James 5.13.

At the Prophets prayer, Jeroboams hand was restored.1.Kings 13.6.

Samuel being displeased with the people for crauing a king, gaue himselfe to prayer. 1.Sam.8.6.

Moses prayed for þ idolatrous Israelites, albeit God forbad him.Exod.32.10,11.

The prayer of two or three gathered together in Christs name,shall obtaine.Mat.18.19,20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal.25.1,2. and 86.4.and 143.8.

The house of prayer ought not to bee prophaned.Mat.21.12,13.

God is neere to all that call on him by faithfull prayer.Deut.4.7.

We may not vse vaine repetitions in our prayers.Mat.6.7.

The prayer which Christ taught his Apostles.Mat.6.9,to 14.Luke 11.2,to 5.

Jesus Christ spent all the night in prayer vnto God. Luke 6.12.

The Apostles, with other faithfull, continued with one accord in prayer. Actes 1.13, 14.and 2.42.

Widowes in deed, doe trust in God, and continue in prayers day and night. 1.Tim.5.5.

The Church made earnest prayer vnto God for Peter.Acts 12.5.

God being ouercome by dayly prayer, deliuered the Israelites from their enemies. Judges 10.1,13,to 17.

Of the place where the faithfull were wont to pray. Acts 16.13.

S. Paul and his company were going to prayer.Acts 16.16.

The prayer of the Apostles. Act.4.29,30.

The prayer of the faithfull seruant of Abraham.Gene.24.12,13,14.

Elisha by prayer raised his hostesse sonne to life.1.Kings 5.7,20,22.* The like did Elisha.2.King.4.33,to 37.

The prayer of the people for mercie at Gods hand. Jere.14.7,to 10.

The prayers of faithlesse people God regardeth not.Jere.14.10,11.

The prayer of the Apostles at the election of Matthias.Acts 1.24,25.

We ought to shew our requests vnto God by prayer.Phil 4.6.

Watch and pray, lest ye enter into tentation.Mat.26.41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer.Leuit.26.40,41.

Jehoshaphat fearing his enemies,had recourse to God by prayer.2.Chr.20.3,6,to 13

Eliahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers. 2.Kings 1.10,12.

To pray,for giuing of thankes.1.Sa.2.1.

God heareth the prayer of the poore and oppressed.Gen.16.11.& 21.17 Exo.2.23.*& 3.7.& 6.5.& 22.23,27.Deut 4.29,30.& 15.9. 1.Sam.9.16.& 12.8,to 12.& 22.7. 1.Kin.17. 1.2.King.20.2,to 8.2.Chro.32.20,22.& 33. 1,13. 2.Esdr.15.8,9. Judeth 4.9,to 14.Ecclu.4.6.& 21.5. and 35.17,18.and 48.20,21. Psal.3.4.& 4.3.& 9.9,10,18. & 17.6.& 18.6. & 20.1,4.& 21.24.& 50.15.& 55.16,19.& 86.5,7.* & 116.1,2.& 145.8,18,19. Isai 30.18. and 55.1,2,3,6. Jere.29.12.

God will not heare the prayer of some. 1.Sam.8.18. Psal.18.41. Pro.1.28,29.& 15.29.and 21.13.and 18.9. Isa.1.15.Jere.7.16 and 11.11,14. and 14.11,12. Ezek. 8.18.& 14.14,16,18,20. Mich.3.4.Jer.7.13.Ecclu.34.20,27.Heb.12.16,17.

Of the maner of the saints prayers.1.Kin.8.22,to 60.2.Chr.6.12.*& 14.11.Ezr.9.5.* Nehe.1.4.*and 2.4.Isa.33.2.& 37.16,to 21 & 64.1.*Jer.32.17,to 26. Lam.5.1.*Dan.9.3,to 20.Jona.2.1.*Tob.3.1,*7,11,to 16. Judet.9.1.*& 16.13,to 18. Est.14.2.*Wis.9.1.* and to the end of the booke.Ecclus.51.1,to 13.and 23.2,7.and 36.1,to 18.1.Macc.4.30,to 34.2.Mac.1.24,to 33.

Of perseuerance in prayer.Mat.15.23,27. and 20.31. and 26.44.Luk.18.1.and 21.36. 1.Thess.5.17. Col.4.2. Act.1.14.and 2.42. and 16.2.Rom.12.12.Ephe.6.18.1.Tim.5.5.2.Tim.1.3.1.Pet.4.7.

Praise. God is our praise, and ought to be praised of vs.Exod.15.1.

The praise of the Creator,how farre it exceedeth.Ecclus.43.23,30.

God chose the Israelites to excel all others in praise,name and glory.Deut.26.18,19.

God is worthy to bee praised, and why. Deut.32.41.

The Israelites praised God, and why. Josh.22.33.

Hannah praised God, for making her fruitfull.1.Sam.2.1,to 11.

Salomon praised the Lord,because he had finished a Temple vnto his name.1.King.8.15,18,19,20.

Dauid praised God,for promising that the Messias should descend of him. 2.Sam.18.* and for the victories which he had sent him. 2.Sam.22.1,3.*

The Apostles continued in the Temple praising and lauding God. Luk. 24.52,53.

The people seeing Christ his miracles, praised God. Luke 18.43.

God hath predestinate vs to the praise of his glory. Ephes. 1.4,5,6.

They which beleeued, praised God. Act. 2. 46,47.

Wee must offer to God the sacrifice of praise. Heb. 13.15.

Euery man shal haue praise of God, when the counsels of the hearts shall be made manifest. 1. Cor. 4.5.

Another man ought to praise vs, and not our selues. Prou. 27.2.

Praises vnto God ought to bee sung with vnderstanding, and why. Psalm. 47.7. looke Blesse, Giue thankes, and Song.

Pratler, looke Babler.

Pray, looke Spoile.

Preaching. Christ preached in a ship. Mat. 13.2. Mar. 4.1.

God promised that hee would send Preachers of his word. Isa. 30.21.

Of Preachers sent to shew the glad tidings of the Gospel. Isa. 2.5.

Before Isaiah began to preach, hee was purified by the Lord. Isa. 6.5, to 11.

Jesus commanded the Gospel to be preached to euery creature. Mar. 16.15.

None ought to preach except hee be sent. Rom. 10.15.

Preachers ought to speake nothing, but as the word of God doeth teach them. 1. Peter 4.11.

The Apostles preached in the Temple, and from house to house. Act. 5.20,21,42.

Christ willeth him that was healed by him, to preach what God had done vnto him. Mark 5.19,20.

Preachers ought to put their brethren in remembrance of their duetie. 2. Pet. 1.12.

Who so preacheth any thing beside the Gospel of Christ, is not to be entertained. 2. John 10.

Wee ought to receiue and relieue Preachers. 3. John 8.

The Apostles preached what they had heard and seene. 1. John 1.3.

False Preachers and their punishment. 2. Pet. 2.1,2,3.*

Paul ioyed that the Gospel of Christ was preached, howsoeuer. Phil. 1.18.

Christ preached alwaies openly. John 18. 20.

Preachers ought to beware of vsurped authority. 1. Pet. 5.3.

What a Preacher and his office is. Eccle. 1.1.

God speaketh by his Preachers. Jerem. 7. 26.

The wicked seeke to slander the godly Preacher. Jerem. 18.18.

Whether the people will heare or no, the Preachers must speake. Jer. 7.27. Ezek. 2.5, to 11. and 3.9,11,17. and 32.2,* 18,19.*

Contempt of Gods worde and Preachers plagued. Jerem. 29.18,19. The contrary recompensed. Jerem. 39.18.

Preachers must rebuke, not flatter sinne. Lam. 2.14.

What a Preacher ought to pray for. Col. 4.3,4.

They that heare not Gods Preachers, are not of God. 1. John 4.6.

True Preachers teach out of the Scriptures. Acts 28.23.

Preachers are called fishers. Ezek. 47.10. and watchmen, and why. Ezek 3.17. and 33.2.

Preaching is a gift of the holy Ghost. 1. Cor. 12.10.

At Peters first preaching were added to the Church 3000. soules. Act. 2.41. at his second preaching the Church was numbred 5000. Actes 4.3.

Of the preaching of Paul. Act. 13.14.* & what was the effect thereof. 1. Cor. 2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2. Cor. 1.18,19,20.

God by the foolishnesse of preaching, saueth beleeuers. 1. Cor. 1.21.

Against vnpreaching Pastours. Psal. 50. 16,17. Prou. 27.23. & 29.18. Isa. 42.19. and 56.10,11. and 58.1. Jer. 1.7,8. & 23.1,2. & 48 10. Eze. 3.18,20. & 13.3,4,5. & 33.7,8. & 34. 2,3,10,18.* Hos. 4.6,8,9. & 6.9. Amos 8.11. Mal. 2.7. Zech. 11.17. Matt. 5.13, to 17. and 10.27. & 28.19,20. & 25.14, to 31. Luk. 10.2. and 12.42,43, to 49. and 14.28.* & 16.2. Act. 20.28 John 10.13. & 21.15, to 18. Rom. 10. 14,15. 1. Cor. 9.14,16. Phil. 2.21. 2. Cor. 12. 14. 1. Tim. 4.16. Tit. 1.9. Hebr. 13.7, looke Prophets, Bishops, Ministers, Pastors, Interpreting and Prophecying.

Predestination admitteth no pleading with God. Rom. 9.20.

Whom God hath predestinate, he calleth, iustifieth, and glorifieth. Rom. 8.30.

God hath predestinated vs according to his will and purpose. Eph. 1.5,11. and therefore vnto vs all things worke for the best. Rom. 8.28.

The predestinate cannot be damned. Joh. 10.28,29. Rom. 8.31.*

Of predestination and reprobation, looke more Exod. 7.3 and 33.19. Psal 33.12. and 65.4. & 147.19,20. Pro. 16.4. Isa 41.9. Jer. 1.5. 2. Esd. 5.23, to 28. and 6.1, to 11. Matt. 7.13,14,23. and 20.16. and 24.22. & 25.34, 41. Luk. 10.20. Joh. 10.26,27. and 12.39,40 and 13.18. & 15.16. & 17.10,12. Act. 13.48 and 22.14. Rom. 8.29,30. and 9.11,* 14, 20, to 24,27. and 11.5,7, to 10. 1. Cor. 2.7. Eph 1.4,5,11. & 2.10. 1. Thes. 1.4. 2. Thes. 2 13. 2. Tim. 1.9. and 2.19,20. 1. Pet. 1.2. and 2.8. 2. Pet. 1.10. 1. John 2.19. Reue. 13.8. looke Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Ecclu. 18.22.

John Baptist was sent to make ready a people prepared for the Lord. Luke 1. 17.

Present. looke Gift.

Presumption Hee that presumptuously resisteth iudgement giuen according to Gods law, ought to die. Deut. 17.11,12.

The presumption of the Corinthians. 1. Cor. 4.6.

Presumption, how it hath been forbidden, transgressed and punished. Gen. 3.6.16. and 11.4, to 10. Exod. 5.2. and 14.8.* Num. 15. 30. Deut. 1.43,44. 1. Sam. 9.18. and 17.8, 9.* 2. King. 18.19.* & 19.10.* 14.35,36,37. Job 22.13,14 Prou. 6.16, to 20. and 13.10. and 15.25. and 15.5,18. and 18.12. and 29. 23. Isa. 3.16.* and 9.13.* and 10.13.* and 14.11, to 17. Jer 48.26.* and 49.4,16. Eze. 28.2. & 31.10. Dan 4.22.* Obad. 3. Mal. 2.17 Tob. 4.13. Judet. 2.2,4,5, to 14. and 6. 1, to 12. and 13.8.* Ecclu. 10.7. and 2. Mac. 9.4, to 19. Luk. 1.18,19,20. & 10.15. and 14. 11,16, to 25. and 18.10, to 15. and 22.3, to 7. Acts 12.21.* Rom. 11.20,21. 2. Tim. 3.1, to 10. 1. Pet. 5.5. Looke Pride.

Precious was the word of God in the latter dayes of Eli. 1. Sam. 3.1.

The soule of Saul was precious in the eyes of Dauid. 1. Sam. 26.21.

Precious in the sight of the Lorde is the death of his Saints. Psal. 116.15.

Preuent. Salomon would haue preuented Gods determination, but could not. 1. King. 11.40. and 12.2,3.

Price. Christians are bought with a price, and therefore ought to be Gods seruants onely. 1. Cor. 6.20. and 7.23.

Abraham would not take the field without paying the price thereof. Gene. 23.9,13.

Pricke. Saint Paul was disquieted with a pricke in the flesh. 2. Cor. 12.7.

Pride. Paul reprooueth the pride of the Corinthians. 1. Cor. 4.19.

God breaketh the pride of men, which disobey him. Leuit. 26.19. and scattereth them in the imaginations of their hearts. Luke 1. 51.

Dauids zeale counted of his brother Eliab, pride. 1. Sam. 17.28.

God deferred to punish the Israelites, lest their enemies should waxe proude thereby. Deut. 32.26.

Christ reprooueth the pride of the Scribes and Pharises. Mat. 23.2,4, to 8. and of those that couet to sit in chiefest places at feasts. Luke 14.8.

A prayer against pride. Ecclus. 23.4, to 7. Prou 30.7,8.

Pride is the originall of sinne. Ecclus 10. 12, to 20.

The proude man shall be consumed. Isai. 29.20. Hab. 2.5.

Pride engendreth strife. Prou. 13.10.

It is perillous to bee familiar with the proude. Ecclus. 13.1.

God destroyeth the house of the proude. Prou. 15.25.

Hee is proude, that doteth about strife of wordes not being content with the doctrine of the Gospel. 1. Tim. 6.3,4.

God resisteth the proude, and giueth grace to the lowly. James 4.6.

Wee ought not by pride to esteeme better of our selues then of other, but contrariwise. Phil. 2.3.

The deuill is the king ouer the children of pride. Job. 41.25.

Pride goeth before destruction. Prou. 16. 18. and 18.12.

The prosperitie of þ wicked maketh them proude. Job 21.7, to 17.

The pride of the heart of the vngodly will deceiue them. Obad. 3.

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Mardocheus refused not to honour Haman of pride, but for conscience sake. Est. 13.13,14.
God is able to abate the pride of princes. Dan.4.34.
The pride of these latter dayes prophesied of.2.Esd.8.50. 2.Tim.3.1,2,4. Looke Presumption and Ambition
Priestes were either such as did sacrifice in the first tabernacle, or entred once a yeere into the holiest place. Heb.9.6,to 9.
What the high Priest ought to obserue before hee entred into the Sanctuary. Leuit. 16.2.*
The Priests did eate the residue of the oblations. Leuit.10.12.
When the Priests might not drinke wine. Leuit.10.9.
The maner of consecrating the Priestes. Exod.29.1,to 33.
Who were meete to receiue Priesthood, and who not. Leuit.21.17.*
The high Priest might marrie a maide, or els none. Leuit.21.13 14.
Of Priests and Leuites, & of their offices. 1.Chro 9.2.* 2.Chron.19.8,9,10. their portions in the land of promise. Ezek.48.9,10.
God was the Priests inheritance, & therefore they liued of the sacrifices. Deut.18.1,2.
Causes of great importance were brought before the Priest. Deut.17 8,9.
Gods couenant with the Priests was of life and peace, and that their lips should preserue knowledge. Mal.2.4,to 8.
The Priests bare the Arke, going before the people. Josh.3.6.
The king ought to receiue the law at the Priests hands. Deut.17 18,19,20. and therefore Jehoash was taught by Jehoiada the Priest. 2 Kings.12.2.
Joshua gouerned by the counsell of the hie Priest. Num.27.21,22.
The Priests daughter playing the whore, must be burnt. Leuit.21.9.
Jeroboam made Priests for money. 1.Kin. 12.31.
Salomon spared Abiathar, because hee was the Lords Priest. 1.King.2.26,27.
No more Priestes of Eli his stocke, looke Eli in the first Table.
Israel long without Priest to teach, and without law. 2.Chron.15.3.
The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam 6.2,9.
Dagons Priests tread not on the threshold of his temple. 1.Sam.5.4,5.
Elijah slayeth Baals priests. 1.Ki 18,40. so did Jehu. 2.Kings 10 25.
The craft of Bels Priests detected Dan. 14.10,to 23.
Pharaoh prouided for his Priestes in the famine. Gen 47.22.
The Priests kitchin. Ezek.46 20.
Against Priests. Hose.5.1. that contemne God and his name Jere 2.8 and of their couetousnesse. Mal.1 6,8. and 2.1,2. Isa.3.14.
Of the vnmercifulnesse of the Priest and Leuite Luke.10.31 32.
The Priests consult howe to put Christ to death. Matth.26.3,4.
Christ was deliuered to Pilate by the enuie of the hie Priests. Matth.27.18.
Christ commanded the leper to shew himselfe to the Priest. Matth.8.3,4.
Priests obedient to the faith. Acts 6.7.
Mattan, Baals Priest slaine. 2.Ki.11.18.
Of the Priests of the second order. 2.King. 23.4.
Wherein the Priests offended. Eze.22.26.
The hie Priest, wherefore hee was ordeined. Heb.5.1. and 8.3.
Like people like Priests. Isai.24.2. Hos.4. 9. and 6.9. And such Princes such Priests. 2. Chr.13.9.
Christ the euerlasting hie Priest after the order of Melchisedech. Heb.5.6. and 7.8,24, 25. and 6.20. Whereof reade 1.Sam 2.35. Psal.110.4. Jere.33.18. Zech.6.11.* Hebr. 2.17. and 3.1 and 7 15,16,17. and 8 6. and 9.11. and 10.10,to 15.
The faithfull are Priests. Exod.19 6. Isai. 61.6. and 66.21. Jer.33.21. Psal.131.9,16. offering spirituall sacrifices. Rom.12.1. 1. Pet.2.5 Reue.1.6.
The Priest of Midian had seuen daughters. Exod.2.16.
Sith the Priesthood is changed by Christ, there must be a change of the law. Heb 7 12
Jason obteineth the high Priesthood by Simonie. 2 Mac.4.7,to 11. looke Elder, and Sacrifice.
Princes are Gods Ministers, and why. Rom.13.1,3,4.
The estates of Princes are changed, and why. Job 12.17,to 22.
An exhortation to the Princes and gouernours of Israel. Eze.45.9.
Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos 6. 1.*
The Lord reprooueth the Princes of Jerusalem, and why. Zeph.3.3.
Against the tyrannie of Princes. Eze.22. 27. Mich.3.1,9.*
Wicked Prince, wicked seruants. Pro.29. 12. Eccles.10 2.
The Princes of this worlde crucified the Lord of glorie. Act.3.17,18. and 1.Cor.2.8.
The portion of the Prince in the lande of promise. Ezek.45.7. and 48.21. and of his and the peoples offerings. Ezek.43.16,17. and 46.4,to 19.
Paul preached not the wisedome of Princes, 1.Cor.2.6,7.
The Prince of this world is cast out. John 12.31.
The deuill is the Prince that ruleth in the aire. Ephe.2.2.
The Princes of Salomons officers were fiue hundred and fiftie. 1.King 9.23.
Princes ought to eate in time, for strength, and not for drunkennesse. Eccles 10 17
Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu.13. 13.* & 17.18,19. Josh.3.6. & 9.6. 2.Sam.5. 6,21. 1.Chr.13.1,2,3. & 15.1,11,16.* & 16. 4 2.Chr 8.14,15 & 17.6,to 10. & 19.8. & 20. 3. 1.Kin.2.35. & 5 5. 2 Kin.18.4. & 23 4,5, 14,21,to 25. 2.Chro.29.3,5 15,18.* & 30.1, 2.* Psal.2.10 Isa.49 23. Matt 22.21. John 10.34. Rom.13.1,to 8. 1.Tim 2.1,2,3. 1. Pet.2.13,14,17.
The example of a Prince procureth the subiect to imitate. 2 Sam.3.35,36.
The euill of the subiects, the Prince must account his owne. Est.8.6.
Christ a Prince Acts 5.9.
Princes ought not to gather much treasure. Deut.17.16,17,19,20.
God stirreth vp the spirit of Princes to doe his will. 2.Chr.36.22.
Princes the authors of wickednesse. Ezra 9.2.
Princes companions of theeues. Isa.1.23.
Princes wherein they offend Ezek 22.27.
Princes otherwhiles abused by those that are about them Est.16.6.
God is the preseruer of Princes and kingdomes. Est.16.16.
Hee that is fauoured of the Prince, is soone in fauour with the subiect. Ester 9.3. looke King, Judges, Magistrates, and Powers.
Principalities spoyled by Christ. Col.2.15 who is the head of all principalitie & power. Col 2.10.
Principles of Gods word. looke Word.
Prison. Michaiah the Prophet of God put in prison 1.Kin 22.27 so was Paul. 2 Cor. 11.23. Acts 16.23. and Peter. Act.12.4. and others. Acts 5 18.
The Jaylour of the prison beleeued, and was baptized. Acts 16 23,33.*
Paul persecuted Christians, & put them in prison Acts 8.3.
Christ preached to the spirits in prison. 1. Peter 3.19.
Prisoners, how they ought to be comforted. Gen.14.14,to 17. 1.Sam.30.3,to 9. Jere. 31.7,to 31. Tob.1.16,18. Matth.25.36,43. Actes 12.12. 2.Tim.1.16,17,18. Hebr.13, 3.
Procession of Bacchus. 1.Macc.6.7.
Prodigalitie forbidden. Pro.5.9,10. looke Excesse.
Profit. The gifts of the spirit are giuen to profit withall. 1.Cor.12.7.
What God requireth at our hands, is for our profit. Deut.10,12,13.
Profitable, looke Indifferent.
Prolong. By keeping Gods commandements, a mans life is prolonged. Deut. 11. 8,9. Exod.20.12.
Promises. We ought to credite Gods promises. 2.Chro.20.20. as did Abraham. Gene. 24.7.
God performed vnto the Jewes all his promises. Josh.21.43.
God is true in his promise. 1.Sam.3.11, 12,19.
God will not breake his promise. Leu 26. 44.45 Psal 105.8.*
God performeth all his promises to those that walke in the trueth. 1.Kin.1 4. & 8.15.
Gods promises are giuen to the faithfull onely. 1 Sam.2.30,35.
God pitied the Jewes, because of his promise vnto Abraham Exod.2.24 Deu.7.8. 2. Kings 13.23.
God because of his promise to Dauid, dispossessed not Rehoboam of all the kingdome 1.King.11.32,36. and 12.20.
God is charged with his promises. Exod. 32.11,13. Deut.9.26 *Psal 89.19.*

Iaakob calling to minde Gods promises, committeth himselfe to his tuition. Gen.32.9,to 13.

Izhak prayeth that the promises made to Abraham, might be accomplished in Iaakob. Gen.28.3,4.

Dauid desireth the accomplishment of Gods promises.2.Sam.7.25.

The promise of eternall saluation. 1.Ioh.2.25.made before all worlds, was reuealed by the Gospel Ephes.1.4,9. 2.Tim.1.9,10. Titus 1,2,3. 1.Pet.1.26.Gal.3.23.

The promises of God are firme and stable.2.Cor.1.18,20.

The inheritance of the kingdome of God is by promise,not by workes.Gal.3.14.*

Those are the children of promise,that beleeue in Christ promised.Rom 9.7,to 11.

The fathers receiued not the promise,and why.Heb 11.39,40.

Most great and precious promises are giuen vnto vs,and why.2.Pet.1.3,4.

God sent our sauiour according to his promise.Luke 1.54,55.* Acts 3.12.*

Those receiue the promise, who with patience doe the will of God.Heb.10.36.

The promise of the Father was the holy Ghost.Acts 1.4.

The Church is confirmed by the promises made vnto our fathers.Mica.7.20.

God promised hee would be our God and father.2 Cor.6.16,18.

Wee ought to render vnto God that wee promise,being godly Deut.23.21,22,23.

The people promised to keepe Gods law. Exod.24.3,7 and 19.8.

God promised Gideon to bee with him. Iudg.6 14,16.and the Israelites to cast out their enemies.Exod.34.10,11.Looke Couenant and Vowes.

The land of promise a very good lande, Exod 3 8.Deut.8.7,8,9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghost. 2.Pet.1.20,21. Rom.12.6.and 1. Cor.12.10.

The gift of Prophesie. 1.Cor.14.1.

We ought to couet to prophesie.1.Cor.14 1,3.* and not to despise prophecying. 1. Thess.5.20.

The spirit of prophecying, sometime giuen vnto the wicked.Matt.7 22. As appeared by Caiaphas. Iohn 11.51. and Saul. 1.Sam.10.10,11,12.

The testimonie of Iesus is the spirit of prophecie.Reuel.19 10.

The ancient men chosen to gouerne with Moses,not onely did prophesie. but also Eldad and Medad.Num.11.25,26,27.

Elisha prophecied so long as the minstrel played. 1.Kings 3.15,17,18.

S. Paul prophecied of the resurrection. 1.Thess.4.15.

Moses wished that all the people might prophecie.Num.11.29.

The wicked imagine when Prophesies take no speedie effect,that they are false. Ezek.12.22.

Pride prophesied,see Pride.

Prophecie, for doctrine.Prou 31.1.

To prophecie,for to speake as a mad man. 1.Sam.18.10.

Women ought not to prophecie publikely,or bareheaded. 1.Cor.14.24.25. & 11.5.

A Prophet in the olde time was called a Seer. 1.Sam.9.9. And also a man of God. 1.Kings 13.1.

The Lord would not answere Saul by his Prophets.1.Sam.28.6.

The Lord exhorteth the Israelites by his Prophets to turne from idolatrie, 2.King.17 13.*

God spake vnto the Prophets by dreames and visions.Num.12.6.

There arose not a Prophet like Moses sithence his death Deut 34.10.

God called Elisha from the plough to be a Prophet.1.Kings 19.16,19.*

Elisha willeth Naaman to be sent him,to the ende hee might know that there was a Prophet in Israel.2 Kings 5.8,15.

The Prophets of God cannot speake but that which God doeth put in his mouth. 1. Kings 22.14,17.

The authoritie of the Prophets of God. Micah.3 8.and 2.Kings 5.8.

Their praise.Ecclus.49.10.and 48.1.*

A certain Prophet reprouing Ieroboams idolatrie, is after slaine for disobeying God, by the perswasion of the old Prophet. 1.Kin. 13.1,3.*

A Prophet was sent by God to Ahab, to promise him victory.1.Kings 20.13,14.

Obadiah hid a hundred prophets in caues, and fed them.1.Kings 18.3,4.

Eliiah complaineth that all the Prophets were slaine besides himselfe.1.King.19.10.

How a false prophet may be knowen,and of his punishment. Deut.18,20,21,22 and 13.1,to 12.

Zidkiah the false prophet confirmeth the opinion of the 400 other false prophets against Micaiah the onely true Prophet. 1. King.22.6,11,17.

Ieremy complaineth of the lying doctrine and couetousnes of false prophets, & priests, and threatneth their destruction.Ier.14.10, 15,17.and 8.8.*

How Eliiah causeth all Baals prophets to be slain.1 Kings 18.22,to 41. and Iehu destroyeth them.2.Kings 10.19,25.

When Gods Prophets are not heard,there followeth Gods wrath.2.Chr.24.19,23,24.

When Gods Prophets are misused,he wil surely punish w desolatiō.2.Chr.36.15,to 22

The Prophets enioyed Gods spirit.Nehe. 9.30.

The worde of the Prophets is as a light that shineth in a darke place.2.Pet.1.19.

The Prophets prophecied of the grace that should come vnto vs by Christ. 1.Pet.1.10.

The spirits of Prophets are in their power. 1.Cor.14.32.

The Prophets an example to vs of patience.Iam.5.10 *

The Prophets did desire to see Christ, Matth.13.17.Luke 10.24.

The sonnes of the Prophets were poore, 2.King 6.2.and were refreshed by Elisha. 2.King 4.38,43.

The reward of him that receiueth a Prophet or righteous man, in y name of a Prophet or righteous man.Mat.10.41,42.

False prophets like foxes,and why. Ezek. 13.4.

Dissembling prophets meete for the wicked.Micah.2.11.Isa.30.10.

Against wicked prophets.Zeph.3.4.

A dumbe beast reproued the Prophet. 2. Pet.2.16.

God will do nothing, but he reuealeth the same by his Prophets to the people. Amos 3. 7,8.

Abraham and Aaron Prophets.Gen.20.7. Exod.7.1.

The great Prophet is promised. Deut.18. 15.giuen and testified.Matth.3.16,17.and 17.5. Luke 7.16. Iohn 5.25,26.and 6.14, 69.looke Preachers.

Prophetesse. Miriam the sister of Aaron a Prophetesse. Exod.15.20.

Deborah the Prophetesse iudged Israel. Iudg.4.4.

Iosiah asked counsel of the Lord, by Huldah the Prophetesse.2.Kin.22.13,14,15.*

Lying prophetesses.Ezek.13.17.*

Anna the daughter of Phanuel, a Prophetesse.Luke 2.36.

Proselite. Acts 2.10.Matth.23.15.

Prosper, and of prosperitie. Who that seeketh God with all his heart,shall prosper. 2. Chron.13.21.

It grieueth Gods enemies that his children prosper.Nehem.2.10.

Wee ought to desire God to prosper our handy worke.Psal.90.17.

God prospereth our labours, and increaseth our substance.Deut.28.8.

Prosperitie and wisdome onely commeth of the Lord 1.Chron.22.11,12.

Prosperitie maketh men to forget God. Nehem.9.28.

Prosperitie foloweth them that loue Gods Law.Psal.119.165.

He that is in prosperitie ought to remember aduersitie.Iob 5.15,26.Ecclus.11.25.

Prosperitie maketh not the godly proude. Iob 31.26.

Prosperity and aduersitie come of the Lord. Ecclus.11.14.

Of the prosperity of the wicked, and of their destruction. Iob 21.7.* Psal.37.1.* and 10.1.* and 25.1.* and 73.3.* Iere.12. 1,2,3.2.Esd.3.33.

Protectour. God is the Protectour, deliuerer,and saluation of the faithfull.Psal.18.1, 2.* and 27.1.* and 31.1.* and 31.18,19,20. and 72.2.* and 115.9.* and 144.1,2.* looke Buckler and Shield.

Proue. God proued the Israelites Ex.15. 25.and 16.4.and Abraham. Ge.22.1,to 19. Heb.11.17.and led the Iewes by the desert, to proue what was in their heart.Deut.8.2. and prooued the Israelites, to cause them to feare him. Exod.20.20. and proued whether the Iewes would loue him or no. Deut.13.3 Iudg.2.21,22,23.and 3.1,4.

We ought to proue what the good will of God is.Rom.12.2. Ephes.5.10,17. expressed.1.Thess.4.3,4,5.

Christ proued Philip.Iohn 6.5,6.

God proueth his elect y he may preserue them 2.Chr.32.31.Iob.1.11,12.* Wis.3.5.

Looke

Looke Trie, Tempt, and Examine.

Prouerbe, or common sayings among the Iewes. Gen.10.9. 1.Sam.12.20. and 19. 24.and 24.14.

God foretold that Israel should be a prouerbe among all people. 1.King.9.7,8 Deut. 28.37. Iere.24.9.and 25.6.and why. Deut. 29.24.* Ier.22.8,9.

Christ became a prouerbe vnto the Iewes. Psal.69.11.

Salomon spake three thousand prouerbes. 1.Kings.4.32.

Prouide honest things before God & man. 1.Cor.8.21.Rom.12.27.

Prouidence of God towards his seruants, Psal.145.7,to 19,and 104.35.* and 132.1, to 18. prooued by his prouidence ouer small sparrowes.Matth.10.29.

The Prophet reprooueth those that denie the prouidence of God Isa.40.27.

The prouidence of God euen vnto the vnworthy.1.Kings 18.1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2. Kings 7.2,10,11,19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham. Gen.20.6.

By the prouidence of God the woman Shunammite was nourished seuen yeeres. 2.Kings 8.1,2.

Nothing commeth to passe, without Gods prouidence.Gen.45.7,8. & 50.19,20.Exod. 21.13.Deut.32.39.2.Sam 24.1.and 16.9, 10.& 12.11,19.& 1.Kin.22.23. Iob 1.12. & 14.5.Isa.45.7.& 63.17.Prou.16.33.Lam.3. 37,38.Ezek.14.9.Amos 3.6.& 2.Esd.4.37. Wisd.14.3,4. Ecclus.11.14. Matth 4.1. and 6.26.& 8.31,32.and 10 29,30,31.Luk. 21.16,17,18. Iohn 19.10,11. Actes 2.23. and 4.27,28 & 17.28.and 1.Pet.1.2.& 5.7.

Prouoke. The Israelites prouoked God to anger.Deut.32.21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to follow them. Rom. 11.14.

Proude, looke Pride, and Earth.

Of *Prudence*, looke Wisedome.

Psalmes, looke Sing.

¶ *Publicanes*. Iohn Baptist instructed Publicanes.Luke 3.12,13.

Publicanes and harlots beleeued in Christ. Mat.21.32.and iustified God. Luke 7.29.

The parable of the Pharisee and Publicane.Luke 18.9,10.

In *Publishing* Gods Name hee is to bee glorified.Deut.32.3.

Pulpit of wood. 1.Esd.9.42.46.and Nehem.8.3,4.

Punishment of murther. Gen 9.6. Exod. 21.12,20,21. Of theft, hurt, and idolatrie. Exod.22.2,3.4.5,20.

Punishment of offendors.Deut.25.1,2,3. of þ suspect wife.Nu.5.24.*of Eli,see Earc.

Sharpe punishment purgeth away the euill.Prou.20.30.

Contemners of good orders and religion, God will punish Hos.5.10.

Transgressors of the lawes of God or the king, ought to bee punished as the fault deserueth.1.Esdras 8.25.and Ezra 7.6.

Wherewith a man sinneth; by the same shall he be punished.Wisd.11.13.

As Gods mercie is, so is his punishment. Ecclus.16 12.

Why God punisheth gently. Ioel 2.32. Wisd.12.2,10,20.Lam.3.20,22,31,32,33. Amos 4.6.* looke Chastise, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt.Exod.15.16.

Pure. Christians ought to bee blamelesse and pure.Phil.2.15.

Saint Paul willeth Timothie to keepe himselfe pure.1.Tim.5.22.

Gods mercie maketh sinners pure. Iere. 50.20.

Blessed are the pure in heart.Mat.5.8.

There is a generation that is pure in their owne conceite.Prou.30.12.

Purenesse. God recompensed Dauid according to the purenesse of his hands. 2.Samuel 22.21.Psal.18.20,24.

Purgatorie, looke Pardon.

Purging of sinnes through the abundant mercie of God, onely by Christ.Matth.1.21. and by the shedding of his blood for vs, may be prooued by these places following.Matth. 26.28.Mar.14.24 Luke 22.20.Acts 13.28 Eph.1.7.Heb.9.12,13,14. 1.Pet.3 18.and 2.24. 1.Iohn 1.7.& 2.12. and 3.3,5,8.Rom. 4 25.Gal.1.4.& 1.Tim.1.15.looke Sacrifice.

He then that will purge his sinnes by any other meanes, shall bee grieuously punished, because hee hath despised so great a grace. Heb.10.29.

If any man purge himselfe from all infidelitie, he shall bee a vessel sanctified vnto euery good worke.2.Tim.2.18,21.

The purging of an oth, of sinne committed at vnawares & by ignorance.Leu.5.2,3,6.*

The day of purging.Leuit.23 27.

The purging of sinne. Num.5.6,7,to 11. Leuit.10.17.* and 6.2,to 8,25.*

Of the purging of the Sanctuary, the Tabernacle and Altar.Leuit.16.15,to 21.

Purifying of Leuites.Num.8.6,7.of women.Leuit.12.1,2.*

Faith purifieth the heart.Acts 15.9.

Our soules are purified in obeying the trueth.1.Pet.2.22.

Purpose, looke Predestination.

Putting away a wife, see Diuorce.

To *Put farre* the euill day.Amos 6.3.

To *Put on*. How we that are baptized into Christ, put on Christ Gal.3.26,27.Rom. 13.14.

Put not off from day to day, to turne vnto the Lord, and why. Ecclus 5.7. and 18.21. Looke Reformed and Repentance.

Q.

¶ *Quarrelling*. The wicked seeke occasion of quarrelling with the godly. Dan 6.4.5.

Christians ought not to be Quarrellers. Colos.3.13. Phil.2.14,15.and 1.Thessal.2.10. Tit 3.2.looke Contention and Strife.

Quailes and Manna from heauen.Exod. 16.13,to 16. Numb.11.7,31. Psal.71.24. Psal.105.40.

Quench not the spirit.1.Thess.5.19.

Queene. The Queene of Sheba, comming to heare Salomons wisedome.1 King.10.1. 2.Chro.9.1.shall condemne the vnbeleeuing Iewes.Matth.12.42.Luke 11.31.

The Israelites offered to the Queene of heauen.Ierem.7 18.and 44.17,18,19.

Questions vnlearned, curious, and vnprofitable. Ecclus.3.22,23,to 27. Matt.14.3. Iohn 2.11.Rom.12.3.& 14.1.looke Curious disputations, Fables, Striue, and Quarelling.

A Synode gathered for the resolution of a question.Acts 15.2.

Of what questions the ciuill Magistrate would giue no iudgement.Act.11.14,15,16.

Quicke and dead Christ shal iudge.2.Timothie 4.1.Acts 10.42.1.Pet.4.5.

Quickly. Agree with thine aduersary quickly, and why.Matth.5.25.

Sit downe quickly and write fifty. Luke 16.6.

Christ willed Iudas to do what he would doe quickly.Iohn 13.27.

Quicken.Our mortall bodies shalbe quickned by God. Rom.8.11. which quickeneth all things. 1.Tim.6.13. in Christ through the holy Ghost.Iohn 6.63.and 4.21.

Our bodie cannot be quickened, except it die.1.Cor.15.36.

The last Adam Christ was made a quickning spirit. 1.Cor.15.45. and quickened vs from sinnes, to good workes. Eph.2.1,5,6, 8,10.Col 2.13.

How God quickeneth.Psal.85.6.and 119 37.40,50,93,149.

Quiet. Christians ought to studie to bee quiet.1.Thes.4.11.

Quiting of debts.Deut.15.2,to 12.

R.

¶ *Ransome*, looke Redemption.

Rashly. No man ought rashly to put his life in danger.Eccles.8.8.

Rasure. No Rasure came vpon the head of the Nazarites.Numb.6.5.Iudges 13.5.1. Sam.1.11.

Rauen sent out of the Arke.Gen.8.7.

The Iewes were forbidden the eating of Rauens.Deut.14.14.

Eliah fed by Rauens.1.Kings 17.4,6.

God feedeth Rauens, much more man. Psal.147.9.Luke 12.24.

Rauish.The wiues of the disobedient shal be rauished.Deut 28.30.

Dinah rauished.Gen.34.1,2.

The Lawe of rauishing maide or wife. Deut.22.22 to 28.See Steale.

Raiment. The Israelites Raiment and shooes waxed not olde while they were in the desert.Deut.8.4.and 29.4.

We ought not to take a widowes raiment to pledge.Deut.24.17.

God giueth food and raiment to them that want.Deut.10.18.

Paul shooke his raiment against þ Iewes, and why.Acts 18 6.

Wee ought to bee content with foode and raiment.1.Tim.6.8.see Foode.

Of Spirituall raiment, looke Matt.12.11 Luke 24.49. Rom.13.12.& 2.Cor.5.2.Gal. 3.27.Ephe.4.24.Coloss.3.10. Looke Loue, Coate, Clothes, Apparel, and Disguising.

Raine. Before God caused to raine vpon the earth, it was watered with a mist. Gen.2.5,6.

It rained fortie dayes and fortie nights vpon the earth, when God destroyed it by water. Gen.7.12,17.

God rained stones, and coales. Iosh. 10.11. Psal.18.12,13. and Manna, see Quailes.

The land of promise drinke the raine of heauen. Deut.11.11.

God will sende raine in due season vnto them that keepe his commandements, and to other turne raine into dust. Leuit.26.4. Deut. 28.12,24. and 11.14. or sendeth no raine. 1. Kings 8.35. and 17.1. and by sending raine, declareth that hee was pacified. 2.Sam.21. 1,10,14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut.32.2.

Eliiah prayeth for raine promised, and obtaineth it. 1.Kin.18.1,41,42. Iames 5.18.

Rainebowe, looke Couenant.

Raine of righteousnesse. Ioel 2.23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut.25.5,to 11.

God hath raised vp his Sonne, and so will vs by his power. 1.Cor.6.14.

Many dead bodies did Rise againe at Christ his death. Mat.27.52.

Christ is raised to life. Psalm.16.10. and 49.15. Matt.28.6. The first fruits of them that awaite the resurrection. 1.Cor.15.20. for our iustification. Rom.4.25.

Wee are baptized vnto Christs death, that we might be raised vp by him. Rom.6.4. Iohn 6.39.

All the faithfull shall be raised vp by God, aswell as Christ. 2.Cor.4.17.

Christ raised from death, delivereth vs from the wrath to come. 1.Thess.1.10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stollen away. Matth.28.12,to 16.

The Apostles beleeued not the womens report from the Angel, and from Christ himselfe, whom they had seene and worshipped, that he was risen. Matth.28.6, to 11. Luke 24.6,to 12. wherefore Christ appearing miraculously, reprooueth them, shewing his hands and feete. Iohn 20.19,to 30. Luke 24. 36,to 40. Marke 16.14.

Hee manifested vnto the Disciples that went to Emmaus, that he was risen, and they to others. Luke 24.25,26,33. & againe vnto his Apostles as they were a fishing. Iohn 21.1,to 14. and they declared the same by miracles. Actes 4.33. Saint Paul prooueth it. 1.Cor.15.4,to 9.

Christ the fall and rising againe of many in Israel. Luke 3.34.

If wee be risen with Christ, wee ought to seeke things aboue. Col.3.1,2.

To Reade. God commaunded princes to reade and meditate in his Lawe day and night, and why. Deut.17.19,20. Iosh 1.8. Psal.1.2. and the law to be read vnto men, women & children, & why. Deu.31.11,12,13.

Gods word ought to be read, and expounded plainely. Nehem.8.8.

Esdras read, see Pulpit.

Reading, see Commodities.

Realme, looke Kingdome.

Reaping. Leuit.19.9,10. and 25.5,6,7. Ruth 2.3,to 18. Iob 4.8. Psal.126.5. Pro. 22.8. Eccle 11.4. Iere.12.13. Hos.8.7. & 10. 12,13. Mic 6.15. Mat.6.26. & 25.24,to 31. Ioh.4.36,37,38. & 1 Cor.9.11. & 2.Cor 9.6. Galat.6.7,8,9. Iames 5.4. Reuelat.14.15. Eccles.7.2. see Gleanings.

Reason. Mans reason, in spirituall matters is blinde & not to be followed. Mat.13. 58. & 15.33.* and 16.14,22. and 22.29. Luk. 24.45. Iohn 4.3,9,12 and 8.57. and 9.2,16.

Rebell. The Israelites were alwayes Rebellious. Deut.9.23,24. and 17.12. and 31. 27. Isa.1.23.

Against rebels. Isa.1.20. and 30.1,to 18. Marke 14.21.

Moses called the Israelites Rebels, and why. Numb.20.10. Deut.9.7.*

Rebellion is as the sinne of witchcraft. 1. Sam.15.23.

Rebellion added to sinne. Iob 34.37.

To Rebel against God, what. Iosh.22.19. Looke Prayer, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Prou 27.5.

We ought to rebuke in loue. Leuit.19.17. and 2.Tim 4.2.

Wee ought to liue without rebuke, in a crooked nation Phil 2.15.

God rebuked Laban for pursuing Iaakob. Gen.31.42.

Receiue. We may not reioyce in gifts receiued. 1.Cor.4.7.

To receiue Iesus Christ, is to beleeue in him. Iohn 1.12.

Receiue, put for to comprehend or allowe. Matt.19.11.

One shall be receiued, another left. Matt. 24.40,41. Luke 17.36.

Recompence not euill for euill. Pro.24.29.

Recompence promised them that worke. Matt.6.4,6,18 & 16.27. Acts 10.4 & 2.Cor. 5.10 & 1.Tim.6.19. Hebr.6.10. and 10.35. and 11.26. not of desert, but of Gods free goodnesse. Mat.20.9,10.* Luk.14.14. Col. 3.24. Looke Merite, Reward, and Vengeance.

Reconciliation. How wee are reconciled vnto God. 2.Cor.5.18,19 Rom 5.10.

Christ preferreth Reconciliation before sacrifice. Matt.5.24,25.

The feast of reconciliation. Leuit.23.27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes.5.16. Colos.4.5.

Christ is made vnto vs Redemption, &c. 1.Cor.1.30. Ephes.1.7. for he gaue his life for all men, but chiefly for the elect Matth. 20.28 Luke 10.45. & 1.Tim.2.6. Heb 9.12, 15. as was ordained before the foundation of the world, and is declared in these last times 1.Pet.1.18,19,20.

Signes to know that our Redemption is nigh Luke 21.28 30,to 37.

The Redemption of Israel out of Egypt, and the maner thereof foretolde. Gene.50. 24.25. Exod.3.17,20,21,22.

Redeeming of lands. Leuit.25.23,to 35.

Red sea. Exod.10.19.

Reede. Iesus Christ came not to breake a bruised Reede. Matth.12.20.

Reformation begunne and repented. Iere. 34.15,16.

Reformed. He that hateth to be reformed, his life shall bee shortened. Ecclus.19.5. see Put off, and Opprobrious.

Refuge. Of the cities of refuge. Exod.21. 13. Numb.35.11,to 16. Deut.4.41,42. & 19. 2,3,to 11. Iosh.20.2.* 21.13,21.*

God is our refuge. 2.Sam.22.3. Psalm. 18.2. Iere.16.19.

God is the refuge of the poore. Psal.9.9.

Regeneration. How Christians are regenerate. Isa 6.7. Iohn 3.3,to 9.

Regeneration taken for that day and time, wherein the chosen begin to leade a new life. Mat.19.28. Of the which reade 1.Cor.6.11. and 2.5,17. Iames 1.18. and 1.Peter 1.3. Looke Newnesse.

Reigne. The Lord shall reigne for euer and euer. Exod.15.18.

The Lord reigned ouer the Israelites before they had any King. 1.Sam.12.12.

Salomon reigned in stead of Dauid, according to Gods promise. 1.Kings 3.7. and 2.Sam 7.12.

Paul wished ye the Corinthians did reigne, that he might reigne with them. 1.Cor.4.8.

Reioicing. The Lord will reioice ouer his people that obey him. Deut.30.9.

The Apostles reioiced, that they were counted worthy to suffer for the Name of Christ. Acts 5.41.

S. Paul reioiced, and exhorted other to reioice that he was ready to suffer for ye Gospel Col.1.24. Phil.2.17,18. 1.Cor.15.31.

We ought to reioice alwaies in the Lord, through hope, with them that reioice. Rom. 12.12,15. Phil.3.1,3. and 4.4. and 1.Thes. 5.16. and 1.Pet 6.8. and 2.Cor.6.10.

S. Paul reioiced for the loue and faith of others. Philem.7. 2.Tim.1.4,5 & 1.Thes.1. 2,3,4. and 2.19. Phil.1.4,5. 2 Cor.7.4.

The world reioiceth, when Christ his disciples weepe. Iohn 16.20.

S. Paul was willing to liue, that the Philippians might reioice. Phil.1.25,26.

Iesus reioiced in spirit, and willed his disciples to reioice, and why. Luk.10.20,21.

God willed the Israelites to reioice onely in the place which he would chuse. Deut.12. 11,to 15.

Iethro reioiced, and why. Exod.18 9.

Saul and all the men of Israel reioiced, and why. 1.Sam.11.14.15.

The people reioiced when Salomon was anointed king ouer Israel. 1.Kings 1.39, 40. and at the crowning of Iehoash king ouer Iudah. 2 King.11.20.

Wee ought not to reioice at our enemies fall, and why. Prou.24.17,18.

S. Paul reioiced not in vaine, and why. 1.Cor.9.15,16,18.

Those that are iustified, reioice in tribulations, and why. Rom 5.1,to 6.

Some reioice in the face, and not in the heart. 2 Cor 5.12.

He that reioiceth, let him reioice in ye Lord. 1 Cor.1.31 not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and vndefiled Religion

Religion before God. James 1.27.
He that seemeth religious, and refraineth not his tongue, his religion is in vaine. Jam. 1.26.
Christ his religion counted heresie. Actes 24.14.
Remember the old benefits of God. Deut. 8.1,2,11,18,19. and 32.7, to 15.
We ought to remember our former life, & why. John 4.29. Rom. 6.21. Col. 1.21. and 3.7,8. & 1. Tim. 1.13,14.* & 5.9, 10 & 2. Tim 3.10,11. Tit. 3.3,4. He 10.32* & 1. Pet. 4.3.
Why God made not the remembrance of the Jewes that sinned, to cease. Deu. 32.26.
God remembred Noah. Gen. 8.1. and remembring his promises, wil pardō those that confesse their sinnes. Leuit. 26.40,42,45.
God remembring his couenant, deliuered the children of Israel out of bondage. Exod. 2.24,25. & 14.30. and remembring Abraham deliuered Lot. Gen. 19.29. and remembring Rahel made her fruitfull. Gene. 30.22. And so did hee Hannah, remembring her request. 1. Sam. 1.19,20.
Remission, Looke Forgiuenesse and Sinne.
Remnant. The saluation and increase of the remnant of the Jewes. Isa. 65.8. Ezek. 5.3. and 14.22 Mich. 4.7. Rom. 9.27. & 11.5. Jere. 23.3, to 9. Looke Iewes.
Render account, Looke Account.
Rending. Looke Tearing and Clothes.
Renewed. How Christ renewed vs, & why. Tit. 3.5,6,7,8 Luke 1.75.
Renowme. Looke Name.
Renounce. Looke Forsake.
Repent. God repented that he made man. Gene. 6.6. and that he had made Saul king. 1. Sam. 15.11. and of the euill hee sent the Israelites. 2. Sam 24.16.
God repenteth not. 1. Sam. 15.29. Hose. 13.14. Amos 7.3. though he seeme to repent. Jere 18.8.
The Lord gaue men 120. yeeres space to repent in. Gene. 6.3.
Who that repenteth truely, shal liue. Eze. 18.4.* and 33.5,11.
The people repent and promise reformation. Ezra. 10.1,19.
The Israelites repent their idolatrie, and obtaine deliuerance. Judg. 10.15,16. and repent that they destroyed the tribe of Beniamin Judg. 21.3,6.
Job craueth time to repent. Job 10.20.
If our brother repent, wee must forgiue. Mat 18.15. Luke 17.3,4.
Repentance of Judas. Matth. 27.3,4. of Esau. Heb. 12.17.
God graunted the Gentiles repentance vnto life. Actes 11.18.
God would haue all men come to repentance. 2. Pet. 3.9. and calleth and exhorteth thereunto. Hose 14.1.* Jere. 13.1,14,22.* & 18.11. and 25.5. and 35.15. and 26.3. and 2. Kings 17.13. Zeph. 2.1. Isa. 55.7.
Repentance is the gift and worke of God. Lam. 5.21. John 12.40. Act. 5.31. 2. Tim. 2. 25,26.
Of true repentance. Jerem. 4.1. as was Jobs. Job. 42.6. and Dauids. 2. Sam. 12. 13. and 24.17.
The repentance of Pharaoh was fained. Exod. 9.27. and so was Sauls. 1. Sam. 15. 24,25,30.
Gods long suffering moueth to repentance. Isa. 48.9. Wisd. 12.19,20. Rom. 2.4.
Samuel moued the people vnto repentance. 1. Sam. 12.20,21.
Ezekiel commanded to reduce the children of Israel to repentance. Ezek 43.9,10.
Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. Kings 21.27,29.
Repentance ought to be preached, and ioyned with faith Matth. 3.2,6,8. & 4.17. Luke 3.3. & 24.27. Act. 2.38. & 3.19,26. and 17.30 and 19.4. and 20.21. and 16.20. Mar. 1.15.
No time of repentance auaileable after this life. Eccles. 9.10. and 11.3.
True repentance mitigateth Gods wrath. Jonah 3.5.*
The fruites of repentance. Matt. 3.8. called by the Prophet, the trees of righteousnesse. Isa. 61.3.
Grace promised to true repentance. Gen. 50.17,18. Deu 4.29,31. & 30.1,2,3,4. & 31. 21. 1. kin. 8.33, to 37. & 2. Chr. 7.14,15. & 30. 10. Job 11.14,15 and 22.21,23 Pro. 28.15 Isa. 1.16, to 20.* & 30.18. Jer. 29.12,13,14. & 31.18.* Ezek. 3.18. & 16.60.* & 22.23,27, 28,31,32 Joel 2.12.* Zech. 1.3,4,5,6.
Examples of true repentance. 2. Chr. 12. 12. & 33.12,13. Judet. 4.9,10.* Mat. 26.75. Lu. 7.29. & 15.18,19,20,21. & 17.4,16. & 19. 8. & 22.62. & 23.40,41,42,43 Act. 2.37,41.*
Examples of false repentance. Gen. 4.13, 14. & 27.41. & 28.8,9 Exod 8.8,15. & 10.16, 20 Jos. 7.10,21. Judg. 1.7. & 1. Sā. 24.17.* and 1. Kin. 3.4,6 Wisd. 5.2, to 15. & 1. Mac. 6.12,13. and 2. Mac 9.13, to 19. Matt. 27.3, 4,5. Act. 8.24 see Amendment.
Report. S. Paul was approued the minister of God by good report, and euill report. 2. Cor 6.4,8.
Ill reports of Eli his two sonnes. 1. Sam. 2.22,23,24.
Reprobates are cursed. Matth. 25.4. and 2. Pet. 2.14. and are vessels of wrath, and dishonour, appointed to perdition. Rom. 1.28. and 9.22. and 2. Thes. 2.12. & 2. Tim. 2.29. 2. Pet. 2.12. Jude 4. Isai. 55.20,21.
The nature of reprobates, is to bee made blinder and blinder. Matth. 13.15. Mark 4. 12. Luke 8.10.
God is angry with the reprobate for euer. Nahum 1.2,3.
Reprobation knowen not by the iudgement of the world. 2. Cor. 13.5,6,7. looke Predestination, and Psal. 64.4. in the margent.
Reproue. Vice must be reproued. John 16. 8. Ephe. 5.3. and 2. Tim. 4.2.
How we should reproue our brethren. Galat. 6.1. 2. Tim. 2.25,26.
S. Paul had care lest hee should bee reproued. 1. Cor. 9.27.
Sarah was reproued by Abimelech. Gen. 20.16.
Scorners will not bee reproued, but the wise will. Prou 9.7,8,9. and 15.12. and 19. 25. looke Rebuke.
Require, see Mercifulnesse.
Resist. He that resisteth pleasure, crowneth his owne soule. Ecclus. 19.5.
Respect of persons, looke Persons.
Rest to ẏ Israelites. Jos. 22.4. Deu. 12.10.
God wil send no rest vnto the disobedient. Deut. 28.65.
Rest promised Moses Exod. 33.14.
God promised to giue his people a place of rest. 2. Sam. 7.10,12.
Naomi wisheth rest vnto her two daughters in law Ruth 1.9.
Rest of those that beare Christs yoke. Mat. 11.29. 2. Thess. 1.7.
If we beleeue, we shall enter into the rest of God. Heb. 4.3,9.
Those which die in the Lord, rest from their labours. Reue. 14.13.
God rested, looke Sabbath.
Restitution of goods wrongfully gotten or withholden. Leuit. 6.1, to 8.
Restrained. How sinnes should be restrained of vs. Rom. 6.12.
Resurrection of Christ foretold by Dauid. Act. 2.31. and by Christ himselfe. Mat. 17.9.
Of Christs resurrection, and the earthquake at the same. Hose. 6.2. Matt. 28.2. and his appearing to Marie Magdalene after his resurrection. Marke 16.9.
Those that beleeue the resurrection of Christ, shall be saued. Rom. 10.9.
We hope to possesse life by the resurrection of Christ. 1. Pet. 1.3.
After the resurrection, the Apostles vnderstood this saying, Destroy this Temple, &c. John 2.19.
Christ is the resurrection. John 11.25.
We shall be partakers of the resurrection, if being graffed in Christ, wee bring forth fruit. Rom. 6.4,5.* and 2. Cor. 5.17.
S. Paul desireth to knowe the vertue of the resurrection. Phil. 3.10,11.
A prophesie of the resurrection of the dead. Job 14.7,12,14. and 19.26,27. The time and maner thereof. 1. Cor. 15.21,22.* Phil. 3.21. and 1. Thess. 4.14,15.*
The first resurrection. Reue. 20.5,6.
The Sadduces deny the resurrection, but the Pharises confesse it. Mat. 22.23. Marke 12.18. Luke 20.27. Acts 23.8.
By the resurrection immortalitie is giuen. 2. Cor. 5.1, to 5.
The Apostles cast in prison for preaching the resurrection. Acts 4.2,3.
Paul preaching the resurrectiō was mocked. Acts 17.32.
The resurrection of life and condemnation. John 5.29.
After the resurrection there shall no more mariage be vsed. Matt. 22.30.
Some affirmed that the resurrection was past. 2. Tim. 2.17,18.
Those that relieue the poore shall bee recompensed at the resurrection of the Just. Luke 14.14.
Of the generall resurrection of the dead, and glorifying of the flesh. Exod 3.6,15. and 5.24. & 2. King. 2.11. Job 31.14. Isa. 26.19, 20,21. & 66.14.* Ezek. 37.3, to 15. Dan. 3. 25,26,27. & 12.2,3. Jona 2.2.* Zeph. 3.11.* & 2. Esd. 2.16,45,47. & 14.35. Wis. 3.7. & 5.5. and 2. Mac. 7.9.* Joh 6.54. & 11.24,25,26. Act. 24.15,22. 2. Cor. 4.24. looke Raise vp.
Of *Retaining* and *Remitting* of sinnes, looke

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looke. John 20.23 and Keyes.
Returne. The Lord will returne vnto vs, if we returne vnto him. Deu.30.8,9,10. with all our hearts, and bee obedient to his voice. Deut.4.29,30.
Reuile. Bleſſed are they that are reuiled for Chriſts ſake. Mat 5.11.
Reuileſt thou Gods high Prieſt? Actes 23.4.
Reward of them that are perſecuted for Chriſts ſake. Mat.5.11,12.
Of righteouſneſſe, ſee Righteouſneſſe.
Reward for receiuing godly men, ſee Prophets.
God taketh no reward. Deut.10.17.
God was the exceeding great reward of Abraham. Gene.15.1.
Jehu receiued a temporall reward, for that which hee did againſt the houſe of Ahab. 2. Kings 10.30.
Boaz wiſheth Ruth a reward of God for her well doings. Ruth.2.12.
Saul promiſeth reward to him that would kill Goliath. 1.Sam.17.25.
Daniel both refuſeth and taketh rewards. Dan.5.17,28.
Reward of humilitie. Prou.22.4. looke Recompenſe and Gift.
¶ *Rib.* Woman was made of mans rib. Gene.2.21,22.
Rich and *Riches.* God is rich to all that call on him. Rom.10.12.
A rich man compared to the flower of the graſſe. James 1.10,11.
Againſt reſpecting perſons for riches or pouerties ſake. James 2.1,2,3,5,6.
The diſcommodities of coueting to bee rich, and the duetie of rich men. 1.Tim.6.9,10,17,18.
The young rich man whom Chriſt willed to ſell all. Luke 18.22,23. Matth.19.20,21,22. Mar.10.21,22.
Rich Zacheus. Luke 19.2, to 11.
God filleth the hungrie, and ſendeth the rich emptie away. Luke 1.53.
Parables of the rich man & his ſteward, and the rich glutton and Lazarus, and the couetous rich man. Luke 16.1,19,20.* and 12.15,16, to 22.
Chriſt commendeth the poore widowe aboue all the rich men, and why. Luke 21.1,2,3,4 Mar.12.41, to 45.
Rich men are not blameleſſe. Ecclus.11.10.
How ſome men become rich. Ecclus.11.18. Job.24.2.*
What rich man is bleſſed, and what hated of God. Ecclus.31.8. and 25.2.
Of the agreement and qualities of poore and rich men. Ecclus.13.2.*
Abraham and Lot, Jaakob and Eſau were very rich. Gene.13.2,5,6. and 36.7.
Jzhak was rich, ſo was Boaz, and how. Gene.26.3,13,28. Ruth.2.1.
A rich woman relieued Eliſha as he paſſed by. 2.Kings 4.8.
Nathans parable of a rich and of a poore man. 2.Sam.12.1, to 15.
Riches euill gotten. Prou.28.8.
Riches gather friends. Prou.19.4.
Riches are as a ſtrong citie to the owner of them. Pro.10.15. and 18.11.
God giueth power to get riches. Deuter.8.18.
Abraham would not take riches of a king, and why. Gene.14.23.
God is the authour of riches and pouerty. Pro.22.2. and 1.Sam.2.7. Ecclus 11.14.
When God hath bleſſed vs with riches, wee ought to take heede we forget him not. Deut.8.10, to 15.
The deceitfulneſſe of riches doeth choake Gods word in vs Mat.4.19.
Make friends with the riches of iniquitie. Luke 16.9.
God gaue Salomon riches and honor vnasked. 1.Kings 3.12,13.
Wee cannot ſerue God and riches. Luke 16,13. Matth.6.24.
Of the miſerable eſtate of the couetous rich man. Ecclus.6.2.
Of riches reſerued to the owners harme. Eccles.5.12.
None ought to truſt in riches, and why. Job.31.24,25. Ecclus.5.1. Matth.19.23, to 27. Mar.10.23,24,25,26. Luk.18.24, to 28.
If riches increaſe, we ought not to ſet our hearts thereon. Pſal.62.10.
Neither riches nor any other thing comparable to the feare of God. Pro.15.16. Ecclus.40.26,27.
We ought not to grudge at our ſtate, be it poore or rich. 1.Cor.7.20 Phil.4.11.
Howe the rich ought to behaue themſelues towardes the poore. Leuit.25.14,35,36.* Deut.15.7, to 12. Pro.14.31. and 17.5. and 21.13. Eccle.11.1,2. Jſa.23.4,18. Matt.6.1,2,3,4,19,20,21. Luke 14.12,13,14. Acts 2.45. and 4.34.*
Of the vanitie, deceitfulneſſe & contempt of riches. Pſal.39.6. and 49.6.* and 52.1, to 8. Pro.11.4. and 23.4,5. and 28.22. and 30.8.9. Eccles.5.9,10,11. and 6.2.* Jſa.2.7.* Jer.22.13, to 18. Ezek.7.19. Zeph.1.8,9,11,18. Mat.13.22. Luke 8.14.
Againſt wicked rich men. 1.Samu.25.2, to 39. Job.25.* and 21.7. and 27.8.* and Jſa.5.8,9,10.* and 32.5,6,7. Jere.15.13. Am.6.1.* and 8.4, to 9. Habak 2.6.* Luke 6.24. Zach.5.1,3,4 looke Couetouſnes and Poore
Riddle of Samſon, ſee wife.
Right hand of God Luke 22.69. and Act 7.55. Matth 26.64. looke vpright.
Righteous. The righteous ſhall iudge the wicked, and are bolde. Pro.14.19. and 28.1.
The end of the righteous is ioy and peace. Jſa.57.2.
The ſong of the righteous. Jſai.25.1.* Pſal.31.1.*
The Lord heareth the prayer of the righteous, and bleſſings are promiſed them. Pro.15.29. and 10.6,7.
The conſtantneſſe and happineſſe of the righteous. Wiſd.5.1,15,16.
Of the righteous, if hee turne from doing vprightly. Ezek.18.24.
If the righteous ſcarſely bee ſaued, what ſhall the ſinner? 1.Pet.4.18.
What the feruent prayer of the righteous man auaileth. James 5.16.
The Lawe is not giuen to the righteous man. 1.Tim.1.9.
Who are righteous and bleſſed. Pſal.32.1,2,5,11. Gene.15.6.
Pharaoh confeſſed God righteous, and himſelfe wicked. Exod.9.27.
The righteous ſhall flouriſh when the wicked ſhall want. Pro.13.25. and 14.11.
A complaint for the want of the righteous Micah.7.1.
No man righteous before God. Gene.6.5. and 8.21. and 1.King.8.40 and 2.Chron.6.36. Job.4.17,18,19. and 9.2,15,20,21. and 25.4,5,6. Pſal.14.1,3. and 51.5. and 53.1,3. and 143.2. Pro.20.9. Eccles.7.22. Jſai.64.5,6,7. Jerem.2.29,35. and 30.14,15. Micah.7.2. and 2.Eſdr.4.30.& 8.35. Wiſd.12.10. Ecclus.7.5. Matth.6.12. Luke 17.10. Gal.3.11,22. Ephe.2.1,3,8. and 1.Joh.1.8. Rom.3.10, to 20. looke Iuſt, Saints, and Vpright.
He that doth righteouſly, is borne of God. 1.John 2.29.
Righteouſneſſe of God proued. Job.5.8.*
God rewardeth euery man according to his righteouſneſſe 1.Sam.26.23. as hee did Dauid. 2.Sam.22.21. and yet not for his righteouſneſſe. Deut.9.3,4,5,6.
Chriſt is our righteouſneſſe. Jſai.42.6 Jere.33.16. and 1.Corinth.1.30. which wee muſt hope and wait for through faith. Gala.5.5.
Being freed from ſinne, we are made the ſeruants of righteouſneſſe. Rom.6.18.
Righteouſneſſe ſhall dwell in the new heauens and earth. 2.Pet.3.13.
Chriſtians righteouſneſſe ought to exceede the righteouſneſſe of Scribes and Phariſes. Matth.5.20.
Bleſſed are they that ſuffer for righteouſneſſe. 1.Pet.3.14. Mat.5.10.
The fruite of righteouſneſſe is ſowen in peace. James 3.18.
Mans wrath accompliſheth not Gods righteouſneſſe. James 1.20.
Of true righteouſneſſe, & the fruit thereof. Phil.1.11. and 3.9.
Righteouſneſſe put for keeping the Law. Mat.3.15. for that which is vpright and holy. Act.13.10. for vprightneſſe of conſcience. 2.Cor.6.7.
Raine of righteouſneſſe. Joel 2.23.
The breſtplate of righteouſneſſe. Ephes.6.14.
Chriſt our righteouſneſſe before God, through grace and faith. Gen.15.6. Jſai.45.24 and 53.11,12. Jerem.23.6. and 33.15,16. Dan.9.24. Habak.2.4. Zech.9.9. Actes 10.15,35,43. and 13.38,39. Rom.1.17 and 3.21,22.* and 5.1,9,17.* and 1.Cor.1.30. Galat.2.16.* and 3.6,8.* and 5.4,5. Tit.2.5,7.
Againſt the righteouſneſſe of the Lawe. Mat.5.20.* Rom.2.13.* and 10.3,4, to 13. Tit.3.5. Heb.9.8. Reue.3.15,16.*
Righteouſneſſe of the wicked, what. Jſai.57.12 ſee Innocents.
Riſe. looke Sleepe.
Moſes deſireth the Lord to riſe vp againſt his enemies. Num.10.35.
Riſing againe. Looke Raiſe and Reſurrection.
Riuer. The viſion of the pure Riuer of water

ter of life.Reuel.22.1.

Out of Eden went a Riuer to water the garden.Gen.2.10.

Robbing,see Theft, and Stealing.

Rocke.Moses put in the cleft of the rocke, while Gods glory passed by.Exodus 33.21, 22,23.

Water out of the rocke in Horeb. Exod. 17.6.Num.20.8,to 12.

God caused the Israelites to sucke honie out of the stone, and oyle out of the hard rocke.Deut.32.13.

Christ the rocke of offence to some.1.Pet. 2.8.Rom.9.33. the spirituall Rocke which the Jewes dranke of by faith.1.Cor.10.4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat.16.18.and 21 42.

Rodde of Moses and of Aaron which deuoured the sorcerers Roddes, conuerted into serpents,and why.Exod 4.3.and 7.10,12.

Aarons Rodde budded, and bare ripe almonds,and why.Num.17.8.

The Rocke smitten with Moses Rodde, yeelded water.Exod.17.5,6.

Saint Paul was thrise beaten with rods. 2.Cor.11.25.

Rod,for seueritie. 1.Cor.4.21.

The Rodde and staffe of God doth comfort the godly.Psal.23.4.

He that spareth the Rod,hateth the child. Pro.13.24.

Roofes to bee builded with battlements, and why.Deut.22.8.

Rome and *Romanes*.Saint Paul arriued at Rome.Acts 28.16.

The Romanes sent letters vnto kings for the protection of the Jewes.1.Mac.15.15.

The league with the Romans & the Spartians,is renewed vnto Simon,Judas Maccabeus brother.1.Mac.14.18,20.

Balaams prophecie of the Romane Empire.Num.24.24.

Saint Paul affirmed that he was a Romane.Acts 16.37.and 22.25.

The Romanes manner was, not to condemne any, before the accused had place to answere his accusers.Acts 25.16.

It was foretolde Paul that hee should preach at Rome.Actes 23.11.and hee was permitted so to doe,in an house,for two yeres space.Acts 28.30,31.

How the Romanes shall destroy Jerusalem & the Temple.Num.24.24. Isa 5.25.* Dan 9.26,27. and 11.30.* Matt.24 2,54. Luke 19.6,20,to 25.John 11.48,49,50.

Paul much commendeth the faith of the Romanes.Rom.1.7 8

Roote,which bringeth forth gall & wormewood.Deut.29.18.

Jesus Christ came of the Roote of Jesse. Rom.15.12.Reue.22.16.

If the Roote be holy,so are the branches. Rom.11.16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs.Rom.11.17,18.

Antiochus Epiphanes the wicked roote. 1 Mac 1.11.see Bastards.

Ropes about the heads,&c. a signe of submission.1.King.20.31.

Rudiments.The beggerly Rudiments of the world, what. Galat.4.3, 9,10. Col.2.8. looke Principles.

Rule.The peace of God on him that walketh according to ẏ rule of Christ.Gal.6 16.

Christians ought to proceede by one rule, to the end they may minde one thing. Phil. 3.16.

Ruler & Ruling.God promised Dauid that hee should beare Rule ouer men being iust, and ruling in the feare of God, 2.Sam.23.3.

What maner of men Rulers ought to be. Exod.18.21. Deut.1.13. and of their dueties.Deut.1.16,17.

He that ruleth,let him rule with diligence. Rom.12.8.

Like Ruler, like subiects. Ecclus.10,2. see Judge, Prince,Gouernor,and Centurion.

Runne,see Loynes.

Saluation lyeth not in mans running. see Mercie.

How wee ought to runne in the spirituall race. 1.Cor.9.24,25.* Gal.2.2. Phil.2.16. Heb.12.1,2.

Ruine,see Fall and Destruction.

S

Sabbath.God blessed and sanctified the Sabbath day, and why. Gene.2.2,3.looke in the first Table.

A commandement to sanctifie the Sabbath, and why.Jerem.17.22.Exodus 20.8,to 12. Deut 5.12,13,15.

The Sabbath ordained for seruants,strangers, and cattell to rest in. Exod.23.12. as well as their masters. Deut 5.14.

The Sabbath was a signe betweene God and his people, that it is he that sanctifieth them.Exod.31.13,to 18. Ezek.20.12.

Nehemiah reproueth the breakers of the Sabbath.Neh.13.15,to 23.

The sacrifices of the Sabbath.Eze.46.4.

God reproueth the violating of the Sabbath.Exod.16 26.Ezek.20.13.

Hee that gathered stickes vpon the Sabbath day, was stoned to death.Num.15.32, 35,36.

The Jewes refused to resist their enemies on the Sabbath.1.Mac.2.34. but were afterward aduised to doe the contrary,verse 41.

Nicanor determined to assaile Judas on the Sabbath day 2.Mac.15.1,to 6.

The Sabbath of rest to the land, euery seuenth yere.Exod.23.11.

The Sabbath made for man, not man for the Sabbath.Marke 2.27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Matth.12. 1. Mar.2.23.Luke 6.1,2.

Christ is Lord of the Sabbath.Mat.12.8. Marke 2.28. Luke 6.5. and healed many vpon the Sabbath day. Luke 13.10,13. and 14.1,4. John 5.5,to 10.and 9.16.

Sabbath of Christians must be euerlasting. Isa.66.23.see Rest.

The true vse of the Sabbath. Isa.56.2. and 58.13.

The exercise of Christ and his Apostles on the Sabbath day.Mar.6.2. Luke 4.16.* John 7.22,23.Acts 13.14,15 and 15.1.and 16.13.and 18 4.and 20.7.

A Sabbath dayes iourney.Acts 1.12.

Sackcloth. Ahab put on Sackcloth when he heard the words of Eliiah. 1.Kin.21.19, 27.looke Ropes.

Wee are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Hag.2.12,13. Matth 3, 11.John 3.5. Rom.4.9,10,11. 1.Cor.10.1, to 6. Ephes.5.25,26. 1.Peter 3.21.Looke Baptisme,Supper, and Signes.

Sacrifices ought to be without blemish.Leuit.1.10.and 3.1.and 22.19.Numb.28.31. Deut.15.21.and 17.1.Ezek.43.23.

The morning Sacrifice.2.King.3.20.

Acceptable Sacrifices were kindled with fire from heauen. Gen.4.4.& 8.20,21.& 15. 9,17. Leuiticus 9 24. Judg.6.21. & 13.19, 20.1.Kings 18.38. 2.Chron.7.1. 1.Chron. 21.26.

Of the dayly Sacrifice.Exod.29.38.Num. 28.3.

The feastes of Sacrifice were kept with ioy.Gen.31.54.Exod.18.12. & 32.6.Num. 25.2. Deut.12.6,7,11, to 15. and 27.6,7. 1.Sam.1,3,4. and 9.13.* and 16.5. 2.Sa. 15.7,11,12. 1.King.1.9.25. and 3.4,15. 1. Chron.29 9,21,22.

Of Sacrificing of children.Leuit.18.21.& 20 2.Deu.12.31.Judg.11.30.* 2.Kin.3.27 and 16.3.& 17.17.2.Chr.28.3.Psal.106.37. Isa.57 5.Jer.7.31.& 19.4. Eze.16.20.& 20. 31 Of the Sacrifice of the vngodly. Gen.4.3, 5. 1.Sam.1.21,22. Psal.40.6. and 50.16, 17.and 51.16. Isa.1.11,to 16. and 44.15,to 21.& 66.3.Jere.6.29. and 7.11,18.& 14.12. Hose.5.6. and 6.6. and 8.13. and 9.4. Amos 5.21.* Mich.6.7. Ecclus.34.18.Matth 9. 13.Mar.12.33.Heb 10 6,8.

Of spirituall Sacrifices. Psal.5.7.& 16.6.* 27.6 & 40.6 & 50.14,15. & 51.17,19. & 116, 13.* Prou.21.3. Isa.56.1,2.Jere.7.3,to 7. Hos.6.6.Mic 6.8.Ecclu.35.1.* Matt.5.23. 24.& 9.13.and 12.7. Marke 12.33,34,44. Rom.12.1.Phil.4.18.Heb.13.15,16.

Christ is the perfect Sacrifice for the faithful.Isa.53.10.John.17.3.2.Corinth 5.18.* Ephes.5.2. 1.Joh.2.1,2. and 4.2,9,10,14. Hebr.1.3. and 5.1. whereof Izhak was a figure. Gene.29.2,8,9,13,18.and all the Sacrifices of the old law a shadow. Heb.10.1,to 10. Looke Priest and Offrings, and Aaron in the first Table.

Sacrificer,see Priest.

Sadduces,see Resurrection.

Sadnesse,see Heauinesse.

Safetie. Those that are vnder the protection of God, shall dwell in Safety. Deut.33. 12,28.Prou.3 23. Isa.14.30. Jere.32.37. Hose.2.18. As did the Israelites, so long as they honoured God.1.Sam.12.11.

Saints. We ought to distribute to the necessitie of ẏ Saints.Rom.12.13.1.Cor.16.1,2.

Paul would haue the Saints to decide all controuersies.1.Cor.6.1.

Of those that gaue themselues to minister to the Saints.1.Cor.16.15,17.

Continuall prayers to be made in the spirit,for the Saints.Ephes.6.18.

Christians called Saints, and why. Rom. 16.2 Ephes.1.1.Phil.1.1.and 4.21.Philemon 5. Heb.13.21. 1.Cor.1.2. 2.Cor.1.1. Coloss.1,2. 1.Thess.5.27,&c.

It

It was giuen vnto the beast to make war with the Saints, and ouercome them. Reue. 13.7.

The Saints loued not their liues to the death for the word of their testimony. Reue. 12.11. See Precious.

The Saints shall shine as the Sunne. Mat. 13.43. Their felicitie Reue 7.16 17.

The prayers of Saints offered vp to God by the Angel. Reue. 8.3,4.

Righteousnesse of Saints expressed by fine linnen. Reue. 19.8.

The Saints are in the hands of God. Deu. 33.3.

God will keepe the feet of his Saints from slipping away in temptations. 1. Sam. 2.9.

God punisheth his Saints in mercy. Psal. 99.6,8.

The mysterie of saluation in Christ is manifested to his elect Saints. Col. 1.26.

Against worshipping of Saints. Judg. 13, 15,16. Psal. 29.1. & 115.1.* & 81,9. Isa. 42. 8. Est. 13.13,14. Matt. 4.10. Luke 4.8. Acts 10.25,26. and 14.11, to 19. 1. Cor. 1.12,13. and 3.5,6. Reu. 22.8,9. & praying or putting our trust in them. Psal. 36.6. & 115.17. and 60.1. & 145.18. & 146.3. Isa. 63.16. Jer. 15. 1. and 17.5,6. Ezek. 14.14,20. Hose. 13.4. Ester 14.3. Matth. 11.28. John. 14.6. Acts 4.12. Rom. 10.14. Jam. 1.5,17.

Sale looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene. 19.26.

Abimelech sowed salt in the citie of Shechem. Judges 9.45.

God threatneth to burne the Jewes land with brimstone and Salt, if they disobeyed his Lawes. Deut. 29.23.

Elisha cast Salt into the infectious spring of waters, and healed them. 2. Kin. 2.21,22.

Euery man shall be salted with fire, and euery sacrifice shalbe salted with Salt. Matt. 9.49.

The Apostles are called the Salt of the earth. Mat. 5.13.

Our speech must bee powdred with Salt. Col. 4.6.

The couenant of Salt. Num. 18.19.

The citie of Salt. Josh. 15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lord is our Saluation. Exod. 15.2. Psal. 65.5. 2. Sam. 22.3.

Saluation is obteined by Jesus Christ. 1. Thess. 5.9 and by none other. Acts 4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1. Pet. 1.9,10,11.

Saluation put for the doctrine of the Gospel. Heb. 2.3.

We ought to craue health and Saluation of God. Jere. 17.14.

God hath wrought our saluatiō by sending his sonne to be our redeemer. Isa. 59.20,21.

Saluation is of the Jewes, of whom Christ descended as touching the flesh. Joh. 4.22.

Eternall saluation giuen to all that obey the Lord Jesus. Heb 5.9.

Our saluation yet hid, at the last day shall be reuealed. 1. Pet 1.5.

Saluation came into the house of Zaccheus, because hee beleeued in Jesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Jesus Christ, without our desert. Luke 1.77,78, 79. Rom. 6.23. Ephesians 2.1,5,8. Titus 3. 4, to 8.

Hannah reioyced in Gods Saluation. 1. Sam. 2.1.

Christ the Saluation of the Gentiles is promised. Gene. 49.10. exhibited and seene. Luke 2.30,31,32.

All things necessary to Saluation, are reuealed to vs by Christ. Joh. 15.15. Act. 20.27

Of the certainetie of our Saluation. Job 13.15,16. & 19.25,26,27. Psal. 71.1. John 10.18,29. Rom. 8.1,16,17,38,39. Gal. 4.6. Heb 10.22,23. and 11.1. Jam. 1.6,7,8.

How Saluation is obtained through faith by Gods gracious election, looke more Isa. 25.9. Matt. 20.15,16. & 25.34. Mar. 10.31, 40. Joh. 3.15,16 & 5 24. & 20.29,31. Acts 2. 47. and 15.11. & 16.31. Rom. 1.16. & 10.4,9. Eph. 1.11,13. and 2.8. 1. Thes. 5.9. 2. Thes. 2.12,14. 2. Tim. 1.9,10. and 2.10. Tit. 1.1, 2. and 3.4, to 8. 1. Pet. 1.2, to 6.

Salute no man by the way. Luke 10.4. 2. King. 4.29. see Blesse.

The salutation of the Angel to Gideon. Judg. 6.12. and to the virgine Marie. Luke 1.28.29.

Pauls maner of subscribing his Epistles. The salutation of mee Paul with mine owne hand. 2. Thess. 3.17.

Sanctifie, for to keepe holy. Deut. 5.12. to dedicate to God. Exod. 13.2. Numb. 7.1. to prayse. 1. Pet. 3.15. and to make a thing to be taken for holy. Matth. 23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes sanctified. Exo. 29.43. and 30.26, to 31. Leu 8. 10,11.

The faithfull are sanctified in the Name of Christ by the Spirit of God. 1. Cor. 6.11.

To sanctifie God, what. Deut 31.51.

The vnbeleeuing husband is sanctified by the wife, &c. 1. Cor. 7.14 looke Celebrate, and Conseerate.

Of Sanctification. 1. Cor. 30,32. 1. Thes. 4 3.

Sanctuary. The high Priest entred into the Sanctuary but once a yeere. Leuit. 16.2. Heb. 9.7.

The purging of the Sanctuary. Leuit. 16. 14,15,16.

God commanded to reuerence his Sanctuary. Leuit. 19.30.

The forme and situation of the Sanctuary with all the furniture, is made. Exod. 36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo. 25.1.* and 26.1.* and 27 1.* and is reared vp. Exod 40. 2.*

The land of Canaan, called Gods Sanctuary. Exod. 15.16,17.

Satan obtaining leaue of God, destroyed all Jobs goods. Job 1.12.* and afflicted him. Job 2.6,7.

Satan desired to winnow the Apostles as wheate. Luke 22.31,32.

The fornicator to be deliuered vnto Satan, and why. 1. Cor. 5.4,5. Hymeneus and Alexander likewise. 1. Tim. 1.20.

Satan hindred Pauls iourney to Thessalonica. 1. Thess 2.18.

Satan bound and cast into the bottomlesse pit, and loosed againe. Reuel. 20.2,3.

Christ called Peter, Satan. Matth. 16.23. Marke 8.33.

They were instruments of Satan, that tempted Dauid to slay Shimei. 2. Sam 19.22.

Satan blindeth the minds of infidels, that Gods glorious Gospel should not shine vnto them. 2 Corin 4.4. and endeuoureth to withdraw the faithful from the same. 1. Thes. 3.5

Of the Synagogue of Satan. Reuel. 2.9. and 3.9. and of his throne. Reue. 2.13. looke Deuil.

Antichrists comming is by the working of Satan. 2. Thessalon. 2.9. Looke in the first Table.

Satisfaction, see Christ and Restitution.

Satufied, see Foure.

Saue. Israel a people saued by the Lord. Deut. 33.29.

God onely saueth out of all aduersities. 1. Sam. 10.19.

No man saued by his owne power or pollicie. Psal. 33.16.

He that will saue his life. see Life.

Christ came to saue that which was lost. Matth. 18.11. Luke 19.10. euen sinners. 1. Tim. 1.15.

The Lord addeth dayly to the Church, such as shall be saued, by the Gospel preached Acts 2.47.

God hath saued vs from sinne, and how. Ephes. 2.7.8. Titus 3.5,6,7.

One asked Christ if but few should bee saued. Luke 13.23.

Christ would haue all men saued, & come to the knowledge of the truth. 1. Tim. 2.4.

Who shall be saued. Isa. 33.15,16.

Of the ioyfull estate of them that shall be saued. Isa. 25 6.* & 30.19,20. & 49 6.* and 60.1.* & 65.23,24,25. Jer. 31.23.* Dan. 12 3 2. Esd. 2.27, to 33.* Wisd 3.1,7,8. and 5. 1,5 Matth. 13.43. & 19.28, 29. & 25.10,29, 34, to 41. Marke 12.25. Luke 9.29. and 16. 22.25. and 22.30. Joh. 16.22. & 17.24. Rom. 8.17,30. 1. Cor. 2.9. and 15.42. 2. Tim. 4.8. Hebr. 10.36. and 13.14. Jam. 1.2. 1. Pet. 1. 4,5. and 5.1,4. Reu. 2.7,10,17,26.* and 3. 5.12,20.* and 21.4,7,10.* & 22.1,2,3,4,5. looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Job 40.9.

Sauiour. God is our Sauiour out of all troubles 2. Sam. 22.3,7.

God is the Sauiour of all men, specially of those that beleeue. 1. Tim. 4.10.

Christ is a prince and Sauiour. Acts 5.31. in whom lyeth our saluation. Matth. 1.21.

Many called Sauiours. Judg. 3.9,15.

Sauour. The Lord smelled a sauour of rest at Noahs sacrifice. Gen 8.21.

To whom Christ his crosse is a sauour of death vnto death, and life vnto life. 2. Cor. 2. 14.15,16.

Sawe. The Sawe may not exalt it selfe against him that moueth it. Isa 10.15.

¶ *Scab.* A blistering scab vpon man and beast, in all Egypt. Exod 9.9,10,11.

Scape goate, what. Leuit. 16,8.

Scarcitie, looke Plentie.
Schisme, looke Heresies and Sects.
Schoolemaster, looke Law.
Scholler. A good master maketh a good Scholler Example. 2.Kings 12.2.
Scourged. Christ was scourged. Mat. 27.26
Paul should haue bene scourged, but was not. Acts 22.24, to 30.
Christ foretolde his Apostle howe they should be scourged. Mat 23.34. looke Beaten.
Scourges, looke Plagues.
Scribe, what it signifieth. Ezra.7.6. looke Pharise.
Scriptures, why they were written. John 20.31.
The Scripture hath concluded all vnder sinne, and why. Gal.3.22,23.24.
The Scriptures testifie of Christ. Luke 24.27,46. John 5 39. and 20.9 Acts 18.28.
Christ confounded the deuill by the Scripture. Mat.4.4,8,10. Luke 4.4,8,12.
Christ prooued by the Scriptures, that hee was sent of the Father. John 5.36,39.
Christ came to fulfill the Scriptures, and therefore interpreteth them to his Apostles. Luke 24.27,44,45,46.
Searching of Scriptures dayly, and why. Acts 17.11.
What profit wee reape of the Scriptures. Rom.15.4.2.Tim.3.16,17.
Scripture, put for the old Testament. Joh. 5 39. Rom 15.4.1.Cor.15.3.
Hee that beleeueth not the Scriptures, will not giue credit vnto any person. Luke 16.31.
Timothy instructed in the Scriptures from a child. 2.Tim.3.15.
Peter exhorteth vs to take heede vnto the Scriptures, and why. 2.Pet.1.19.* and 3.1,2.
To beware of wresters of the Scriptures, & why. 2.Pet.3.16,17. Al things that Christ did are not in Scripture. John 20.30,31. and 21.25.
The vnderstanding of the Scriptures is the gift of God. Luke 24.45.
The Scriptures are wholesome waters. Ezek.47 9.
All sorts of people ought to know ỹ Scriptures. Deut.6.7,8,9. Num.11.29 Josh.1.8. Psal.1.2.& 2.10.& 19.7, to 11. and 119.9,16, 105. Pro.20.5. Lu.11.52 Joh.5.39. Act.17.11.& 18.24. Rom.15.4. Col.3.16 & 1.Tim.4.13. and 2.Tim 3.15.16. Reue.22.10.
The Scriptures are easie to the simple, if the spirit of God be not absent. Exo.4.15 Deut. 30.11,12,13,14. Psa.19.7.& 119.130. Pro. 14.6. Isa.54.13. Jere.31.34. Haba.2.2,14. Mat.11.25.& 13.11. Joh.16.13. Actes 2.17, 18.& 1.Cor.2.9,10. Tit.1.3 and 2.Pet.1.20.
Ignorance of the Scriptures, very dangerous for Christians. 2.Kin.17.16,27,28,29. Psal 95.10,11. Pro.1.28,29. Isa.1.3,4. and 5.13 14. Wis 5.6,7. and 14.21. Ecclu 4.25. Mat.15.14. Mat.11.24. Joh 3.19,20.& 12. 35 Rom.1.18.* and 10.2,3. and 1.Cor.2.8. and 14.38. and 15.34. and 1.Thes.4.13.
The Canonical Scripture comprehendeth all things needful to saluation. Joh.4.25. and 5.39. and 15.15. and 16.13. and 20.30,31. Act.1.1,2.& 20.27. and 26.22. Rom.1.16. and 15 4. and 2.Tim.3.15,16,17. and 1.Cor.1.8 1.Pet.1.23,25. & 2.Pet.1.21. Hebr.4.12, and to decide all controuersies needfull for Christians to bee resolued in. Psal.119.105. and 147.19,20. Wis.1.6. Ecclus.1.5. Matt. 4 3.4,7,10.& 9.13.& 12.3,4,5,40. and 15.7, 8. and 16.4 and 22.31,32, to 39. Mar.10.2, 3, to 13. Luke 16.29. and 19.46. and 24.26, 27. Joh.10.34. Act.2.16, to 22. and 3.22. and 10.43. and 18.28. Rom.3.10, to 20. and 4.3. and 9.12.* and 2.Cor.10.4,5. & 1.Cor.11. 23.* and 2.Tim.3.16. Heb.4.12.
¶ *Seale*. To seale, is taken for to approue, as Joh.3.33. and 6 27.
Sea, made and named of the waters gathered together. Gen.1.2,9,10.
Israel passed through the middest of the Sea, being diuided with Moses rodde. Exod. 14.21,22.
The Sea of the wildernesse is called also the salt Sea. Josh.3.16.
The vttermost Sea. Deut.11.24.
The glassie Sea. Reue.15.2.
The forme of the molten Sea, which Salomon placed in the Temple. 1.Kings 7.23, to 27.
The Sea for a lake. Mat.4.13. Mar.1.16. Luke 5 2.
Search. There is no searching of Gods vnderstanding. Isa.40.28.
God searcheth all hearts. 1.Chron.28.9. looke Heart, and Curious.
Seasons, looke Signes.
State. What we should attribute to those which sit in Moses seate. Mat.23.2,3.
Second death. Reue.2.11. and 21.8.
Secret. S.Paul shewed the Corinthians a secret. 1.Cor.15.51.*
Some thinke God seeth not their secret abominations. Ezek.8.12.
God shall iudge the secrets of men by Jesus Christ. Rom.2.16.
Sect. S.Paul was of the sect of the Pharises. Acts 26.5.
How the Sects of Sadduces and Pharises differ. Acts 23.8.
Securitie of Belshazzar. Dan.5.1, to 6.* looke Carelesse.
Sedition, and the punishment thereof. Num 16.1,2.* & 20.2, to 7. Judg.9 2.* & 12.1, to 7. 2.Sam.20.1,2,21,22.* 1.Kin.1.5.* & 2.15, to 26. Est.2.21,22. Acts 5.36,37. and 23.7, 9,10.* looke Rebell, and Enuie.
Seditious persons are to be shunned. Pro. 24.21.
Seduce, looke Deceiue.
See. How Moses and diuers other sawe God, whom no man can see and liue. Exod. 24.9,10,11. and 33.20,23. Num.12.8.
Jaakob saw God face to face. Gen.32.30.
S.Paul desireth to see the Thessalonians bodily. 1.Thess 2.17.
God will giue his children eyes to see withall. Deut.29.4.
See, put for to knowe. Matth 9.4. Joh 6. 40. for enter into. John 3.3. and for feele. John 8.51.
Seede is sowen, and God giueth it a body at his pleasure. 1.Cor.15.38.
Seede shal be multiplied to them that giue liberall almes. 2.Cor 9.10.
Of Seede that is made vncleane. Leuit 11.38.
Of rising Seede, see Raise.
Seed of Abraham from Izhak by promise, not from Ishmael. Gene.21.12. Rom 9.8. Heb.11.18.
Seede for posteritie. Mar.12.19.
Jesus Christ was of the Seede of Dauid. 2.Sam 7.12.13.
God hath left the Seede of the Jewes. Rom.9.29.
The word of God is compared to Seede. Matth.13.3, to 44. Mar.4.3,14,26,31. Lu. 8.5. to 16.
The honourable Seede are they that feare the Lord. Ecclus.10.20.
Seeke. He that doeth Seeke the Lord with all his heart, shall find him. Deut.4.29,30, 31. Jere.29.13.
To seeke God, looke Leese.
The godly labour for all that seeke knowledge. Ecclus.33.16. and 24.39.
Seeme, looke Hypocrites and Eyes.
Seer, put for a Prophet. 1.Sam.9.9,11.
Seethe. The ceremoniall Law forbiddeth to seethe meate vpon the Sabbath day. Exo. 16.23.
The Seething pot. Ezek.24.3, to 15.
Seething children, see Women.
Sell that yee haue, and giue to the poore. Matth.19.21. Lu 12.33,34. and 18.22.
Joseph was solde by Gods prouidence. Gene.45 5.
The faithfull solde their possessions, and why. Acts 2.45. looke Buy.
Sende. God declared that hee did Sende Moses to gouerne his people. Num.16.28.
Christ sent by God. John 8.18.
God sent Rezin, and Pekah against Ahaz. 2.Kings 15.37. and 16.1,5.
Christ sent his Apostles as hee was sent. John 20.21.
None can preach except they be sent. Roman.10.15.
Separate. God separated the Israelites from other people, that they might separate themselues from filthinesse. Leuit 20.24,25,26.
Of the Separate field. Leuit.27.21.
Of the separating of the goates from the sheepe. Matth.25.31,32,33.
Sepulchre. Christs Sepulchre watched with souldiers. Matth.27.60,63.*
The Pharises are termed whited tombes, or Sepulchres Mat.23.27,28. looke Graues.
Serpent. The Serpent through subtilty beguiled the woman, and was cursed. Gene.3. 1,13,14,15. and 2.Cor.11.3.
The fierie Serpent of brasse set vp to heale them that were bitten of the fierie Serpents. Num. 21.6, to 10. which after being honoured, Hezekiah caused to bee broken in pieces. 2.Kings 18.4. what it did signifie. Joh. 3.14,15.
Jesus Christ called the Pharises Serpents. Matt.23.33. and willeth his Apostles to bee wise as Serpents Matt.10.16.
The deuill called the olde Serpent. Reuel. 12.9. and 20.2. see Rod.
Seruants, and their estate. Leui.25 44,45.
Of him that lay with a maide Seruant affianced, and not redeemed. Leuit.19.20.
Of a Jewes sonne solde to bee a Seruant. Deut.15.12, to 19. Exod.21.2, to 7.

Of a mans daughter sold to bee a seruant. Exod.21.7,to 12.

Ruth sayde shee was Boaz seruant, and maide. Ruth 2.13.

A seruant that ran away from his master being an heathen. Deut.23.15,16.

Of freeing of seruants. Iere.34.9.*

Of the discipline of seruants. Ecclus.33.23.*

How to entreate a seruant from his childhoode. Pro.29.19,20,21.

The duetie of seruants towards their master. Ephes.6 5,to 9. Col.3.22.*1.Tim.6.1. Tit.2.9.*1.Pet.2,18.*Mat 8.9.

Of seruants called to the knowledge of the Gospel. 1.Cor.7.21,22.

Moses willed the Iewes to remember that they were seruants themselues. Deut.16.12.

Examples of good seruants and faithfull. Gen.24.1,*31,38,39,40.and 39.1.*

God called the Israelites his seruants. Leuit.25.55.

God hath compassion of his seruants, Deu.32.36.

Christ calleth his not seruants, but friends, and why. Iohn 15.14,15.

Wee are the seruants of God deliuered from sinne. Iohn 8.32,to 37. Rom.6.16,17,18.*1.Pet.2.16.

Blessed is that seruant, whome his master when he commeth shall finde waking. Luke 12.36,to 49.

Wee are all vnprofitable seruants. Luke 17.10.

The seruant is not greater then his master. Iohn 15.20.

God will auenge the blood of his seruants, Deut.32.43.

Who so will be greatest, ought to bee seruant to all. Mat.20.26,27,28.

A Bishop is the Lords seruant. 2.Tim.2.24.

The seruants of Christ ought not to be men pleasers. Gal.1.10.

Paul being free from all men, became seruant to all, to winne the more. 1.Corinth.9.19.

Wee are seruants of sinne, if wee be ouercome by it. Iohn 8.34. 2.Pet.2.19. and being seruants of sinne, we are freed from righteousnesse. Rom.6.20.

We ought to instruct our children, that of bond to the deuill. Deut.6.21.*we are made sonnes of God. Gal.3.26.

The seruant that knoweth his masters will, and doeth it not. Luke 12.47,48.

Dauid suffred not his seruants to do Saul harme, and why. 1.Sam.24 5,to 11.

God prouided for his seruants contrary to their expectation. 2.Sam.17.28,29.

The wicked are Gods seruants, and how. Iere.25.9.and 27.6.

Seruant of the Church. Rom.16.1.

Serue. How we must serue God. Iosh.22.5.27,28,29. and 24.14, to 25. Exod.23.25. Deuter.6.13.and 10.12,17,20. and 28.47. 1.Sam.12.20. Matth.4.10. Luke 4.8. Hebr.12.28.

The Iewes serued Baalim, and Ashtaroth, and forsooke the Lord. Iudg.2.11,13. and 3.7.

Of those that serued both God and idoles. 2.King 17.28,33 *

The end of our vocation and redemption, is to serue the liuing God. 1.Thes.1.9. Heb.2.15. Lu.1.74,75.

Seruice displeasing, or pleasing God. Isai.1.11,to 18.and 43.22,23,24.

Seruile worke, what. Leuit.23.7.

Seruitude. God foretold Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. Genes.15.13,14. looke Bondage.

Seuen Iethro had seuen daughters. Exod.2.16.and Iob seuen sonnes. Iob.1.2.and 42 13. looke Manyn lome.

Seuentie, put for an infinite number. Mat.18,22.

Seuentie and two disciples sent to preach, and how. Lu.10.1,to 13,16. Mat.10.1,to 16

¶ *Shame* vpon those that disobey God. Deut.28.20. looke Ashamed.

Sheepe were wont to bee watered toward night. Gen 29.2,3,7,8. Exod.2.17,18.

Sheepe were permitted the Iewes to eat. Deut.14.4.

Michaiahs parable of the sheepe without a shepheard. 1.Kings 22,17,35,36,37.

Whose flockes of sheepe are cursed, and whose blessed. Deut.28.4,31. as appeareth. Iudg.6.4.

An oblation of a Sheepe or Lambe. Leu.3.6,7.

We were as stray sheepe before our conuersion. 1.Pet.2.25.

Christ calleth the Iewes lost sheepe. Mat.10.6. to whom he was sent. Matth.15.24.

The qualities and safetie of Christs sheep Iohn 3.15,16.and 10.27,28.

Those that were not of his sheepe, beleeued not. Iohn 10.26.

Christ calleth his sheepe, the blessed of his Father. Mat.25.33,34.

Christ willeth Peter to feede his lambes and sheepe. Iohn 21.15,16,17.

Iewes and Gentiles are one Sheepefold acknowledging Christ their onely Shepherd, Iohn 10.16.1.Pet.2.25.

Shepheards. Iaakobs children were Shepheards, which were an abomination to the Egyptians. Gen.46.32.*

Christ the Shepheard and expectation of the Gentiles. 2.Esd.2.34.*The good Shepheard. Ioh.10.11,14. The chiefe Shepheard. 1.Pet.5.4.and 2.25. of the faithfull. Ezek.34.23,24. Zech.13.7 whose birth was declared vnto Shepheards. Luke 2.8,to 21.

Against couetous Shepheards. Ezek.34.2,to 23.

Of the foolish and idle Shepheard, and his instruments. Zech.11.15,16,17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie, what. Exod.30.13. Ezek.45 12. Num.3.47.

A common Shekel, what. Gen.23.15. Exodus 21.32.

Twentie Shekels make one pound. Ezek.4.10.

Shewbread, looke Bread.

Shields of gold. 1.Kings 10.17. put in the house called the forrest of Lebanon. Cha.7.2 carried away by Shishak king of Egypt, and brasen Shields put in their stead by Rehoboam. Chap.14.26,27.

God is a Shield to the faithfull Deutero.33.29. 2 Sam.22.3. Psal.119.14. Looke Protectour.

Shooes of the Israelites waxed not old for fortie yeeres space. Deut.29 5.

Those that did eate the Paschal Lambe had their shooes on their feet. &c. Exo.12.11.

God commanded Moses to put his shooes off his feete. Exod.3 5. The like commaundement had Ioshua. Ioshua 5.15. The ceremonie of putting off the shooes, in redeeming and changing Ruth.4.7.

Moses prophesied vnto the tribe of Asher, that their Shooes should bee yron and brasse. Deut.33.25.

Shut. God wil shut vp the heauens to infidels. Deut.11.17.

Sicknesse sent of God, to those that wil not heare his worde. Exod.15.26. or doe disobey his commandements. Deut.28.35,59.

How Ieroboam behaued himselfe, when his sonne was sicke. 1.King.14.1,to 21.

Dauids behauiour while his sonne by Bathsheba was sicke. 2.Sam.12.15,16, to 24.

Amnon fained himselfe sicke, and why. 2.Sam.13 5,6.

The sicke should call for the Elders of the Church. Iames 5.14,15.

In our sickenesse wee ought to haue recourse to God. Ecclus.38.9. Isai.38.2,3. (and set our house in order. 2.Kin.20.1.) and not to idoles or witches. 2.Kin.1.16.

If we serue God, he will remoue all sickenesse from among vs. Exod.23.25. and send them on all that hate vs. Deut.7.12,15.

God sendeth sickenesse, sometime for our sinnes Mat.9.2. sometime for his owne glorie. Iohn 5.5,14.and 9.3.and 11.4.

Many weake and sicke for communicating vnworthily. 1.Cor.11.30.

Christ healeth the sickenesse both of body and soule. Mat.8.16.

We ought to humble our selues before we be sicke. Ecclus.18.20.

Sickenesse the punishment of sinne. Leuit.26.16,18. Numb.12.10.* 2.Sam.24.10,to 18. 2.King.5.1,27 2.Chro.21.12,to 16.

How the sicke haue behaued themselues in their sickenesse, and death. Gene.48.3.* and 49.28.*and 50. 24,25,26. Deut.31.1, to 14.* Ioshua 23.2. * and 24.1,to 30.* 1.King.2.4, to 11. 2.Chro.32.24. 2.King.20.1,2,3. Tob.4.2.*1.Macc.2.49.*

The sicke must be visited and comforted. Gen 48.1. 2.Kin.8.29. Iob.2.11. Psa.41.3. Ecclus.7.34,35. and 38.9,12. 2.Esdr.2 21. Mat.25.36,39,40. 2.Cor.1.4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Ioh.19 34.

Sigh. The Israelites sighed for their bondage, & were heard. Exod.1.14 and 2.23,24.

Paul sighed, and why. 2 Cor.5.2,3.

Sights, looke Appearings.

Signes of times taken for miracles, whereby God doth make his power knowen. Exod.4 8,9. and 34 10. and 7.3,21.* and 16.4.*

Josh. 3.5. 1. Kin. 13.3. and 17.1,14. and 18. 24.* and 20 13,22,28,36,42. 2. Kin 5.10, to 15. and 28.8, to 12. Matt. 8.3,* 9.2.* & 14. 19, to 22,36. such the Scribes & Pharisies required. Mat 12.38, to 43. and 16.1, to 6. Luke 11.29, to 33. 1. Cor. 1.22.

Signes sometimes also are tokens of assurance. Gen. 9.12. & 15.8 Exod. 31,13. Josh. 2.18, to 22. Judg. 6.14.* 1. Sam. 2.34. & 10. 1, to 10. 2. Sam. 2.1,2 & 2. Kin. 19.29. Isai. 37.30, & 38.7. Tob. 5.2. Num. 16.28,29. Lu. 1.35,36,37 & 2.12 sometime for tokens of remembrance. Exo. 12.13. Num. 15.39. and 16.38 and 17.10. Joshua 4.6. looke Sacraments.

Sunne, Moone, and Starres, ordeined for Signes, seasons, dayes, and yeeres. Genes. 1. 14, to 19.

Signes shall follow them that beleeue, for a confirmation of their doctrine. Mar. 16.17.

Signes preceeding the day of iudgement. Mat. 24.29, to 31. Mar. 13.24.* Lu. 21,25.* Isa. 13.10. Eze. 32.7 Joel 3.15.

We ought not to feare the Signes of heauen. Jer. 10.2.

Silence must bee kept, as time and place requireth. Pro. 10.19, and 25.11. Ecclus. 20. 1,5, to 9.

Siluer, looke Golde.

Similitude. God sending his owne sonne in the similitude of sinfull flesh, condemned sinne in the flesh. Rom. 8.3. and 6.5.

Simple concerning euill. Mat. 10.16. Romanes 16.19.

Hee that distributeth, let him doe it with simplicitie. Rom. 12.8.

Paul reioiceth that his conuersation was in simplicitie. 2. Cor. 1.12.

Singing Deborah and Barak sung praise to God Judg. 5.1.* and Moses and the Israelites with Miriam. Exo. 15.1.* and Dauid also. 2 Sam. 22.1.*

We ought to sing Psalmes and spirituall songs to the Lord in our hearts. Ephe. 5.19. Coloss. 3.16,17.

A song for ẏ Israelites to learne by heart, and sing. Deut. 31.19. and 32.1, to 44.

Singers ordeined, and their office and courses. 1. Chro. 25.1.*

Dauid the sweete singer of Israel. 2. Samuel 23.1. looke Song.

Sinne and *Sinner*. Sinne taken for the root of peruersitie. Rom. 6. and 7. Chapters, and for a sacrifice for the satisfaction for sinne, Rom. 8.3. 2. Cor. 5.21. and sinners, for those that are altogether addicted to wickednesse. Mat. 9.11. John 9.31.

Adam laide his sinne to his wife, and shee to the Serpent. Gen. 3.12,13.

Through whom sinne entred into ẏ world, and death by sinne. Rom. 5.12.

The deuill prouoked the woman to sinne. Gen. 3.1, to 6.

He that committeth sinne is of the deuill. 1. John 3.8.

Sinne is the sting of death. 1. Cor. 15.56.

He is a sinner that beleeueth not the Gospel. 1 Pet. 4.17,18.

Jeroboam sinned, & made Israel to sinne. 1. Kings 18.28,29,30. which sinne pulled destruction vpon the citie. 1. Kings 14.16.

The like is to be seene in Baasha. 1. Kings 16.2,3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam. 12.23.

The children of Eli sinned, and made the people to trespasse. 1. Sam 2.12,17,24,25.

Idolaters company must be shunned, lest wee sinne against the Lorde. Exod. 23.24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne. John 8.34. Rom. 6.12.

Seruants of sinne, are freed from righteousnesse: and contrary Rom. 6.18,20.

Adam hauing sinned, fled from Gods presence. Gen. 3.8.

None exempt from sinne, and therefore all haue neede of the sauiour. Pro. 20.9. Isa. 41. 29. and 53.12. 1. John 1.7.*

Sinne was not knowen to bee sinne, but lay as dead, before the Lawe declared and receiued it. Rom. 5.13 and 7.7,8,9.

As punishment for sinne, death is come vpon all men. Rom. 5.12.

Sinne abounding coulde not surmount Gods grace. Rom 5 15,20,21.

The fruit of sinne is shame, and the ende death. Rom. 6.21.

Euery man shall die for his owne sinne. Jere. 31.30.

The blood of Bulles and Goates coulde not take away sinne. Heb 10.1, to 5.

God forgiueth sinnes. Num. 14.18. Exod. 34.7.

Wee ought not to continue in sinne. Ecclus. 21 1.

To be conuerted from sinne, is the gift of God. Jer. 31.18,19.

God called Adam to shewe him his sinne, Gen. 3.9.

God shewed Kain his sinne, before hee cursed him Gen. 4.10.

God punished the people, because their sinne increased. Jer. 30,15.

Saluation promised to them that confesse their sinnes. Leui. 26.40,42,45. Job 13.16. Ezek. 33.11.

God imputeth not sinne vnto his faithful. Psal. 32.2.

Dauid acknowledging his sinne, was pardoned. 2. Sam. 12.13.

The Israelites confessed the grieuousnes of their sinnes. Judg. 10.10. 1. Sam. 12.10.

Pharaoh confessed his sinnes. Exod. 9.27. and 10.16.

Of the sinnes of the Gentiles before their calling. Tit. 3.3. 1 Cor. 6.9,10,11. Rom. 1. 20.* Ephe. 2.12. 1. Pet. 4.3.

Raine is denied, & famine sent for sinne. 1. Kings 8.35,37.

The Jewes attributed their affliction to their sinnes. Baruch 2.5,6,7.

The sinnes for the which Jerusalem was afflicted. Jer 6.6,7.

God wil not pardon their sinnes, who turne from him to others. Josh. 24.19,20.

For the sinne of Achan, all the people were punished. Josh 7.1. and 22.20.

The men of Gibeah, for their sinne, Judg. 19.24,25. were slaine, not onely committers, but winkers at the same. Judg. 20.13,14, 44.46. according to Pauls doctrine. Roma. 1.31. the like happened to the Sodomites Gen. 19.5,25.

God is mercifull to the sinnes of his Saints albeit he punish them. Psal 89 31, 32,33. and 106.44,45.

Moses prayeth God to pardon the peoples sinne, or els to rase him out of the booke of life. Exod. 32.31 32.

Moses beseecheth God for the peoples sinne Num. 14.19. and Dauid for his owne. 2. Sam. 24 10.

God promiseth to visite the sinne of idolatrie. Exod. 32 34.

Abundance of spirituall blessings are promised after forgiuenesse of sinnes, Isa. 44.3, 22.*

Christ sinned not 1. Pet. 2.22. 1. John 3. 5. Isa. 53.9.

If we say we haue no sinne, we make him a lyar, who calleth all men wicked. 1. John 1. 10. Isa 9.17.

Remission of sinnes is through the mercy of God. Luke 1.78. Mat 2.5,10. Rom. 6.15. 17,20. by his sonne. Mat. 1.16.21. & by the shedding of his blood. Mat. 26.28. Mar. 14. 24 Luke 22.20.

Christ is the reconciliation for all our sins. 1. Joh 2.2. who appeared to beare them vpon his bodie to the same ende. 1. John 3 5. Rom. 4.25. 1. Pet 2.24 Gala 1.4. 1. Tim. 1.15 by beleeuing in him. Acts 20 43. who is the innocent lambe offered by the Father. John. 1. 29. the onely sacrifice once offered onely for all. Hebr. 9.26,28 and 10 12,14,18. that we should be zealous of good workes. Tit. 2.14.

Christ came to call sinners onely to repentance. Mat. 9.13.

Christ had authoritie to forgiue sinnes. Mat. 9.6. and remission of sinnes must bee preached in his name to all nations. Luke 24.47.

Christ did eate with Publicanes and sinners Mat. 9.10,11.

Sinne against the holy Ghost, is irremissible. Mat. 12.31,32. Mar. 3.29. Luke 12.10. Heb. 6.4,5,6. and 10,26,27. not to be prayed for. 1. John. 5.16.

When we were dead by sinne, God quickned vs in Christ Ephe. 2 5,6.

Victorie ouer sinne, is giuen by Christ. 1. Cor. 15 54.57.

Christ died for vs being sinners. Roman. 5 8.

Christ Jesus came into this world to saue sinners. 1. Tim 1 15.

Christ hath satisfied for our sinnes, that we dying to sinne, might bee quickened by the spirite of righteousnesse. 1. Pet. 2.24. and 3. 18. Rom. 6.6,11.

Gods new Testament is, that he wil write his lawes in our hearts, and remember our sinnes no more. Heb. 8 10.* and 10.16,17,26.

We being vnder grace may not therefore sinne: but rather bee so much more readie to doe good. Rom 6.13,15.

If our faith were not approued by good workes, we haue forgotten how wee were purged from sinne. 2. Pet. 1.9.

If any man sinne, wee haue an aduocate euen Jesus Christ the iust. 1. John 2.1.

God is able to keepe vs from sinne, and to present vs faultlesse with ioy. Iude 24,25.

Whosoeuer is borne of God sinneth not. 1.Iohn 5 18.

Our duetie toward our brother that sinneth against vs. Mat.18.15.* Luke 17.3,4. Gal.6.1.2.Tim.2.24,25,26.

Hee that conuerteth a sinner, shall hide a multitude of sinnes. Iames 5.20.

Hee that sinneth, & being warned, amendeth not Mat.18.17. looke Heathen.

Publike sinne, publikely to be rebuked. 1.Tim.5.20.

Moses put the Israelites in mind of their sinnes, and why. Deu.9.4.

Moses sheweth the Israelites their sinne, and prayeth God to pardon them. Exod.32. 30,31.*

We ought to pray for our brethren which sinne not vnto death, and life shall bee giuen them. 1.Iohn 5.16.

How great Gods mercie is to the sinner that truely repenteth Luke 15.11,12.*

Sinner that conuerteth, see Ioy.

Greater punishment argueth not alwayes greater sinners. Luke 13 4,5. Mat.7.1,2.

Who so beleeueth not in Christ, shall die in their sinnes. Iohn 8.24.

The wicked heape sinne vpon sinne. Ecclus.3.29. to fulfill the measure of their fathers sinnes. Mat.23.32. and 1. Thess.2.16.

Some mens sinnes are open, going before vnto iudgement, some follow after. 1.Tim. 5.24.

Iudas confessed that he had sinned, and how. Mat.27.4.

Prayse is not seemely in the mouth of a sinner. Ecclus.15.9.

We may not consent to the inticement of sinners. Pro.1 10, to 20. Gen.39.9.

Moses calleth the molten calfe the Israelites sinne. Deu.9.21.

The wicked thought of a foole is sinne, Pro.24.9.

Samuel comforteth the Israelites confessing their sinne. 1.Sam. 12.19,20.

Sinne commeth of our selues. Ecclus 15. 11,12.*

God seeketh not the death of a sinner, but his conuersion. 2.Chron.12.12. Ezek.18.32. and 33.11.

How sinne should bee restrained of vs. Rom.6.12.

Dead to sinne, how. Rom.6.2.

Gods mercie maketh sinners pure. Iere. 50.20.

God searcheth out our sinnes. Iob 10.6.

What were the sinnes of Sodome and her sisters. Ezek.16.49.

The soule that sinneth, shall die, except he repent. Ezek 18.4,5.*

Our sinnes cause barrennesse and scarcitie. Hag.2.17,18,20.

Of the offspring and originall of sinne, the punishment thereof, and how all men are Sinners Gene.2.17. and 3.1.* and 6.5,6,7. and 8.21.2.Chron 6.36. Iob 14 4. and 15. 14. Psalm. 14.3. and 51.5. and 115.11. Pro. 20 9. and 24.16. Eccles.7.22. Isa.1.6 and 13.9. and 45.25,26,27. and 53.6. and 64. 6. Ierem.17.9.2. Esd.7.48. and 8.35. Wisd. 2.24. Ecclus. 17.14. and 21.10,15,19,20. Iob.3.6. Rom.3.10, to 24. and 5.12,14. and 7.14,15,19,20. and 6.23. and 14.23. Ephes. 2.3. Phil.3.12. Iam.1.15.1.Corinth.15.21, 22. 1. Iohn 1.10. looke Forgiuenesse and Confesse.

Singlenesse of heart among Christians in the primitiue Church Acts.2.46.

Sister, for a citie. Ezek.16.46. and sisters for kinswomen. Mat.13.56. Mar.6.3.

Sixe things God hateth, and his soule abhorreth the seuenth. Pro.6.16, to 20.

¶ *Scorne*. Some laugh Gods messengers to scorne, some profite by them. 2.Chron.30. 10,11.

Skie red, morning or euening, what it signifieth. Mat.16.2,3. Luke 12.54,55,56.

¶ *Slanderers* must not be heard. Pro.20, 19. and 25.23.

The wicked seeke to slaunder the godly Preacher. Ier.18.18.

The wicked causeth slander and shame. Prou.13.5. Looke Double, Backbiting, and Speaking.

Slaying. Why God would slay the children of Eli. 1.Sam.2.25.

Amaziah slew them that slew his father. 2.Kings 14.5.

Sancherib slaine by his owne children. 2. Kings 19.37. Iosiah by Pharaoh Necho. 2.Kings 23.29.

The Leuites slewe their idolatrous brethren. Exo.32.27. looke Kill, and Refuge.

Sleepe. As Samson slept his haire was shauen off. Iudges 19.19.

Dauid finding his enemie Saul sleeping, did him no harme. 1.Samu.26.7,12. looke Abishag.

Eliiah slept when the Angel came to giue him sustenance 1.Kings 19.5,6.

Lying downe to sleepe, we must meditate in Gods word. Deu.11.19.

Death a sleepe, in respect of the resurrection. Gen.47.30. Mat.9.24 Mar.5.39. Luke 8.52.1.Cor.7.39.

Sleepe, put for ignorance and wicked life. Rom.13.11.

Let vs not sleepe as others doe, but watch and be sober. 1.Thes.5.6,7,10.

Slowe. Swift to heare, and slow to speake, &c. Iames 1.19.

The *Slouthfull* will not plough because of winter, and therefore shal begge in summer. Pro.20.4.

Whereto a slouthful man is like. Pro.15. 19. and 18 19. Ecclus.22.1,2.

The desire of the slouthfull slayeth him, and why. Pro.21.25.

The slouthfull seruant had his talent taken from him. Mat.25.26, to 31.

Wee ought not to be slouthfull to doe seruice. Rom.12.11.

Of the slouthfull, and slouthfulnesse. Pro. 6.6, to 12. and 10.26. and 13.4. and 18.9. and 19.15. and 20.13. and 22.13. and 24.30.* and 26.13, to 17. Eccles.10,18. Ecclus.37. 11. looke Idle.

¶ *Small*, looke Foure.

Smell, looke Sauour.

Smite. God smiteth the disobedient with all maner of plagues. Deu.28.22.*

God smote the Beniamites before the Israelites. Iudges 20.35.

God smote Nabal to death. 1.Sam.25. 38.

Who so smiteth any man, must die for it. Exod.21.12. Leuit.24.17,21. Num.35.16, to 22.

Cursed is hee that smiteth his neighbour secretly. Deu.27.24.

Of the punishment of him that smiteth his seruant or maide. Exodus 21.20,21,26, 27.

Zidkiah smote Michaiah, and why. 1.Kin. 22.24.

Paul smitten on the mouth Act.23.2. and Christ Mat.26.67. Mar.14.65. Iohn 18. 22,23.

Smith. Tubal-kain the first Smith or master. Gen.4.22.

No Smith in Israel in the time of Saul. 1.Sam.13.19.

¶ *Snares* of death ouertooke Dauid. 2. Sam.22.6. Psal.18.5.

Snowe in Summer, and raine in haruest not meete. Pro.26.1.

The blood of Christ washeth vs whiter then Snow. Psalm.51.7. if by faith we turne to him. Isa.1.18.

¶ *Sobrietie* commended vnto vs. 1.Thess. 5.8.1.Tim.3.2,11. Tit.2.2.1.Pet.4.7. Ecclus.32.12.*

We must vnderstand according to sobrietie. Rom.12.3.

Paul spake the wordes of sobernesse and trueth. Acts 26.25.

Societie, see Fellowship.

Solde, looke Sell.

Souldiers dutie. Luke 3.14.

Solemne. The Iewes at their Solemne feastes were wont to reioyce. Isa.30.29. with all their housholdes, with poore and strangers, offering sacrifices of thankefulnesse. Deut.6.11,12. Which feastes being prophaned, God abhorred. Isai.1.11, to 16. Hose.9.4,5.

A Solemne feast, at the erecting of the molten calfe. Exo.32.5,6. and at the setting vp of Ieroboams two golden calues. 1.Kin. 12.32,33.

At euery solemne feast, was a prisoner let loose to the Iewes. Iohn 18.39. looke Feast.

Solitarie. Christ prayed in a solitarie place. Mar.1.35.

Songs. The Song of Hannah. 1.Sam.2.1, to 11. of Elizabet. Luke 1.42, to 46. of the virgine Marie. verse 46, to 56. of Zacharias. verse 68, to 80. of the Angels. Luk.2.14. and of Simeon. verse 29, to 33.

Salomons Songs were a thousand and fiue. 1.Kings 4.32.

The song of Salomon of the loue betweene Christ and his Church, or the soule of man. Cant. all the 8. chapters. looke Sing, Psalmes, and Prayers.

Sonne. An euill nurtured sonne is the dishonour of his father. Ecclus. 22.5. and maketh his mother ashamed. Pro 29.15.

Dauid at the first, through humilitie, refused to be Sauls sonne in lawe. 1.Samu. 18.18,23.

Elisha by praier obteined that his hostesse

should haue a sonne.2.King.4.14,16,17. see Children.
Sonnes offered, looke Sacrifice.
God spared not his onely Sonne, but gaue him for vs all.Rom.8.32.
Sonnes, vsed for inhabitants. Ezr.2.1,21. and for posteritie.Ezra.2.35.Matth.22.42.
Christ called the Sonne of man Matth.8. 23.and 12.8.and 24.30. and 25.13,31. and 26.2,24.Mat.2 10.and 9.9,31.& 13.26. and 14.21.Luke 5.24.and 7.5.and 9.21,26,44, 56,58.and 12.8,&c Ioh.3.13,14.and 13.31.
The faithfull are the Sonnes of God. Lu. 20 36. Iohn 1.12. Rom.8.14. 2.Cor.6,18. Galat.3.26. 1. Iohn 3,1.. Looke Correction.
Sorcerers punishment.Reuel.21.8. looke Soothsayers.
Sorow. Paul reioyced not that the Corinthians were made sorie by his Epistle: but that they sorowed to repentance. 2.Cor. 7.8,9.
No man is sorie for the affliction of Ioseph.Amos 6.6.
God giueth to the disobedient a sorowfull minde.Deut.28.65.
A sorowful mind dryeth vp the bones.Pro. 17.22.
The Apostles sorowfull, hearing that Christ should die.Matth.17.22,23. and that they should forgoe his bodily presence. Iohn 16.6,to 23.
The brethren were sorie that they should see Pauls face no more.Acts 20.37,38.
The people sorowed that God would not goe with them to Canaan.Exod.33.4.
Paul was sorowfull for Epaphroditus sickenesse.Phil.2.27,28.
Godly sorowe causeth repentance: but worldly sorow causeth death,2.Cor.7.10,11. Ecclus.30.23,24.
The godly are as sorowing, and yet alwayes reioycing.2.Cor 6.4,to 10.
Wee may not sorowe aboue measure for the dead,and why. 1.Thessal.4. 13.* Looke Mourning.
The sorowe of the heart is a ielous woman Ecclus.26.6 looke Heauie.
Soothsayers not to be regarded, nor suffered.Leuit.19.31.Deut.18.10,11,12.
Whoso hath a spirit of diuination or soothsaying, shalbe stoned to death.Leuit.20.27.
Iosiah banished all soothsayers, and such as had familiar spirits 2.King.23.24,so did Saul.1.Sam.28.3.
Soothsaying,witchcraft,&c.is but vanitie. Ecclus.34.5.
God will iudge soothsayers.Mal.3.5. and send a sword vpon them.Ierem.50.36. looke Diuination,and Witch.
Sower. The parable of the Sower.Matt. 13 3.* 10,18,*43.Mar.4.3,to 21. Luke 8. 5,to 16.
Soweth As euery man soweth, so shall he reape Gal.6.7,8,9. see Salt.
Soule, taken for the naturall affection. Matth.26.38.Mar.14.34.Iohn 12.27.Lu. 1.46.and 2.35.for the spirit, wherewith man liueth.Matth.10.28. 2.Cor.1.23.for the wil ioyned to the vnderstanding. 1.Thess.5.23. 1.Pet.1.9,22. for the whole man.Gene.46. 26,27. Exod.1.5. Deut.10.22. Rom.13.1. Act.2.43. for the life.Mat.2.20.& 6,25.Lu. 12,22.Ioh.10.11.& 13.37.& 15.13.Acts 20. 24.and for the breath.Acts 20.10.
Man became a liuing Soule.Gen.2.7.
Christ healed the diseases of Soule and bodie.Luke 9 56.Iohn 7.23.
Wee ought to seeke, serue and loue God with all our heart and Soule Deu.4.29, and 10,12.and 11.13.
Paul content to giue his soule for the confirmation of the Gospel.1.Thes.2.8.
The Soules of them that were killed for the word of God.Reuel.6.9.
The Pastours shall giue accounts for their peoples soules.Heb.13.17.
How our Soules are purified.1.Pet.1.22.
Those that suffer for Iesus Christ, receiue the saluation of their Soules.1.Pet.1.4,9.
A man to put his Soule in his hands, what it signifieth.1.Sam.19.5.and 28.21.
To powre out our Soules before the Lord. 1.Sam.1.15.Psal 42.1,2.*
The Soule that sinneth shall die.Ez.18.4.
The Soule, after death goeth either to ioy or paine.Eccles.12.7.Luke 16 22,23.
The faithfull in the Primitiue Church were of one heart and one Soule.Act.4 32.
Soules appeare no more after they be once departed from the body. 2.Sam.12.23. Iob 7.9,10.and 10.20,21.and 14.12. and 17.16. Psal.103.15,16. Isai.8.19,20. and 65.3,4. Wis.2.1.and 3.1.Ecclu.38.20,21,23.Mar. 5.2,3. Luke 12.20.and 16.30,31, Actes7. 59.2.Cor.11.14.1.Thes.4.13.
Of the immortalitie of the Soule. Matth. 10.28.and 16.26.
¶ *Span.* Vntimely births of a Span long eaten.Lam.2.20.and 4.10.
Spare. If God spared not the citie where his Name was called vpon, shall other goe free? Ierem 25.29.
Howe prone a man is alwayes to spare himselfe.2.Sam.12.5,6.Gen.38.24,25,26.
Sparkle. The subtill woman of Tekoah, termeth Absalom her sparkle. 2.Sam.14.7.
Sparrow, looke Prouidence.
Speake. What God speaketh, shall come to passe.Ezek.12.25.
Whoso is mooued by Gods Spirit to speake, is directed in trueth, boldnesse and eloquence.Iob.32.18.*Exod.4.12,15.
To speake, put for to promise.Luke 1.70.
If any man speake, let him talke as the words of God.1.Pet.4.11.
Wee ought not to speake euill one of another.Iam.4.11.1.Pet 2.1.Wis.1.11.Nor regard euery mans speach, & why. Eccle.7.23.
Railers or euill speakers, shall not inherite the kingdome of heauen.1.Cor 6.10. Looke Slander, Backbiting, and Tongue.
Of sobrietie in speaking.Prou.17.27,28. Eccles 5.1.
Speculations. Against vaine Speculations Col.2.8,18.
Speedily. Presume not of Gods mercie, but conuert speedily by true repentance.Ecclus 5.5,6,7.
Spies sent to view Ai.Iosh.7.2. and Iericho.Iosh.2.1. and the land of Canan.Num. 13.3,17.*Who, for their euill report, are all slaine saue Caleb and Ioshua. Numb. 14. 37.38.
Spirit taken for the minde of man. Luke 10.21. 2.Corinth.7.1. 1.Thess.5.23. for the life of man.Iob 34.14.for a Spirituall essence simply. Iohn 4.24. For the holy Spirite of God.Ephes.5.18. for the graces of the same Spirite.Actes 8.15 and 19.2.Galat.3.2. For the man regenerated.Matt.26.41.Roman. 7.6. and 8.4. Galat.5.16. For a fantasie, or vaine imagination of mans minde. Matth. 14.26.For will and minde.1.Cor.5.3.Phil. 1.27. For teachers, or Prophets. 1.Iohn 4. 1.and for earnest zeale toward God.1.Tim. 4.12.
The Spirite of God mooued vpon the waters.Genesis 1.2.
The Spirite of grace to bee powred vpon the Iewes.Zech.12.10.
The holy Ghost called the Spirit of trueth, and why Iohn 14.17.
One Spirite distributeth sundry giftes. 1. Cor.12.7,to 12.
The Spirit of God dwelleth in Christians. 1.Cor.3.16.
Whosoeuer hath not the Spirit of God, is not his.Rom 8.9.
Without the Spirit of God, wee are easily trained to idolatrie.1.Cor 12.2,3.*
The great repugnancie betweene the Spirit and the flesh.Gal.5.16.*
Yee know not of what Spirit ye are.Luke 9.55
The Spirite of God descending vpon Christ.Iohn 1.32.Matth.3.16. Luke 3.22.
That that is borne of the Spirit, is Spirit. Iohn 3.5,6.
Saint Paul reioyced that he had the Spirit of God.1.Cor.2.12.and 7.40.2.Cor.4.13.
No man that hath the Spirit of God, calleth Iesus execrable.1.Cor.12.3.Mat.9.39
Ioshua was replenished with the Spirit of wisedome, by the laying on of Moses handes. Deut.34.9.
The Spirite wherewith Moses was endued, God put vpon the 70. Elders.Numb. 11.16,25.
The Spirit of the Lord came vpō Othniel. Iudg.3.10. vpon Iphtha.Iudg.11.29,32. vpon Samson.Iudg.13.25.& 14.19.and 15. 14,15. vpon Saul.1.Sam.11.6. and vpon Dauid.1.Sam.16.13.looke Clothed.
The Spirite of God departed from Saul, and an euill Spirite sent of the Lord, vexed him.1.Sam.16.14.
God reuealed to Samuel by his Spirite, Sauls cōming a day before.1.Sa.9.15,16.
Obadiah feareth yͤ the Spirit of God would haue caried away Eliiah. 1.Kings 18.9,12.
God wil not haue his spirit alway to striue with man, because he is but flesh.Gene.6.3.
Only Gods Spirit searcheth and knoweth all things.1.Cor.2.10,11. looke knowledge.
Gods Spirit beareth witnesse in vs, that Christ is the true Sauiour.1.Iohn 5.1,6.8, 13.Which Spirit is the oyntment that teacheth vs.1.Iohn 2.20,27.
Those that haue Gods Spirit, shall by God be raised to life as Christ was.Rom.8.11.
Those that are led by the Spirit, are not vnder the law.Gal.5.14,18.The Spirit of God

renueweth mans heart. 1. Sam. 10. 6.
The Spirite of God spake by Dauid 2. Sam. 23. 2.
By the Spirite the deedes of the body are mortified. Rom. 8. 13.
If we liue in the Spirit, let vs also walke in the Spirit. Gal. 5. 25.
The Spirit maketh request for vs, with sighes vnexpressable. Rom. 8. 26.
By the Spirit we are made an habitation of God. Ephes. 2. 22.
Where the Spirit of Christ is, there is libertie. 2. Cor. 3. 17.
The Spirit led Christ into the wildernesse to be tempted of the deuill. Mat. 4. 1. Marke 1. 12. Luke 4. 1.
Christ offered himselfe by the eternal Spirit to God. Heb. 4. 14.
Steuens aduersaries could not resist the Spirit by the which he spake. Acts 6. 10.
What the Law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom. 8. 2, 3, 4.
The Gospel called the administration of the Spirit. 2 Cor. 3. 8.
Moses craueth that the Lord would put his Spirit vpon all the people. Num. 11. 29.
God must bee worshipped in Spirite and trueth. Iohn 4. 23, 24. Ephes. 4. 3, 4.
We ought to bee feruent in Spirit. Rom. 12. 11.
The Angels are called Spirits. Heb. 1. 7.
Wee ought to trie the Spirits, and how. 1 Iohn. 4. 1, 2, 3.
Who knoweth if the Spirit of man ascendeth, and the Spirit of beastes descendeth? Eccles. 3. 21. and 12. 7.
Lying Spirits, looke Deceiue.
God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9. 23.
Spirits of errour sent of God to deceiue the Egyptians. Isa. 19. 14. looke 1. Tim. 4. 1, 2.
Of euill and good Spirits. Rom. 8. 38, 39. looke Angels, and Soules.
Our naturall bodies shalbe raised Spirituall bodies. 1. Cor. 15. 44, 46.
It is a small thing that they should reape corporal things, which sow Spirituall things. 1. Cor. 9. 11.
Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2. 13, 14.
The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 2. 15.
We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephe. 5. 18, 19, 20, 21. Col. 3. 16, 17.
Both Spirituall and temporal things committed to the Hebronites 1. Chr. 26. 32.
Spit. The Iewes did spit in Christs face. Mat. 27. 67 Mar. 14. 65. Luke. 22. 64, 65.
Spoiles of the wicked are not to be coueted of those that reuenge Gods quarell. Esther 9. 10, 15, 16.
Spoiles diuided equally by the ordinance of Dauid 1. Samuel 30. 24, 25 according to the old custome. Iosh. 22. 8. Num. 31. 27.
Dauid sendeth presents of his spoyles. 1. Sam. 30. 26.*
Spouse of Christ is the Church. Psal. 45. 2.* Reue. 21. 2, 9, 10.
Spue, looke Colde.
Spurne, looke Heele.
¶ *Staffe.* Iaakob had but a staffe when he came to Laban. Gen. 32. 10.
Elisha sent Gehazi with a staffe to reuiue his hostesse child, but he could not. 2. Kings 4. 29, 31.
The Paschall Lambe eaten with staues in their hands. Exod. 12. 11, looke Bread.
Standing stedfast in the faith. Rom. 5. 2. and 11. 20. and 14. 4. 1. Cor. 10. 12. and 16. 13. 2. Cor. 1. 24 Gala. 5. 1. Ephes. 6. 11, 14. Col. 4. 12. 1. Thes. 3. 8.
Starres created by Gods word. Gen. 1. 16.
The Starres are not pure in Gods sight. Iob 25. 5.
Starres fell from heauen. Reu. 8. 10. & 9. 1.
The Starre of Iaakob, for Christ. Numb. 24. 17.
The Starre that guided the wise men. Matt. 2. 2, 9, 10.
Statutes of princes are no excuse to transgresse Gods Law. Mich. 6. 16.
Steale. Hee that stealeth one of his brethren, ought to die. Deut. 24. 7.
The Beniamites stole away the maides of Shiloh. Iudg. 21. 21.
Let him that stole, steale no more. Ephes. 4. 28. looke Theefe.
Stedfastnesse of the faithfull. 1. Sam. 17. 26.* 2. Sam. 12, 26.* 1. Kin. 18. 18.* 2. Kin. 3. 14, 24, 25. Dan 3. 12. Iude 13. 3.* Wisd. 5. 1. Dan. 13. 45.* and 14.* 1. Mac. 1. 65, 66. and 2. 27, 28.* 2. Mac. 6. 18.* and 7. 1.* Mat. 14. 4. Acts 4. 8.* 1. Thes. 2. 2.
Stickes, looke Sabbath.
Stifnecked people the Israelites. Exod. 32. 9. Deut. 9. 6. looke Obstinate.
Stirre vp. looke Iudge, and Faithfull.
Stocke, looke Tribe.
Stoikes, looke Epicures.
Stumble, see Christ, and Rom. 9. 32.
No man ought to put a stumbling blocke before his brother. Rom 14. 13. Leu 19. 14.
Stones claue asunder at Christes death. Matth. 27. 51.
God cast great stones from heauen vpon the Amorites Iosh. 10. 11.
The two Onix stones of the Ephod. Exo. 28. 9, to 13.
Iaakob set vp a pillar of stone, and why. Gen. 28. 18, 22. and made a heape of stones for a witnesse of the couenant betweene them. Gen. 31. 44, to 55.
Ioshua pitched a stone vnder an Oke, and why. Iosh. 24. 21, 24, 26, 27.
Samuel pitched a stone for a memoriall of Gods ayd. 1. Sam. 7. 12.
Shimei threwe stones against Dauid. 2. Sam. 16. 13.
God commanded that after the Israelites had conquered the Moabites, they should marre euery good field with stones. 2. kings 3. 19, 25.
Sooner should the stones cry, then Christs glory should be hid Matt. 21. 9, 16. Mar. 11. 9, 10. Luke 16. 37, 38, 40.
Christ the refused head corner stone, conioining Iewes & Gentiles. Mat. 21. 40. 1. Pet. 2. 7. Ephe. 2. 20.* see Christ and Monument.
Stoned. Moses feared to bee stoned to death by the people. Exod. 17. 4.
The people would haue stoned Caleb and Ioshua. Num. 14. 10.
Naboth stoned, see Witnesse.
Paul was once stoned. Act. 14. 19. 2. Cor. 11. 25.
The Iewes would haue stoned Christ, and why. Iohn. 10. 30, 31, 33.
The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30. 6.
Adoram was stoned by the people of Israel. 1. Kings 12. 18.
Achan stoned for taking the excommunicate thing. Iosh. 7. 1, 25, 26.
Witches and Soothsayers, &c. ought to be stoned to death. Leu. 20. 27. Deut. 18. 10, to 15. Exod. 22. 8.
No inticer to idolatrie so deare vnto vs, but must be stoned to death. Deu. 13. 6, to 10
Who so offereth his child to Molech, must be stoned. Leuit. 20. 2.
Steuen stoned. Acts 7. 58. and 22. 20.
God will giue vnto the faithfull a heart of flesh, for a stony heart. Ie. 32. 39. Eze. 36. 27.
Storke forbidden of the Iewes to eate of. Deut. 14. 8.
Store and *Storehouses* of those that keepe Gods Lawes, shalbe blessed. Deut. 28. 8. and of other, cursed. verses 15, 17.
Hauing store, wee must not forget God. looke Fill.
Strangled forbidden. Genes. 9. 4. Leu. 17. 14. Acts 15. 20, 26.
Strange. Iaakob caused his houshold to put away strange gods. Gen. 35. 2.
The Israelites prouoked God with strange gods. Deut. 32. 16.
Strange flesh, for horrible pollutiōs. Iude 7.
Strange children dissemble. Psa. 18. 44, 45
A strange womā, for an harlot. Iudg. 11. 1.
The strange worke, & strange act of God. Isa. 28. 21.
Against prayer in a strange tongue. 1. Corinth. 14. 14.*
Strangers separated from the people of Israel. Nehe. 13. 1, 2, 3.
The stranger that prayeth in Gods Temple, shalbe heard. 1. Kings 8. 41, 42, 43.
God loueth strangers. Deu. 10. 18.
The Israelites were strangers in Egypt. Deut. 10. 19.
Wee ought not to peruert the right of the stranger and fatherlesse, and why. Deut 24. 17, 18.
We ought to loue strangers. Leuit. 19. 33, 34. and not to iniurie or oppresse them, and why Exod. 22. 21. and 23. 9. Deut. 24. 14.
Strangers are commaunded to heare and reade the Law. Deut. 31. 12.
Wee were sometime strangers from the promise. Ephes. 2. 12.
Strangers pay tribute. Matt. 17. 25, 26.
Howe wee ought to doe good to strangers. Gen. 18. 1, to 9. and 19. 1, to 4. Leuit. 23. 22. Num. 15. 14, 15, 16. Ezek. 22. 7. and 47. 22. Zech. 7. 10. Psal. 147. 9. looke Widowes.
Wee are strangers, and soiourners in this world. Gene. 15. 13, 14. & 47. 4, 9. 1. Chro. 29. 15. Psa. 39. 12. & 105. 12, 13, 23. & 119. 19. 2. Cor. 5. 1, to 7. Phil. 3. 12, 13. Heb. 11. 8, 9, 10, 13, to 17. and 13. 14. 1 Pet. 1. 11.

Straite, looke Gate.

Strength. God is our strength. Exod. 15.5. 2. Sam 22.3. Job. 9.19.

The strength which Samson had by Gods spirit, went from him. Judges 16.19,20.

Strengthened. The Lord strengthened Eglon against Israel, and why. Judges 3.12.

God strengthened Paul against Nero. 2. Tim. 4.17. looke Encourage.

Strife and enuying are workes of darkenesse. Rom. 13.12,13.

The waters of strife. Numb. 20.13. looke Striue.

Strings. Of Strings of the Tabernacle. Exod. 26.4,5.

Stripes for any trespasse might not bee adiudged aboue 40. at once. Deut. 25.2,3. and of them, on a superstition there was one abated afterwards. 2. Cor. 11.24.

Who shall bee beaten with many stripes, and who with few. Luke 12.47,48.

Strip. God threatned to strip the Synagogue of the Jewes, if they repented not. Hos. 2.2,3.

Striue not about words, nor keepe companie with them that doe, and why. 1. Tim. 6.4 5. 2. Tim. 2.14,23,24.*

Who dare striue and stand against God, or accuse him? Wisd. 12,12. Job. 9,32.* and 16.21. and 39.35.

How strifes may be ended. Genes. 13.8,9. Mat. 5.25.

The law of them that striue, and hurt one another. Exod. 21.18,19,22.

Against striuing, looke more. Ecclus. 8.1. 2,3. and Contention.

Strong. looke Encourage.

Stubborne hearts shal fare euil at the last. Ecclus. 3.27. see Children.

Moses prayeth for the stubbornnesse of the people, and why. Deut. 9.26.*

The Jewes walked after the stubbornenesse of their wicked heart. Jer. 18.12.*

The Lord addresseth his speech to the stubborne hearted. Isa. 46.12.

The wicked will blesse himselfe in the stubbornnesse of his owne heart. Deut. 29.19.

Stubble. The wicked are as stubble before the wind. Job. 21.18.

The Israelites forced to gather stubble for straw. Exod. 5.12.

Stuffe. The Prophet is willed to prepare stuffe to goe into captiuitie. Ezek. 12.3.

¶ *Subiects* duetie. Exo. 10.18. and 22.28. Num. 16.2.9.* Josh. 1.16,17,18. Neh. 5 1.* Pro. 13.1. & 20 2,20. & 24.21. Ecclus. 8.2,3, 4. & 10.4,20. Jer 27 7. Baruc. 1.11.* Mar. 17.24,33.* & 22.16, to 22. Luke 20.20, to 27. Rom. 13.1, to 8. 1. Thes. 5.12,13. 1. Tim. 2. 1,2,3. Tit. 3.1,2. Hebr. 13.17,18. 1. Pet. 2. 13. to 18. Jude 8.

True Subiects cannot bee counterpoised with treasure. Ester 7.4.

Subornation. 1. Kings 21.10. Acts 6.11.

Submit your selues one to another in the feare of God. Ephes. 5.21. and in all maner ordinance of man for the Lords sake. 1. Pet. 2.13.

Subtile. The serpent more subtile then any beast of the field. Gen. 3.1.

Jonadab a subtile man. 2. Sam. 13.3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14.1, to 25.

Rebekah by her subtiltie, procured the blessing to Jaakob. Gen. 27.9, to 30.35.

Subtiltie fine, but vnrighteous. Ecclu. 19. 24,25,26.

Succour, looke Helpe.

Sucke. Hanna gaue her sonne sucke. 1. Sam. 1.23. so did Sarah. Gene. 21.7. & Moses mother. Exo. 2.8,9. and Samsons. Judg. 13.4,24. and so did Elizabeth. Luk. 1.80. and the virgine Mary. Luke 2.7. and Salomons mother. Cant. 8.1. and Dauids. Psal. 22.9. looke Nourse.

Suffring. Christ ought to haue suffred, and so to enter into glory. Luke 24.26,46. Hebr. 2.9. 1. Pet. 1.11.

We ought to suffer with Christ, after his example, and why. 1. Pet. 2.21. & 4.1,13. 2. Tim. 2.12. & the example of the Prophets. James 5.10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4.15,16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet. 3.14,17,18. Mat. 5.10.

The long suffering of God. Rom. 2.4. 2. Pet. 3.15. Psal. 86.15. & 103.8. & 145.8. Joel 2.13. Jonah. 4.2. Nah. 1.3. Wis. 15.1.

The long suffering of Christians. 2. Cor. 6.6. Col. 1.11. it is a fruit of the spirit. Gal. 5.22.

We ought to reioice in suffring for Christs sake, and why. 1. Pe. 1.3, to 9.

To suffer for the name of God, is his only gift. Phil. 1.29. looke Tribulation.

Sufficient, looke Contented.

We are not sufficient of our selues to think any thing, but our sufficiencie is of God. 2. Cor. 3.5.

The Scripture sufficient to leade vs to perfection. 2. Tim. 3 16,17.

Sunday, looke Day.

Sunne. Of the horses of the Sunne. 2. Kin. 23.5,20.

The Sunne stayed at the desire of Joshua. Josh. 10.12.

The shadow of the Sunne went backe ten degrees in Hezechias dayes. 2. Kings 20.9, 11. Isa. 38.8.

The Sunne was darkned at Christs death. Luke 23.45. Mat. 27.45. looke Signes.

Superfluitie of maliciousnesse must be laid away. James 1.2.

Superstitions of the Athenians reprooued by Paul. Acts 17.21, to 32.*

Festus termeth the Jewes obiections against Paul, questions of their owne superstitions. Actes 25.19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26. 26,31. Mar. 14.18, to 27. Luke 22.14 to 24. which ought to be receiued in remembrance of Christs death. 1. Corinth. 11.24. Luke 22, 19.

The great Supper. Luke 14.16, to 25.

Blessed are they that are called to the Lambes Supper. Reu. 19.9,17.

Lazarus and Mary made Christ a Supper. John 12.1,2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lord. 1. Cor. 11.23, to 27. and rebuked the irreuerent comming thereunto. 1. Cor. 11.17, to 23. and sheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort 1. Cor. 11.27.*

The godly eate and drinke Christs body and blood in the Supper, onely by faith. John 6.50, to 59,63. & 11.26. & 15.5. 1. Cor. 10.1, 3,4. Ephes. 3.17.*

The wicked eat not the body and blood of Christ in the Supper, ne haue any profit by his passion. Matth. 7.6. John 19.1,2,6. Rom. 8.9. 1. Corinth. 11.27,29. 2. Cor. 6.14,15,16. Heb. 6.6. Tit. 1.15,16.

Against the reseruation of any part of the bread or wine, vsed in the Lordes Supper. Exod. 12.9,10. and 16.19.

The wordes (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen. 17.10,11. and 33.20. Exod. 12.11. Deut. 31. 11. John 14.6. and 15.1. and 5.7. Acts 2.42. Rom. 4.11,17. 1. Cor. 10.4,16. Tit. 3.5.

Christs naturall body can bee but in one place at once, and therefore is not in the bread and wine at the Lords Supper. Matth. 24.23,24. and 26.11. Mat. 16.19. Luke 24. 2,3,6,51. John 16.28. Actes 1.9,10,11. and 3.20,21, and 7.56. 2. Corinthians 5.16. and Coloss. 3.1. Philippi. 3.20. Hebr. 8.1. and 10. 12,13. Looke Transubstantiation and Sacraments.

Support. Wee ought to support one another through loue. Ephes. 4.2.

Surfet. The discommodities of surfeiting. Ecclus. 31.19,20,25. and 27.29,30. Looke Drunkennesse and Gluttonie.

Suretiship. Judah became suretie to his father to bring Beniamin againe. Gen. 43.9. and 44.32. looke more Ecclus. 29.15, to 22. Pro. 6.1, to 6. and 17.18. and 20.16.

¶ *Swanne* forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exo. 8.24. Psal. 105.31.

Jerusalem swarmed full of idolatrie, which was the cause of her punishment. Ezechiel 8.3.*

Sweare. We may not sweare by any thing beside God, nor by him, but vpon good occasions. Jerem. 5.7. and 4.2. Rom. 1.9. and 9. 1. 2. Cor. 1.23. Heb. 6.16,17. Exod. 20.7. and 23.13. Leuit. 19.12. Deut. 5.11. & 6.13. and 10.20. Josh. 23.7,8. Zech. 5.3,4. Matt. 5.34, to 38. James 5.12.

A man ought not to accustome himselfe to swearing, and why. Ecclus. 23.9, to 24. and 27.14.

God sware that the vnbeleeuing Jewes should not enter into the land of Canaan, Deut. 1.34,35. Num. 14.23. which he fulfilled. Deut. 2.13,14.

Joseph sware. Genes. 47.30,31. so did Joshua and the princes of Israel. Joshua 9.15, 18,20. and the Israelites. Judg. 21.1. and Saul. 1. Sam. 19.6. and Dauid. 1 Sam. 24. 22,23 2. Sam. 19.23. 1. Kings 1.17,29,30. and Jonathan. 1. Sam. 20.16,17. and Salomon. 1 Kings 2.23.

S. Paul sware to the profite of others. 2. Cor. 1.23.

God doe so to mee and more also: a maner of

of Swearing. 2.Sam. 3.35. looke Othes,and Hand.
Sweate,looke Bread.
Sweetebread,looke Passeouer.
Swimming saued diuers that were in the ship with Paul.Acts 27.43.44.
Swine. The legion of deuils permitted to goe into the heard of Swine. Matt.8.31,32* Mar.5.9,to 14.Luke 8.30,to 34.
Pearles ought not to be cast before Swine and why.Mat.7.6.
Sword. All that take the sword,shal perish with the sword.Mat.26.52.Reue.13.10.
The disciples asked if they shoulde smite with the sword.Luke 22.49.
All Israel without sword or speare, saue Saul and Jonathan.1.Sam.13.19,22.
The Magistrate beareth not the sword for nought. Rom.13.4. but priuate persons are prohibited to vse it.Mat.5.39.
The sword is threatned to those that break Gods couenant.Leuit.26.25.and follow Idoles.Deut.32.25.
The Lord caused the Midianites to kill one another with their swords Judges 7.22.
God whetteth his sword when hee taketh vengeance.Deut.32.41.
God was the sword of the Israelites glorie.Deut.33.29.
It is not the sword whereby Gods children overcome,but his power.Josh.24.8,11,12,13.as hee promised. Deuteron.7.21,23,24.
The word of God is a sharpe two edged sword,Reue.19.15.
The sword of the spirite to discomfite our mortall enemie.Ephe.6.13,17.
Christ came not to send peace, but the sword.Mat.10.34,35.Luke 12.51.
Christ willed his Disciples to buy them swords.Luke 22.36.
The sword shall not goe thorowe a godly land.Leuit.26.6.
Simeon foretold the virgine Marie, that the sword should pearce thorowe her soule. Luke 2.35.
A generation whose teeth are swords.Pro. 30.14.
¶ *Synagogue* of the wicked called to repentance.Hos.2.1,2.*
Synagogue, wherein were trained vp Libertines,&c.Acts 6.9.

T.

¶ *Tabernacle* of the Congregation pitched farre from the hoste.Exod.33.7.
Abraham dwelled in tents or Tabernacles Gene.12.8.
Of the forme of the Tabernacle, and the appertinences prescribed.Exod.26.1.* and 36.1.*finished.Chap.39.32.*and reared vp. Chap 40.2,to 24.&c.
None were suffered to be in the Tabernacle,when the hie Priest went into the Sanctuarie.Leuit.16.17.
The last and great day of the feast of Tabernacles.John 7.37.
Our bodies called Tabernacles.2.Cor.5.1 4.2.Pet.1.13,14.
What the two Tabernacles signifie. Hebr. 9.6,7,8.*
Jabal inuented Tabernacles or tents. Gen.4.20.which occupation Paul exercised to get his liuing.Acts 18.2,3.
Tables or boardes for the Tabernacle to stand vpon.Exod.26.15.
Moses receiued the two Tables at Gods hand.Exod.31.18.& 32.15,16.and breaketh them,verse 19.and is commanded to hewe other like the first,and so he did. Exod.34.1,2. Deut.10.1,to 6.
The forme and situation of the Table for the shew bread. Exod.25.23,to 31.& 26.35.
Tobias biddeth the godly to his Table. Tob.2.2.
Salomon placed ten Tables in the Temple 2.Chron 4.8.
Table put for that wherein men chiefly delight.Rom.11.9.
Tables vsed for offices belonging to the poore.Acts 6.2.
Take. Him that taketh thy cloake forbid not to take thy coate also Luke 6.29.
Christ taken vp to heauen. Marke 16.19. Luk 24.51.Acts 1.9 looke Ascend.
Talebearers and Tale tellers, Prou.16.28. and 18 8.and 26.20,22.Ecclus.5.15.looke Busibodies,and Backbiting.
Talents. Salomon had 450.talents of gold brought from Ophir.1.King.9.28.2.Chr.8. 18.and 1.20.from Hiram.1.Kings 9.14.
The talent of the Temple. Exod.25.39. was two of the common talents. Mat.18.24. 2.Sam.12.30.1.Chr.20.2.
Talke,looke Iesting,Idle,and Speech.
Target. Salomon made 200. Targets of beaten gold.1.Kings 10.16.
Taxe,looke Tribute.
Taile. The Prophet that teacheth lies, is the taile.Isa.9.14,15.
Teaching. We ought to teach the Scriptures, as occasion is ministred. 1.Cor.2.13. and 3.1,2.
Christians are taught of God, and howe. John 6.29,45.Heb.8.11.1.John 5.20. Isa. 54.13.
Christs ministers must teach whatsoeuer he hath commanded.Mat.28.20.and whereof the holy Ghost should put them in minde. John 14.16,26.Acts 1.4.Lu.24.49.Joh.15 26.and 16.7.
Hee that teacheth ought to bee directed by Gods word.1.Pet.4.11.
Wee ought so to teach, as wee may edifie one another.1.Thes.5.11.
The wise Scribe that is taught vnto the kingdome of heauen.Mat.13.52.
God taught his people by his word. Deu. 4.36.and 32.10.
God hath taught vs the good way to walke in.1.Kings 8.35,36.
God nurtured the Israelites forty yeres, to teach them to know him, and themselues. Deu.8.2,3,4.5.
God taught the handes of Dauid to fight. 2.Sam.22.35.
God commanded Moses to teach the Israelites to feare and obey him, for their profite.Deu.5.29,31*and 6.1,2,3,17,18,24.*
Moses warneth the Jewes to doe whatsoeuer the Leuites should teach them.Deut. 24.8,9.
Wee ought to teach our children the word of God.Deu.11.18,to 22.and 31.11,12,13. and what great things God hath done for vs.Exo.13.12,to 17.Deu 4.9,10.& 6.7,21.* Josh.4.6,21.*Lu 1.74,75.as Abraham did. Gene.18.19.
Jehoiada the chiefe Priest taught Jehoash.2.Kings 12.2.
Samuel taught the Israelites the good way.1.Sam.12.23.
Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftesman.Acts 18.24,26.
Who is the teacher of the faithfull. John 14 26.Psal.51.10,11,12,13.
S. Paul the teacher of the Gentiles. 1. Tim.2.7.
Christ ordained teachers,&c.in his Church, and why Acts 13.1.1.Cor.12.28.Eph.4.11, 12,to 17.
Those that by teaching turne many to righteousnesse shall shine as the starres for euer.Dan.12.3.
Teachers should teach the word of God purely.1.Pet 4.10.
Teachers ought not to teach for lucre, nor dote about strife of words,but bee instant in the Gospel, and why. 1.Tim.6.3,4,5,21. 2. Tim.3.1,to 10 and 4.2,3,4. Tit.1.10,11,to 17.and 3.9,10.Col.2.8.
Such as teach lies, and their punishment.2.Pet. 2.1,2,3. *and 3.17.and 2.Joh. 10.
Teaching is a gift of God. Rom. 12.6,7. looke Doctours and Doctrine.
Teares, looke Feete,Weeping,Widow,and vnbeliefe.
Tearing of Clothes.Genes.37.34.& 44.13 Josh.7.6. Judg.11.35. 1.Sam.4.12.2.Sa. 13.19 Est.4.1.Isa.37.22.Joel 2.13.1.Macab.2.14.and 3.47.and 4.39.Leu.13.45.
Tearing with a spirit.Mar.9.18,20.
Temperance. S.Paul disputed of Temperance before Felix.Acts 24.26.
Temple. The couering of the Temple of pure gold.1.King.6.20,21.
The building,forme,purification,and dedication of the Temple. 1.King.6.1,to 13. and 8.63,64.1.Mac.4.41,42,43.
Who should be receiued to the ministring in the Temple, and who reiected. Ezek.44. 9,15.
Jehoash king of Judah repaired the Temple, 2.King.12.4,to 18.so did Josiah.2.Kin. 22.4,to 8.
Jehoash king of Israel spoiled the Temple.2.King.14.13,14. and so did Shishak king of Egypt.1.King.14.26.
The Temple defaced.2.King.25.9,to 18. Jere.52.12,to 24.
Haggai reprooueth the Jewes slacknesse in reedifying the Temple. Hag.1.2,to 15. wherupon Zerubbabel and Jehoshua beginning the worke are hindred.Ezra.4.4.5.24.
The disposition and order of the reedifying of the Temple with his appertinances.Ezek. 41.1.*
Gods promise to those that should restore the Temple.Hag.2.16,20.
The Temple reedified. Ezra 5.1,2.and 6. 15.in 46.yeeres. John 2.20.
The glorie of the second Temple, exceeding

king the first, Hag.2.4,7,8.
The destruction of the Temple is foreshewed. Amos.2.5. Zech.11.6. Matth.24.2.* Mar.13.2. Luke 19.43,44. and 21.6.
The Temple spoyled. 2.Macc.5.15, to 22. and defiled. 2.Mac.6.2.
By which gates the people went out, and by which they went into the Temple. Ezek. 46.8,9.*
Christ cast out of the Temple those that solde and bought, and why. Matt.21.12,13. Marke 11.15,16,17. Luke 19.45. John 2. 14,15,16.
The Apostles were continually in the Temple. Luke 24.53. Acts 2.46.
Peter and John went into the Temple to pray. Acts 3.1.
In what temples God dwelleth or dwelleth not. Acts 7.48. and 17.24. Isa.66.1,2. 1.king.8.27.
Christians are the holy and spiritual temple of God. 1.Cor.3.16.
They that destroy the Temple of God, shall be destroyed. 1.Cor.3.17.
The vision of the Temple. Reu.15.5.
Our bodies are the Temples of the holy Ghost. 1.Cor.6.19.
The Temple of Christs body. John 2.19.
The Temple of the Lord what it is. Jere. 7.4,5,6.
The Temples of the Gentiles imployed to gaine. 2.Mac.11.3.
Tempt not God. Deut.6.16. Matth.4.7. 1.Cor.10.9.
The Israelites tempted God oft, and diversly. Exod.17.2,7. Num.14.22.
The Pharises and Sadduces tempted Christ. Matth.16.1. & 19.3 and 22.18,35.* Mar.8.11. Luk.10.25. and 11.16. Joh 8 6.
The Bethulians tempted God in prescribing a time. Iudet.8.12.*
Ananias and Sapphira tempted the spirit of the Lord. Acts 5.9.
Job tempted by his wife. Job 2.9. and Christ by the devill in the wildernesse. Mat. 4.1,3. Mar.1.12,13. Luke 4.1,2. and why. Heb.2.18.
How and whereby every man is tempted James 1.13,14.
Satan is a tempter. 1.Thes.3.5 & tempteth such as neglect to restore the weake. Gal.6.1. or being married, withdraw themselues without consent. 1.Cor.7.5.
God will not suffer us to be over tempted. 1.Cor.10.13.
How God may be tempted. Psal.78.18. Deut 6.16. Acts 15.10.
God wil be found of them that tempt him not. Wisd.1.2. therefore wee must prepare our selues to pray unto him. Ecclesiasticus 18.22.
Saul tempted God under the colour of good intent. 1.Sam.13.9, to 15.
Temptation of the rich, see Rich.
A grievous temptation it is unto the faithfull, to see the prosperitie of the wicked. Psa. 73.1,2.*
God onely delivereth us out of temptation. Matth 6.13. and 2. Peter 2.9. Reuelat. 3.10.
Wee ought to stay upon God in temptations. Psal.27.3.*
Otherwhiles the faithfull are overcome, and sometime doe overcome in temptations, as Job 3.3.
Jeremie is delivered, and againe assailed with temptation. Jer.20.11,14.*
Wee ought to lift up our handes in the night watches of temptation. Psal.63.4,6.* and 1.Tim.2.8.
Temptation taken for affliction, or trials. as Deut.7.19. and 29.3. James 1.2,12. and 1.Pet.1.6. Pro.17.3. Ecclus.27.5. and 2.1.
The life of man is a continuall temptation. Job 7.1.*
We ought to watch & pray, that we be not overcome in temptation. Mat.26.41. & 6.13. Luke 11.4. & 22.40. as some are. Luke 8.13.
Tenne commandements mentioned. Exo. 20.1, to 18. Deuter.5.6, to 23. containe the wordes of Gods couenant. Exo.34.28. Deut. 4.13. and 10.4.
Tenne tribes of Israel rejected. Jere.3.1, 3,8.* and 2.12.*
The destruction of the tenne tribes, and cause thereof foretolde. Isa.9.14.* and 17.3, 4. Hosea 1.4,5,6,9.
Tenne caldrons, tenne candlestickes, and ten tables which Solomon made. 2. Chron. 4.6,7,8.
Ten things iudged & pronounced happie. Ecclus.25.7, to 14.
Ten for many. Genes.31.41. Reuel.13.1. Numb.14.22.
Tender hearts must bee in Christians. Ephes.4.32. and tender mercie. Col.3.12.
Through Gods tender mercie our sinnes are forgiuen. Luke 1.77,78.
Tents, looke Tabernacle.
Tenths, looke Tithes.
Terrible is our God. Deut.10.17.
Testament. Moses consecrated the old Testament with blood Exo.24.8. Heb.9.18,20.
A briefe repetition of the old Testament, and bountifulnesse of God. Josh.24.2, to 14. Heb.9.1.
The Testament appertained principally to the Jewes Rom.9.4.
God promised the people a newe Testament. Baruch 2.35. Jer.31.31, to 35.
The olde Testament was dedicated with the blood of Calues, &c. but the new with the blood of Christ. Matth.26 28. Marke 14.24 Luke 22.20. & 1.Cor.11.25. and 2.Cor.3.6. Heb.9.12.* and 10.1, to 5,11, to 15,19 to 23, 29. & 13 9,12,14. and 12.24. & 13.20. which were in vaine, if righteousnesse were of the Law. Gal.3.15,21,22.
The new Testament consisteth not in the letter, but in the Spirit which writeth the Gospel in our hearts 2.Cor.3.2,3,6.*
The new Testament promised. Gen.3.15. Heb.8.8,10. and 10.16.
The two Testaments. Gal.4.24.*
Testifie. Moses testified to the people their duetie. Deut.32.46.
Testimonie of Christ, see Prophecie.
Moses put into the Arke of the Testimony, the two Tables of Testimonie. Exodus 40. 20,21.
Thankefulnesse. We ought to giue thanks to God for his benefits. Deut.8.10.
Christ taking the bread and fishes, blessed and gaue thanks. Matt.14.19. Marke 6.41. Luke 9.16.
S. Paul before his refection gaue thanks unto God. Acts 27.35.
How, and for whom wee ought to giue thankes. Ephes.5.4,20.
S. Paul gaue thankes to God, and why. Rom.6.2,17. 1.Thes.1.2,3. Phil.1.3,5.
Christ rendred thankes unto God his Father at the raising of Lazarus. John 11.41.
The seruant of Abraham giueth God thankes that hee had prospered so well. Gen. 24.27.
Dauid giueth God thankes, and why. 1. Sam.25.31,39.
Melchi-zedek gaue thanks for Abrahams victory. Gen.14.19,20.
Moses and the Israelites giue thankes. Exo.15.1,2, to 22. so did Deborah and Barak, and why. Judg.5.1,2.*
Of thankefulnesse. Nehem.8.6. Gen.4.1, 4. and 8.20. & 18.2. & 23.7.12. & 26.25. & 33. 3. & 42.6. & 1.kin.1.2,7,26. & 16.23. Leu.25, 2. Num.15.3,4,19. and 31.50,54 Deu.4.2, 6. and 6.2, to 10. and 1. Sam 14 45. and 31. 11,12,13. and 2. Samu.10.2. and 19.8.* 1. Chr.29.2, to 16. 2.Chron.15.8. and 20.18, to 31. Esther 6.2, to 13. Tob.9.6. and 12.5,22 Ecclus.7.29.* and 32.14 and 35.2,3. and 1.Macc.4.38.* and 5.53,67. and 2.Macca. 3.30,33,35. Matth.11.25. Marke 5.20,33. Luke 18.13,14,43 and 2.Cor.6.17. Phil.4 6. Col 2.7. and 3.17. and 1.Thes 5.18. and 2. Thes.1.3. & 1.Tim.4.4. looke Grace, Praise, Blesse, and Vnthankefulnesse.
Theft forbidden. Exo.20.15. Leu.19.11. Deut.5.19. Rom.2.21. and 13.9. & 1.Tim. 1.10. and 1.Pet 4.15. Ephe.4.28.
It was lawfull to kill a thiefe, if he were found breaking up a house Exod.22.2.
The curse of theeues. Zech.5.2,3.
Theeues shall not inherite the kingdom of heauen. 1.Cor.6 10.
Joseph accused his brethren of theft, and why. Gen.42.1,2,13.
The parable of the thiefe Matth.24 43.*
The comming of Christ as a thiefe. 2.Peter 3.10. Reue.3.3.
Judas Iscariot a thiefe. Joh.12.6.
The two theeues crucified with Christ. Matth.27.38,44. Marke 15.27,32. Luke 23.32,33,39, to 44. John 19.18.
Of theft, and the punishment thereof. Exo.21.1,3,4,16. Num.5.6, to 11. Deu.24. 7. Josh.7.1.* Pro.6.30,31. Hos.4.2,3. Tob. 13.14. and 2 Mac.12.40. Mat.19.18. Mar. 10.19. and Luke 18.20. looke Pharise, Steale and Rob.
Thinke and *Thoughts*. We cannot thinke any thing as of our selues. 2.Cor.3.5.
Every wicked thought touching our brethren forbidden, and why. Deut.15.7.
Thoughts of the godly. Phil.4.8.
No thought hid from God. Deut.31.16, to 22. Job 42.2. Psal.139.2.
God thought upon Abraham, and delivered Lot. Gen.19.29.
Against evil thoughts. Pro.12.2. & 21.27. Isa.14.13,14,15 Wisd.1.3,5,9. Acts 8.22, looke Traditions, Remember, Stubborne,

Good intent, and Imagination.

Thistle. Of the parable of the Thistle and the Cedar. 2 King. 14.9.

Thornes the fruit of the earth by reason of Adams sinne. Gen. 3.18.

Thornes which choke the word preached. Matth. 13.22 Mar. 4.18. Luke 8.14.

Threatnings against wanton and daintie people, &c. Michah 2.1.

The wicked vse threatnings against the godly. Acts 4.29.

Three things please God, and three he hateth. Ecclus. 25.1,2.

Three things grieue the heart. Ecclus. 26 29. see Foure.

Three folde, looke Coard.

Threshold of Dagon in Ashdod, not troden on, and why. 1. Sam. 5.2,3,4,5.

Throne in heauen. Reue. 4.2.*

A great white throne. Reue. 20.11.

Salomons throne, 1. King. 10.18,19,20. looke Satan.

Thunder sent to destroy the beasts, herbes & trees of the Egyptians. Exo. 9.23,24,25.

The Lords aduersaries shall be destroyed with thunder. 1. Sam. 2.10.

The Lorde at the petition of Samuel thundred, and confounded the Philistims. 1. Sam. 7.10.

¶ *Till*, and Vntill, diuersly vnderstood. Mat. 1.25. and 5.18,26. and 23.39. and 28. 20. 1. Cor. 15.25. Gal. 3.19. Reu. 20.5.

Tillage and *Tilmen*. Genes. 2.4. and 9.20. and 2. Chron. 26.10. Pro. 12.11. and 28.19. Ecclus. 7.15. and 20.27. Matth. 21.33.* Mar. 12.1, to 13. Luke 20.9, to 17. John 15. 1. 1. Cor. 3.9. looke Plough.

Timbrels. Women praising God, playing vpon Timbrels. Exod. 15.20,21.

Iphtah his daughter met him with Timbrels at his comming from the victory. Judg. 11.34.

Timorous men ought not to goe to warre. Judg. 7.3 Deut. 20.2,5, to 9. 1. Mac. 3.56.

Timorousnesse of Eliiah. 1. King. 19.3. 2. King. 1.15. looke Feare.

Tithe, and the vse thereof. Leu. 27.30,32, 33. Deu. 14.22,23, to 30. and 12.17,18. and 26.12, to 16. Num. 18.20,21,24. Nehe. 10. 37,38.

Tithe mint, looke Faith.

Abraham gaue tithes before the Lawe. Genesis 14.20. Heb. 7.4,8.

Iaakob voweth to God tithe of all his increase. Gen. 28.22.

Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15,17.

Why tithes are payed. 2. Chr. 31.4.

God punisheth the defrauding his ministers of their due tithes and offerings, and blesseth those that pay them truely. Mal. 3.8, 9,10,11. Amos 4.4.*

Demetrius offered Jonathan to release the Iewes from all tithes, to be friends with him. 1. Mac. 10.31,46,47. looke Taxe.

Title written ouer Christs head in Greek, Latine & Hebrew. Mat. 27.37. Mar 15.26.

¶ *Tokens*, looke Signes.

Tombe, looke Sepulchre, and Graue.

Tongue. We ought to refrain our tongues from euill. 1. Pet. 3.10.

The vice and vertue of the tongue. Iam. 3.2, to 13. and Prou. 12.13. and 13.2,3.

The gift of Tongues commeth of the holy Ghost. 1. Cor. 12.10,11,28. Acts 2.4, to 9.

Against prayer and seruice in a strange tongue 1. Cor. 14.1,2.*

Confusion of tongues. Gen. 11.9.

The propertie and punishment of an euill tongue. Psal. 10.7. and 52.1,2, to 7.

The propertie of a sinner, is to bee euill tongued. Ecclus. 6.1. but the heart of the wise guideth his mouth wisely. Pro. 16.23. and a foole when hee holdeth his peace, is counted wise. Pro. 17.28.

A false tongue hateth the afflicted. Prou. 26.28.

The duety of the tongue. Phil. 2.11.

Against rash, slanderous and euil tongues, and how we ought to beware of them. Leui. 19.4,16. Deut 22.14. to 20. Job 5.15,16. Psal. 140.3,9,11. and 141.3. and 144 8,11. Prou. 4 24 and 10.11,18,31,32. and 11.9, 13. and 17.4,7. Eccles. 5.1, to 7. Wisd 1.8, 11,16. Ecclus. 5.4,5,15 and 7.9,12,13. and 9.20. and 11.8,23,24,31. and 32.4,8,9,10. 1. Cor. 15.33. 1. Pet. 2.1. Jam. 1.19,26. and 4.11,13.* Matt. 12.36 looke Comunication.

Gideon tooke none to battel, but those that lapped water with their tongues. Judges 7. 5,6,7.

Tooth for tooth, &c. Exod. 21.24. Leui. 24. 19,20. Deut. 19.19,21. Mat. 5.38.

The cheeke tooth of the iawe bone of an asse, peelded water to quench Samsons thirst withall. Judges 15.15,18,19.

To Touch. So many followed Saul, as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Michah 4.8. wherein the shepherds kept watch by night. Lu. 2.8.

¶ *Traditions*, and the teachers of them ought to be auoided, and why. Rom. 16.17, 18. Col. 2.8,18.*

We must not be guided by traditions. Ecclus. 4.17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5.32,33. and 12.8. 1. Sam. 15.9, to 23. Isa. 66.3. Ierem. 5.31. and 2.13. Psal. 31.6. and 119.113. Pro. 16.25. Hos. 9.15. 1. Esd. 8.22 Matth. 15.3,9,13. and 23.4. Marke 7.8,9. Actes 15.10. Tit 1.13,14. and 1. Pet. 4.11. and 2. John 10,11. Looke Ceremonies, and Good intent.

Traitours, looke Treason.

Transfiguration of Christ vpon mount Thabor. Mat. 17.1, to 9. Marke 9.2, to 9. Luke 9.28, to 37.

Transforme. Sith Satan is transformed into an Angel of light: no meruelle if his ministers transforme themselues. 2. Cor 11. 14,15.

Transgression of Gods commandement, made all men sinners. Gen. 3.6. Rom. 5.12.

Where no law is, there is no transgression, for sinne is hid without the lawe. Rom. 4.15 and 5.13. and 7.7. looke Purge, and Punish.

Transubstantiation ouerthrowen by these places rightly vnderstood. Matth 26.26, to 30. Mar. 14.22, to 26. Luk. 22.17,*22. Joh. 6.63 1. Cor. 10.16,17. and 11.24, to 30. looke Supper of the Lord.

Trauaile, see Labour, Rich, and Oxe.

The wife of Phinehas hearing the Arke of God to be taken, trauailed and died. 1. Samuel. 4.19.*

Treason. Dauid rewarded Baanah & Rechab with death, because to please him, they slew their master traiterously. 2. Sa. 4 6,12.

Of treason, and the punishment thereof. Gen. 37.18.* Judg. 1.6,7. 1. Sam. 23.9. Isa. 22.15.* 2. Mac. 3.6,38.* and 4.34,35. and 10.13. and 13.3,4, to 9. Matth. 26.14, to 26. and 27.3,4,5. Luke 6.16. Actes 7.52. and 2. Tim. 3.4. looke Rebels.

Treasury. What account was made of the two mites cast into the Treasurie. Math. 12. 41, to 45. Luke 21.1, to 5.

Treasures in the house of the Lord. 1. King. 5.51. 2. Chron. 5.1. ouerseers thereof. 1. Chr. 9.26. and 26.20,22,26.

Where wee ought to lay vp treasures, and why. Matth. 6.19,20,21. Luke 12.33,34. 1. Tim. 6.19.

The parable of the treasure hidden in the ground. Matth. 13.44.

The treasure of the Gospel in earthen vessels, and why. 2. Cor. 4.7.

Treasures of wisedome hidden in Christ. Col. 2.3.

Howe the Lorde openeth good treasure. Deut. 28.12.

The deeds of the wicked are sealed vp among Gods treasure. Deut. 32.34.

The feare of the Lord was the treasure of Hezekiah. Isa. 33.6.

God gaue Cyrus the treasures of darkenesse. Isa 45.3.

Almes giuing, is better then treasure. Tobit 12.8. Mat 19.21. Mat. 10.21. Luke 18 22 of the wicked. Iam. 5.3.

Wisedome is an infinite Treasure. Wisd. 7.14. Ecclus. 43.18,20. and a good name will continue aboue 1000. treasures. Ecclus. 41.12,13.

Treasure of the heart, see Heart.

Trees with their fruite and seede, created of God. Genes. 1.11,12. euery tree pleasant to sight, the tree of life, and the tree of knowledge. Gen. 2.9.

The fruit of all trees saue one, ordained for mans foode. Gen. 2.16,17.

Planting any groue of trees neere vnto the altar of God forbidden. Deut. 16.21.

Trees for foode to be reserued in the siege of a citie. Deut. 20.19,20.

At the sacking of the cities of the Moabites, God commanded the Iewes to fell euery faire tree. 2. King. 3.19,25.

To whom trees shalbe fruitfull or vnfruitfull. Leuit. 26.4,20 Deut. 28.30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euil fruit, shalbe burnt. Matt. 12.33. and 7.17,18,19.

Adam was driuen out of Paradise, lest hee should eate of the tree of life, and liue. Gen. 3.22,23,24.

The tree that made the waters sweete. Exod. 15.25. Ecclus. 38.5.

If the greene tree were so dealt withall, what shall become of the drie? Luke 23.31.

As

As the tree falleth, so shall it lie. Eccles. 11.3
High trees for proude people. Isai.2.13, 14.
Trembling. Paul willeth vs to make an ende of our saluation with trembling. Phil. 2.12.
God will giue a trembling heart to them that disobey him. Deuter.28.65. Leuiticus 26.36.
The wicked tremble at Gods iudgements. Acts 24.26. Looke Feare.
Trespasse offering. Leu.7.2,to 11.
Abigail taketh on her, her husbands trespasse.1.Sam.25.24,28.see Purging.
Trie all things, and keepe that which is good.1.Thess.5.21.
How God trieth his elect, and why. 2. Chron.32.31. Iob 1.11,12.* Eccles.3.10. Isa.30.10 Zech.3.9. Wisd.3.5. Ecclus.2.5. and 27.5. Tob.2.10. Rom.5.1. 1.Pet.1.7. 2.Pet.2.2. Iames 1.2,3.see Tempt.
Tribe. The children of Israel ought to marrie euery one in their owne tribes. Num.36. 6,7,8,9.
The tribe of Dan sought to dwell among the other tribes. Iudg.18.1,2.
The halfe tribe of Manasseh, dwelt from Bashan to Baal Hermon,&c.1.Chro.5.23.
The portion of the twelue tribes. Eze 48. 1,2,to 8,23.*
The tenne tribes caried captiue. 2.Esdr. 13.40.48.
Tribulation sent to the faithfull, why. 1. Pet.4.12.2.Thess.1.4,to 8.Rom.5.3.
An exhortation to endure tribulation with patience.Heb.12.1.1.Pet.2.21.
Wee ought not to feare tribulation, and why. Phil.1.28,29.
Men by tribulations are driuen to God. Isa 26.16,17,18.
God onely deliuereth out of tribulations. 1.Sam.10.18,19.
God respected the children of Israel in tribulation.Exod.2.25.
In our tribulations we ought to seeke the Lord. Deut.4.29,30,31.
God heard Iaakob in the time of his tribulation.Gen.35.3.
The faithfull in tribulation ought to put full trust in Gods mercie.Psal 44 9.*
How to suffer tribulation,according to the will of God.1.Pet.4.19.
Neither tribulation nor bondes could feare Paul from preaching the Gospel. Act. 20.24.
Tribulation to bee receiued thankefully without distrust.Psal.42.8.*and 43.5.* and 56.1,3.* after the example of Iob.Iob 1.21. and of Dauid.2.Sam 22.1.*
Paul and Silas prayed, sung & reioyced in tribulation for Christ his sake.Act.16.25. Gal.6.14. & 2.Cor.6.4,to 11.3 so did Peter and other Apostles. Acts 5.41. and so should we.Rom.12. 12.and 5.1,3.
The tribulations of S. Paul, were the Ephesians glory. Ephes.3.13.
God comforted S. Paul in all his tribulations, and why. 2.Cor.1.4 *
Paul commended the Macedonians for that they ioyed in tribulations. 2.Corin.8.2.
The day of tribulation,&c. 2.Kings 19.3. looke Affliction, Aduersitie, Persecutions, Sufferings, and Scourges.
Tribute must be payd for conscience sake. Matt.22.21.Rom.13.5,6,7.
Why Christ payd tribute and needed not. Matt.17.25,26,27.
They that receiued peace offered by the Israelites, became tributaries vnto them. Deut.20.10,11.
All that belong to the house of God, freed from tribute, by the Edict of an Heathen Emperour. Ezra 7.24.
Trinitie. Testimonies of the trinitie. Gen. 1.1,26.& 11.7.and 18.2. Matt.3.16,17.and 28.19. Luk.3.21,22.1.Ioh.5.7.2.Cor.13.13.
Of *Triumph*, looke Victory.
Trumpets of siluer, looke Numb.10.2,to 11.and Feast.
The trumpet sounded at the giuing of the Law. Exod.19.16,19.
Gideon blew a trumpet, & souldiers came to him. Iudges 6.34.
Trouble. Married folkes haue trouble in the flesh.1.Cor.7.28.
Eliiah affirmed vnto Ahab, that hee troubled Israel, in prouoking God to stay raine three yeeres and sixe moneths.1.Kin.18.17, 18.Iames 5.17.looke Tribulation.
True. He that beleeueth, hath sealed that God is true. Iohn 3.33.
Balaam was enforced to confesse God to be true. Numb.23.19.
Trueth of God, see Promise.
Abrahams seruant praysed God for his trueth and mercie shewed vnto his master. Gene.24.27.
The spies promised Rahab to deale truely with her. Iosh.2.14.
Hezekiah desired that trueth might bee in his dayes.2.Kings 20.19.
Dauid wisheth mercie and trueth to Ittai, and why.2.Sam.15.19 20.
To walke in trueth.1.Kings 2.4.
Wee ought to serue God in trueth. Iosh. 24.14. 1.Sam.12.20,21,24.*
Wee ought not to holde against the trueth. Mich.7.5.Exod.23.2.
Trueth in Iudges. Exod.18.21,22.
We ought to gird our loynes about with trueth. Ephes.6.14.
Wee ought to speake the trueth one to another, and why. Ephes.4.25.
Christ is the trueth. Iohn 14.6. and his Gospel the trueth. 2.Pet.1.12.
Doe nothing against the trueth, but for the trueth.2.Cor.13.8.
Trueth put for vpright dealing. Ephes.4. 25.&14 Phil.4.8. for sincere knowledge of God. Tit.1.1. and for all light left in man after his fall. Rom.1.18.and 2.8.
We ought to instruct with meeknes those that resist & erre from þ trueth. 2.Tim.2.25, 26. & to craue at Gods hand the doctrine of trueth, which the raine signifieth. Zech.10.1.
We ought to be stedfast in the trueth well learned. 2.Tim.3.14.
How trueth from errour is discerned. 1. Iohn 4.6.
No trueth in any, and therefore none to be trusted. Iere.9.4,5.
Trueth is strongest, and ouercommeth all things.1.Esdr.3.12,and 4.33,40,42. Matt. 16.18. Luke 21.15. Acts 6.10.
Grace and trueth came by Iesus Christ. Ioh.1.17.
The Spirit of God is the leader of vs into all trueth. Ioh.16.13.
Against such as withstand the trueth, or withhold themselues & others from it. Rom. 1.18.& 2.8. Gal.3.1.& 5.7.& 2.Tim.2.18.& 3.8,9.& 4.4. Tit.1.4. Heb.10.26.& 2.Pet.2.2.
Paul spake the trueth. Acts 26.25.
Pilate asked Christ what trueth was. Iohn 18.38.
Trust. Moses putteth the children of Israel in minde of Gods benefites, that they might trust in him onely. Deut.8.1.*
No man ought to trust in his own stregth. 1.Cor.10.12,13.
Those that trust in the Lord, blessed, and those that trust in men, cursed. Ierem.17. 5,7.
The children of Israel trusting in their owne strength, were discomfited. Iudg.20. 20,21. Numb.14.40,44,45. Deut.1.41,43, 44. 1.Sam.4.3.4,5,10,11.
We ought to settle our whole trust in God, and in Christ, and why. 2.Samu.22.3,31. Matth.12.21.
Hezekiah trusted in the Lord God of Israel. 2.King.18.5.
Abiiah trusting vpon the Lord, obtained victory. 2.Chr.13.18.
Eternall life promised to those that trust in God. Isa.57.13.
God is their helpe and shield that trust in him. Psal.115.8.9,10,11.
We ought to trust in the grace offered by the Gospel. 1.Pet.1.13.
They that trust in God, shall vnderstand the Trueth. Wisd.3.9.
In the middest of tribulations wee must trust in God. Iohn.16.33.
The faithfull trust to bee saued through the blood of Christ, and therefore goe boldly to the throne of grace. Heb.10.19,20,22,23. and 4.14,16.
The Iewes vpbraided to haue put their trust in false gods. Deut.32.37,38.
God wil bereaue the wicked of all things wherein they put their trust. Deu.28.52,63.
Of the assured trust which Asa had in the Lord. 2.Chron.14.11. and Iudas Maccabeus.1.Mac.3.18,23. and Mic.7.7,to 14.
Wee ought to put our trust in the word of God, and why. Wisd.16.26.
Those that trust in God shall neuer be remoued. Psal.125.1. and 115.9.* and 22.5, or take hurt. Ecclus.32.24.
An exhortation and encouragement to trust in God after aduersitie and in danger. Isa.41.8,to 17. Amos 9.12.*
The yong rauens doe teach vs to put our trust in God. Iob 39.3.
A man of God counselled Amaziah not to put his trust in worldly strength. 2.Chro.25. 7,8,9.
God will cut off occasions which hinder his people for putting their trust in him. Micah.5.10,11,12.*
Wee may not trust in outward ceremo-

ples. Iere.7.2,4.*
God neuer faileth them that put their trust in him. Dan.14.38.
¶*Turne*. We ought not to turne aside to serue other gods, as the Israelites did. Exod. 32.8. Deut.11.16. 1.Sam.12.10,20,21.
The Thessalonians turned from their idoles vnto God. 1.Thess.1.9.
To turne iudgement to wormewood. Amos 6.12. and 5.7.
God is mercifull vnto those that turne vnto him. Deut.30.1,2,to 8.
None can turne to God truely, till God turne to him. Zech.8.15,16. Looke Returne, Conuersion, and Man.
¶*Twelue* Apostles. Mat.10.2,to 5. Mar. 3.14,16,to 20. Luke 9.1.
The names of the twelue Patriarkes. Gen.35.22,to 27.
Twinckling. Those that be found aliue at the last day, shalbe changed in the twinckling of an eye. 1.Cor.15.51,52. 1.Thess.4.1.
Two masters no man can serue, and why. Matt.6.24. Luke 16.13.
Two, that is, man and wife shall be one flesh. Gene.2.24. Marke 10.8. 1.Cor.6.16. Ephe.5.31. Matt.19.5.
Two mites, looke Treasurie.
Two pence, looke Pence.
Two coates forbidden. Luke 9.3.
Of the two detters. Luke 7.4.
Two maner of people diuided out of Rebekahs bowels. Gen.25.23.
Of two things that Agur required of God. Prou.30.7,8,9.
Two things grieuous. Ecclus.26.29.
Christ his two natures. Col.2.9.
¶*Time* hath his course. Gen.8.22.
To all things there is an appointed time. Eccles.3.1,to 12.*
Wee ought to aske of Gods workes, our elders of olde time. Deut.31.7. It is not for vs to know the times and seasons, and why. Acts 1.7.
The time of Christ, the accepted time. 2.Cor 6.2, Gal.4.3. Rom.5.6.
The time of this present life, is but short. 1.Cor 7.29.
We ought to redeeme the time, and why. Col.4.5. Ephe.5.15,16.
Time certaine put for vncertaine. Lu.13. 33 and time present for time to come. Matt. 3.10. Luke 19.8. and 24.44. Iohn 4.21. and 20.17. Col.3.6. 1.Thes.4.15.
Of the last times 1.Cor.10.11. 2.Tim. 3.1. Heb.1.1. 1.Pet.1.20. and 4.7. 1.Iohn 2,18. Iude 18.
Wee ought not to shew wisedome out of time. Ecclus.32.4.
God is angry with the godly for a time. Nahum 1.2.
Tyranny of princes and false prophets. Micah 3.1.* Zeph.3.1,3.
Of tyrannie. Matth.2.16. Marke 14.10, Acts 7.59. and 12.2,3.* Looke Cruelty.
A Tyrants nature. Pro.28.15.

V.

¶*Vaile* of the Tabernacle. Exod.26.31. and 36.35. 2.Chro.3.14.
The vaile rent. Matth.27.51.
The vaile ouer the face of Moses, and ouer the Iewes, and why. Exod.34.33,34. 2.Cor.3.13 to 17.
The vaile ouer the hearts. 2.Corinth. 3. 15,16.
What the vaile prefigured. Heb.10.20.
Vaine are all men. Wis.13.1. & all things vanitie. Eccles.1.2.
Idoles are vaine vanities. 1.Sam.12.21. and prouoke Gods wrath. 1.Kings 16.26. Deut.32.21.
The creature subiect to vanity. Rom.8.20
Vaineglory, see Glory.
Valiant. The Angel called Gideon a valiant man. Iudg.6.12.
Variance, looke Contention.
Vaunt, see Boast.
Vengeance. God taketh vengeance of all that oppresse or defraude their brethren. 1. Thess.4.6.
God will take vengeance of those that despise his grace. Heb.10.29,30.
Vengeance belongeth to rebels and persecuters of Gods elect. Luke 18.7. 2.Thess. 1.8. Reue.6.10. and 19.2.
We ought not to auenge our selues. Rom. 12.17,19. Pro.20.22. Leu.19.18.
Vengeance is the Lordes, and he will auenge the blood of his seruants vpon his enemies. Deuteron.32.35,41,42,43. Rom. 12.19.
Dauid committeth vengeance to God. 1. Sam.24.6,13,16.
Saul would not bee auenged of his enemies, and why. 1.Sam.11.13.
Gods ministers haue ready ẏ vengeance of God against al high things being disobedient, and why. 2.Cor.10.5,6.
Iames and Iohn asking vengeance, are rebuked. Luke 9.53,54,55.
Vengeance the name of a heathen goddesse. Actes 28.4.
Vengeance reserued onely to the Lord and his ministers the higher powers. Gene.15. 16. Ecclus 28.1. Iudeth 8.35. Psal.7.11. & 9.7,8,16. & 33.5. and 94.1. Pro.17.21. and 24.12. and 48.9. and 54 8. and 29.26. Ezek. 25.12.* Nah.1.2. Matth.5.38,39. Luke 9. 54,55,56. and 18.7,8. Galat.5.15. Ephes.4. 26,32. 1.Thess 5.15. 2.Tim.4.14. 1.Pet. 2.14. and 3.9,12.
Veritie, see Trueth.
Vertue of God, see Power.
Vertue from Christ healed diseased folkes touching his garments. Marke 6.56. Matthewe 9.20,21,22,35,36. Luke 8.44,46, 47,48.
Vertue put for good and godly maners. 2.Pet.1.5.
Vertuous. Ruth was a vertuous woman. Ruth.3.11.
Vessels ordained for the vse of the Tabernacle. Exod.25.29.
The parable of vessels, prepared for captiuitie. Ezek.12.3, to 17.
Vessels in the house of Salomon of pure gold. 1.King.10.21.
Of vessels of honour and dishonour. Rom. 9.21. and 2.Tim.2.20,21.
Vessell for mans body. 1.Sam.21.5. and 2.Cor 4.7. and 1.Thess.4.3,4.
Vestures. The Iewes commaunded to make fringes vpon the quarters of their vestures. Deu.22.12. and why. Numb.15.38, 39.* and the Scribes and Pharises vsed it. Matth.23.5. Looke Clothes, Garments, and Apparell.
Vexe. Howe Peninnah vexed Hannah. 1.Sam.1.6,7.
¶*Victorie* commeth of God, & not by the multitude of men. 2.Sam.23.10,12. Gene. 1.4.*. Exod.17.8.* Deut.7.18,19. Iosh.11. 1.6.* Iudg.7.2.* 1.Sam.14.6, to 23. and 17 45.* 2.Chro.13.13, to 19. & 14.11.* & 16. 7,8,9. and 24.24. and 25.7.* Psal.117.3.* Pro.21.22,30,31. Iudeth.9.7,11. 2.Esdr. 1,26,27,28,29,30. 1.Mac.3.18.
Ioab committeth the successe of victory vnto God. 2.Sam.10.12.
The victorie of Dauid against Absalom. 2.Sam.18.7.
Dauid obtained victory through ẏ might of God. 2.Sam.5.28.*
God gaue victorie vnto Deborah. Iudg. 4.14,15,23.
The victory attributed to God, and Gideon by whom he wrought. Iudg.7.20.
Samson attributed not the victory to his strength. Iudg.15.18.
Victory promised Hezekiah against Saneherib. 2.King.19.6.*
Triumph after victory obteined. Numb. 21.18,27. Iudg.11.34. 1.Sam.18.6,7. 2. Mac.3.30.
Victory is of God. 1.Esd.4.58,59,60.
Iudas trusting in God, wonne the victorie. 2.Mac.15.26, to 36.
Victory lost, see Trust.
Victuals. Iosua commanded to make prouision for Victuals, and why. Iosh.1.11. looke Meate, and Foode.
Villanie see Rauish.
God hath chosen the vile things of this world, to bring to nought things of estimation 1.Cor.1.28.
We ought not to offer vnto God any thing vile. Mal.1.8,13.14.
Villages, see Cities.
Vine, for the Church. Psa.80.8.
The complaint which the Lord maketh for his vine Isa.5 4.
The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c. Deut.32.32.
Christ is the vine, and his Father is the husbandman. Iohn 15.1.
Vineger. Boaz willed Ruth to dip her bread in the vineger. Ruth.2.14.
A spunge filled with vineger was offered Christ. Matth.27.28.
Vineyard of Noah and his drunkennesse. Gen.9.20,21.
The Iewes were commanded not to sowe their vineyards with diuers seedes, and why. Deut.22.9.
A law for him that hurteth his neighbors vineyard. Exod.22.5.
It was lawfull for a man to eate, but not to carie fruit out of his neighbors vineyard. Deut.23.24.
Hee that had planted a newe vineyarde, freed from warre, till hee had eaten of the fruite. 1.Cor.9.7.

Those that disobey God, shall plant vineyards, and others shall eate the fruit. Deut. 28.30.

Vintage till sowing time, and threshing til Vintage. Leu.26.5.

The law of vintage. Leuit.19.10.

Violence, looke Kingdome.

Viper, see Generation.

S. Paul shooke a Viper off his hand, and felt no harme. Acts 28.3.5.

Virgins, see Maide, and Lamps.

Virginitie bewailed Judges 11.37.*

Signes of virginitie to bee brought before the Elders of the Jewes, &c. Deut.22.15, to 20.

Of Virginitie and maried state. 1.Cor.7. 25,26.*

Vision. God spake unto Abraham in a vision. Gen.15.1. and comforted Israel in a vision Gene.46.2,3,4. and tolde Samuel in a vision how hee would punish the house of Eli. 1.Sam.3.11, to 16 and spake to Nathan by vision 2.Sam.7.17.

The vision of the two baskets of figges. Jerem.24.1.* of the foure beastes, and the wheeles under the throne, and of the 25. men and two princes. Ezek.1.5,15.* and 11.1, to 13.

Visions shewed to Judas Maccabeus. 2. Mac.15.12, to 17. to Cornelius, Peter and Ananias. Act.10.3,11.& 9.12. and to Paul. 2.Cor.12.2, to 10. Acts 16.9.& 18.9.& 22.17. and 27.23.

Visite. How God doeth visite sinne. Exod. 22.34. and 20.5. Leuit.26.15.*

The Israelites seeing the miracles that Moses wrought, thanked God that hee visited them. Exod.4.31. and 14.31.

To visit put for to correct, or take care of. Hose 4.14. to make fruitfull. 1.Samuel 2. 21. Genes.21.1. And to remember. Luke 1. 68.

Whom wee ought to visite. Matth.25.36. James 1.27.

Visitation, or manifestation of Gods mercie. Luke 19.41.1.Pet 1.12.

Victualler. A victualler is not without sinne. Ecclus.26 30.

¶*Vnbeliefe*. The Jewes through vnbeliefe forgate God, and serued Idoles and would not enter into the land of Canaan. Deut.32.15, to 19. and 1 22,26. and were afraid of Goliath 1.Sam.17.10,11.

A certaine prince punished for vnbeliefe. 2.Kings 7.2,17.

The Jewes for their vnbeliefe, were rejected, and the Gentiles receiued by faith, and why. God hath shut all in vnbeliefe. Romanes 11.20,25.30,32.

Christ reproued the vnbeliefe of his disciples. Matth.17.17, to 22. Mar 9.19, to 30. and 16.14. Luke 9.41.& 24 36.* John 20, 19,25, to 30.

The Apostles could not heale the man that was Lunatike for their vnbeliefes sake. Mat.17 20.

The father of the possessed with the deuill prayed Jesus with teares, to helpe his vnbeliefe. Mar.9 24.

Christ marueiled at the vnbeliefe of the Nazarens, which caused him to worke no great miracles among them. Matth 13 58. Mar.6.5,6.

Of vnbeliefe and the punishment thereof. Gen.19.14,24,25. Num 11.1,4.* & 14.2.* and 20.3,4,5,6,24. Deut.9.4.5.* 2.King.7. 1,2,17,19,20. Eccles.2.26. Psalm.78.8.* Baruch 1.20.* Mat.8.25,26 and 14.26, to 32. Marke 16.16. Luke 1,12,18,19,20 and 24.11,25. John 3.3,18 and 6.60.* and 8.24 and 10.25. and 12.37.* see Infidelitie.

Vnbeleeuers shal not enter into euerlasting rest. Heb.3.17,18,19.

Vnblameable. Christians ought to be vnblameable. Phil.2.15.

Vnblameable was S. Paul in his conuersation. 1.Thes.2.10.

Vncircumcised fruit, see Fruit.

The vncircumcised might not eate of the Passeouer. Exod.12.48.

Vncircumcised lips Exod.6.12.

Vncircumcision vsed for the Gentiles. Gal.2.7. see Circumcision.

Vncleane things not to be touched. Num. 19.13,14. looke Beasts.

Manoahs wife commaunded to eate no vncleane thing till Samsons birth, and why. Judg.13.4,5.

Vncleannesse, &c. ought not to be once named among Christians. Ephes.5.3,4. Colos. 3.5.

Lusts of vncleannesse. 2.Pet.2.10. looke Pollution, Purge, and Starres.

Vncorrupt is Gods way. 2.Sam.22.31.

Vnction, looke Anointing.

Vnderstanding. The Israelites were without vnderstanding. Deut.32.28.

We ought to bee men in vnderstanding. 1. Cor.14.20.

Wee ought to sing with the Spirit and with vnderstanding also. 1.Cor.14.15. Psal. 47.7.

Vnderstanding is the gift of God. Deut. 29.4. Job.32.8. and 38.36. looke Knowledge and Wisedome.

Vnfaithfulnesse, see Vnbeliefe.

Vngodly. Of the thoughts, words, and workes of the vngodly against the righteous. Wisd.2.11.* Psa.10.1.* & 11.2. and 12.1.* and 14.4. Pro.4.14, to 20.

The prosperitie of the vngodly causeth the faithful to maruel. Job.21.6, to 17 Psal. 73.2.* Eccles.7.9,12. Jerem.12.1. Habak. 1.2.*

The vngodly fall into the destruction which they prepare for the righteous 1.Sa. 17.19,23. and 31.4. Hest.7.6.* Psal.7.15. and 9.16. and 34.21. and 35.8. Prou.26.27. Eccles 10.8. Isa.33.1. Jer.48.43. Dan.13. 62. and 14.42. and 6.24. Judeth 13.8. Ecclu. 27.26. Reue.18 6. and are afraid of it. Prou. 1,27. and 10 24.

Of the sudden punishment which shall fall upon the vngodly. Gene.7.17.* & 14.14,15. and 19.24,25. and 34.25.* Exodus 14.23.* Leuit.10.2. Numb.11.1,33. and 16.31,32, 33. Joshua 10.8.* and 11.6.* Judg.4.15.* and 7.21.* and 8.11.* and 16.30. 1.Samu. 30 16, to 21. 2.Sam.13.28,29. 1.King.16.9 10.* and 20.15, to 23. Job.4.10,11. and 5.3, 12.13 and 8.13,14. and 15.16,21* and 18. 10.* and 20.5.* and 27.13.* and 36.12,13, 14. Prou.1.27. and 6.15. and 13.7. Isa.5. 24.* and 47.9. Jerem.15.1.* Daniel 5.30. 1.Macca.2 44 and 4.14.* Matth.24.38, 39. Luke 12.20. and 16.22,23. and 17.24.* 1.Thess.5.2,3.

Wee may not company with the vngodly. 1.Cor.5.11. Looke Wicked.

Vnion of the Jewes & Gentiles in Christ. Isai.19.23,24,25.

Vnitie of the Spirit in the bond of peace. Ephe.4.3,4.

Vnitie is commended. Actes 4.32. Rom. 15.6. 1.Cor.1.10. Phil.3.16. 1.Pet.3.8. see Concord.

Vnitie of God and Christ. John 17.21.

Vniustly. The judge ought not to doe vniustly. Leuit.19.15. Looke Wicked, Vngodly and Vnrighteous.

Vnkindnesse, looke Vnthankfulnesse.

Vnknowen to men, but knowen vnto God. 2.Cor.6.9.

Vnleauened bread. The feast of vnleauened bread, for the Passeouer. Lu.22.1. looke Passeouer.

Vnmarried. Those that cannot liue vnmarried, may marrie. 1.Cor.7.9.

Vnmercifulnesse, looke Mercifulnesse.

Vnpossible, looke Impossible.

Vnrighteous persons shall not inherite the kingdome of God. 1.Cor.6.8,9,10. looke Vniust.

Hee that doeth vnrighteously, is an abomination vnto the Lord. Deuter.25.16. see World.

Vnthankefulnesse. Gods prouidence, euen vnto the vnthankefull. 1.King.18.1.*

Of the Vnthankefulnesse of Laban towards Jaakob. Genesis 31.2.* and of Pharaohs butler towards Joseph. Gene.40.23. of the Ammonites and Saul towards Dauid. 2.Sam.10.2, to 6. 1.Sam 19.20. Of the Jewes. Ezek.2.3.* and of the Israelites. Micah.6.2, to 5. Isai.1.2,3 and of the inhabitants of Keilah toward Dauid. 1.Sam. 23.2,12.

Vnthankefulnesse towards God and man condemned, and of the punishment thereof. Exod.1.8.* Deuter.32.1. Judg.2.11.* and 6.1,8,9,10. and 8.5,6,7,14,16. and 12.1,2,7. 1.Sam.10.17.* and 12.7, to 20. and 25.10, 11,37,38. 2.Sam.14.30. 2.Chron.24.21, 22. Pro.17.13. Isa.1.2,3.& 5.1.* Jer.2.12.* Ezek.16.3.* Hose 2.2.* & 10.13,14. and 13. 2.* Mica.6.1.* Wisd.16.16,29. 1.Macc.16. 15,16,17. Matth.5.17.& 11.15, to 25. Luke 14.18. and 17.11,12,17,18. John 1.5.& 11. 46.* Rom.1.21.* Gal.1.6. and 6.6. 1.Cor.16. 18. Col.2.7. 1.Tim.5.4,17,18. 2.Tim.3.2. Hebr.2.3. and 13.17. Reue.2.5. Actes 7.18, 19,26,27.* and 27.42.

Vntill, Looke Till.

¶*Vocation*, see Calling and Church.

Voluntary gifts towardes the making of the Tabernacle. Exod.35.2.

Voluptuous liuing, one of the thornes that choke the word. Luke 8.14.

Wee ought not to take pleasure in voluptuousnesse. Ecclus.18.32.

Vomit of Bel. Jere 51.44.

Vowes must be performed to God. Numbers 30.3. Deuteronom.23.21,22,23. being

godly. Eccles.5.3 Psal.116.14,18. Acts 18.18. and 21.23, to 27.
Vowes and the redemption of them. Leui. 27.2 Num.6.1.*
Who ought to accomplish their vowes, and who not. Num.30.4.*
Iaakob vowed to God the tenth of his increase. Gen.28.22.
Hannah vowed to giue her sonne to God. 1.Sam.1.11,28.
Elkanah and all his family went yeerely to offer vowes. 1.Sam.1.21.
The Israelites vowed to destroy all the cities belonging to Arad, if they ouercame. Num.21.2,3.
Of a rash vow. Leui.5.4.
Saul causeth the people to vow abstinencie, whereupon they brake the commaundement of God. 1.Sam.14.24,32.
Absalom, vnder colour of a vow, practised to vsurpe his fathers kingdome. 2.Sam.15.7,8.
Vowes vsed for gifts and ceremonies. Act.21.23.
Of vngodly vowes, looke more Iudges 11.30.* 1.Sam.25.13,21,22 Mat.14.7, to 12. Acts 23.12.
Voyce. Wee ought to obey the voice of the Lord, and why. Exod.15.26. Deut.13.4. and 30.16,20. and 27.10.
God caused the Iewes to heare his voice, but they could not abide it. Deut.4.36, and 18.16.
When Hanna prayed, her voice was not heard. 1.Sam.1.13.
¶ *Vpbraide.* Hee that vpbraideth his friend, breaketh friendship. Ecclus.22,20, 22.
Peninnah vpbraideth Hannah with her barrennesse. 1.Sam.1.6.
God vpbraideth the Israelites confessing their sinnes. Iudges 10.11*
Christ vpbraideth the Iewes with their infidelitie. Iohn 15.22,23,24.
Vpright before God. Deut.18.13.
The heart of Asa was vpright with the Lord. 1.Kings.15.11,14.
We ought to feare and serue the Lord in vprightnesse. Iosh.24.41.
Hee that walketh vprightly, shalbe saued. Pro.28.18, looke Right, Righteous, Iust, and Perfect.
¶ *Vsages,* looke Customes.
Vsurie forbidden. Deut.23.19,20.
Against vsurie and vsurers. Exod.20.17. and 22.25. Leuit.25.35,36,37. Deut.5.21. Nehe.5.1, to 14. Psal.15.1,5. Pro.22.7,16, 22,25. and 28.8. Ierem.15.10. Ezek.18.13. and 22.12. Mat.5.42. and 7.12. Luke 6.30, 34,35.
¶ *Vtterance* the gift of God. Exod.4.11, 12,15. Pro.16.1. and 1.Cor.12.10.
S. Paul desireth the faithful to pray God that hee might haue vtterance. Ephes.6.19, 20. Col.4.3,4.

W.

¶ *Wages.* Iaakob asked of Laban, Rachel for his wages. Gen 29.15,18. and all spotted sheepe and lambes. Gen.30.32.
Laban changed Iaakobs wages ten times Gene.31.7.
Euery man shall receiue wages according to his labour. 1.Cor.3.8.
The labourer is worthie of his wages. 1. Tim.5.18.
The wages of sinne is death. Rom.6.23. looke Hire.
Wake, looke Watch.
Wall. The wall of Ierusalem was dedicated. Nehe.12.27.
Christ hath broken the partition Wall, which was betweene the Iewes and vs. Ephes.2.14,15.
Walke. We ought to be occupied in Gods word, as wee walke and iourney, &c. Deut.11.19.
To walke with God. Gene.5.24. and 6.9.
Abraham commaunded to walke before God. Gen.17.1.
Hezekiah walked before God with a perfect heart. 2.Kings 20.3.
What it is to walke in the wayes of God. 1.Kin.3.14. as he requireth and taught the Israelites to doe. Deu.10.12. & 11.22 & 8.6.
Salomon walked in the ordinances of God, as Dauid commanded him, 1.King.3.3. and 2.3.
The Reubenites are exhorted to walke in the wayes of God. Iosh.22.5.
Christ willeth vs to walke while we haue light. Iohn 12.35,36.
To walke in trueth. 1.Kings 2.4.
Samuels children walked not in his wayes. 1.Sam.8.3.
How God walketh stubburnely against vs. Leuit.26.24,28.
Moses prayed God to walke with them. Exod.33.15,16. and 34.9.
Walke in the spirit. Gal.5.16.
He that walketh vprightly, walketh boldly Pro.10.9.
He that walketh with the wise, shalbe wise. Pro.13.20.
To walke in veritie. 3.Iohn 4.
We ought to walke wisely towards them that are without. Col.4.5.
To walke, for to liue. Marke 7.5.
To walke after the maner of men. 1.Cor.3.3,4 see Stubburnnesse.
Want, looke Neede.
Wantons threatned. Michah.2.1.*
Wanton lookes forbidden. Iob.31.1. Psal.119.37. Matth.5.28.
Wantons shall not inherite the kingdome of God. 1.Cor.6.9.
Warning, looke Correction.
Warre and contentions, from whence they come. Iames 4.1.
God sendeth warre for the sinne of the people. 1.Kings 8.35,37. Leuit.26.24,25. Deu.28.25. Iudges 2.14,15. and 3.8,12. and 4.2. and 6.1. and 10,7. and 13.1. Isa.5.25. Iere.5.10. Iob.38.23.
Newe married men went not a warfare, and why. Deut.24.5.
The law of warre. Deut.20.10.*
Moses his exhortation vnto such as went to warre. Deut.20.3,4.
Iehoshaphat assaulted in warre, cried to God for helpe. 1.Kings 22.32.
God commaunded the Iewes when they went to warre, to abstaine from all wickednesse. Deut.23.9.
Dauid asked counsell of the Lord, whether he should warre with the Philistims. 2.Sam.5.19.
The Israelites fearing warre, desired Samuel to crie vnto God for them. 1.Sam.7.8.
God assisted Ioshua in warre, and instructed him. Iosh 8.18. and Dauid 2.Sam.23. 24,25.
God destroyed the Israelites enemies, before they warred with them. Deute.7.23, and 2.24.*
The Iewes intending to warre, prayed God to send them victorie, and were heard. 1.Chron.5.19,20. 1.King.8.44,45. 2.Chron.6.34,35. Othniels warre, see Spirit.
The Israelites warred with the Beniamites, and by Gods power ouercame them. Iudg.20.35. and sent to know whether the Reubenites had reuolted from God before they would warre with them. Iosh.22.11.*
The warre of the Amorites against the Gibeonites. Iosh.10.4,5. and of the Hiuites and others against Ioshua, and the successe. Iosh.11.5, to 9.
God commanded ẏ Israelites not to warre against the Moabites. Deut.2.9,19. They warred against the Amalekites, contrary to Gods commaundement, and were discomfited. Num.14.41.* Deut.1.42.*
God hath a regard vnto the warres of Infidels, for hee gaue the victorie vnto Naaman, & deliuered the Samaritanes. 2.King. 5.1. and 7.9.*
The warre wherein the Philistims ouercome the Israelites. 1.Sam.4.10.
How the faithfull haue behaued themselues in the time of warre. Exod.17.9, to 14. 1.Sam.17.1,2,3,26.* and 2.Chron.12.2, to 9. and 14.9.* and 18.1.* and 20.1, to 31. and 32.1.* Iudeth.8.9.* 1.Mac.3.2.* & 4.1,2.* and 7.1.* 2.Mac.8.1,2.*
For what causes the faithfull haue begun warres. Gene.14.13,14. Iudg.19.22.* and 20.1, to 15. 1.Sam.30.3, to 21.
How God fighteth alwayes for his, and teacheth them also in warres to fight & ouercome Exo 14.13 Deut.1.30. and 3.2,3,21, 22. 1.Sam.17.37,45,46,47. 2.Sam 22.35. 2.Chron.20.17. Psal 18.2.* and 143.1,2.* Isa.30.15,30,31. looke Victorie.
Albeit the wicked raise warre against vs, yet ought wee not to faint. Matt.24.6. Mar. 13.7. Luke 21.9. Reue.12.7,17.
What circumspection Princes ought to haue in warre. Luke 14.31,32.
Vngodly warre. Pro.1.11 see Murther.
No man goeth to warfare, at his owne cost. 1.Cor 9.7.
S. Paul being in the flesh, did not warre after the flesh. 2.Cor.10.3.
Mans life is a warre. Iob.7.1.*
Warres of ignorance. Wisd.14.21.
Wash. Naomi willed Ruth to wash and anoynt her selfe, and why. Ruth.3.3.
Dauid washed and anoynted himselfe after hee vnderstood of the death of the childe. 2 Sam.12.20.
To wash their feete, see Feete.
Dauid commaunded Vriah to goe home, and wash his feete. 2.Sam.11.8.

The Jewes used to wash their dead. Acts 10.37.

The Pharises being filthie within, used to wash the utterside. Matt.23.25.

We are washed. 1.Cor.6.11. in baptisme. Acts 22.16.

Wasting, looke Prodigalitie.

Watch, because the houre is uncertaine, Matth.24.42.* Luke 12.36,to 47. Mar.13. 33,35,36,37.

Watch and pray. Matt.26.38,41. Marke 14.34,38. Luke 21.36.and 22.40,46.

We ought to watch. 1.Corinth.15.34. 1. Thess.5.6. 1.Pet.4.7.

Watch, taken for living this corporall life. 1.Thess.5.10.

How we ought alwayes to Watch for the comming of the Lord. Rom.13.11.* Ephes. 6.18. Col.1.2.& 4.2. 1.Pet.5.8. Reue.3.2,3. & 16.1. Act.20.31. 1.Cor.16.13.& 2.Cor.6.6.

Watch, for Watchmen. Matt.27.65.

Watchmen, for false teachers. Cant.5.7.

Why Gods preachers are called Watchmē, & of their duty. Eze 3.17.& 18.19,20,21

Watchman, for Angel. Dan.4.10.

Waters beneath separated from the waters aboue. Gen.1.6,7.

Vertue giuen to the waters to bring forth fish. Gen.1.20,21,22.

The waters of the flood surmounting the highest mountaines 15 cubites. Gene.7.19, 20. ceased from increasing. Gen.8.3,to 15.

The Israelites willed to buy water of the Edomites. Deu.2,6.& the Gibeonites bound to draw water for the Israelites. Josh.9.21.

Drawers of water. Deut.29.11.

Maydes were wont to draw water. 1.Samuel 9.11. for their cattel. Gene.24.23.and 29 2,9,10. Exod.2.16.

The water of Nilus conuerted into blood. Exod.4 9. and 7.15,17.20. and deadly waters into wholesome. 2.King.2.21.

The children of Israel murmuring, haue water out of the rocke. Exod.17 3,6. Numb. 20.10,11. Wis.11.4. Psal.78.15,16. & 105. 41. 1.Cor.10.41.

Water failing, was promised and sent without winde or raine to the king of Israel, Judah and Edom, marching towards the Edomites. 2.Kings 3.17.

Eliiah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, because they met not the Israelites with bread and water. Deut.23.3,4.

Bread and water giuen to them that came to apprehend Elisha. 2.Kings 6.22.

The Israelites weeping, powred water before the Lord. 1.Sam.7.6.

The waters of Jordan stayed, while ÿ children of Israel went through. Josh.3.16.17.

Eliiah diuided the waters. 2.Kin.2.8,14.

Elisha powred water upō Eliiahs hands. 2.Kings 3.11.

Of purifying by water, see Fire.

God deliuereth his out of waters of tribulations. 2.Sam 22.1,4,5.6,7,17.

Waters for nations. Reue.17.15. and for the tumult of the wicked. Psal.144.7.

The holy Ghost is called water of life. John 4.10,14. and 7.38.

The Scriptures are called wholesome waters. Ezek.47,8,9.

Cleane water for Gods spirit. Eze.36.25. Isa 44.3.

Pure water used for the grace of Gods spirit. Hebr.10.22.

How Christ cleanseth his Church by the washing of water. Ephes.5.26.

Liuing water for springing water. Gene. 26.19.

Apollo watered, but God gaue ÿ increase. 1.Cor.3.6.

Uncleane water. Leuit.11.38. looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

Wauer. He that wauereth, shal not obteine his desire of God. James 1.6,7.

Wayes. All the wayes of God are judgement. Deut.32.4.

The wayes of the Lord are uncorrupt past finding out, and must bee kept. Rom.11.33. 2.Sam.22,22,31.

To turne from the way which God commandeth. Deut.31.27,29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1.Kings.2.2,3.

God doeth teach the good way. 1.King.8. 35,36. and Samuel taught the right way. 1.Sam.12.23,24.

The Jewes forsaking the right way were grieuously punished. Judges 2.12, 14,19, 20,22

The Kings hie way. Num.21.22.

Christ is the way. John 14.6.

Better neuer to know the way, then reuolt. 2.Pet.2 21.

Moses prayeth God to shew him his way, and why. Exod. 33.13.

God was the guide of Jaakob in his way. Gen.28.15.

Paul desired God to guide his way. 1. Thess.3.11.

God maketh our way upright 2.Sam. 22,33.

God giueth euery man according to all his wayes. 1.Kings 8.39.

By whom the way of trueth shall be euill spoken of. 2.Pet.2.1,2.

ÿ *Weake* in faith are to be borne withall, and not to be offended, & why. Rom.14.1.* & 15.1. 1.Cor.8.9,10,11,12. 1.Thess.5.14.

Paul became weake to the weake, to win the weake. 1.Cor.9.22.

God hath chosen weake things to confound mighty, and why. 1.Corin.1.25,27. 2.Cor.12.9.

Weakenesse, see Unrighteousnesse.

Weapons wherewith Dauid did encounter with Goliath. 1.Sam.17.40.

The weapons of the faithful. 2.Cor.10.4. see Armour.

Wearie. Ziba brought victuals to Dauids wearie souldiers. 2.Sam.16.1,2.

We ought not to be wearie of well doing. 2.Thess.3.13. Gal.6.9.

How the wicked wearie themselues in wickednesse. Wisd.5.7,to 15.

Rest giuen him that is wearie. Isa.28.12. looke Laden, and Foode.

Wedding, looke Marriage.

Weepe. The people wept and knowledged their sinne. Deut.1.41,45.

Phaltiel wept for his wife. 2.Sam.3 15, 16.

Why we must weepe. James 4.9.

Hagar wept and was comforted. Gen.21. 16,17.18.

Jaakob wept for his sonne Joseph. Gene. 37.34,35. and Joseph diuers times, meeting and talking with his brethren. Gene.42.24. and 43.30. and 45.1,2. and 50.17.

The Israelites wept before the Lord, and why. Judges 20.23,23,26. and 21.2.

Dauid wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2.Sam.3.31,32.& 13.31, 36. and 15.30 and 18.33. and 19.1,2,3.4.

Hezekiah wept when hee heard he should die. 2.Kings 20.1,2,3.

Elisha wept, and why. 2.Kings 8.11,12.

Christ wept. John 11.35 Luke 19.41.

Blessed are they that weepe, for they shall laugh. Luke 6.21. Matt.5.4.

Peter wept bitterly for that he had denied Christ. Matth.26.75.

Saint Paul weeping, exhorted to beware of false prophets. Philipp 3.18. Actes 20. 30,31.

Weepe with them that weepe. Romanes 12,15.

Let them that weepe, be as though they wept not. 1.Cor.7.30.

Josiah wept, and why. 2.Kin.22.11.* 19.

Samson ouercome with his wiues weeping. Judges 14.16,17.

Weeping may abide at euining, but joy commeth in the morning. Psal.30 5. Looke Kisse, Teares, Lamentation, Mourning, and Heauinesse.

Weights & Measures must be true. Leuit. 19.35,36. Deut.25.13,14,15. Ezek.45.10. Prou.11.1. and 16,11. and 20.10.

False balances and weights condemned. Hos.12.7,8. Micah 6.10,11.

Weined, looke Sucke.

Well. Abraham digged a well in Beersheba. Gen.21.30,31.

Izhak caused his fathers welles, stopped by the Philistims, to be digged againe with others. Gen.26.14,to 23.

Of digging a well, see Digge.

Welles without water. 2.Pet.2.17.

Of Jaakobs well. John 4.6,to 27.

Weldoing. He that doeth well, is of God. 3.John 11.

It is Gods will by doing well, we should put to silence the ignorance of foolish men. 1.Pet.2.15.

Weldoing will fall out to the profite of the authour. Ruth 2.11.

Weldoing commeth of the Lord. Phil.1. 6 Pro.16.1. and 20.24.

How to doe well. Isa 1.17. see Wearie.

Welpleased. God was welpleased with his sonne Jesus Christ. Matth.3.17. and 17.5. 2.Pet.1.17.

Wealth is sudden destruction to the wicked. Job 21.7,16.

Israel in Wealth, see Fat.

In wealth and woe wee ought to remember God. Ecclus.11.25.

Wealthie

Wealthie mens children enclined to banqueting. Iob 1.4,18,19. and 8.4.

¶ *Wheate* threshed by the winepresse, and why. Iudges 6.11.

Izhak wisheth Iaakob plentie of wheate and wine. Gen.27.28.

God will send them plentie of wheate and al things, that loue his commandements, &c. Deut.11.13,14. & 28.2,to 13. Le.26.3,to 11.

The similitude of the wheate corne. Iohn 12.24. 1.Cor.15.37.

Wheate taken for the faithful. Mat.3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chaffe to wheate? Iere.23.28.

Tares among wheate. Mat.13.25,38.

Wheeles, looke Vision.

Whelpes, looke Dogges.

Whilest, see Conuersion.

Whisperers condemned. Rom.1.29.

White. The elect shalbe clothed in white. Reue.3.4. and 4.4. and 6.11. and 7.9.

Whitsuntide, looke in Feasts.

Whoredome a more grieuous sinne then theft. Pro.6.30.*

God detesteth both a whore and a whores hire, &c. Deut.23.17,18.

A whore described, and called by diuers names. Pro.7.6,to 24. and 6,24, to 30. and 7.5. and 2.16,to 20.

Wee must not giue our strength vnto whores. Ecclus.26.20.

A whore enuieth an honest woman. 1.Esdras 16.42.

Samson loued the whore or harlot Delilah. Iudges 16.1,4.

The vision of the great whore vpon many waters. Reue.17.1,3.*

Whoredome is forbidden. Deut.5.18,21. Exod.20.14,17.

The Israelites committed whoredome with the daughters of Moab. Num.25 1.*

Who so committed whordome, was burned. Gen.38.24.

The mayde that played the whore in her fathers house, was stoned to death. Deut.22.20,21.

The whoredome of a woman how it may be knowen. Ecclus.26.9.

Whoremongers God will iudge. Heb.13.4. and punish. Reue.21.8.

Whoredome and other vncleannesse forbidden, committed and punished. Gene.6.2, 5,12. and 19.5,24,25,31.* Exod.22.16,17, 19 Leu.18 6.* & 19.20,21,22,29. & 20.10 to 22. and 21.9. Deut.27.20,to 24. Iudg.19. 25. 1.Sam 2.22.* Pro.5.2.* & 22.14 and 23.26.* and 29.3. Ezek.22.10,11. Tob.4. 12. Ecclu.23.16.* and 25.2 Acts 15.20,29. Rom.1.21,26.* 1.Cor.5 1.* & 6.9.15.* and 10.8. Ephe.5.3,5. Col.3.5. 1.Thess.4.3,4,5. 1.Tim.1.9,10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod.34.14,to 18.

The Israelites went a whoring after Baalim. Iudges 8.33.

God willed the Israelites to make fringes vpon their garments, that they should not goe a whoring after idoles. Num.15.38,39.

Of spirituall whoredome which is idolatrie, looke more. Exod.32.8.* Deu.4.3.& 31. 16,17,18. Iudg.2 11,17,19. and 3.27. Isa. 1.21. and 57.3. Ier.3.1.* Ezek.16.15.* Hos. 1.2. and 2.2.* and 14.12.* Reue.18.3,9.

God calleth the murmurings of the Israelites their whoredomes. Num.14.27,33.

Wholesome doctrine, what. Tit.2.1,to 11.

¶ *Wicked*. Dauids complaint for the wickednesse of the faithlesse. Psal.36.1.*

A prayer against the wicked enemies of Gods Church. Psal.35.1.

Of the reprobation of the wicked. Psalm. 16 4.

The wordes of the wicked touching the knowledge of God. Iob 22.13.

Wee ought not to enuie the prosperitie of the wicked. Psal.37.1,7.*

The wicked are the seede of the Deuill. Matth.13.38,39.

Wee ought to auoyde the company of the wicked. 1.Cor.5.13.

Wicked hypocrites alwayes in þ Church militant. Mat.13.40,41,48,49.

Who are wicked. 1.Pet.4.17,18. 2.Pet. 2.10.*

The description of wicked men, and of their punishment. Psal.1.1,4,5,6. & 52.1, to 8. and 53.1,to 6. and 94 23.

God abhorreth the wicked. Exod 23.7.

The wicked consider not the iudgements of God. Pro.28.5. and therefore their house shalbe destroyed Pro.11.10,11 and 14.11.

Of the treasures of wickednesse, and of the dispraise and punishment of the wicked. Pro.10.2.*

The wicked are resembled to obstinate fooles. Prou.27.22.

The wicked slander Gods worde, and regard it not. Pro.29.7,16.

The wicked shalbe cast away for his malice. Pro.14.32.

The wicked thinke themselues more happie in seruing the deuil, then God. Iere.44. 17,18,19.

The wicked giue heede vnto false lippes. Prou.17.4. and consult against the godly. Psal.16.4. and 83.5.

The power and enterprises of the wicked shall turne to the glory of God. Psal.75.10. and 76.10.

Micah complaineth of the multitude of the wicked, and small number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pro.4.14.

The sacrifices of the wicked are abominable vnto God. Prou.15.8. and 21.27. Ecclus.34.21.

Of the curse and destruction of the wicked. Iob 24.18.

The condemnation of the wicked, & death of the iust. Wisd.4.16.

The sighing of the wicked at the day of iudgement. Wis.5 3,to 14.

The wicked shall waxe worse and worse. 2.Thes.2.9,to 13. 2.Tim.3 13.

The nature & end of the wicked. Psal.73. 18,19,20. and 10.2.* Their reward. Wis.3. 10. Their blindnesse. Isa.27.11. Psa.36.1.*

The righteous cannot deliuer the wicked. Ezek.14.17,18.

The wicked to whom Sodome and Gomorah are an example, are reserued to the day of iudgement to be punished. 2.Pet.2.9. Iude 4,6,15.

God suffereth the wicked to keepe company with the wicked oft times to their destruction. 2.Chro.22.7.

The wicked haue their felicitie in worldly things. Ester 5.10,11.

God preuenteth the attempts of the wicked. Ester 6.4.

The wicked enioy the earth. Iob 9.24.

The poorer sort and wicked alway turne the crosse of the godly to slander. Iob 30.1, to 15.

The wicked proceede from euill to worse. Iere.9.3.

The wicked thinke that God seeth not their sinne. Ezek 8.12.

The wicked loue the praise of men, more then of God. Iohn 12.43.

What the wicked are like vnto. Isa.57. 20.

The wicked seeke after signes. Luke 23. 8. Iohn 2.18. and 6.30. and feare men more then God. Matth.21.26,46. & 26.5. & 27.64. Marke 11.32. Luke 19.46. Acts 5.26.

The wicked agree in persecuting þ trueth, and the professours thereof. Matt.16.1. and 22.23. Marke 3.6. Luke 23.12. Actes 4.26, and 23.6.

Wicked mens practises often frustrate. Matth.2.13. and 21.46. and 22 & 27.66. Iohn 6 41,45,46. and 10.39. Acts 5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce sentence against themselues. Mat.21.31,41. Luke 7.43. Acts 4.16. and 26.31.

The wickednesse of man was great at the time of the flood. Gen.6.5.

Whosoeuer perseuereth in his wickednes, shall perish. 1.Sam.12.25. looke Vngodly, and Vniust.

Widow. We ought not to oppresse, or vexe the widowe, and why. Exod.22.22,23,24. Zech.7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.2,12,13. Iob 24.3. and 21 16. Isa.1.17. Iere.22.3. Ecclus.4.3.

Gleanings left for the widow, fatherlesse, &c. Leuit.9.9,10. and 23.22. Deut.24.19.*

God doeth right vnto the fatherlesse and widow. Deut.10.18. and iudgeth the oppressours. Mal.3.5.

Cursed be he that hindreth the right of the widow. Deu.27.19. or taketh her raiment to pledge. Deu 24.17 see Debt and Famine.

Who were widowes in deede, and worthy honour and reliefe, and who not. 1.Tim.5.3, to 7.

An order concerning widowes, both olde and yong. 1.Tim.5 9,to 17.

Of the continencie of widowes. 1.Cor.7. 8. 1.Tim.5 11,16.

The teares of the widowes cheekes ascend vp to heauen. Ecclus.35.15.

Of widow deuourers. Matt.23.14. Mar. 12.40. Luke 20.47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen.3.16.

The people prayed that Boaz his wife might be fruitfull. Ruth 4 11.

To auoide fornication let euery man haue his wife, and euery wife her husband, &c. 1. Cor.7.1,2.*
The duetie of a wife. Titus.2.5.1.Tim.5.12.Esther 1.12,19.* 1.Cor.14.34.
Wel is the man that hath a wife of vnderstanding, and vertuous Ecclus.25.8. & 26.1,to 5. For she is the gift of God. Pro.21.9. and the crowne of her husband. Pro.12.4.
Wiues are heires together with their husbands, of the grace of life. 1.Pet.3.7.
God maketh Abimelechs wife barren, and why. Gen.20.17,18.
The husband ought to loue his wife. Ephe.5.25.Col.3.19 Pro.5.15. and to reioice with her. Eccles.9.9. looke Husband.
Man must forsake all, sauing God, and cleaue to his wife. Gen.2.24.
An inseparable knot betweene man and wife. Mat.19.5,6.
It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat.19.8,9,10.& 5.32.Mar.10.9,11.
Who so hateth not his wife, &c. in respect of Christ, can not be Christs disciple. Luke 14.26, Mat.10.37.
Against marrying with strange wiues, or of another religion. Exod.34.12,to 18. & 23.32.Deut.7.3,4.Nehe.13.23,35.Mal.2.11. Gen.24.3.& 26.34,35.& 27.56. and 28.1,2.
Not lawfull to marrie the fathers wife. 1. Cor.5.1.Leui.18.6.*
What maner women the Priestes wiues were. Leu.21.7,13,14,15.
The Israelites were commaunded not to touch their wiues. Exod.19.15.
Of the wife not found a virgin, &c. or slandered. Deu.22.13,to 22.
Salomon had 700 wiues. 1.Kings 11.3. Dauid had many. 2.Sam.3.2,to 6.& 5.13. 1.Sam.18.27.1.Chro.3.1,to 10. so had Gideon. Judges 8.30.
Samson was ouercome with the importunitie of his wife, and declared to her his riddle. Judges 14.16,17.
Putiphar crediting his wife, put Joseph in prison. Gen.39.19,20.
The wife that moueth her husband vnto idolatry ought to die. Deu.13.6,to 12.
Pilates wife counselled him not to meddle with Christ. Mat.27.19.
Ahab prouoked to euil by his wicked wife. 1.Kings 21.15,16,25.
Uriah would not lie with his wife, and why. 2.Sam.11.11.
Jaakobs wiues counselled him to doe as God commanded. Gen.31.16.
Moses wife being sent backe to her father. Exod.4.26. returneth with his two sonnes. Exod.18.2.
Elkanah of his two wiues, loued Hannah best. 1.Sam.1.2,5.
The Philistims burned Samsons wife with fire. Judges 15.6.
Dauids two wiues taken prisoners. 2.Samuel 30.5.
The Leuites wife or concubine abused at Gibeah. Judges 19.1,2.* 25. and 20.5.
Abigail the paterne of a good wife. 1.Samuel 25.18,to 38.
The praise and properties of a good wife. Prou.18.22. and 31.10.* Tob.10.12. Ecclus.26.16,23. 1.Tim.3.11. and 5.14. Tit.2.5. looke Women.
Wildernesse of Sin Exodus 19.1. Looke Tempt.
Will. God hath created all things for his wils sake. Reu.4.11. and worketh all things after the counsell of his owne wil. Eph.1.11
Dauid attributeth vnto the wil of God all the benefits which he had receiued. 2.Sam.7.19,21.*
The will and counsell of the Lorde is immutable. Pro.19.21.
Rehoboams kingdome diuided by the wil of God. 2.Chr.11.4.
Ahaziah visited Jehoram by the will of God, that hee might bee slaine of Jehu. 2.Chr.22.6,7,to 10.
Amaziah deliuered into his enemies hands by the will of God. 2.Chr.25.20,27.
Balaam could doe nothing against Gods will. Num.22.12,13,18.* and 23.8,12,20,36. and 24.13.
Wee ought to proue and vnderstand the good will of God, & doe it. Rom.12.2. Ephe.5.17. 1.Thes.4.3.
No man is able to resist Gods will, nor may pleade against him. Rom.9.19,20.
The will of God the Father is, that who so beleeueth in his sonne, shal haue life euerlasting. John 6.39,40.
It was the will of God, that Christ should giue himselfe for our sinnes. Gal.1.4.
God sent his Sonne to reueale the mysterie of his will vnto vs. Ephes.1.9. and to doe his will. John 6.38. for his meat was to doe his Fathers will. John 4.34.
Christ yeelded himself to his Fathers wil, although contrary to humane nature. Matt.26.39,42.
The will of God is, that wee should bee sanctified through the blood of Christ. Hebr.10.9,10. that we should be holy and cleane. 1.Thes.4.3.
He that fulfilleth the will of God, abideth euer. 1.John.2.17.
God heareth them that doe his will and worship him. John 9.17.
Whosoeuer doth the will of God, is a true Christian. Matth.7.24. and Christs kinseman. looke Mother.
To wil is present with vs, but to performe lyeth in God onely. Rom.7.18,19. Phil.1.6. and 2.13.
We must labour to increase in the knowledge of Gods will, &c. Col.1.9.
The Jewes were blinded by the will of God, and why. Mar.11.25,26.
Paul called to ye office of an Apostle, by the will of God. 1.Cor.1.1.2.Cor.1.1.Ephe.1.1.
Paul attributed vnto the will of God, the liberalitie of the Macedonians. 2.Cor.8.5.
Wee ought to resigne our will vnto the Lords will. James 4.15.
In our tribulation we ought to consider the good will and pleasure of God. Job 1.21.
The Israelites presuming to warre contrary to the will of God, were slaine, Deut.1.42,43,44.
Wee ought not to bee subiect to our owne willes and appetites, and why. Ecclus.18.30,31.
Wee ought to referre our willes to Gods wil. 1.Sam.3.18.2.Sam.10.12. and 15.26. 1.Mac.3.60. Matth.6.10. Mar.14.36. Luke 22.42. Act.18.21.& 21.14. Heb.6.3. Rom.1.10. and 15.32 1.Cor.4.19. and 16.7.
Some preach Christ of enuie, and some of good will. Phil.1.15.
The will of any man is counted by God for the deede it selfe. Gen.20.2, to 18. & 22.16,18. 2.Sam.11.15. and 12.9. 1.Kin.21.10,19. see Freewill.
Of willingnesse to heare Gods word, looke Confession.
Wilfull and furious persons must be shunned. Gen.27.42.* Josh.2.16. 1.Sam.1.10. Nehe.6.3. Pro.22.24. and 29.9,22. Ecclus.8.15,16. Mat.2.12,13.*
Winke, looke Amendment.
Windes and sea obey Christ. Matth.8.26,27. and 14.32. Mar.4 39,41.& 6.51. Luke 8.24,25. Psal.107.25. Ecclus.43.23.
God draweth the windes out of his treasures. Psal.135.7.
We may not be as children wauering and caried about with euery winde of doctrine. Ephe.4 14.
Our iniquities like the winde, haue taken vs away. Isa.64.6.
Winde, for the holy Ghost. Acts 2.2.
Wine comforteth the liuing. Eccle.10.19, and maketh glad the heart of man. Judg 9.13. Psa.104.15. but who so loueth it, shal not be rich Pro.21.17.
Wherefore wine was created. Ecclus.31.28.
God giueth wine vnto those that loue him. Deut.11.13,14 and they that doe not, shall not drinke the wine of their owne vineyards. Deut.28.39.
Jaakob gaue his father wine with his venison. Gen.27.25.
Ziba brought wine to Dauid, fleeing frõ Absalom. 2.Sam.16.1,2.
Manoahs wife forbidden to drinke wine, and why. Judg.13.4,5.
John Baptist dranke neither wine nor strong drinke. Luke 1.15.
The Israelites dranke no wine nor strong drinke in 40. yeeres, and why. Deut.29 6.
Wine called the liquor of the grape. Deut.32.14.
Water turned into Wine. John 2.9.
Bishops, Deacons, and elder women may not be giuen to much Wine. 1.Tim.3.3,8. Tit.2.3,7.
Timothie is counselled to drinke with water Wine. 1.Tim.5.23.
Of the strength of wine. 1.Esd.3.17.*
Against wine bibbers. Isa.5.11,22. Joel 1.5. Amos 5.11. and 6.6. Micah 6.15. Hab.2.15. and 13.1,to 11.
Wine and women leade wise men out of the way Ecclus.19.2.
The incommodities of excesse of Wine. Pro.20.1. and 21.17. and 23 39.* Isai.28.1,7,8. Jere.29.19. Dan.5.1,to 6. Hose.3.1. and 4.11. Hab.2.5. Judeth 12.20. and 13.1,to 11. Ecclus.31.25,26,29.
We ought not to rebuke our neighbour at the Wine. Ecclus.31.31.

The wine of the Iewes is the poison of Dragons. Deut. 32.33.

What is meant by dropping downe newe wine, Ioel 3.18.

Wine mixt with water. Isa. 1.22.

Wings. Ruth put her trust vnder the wings of God. Ruth 2.12.

The godly reioyce vnder the shadowe of Gods wings. Psal. 63.7.

The Arke placed vnder the wings of the Cherubims. 1. Kin. 8.6,7. as was commanded. Exo. 25.20,21. looke Caried.

To *Winne.* Hee that winneth soules is wise. Pro. 11.30.

Wisemen came from the East to worship Christ. Mat. 2.1, to 13.

The wisemen coulde not interprete Pharaohs dreames. Gen. 41.8.

Skilfull men in diuers sciences are called wise hearted. Exod. 35.10,30.* and 28.3.

Who so seemeth wise in this world, let him be a foole, that he may be wise. For the wisedome of this world is foolishnesse with God. Iob 37.24. 1. Cor. 1.20. and 3.18,20,25.

A citie preserued through the wisedome of a woman. 2. Sam. 20.15,16, to 23.

A wise king is the stay of the people. Wis. 6.24.

Magistrates exhorted to search wisedome Wis. 6.9.

Wisedome ought to be preferred aboue all things. Wis. 7.1.*

The effects of wisedome. Wis. 8.1.*

A wise man will bee ruled by the lawe of God. Ecclus. 21.11. and shew it by his conuersation. Iames 3.13.

The difference betweene the wise and vnwise. Ecclus. 21.12.* foolishnesse and wisedome. Eccles. 10.1, to 11.

A wise man taketh pleasure in being iustly reproued. Pro. 25.12. & will worke thereafter. Prou. 9.9. and 13.16. and 19.25. and 21.11.

He that walketh with the wise, shalbe wise. Pro. 13.20.

The mouth of the wise is in their heart. Ecclus. 21.26.

How to know a wise man. Eccles. 8.1.*

The behauiour and exercise of a wise man and of his commendation. Ecclus. 39.1, to 12.

Wee ought not to bee too humble in our wisedome. Ecclus. 13.9.

God catcheth the wise in their owne craftinesse. 1. Cor. 3.19.

God destroyeth the wisedome of the flesh. Obad. 8. Isa. 30.1, to 6.

Abigail was of singular wisedome. 1. Samuel 25.3. so was Iudeth. Iudeth 8.29,31.

Dauid behaued himselfe wisely in all things. 1. Sam. 18.5.

The beginning of wisedome is the feare of God. Psal. 111.10. Pro. 9.10. and that is true wisedome. Iob 28.28.

Wisedome commeth onely of the Lord. 1. Chr. 2.11,12. Iob 38.38. Ecclus. 1.1.*

All wisedome is of God, and to him to be ascribed. 1. Es. 4.58,59,60.

God giueth wisdome to such as feare him. Ecclus. 43.33.

God was the inuenter of wisedome. Baruch 3.36. and his wisedome is infinite. Psa. 147.5.

Christ is our wisedome. 1. Cor. 1.24. and the true wisedome of God. Bar 3.37. Matt. 23.34. Luke 11.49. and in him are hidden all the treasures of wisedome and knowledge. Col. 2.3.

The Gospel is the hidden wisedome of God. 1. Cor. 2.7.

Our wisedome consisteth in obseruing Gods lawes. Deut. 4.2,6.

True wisedome is wholly to depend vpon God. Hosea 14.9.

What is the wisedome from aboue. Iam. 3.17. and what is deuilish wisedome. Iames 3.15.

The word of wisedome is giuen by Gods Spirit. 1. Cor. 12.8.

Christ promised to giue the faithfull such wisedome, as all their aduersaries should not be able to resist. Luke 21.15. as he gaue Steuen. Acts 6.10.

Wisedome declareth her excellencie, and how she is to be found. Prou. 8.1,2. Ecclus. 1.31.*

Wisedome calleth all to her feast. Prou. 9.1, to 7.

Scorners seeke wisedome, and finde it not: but knowledge is easie to him that will vnderstand. Prou. 14.6. For wisedome presenteth herselfe to those that seeke for her. Wisd. 6.28.*

Wisedome complaineth that shee is contemned. Pro. 1.20.*

Of the power and profitable vse of wisedome. Pro. 1.2, to 10. and 4.5, to 14. Ecclus. 4.11, to 20.

God commendeth wisedome vnto his people. Baruch 3.14.

Wisedome is hidden from the eyes of all men liuing. Iob 28.21.

All wisedome and spirituall vnderstanding commended vnto vs. Col. 1.9.

Who so lacketh wisedome, let him aske it of God. Iames 1.5.

Salomon craued wisedome of God, and obteined it. 1. Kings 3.9,12.

A prayer to obteine wisedome. Wis. 9.1.*

How famous and excellent Salomons wisedome was. 1. Kin. 4.29.*

Hee that is wise, ought to shewe by good conuersation his workes, in meekenesse of wisedome. Iam. 3.13.

The wisedome of the flesh cannot be subiect to the Law of God. Rom. 8.7.

Shewe not foorth wisedome out of time. Ecclus. 32.4.

Wisedom is iustified of her children. Mat. 11.19.

Paul willeth vs to walke wisely. Ephe. 5.15. Col. 4.5.

Wise to doe euill. Iere. 4.22. looke Knowledge, and Spirit.

Witchcraft forbidden. Deut. 8.10,11,12.

A witch may not be suffered to liue. Exod. 22.18.

God commandeth his people not to seeke vnto witches or sorcerers. Leuit. 19.31. which commandement Saul transgressed 1. Sam. 28.7.* and was therefore destroyed. 1. Chro. 10.13.

Of Witches and Wichcraft, looke more Exo. 7.22. & 8.7,18. Leu. 20.6. Num. 23.23. 2. Kin. 17.17. & 21.6. & 23.24. Isa. 44.25. & 47.9. Ier. 10.2. Ezek. 13.18.* Dan. 2.2. Mic. 5.12. Mal. 3.5. Ecclus. 34.5. Actes 8.9. & 13.6. and 16.16. and 19.13. Gal. 5.20. Reu. 18.23. and 21.8. and Soothsayers.

Witnesses. Moses called heauen and earth to witnesse. Deut. 30.19.

False witnesses against Christ. Matth. 26.59,60. against Steuen. Actes 6.11,13. and against Naboth. 1. King. 21.10,13.

The punishment of the false witnesse. Deu. 19.16.*

For one witnesse none ought to die. Num. 35.30. Deut. 17.6. and 19.15.

The witnesse which God testified of his Sonne. 1. Iohn 5.6,9,11.

The booke of Deuteronomium was layd vp for a witnes against the Israelites. Deu. 31.26.

We ought not to beare false witnesse. Exo. 20.16. and 23.1. Deut. 5.20.

Of true and false witnesse. Psa. 27.12. and 35.11. Pro. 6.19. & 14.5. & 19.5,9. & 21.28. and 24.28. & 25.18. Dan. 13.21.* Rom. 13.9. Mat. 15.19. and 18.16. and 19.18. and 28.12, to 16. Mar. 10.19. 1. Cor. 13.1. 1. Tim. 5.19. Heb. 10.15,28. looke Testimonie.

¶ *Woe* diuersly pronounced. Iob 10.15. Pro. 23.29. Eccles. 4.10. & 10.16. Isa. 3.9,11. & 5.8.* & 10.1. & 28.1. & 45.9,10. Ier. 22.13. and 23.1. Eze. 13.3,8. Amos 5.18. & 6.1. Mic. 2.1. Hab. 2.12,15,19. Ecclus. 2.13,14,15. & 41.8. Mat. 18.7. & 23.13.* & 24.19. and 26.24. Mar. 13.17. Luke 6.24,25,26. and 10.13. & 11.42.* Iude 11. Reu. 8.13. and 9.12. and 11.14. and 12.12. looke Curse.

Woman created, how, and to what ende. Gen. 2.18.*

The woman was seduced by the serpent, and punished. Gen. 3.6,16.

Of the woman came the beginning of sin, and through her we all die. Ecclus. 25.26.

The wickednesse of man is better then the good intreatie of a woman that is in shame and reproch. Ecclus 42.14.

Women ought to keepe silence in the congregation, and be subiect to their husbands, and learne of them at home, and why. 1. Cor. 11.3. and 14.34,35. 1. Tim. 2.11,12. Titus 2.5. Ephes. 5.22,23. 1. Tim. 2.13,14. Col. 3.18. 1. Pet. 3.1.

The woman is the glory of the man, and was created of man and for man, and not contrariwise. 1. Cor. 11.7,8,9.

Wicked women ought not to haue any soueraigntie giuen them, and why. Ecclus. 25.27,28.

Woman saued by bearing children, if &c. 1. Tim. 2.15.

Women in olde time were maried in their owne linage. Numb. 36.6.

Of a woman hauing her monethly course. Leuit. 15.19.*

How a captiue woman ought to be married. Deut. 21.11, to 15.

The conditions and praise of a good woman. Ecclus. 36.22,23,24. and 26.13, to 20. Prou. 14.1. and 31.10.*

The malice of a wicked woman. Ecclus. 25.14.

25.14,to 27.and 26.24,25.
A faire woman without discreet maners. Prou.11.24.
Whereunto a contentious woman is likened. Pro.27.15. from whom wee ought to flee Pro.21.9.and 25.24.
Those whom God is angrie withall, shall fall into the hands of strange women. Prou. 22.14.
Why a womans hand ought to bee cut off. Deut.25.11,12.
How to know the whoredome of a woman Ecclus.26.9,11,12.
Joshua read the booke of Deuteronomium to men, women, and children. Joshua 8. 34,35.
Women sang and prayсed God, playing vpon Timbrels. Exod.15,20,21. 1.Samuel 18.6,7.
A woman cast a piece of a milstone vpon Abimelechs head. Judg.9.53,54.
In besieging of cities women were reserued. Deut.20.14.
A woman hid Jonathan and Ahimaaz in a well, and why. 2.Sam.17.17,to 22.
A barren rich woman releeuing Elisha, obteined (by his prayer) to be fruitful. 2.king. 4.8,to 18.
Ruth was knowen to bee a vertuous woman. Ruth.3.11.
The disciples marueiled that Christ talked with a woman. John 4.27.
A woman, being deliuered of a childe, forgetteth the anguish, and why. John 16,20, 21,22.
Of the woman that had the bloodie flixe. Mat.9.20,21,22.
A certaine woman a seller of purple. looke Baptized.
Women following Christ, ministred vnto him. Luke 8.2,3.& were present at his death. Mat.27.55.
Women, to whom Christ appeared, declared to the disciples his resurrection. Mat.28. 1,8 9,10.
Noble Women of Thessalonica beleeued in Jesus whom Paul preached. Actes 17,2, 3,4.
Women enforced through famine, to eate their owne children. 2.kin.6.24,28,29.Lam. 2.20.and 4.10. as it was prophecied. Ezek. 5.10.Baruch.2.3.Deut.28,53,to 58.Leuit. 26.29.
The pride of women is threatned to be punished. Isa.3.16,to 25.
The vision of the Woman clothed with the Sunne.Reu.12.1,2.* and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*
Salomon assotted with the loue of outlandish Idolatrous Women. 1.Kings 11. 1,2.*
What behauiour young and elder women must vse. Titus 2.3.4,5.
An edict that women should obey their husbands. Ester.1.20,22.
Sarra was instructed in the dutie of an honest woman. Tob.10.12.
The vertue and not the beautie of a woman is to be sought for in marriage. Ruth 3. 11, Ecclus 25.23.
A wicked woman more bitter then death. Ecclus.7.28.
Few women constant. Ecclus.7.30.
The gazing vpon the beautie of maides and women is dangerous. Ecclus.9.5,6,7, 8,9,10,11,12. and so is their companie. Ecclus.42.12,13.and 19.2,3.
Of the strength of women. 1. Esdr.3.12, and 4.14,to 33.
Of crueltie towards women with childe. looke Childe, and 2.King.8.12. Amos.1.13.
Women for cities. Ezek.23.48.
The Jewes married strange women, and put them away againe. Eze.9.2.* & 10.1,3.* looke Wife and Men.
Wombe shut vp or barren. Genesis 20.18. 1.Sam.1.5.
The fruit of the wombe shall bee blessed to the godly. Deut.28.4.
The fruite of the virgin Maries wombe was blessed. Luke 1.42.
It was commaunded the Jewes to voyde their wombe without the hoste. Deuter.23. 12,13.
Wonders, looke Miracles and Signes.
Word. The word of the Lord came to Abraham in a vision. Gene.15.1.
The word of the Lord was precious in the time of Eli. 1.Sam.3.1.
The word of the Lord must not bee cast away but obeyed. 1 Sam.15.22,26.
The word of God sharper then a two edged sword. Heb.4.12.
Our words ought to bee gracious alway, and why. Col.4.6.
Why God withdraweth his word from the Jewes. Ezek.14.3.
The Jewes will not heare the word of God. Isa.30.9.
God will punish those that refuse to heare his word. Deut.18,19.
Dauid despising Gods word, committeth murther and adulterie. 2.Sam.12.9.
All things were created by the worde of God. John 1.3. Gene 1.1.
The words of God are true. 2.Sam.7.25, 28. Psal.33.4.
The benefits of God ought to bee attributed vnto his word and promise. 2.Samuel 7.21.
The word of God is our wisedome. Deut. 4.2,6. and a lanterne vnto our feete. Psalme 119.105.
The word of God instructeth vs what to doe. Deuter.29 9. and thereof onely ought wee to take counsell how to liue. Isai 8.16, 19,20.
By the preaching of the word, our hearts are conuerted. Jere.23.29.
By the word of God whoredome may bee eschewed. Prou.2.16.
All things shall prosper to those that followe the worde of God. Prouerbes 3.1,to 4, 22,27.
The Shunamite woman, beleeuing Gods word, was nourished in the land of the Philistims seuen yeeres. 2.King.8.1,2.
The Israelites tooke and staied their iourneys, by the direction of Gods word. Num. 9.18,23.
How Gods word should be vsed. Deuter. 6.6,to 10.
Gods word must be declared without feare. Jere.1.17.
Moses charged the people with all the wordes that God had said vnto him in the mountaine. Exod.34.27,32.and they consented to obey the same. Exod.19.7,8.
Blessings to those that obey Gods worde and curses to those that doe not. Deuter.11. 27,28.
The Israelites, presuming to fight contrarie to Gods word, were slaine. Numbers 14.41.*
Of the contemning of Gods word, and punishment due to the same. 1.kin.13.3.* 1.kin. 17.12.* 2.Chro.18.15.* and 12.36.* Prou.1. 24,to 32. Isa.28.1,2. & 30.1,2,to 18. & 65.1, to 16 & 66.4. Jere.2.13,18,19,30. & 5.2.* and 7.13.* & 16.10,11, and 19.3.* & 35.3.* & 39. 11,12. Ezek.33.4.* & Mat.11.20,to 25 & 21. 33.* Luk.10.10,to 16. Act.13.8,9,10,11,41. and 18.5,6. Romanes 1.18.* 2.Thess.2.10, 11,12.
God forbiddeth vs to keepe companie with those that allure vs from obeying his word. Isa.8.11.
Cursed are they who obey not the words of Gods Couenant. Jere.11.3.
The wicked cannot vse rightly the word of God. Pro.26.7.
We ought to heare the word with all reuerence. Ecclus.5.11.
A wise man regardeth Gods word. Ecclus 21.15,17.and 33.2,3.
Jeremie is put in prison for the worde of God, and yet it forced him to preach. Jerem. 20.2,8,9.
The prayse of the worde of God. Prou. 30.5.
An exhortation to heare the worde of God. Isa.55.1.
We ought not onely to heare the worde of God, but also beleeue and doe that which it teacheth. Deut.12.32. and 5.1,27,29. and 6.1,2,3,5,17,24. and 31.11,12,13. Ezek. 33.14,15,30,31,32. Matt.5.16.* and 7.21, to 28.and 15.8,9. and 28.20. Marke 16.15, 16. Luk.6.43.* and 11.28.and 12.8,9,47,48 John 13.17. Jam.1.21,22.* Heb.4.2,3.see Vnbeliefe.
Gods worde must remaine in our hearts. Deut.6.6.and 11.18.
We must obey Gods word, and alwayes haue it before our eyes. Deut.32.46,47. and 4.9. and 6.7.* and 11.18.* Numb.15.38.* Psa.1.2. Prou.3.1,2,3.and 4.21.and 6.21. and 7.3.and not shrinke from it. Deut.4.2.& 2.32.and 17.11.& 28.14. Josh.1.7.and 23.6 Prou.4.27. Isa.30.21.
Nothing may be put to, or taken frō Gods word. Deut.4.2.and 12.32.and 28.14. Josh. 1.7. Prou.30 5.6. Matth.28.20. Galat.3.15 Reuel.22.18,19.
The word was made flesh. John 1.14.
The word of God continueth for euer. 1. Peter.1.25. reade Numb.23.19,20. Psal. 33.4.11.and 116.2. & 119.89. Isa.40.8. and 41.4.and 51.4,6.and 54.8,10. Tob.14.5,6. Matth.5.18.and 24.35. Marke 13.31.Luke 16.17.and 21.33.
The Gospel is the worde of trueth. Ephes.

Phil.1.13. The wordes of this life. Actes 5. 20. The word of reconciliation. 2.Corinth. 5.19.

If wee giue no credite vnto Gods worde, what profiteth it vs to heare the same? Hebr. 4.2.

We are new borne by the immortall word of God.1.Pet.1.23.

Wee ouercome the wicked by the word of God.1.John 2.14.

Christ seeing the people destitute of the word of life, was mooued with compassion. Matth.9.36.*

Gods word must not bee giuen to dogs, or swine.Matth.7.6.

The heauie iudgement of those that contemne Gods word.Matth.10.14,15.Hebr.2. 2,3,4.

The word cannot be preached without persecutions.Matth.10.16.*

Peace shall continue with those that receiue the word.Matth 10.13.

Gods word abideth not in them that beleeue not in Christ.John 5.38.

The word of Christ ought to dwell with vs plenteously.Col.3.16.

The worde must bee preached after all sorts, that some may profite thereby. 2.Tim. 4.2.

Wee ought to pray that the word may bee glorified.2.Thess.3.1.

Paul handled not the word deceitfully as others did.2.Cor.4.2,5.

The faithfull loued not their liues for the testimonie of the worde of Gods promises. Reue.12.11.

The word is a snare and stumbling blocke to some.Rom.11.9.

The liuely word of God shall gather all nations to Christ.Zech.14.2.*

The preaching of the word, shall proceede out of Zion.Ioel.3.16

God promised to send preachers of his word Isa.30.21.

Of the ministers of Gods word, and their ioy when the people profit.Isai.61.6,9.

A Bishop ought purely to deliuer the word 2.Tim.2.15.

Of those that preach the word of God for gaine.Micah 3.5.*

The word of God is free.2.Tim.2.9.

Not foode, but Gods word preserueth them that be godly.Wisd.16.26.looke Bread.

Who so studieth the word of God, shal find wisedome.Prou.8.12,17.

The principles of Gods word.Hebr.5.12. and 6.1,2. 1.Cor.3.2.

Gods words spoken by man, are to bee regarded.Zech.7.12,13.

The word of God in two sences. Psalme 147.18,19.see Scripture,Famine,Church and Zealous,

None of Samuels wordes were vnaccomplished.1.Sam.3.19.

The modestie of Rebekah in her wordes. Gene.24.18.

Rewards peruert the wordes of the iust. Deut.16.19.

Dauid ouercame his seruants with faire words.1.Sam.24 7,8.

Secrete words ought not to bee reueiled, Ecclus.41.23.

A word spoken in his place is commendable. Prou.25 11.

Why Paul wrought in deede that, that he preached by word.1.Cor.9.23.*

By our words wee shalbe iustified or condemned.Mat.12.37.

Hee that sinneth not in word is a perfect man.James 3.2.

Workes of God are perfect. Deuter.32.4. euerlasting Eccle.3.14.maruellous.Ecclus. 18.1,to 7.exceeding good.Ecclus.39.16.and vnreproueable.Wisd.12.14.

Man ought not to bee curious in searching out Gods workes. Iob. cap. 37. to cap. 42. Ecclus. 3. 22,23. for they are past finding out. Ecclus.18.5,6.Eccles.8 17.and 3.11.2. Esdr.4.11.

The summe and creation of the workes of God.Ecclus.43.1.*

God declareth his iustice by his workes. Iob.8.3.* and 9.1.*

Moses rehearseth the workes of God to the Israelites.Deut.11.2,to 8.

Wee ought to call to minde the workes of God, and why. Deut.4.10,30,35,to 41.and 7.11,16.

Of whom the workes of God are discerned. 1.Sam.10.26.

The worke of God, is to beleeue in his Sonne.John 6.29.

The worke of God is our faith in vs. 1. Thes.2 13.

God knoweth his works from euerlasting. Actes 15.18.

The blinde man was so borne, that Gods workes should be shewed in him.John.9.3.

Christ by his spirit worketh in the faithful. Gal.3.5.

Our good workes are of God.2.Pet.1.3,5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same.Phil.1.9.

Workes are the fruits of faith, and the assurance of our hope. Hebr. 6.11,12. and doe make our election sure.2.Pet 1.10.

Workes followe faith. Luke 19.8,9. and what workes they be, Luke describeth. Actes 2.44.*

The workes of light,what.Ephe.5.8,9.

The workes of the faithfull. 1.Pet.3.8,9, to 18.

They that repent vnfainedly, must doe workes worthy amendement of life. Actes 26.20.

Faith is dead in it selfe,if it haue no works. James 2.17,20,22.

Our conuersation ought to bee honest,and our workes good,and why. 1.Pet.2.12.Mat. 5.16.

Paul exhorteth vs to abound in the worke of the Lord.1.Cor.15.58.

Wee ought to prouoke one another to good workes.Heb.10.24.

Let euery man prooue his owne worke. Gal.6.3,4.

Hee that is voide of good workes, shall bee cast into the fire.John 15.6.Mat 7 19.

We must not trust in our workes,but waite for Gods mercie, Isai.30 18. who saueth vs, not by our workes,but according to his grace. Ephe.2.8,9. Rom.11.6.2.Tim.1.9.Tit.3.5. And the holy Ghost is giuen, not by workes, but by faith.Gal.3.2.

The workes of the faithfull followe them. Reue.14.13.

Christ iudgeth according to euerie mans worke. 1.Pet.1.17. Matth.16.27. Rom.2.6, to 11.2.Chro.15.7.

The Iewes did the workes of their father the deuill.John 8 40,41.

The workes of the world are euill. John 7.7.

The workes of the flesh,what,Galat.5.19, to 21.

Haue no fellowship with the works of darknesse, but rather reproue them. Ephe.5.11. Tit.2.12.

Wee may not walke in the wicked workes of the Gentiles. Ephes.4.17,18,19. 1.Peter 4.3.

The workes of the Iewes were polluted, Hag.2.14,15.

We may not trust to the workes of our predecessours,but shew our selues the children of faith.Mat.3.8,9.

God blesseth the worke of their hands that relieue the needie. Deuter.14.29.and 23.20. and that obey his commandements.Deut.28. 3,to 15.and sendeth them plentie of al things Deut 30.9,10.

God worketh all in all.1.Cor.12.6.

The workes of mercie. Matth.25.35,36. Isai.58 7.looke Weldoing, and Seruice.

Workers with spirits,see Coniurers.

World made by Christ John 1.10.

The whole world is bent to wickednesse. 1.John 5.19. and is full of vnrighteousnesse, and wickednesse 2 Esdr.4.27.

Wee brought nothing into the world, neither shall we carie any thing out.1.Tim.6.7. Iob.1.21.

The fashion of this world goeth away. 1. Cor.7.31.and therefore wee ought not to loue any thing therein.1.John.2.15,16.

The amitie of this world is the enimitie of God. James 4.4. Christ prayed not for the world.John 17.9.

The world knew not God, nor the true light.John 1.9,10.11.and 17.25.

Those that are borne of God ouercome the world through the victorie of faith. 1.John 5. 4,5.

Wee ought not to maruaile though the world hate vs,and why. 1.Joh.3.13,14.and 7 7.and 15.18.

The endes of the world are come vpon vs. 1.Cor.10.11.

God spared not the olde world, but by the flood destroyed the vngodly.2.Pet.2.5.

The Saints shall iudge the world. 1.Cor. 6.2.

A curse is prophesied vnto the worlde for sinne.Isa.24.1,to 13.

The world created for mans sake. 2.Esdr. 6.55.

Fewe shall inherite the world to come. 2. Esd 8.1,2,3.

The world hasteth to passe away.2.Esd.4. 26.1.Cor.7.31.1.John 2.17.and yet the ende is vncertaine.1 Thes.5.1,2,3.

The faithfull are not of the world. John 15.19.

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15.29.and 17.14.

The whole world, for all men generally. 1.Iohn 5.19. and for the elect onely. Chap. 2.2.

All the world, for the countreys subiect to the Romanes. Luke 2.1.

The world, for the Elect. Iohn 15.19. and 13.1. and 3.16. and 6.33. 1.Iohn 4.14. for the reprobate. Iohn 17.9,14. 1.Corinth. 11.32. for the whole earth. Iob 17.18. Mat. 16.15. for infidels. Iohn 17.21. and for euill men. Rom.12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Iob.17.24. and 1.1. and for the time since it was created vnto Christ, diuided into twelue parts. 2.Esd. 14.10.

This world, for worldly defence. Iohn 18. 36. and for outward things pertaining to this life. Mat.4.19. and 1.Cor.7.31.

Worldlings thinke there is no God: or that he forceth not what man doth. Iob.24.1,2.* and 34.9.

Worldlings loue to be flattered. Isa.30.10 looke Atheists in the first Table.

Worme of conscience dieth not. Mat.9.44, 48. Isa.66.24.

The sonne of man is but a worme. Iob. 25.6. Looke Serpent.

Herode was eaten to death of wormes. Acts 12.23. So was Antiochus. 2.Macca. 9.8,9.

Wormewood. To turne iudgement and righteousnesse into wormewood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere.9. 15. and 8.14. and 23.15.

Of the Starre which was called Wormewood Reuel.8.10,11.

Worship and serue God onely. Mat.4.10. Luke 4.8. Exod.34.14. Deut.6.13. and 10. 20. 1.King.9.6,to 10.

The Israelites, euery man in his tent doore, worshipped God talking with Moses. Exod.33.9,10.

The Elders of Israel together with Aaron, &c. worshipped the Lord afarre off. Exo. 24.1,2.

Elkanah went yeerely to Shiloh, to worship God. 1.Sam.1.3 4,9,19,21.

Dauid worshipped God on the top of the mountaine, when hee fled from Absalom. 2. Sam.15.32.

Saul worshipped God more for manners sake, then for any deuotion. 1.Sam.15.31.

The people worshipped the golden calues which Ieroboam had erected. 1.Kings 12. 28.*

The Israelites worship idols, & are spoyled. Iudg.2.10,11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer Iohn to worship him. Reuel.22.8,9.

Of whom the beast shall bee worshipped. Reuel.13.4,8.*

Worshippers of strange gods, &c ought to be destroyed and stoned to death. Deu.6.14, 15. and 17.3,to 8.

Ioshua worshipped the Angel. Iosh.5.14.

Worthies. The names and factes of Dauids worthies 2.Sam.23.8.*

Wrath, taken for punishment. Ephes.5.6. 1.Thessalonians 5.9. and for vengeance. Rom.4.15.

Gods wrath sometime falleth vpon many, for the sinne of one. Ioshua 22.20. and 7.1,12.*

The wrath of God consumed Pharaoh and all his hoste. Exod.15.7.

Moses fearing the wrath of God, fell to prayer. Deut.9.18,19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1.Samuel 28.17,18.

The wrath of God was hote against idolaters. Iudges 2.14,20.* & 3.8,12. Against murmurers. Numb.11.1. yea and against Moses. Exod.4.14 Deut.1.34,37.

Gods wrath against the Israelites pacified by Moses. Numb.14.11,to 21.

The wrath of the Lord moued Dauid to number the people, 2.Sam.24.1.*

The cause of Gods wrath against his people. Deut.29 24,25.*

God threatneth that idolaters shall feele his wrath. Deut.31.16,17,18. as it came to passe. 2 Chron.34.21.

The wrath of God commeth vpon the children of disobedience. Coloss.3.5,6 Deut. 29 20.

The riches of this world kindle Gods wrath against the abusers thereof. Iames 5. 2,to 7.

Wee are by nature the children of wrath. Ephes.2 3.

God will not contend, nor bee wroth for euer. Isa.57.16.

Christ deliuereth from the wrath to come. 1.Thess.1.10.

The Iewes oft times prouoked God to wrath, yet he became mercifull to them. Psal. 78.17,21.* and 106.23,29.

No Moses found to turne away Gods wrath from the vnmercifull. Eze.22.30,31.

We ought to giue place vnto wrath. Romanes 12 19.

The wrath of man doeth not accomplish the righteousnes of God. Iames 1.20.

Euery man ought to be slow to wrath. Iam. 1.19. For it is wisedome. Prou. 14.29.

Of wrath, looke more in Anger, and Gen. 45,8. Iob 5.2. Prouerbes 12.18, and 14. 17,29,30. and 15.1,18. and 16.14,32. and 19.12,19. and 27.4. and 29.22. Ecclesiastes 7.5,11. Ecclus.25 17. and 28.8. and 30.24 Matth 5.22.44. Luke 4.28,29. Galath.5.20. Ephes.4 26,27,31. Titus 1.7. 1.Tim.2.8.

Wretched man that I am, who shall deliuer me from the body of this death. Roman. 7.24.

Write. God commanded Moses to write the destruction of the Amalekites, and why. Exod. 17 14.

Moses wrote all that the Lord spake vnto him in a booke, and read it to the people. Exo. 24 4,7.

God commanded Moses to write the couenant which he had made with the people. Exo.34.27,28.

God wrote the Lawe and deliuered it to Moses the first time. Exodus 24.12. Deuteronomie 10.4.

Moses receiued the second time, at Gods hand the two Tables of the Testimonie written with the finger of God. Exodus 31. 18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the song which God commaunded Moses to write. Deuteronomium 31.19.*

God commanded that his word should be written on posts and gates, and why. Deut. 6.9. and 11.20.

The salutation of Paul written with his owne hand 2 Thes.3 17.

What hee that writeth ought to haue regard vnto. 2.Macca.2 24.* looke Scripture, Euidence and Booke.

Wrong, looke Law, Deceiue, Defraud, Oppresse, Harme, Guile and Iniurie.

Y.

Ydlenesse, and ydle folke reproued. Prou. 12 11,24. and 20.13 and 21.25. and 22 13 and 26.13. and 28.19 looke Idle.

Yea. Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2.Corin. 1.17,to 21.

Our communication must be yea yea, and nay nay. Matth.5.37. Iam.5.12.

Yeeres and dayes &c. distinguished by the Sunne, Moone, & Starrs. Gen.1.14.to 19.

The seuenth yeere debts were released. Deut.15 1,2. Looke Day and Iubile, in the first Table.

Yoke. Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut 28.15,48.

Wee are willed patiently to endure the yoke of tyrants. Iere.27 11.

Christ exhorteth vs to take his yoke vpon vs, and why. Matt.11.29,30.

Yong. The yonger ought to submit themselues to the Elders. 1.Pet.5.5.

Of the Yong man that fled away naked. Matt.14 51,52.

Yong men must bee sober minded. Titus 2.6. and modest in speech. Ecclus.32.8,9, 10 See Counsell.

Youth, see Lust.

Children ought to bee trained vp from their youth in the feare of God. Tob.1.10. and 2.13. as was Ester Chap.14 5 & why. Prou 22.6.

Obadiah feared God greatly from his youth vp. 1 Kings 18.3,12.

Wee ought to remember God in youth. Eccles.12.1.

Wee must pray God to forgiue the sinnes of our youth. Psal.25.7.

Yron caused to swimme for the glory of God. 2 Kings 6.5,6.

The earth shall be yron vnto the disobedient. Deut.28.23.

Ashers shoes of yron and brasse. Deut.33. 25 looke Gold.

Ytching, see Fables.

Z.

Zeale of Moſes againſt the Iſraelites idolatrie. Exod.32.19,20,26,to 30. of Phinehas againſt the two fornicators. Numb.25.7,to 16. Ecclus.45.23. Pſal.106.30. of Eliah, for the Iſraelites falling from God, to ſerue idols,&c. 1.King.18.21,22.* & 19.4,to 14. of Iehu for the glory of God. 2.King.9.30.* & 10.11,16,to 29. of Mattathias for the law of God. 1.Macc.2.24,26. of Ioſiah at ſixteene yeere of age. 2.Chron.34.3,to 8.

The great Zeale which Epaphras had for others. Col.4.13.

The Iewes had a Zeale, not according to knowledge. Rom.10.2. ſo had Paul before his conuerſion. Act.22.3.

Of blinde, falſe, and diſordered Zeale, Matth.10.21.& 26.51. Marke 9.38. Luke 9.54.55. Iohn 8.59.& 16.2. Actes 7.57. and 21.27.* and 26.11.

The Zeale of thine houſe hath conſumed mee. Pſalme 69.9. and 119.139. Iohn 2.17.

Chriſtians ought to bee Zealous of good workes. Tit.2.14. and by Gods correction amend. Reuel.3.19.

Zealous people thinke not long when they teach or heare Gods worde. Nehem.8.3,4,5,to 9.

It is good to bee Zealous in a good thing. Galat.4.18.

Godly ſorow worketh Zeale in vs. 2.Cor.7.11.

FINIS.

ECCLVS. 24.39. & 33.16.

Behold howe that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſedome and knowledge.

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James the 1st

Cum priuilegio Regiæ Maieſtatis.

James 1st began his Reign 24 Mar 1603

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